

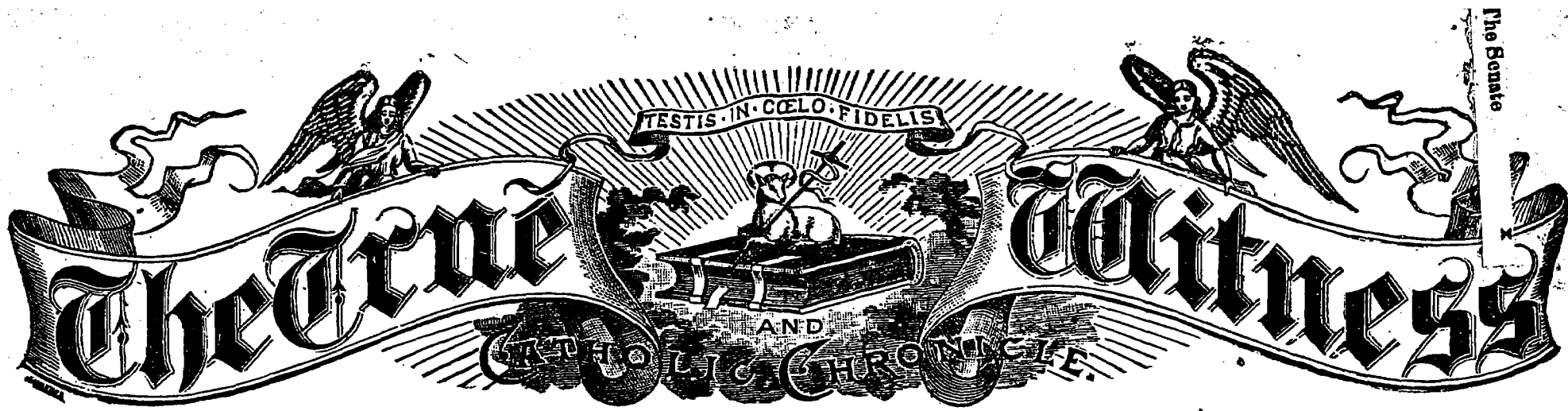
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**EDITORIAL NOTES.**

THERE are many ways of religious propaganda; amongst others we received a card the other day, informing us that "Jesus Christ, the same yesterday, to-day and forever," invited us to a certain temple to listen to the address to be delivered by a certain clergyman upon subjects supposed to be outside the range of our knowledge. To our mind all this expense was totally unnecessary. Supposing us to be Christians, we did not require any such card to tell us that Christ was the same to-day as He ever was; nor do we think that anything the preacher, in question, could say, would help to augment our belief in that fact. What we would consider more practical would be a sermon that might show us how Christ's Church was the same in all ages. But not being able to secure that outside the Catholic Church, we would deem it a loss of time to practically respond to the aforesaid appeal.

WE learn that Mgr. Rulisecki, the Polish bishop of Rielee, has been summoned by Russia to give up his episcopal functions. Why? Simply because a vigorous protest of the bishop against the interference of the Government with the episcopal seminary had some effect in Poland. Another glorious example of the Russian barbarism. The miserable fanaticism of the Russian powers regarding religious belief is such that no modern civilized Christian, or non-Christian nation could withstand it without a protest.

REV. KEVONK ARDZOUNI, who was ordained an Armenian priest in 1883, and whose influence in the Armenian Church in Constantinople, has been thorough for many years, died at the age of 107 years. His last sermon was preached on Easter, 1892, when he was carried in a chair to the church. What a grand old age! After all one has visions of the Patriarchs of old when reading of such venerable prelates. The fact of his being carried in a chair to deliver his last sermon recalls to mind that other scene, a century ago, when Grattan was carried into the Irish House of Parliament, there to deliver the funeral oration—if we might so call it—over the remains of Irish liberty.

RECENTLY two most interesting, instructive and thoroughly Catholic works have been issued by the Ave Maria press of Notre Dame, Indiana. They are both compiled from articles and serials that appeared in the columns of that splendid magazine—the Ave Maria. One is entitled "Jet, the War Mule, and other stories, for Boys and Girls," by Ella Loraine Dorsey. This lady is the author of that beautiful and instructive story, "Midshipman Bob." The new volume is dedicated to the Catholic Boys and Girls, who stand as sentinels in the Line of Duty. It consists of over three hundred pages: admirably bound, well printed, and charming in its contents. The second book is "The Cure of Ars," by

Kathleen O'Meara, the lady who wrote the "Life of Frederick Ozanam," "Queen by Right Divine," "Iza's Story," and several other Catholic works of great value. It covers 196 pages, and like the former work is beautifully gotten up. We advise our readers to secure copies of both. In fact we beg of our Reading Circles to do so. Above all, Catholic parents should have them on their tables for the use of their children.

HERE is another of those beautiful sonnets to which we referred to some time ago. This one is really a continuation of the other which we published in our editorial notes of two weeks ago.

**TRANSUBSTANTIATION.**

O wondrous linking of all life in one!  
All flesh in truth is grass; a tiny seed.  
Quickened by some strange inborn force and freed  
From earthly stains, starts up to meet the sun,  
And grows apace, until, its life-work done,  
It dies, and, dead, doth hungry millions feed.  
Then God descends—O riddle hard to read!  
Once more o'er Death the victory is won;

And He who gave His life to save men's souls  
Lives in the bread that gives men's bodies life,  
Which whose eats is fed with heavenly food—  
Even His flesh who fed the multitude,  
And by whose power all scantness is made  
For He, the Lord of Life, all life controls.

WE do not like to interfere with any young man's chances of success in life, but we do not like to see our contemporaries imposed upon. In last Thursday's Star we noticed the announcement of an award of \$100 for a prize essay. The preamble to the essay reads thus:—

"Some time ago a weekly paper in New York offered a prize of \$100 for the best essay on "The Seven Wonders of the 19th Century." The prize was won by Gordon Hiles, a Georgia boy and the son of Mr. Thomson Hiles, one of the leading business men of Rome. The selection of seven wonders was arranged by the successful author as follows: 1, Napoleon; 2, Bismarck; 3, Electricity; 4, Journalism; 5, Gladstone; 6, Brooklyn Bridge; 7, The World's Fair."

We next have a copy of the essay. We are so pleased with it that we have kept it for future use. At the beginning of the present century, Charles Phillips, the Irish orator, delivered something so similar to this production, that we have been undecided whether Phillips borrowed his ideas from Master Gordon Hiles, or whether the latter got his expressions from Phillips. Perhaps they were both inspired with the same ideas and merely expressed them in their individual styles. We were anxious, for the last twenty years to get a copy of Charles Phillips' address on Napoleon, and failing to procure the same, we are grateful to young Hiles for having brought it back to our memory. We have nothing to say about the literary standard of the New York Daily that gave the prize to this essay.

TALKING of Bibles reminds us that there are three very precious copies of the Holy Scriptures in existence. One is in manuscript, of the time of Aloiun, and is in the British Museum. It was offered to Charlemagne in the year 800, and is adorned with arabesques and illuminations. The second is a Bible be-

longing to the National Library of Paris, and was printed in 1517 by order of Cardinal Ximenes and presented to Pope Leo X. The third is in the cloister of Belem, near Lisbon. It belonged to Marshal Janot, who seized it in Portugal. Louis XVIII. gave it back to the Portuguese Government. Long before the days of Protestantism the Bible was a precious volume in Catholic hands.

WE learn that the late Czar was not the most man-loving creature on earth. Even in his last hours, and as long as he could hold a pen, he signed document after document, sending unfortunate families to a living death in Siberia. Thus speaks a correspondent:—

"If the Czar signs an order sending a man, woman or child to Siberia the act is tantamount to a death warrant. Just after reaching Livadia, while the most expert physicians of the continent busied themselves prolonging his life for a week or a month—their wildest dreams of success did not hope for more—Alexander inscribed his name with unsteady hand on sixty five documents enjoining the deportation of seventeen women and forty-eight men and boys."

The barbaric conduct of the Cossacks in the little town of Kroze, in Samogitia, and the approval of their savageness by Alexander III, should suffice to show to the world that if fanatics like Herr Most are so loud in their unbridled denunciations of the Czars, it is not without some foundation and reasonable cause. We pity the man whose position in life calls upon him to exercise such despotism.

STRANGE man is the Rev. F. G. Lee, D.D., of London. He is an Anglican parson, and is still a Catholic in every sense, except in that of formal submission to Rome. He believes in the Real Presence, and is convinced of the invalidity of Anglican orders. He contributes to Catholic magazines and preaches the most Catholic of doctrines. How comes it that such a man remains outside the fold? There are puzzles in the world that few can solve; and to us this is one of the greatest.

IN the Canton of Geneva, Switzerland, in 1822 there were 31,000 Protestants, and in 1888 51,000—an increase of twenty thousand in that space of time. The Catholics increased from 19,000 in 1822 to 52,000 in 1888. In the other cantons the Church has proportionately grown, so that the division between Catholic and Protestant cantons is rapidly disappearing. Catholicity is making a good show at the close of this century.

DURING all last week our neighbors across the line were wild with political fever. "Democrats," "Republicans," "Populists," "Tammany," "Goff," "Grant," "Hill," "Morton," this, that and the other ticket filled the air. Now it seems that the excitement has subsided. Peace will return to the community and some men will be gloriously happy and others miserably miserable. It appears that the Republicans succeeded in sweep-

ing the country. The men most to be pitied are the employees, whose bread and butter, and whose families, depended upon the results. We think it a most unjust and unprincipled policy that makes a man's position in the civil service dependent on the whims of a popular vote. Irrespective of all qualifications and services, he must submit and find his place filled perhaps by an incompetent or much less needy individual. We also think the system of electing judges for a term is one calculated to produce more miscarriage of justice than any other system in the world. However, "it is none of our funeral."

IN the parish church of Cavorette, near Turin, some wretches entered the other day and broke open the front of a pyx, where there was an ostensorium containing the Host. They carried off the sacred particles, leaving the ostensorium and canopy of the pisside untouched. The parish priest beseeched his congregation to make public reparation to Our Lord for this abominable act of the scoundrels. It is a pity that such creatures cannot be punished to the full extent of the law. But the day is not distant when justice will overtake them.

UNDER the auspices of the Augustinian Fathers, at Philadelphia, Miss Eleanor C. Donnelly edits a beautiful little magazine entitled "Our Lady of Good Counsel." We have just received the November number and it is an admirable issue. The splendid frontispiece—St. Nicholas of Tolentine, O.S.A., Protector of the Holy souls in Purgatory—is a very attractive feature at the opening. The contents are varied and instructive. It is one of those publications which eminently deserves place in every Catholic household. We wish Miss Donnelly all manner of success, and trust that her magazine will meet with that encouragement which it so well deserves.

THE Sacred Heart Review—the admirable publication, the most unique and bright of its kind—has the following very pertinent remark about elections:

If you vote for a man because he is your friend, because he goes to your church, because he is from your own town or country, because he is an Irishman, a German, or an American, or for any other reason than that he is the best man for the place, you are damaging the community and doing a wrong action.

We would like if our readers would all keep these words in mind whenever there is question of an election. In fact, if we had less party spirit and a little more consideration for the value of the men for whom we vote, the country would have less scandals and much better government and general representation. But the spirit of party is the curse that falls upon us and, like the plagues of Egypt, brings desolation in a land of plenty. Never mind the man's political views; if he is the best man to serve the general interest, vote for him. If he is a good man he will never be a slave to party.

## CATHOLIC EVOLUTION.

"A Reader" sends us a few more questions to solve. One refers to the "advanced" books of the day—rather is it a request for an opinion regarding such works. We have commenced a series of editorials on the use of books at the request of a great number of our readers, especially those interested in reading circles. Last week we referred to three or four of the standard novelists, and we purpose, from time to time, during the winter, continuing these little studies, which will naturally bring us down to what our correspondent wants. It must, however, be remembered that, when an editor has a large number of subjects to treat each week, and many of these subjects require hours of research in order that the articles—no matter how hurriedly written—be in accord with Catholic truth and the teachings of the Church, when the least slip, or mistake, is certain to bring down a severe criticism, and when all this must be done, week in and week out, without other preparation than that which can be snatched from days and nights employed in the less important but equally necessary routine connected with the preparation of suitable material for each issue, it becomes physically impossible to reply to and satisfy all the inquiries made and problems set down for his solution. Moreover, one would need to be a walking encyclopaedia, or else be endowed with a supernatural memory, to quote authorities that men, whose whole time is at their command, who have libraries at their disposal, are unable to cite unless they are granted sufficient leisure to ransack the volumes that they once read. We make these remarks in order that our numerous inquiring correspondents may understand that if their questions—on religion, (dogma or moral), history, Sacred Scriptures, and we know not what—are not answered in the very next issue, it is either because the editor has not had time to study them carefully enough, or else that there are so many other subjects of more immediate consequence to the readers that space forbids the replies being given.

After this long preface, we come to the second question that "A Reader" places before us. It appears that some person styling himself a "Christian Irishman" has discovered that "the present state of the Roman Catholic Church is the result of an Evolution." He arrives at this conclusion on the supposition that the "Church's claim to being always the same since its establishment by Peter (?)"—which he questions—is false. To prove this fallacy he goes through a list of the dogmas promulgated, from the "Invocation of Saints" in the year 375, down to the "Immaculate Conception," in 1854, and the "Papal Infallibility," in 1870. We are asked to verify the dates given for the promulgation of each of the many dogmas mentioned. As far as we can learn at present, the dates are correct enough—sufficiently so, at all events, for all practical purposes. The three we have mentioned are certainly exact.

Here we have two questions raised; the first concerns the establishment of the Church, and the second deals with what is called by this "Christian Irishman" the result of an evolution in the teachings of the Church. With the first we will deal briefly, because to enter into the long since established fact of St. Peter being the first Vicar of Christ on earth, would necessitate a small volume, instead of a column. St. Peter did not establish the Church; it was Christ who established it on Peter. "Thou art Peter, and upon this rock I shall build My Church," and He added what is tantamount to this—"the gates of Hell, and

the evolutionists, and the innovators of every nonsensical theory will never prevail against this establishment." And the experience of nineteen centuries is there to show that Christ was right, that the rock upon which He established His Church was immutable, and that the Church has been from the beginning the same through all ages.

This brings us to the question of the promulgation of the dogmas. We do not purpose entering into a labyrinth of details—the whole matter is settled by the assertion of one fact. What applies to a dogma promulgated in the fourth century, equally applies to every other dogma promulgated in succeeding centuries, and to all those that shall be promulgated whenever it is deemed necessary, unto the end of time. Christ established His Church on St. Peter; He gave to His first vicar all powers that he should transmit them throughout the ages of his successors. Having established that Church, Christ promised to remain with it—not as He was seen during the three and thirty years of His life on earth, but in an invisible manner. He also sent the Holy Ghost to sanctify the Church. Having done all this Christ left His Church perfect in every detail, and gave to it all the requisites to meet the different requirements of the future. He did not write down a list of dogmas and leave the same to St. Peter as God the Father wrote the decalogue and gave it to Moses. But He gave to Peter, and, therefore, to his successors, the power to promulgate, whenever the changes in the world demanded it, any of the truths of His religion. Christ saw down the centuries, and from Calvary he beheld each move in the ages that would mark human mutations unto the end of time. He did not establish His Church for the life-time of St. Peter, nor for a century, but for all time.

Every dogma of the Church that has been mentioned in the list that our "Christian Irishman" drew up, existed from the very dawn of Christianity. Why then was such or such a dogma not pronounced upon until centuries after the Ascension? Because the times and circumstances did not require that such promulgation should take place. There are to-day hundreds of dogmas that are not promulgated, but which exist all the same, and which, when the time comes that it will be considered necessary to proclaim them, shall be sent forth to the world with the seal of Christ's Vicar upon them. Mark this distinction. It is not the promulgation that creates the dogma; it is the existence of the dogma that gives rise to the promulgation. Take any one as an example. Let us say Papal Infallibility.

That truth existed from the moment that Christ told St. Peter—in giving him all power—that He would be with him, and that Spirit of Truth—the Holy Ghost—would be with him, and consequently with his successors. Had that truth, that principle, that logical fact not existed before 1870, there would be no need of promulgating it as a dogma of the Church. In fact, if it were not a dogma there could be no promulgation. It is not possible to pronounce upon that which exists not. Why then promulgate it in 1870? Why was it not promulgated in 1780, or in any other year since the first century? Because it was a teaching of the Church that heretofore had been believed and without any serious question. But the time had come when men, following in the footsteps of the heretics and schismatics, began to question this truth. The moment it was placed in doubt, it became necessary to collect together all the evidences of the past—the words of Christ, the sayings of Holy Writ, the teachings of the Fathers, the

philosophical and logical arguments of the masters of reasoning—and to have such evidences sifted to the bottom, to give full opportunity to each one, who formed part of the Church's Council, to bring forward all arguments for or against, and finally, under the guidance of the Holy Ghost, to tell to the world whether or not the principle believed in since the beginning were really a dogma of the Church or otherwise. Having come to the conclusion that the men who questioned that truth were wrong, it became the duty of Christ's Vicar to proclaim their error and promulgate the dogma. The promulgation, therefore, presupposes the dogma; but the dogma never presupposes the promulgation. There is many a principle of law that the courts have never pronounced upon. Yet the law exists all the same. And whenever a tribunal shall pronounce upon any such pre-existing principle, it is not the judgment that creates the law, but the law that gives rise to the judgment. The Church is the same to-day as in the days of Christ—unchangeable, immortal.

## THE GREATEST POET.

"Harold James" asks us, "whom do you consider to be the greatest poet?" Friend, you ask a question that would require many, many essays in order to give a reply. Considering our limited space, we will answer as shortly as we can. In the first place you must consider the age in which the poet wrote, the style of his poetry, and the different and ever varied opinions of readers and students. Along the centuries great names appear: Homer, Virgil, Tasso, Corneille, Racine, Milton, Shakespeare and a host of others. But which is the greatest! Oh! there is the question! or is any of them the greatest is another question.

We must know if you refer to the poets of any particular age; and if so, do you refer to the epic, the dramatic, the lyric, or the general poets? Take a school-girl who is in raptures over Tennyson, Longfellow or some other poet; she may not be able to read and appreciate ten lines of Shakespeare, unless she sees his production on the stage. Take the admirer of Racine, in his religious dramas, or Beranger in his songs; he may feel like a person dizzy on a precipice, and be unable to read "Paradise Lost," without a feeling akin to Satan in his fall. As well ask us who was the greatest orator, painter, or musician?

Each has his own style and each his particular merits. While Homer was the first great epic poet, yet Virgil surpassed him in many ways; but Virgil had the advantage of his predecessor as a model. Milton surpassed both in certain details; still Milton had the centuries of example to go by, that were not at the disposal of the others. Shakespeare was a genius; his works are glorious forms of true poetry; but they were written to be acted, not merely read. What Milton did in the way of placing the scene—in most majestic language—before his readers, Shakespeare supplied by the *mise en scene* of his dramas, by the theatrical embellishments which serve to bring out the ideas of the poet. If we were asked, "Who is the greatest Epic poet?" we would have to enter into a series of studies consisting of distinctions, qualifications and comparisons as well as contrast. The same were we asked, "who is the greatest Dramatic poet?" For, while Shakespeare is considered the loftiest dramatic genius the world ever produced, still he had imperfections that are not to be found in Racine or Corneille, while these latter lack a thousand of the perfections that their English rival possessed. The same

study would be necessary were we asked "who is the greatest Lyric poet?" or the greatest English, or American, or European bard. In fact such a question cannot be readily answered.

We must consider the reader; what that reader's standard of poetry is; what style he, or she, most admires; what peculiarities are in accord with his or her taste. In a word, the question could only be answered by the production of a volume, or a series of volumes on literature. However, we are very thankful to our correspondent for his difficult but suggestive question. We will make it our business to take up this subject, and for the benefit of our many literary inclined readers we will go into a study of the respective merits of the best known poets. We may here add that by poetry we do not mean jingling verse. There is many a so-called poem, written in meter, that is so prosaic that no human being could derive any inspiration from it. Poetry must elevate, expand, glorify; or else it must soothe, touch and awaken feelings of a tender or heroic kind. Ruskin has written pages of prose, that compared with some of the poetry of our age, is sublime in the extreme. His writings breathe true poetry, although not couched in the form of verse, while many of the verse of to-day are as poetic as the North Pole and as little calculated to stir up the warmth of sentiment as would be that imaginary prodding-stick of the Arctic regions.

But before closing our reference to this subject we feel that we can answer the question asked in a clear and precise manner. We are required to state "who is the greatest poet?" that is to say, the one who displayed the greatest amount of true poetry and left to the ages the blessed inheritance of his immortal gifts. That one must be the poetic producer of a work, that, like the *chef-d'œuvre* of the Grecian artist, combined the beauty of every model and the perfection of every master. We can emphatically state that such a poet existed: such a bard has sung; such a master has wielded the power of inspired muses for the benefit of mankind and the glory of God. The greatest poet that ever existed is Christ! In the epic majesty of His conceptions, in the descriptive perfection of His delineations, in the miraculous insight into human nature displayed in His sayings, in the lyric beauty, tenderest love and sentiment of His expressions, in His every precept and His every word there are the traces of the truest, the grandest, the noblest, the most touching poetry that the ages ever knew.

And if the building up of a stately epic is the test of greatness in the poet, surely He surpasses all that have ever appeared on earth—be they inspired or otherwise. Look back over nineteen centuries and behold the epic of the world in the stupendous poem left by Christ to the future generations. On the summit of Calvary, "with a nail through His hand for a pen, and crimson blood for ink," on the pages of human history the Son of God wrote canto after canto, book after book, the miraculous poem of Catholicity, of the Catholic Church. Study that great poem, and in its presence all others sink into insignificance. If they do possess any light, it is that of the stars, borrowed from the central sun of all glorious thought. Yes; Christ alone can be called the "greatest poet of the world."

We should do by our cunning as we do by our courage—always have it ready to defend ourselves, never to offend others.—Greville.

Not one immoral, one corrupted thought, one line, which, dying, he could wish to blot.—Lord Lytton.

## DR. RANKIN ON THE CHURCH

A letter recently sent by Dr. Rankin to The Scotsman is worthy of editorial reproduction. The National Protestant Congress has been holding a series of meetings, and Popery, with all its encroachments, was thoroughly denounced. The Congress complained that the press, which commented upon it, was under the influence of the priests. It declared against the Ritualism that is being introduced into the Presbyterian body, and gave the world the wonderful piece of news that St. Augustin was not a Catholic. It is thus an eminent Presbyterian clergyman, Rev. Dr. Rankin, comments upon the Congress and its sessions:

"What exquisite fun these meetings must have afforded to those against whom they are directed. I suppose the demonstration, partly or mainly, is traceable to the meeting sometime ago of the Catholic Truth Society, and is intended as a counterblast. When one scans the list of names of speakers it is hard to see why the little clique of bigots call themselves 'national.' But these big adjectives are as cheap as modern esquires, and there is no need to linger over a familiar abuse which can now mislead no one. The Congress can be called Protestant only in the sense of Protestantism degenerate and run to seed and taken up by small sectarians and hobbyhorsemen, who don't understand that their views have been exploded for half a century past. Bitter and narrow as is the basis of the Congress it is interesting to observe that even in it there is a considerable amount of gradation in holding kindred opinions. Perhaps the most instructive part of the whole was the cross-firing in connection with Professor Lindsay's paper on the expediency of new organizations to spread their views over the country. What one self-complacent speaker designates 'the flower of Christian Scotland,' most sensible people will regard rather as the dregs of Christian Scotland.

"It is a melancholy sight to see a number of professing Christians banded together in Congress to assail and misrepresent the oldest branch of European Christendom as the man of sin and anti-Christ, and the scarlet woman, *alias* a word which modern politeness hinders the free use of as in older days. For myself, I don't consider the Pope to have proved his case as the successor of St. Peter, nor do I consider transubstantiation to be scriptural. Yet with all its faults the Roman Church is vastly superior to any of our sects, or to any dozen of them clumped in Congress. No body of clergy in modern Scotland is more diligent in duty among the poor and the dying, or more pure in their private lives than the priesthood of the Roman Catholic Church. If any church or any group of churches wishes to check the spread of Roman Catholic tenets or influence, the true and lawful policy to adopt is not slander and misrepresentation and the cant and rant of long bygone Puritanic and Covenanting controversy, but quietly and perseveringly to do their own work and let the Roman Church alone. It only shows our own weakness and evil disposition, if we devote days and weeks to what is really abusing and cursing our neighbors. Most of what is denounced as Ritualism is that certain branches of the Protestant or Reformed Church are now finding out that their Protestant Reform in the heat of the sixteenth and seventeenth century was much overdone, and that many excellent things were unreasonably discarded. It is quite true that in one sense there is an approximation on their part or our part to Rome; but where is the harm in an

approximation to Rome if at the same time we approximate to a fuller interpretation of Scripture and historic Church, with its creed and usages of the first seven or eight centuries? If we are honest Churchmen we cannot do otherwise. It is too late in the day to appeal to popular ignorance, prejudice and fanaticism, and to try to subordinate truth and seemly ceremony to the unregulated development of endless sects, each fighting for self-preservation, and reckless of the life or reputation of others, glad to find occasional scraps of unity in the form of conspiracy against Rome, as in this miserable Congress, or against the Church of England, as in the Welsh Disestablishment case.

"I agree in one point with this ragged regiment of Protestant Congressmen, that the Roman Catholic Church is in a more flourishing and influential position now than a generation ago, but I differ from them entirely in the estimate of causes. My view is that Protestantism is enfeebled or failing through multiplicity of small and bitter sects, which bring religion and Church into social contempt—that Rome with its unity, zeal and historic continuity is gradually and rapidly growing in virtue of possessing a better Christian spirit than the sects, with more of true prayer, reverence and devotedness."

Here is a wonderful tribute from the pen of a learned Presbyterian clergyman. It does not surprise us that a man of Dr. Rankin's broad views and large mind should make use of such Christian and logical language, but it does astound us that a man holding such principles, acknowledging such facts, and admitting such truths, should not believe in the apostolic succession of the Popes, or in the Real Presence as a dogma taught by such a Church. Dr. Rankin estimates the little sects at their true value; but how is it he does not see the littleness of his own sect? He admits the influence and strength of the Catholic Church to surpass all the others. He attributes the same to the *unity, zeal and historic continuity* of that Church, as well as to its possessing *more of true prayer, reverence and devotedness* than any denomination or denominations. How can a learned, a sincere, a logical man behold *unity and historic continuity, and true prayer* in the Catholic Church alone, and not believe in the Divine foundation of that Church? Its *unity* alone suffices to prove it to be the only true one; its unbroken continuity establishes apostolic succession.

But, perhaps, Dr. Rankin is on his way to Damascus; the angel has not yet flashed the full light upon him; it is coming, however, and soon.

## PURGATORY.

This is the month of November, the month specially set aside by the Church for devotions on behalf of the souls in Purgatory. In our second last issue we referred to the consoling and beautiful dogma that our Church alone universally accepts, and we pointed out how fruitful of future good is the practice of prayers for the dead. Not many months ago, in an editorial on this subject, we advanced arguments in favor of the existence of Purgatory that a learned Protestant clergyman admitted to us were irrefutable; but he added that not being supported by the Scriptures, he could not accept the degree, no matter how logical our reasoning. We need not repeat our chain of arguments, but we will try and show our non-Catholic friend that we have ample Scriptural evidence of the existence of a third state such as the place called Purgatory indicates. We hope that when his objection to the accepting of the dogma is over-

come he will be found praying for the dead and winning for himself numberless graces through that medium.

We know that our Protestant friends do not accept as portions of canonical scriptures the two first books of Machabees, but they do venerate these books as authentic and holy records. As such, then, these two books bear evidence that a century and a half before Christ God's people believed in and practised the *wholesome thought* of praying for the dead. To enter into the proof that the books of Machabees are an integral part of the Scriptures is foreign to our present purpose. Let us settle one before going to another.

Taking these books, even as the Protestant takes them, we find in the second one that the Pious General, Judas Machabeus, sent 12,000 drachmas to Jerusalem, for sacrifices, to be offered for his soldiers slain in battle; after which narration the inspired writer says: *It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from their sins.* (2 Mach., xii. 46) But it may be said that the Old Testament applies particularly to the Jews: it is in the New Testament that evidence is lacking. Very well. What place is that which Christ calls *Abraham's bosom*, where the soul of Lazarus reposed, (according to St. Luke, xvi. 22.) among the other just souls, till, by His sacred passion, He paid their ransom? Dives did not address God, but Abraham—it could not then have been heaven, nor yet was it hell. St. Peter says: "Christ died for our sins; being put to death in the flesh, and enlivened in the spirit; in which also coming he preached to those spirits that were in prison." (1 Pet. iii. 19.) Where was the place of the detention of those spirits? Was it heaven? Heaven is not a prison. Was it hell? Useless to preach to spirits in hell—for "out of hell there is no redemption." It must be a middle state. According to Tertullian, St. Cyprian, Origen, St. Ambrose and St. Jerome, in that prison Christ spoke and said, "I tell thee thou shalt not depart thence, till thou hast paid the very last mite." (Luke xii. 59.)

Even should our non-Catholic clergyman take exception to St. Peter as an authority, surely he will not ignore St. Paul. Listen to the Apostle of the Gentiles: "The day of the Lord shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide, he shall receive a reward. If any man's work be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire." (1 Cor. III, 13, 15.) In what other sense than that of a purgatorial fire can the above be taken? Christ has denounced the sin of blasphemy against the Holy Ghost in fearful terms—for this sin "shall not be forgiven, either in this world or in the world to come." (Matt. XII, 32.) According to St. Augustine (De Civit. Dei, I, 21, c. 24) these words prove that *some sins* are forgiven in the world to come. If so, there must be some middle place where the unforgiven spirits await their purification.

Let us turn for a moment to tradition. The doctrine of the Church is clearly set forth by the Council of Trent: "There is a Purgatory, and the souls detained there are helped by the prayers of the faithful, and particularly by the acceptable Sacrifice of the Altar." Within three hundred years of the Apostles, St. Chrysostom lived, and surely he must have been an authority upon the teachings that came to him through a few generations. He thus wrote: "It is not without good reason, *ordained by the Apostles*, that mention should be made of the dead in the tremendous mysteries, because they knew full well that these

would receive great benefit from it." (In cap. I. Philip, Hom. 3) Tertullian, who lived in the century after the Apostles, referring to a widow, says: "She prays for the soul of her husband, and begs refreshment for him." (L. De Monogam, chap. 10.) Here is what St. Cyprian has to say: "It is one thing to be waiting for pardon; another to attain to glory; one thing to be sent to prison, not to go from thence till the last farthing is paid; another to receive immediately the reward of faith and virtue; one thing to suffer lengthened torments for sin, and to be chastised and purified for a long time in that fire; another to have cleansed away all sin by suffering." (St. Cypr. I, 4, cp. 2.) By the last expression he means martyrdom. How touching: St. Augustin's account of his mother's death, St. Monica, when she begs of him to remember her in the Mass that she "may obtain pardon for her sins." All the Fathers preach this doctrine, and the list of quotations we could give would make a big book. The Church, however, does not oblige us to believe that the souls in purgatory are punished by *material fire*. On this she made a union with the Greeks in the Council of Florence. Again the word Purgatory is conventional; yet by centuries of use it has become too well understood to mean a third state in the next world to permit of the use of any other term. But it is not the name, it is the place; it is not the designation, but the dogma that we insist on. This will suffice for one week; but our Scriptural testimony is far from being exhausted.

## QUIXOTISM AGAIN.

To the Editor of THE TRUE WITNESS:

SIR,—I read in La Croix du Canada an article making a comparison between a sermon of Cardinal Gibbons and an address of a certain Protestant parson named Quicke, of New Edinburgh, Ont.; the former being an appeal to ask Christians to meet in union of harmony and peace and good will to all; the parson appeals to prejudice and the worse passions of the human heart: the fact is—it is more than an appeal—it is a howl against the living and the dead—a raving fanatic speaking to a fanatical audience, for the parson knew very well that in addressing Orangemen, he could give free scope to his feelings of hatred, sure of finding a corresponding echo in his hearers. Like the viper, he gave a free exit to the venom of his heart, not even respecting the dead (Mercier), of whom *nihil nisi bonum* should be said. But like the voracious bird of prey feasting on the powerless body of the valiant soldier on the field of battle, this parson seeks to devour the corpse of the fallen warrior. Shame shame!

The shining lights—M. Bowell and C. Wallace—may try to palliate Orangemism—but they can't deceive any one—friends or enemies. History crushes their empty and worthless words back to where they came from. In spite of what they may say, let favorable circumstances arise, Orangemen and Orangeism will return to their normal spirit, for according to the old French saying, "*Chassez le naturel, il revient au galop.*" According to their blasphemous oath, they are bound to persecute Catholicity and Catholics—in one way or another—openly or underhand.

J. A. J.

Thought convinces; feeling persuades. Thought sees beauty; emotion feels it.—Theodore Parker.

Teach the maid that goodness Time's rude hand defies—that virtue lives where beauty dies.—Kirk White.

Nothing so much convinces me of the boundlessness of the human mind as its operation in dreaming.—Chulow.

A timid person is frightened before a danger; a coward during the time; and a courageous person after ward.—Richter.

The expectations of life depend upon diligence; the mechanic that would perfect his work must first sharpen his tools.—Confucius.

**A DECLARATION OF PEACE**

Sent to the Powers by the New Czar of Russia

St. PETERSBURG, November 12.—M. de Giere, minister of foreign affairs, sent on Saturday this circular to Russian ministers and ambassadors:—"Our illustrious sovereign, upon assuming the supreme power conferred upon him by the inecrutable decrees of Providence, is firmly resolved to take to himself in all details the exalted task which his beloved father of imperishable memory undertook. His Majesty will devote all his strength to the development of the welfare of Russia. He will deviate in no way from the completely pacific and loyal and firm policy which has contributed so greatly to the general tranquillity of the world.

"Russia will remain faithful to her traditions, and will endeavor to maintain friendly relations to all powers recognizing, as hitherto, the respect for right, law and order, and guarantee the safety of the nations. At the opening of the glorious reign which now belongs to history, the ruler's goal was simply the ideal of a strong and happy Russia, having proper regard for her own good, but at the same time without intending to injure anybody. To-day, at the beginning of a new reign, we avow the same principles with equal sincerity. We implore the Lord's blessings that these principles may be executed with out modification for many years, and may produce invariably the expected blessings."

The circular ends with the request that its text be laid before the Government to which the recipient is accredited.

**IRISH CATHOLIC BENEFIT SOCIETY**

ELECTION OF OFFICERS.

At the monthly meeting of the above society the report of the past six months presented to the meeting was excellent. After general business the election of officers took place with the following result:—President, Mr. Thomas Kinsella; first vice-president, Mr. Daniel O'Neill; second vice-president, Mr. William Grace; secretary-treasurer, Mr. James McVey; assistant-secretary, Mr. William Inskip; collecting-treasurer, Mr. John Davis; grand marshal, Mr. John Dwyer; assistant-marshals, Mr. John O'Maly and Mr. William Burke. Auditors: Mr. Arthur Jones, Mr. Patrick Corbett, Mr. Joseph McCann.

**ANNUAL ENTERTAINMENT.**

A. O. H. COMMEMORATE THE MANCHESTER MARTYRS.

On Thursday, November 22, the Ancient Order of Hibernians will hold a grand entertainment in commemoration of the Manchester Martyrs, Allen, Larkin and O'Brien. The entertainment will take place in the Windsor hall, and the very best talent of the city will give their assistance. Among the many interesting items on the programme are: Songs by Miss Marie Hollinshead; recitation by Mr. Thos. Sullivan of a poem entitled "The Manchester Martyrs," specially written for the occasion by Dr. J. K. Foran, L.L.B.; the Irish Minstrel quartette, banjo playing by Prof. W. Sullivan, and dancing Irish jig, accompanied by Irish pipe playing. There are many other attractions in the way of music and singing. Short addresses will be delivered by Mr. Geo. Clarke and Rev. Father J. McCallen, S.S. This is the second annual entertainment of the Order, which is perhaps the most progressive and thoroughly Irish of the city. Their entertainment is perhaps the most patriotic and inspiring of all the Irish entertainments given in Montreal.

**NINE O'CLOCK SERVICE IN ST. ANN'S CHURCH.**

The nine o'clock service in St. Ann's Church is attended almost exclusively by the school children. The service is rendered interesting and imposing by the sinning of hymns by the boys. Last Sunday Prof. R. McGuirk sang an Ave Maria composed by J. A. Fowler, and although suffering from a severe cold, his rendition was highly pleasing and effective. Prof. R. McGuirk has an excellent voice, and his skill in music enables him to use it to the best advantage. He is one of the few Irish-Canadian

young men of the city who have mastered the violin—that most difficult of instruments. Our Irish youth should give more attention to the culture of music. Their rich musical talent is a special inheritance of the Irish race. Mr. M. Guirk is a devoted and obliging young man and deserves great credit, and all the encouragement we can give him.

**O'ROURKE'S TRIUMPH.**

REPRODUCTION OF A SPLENDID PLAY.

On Tuesday evening, the 20th inst., in St. Ann's Hall, will be reproduced that famous and splendid Irish drama, O'Rourke's Triumph. It will be remembered that last March the same piece was twice produced and each time evoked the heartiest approbation of all present. Mr. James Martin, the talented author of the play, has made several beneficial alterations in it and it is expected that it will now be presented in as perfect a form as possible. No person should miss seeing this play. We had already occasion to deal with its perfections and the splendid acting of those connected with its reproduction, and we can fairly promise something as yet unsurpassed in Irish drama in this city.

**SHAMROCK VS. NATIONALE.**

A GRAND CONTEST AT THE MONUMENT NATIONALE BAZAAR.

During this week the bazaar of the Sisters of the Congregation of Notre Dame will be enlivened by a contest for votes between the Shamrock Lacrosse Association and Le Nationale Lacrosse Association. It is the first time that a young organization, like the latter, has ever come into competition with a standard organization, such as the former. It will be for the friends of La Nationale to strive to carry off the prize in behalf of the junior association in the competition; and it will be the duty of all the friends of the Shamrock Association to put forth every effort in order to retain for the older organization that victorious reputation which has been gained on the field as well as in the arena. We trust that no pains will be spared to make this a most keenly contested battle, and no matter to whom the success of the final counting may belong, the spoils of the victory will fall into the lap of a grand cause and the garland of triumph will be entwined with that which shall be woven for the resurrection—from its ashes—of the noble institution at Montklands. There is every reason to anticipate that the bazaar will be a grand success, and that the competition will be as keen as any that has ever taken place in Montreal.

**SELLING ON SUNDAY.**

NO COMPROMISE WITH DRINK.

The subject of Father McCallen's instruction before the members of St. Patrick's Temperance society on Sunday afternoon was: "No Compromise." Victims of the drink habit, he said, instead of profiting by the terrible lessons they had received by over indulgence, too frequently resorted to compromise. A pledge for a year, or a resolution to use liquor once a day, or some other similar compromise, never yet cured an inebriate. Total abstinence was his only salvation. "His observations as a priest for the last twenty-three years," continued the speaker, "have proved that any compromise, in matter of indulgence to any man who has even once in life been intoxicated. He has to leave liquor alone in sickness and in health if he desires to remain a sober man. The same observation holds good for the inebriate who binds himself by pledge for one year or five years, experience on his part and observation of everyone who has had to deal with the inebriate proving that the slightest indulgence brings back the old habit with a celerity that is simply astounding. No compromise must eventually become the motto of every lover of the temperance cause in dealing with the liquor traffic. The great archiepiscopal standard-bearer of temperance in the United States, Most Rev. John Ireland, of St. Paul, gives the reason when he regretfully acknowledged that those engaged in the trade, instead of freeing it from its objectionable features, only hurl defiance at all who attempt to prevent them desecrating the

Lord's Day, selling to well known drunkards, and disregarding every law, human and divine, in their eager thirst for blood money. If they refuse to second the efforts of temperance men to reduce the liquor evil to its minimum, they will only hasten the day when, with the cry, no compromise, the increased hosts of temperance advocates will drive them out of business.

Mr. J. J. Costigan presided over the business meeting. Several new members were admitted and considerable other business transacted.

**OBITUARY.**

THE LATE MR. ANDREW MAGUIRE.

On Monday night last the eternal summons came somewhat unexpectedly to one of our worthy citizens, Mr. Andrew Maguire. Still young in years and robust of constitution, it was little expected that death was so near at hand. He was only ill since last Friday, and finally his strong constitution gave way before the stern grip of consumption. Mr. Maguire leaves a widow and two children to mourn his early demise. He has three brothers left, amongst whom is Mr. Frank Maguire, of THE TRUE WITNESS staff of composers. The deceased was a genial and kindly gentleman, one who had won the esteem of all who knew him, and the sad event has evoked universal sympathy amongst his friends. We join in the general condolence expressed and hope that his noble Catholic death may be the precursor of a happy and unending life of bliss with God.

THE LATE MRS. SHARKEY.


We grieve to announce this week the death of Mary Dolan, widow of the late Patrick Sharkey, and beloved mother of Mr. Michael Sharkey, superintendent of harbor dredging. The sad event took place on Sunday, November 11th, and the deceased was in her 78th year. The funeral takes place to-day, to St. Patrick's Church, and thence to the Cote des Neiges cemetery. In expressing our sorrow we desire to convey to the relatives of the deceased lady our heartfelt condolence, and to join in the Church's sublime prayer that her soul may rest in peace. A tender wife, fond mother and noble sample of true womanhood, we are confident that she is the recipient of that reward which is the part of the "Good and faithful servant" in the halls of God's eternal glory.

**IN MEMORIAM OF THE REV. S. P. LONERGAN.**

A solemn requiem Mass in honor of the ninth anniversary of the death of the Rev. S. P. Lonergan, first pastor of St. Mary's, was chanted on Wednesday morning, at 9 o'clock, in St. Mary's Church, corner of Craig and Panet streets. The service was attended by a number of the local clergy and a large contingent of friends and relations from Ste. Therese, where the deceased lived and labored for years. Rev. James Lonergan, P.P. of St. Bridget's, and brother to the deceased, acted as celebrant, and was assisted by deacon and sub-deacon. The singing was under the direction of Mr. James Wilson, organist, and J. B. Paquet, conductor.

All men's faces are true, whatsoever their hands are.—Shakespeare.

**HIP-JOINT DISEASE.**



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**FAREWELL CONCERT.**

LAST CONCERT OF THE CATHOLIC SAILORS' CLUB.

The farewell concert at the Catholic Sailors' Club took place on Thursday evening last. There was a very large attendance and the concert was one of the best and most enjoyable of the season. The hall was very comfortably warmed with a stove. Among the first-class items on the programme was the singing of Mr. Frank Butler, who has perhaps the finest voice of any one who ever sung there and would be an acquisition to any society who desire a first-class singer for their concerts. Mrs. McCarthy who had promised to attend was unavoidably absent. But she was not forgotten by the audience, and a very handsome bouquet was sent to her. A most attractive feature on the programme was the Clarinet solo by Mr. Doyle. The concertina selections by Mr. F. O. Gray, were received with the heartiest applause. The other ladies and gentlemen who contributed to the evening's enjoyment were:—Messrs. Holland, Page, Clarke, Hunt, Greenwood and others.

**FATHER SALMON.**

Mr. Richard Milloy, of Montreal, now touring in Mr. Joseph Haworth's Dramatic Company, writes that he passed recently through Framingham, Mass., and was entertained by the Rev. Father Salmon, formerly parish priest of St. Mary's parish of this city. The Rev. Father Salmon was very well in health and expressed great interest in all matters connected with Montreal.

**DIED.**

MAGUIRE.—In this city, on the 13th inst., of pneumonia, Andrew Maguire, third son of the late John Maguire, of Omagh, County Tyrone, Ireland. Funeral from his late residence, No. 40 Queen street, Thursday morning, November 15, at 7 o'clock, to St. Ann's Church, thence to Cote des Neiges cemetery. Friends and acquaintance are respectfully requested to attend.

**ON ANGLICAN ORDERS.**

Interesting Letter From Cardinal Vaughan on the subject.

An Anglican correspondent has received the following letter from his Eminence Cardinal Vaughan, of Westminster, in reference to his address on the reunion of Christendom:

"Sir, I am at a loss to understand how the words in my address on the reunion of Christendom, 'Would that they (our Anglican friends) could prove to us, would that we could recognize, their orders,' can have been interpreted by you from an Anglican pulpit as an admission on my part that 'Anglican orders and sacraments are real.' But I have received letters of exactly the same import as your own from other parts of England. Readily, therefore, as I recognize, and warmly as I admire, much that is generous, noble and true in Anglican aspirations and endeavors, and willingly as I admit the good faith which is conspicuous in so many, I must not leave uncorrected a misapprehension on so grave a matter as that of Anglican orders.

"But let us be quite clear as to what we mean by orders. Catholics understand ordination to be the bestowal upon men, first of a power to change bread and wine, so that in their place our Lord and Saviour Jesus Christ becomes truly and substantially present on the altar in His divine and human natures, and to offer Him up in true eucharistic sacrifice to the Eternal Father; secondly, of a power to forgive the sins of men with a divine efficacy. We cannot allow that Anglican orders possess or confer these supernatural powers, which are of the priesthood of Christ. And, first, am I wrong in believing that the existence of any such powers in their ministers is as vehemently denied by a large majority of the members of the Established Church as by ourselves? If so, what of the certainty professed by those numerous and devout members of the same communion who maintain that these powers are bestowed and exercised within their Church? And where is the unity of the Anglican Church on a doctrinal matter of such vital importance?

**NOT SACRIFICING PRIESTS.**

"I had the assurance some time ago of a friend that when he was ordained as an Anglican the bishop prefaced the ordination by warning him thus: 'Now mind this, sir, I am not going to ordain you to be a sacrificing priest.' The warning may have been unusual, but were the intention and the theory underlying it uncommon? And are there no Anglican prelates now who would declare emphatically that in ordaining they do not intend to make sacrificing priests?

"Next, on what ground do Anglicans claim for their orders the supernatural powers referred to? On this, that there has been no break among them from pre-Reformation times to the present in the transmission of valid orders. Now, apart from any desire to discuss the Barlow controversy, I must remark that the absence of any record of Barlow's consecration, taken with the circumstances of his subsequent history, must necessarily make the transmission of orders to Archbishop Parker historically doubtful. But more than this, the new forms of ordination and consecration drawn up by Cranmer, at a time when he and his friends emphatically repudiated the doctrines and practices of the ancient Church of England, carefully excluded everything of the ancient Catholic rites indicative of the sacrificial character. This was perfectly consistent with the destruction of the altars and substitution of a table, with a rejection of the liturgy of the sacrifice of the Mass, and the substitution for it of the present communion service, which excludes all idea of an actual and substantial real presence and of an sacrificial act. No one who compares the ancient rites of ordination and the liturgy of the sacrifice of the Mass with the rites substituted by Cranmer can fail to see that every idea of a sacerdotal or sacrificing character was carefully eliminated. This has been shown clearly enough in Dr. Gasquet's work on the Book of Common Prayer and in Canon Eastcourt's on Anglican ordinations.

**A SIDE ISSUE AT MOST.**

"Systematic liturgical changes like these are the best means extant of ascertaining the intention of the English reformers. The acts and words of those who drew up the new form of ordination

cannot be doubtful. They intended positively to exclude the ancient idea of a sacrificing priesthood, as they had already banished that of the Eucharistic sacrifice. Ordinations held by men repudiating the Catholic doctrine of the priesthood and using rites designed to emphasize this repudiation must ever be subject to at least the most overwhelming doubt. Then, again, the Anglican Church, even in its most advanced theologians, seems never, until quite recent times, to have shown any desire to return to the doctrine of the Eucharistic sacrifice or to the idea of the Christian priesthood as held by the Catholic Church. You may regret this and point to a change in thought, but you can never get over the historical and doctrinal fact that for three hundred years the Anglican Church has cast aside the essential character of the Catholic rite of ordination and has used instead a form that was deliberately intended to exclude the idea of a sacrificing priesthood. And with the lapse of validity in Anglican orders is involved, of course, the loss to the Anglican Church of apostolical succession.

"I conclude, therefore, by submitting that no prudent man can possibly affirm the validity of Anglican orders or trust his soul to their sacramental efficacy. And I believe that, under all the circumstances, the Holy See could never accept, as it never has accepted, the ordinations of Anglican clergymen. But, as I pointed out in my address at Preston, the question of order is, after all, only a side issue. Even were it proved that the Anglicans, like the Donatists, have valid orders, and even were they acknowledged by the Holy See, in the words of St. Augustine, 'it would avail them nothing outside the unity of the Church.' Believe me, sir, yours faithfully,

"HERBERT CARDINAL VAUGHAN,  
"Archbishop's House, Westminster.  
"October 2, 1894."

**ST. MARY'S YOUNG MEN.**

The election of officers for St. Mary's Young Men's Society took place at the annual meeting on Sunday afternoon. The following were elected:—President, H. J. Codd; First Vice, J. J. McGuire; Second Vice, F. Colter; Secretary, T. Smythe; Cor. Secretary, W. Brennan; Treasurer, T. Burke; Librarian, J. Pnelan; Marshal, J. Murray.

**BRANCH 26, C.M.B.A., OF CANADA.**

The religious celebration of the 11th anniversary of Branch 26, of the C.M.B.A., of Canada, took place on Sunday. The members of the branch assembled at St. Patrick's hall, at 7 45 a.m., and proceeded from there to St. Patrick's church, and received Holy Communion in a body. Rev. Father Fahey was the celebrant of the Mass, and also preached a most instructive sermon. In the evening at 7 o'clock the members again assembled at Glenora hall, together with a good representation from the sister branches, and proceeded in a body to attend the evening services at the St. Patrick's church. The ceremonies at the church were opened by prayer by the Rev. M. ruin Callaghan, spiritual director of Branch 26, followed by congregational singing. The sermon was preached by the Rev. James Callaghan, who took for his subject "The love of God and the love of our neighbor." The reverend father's discourse was a most eloquent one, and in course of it he pointed out the beneficial effect of such societies as the C.M.B.A. The sermon was followed by the Benediction of the Blessed Sacrament, Rev. Father Donnelly, pastor of St. Anthony's and a member of Branch 50, being the celebrant. The main altar of the sacred edifice was most brilliantly illuminated with countless electric lights and tapers during the Benediction. The musical portion of the service by the choir, under the direction of Prof. J. A. Fowler, was most admirably rendered. The social celebration of the anniversary was held Monday evening. The regular meeting of the branch was opened at 7 o'clock, and followed at 8 o'clock by an "at home."

In the Ave Maria we find quoted the following from Rev. Mr. Knox, a Presbyterian missionary in Corea and Japan, on the Catholic missionary zeal:—

"It is not surprising that the heroic missionaries of the Roman Church win the plaudits of on-lookers who are not

impressed by the pleasant home life, with wife and children and abundant comforts, of the Protestant missionary. However, out of sympathy with the dogmas of the Roman Church, their poverty, endurance, patience and suffering excite the admiration of us all. Every thoughtful missionary is forced to ask himself whether the Reformation did not go too far; whether the priestly, monastic, militant types are not, after all, more in accord with the missionary spirit."

**THEY LEAVE PEKIN.**

THE CHINESE SEEM TO BE ANXIOUS FOR PEACE.

The New York Herald's Shanghai special says: After fruitless efforts on the part of China to induce England, France, the United States, Russia and Germany to intervene, Prince Lung, the recently appointed president of the Foreign Office and of the Admiralty, exclaimed: "Then China is lost."

Major Von Hannekin, who formerly was chief adviser to Li Hung Chang, and who was recently summoned to Pekin, has counselled peace at any price. He has left Pekin. The flight from Pekin is increasing every day. Hundreds of the ladies of the Imperial harem, ministers of state and wealthy people have already left the capital. Ministers of the foreign powers, dreading an arising when the populace learns the true condition of affairs, are leaving Pekin and will take up their residence in Shanghai.

It is believed secret orders have been given to the Chinese commanders, both naval and military, to cease opposing the advance of the Japanese, whose proclamations appear to be conciliating the people as far west as Shanghai Kwan.

The British fleet will occupy the Island of Chusen as a basis of operations against all-comers. The English troops will probably occupy Shanghai.

The Chinese people are demanding the overthrow of the corrupt mandarins and the dynasty, and are in favor of any power bold enough to seize the opportunity.

LONDON, Nov. 13.—It is stated here upon good authority that the European powers are not disposed to take any action in regard to the war between China and Japan as long as the Government of the United States is offering mediation.

**BLESING THE BELLS.**

Wednesday was a great fete day for the citizens of St. Etienne de Bolton, county of Brome. The occasion was the blessing of a bell by Mgr. Laroque, of Sherbrooke, the youngest bishop of the Dominion. High Mass was celebrated with great solemnity and the Bishop delivered an eloquent sermon in both languages, developing with great force and eloquence the two following ideas, viz: 1. That material progress always follows the moral progress of a people; and, 2. What the bells should recall to the Christians. They are the voice that calls the people to church; that announces the birth of the child, the marriage of the young couples and the death of the parishioners, etc. After the blessing of the bell it was immediately lifted up in the steeple of the church. The invited guests were served with a sumptuous dinner, under the presidency of the bishop. The Rev. Mess. Brassard, the parish priest, received the congratulations of all for his kindness. There was a great many invited guests, both Protestants and Catholics. His Lordship, in answer to a toast proposed by Mess. Brassard, congratulated the congregation, and alluded to the disappearance of fanaticism among the popu-

lation and the liberality of the rich Protestants of the diocese. Mr. Chas. Thibault delivered a lively address.

Hon. Judge S. W. Foster, of Knowlton, made an eloquent speech, in the course of which he alluded to the ceremony of the day. Recalling the past, he paid a high compliment to the Bishop, the Catholic priests and the French-Canadians for their courtesy, their honesty and their liberality. Mr. Foster was applauded to the echo. As the Bishop had to go to Ste. Anne of Stukely, for the blessing of a new church, M. Foster put a special train on the C.P.R. and Oxford Mountain railway to take the party to Laurenceville, and accompanied them there. Among others present were the Rev. Fathers Charest, Sherbrooke; Desrosiers, Brompton; Gelinas, Eastman; Millette, Magog; De Beaufort, Mansonville; Castonguay, Magog, and Larocque, of Sherbrooke; Dr. and Mrs. McGowan, Knowlton; Mr. J. N. Davignon, mayor of Knowlton, and Mrs. Davignon; Mr. Fred. Willard and Mrs. J. C. Willard, Mr. and Mrs. Wm. Fuller, Mr. and Mrs. Place, of Bolton Centre, and Mr. Charles Thibault, advocate, of Waterloo, Que.

**NOVEMBER ROSES.**

St. Martin's beautiful summer is long past and gone, and the gardens of autumn are sadly bleak and bare. The melancholy wind swirls over the deserted flower beds, and swirls to and fro the dead shriveled leaves; but here, in the garden of holy Mother Church, we find lovely, full-blown, fragrant roses, whose petals never wither, whose perfumes never decay. The golden roses in this central bed first flowered in Saxony, more than five centuries ago. They were the roses of St. Gertrude, the Benedictine abbess of Rodersdorf. Her Revelations tell us that once, when she had prayed long in honor of the Wounds of our Lord Jesus Christ, "He appeared to her in a vision, having on each wound a rose flashing in golden splendor;" and, greeting her tenderly, He foretold the rich reward He would bestow on her, and on all who practiced devotion to His Sacred Wounds. Again, when she offered a rosary in honor of His Holy Name, she was permitted to see each prayer she uttered under the form of roses hung around with golden bells, the fragrance and tuneful harmony of which touched the Sacred Heart with ineffable delight. Those which had been recited with devout intention gave forth a most ravishing melody, while those which had been said carelessly, uttered a low wailing sound.—Our Lady of Good Counsel.

A little mind is hurried by twenty things at once; but a man of sense does but one thing at a time, and resolves to excel in it.—Chesterfield.

No heart is empty of the humor of curiosity, the beggar being as attractive in his station, to an increase of knowledge, as the prince.—Osborn.

If we pretend to be what we are not, women, for whose amusement the farce is performed, will find it out and punish us for it.—George Meredith.

The only way for a rich man to be healthy is by exercise and abstinence, to live as if he was poor, which are esteemed the worst parts of poverty.—Sir W. Temple.

It is sad to see family relics sold at auction, but the most painful thing under the hammer is generally your thumb-nail.

**BOYS. :- BOYS.**  
**LAURENTIAN BATHS.**  
Up to May, 1895, School Boys under 15 years will be charged  
**TEN CENTS**

For shower bath and swim up to 6 p.m. The water is always at summer heat. Soap, towel and trunks furnished to each bather. The price is made to enable every boy to learn how to swim.  
Can you get up a Water Polo Team in your school to play for a trophy during the Xmas holidays?

OUR BABIES' GRAVES.

The first white snow on our Babies graves,  
Like flakes of foam on the sea's green waves;  
The snow so pure—like our Babies' hearts,  
The snow so cold—like the hour that parts!

The flowers on the Babies' graves are dead  
And the grass is withered, and bleak and red;  
And the Winter comes, with its ashen cloud,  
And wraps up the light in its sombre shroud.

The trees are bare—and the scattered leaves  
Are crisp as the heart that forever grieves,  
For the year's sad night has come to earth,  
But the night will pass, and the Spring have birth.

And the sun will shine on the bounteous land,  
And the trees will deck them in vesture grand,  
And the grass will sprout, and the flowers will grow.

When we say farewell to the Winter's snow.

But bright may the Spring sun's radiant burn;

Our Babies with the Spring, shall not return.  
The snow may melt, when the cold departs;  
But a snow shall cling to the parents' hearts.

The flowers that we loved are forever dead,  
And the showers of Spring are the tears we shed;

While prayers, like dew, will bedeck the sod—  
We shall meet the Babes in Spring with God.

8th November, 1894.

J. K. FORAN.

THE VILLA MARIA BAZAAR.

NOW GOING ON IN THE MONUMENT NATIONALE.

A Full List of the Committees, and Most Interesting Information Concerning this Important Event.

The Bazaar which is at present going on, and will last the week, in the hall of the Monument Nationale, is one which specially deserves the generous support and encouragement of the citizens of Montreal, and, indeed, of Canada at large. It is in aid of the great educational Order, Canadian by excellence, the Congregation de Notre Dame.

Some two years since their magnificent Mother House and the adjoining Church of the Rosary, justly regarded as an ornament to the city, were laid in ashes, with an enormous additional loss accruing from the destruction of furniture, valuable books, historical and other documents, and the costly educational equipment of the novitiate or training school, much of which was the gift of friends in France or elsewhere. The insurance being sadly inadequate to cover the losses, the heavy debt with its interest, remained upon the ruined buildings, and the Sisters of the Congregation found themselves altogether unable to take any steps towards the rebuilding of their much needed Mother House. Since then the novices have been moved about to the various community houses, the sick disposed of as could best be managed, and the annual retreat, when the religious from all parts of the Dominion of Canada usually gather together, was this year totally prevented. It would be impossible, in fact, to give an idea of the inconvenience and discomfort to which the community has been subjected.

The Sisters of the Congregation have been in our midst, from the very beginning of the history of Montreal, since the days when the noble-hearted Margaret Bourgeoys, led by a special call to devote herself to mission work in Canada, landed with almost the first settlers upon these shores. Her ministrations amongst the children of the colonists were at first from house to house, then in a stable. Through war and through famine, through vicissitudes of every sort, Sister Margaret and her little flock were ever present, caring for the rich, and watching without earthly recompense the children of colonists and savages alike. By her enlightened judgment, Sister Bourgeoys was often enabled to give high counsel in matters of state, and she it was who planned and carried out the building of the first stone church on the Island of Montreal, the Venerable Bonsecours.

But when peace had settled down upon the land, and while civilization led Montreal through various steps of progress to its present proud position, the Sisters of the Congregation were ever present, their holy deeds, their sacrifices in the cause to which they had devoted themselves, forming a page in the civic annals.

They have taught whole generations of Canadian women, many who are sleep-

ing now on the slope of Mount Royal, the mothers, the grandmothers, great-grandmothers even of those who are now filling the Convent benches. Amongst their pupils, still living, are many whose hair is already whitened, but who still look back with pleasant memory to their Convent days.

The Sisters of the Congregation have sent forth women who have creditably filled the highest positions in the land, and they have qualified women of humbler fortunes to fill acceptable positions of trust in offices, stores and counting houses. Many have been educated absolutely, not only in the professedly free schools, of which so many are directed by these ladies, but even in their academies.

In short they have done their best for Canada, for Montreal in especial, and they have never in the course of their history made an appeal for assistance to the public. The response should be prompt, generous and whole souled.

Their former pupils are laboring heart and soul to make this Bazaar a success, if the public will but stand by them, and feel that in doing so, they are aiding an institution, which has itself aided materially in the development of the country. Let none doubt that. The Order of the Congregation, with its countless missions in obscure places has been doing effective work. Their exhibit at the World's Fair in Chicago was a splendid proof of their capabilities as teachers.

The Bazaar is a brilliant one, as regards those who have associated themselves with it, as well as in the beauty and variety of the articles which are on exhibit there. It will repay a visit. Every table is laden with the most exquisite fancy work, and an endless variety of articles useful and ornamental.

A piano from Messrs. Pratt & Co., is a great centre of attraction, being competed for by the Shamrocks and Nationals. A handsome set of Church vestments is being voted for in behalf of the various churches. A splendid range donated by Mr. Geo. Prowse is another noticeable feature of the Bazaar. A Japanese table where tea is dispensed every afternoon; a Stationary stall, decorated with the utmost taste and displaying everything of the choicest in that special line; a Children's corner fairly groaning under all that can tempt the little ones; a charming Flower table, and a delectable Smoker's section, are all deserving of mention.

St. Patrick's section and that of St. Mary's prove that the Irish yield nothing to their French sisters in devotion to their old teachers. It would be tedious to attempt a description of all that here tempts the buyer, while opposite, the French-Canadian ladies are displaying the choicest wares, and an American table is full of dainty and artistic objects.

Stringent rules are being laid down to prevent visitors to the Bazaar from being importuned. A grand dinner will be given by St. Patrick's table, under the able superintendence of Mrs. E. C. Monk, assisted by Mrs. Cumings, Tabb and a number of others. An oyster supper, given by St. Bridget's section on Friday evening will be also a delightful event. Dinner and luncheon are served every day to all who desire it, at moderate prices.

The following is a list as complete as can be had, of the ladies in attendance, though no doubt some may be inadvertently omitted:—

General Presidents, Lady Lacoste, Mrs. Edward Murphy; Secretary, Melle Gerin Lajoie; Treasurer, Melle Turgeon.

EASTERN SECTION, FANCY TABLE.—Madame Alphonse Desjardins, president; Madame Bellemare, vice-president; Mesdames St. Denis, Desmarteau, Lantot, Prefontaine, Robidoux, St. Jean, Poitras, Beaubien, Turanne, Rottot, Lionnais, Gendron, Nadeau, Garand, de Lorimier, Bisailon, Brault, Brunet, Brazeau, Dufresne, Trestler, Fitzpatrick, Loranger, Quimet, Taschereau, Faucher, Marceau, Gravel, Larue, Andre, Levy, C. Doucet.

ST. PATRICK'S SECTION.—Mrs. Collins, president; Mrs. E. C. Monk, vice-president; Mrs. Love, Mrs. James, Mrs. Trihey, Mrs. Burke, Mrs. Crossan, Mrs. Bond Mrs. Tabb, Mrs. Jensen, Mrs. Cummings, Mrs. Kavanagh, Mrs. Phelan, Mrs. Irwin, Mrs. McGovern, the Misses Sexton, Durack, Murphy, Monk, McCallum, Roy, Jeffreys, Mount, Malhot, Vaughan, Emerson, Cummings, Collins, Irwin, Mansfield, Wright, Coleman.

SECTION OF OUR LADY OF GOOD COUNSEL, ST. MARY'S.—Fancy Table.—Mrs. Moore, president; Mrs. Street, vice-pres-

ident; Mrs. T. Ryan, Mrs. P. Ryan, Mrs. Phelan, Mrs. Kavanagh, Mrs. Mullally, Mrs. Whelan, Mrs. Morely, the Misses Brown, Laberge, Hurtubise, Cousineau, Lynch, Altimas, Street, Murphy, Lunny, Shannon, Keher, Bowes.

FLOWER TABLE.—Mde. Geoffrion, president; Mde. L. Masson, vice-president; Mde. Alfred Thibaudeau, Mde. de Beaujeu, Mlle. Geoffrion, de Beaujeu, Amos, Lacoste, Garneau, Dorion.

JAPANESE TABLE.—Madame Archambault, president; Madame Simard, vice-president; Madame Perodeau; Melles. Taschereau, Prevost, Hudon, Doucet and Bardeau.

SMOKER'S SECTION.—Madame Hughes, Madame P. G. LeBlanc, and others.

CHILDREN'S CORNER.—Madame Casgrain, president; Mrs. Allan Macdonald, vice-president; Mrs. Whitney; Misses O'Brien, Acer, Coghlin, McDonnell and Campbell; Melles. DeSalabery, Sicotte, Jette, Beaubien and Roy.

STATIONERS' STALL.—Miss Guerin, president; Mrs. Cantin, vice-president; Mrs. Alex. Caldwell; Misses Kavanagh, Doherty, McShane, Hunter, Sexton, the Misses Stafford, Melles. Dansereau and Loranger.

AMERICAN TABLE.—Madame Cusson, Mde. Marsolais, vice-president; Melles. Cusson, Gadbois, Timpagne, Laforest, Lafleur, Vega; Misses Shannon, Mount, Salvator, Kerrigan.

SECTION NOTRE DAME—ICE CREAM AND CAKES.—Madame Rodier, president; Madame Wilson, vice-president; Mesdames Deguire, Gauthier, Poitras, P. D. Rolland, Brosseau, Deren, Misses Wright, O'Leary, Wilson, Poitras, Delisle, Asselin, Gauthier, Souliere, Brosseau, Kennedy.

COMPETITION FOR VESTMENTS.—Madame Charles LeBlanc.

CANDY TABLE.—Mesdames Phillippe Roy, J. Lacoste, J. Tasse, Prevost, Gerin-Lajoie.

ST. BRIDGET'S SECTION.—Ladies in charge of the Oyster Supper: Mesdames L'Africain, Beaudoin, L'Archeaegue, C. Poulin, G. Poulin, Melles. Cadotte, Thibaudeau, Cloutier, Huot, St. Amour, Mivet.

FISH POND.—Mrs. McEntyre, president; Miss Feron, vice-president; Misses J. Feron, Hollingshead, Seanlan, Irwin, Foy, Cox, Darragh, Fogarty.

PERFUMERY AND LINEN TABLE.—Madame Lachance, president; Mesdames Laberge, Hamschon; Misses Wilson, Gareau, Normand, Senecal, Bourdon.

5c AND 10c LOTTERY.—Madame Fournier.

15c AND 20c LOTTERY.—Mesdames Mathieu and Beausoleil.

WHEEL OF FORTUNE.—Madame Perodeau.

GYSEY CAMP.—Madame de Bonald, president; Mesdames L. Parent, Trestler, de Martigny, and a number of young ladies.

LIQUEURS.—Mesdames Lassarde, Lajoie, Globensky, Prevost, Farrell, Grant.

DINNER COMMITTEE.—Mesdames Judge Baby, Horace Baby, de Salaberry, Sincennes, S. Lachapelle, D. Rolland, Thivierge, Miss Drummond.

AN INTERESTING LETTER.

In view of the great horse show in New York, we think that this letter is quite appropriate. It is from an eminent Irish writer to the Hon. Senator Murphy.

THE GREAT ANNUAL HORSE SHOW, DUBLIN.

"Our horse show is over and passed. It is one of the great events of the year here—indeed the event. It fills Dublin with wealthy folk from all parts of Ireland; and the county families of Ireland, ladies and gentlemen, are in great evidence in our streets during the week it lasts. It forms a sort of social reunion in the city for north, south and west, and so far is taking the place of the old Irish Parliament once held. The great squares and swell streets are alight with balls and parties. And as to the show itself—

I only wish you were here to see it! There is nothing like it, I am sure, in Canada, nor in the United States—for the matter of that, in no other part of the world. The Royal Dublin Society have laid out an enormous sum of money on the grounds and buildings at Ball's Bridge, and people come hither from all parts of Europe; one or two sons of the King of Italy were present this time. Buyers come from everywhere. In fact, it may be said we provide a large proportion of the cavalry mounts of France and Germany. And our farmers, on the other hand, are brought face to face in the

machinery department with the most improved implements of agriculture. So you see what an immense amount of good it is doing for Ireland. And in fact it is one of the chief reasons why the country is progressing so rapidly—all but that sorrowful fringe on the west coast." Dublin, Ireland, September, 1894.

LIZARDS IN THE STOMACH.

A REPTILE SWALLOWED WHILE DRINKING IN THE DARK.

EXORCIZING AGONY SUFFERED BY MRS. WESTFALL—NERVES SHATTERED, AND DEATH LOOKED FOR AS THE ONLY RELIEF.

From the Trenton Courier.

The editor of the Courier having heard of this strange case of Mrs. Simon Westfall, made enquiry and learned the following facts;—Mrs. Westfall said that one evening some three years ago she went to the well and pumping some water drank a portion. As she did so she felt something go down her throat kicking and told her mother so at the time. Little she thought of the agony in store for her through drinking water from a pump in the dark, for a female lizard found its way into her stomach and brought forth a brood. After a while the sight of milk would make her tremble and she had to give it up. The disorder increased so that the very sight of milk would produce effects bordering on convulsions. She lost her appetite but would feel so completely gone at the stomach that she had to eat a cracker and take some barley soup frequently to quiet the disturbance within. She took medicine for dyspepsia and every known stomach disease, but got no relief. She changed doctors, and the new doctor having an experience of this nature before, gave her medicine to kill and expel the lizards. For three years the poor woman suffered all kinds of physical and mental agony. Her whole system, kidneys, liver and stomach were all out of order. Her heart would flutter and palpitate so faintly as to be imperceptible, and a smothering feeling would come over her, and it was often thought she had given her last gasp. Her memory was almost gone, her nerves shattered so that the least sudden movement would bring on collapse through extreme weakness. Sitting or standing she would be dizzy and experience most depressed feelings of lowness of spirits. After the removal of the reptiles, the doctor sanctioned the use of Dr. Williams' Pink Pills and she took three boxes, but found no apparent relief. She then gave up their use, believing she was past the aid of medicine. At this time a Mrs. Haight who suffered twelve weeks with la grippe, and who was completely restored by taking Dr. Williams' Pink Pills for Pale People, urged Mrs. Westfall to begin the use of Pink Pills again. She did so and soon she perceived their beneficial effects. Her appetite began to improve and for two months she had steadily gained strength, health and steadiness of nerve and memory. She can now do her household work and feels as well ever. She says she cannot speak as strongly of Pink Pills as she would like to, and feels very grateful for the great good resulting from the use of this wonderful medicine.

Mrs. Haight, before referred to, is enthusiastic over her own perfect recovery from the after effects of la grippe, feeling as well as ever she did in her life. She also corroborates the above statement regarding Mrs. Westfall's cure.

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

A robin read breast in a cage puts all heaven in a rage.—William Blake.

Death is but the dropping of the flower that the fruit may swell.—H. W. Beecher.

Lord Chatham and Napoleon were as much actors as Garrick or Talma.—E. P. Whipple.

All despotism is bad; but the worst is that which works with the machinery of freedom.—Junius.

WHY NOT EMBRACE HER?

How an Intelligent Man Becomes a Christian.

The following excellent article is from the Evangelist, a High-church Episcopal paper. Why does not the writer come into the Catholic Church of which he speaks so admiringly?

"The great proof of the truth of the Christian religion is the existence of the Catholic Church to-day. And if the Catholic Church were destroyed the demonstration of the truth of our holy religion would be impossible. It is true that the miracles were a great proof of the power of God, especially the unmatched miracle of a man raising himself from the dead, but the truth of those miracles rests chiefly for its attestation upon the Catholic Church. The prophecies so wonderfully accomplished are another proof of the truth of his religion, in whom every jot and every tittle was fulfilled. While it is true that the prophecies depend only partly upon the testimony of the Catholic Church, since they are likewise borne witness to by our enemies, the Jews, yet that these prophecies were fulfilled in Christ rests largely upon the truthfulness of the gospel record, which receives its attestation from the Catholic Church. Without the Catholic Church, therefore, neither the miracles nor prophecies are sufficient to demonstrate the truth. Now, what reason have we for believing the Catholic Church?"

Here the inquirer interrupted with the pertinent question: "But, sir, what do you mean by the Catholic Church?"

"By the Catholic Church I mean that Church which was founded and organized by Christ Himself, which was left under the rule of the apostles as His vicars, and which remains to-day ruled over by their successors, the bishops of the Church, in direct descent from them.

"The existence of this Catholic Church to-day we declare to be a standing, perpetual miracle—a miracle which is contrary to every law which is taught us by history of the progress of human events, a miracle of which the unbeliever can give and attempt to give no explanation, a miracle which is perfectly explained by the explanation which she herself gives of it, to-wit, that she has a charmed life, protected by Almighty God, inasmuch as she is not a human but a divine body, living with a supernatural life, and indwelt by the spirit of God.

"Let the unbeliever explain these facts. No one can dispute their truth.

"1. While all the kingdoms and dynasties of the world have been swept away since Christ died upon the cross, while many different lines of monarchs have ruled over divers countries, the Catholic Church has remained unchanged, ruled over by bishops in unbroken apostolic succession. No amount of persecution has been able to break down this kingdom, nor to drive her rulers from their thrones; each of her bishops, sitting in his diocese in the throne of Christ, rules to-day as through nineteen centuries in His stead and as His vicar.

"2. While all other kingdoms and nations have changed their laws and habits, she alone has continued with an unchanged law; the law given her by Christ, constantly commented on and applied by the Holy Ghost, who dwells in her.

"3. While national traditions have changed and the history of the kingdoms of this earth have been written over and over again, each time indifferently, to suit the changes of dynasties and laws, the traditions of the Catholic Church have continued just the same from the beginning. No matter what century, what year or month, or day of what century you may read the history of, you will find the Catholic Church always delivering the same message, that she is the divine mother of souls, that Christ committed to her the richness of His treasures, that her teaching was inerrant and infallible, and that her witness was true.

"4. While new religions have sprung up, more or less like that taught by the Catholic Church, such as the Gnostic, the Donatist, the Lutheran, the Presbyterian, etc., etc., these have never endured persecutions, nor even lasted in name for more than a few centuries. Most of them have passed away entirely and we only know of them from the pages of history; others are passing away before our very eyes, viz., the Quakers. And even those which are the youngest, viz., the Methodist Episcopal and the Baptist, are swiftly changing. What a contrast

from this mushroom growth of a sect which has no witness to bear to the unbroken continuance of the Catholic Church throughout the centuries, witnessing in every age to the Christ who founded her.

"5. While other kingdoms have been founded by pandering to the lusts and ambitions of men, promising wealth, rank and power to their followers, the Catholic Church was gathered from those who joined her and sought her sacraments, drawn by the promises of being hated by the world, reviled for righteousness' sake, tortured and put to death for the name of Christ. Such was the promised end, and the law of that kingdom was and is to trample down the human will, to bring it into subjection to the law of Christ. Fasting, poverty, virginity—these were the attractions which the Catholic Church had to offer! And yet, greatest of all miracles, for the hope of a smile and a blessing from Christ, multitudes have been ready in every age to leave all and follow her. Heaven is full of those who gladly laid down their lives for the faith of the Catholic Church.

"6. While the kingdoms of the world have been founded by the great and powerful, the Catholic Church was rested by Christ upon the foundation of twelve humble, ignorant peasants of a conquered province, and yet these twelve first bishops of the Catholic Church and their successors in about three hundred years converted the whole civilized world to the worship of Christ.

"7. While other religions have set up divers great and powerful beings as gods, the God the Catholic Church taught the world to worship was the convict of Palestine, the crucified malefactor, who hung by the sentence of the Roman Governor upon the tree of Calvary!

"No man of education, whether a believer or no, can deny these facts, and in the face of these facts we declare the belief in the Catholic Church a logical necessity. No natural explanation can be produced which will explain her life, her history, her existence to-day; the supernatural explanation which she herself has been giving for almost two thousand years explains it fully. Until some other which is more probable is found, as rational beings we are bound to accept this one and to regulate our faith and life accordingly."

The man seemed much impressed and answered:

"I now clearly understand your position. Once granting that the Catholic Church is what she claims to be, then the book which she declares to be divine must be so, and the explanation of that book which she gives must be divine likewise. I must have time to think further."

That man was not far from the kingdom of God, but while he was thinking he died—he lost his chance, untouched with the cleansing waters, unjoined to Christ; still the child of wrath he went to meet his Judge. To think is good, to do is better, and "put not off from day to day," lest you lose your reward. How many souls have perished because, while convinced in their minds of the truth of the Christian religion and of the Church's claims, they have put off seeking her communion until death comes and the seal is set to their obstinate refusal of God's loving offer of salvation.—Philadelphia Catholic Times.

PRAYING TO THE SAINTS.

The saints are friends of God. They are like the angels in heaven. We honor them, not as we honor God, but on account of the relation they bear to God. They are creatures of God, the work of His hands. When we honor them, we honor God; as when we praise a beautiful painting, we praise the artist.

We do not believe that the saints can help us of themselves. But we ask them to "pray for us." We believe that everything comes to us "through Our Lord Jesus Christ." With these words all our prayers end. It is useful, salutary, and reasonable to pray to the saints and ask them to pray for us. No doubt all will admit the reasonableness of this practice if the saints can hear and help us.

It is generally conceded that it is reasonable to ask pious persons on earth to pray for us. St. Paul, in his epistles, frequently asks the Christians to pray for him. "Brethren," he says, "pray for us." It is well known that God was pleased to answer the prayer of Abraham in favor of Abimelech. "More things

are wrought by prayer than this world dreams of." Now, if we poor sinners here on earth do not pray in vain for one another, will the saints in heaven, the friends of God, who rejoice when a sinner does penance, pray in vain for us? No. We have hosts of friends in heaven to speak a good word for us. And as a child who has disobeyed his parents wisely asks a better brother or sister to intercede with his parents for mercy, so, too, having disobeyed our heavenly Father by sin, we have recourse to others better than ourselves, to our better brothers and sisters, the Blessed Virgin and saints, to intercede with God for us.

Is not this a reasonable practice?

If your mother and sister crosses the sea she will continue to pray for you. And if she crosses the sea of death will she forget you? No. The love she bore you here will continue in heaven. She will pray for you, and the "Lord will hear the prayers of the just." Ask the saints to pray to your God and their God for you. Honor God by honoring His friends and asking their intercession. And all your friends in heaven will unite in praying to the Father of us all that one day all who love God and His friends, the saints, may be admitted with them into the company of the Saints of Saints, Our Lord and Saviour Jesus Christ.—Rev J. J. Burke.

THE WORLD AROUND.

The Emperor of Germany is suffering terribly from ear disease.

Negotiations have been opened for a Russo Japanese treaty of commerce.

Snow two and a half feet deep is reported at Gold Park mining camp, in Colorado.

The Spanish cabinet resigned in a body Tuesday. The trouble is thought to be due to colonial questions.

Boston and New York capitalists have formed a syndicate to purchase a line of newspapers from the Atlantic to the Pacific.

An investigation has resulted in the discovery of a shortage of \$12,600 in the accounts of Treasurer Barney, of Defiance, Ohio.

Every day of the Lexow commission's inquiry shows the unspeakable corruption and revolting savagery of the New York police.

An earthquake occurred in the Argentine Republic last Saturday, and twenty persons were killed and much damage done to property.

Snow fell Monday in nearly all of Northern Iowa and South Dakota, in some places in the latter state developing into a blizzard.

The Ihmsen Glass Company, of Pittsburgh, Pa., has resumed work in its green and amber bottle factories, giving employment to a large number of men and boys.

The Italian bark Scutolo, from Philadelphia for Naples, has been boarded by pirates off M'rorr Neuvo, Africa, who plundered the vessel and escaped with 1,000 boxes of petroleum.

It is rumored that Lord William Berezford, who won the Victoria Cross during the Zulu war, is about to marry the Duchess of Marlborough, formerly Mrs. Hammersley, of New York.

Dr. Crowell, the foremost exponent of spiritualism in this country, died in New York City Monday. During the Know-Nothing movement Crowell was one of the leaders of that party in California.

A large Hungarian boarding-house at Laurel Run, Penn., was blown up by dynamitards at 3 o'clock last Sunday morning. Three of the inmates were killed outright, four fatally injured, and half dozen seriously hurt.

Prince Hohenlohe-Langenburg has been appointed governor of Alsace-Lorraine. Freiherr Marschall von Bieberstein, secretary of State for foreign affairs, has been appointed a member of the Prussian cabinet without portfolio.

Carl Schurz in a speech at Cooper Union, Monday night, before the Reform Democrats, bitterly denounced Senator Hill as a traitor to his party and advised all Democrats to vote for Everett P. Wheeler, the Reform Democratic candidate.

While President Casimir Perier was visiting the Pasteur Institute, he was introduced by Prof. Pasteur to Dr. Roux, the originator of the new remedy for diphtheria. The President warmly con-

gratulated Dr. Roux upon his success in perfecting and applying the serum treatment and conferred upon him the Cross of Commander of the Legion of Honor. Dr. Roux, in replying, praised Drs. Behring and Loeffler, the German bacteriologists, whom he referred to as the real discoverers of the new remedy.

Buenos Ayres was earthquake last Saturday. Churches and other buildings went down like nine pins. The seismic disturbance extended over the Argentine Republic and throughout Chili. Two thousand lives were lost.

One hundred and fifty Americans assembled at the tomb of Gen. Lafayette, in the Picpus Cemetery, Paris, France, on Friday, October 19, 1894, to perform the annual ceremony of placing an emblem upon the grave. Captain Nathan Appleton, of Boston, the delegate of the Society of the Sons of the Revolution, delivered a brief address, and deposited a bronze marker and tablet, the emblem of the Society of the Sons of the Revolution, on the grave. Capt. Appleton recalled the part taken in the struggle for the independence of the United States by Gen. Lafayette, and M. Gaston de Lafayette responded. Other members of the Lafayette family were present, as were Lieut. Shune, Lieut. Pusy, Deputy Remusat, the Marquis de Chambrun, Newton Eustis, Commander Kellog, Mrs. Charles A. Dana and daughter, Misses Martha and Florence Singer, Erastus Corning, United States Consul-General Morse, Mrs. Morse and Miss Morse.

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.

Scott's Emulsion

of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. Pamphlet free. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.

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MADE BY LARIVIERE, a Set of Silver Mounted Harness, and 3 Buffalo Robes. Apply at 275 Mountain St., or to M. Burke, TRUE WITNESS office, 761 Craig St.

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. MANTINEAU, Attorney for the Petitioner. 16-5

WM. GAMBLE,

Fine Custom Boot and Shoe Maker Hand-Sewn \$4, \$4 50, \$5, to Order. Repairing Neatly and Cheaply Done 748 Dorchester Street

CASTOR FLUID Registered; a delightfully refreshing PREPARATION for the Hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth of a perfect hair dressing for the family. 25 cents per bottle. HENRY R. GRAY, Chemist, 122 St. Lawrence street, Montreal.



# The True Witness

AND CATHOLIC CHRONICLE.

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The True Witness Printing & Publishing Co.  
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All business communications to be addressed to C. A. McDONNELL, Managing Director THE TRUE WITNESS P. & P. Co.



WEDNESDAY, ... NOVEMBER 14, 1894.

## CHURCH WINDOWS.

The splendid church windows, that have been in use for a few years in St. Patrick's Church, will soon be replaced by others corresponding with the decorations of the interior about to be commenced. The old windows, all of most splendid stained glass design, will be sold for \$100 each. The new windows are to cost \$1050 each. There are numerous new churches in course of erection throughout the country; and no better bargain could any of them get than the windows of St. Patrick's Church. We call special attention to these facts as they may serve to put a number of church builders upon the track of securing exactly what they require.

## "SONG OF THE MYSTIC."

There is not, perhaps, in our language anything more truly beautiful and deeply religious than Father Abram J. Ryan's poem, "The Song of the Mystic." We are grateful to the readers of THE TRUE WITNESS who asked us to give the whole of that poem. We remember well, that when we first took charge of the editorship of this paper, a certain newspaper man, in a sarcastic mood, remarked that the readers might look out for editorials in verse. So far we have not found time, nor did we discover a suitable opportunity of fulfilling the prediction. But circumstances now permit us to give a poetical editorial, although not from our own pen. We know well that hundreds of our subscribers have read these verses, and that the poem has been printed and reprinted numerous times; but no man or woman can read it carefully without feeling the better after the perusal. Instead, therefore, of merely publishing it, for the pleasure of the one who asked us to do so, in the reading columns, we deem it worthy of a place on the editorial page. But we beg of our readers not to glance over it carelessly; rather to pause at every verse and drink in the full meaning of the mystical but wonderfully religious thoughts.

When, in 1880, an edition of Father Ryan's poems appeared, the "Poet Priest" himself wrote a simple but characteristic preface. In it he said: "These verses (which some friends call by the higher title of poems—to which appellation the author objects) were written at random—off and on, here and there, anywhere—just when the mood came, with little of study and less of art, and always in a hurry. \* \* \* Souls were always more to him than songs. But still somehow—and he could not tell why—he sometimes tried to sing. Here are his simple songs \* \* \* No more need be said, except that these

verses mirror the mind of the author." Truly, if in all his collection there is a poem that perfectly mirrors that author's mind, it is "The Song of the Mystic." In it we behold the young man seeking his vocation, and the grand calling of the priesthood awaiting him. He was lonely in the world, he was sad amidst pleasure, he was solitary when plunged in life's confusion—why? Because that he felt that another path was there for him to travel, and until he heard God's voice indicating that path, he was disconsolate. But what joy, what serene happiness once he discovered his sacerdotal vocation and took up his cross to follow the Saviour! There is not a verse, not a word in that poem that should not be engraven upon the memory of every true Catholic. It is a piece that indicates the priest more than the artist, and that appeals to the heart more than to the critical mind. Just follow it carefully:

I walk down the Valley of Silence—  
Down the dim, voiceless Valley—alone!  
And I hear not the fall of a footstep  
Around me, save God's and my own;  
And the hush of my heart is as holy  
As hovers where angels have flown!

Long ago was I weary of voices  
Whose music my heart could not win;  
Long ago was I weary of noises  
That fretted my soul with their din;  
Long ago was I weary of places  
Where I met but the human and sin.

I walked in the world with the worldly;  
I craved what the world never gave;  
And I said: "In the world each ideal,  
That shines like a star on life's wave,  
Is wrecked on the shores of the Real,  
And sleeps like a dream in a grave."

And still did I pine for the Perfect,  
And still found the False with the True;  
I sought 'mid the Human for Heaven,  
But caught a mere glimpse of the Blue;  
And I wept when the clouds of the Mortal  
Veiled even that glimpse from my view.

And I toiled on, heart-tired of the Human;  
And I moaned 'mid the mazes of men;  
Till I knew, long ago, 'mid an altar,  
And I heard a voice call me—since then  
I walk down the Valley of Silence  
That lies far beyond mortal ken.

Do you ask what I found in that Valley?  
'Tis my Trysting Place with the Divine,  
And I fell at the feet of the Holy,  
And above me a voice said: "Be Mine."  
And there arose from the depths of my spirit  
An echo—"My heart shall be Thine."

Do you ask how I live in that Valley?  
I weep—and I dream—and I pray,  
But my tears are as sweet as the dewdrops  
That fall on the roses in May;  
And my prayer, like a perfume from censers,  
Ascendeth to God night and day.

In the hush of the Valley of Silence  
I dream all the song that I sing;  
And the music floats down the dim Valley,  
Till each finds a word for a wing,  
That to hearts, like the Dove of the Deluge,  
A message of Peace they may bring.

But far on the deep there are billows  
That never shall break on the beach;  
And I have heard songs in the Silence,  
That never shall float into speech;  
And I have had dreams in the Valley,  
Too lofty for language to reach.

And I have seen Thoughts in the Valley—  
Ah! me, how my spirit was stirred!  
And they wear holy veils on their faces,  
Their footsteps can scarcely be heard;  
They pass through the Valley like Virgins,  
Too pure for the touch of a word!

Do you ask me the place of the Valley,  
Ye hearts that are hallowed with Care?  
It lieth afar between mountains,  
And God and His angels are there;  
And one is the dark mount of Sorrow,  
And one the bright mountain of Prayer!

Such is the "Song of the Mystic," the song of the holy priest, the song of one who dreamed of God and love, whose spirit was stirred into celestial harmony by every thought of celestial devotion. In our mind it is a most wonderfully true picture of the visions that come to the pious souls whom God calls to the sacerdotal dignity. His was a heart full of love's fire, a soul radiant with glorious light, a being absorbed in contemplations too lofty, too heavenly for the ordinary mortal to understand. We read of the ecstasies that have come to certain saints, moments of pious transportation, when their spirits become prematurely glorious in the contact with scenes of another life; it always seemed to us that the "Poet Priest" had such hours of celestial intercourse, and that he was unable to withstand the throbbings of his own heart, or to resist the fires that consumed his soul, and for relief he turned to song, and poured forth all his inward feelings in the wonderful productions, so weird, so mystical, so touching, so beauti-

ful, that he placed as a flowery garland at the feet of his Mother, while leaving them to humanity as a glorious heritage. The "Song of the Mystic" is surely one of his most remarkable productions, as well as one of the most remarkable of this generation.

## A PAPAL BLESSING.

His Holiness Leo XIII. seems to have a double sight; that is to say, he views the world with a telescope and with a microscope. Space is no obstacle as far as he is concerned, and there is nothing too minute for his inspection. He sees every movement in the most remote portions of the earth, that concerns the Catholic Church, while he examines carefully into every detail of the movements in the interest of religion. We have a sample of this ubiquitous watchfulness of the Sovereign Pontiff in the Papal Blessing which he sent to the Bazaar, now going on in the Monument Nationale, in the interests of the Sisters of the Congregation of Notre Dame. From his watch-tower in Rome he overlooks the world, and he has beheld the stupendous efforts made in the cause of religion, as well as that of education, by the children of the Venerable Marguerite Bourgeoys. He saw the early efforts made by the noble ladies from Troyes, to convert the untutored Indians and to bring down blessings upon the young colony; he contemplated the story of two centuries and a half of struggles, sacrifices, labors for the sake of humanity and for the love of God; he witnessed the ever expanding influence of that grand institution; finally, his eye fell upon the crowning of its success in the establishment of one of the grandest religious houses in the New World.

But over this vision of beauty rushed a cloud, and from out its smoky volumes, lit by the lurid light of devouring flames, the great Pope beheld the ruin that came upon so many grand endeavors, the blight that touched to death the fruits of so many years of sacrifice, and his grand soul was filled with a mighty sorrow. But when the news came to him that the people of Montreal had undertaken to rebuild the destroyed edifice, and to establish a bazaar for the purpose of securing a fund for that purpose, his Apostolic hand was raised, and he sent across the Atlantic a special Papal Blessing to the Bazaar and all who take part in forwarding its success.

Great and good Pontiff! Noble-hearted Leo! The thousands who owe their education and futures to the Congregation of Notre Dame will bless thee in return, and the prayers of millions will ascend for thee, night and day, that God may grant thee years of life to watch thus over the dearest interests of our Faith.

## THE NEW CZAR.

The week previous to the death of Czar Alexander III. we wrote editorially concerning the probable attitude of the Czarewitch, when the latter would ascend the throne of the Romanoffs. We mentioned that we were under the impression that the young man's experience of the different governments of the world, and his own training, would naturally lead to a continuation of the peaceful policy of his father. Some critics believed that we were over sanguine, and that Nicholas II. would be a warrior prince, that the peace of Europe would all go to smash, and that a complete change would take place in the attitude of Russia regarding the rest of the world.

In this issue we publish the peaceful proclamation of the present Czar. The

ashes of Alexander III. are scarcely cold, nor yet are the services in the Kremlin over, and the great mausoleum of St. Peter's and St. Paul's has not been reached, when the Czar issues a proclamation declaring that he will watch over the interests of Russia, keep up all peaceful relations with the nations of Europe and follow to the letter the policy of his father. It is exactly what we expected. Had it been otherwise the last ten years of the present Czar's life would have been a failure. His trips from one country to the other would have been fruitless.

The species of newspaper panic that spread over Europe prior to the death of Alexander III. was no indication of coming events. Beyond the stirring wave of abnormal excitement it is necessary to look to the great figure that is to play the leading part in the next few years of Russian history, and to judge of his probable course by the training he received, the inculcations from his surroundings and the atmosphere that he breathed. Basing our opinion upon these indications we predicted a continuation of Alexander Alexandrovich's policy, and as far as the present can assure us, that prediction is being fulfilled.

## JUSTIN MCCARTHY

MAKES AN APPEAL FOR HARMONY.

DUBLIN, Nov. 12.—A full meeting of the Irish Parliamentary Party was held here to-day, Mr. Justin McCarthy presiding. Mr. McCarthy announced the division of the Paris funds according to agreement.

Referring to the checks sent to the party by Lord Tweedmouth and Mr. Gladstone, he said that he had accepted all responsibility for taking them. He regarded Mr. Gladstone's check as a gracious and useful proof that his interest in the Irish cause was unabated. The issue of the circular anent the checks was a clerk's blunder. Such mistakes ought not to be discussed by the press. Newspapers were not the tribunal before which members of the party shall bring their grievances.

Mr. McCarthy declared emphatically that the continuance of these public disputes was incompatible with the safety of the Irish movement. Disputes have lowered the party's prestige, unity and efficiency as a parliamentary force, given joy to their enemies and saddened their own people at home and abroad. Public disputes between members of the party, he declared, meant bankruptcy of the Irish movement.

Continuing, Mr. McCarthy said: "The responsibility for this condition of affairs does not rest with Irishmen at home or abroad, but with yourselves. It is for you to endorse or reject my views. I have borne attacks in silence. It now becomes my duty to tell the Irish people the real situation. With your permission I shall publish this statement, so that the responsibility will no longer rest on me."

A resolution authorizing the publication was carried by a vote of 38 to 14. The fourteen dissidents recorded the opinion that the publication would only prolong the dissension. Other resolutions were adopted approving of a Liberal programme, etc.

Dublin, Nov. 12.—The corporation of the city to-night adopted resolutions declaring that in consequence of the attitude of Chief Secretary Morley on the amnesty question, the people of Ireland no longer have confidence in the present Government.

## ARNOLD READING CIRCLE.

The regular meeting of the Arnold Reading Circle was held on the 11th inst. Essays were read by F. Burns, G. Gummusell, R. Hart, W. Liston, M. Burden, W. Healy, D. Leger, M. Mullins, A. O'Leary, J. Phelan, J. Quinn and M. Scott.

During the previous week the members competed for a prize offered by the president to the member who would form the greatest number of words from the letter found in the word "Montreal." Mr. C. Lennon succeeded in finding 800; Mr. T. Gleeson, 710; M. Scott, 361; D. Leges, 280.

EDITORIAL NOTES.

Continued from first page.

A daughter of Premier Crispi is soon to marry a Catholic Sicilian nobleman. She was educated an atheist and is now being instructed in Catholicity. Her early training speaks very poorly for her father—may her husband be her protector as well as spiritual guide.

\*.\*

THE Ladies of Lyons—not including Lytton's Lady of Lyons—have bought a grand crucifixion, which they have had blessed by the Archbishop, Mgr. Coullie, and sent it as a present to Madame Carnot, widow of the President who was foully assassinated in the streets of their city. It was a thoughtful, a generous and appropriate offering, and we know of no lady who can better appreciate the act than the refined wife of the dead President.

\*.\*

A SUBSCRIBER signing "B. M.," sends us a very encouraging letter from Toronto. While he admires our Catholic spirit of THE TRUE WITNESS, he evidently thinks that we are somewhat too Irish, and that all Catholic readers do not look at subjects through our Irish spectacles. He also finds fault with what he considers our advocacy of ex-Recorder Smyth, of New York. In the latter case we disclaim any such thing. In fact, we did reproduce a story, told by a number of Catholic contemporaries, illustrative of Judge Smyth's impartiality. But at the time we had no more thought of the elections in New York than we now have of those to take place one hundred years hence. In fact, we have never, directly nor indirectly, expressed an opinion concerning American politics: firstly, because it is not our business, and secondly, because we do not feel competent to judge in such matters. As to being too Irish, it so happens that the majority of Catholic questions coming under our notice affect the Irish interests or are affected by Irish affairs. Yet we desire that our paper be an organ for all English-speaking Catholics, irrespective of race. We are thankful for the many complimentary remarks in that letter.

\*.\*

OUR double-barrelled morning and evening contemporary is an organ that at dawn HERALDS in a day of blue ruin, and amidst the gathering twilight of evening foreshadows a night of desolation. We regret to say that it has been touched with what medical men style cerebropathy, that species of hypochondriacal condition that verges on insanity. At times the disease develops into a kind of Hibernaphobical monomania; but happily the attacks are spasmodic and premonitory signs are given when it approaches. The very best indication of a spasmodic fit is the *rabis* that seizes the Herald. At once it rushes around "seeking whom it may devour," and as a rule it makes for the Solicitor General. Being the most conspicuous Irish Catholic representative, the mad organ most naturally springs upon him. Unfortunately, however, for the Herald—like all hydrophobical escapades—its attacks only serve to popularize the intended victim. We would warn the public that the mania is now coming on. We saw signs of it in recent issues. The Herald began by ridiculing Hon. Mr. Curran, and followed it up by caricaturing the Irish people. In last Friday's evening issue is a miserable, low attempt to belittle the Irish character. If the Herald considers its effusions humorous or witty, the majority of its readers must necessarily disagree with it. It is beyond our power of qualification, and all we can do is to attribute—in Christian charity—the miserable effusions, both individu-

ally against an Irish Catholic representative, and collectively against a whole race, as the effects of the disease above mentioned. It is sowing the wind and it will reap the whirlwind; politics or any other motives cannot excuse such mean and ungenerous articles.

BLESSED BY THE POPE.

VILLA MARIA BAZAAR RECEIVES THE PAPAL BENEDICTION.

The Villa Maria Bazaar has been specially blessed by His Holiness, Leo XIII. His Grace Archbishop Fabre presided at the opening ceremonies Monday afternoon in the presence of one of the largest gatherings that ever filled the hall of the Monument Nationale. He gave the Papal benediction to all those who participate in the good work, either by their zealous efforts or by their contributions. His Grace then read a cablegram from His Holiness, in which the Holy Father declared that he especially blessed the work, and he expressed the hope that it would meet deserved success.

The hall was thronged with all the clergy of the district of Montreal. Prominent citizens had also been invited to meet His Grace, and there was a large assemblage of the ladies, who are working so zealously for the success of the charity. All knelt whilst Monseigneur Fabre gave the Papal blessing, and the bazaar was formally opened.

In the evening the hall was again thronged with the elite of the Catholic society of Montreal. The hall never looked prettier with its artistic decorations, and with its many varied and costly articles. Add to this the great number of charming ladies, who represent all the parishes of the city, and the effect may be imagined. The undertaking is not merely a bazaar, it is a grand social event; for nowhere have so many Catholic ladies of French, English and Irish society assembled in such large numbers.

There will be special attractions every evening and every afternoon. On Wednesday evening there will be a dinner tendered by the ladies who are assisting the work. Already it bids fair to be a success. The French ladies will also tender a dinner to their friends. The ladies are engaged in a charitable work, and they ask the assistance of the public. They are for the most part old pupils of Villa Maria and they desire to see their old Alma Mater rebuilt. They deserve encouragement and last night angusts well for the rest of the week. Those who desire to pass a pleasant evening may do so at the Monument Nationale, whilst the bazaar is open.

VILLA MARIA BAZAAR.

The names of the following ladies, many of whom were amongst the most zealous workers for the interests of the Congregation Bazaar, were inadvertently omitted from the list of those in attendance.

At St. Patrick's Section—Mrs. Hicks, Mrs. J. J. Curran, Mrs. Tabb, Misses Boud, Kennedy, Ronayne, Feron, Foy, Wright, Tardif.

From the Section of Our Lady of Good Counsel—Mrs. Joseph O'Dowd, the Misses Jones, McEntee, Street and Young.

From the Flower Table—Mde. Amos, the Misses Garneau, of Ottawa; Lacoste, A. Geoffrion, Gendron, Dupre, Dugas, Baby.

From the Smokers' Table—Mde. Henri Archambault, St. Pierre, Brunet, Misses Trestler and Buckley.

From the Japanese Table—Mrs. R. Masson, Misses Taschereau, Prevost, Hamilton, Doucet, Hudon, Barbeau.

Lotteries—Mesdames Mathieu, Armstrong, Melle. Dufresne, Madame Fournier, Melles. Fournier, Beauchemin, Neville, Charbonneau, Bruneau, Labelle.

From Perfumery and Linen Table—Mde. Normand, Melles. Garreau, Gagnon, Bourgouin, Desmarais, Descary, Lavigne, Champoux, Robitaille.

A Phonograph, into which His Grace spoke the Papal Benediction at the opening of the Bazaar, is in the able hands of Mrs. Frank Wilson, who is also charged with a pair of scales, loaned through the generous kindness of Mr. Fife.

CHARTER WANTED:

The Canadian Catholic Mutual Benevolent Association is applying to the Legislature for incorporation.

JOHN MURPHY & CO'S

ADVERTISEMENT.

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of Her Excellency the Countess of Aberdeen, Canadian Agents for the

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Do You

Love Ireland?

Then why not support her Industries!

Irish Hand-made Laces,

Embroideries, Handkerchiefs, &c.

Beautiful!! Chaste! Artistic!

Irish Hand-knit Socks.

Strong, warm, durable, cheap.

Irish Hand-made Homespun.

The finest goods made for Costumes, and now very fashionable in the Old World.

Irish Linens, finest quality.

Embracing Tray Cloths, Tea Cloths, Sideboard Covers, Centre Pieces, Doylies, Pillow Shams, etc., etc.

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An Evening With the Hibernians.

SECOND

Grand Annual Entertainment,

Under the Auspices of

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ANCIENT ORDER OF

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COMMEMORATING THE DEATH OF THE MANCHESTER MARTYRS,

Will be held in the Windsor Hall,

THURSDAY, NOV. 22, 1894.

REV. J. McCALLEN, S. S.,

MISS MARIE HOLLINSHEAD,

IRISH NATIONAL CONCERT CO.

IRISH MUSIC AND POETRY.

IRISH SONGS AND DANCES.

IRISH WIT AND ELOQUENCE.

Tickets 75c., 50c. and 25c. Doors open at 7. Concert at 8 p.m.

THOS. TISDALE,

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Secretary.

STAINED GLASS WINDOWS

FOR SALE CHEAP.

Four of the large, rich Stained Glass Windows in St. Patrick's Church, Montreal, which do not harmonize with the others, are for sale cheap. The pattern is such that they could be easily divided into eight windows, each of about twenty feet in height and about five feet in width. May be had after a month's notice. Apply to

J. QUINLIYAN, Pastor.

EX-ALLAN LINE STEAMERS.

250 Half-Pirkins Large Full Loch Fyne Herrings, with roes and mel's. 10 cases Finest Export Scotch Ling Fish.

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NEW GOODS. FINE GOODS.

Arriving Every Day.

Egyptian Lentils, finest quality. California Evaporated Lima Beans. Pitted Olives in glass. Liverpool White Crystals Sugar. Demerara Yellow Crystals Sugar. Chyloong's Preserved China Ginger—large, medium and small jars.

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Ex-Allan Line SS. Pomeranian.

50 cases Andrew Usher's The Very Finest Scotch Whisky, \$22 per case.

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NOW IN STORE.

TABLE FRUIT IN CANS & GLASS

New York State Fruits and Vegetables in glass and cans.

200 cases The Curtice Brothers Preserving Company's

Table Fruits in glass Jars 1 1/2 pint each.

Curtice Bartlett Pears, Curtice Flaked Pineapple, Curtice Red Raspberries, Curtice Peaches, Curtice Greengages, Curtice Egg Plums, etc.

Preserved Fruits in 20 oz. Jars.

White Cherries, Red Cherries, Strawberries, Raspberries, Pineapple, Peaches, Damsons, Pears, etc.

Preserved Fruits in 3 lb. Jars.

White and Red Cherries, Strawberries, Pineapple, Peaches, Greengages, Damsons, Apricots, Pears, etc.

Sliced Pineapple in 2 lb. tins.

Flaked Pineapples in 2 lb. tins, etc., etc.

FRASER, VIGER & CO

50 Cases German Vegetables

in cans.

Charlotte Erasmi German Peas in tins. Charlotte Erasmi German Carrots in tins. Charlotte Erasmi Sliced Beans in tins. Charlotte Erasmi Stangensparagel (Asparagus) in tins. Charlotte Erasmi Rosenkohl (Brussel Sprouts) in tins.

FRASER, VIGER & CO.

Light Amontillado Sherry.

Our Superior Dry Dinner Sherry is a Light Amontillado Wine, very dry and delicate and is shipped by Messrs. Sandeman, Buck & Co., P. Martin.

We offer it at the popular price of \$1.00 per bottle, \$4.50 per gallon, \$14.00 per dozen.

FRASER, VIGER & CO.

100 Cases Baltimore Peaches

In 8 lb. cans.

25c. per can, \$3.75 per dozen. In flavor the Baltimore Peaches are excelled by none.

100 CASES

Canadian Pears and Peaches

In 8 lb. cans.

Bowlby's Favorite Yellow Peaches, 30c per can, \$3.50 per dozen. Bowlby's Choice Pears, selected Bartlett's, 30c per can, \$3.50 per dozen. Boulter's Bartlett Pears, 25c per can, \$3.75 per dozen. Boulter's Fresh Peaches, 25c per can, \$2.75 per dozen.

FRASER, VIGER & CO.

100 Cases Strawberries, Raspberries, Red and White Cherries in 2 lb. Cans.

White Wax Cherries, in 2 lb. cans, 20 cents per can, \$2.00 per dozen cans.

Preserved Red Cherries, in 2 lb. cans, 20 cents per can, \$2.25 per dozen.

Red Wax berries, in 2 lb. cans, 20 cents per can, \$2.00 per dozen.

Strawberries, in 2 lb. cans, 26 cents per can, \$2.00 per dozen.

FRASER, VIGER & CO.

—1,000 CASES—

Canned Corn, Canned Pork and Beans, Canned Early June Peas, Canned Beans, Canned Tomatoes, Canned Apples, Gallon Cans Tomatoes, Belleville French Peas.

All the very best packed in Canada.

All specially selected for our high class trade.

	Per can.	Per doz.
2 lb. cans corn.....	10c	\$1.00
3 lb. cans tomatoes.....	10c	1.00
3 lb. cans pork and beans.....	15c	1.50
2 lb. cans early June peas.....	10c	1.00
2 lb. cans French beans.....	10c	1.00
3 lb. cans apples.....	10c	1.00
Tomatoes, gallon cans.....	30c	3.25
2 lb. cans Belleville French peas.....	15c	1.50

Remember we guarantee every can.

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ITALIAN WAREHOUSE.

207, 209 & 211 St. James Street,

[The North West Corner.]

## LORD KILGOBBIN.

BY CHARLES LEVER.

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

## CHAPTER LXXIII.—Continued.

An insolent toss of the head was all Nina's reply, and there was a stillness in the room, as, exchanging looks with each other, the different persons there expressed their amazement at Atlee's daring.

"Who's for a rubber of whist?" said Lord Kilgobbin, to relieve the awkward pause. "Are you, Curtis? Atlee, I know, is ready."

"Here is all prepared," said Dick. "Captain Curtis told me before dinner that he would not like to go to bed till he had his sergeant's report, and so I have ordered a broiled bone to be ready at one o'clock, and we'll sit up as late as he likes after."

"Make the stakes pounds and fives," cries Joe, "and I should pronounce your arrangements perfection."

"With this amendment," interposed my lord, "that nobody is expected to pay."

"I say, Joe," whispered Dick, as they drew nigh the table, "my cousin is angry with you; why have you not asked her to sing?"

"Because she expects it; because she's tossing over the music yonder to provoke it; because she's in a furious rage with me; that will be nine points of the game in my favor," hissed he out between his teeth.

"You are utterly wrong—you mistake her altogether."

"Mistake a woman! Dick, will you tell me what I do know, if I do not read every turn and trick of their tortuous nature? They are occasionally hard to decipher when they're displeased. It's very big print indeed when they're angry."

"You're off, are you?" asked Nina, as Kate was about to leave.

"Yes; I'm going to read to him."

"To read to him!" said Nina, laughing. "How nice it sounds when one sums up all existence in a pronoun. Good-night, dearest—good-night," and she kissed her twice. And then, as Kate reached the door, she ran toward her, and said: "Kiss me again, my dearest Kate."

"I declare you have left a tear upon my cheek," said Kate.

"It was about all I could give you as a wedding present," muttered Nina, as she turned away.

"Are you come to study whist, Nina?" said Lord Kilgobbin, as she drew nigh the table.

"No, my lord. I have no talent for games, but I like to look at the players."

Joe touched Dick with his foot, and shot a cunning glance toward him, as though to say: "Was I not correct in all I said?"

"Couldn't you sing us something, my dear? we're not such infatuated gamblers that we'll not like to hear you—eh, Atlee?"

"Well, my lord, I don't know, I'm not sure—that is, I don't see how a memory for trumps is to be maintained through the fascinating charm of mademoiselle's voice. And as for cards, it's enough for Miss Kostalergi to be in the room to make one forget not only the cards, but the Fenians."

"If it was only out of loyalty, then, I should leave you!" said she, and walked proudly away.

## CHAPTER LXXXIV.

## NEXT MORNING.

The whist-party did not break up till night morning. The sergeant had once appeared at the drawing-room to announce that all was quiet without. There had been no sign of any rising of the people, nor any disposition to molest the police. Indeed, so peaceful did everything look, and such an air of easy indifference pervaded the country, the police were half disposed to believe that the report of Donogan being in the neighborhood was unfounded, and not impossibly circulated to draw off attention from some other part of the country. This was also Lord Kilgobbin's belief. He has no friends, or even warm

followers, down here. It was the merest accident first led him to this part of the country, where, besides, we are all too poor to be rebels. It's only down in Meath, where the people are well off, and rents are not too high, that people can afford to be Fenians."

While he was enunciating this fact to Curtis, they were walking up and down the breakfast room, waiting for the appearance of the ladies to make tea.

"I declare it's nigh eleven o'clock," said Curtis, "and I meant to have been over two baronies before this hour."

"Don't distress yourself, captain. The man was never within fifty miles of where we are. And why would he? It is not the Bog of Allen is the place for a revolution."

"It's always the way with the people at the Castle," grumbled out Curtis. "They know more of what's going on down the country than we that live there! It's one dispatch after another. Head-Centre Such-a-one is at the Three Cripples. He slept there two nights; he swore in fifteen men last Saturday, and they'll tell you where he bought a pair of corduroy breeches, and what he ate for his breakfast—"

"I wish we had ours," broke in Kilgobbin. "Where's Kate all this time?"

"Papa, papa, I want you for a moment; come here to me quickly," cried Kate, whose head appeared for a moment at the door. "Here's very terrible tidings, papa dearest," said she, as she drew him along toward his study. "Nina is gone! Nina has run away!"

"Run away for what?"

"Run away to be married; and she is married. Read this, or I'll read it for you. A country boy has just brought it from Maryborough."

Like a man stunned almost to insensibility, Kearney crossed his hands before him, and sat gazing out vacantly before him.

"Can you listen to me? can you attend to me, dear papa?"

"Go on," said he, in a faint voice.

"It is written in a great hurry, and very hard to read. It runs thus:

"Dearest—I have no time for explanations nor excuses, if I were disposed to make either, and I will confine myself to a few facts. I was married this morning to Donogan—the rebel; I know you have added the word, and I write it to show how our sentiments are united. As people are prone to put into the lottery the number they have dreamed of, I have taken my ticket in this greatest of all lotteries on the same wise grounds. I have been dreaming adventures ever since I was a little child, and it is but natural that I marry an adventurer."

A deep groan from the old man made her stop; but as she saw that he was not changed in color or feature, she went on:

"He says he loves me very dearly, and that he will treat me well. I like to believe both, and I do believe them. He says we shall be very poor for the present, but that he means to become something or somebody later on. I do not much care for the poverty, if there is hope; and he is a man to hope with and to hope from."

"You are, in a measure, the cause of all, since it was to tell me he would send away all the witnesses against your husband that is to be, that I agreed to meet him, and to give me the lease which Miss O'Shea was so rash as to place in Gill's hands. This I now send you."

"And this she has sent you, Kate?" asked Kilgobbin.

"Yes, papa, it is here, and the master of the Swallow's receipt for Gill as a passenger to Quebec."

"Read on."

"There is little more, papa, except what I am to say to you—to forgive her."

"I can't forgive her. It was deceit—cruel deceit."

"It was not, papa. I could swear there was no forethought. If there had been she would have told me. She told me everything. She never loved Walpole; she could not love him. She was marrying him with a broken heart. It was not that she loved another, but she knew she could have loved another."

"Don't talk such muddle to me," said he, angrily. "You fancy life is to be all courting, but it isn't. Its house-rent, and butchers' bills, and apothecaries', and the pipe-water—its shoes, and schooling, and arrears of rent, and rheumatism, and flannel waistcoats, and toothache have a considerable space in Paradise!" And there was a grim comicality in his utterance of the word.

"I said no more than the truth of



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See This Dress?

Surprise Soap Washed it.

And will wash any washable material without injury to the color or material—it is harmless yet effective.

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Thousands use it. Why don't you?

Use Surprise on washday for all kinds of goods without Boiling or Scalding.

READ the directions on the wrapper.

herself," broke in Kate. "With all her queenly ways, she could face poverty bravely—I know it."

"So you can—any of you, if a man's making love to you. You care little enough what you eat, and not much more what you wear, if he tells you it becomes you; but that's not the poverty that grinds and crushes. It's what comes home in sickness; it's what meets you in insolent letters, in threats of this or menaces of that. But what do you know about it, or why do I speak of it? She's married a man that could be hanged if the law caught him, and for no other reason, that I see, than because he's a felon."

"I don't think you are fair to her, papa."

"Of course I'm not. Is it likely that at sixty I can be as great a fool as I was at sixteen?"

"So that means that you once thought in the same way that she does?"

"I didn't say any such thing, miss," said he, angrily. "Did you tell Miss Betty what's happened us?"

"I just broke it to her, papa, and she made me run away and read the note to you. Perhaps you'll come and speak to her?"

"I will," said he, rising and preparing to leave the room. "I'd rather hear I was a bankrupt this morning than that news!" and he mounted the stairs, sighing heavily as he went.

"Isn't this fine news the morning has brought us, Miss Betty!" cried he, as he entered the room with a haggard look and hands clasped before him. "Did you ever dream there was such disgrace in store for us?"

"This marriage you mean," said the old lady, dryly.

"Of course I do—if you call it a marriage at all."

"I do call it a marriage—here's Father Tierney's certificate, a copy made in his own handwriting. 'Daniel Donogan, M. P., of Killamoye, and Innismul, County Kilkenny, to Virginia Kostalergi, of no place in particular, daughter of Prince Kostalergi, of the same localities, contracted in holy matrimony this morning at six o'clock, and witnessed likewise by Morris McCabe, vestry clerk—Mary Kestinogue, her mark.' Do you want more than that?"

"Do I want more? Do I want a respectable wedding? Do I want a decent man—a gentleman—a man fit to maintain her? Is this the way she ought to have behaved? Is this what we thought of her?"

"It is not, Maurice Kearney—you say truth. I never believed so well of her till now. I never believed before that she had anything in her head but to catch one of those English puppies, with their soft voices and their sneers about Ireland. I never saw her that she wasn't trying to flatter them and to please them, and to sing them down, as she called it herself—the very name fit for it! And that she had the high heart to take a man not only poor, but with a rope round his neck, shows me how I wringed her. I could give her five thousand this morning to make her a dowry, and to prove how I honor her."

"Can any one tell me who he is? What do we know of him?"

"All Ireland knows of him; and, after all, Maurice Kearney, she has only done what her mother did before her."

"Poor Matty!" said Kearney, as he drew his hand across his eyes.

"Ay, ay! Poor Matty, if you like; but Matty was a beauty run to seed, and, like the rest of them she married the first good-looking vagabond she saw. Now, this girl was in the height and bloom of her beauty, and she took a fellow for other qualities than his whiskers or his legs. They tell me he isn't well-looking—so that I have hopes of her."

"Well, well," said Kearney, "he has done you a good turn, as you say—he has got Peter Gill out of the country."

"And it's the one thing that I can't forgive him, Maurice—just the one thing that's fretting me now. I was living in hopes to see that scoundrel Peter on the table, and Counselor Holmes beating him in a cross-examination. I wanted to see how the lawyer wouldn't leave him a scrap of character or a strip of truth to cover himself with. How he'd tear off his evasions, and confront him with his own lies, till he wouldn't know what he was saying or where he was sitting! I wanted to hear the description he would give of him to the jury; and I'd go home to my dinner after that and not wait for the verdict."

"All the same, I'm glad we're rid of Peter."

"Of course you are. You're a man, and well pleased when your enemy runs away; but if you were a woman, Maurice Kearney, you'd rather he'd stand out boldly and meet you, and fight his battle to the end. But they haven't done with me yet. I'll put that little blackguard attorney, that said that my letter was a lease, into Chancery; and it will go hard with me if I don't have him struck off the rolls. There's a small legacy of five hundred pounds left me the other day, and with the blessing of Providence, the Common Pleas shall have it. Don't shake your head, Maurice Kearney. I'm not robbing any one. Your daughter will have enough and to spare."

"Oh, godmother!" cried Kate, imploringly.

"It wasn't I, my darling, that said the five hundred would be better spent on wedding-clothes or house linen. That delicate and refined suggestion was your father's. It was his lordship made the remark."

It was a fortunate accident at that conjuncture that a servant should announce the arrival of Mr. Flood, the Tory J.P., who, hearing of Donogan's escape, had driven over to confer with his brother-magistrate. Lord Kilgobbin was not sorry to quit the field, where he'd certainly earned few laurels, and hastened down to meet his colleague.

(To be continued.)

## MANY A YOUNG MAN.

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

## MARRIED.

COLLUM—HARRINGTON—At St. Anthony's Church, Montreal, October 30th, by Rev. Father Donnelly, P.P., W. J. Collum to Lisa Jane, (Lyda) daughter of the late Michael Harrington, in his lifetime Foreman in the Montreal Water Works.

[WRITTEN FOR THE TRUE WITNESS.]

## THE POOR CLARES.

The Life of St. Clare, and the Introduction of the Order into Ireland  
—A Most Interesting Sketch.

Religious communities of the Second Order of St. Francis are called Poor Clares, a name derived from the extreme poverty of their rule and the name of their foundress, Saint Clare.

Those who adhered to the rule in its original form were called Poor Clares and those who followed it as modified by Pope Urban IV. were called Urbanites. The Bernardines, from St. Bernardine; the Coletans, from St. Coleta, and the Capuchinesses from the Capuchins—are all Poor Clares. All these, though having different constitutions profess the rule given by St. Francis to his first spiritual daughter, St. Clare, and can, therefore, as they generally are, be called Poor Clares. They are also called Minoresses, as the Franciscan Friars are called Minors.

Saint Clare was the daughter of a high born knight who lived in Assisi in the thirteenth century. This nobleman and his wife were distinguished no less for their exemplary piety than for their rank and wealth. They had three daughters, Clare, Agnes and Beatrice. Clare, the eldest, was born in 1193; she was so devout from her earliest childhood that she seems to have been predestined for the holy life to which God called her.

When she was eighteen she heard of St. Francis, who was then much spoken of in Assisi. This holy man confirmed her in her resolution to abandon the world and devote herself entirely to God in the religious life. Her parents had in view for her an honorable match, but she declined, pleading her intention of renouncing the world.

On the evening of the Monday after Palm Sunday in the year 1212, Clare left her home in the company of another pious young woman and went to the convent and church of St. Mary of the Angels, where St. Francis and his monks resided. She was met at the church doors by the community, holding lighted tapers in their hands and singing the "Veni, Creator Spiritus." Before the altar of the Blessed Virgin she put off her rich apparel and received the dress she was to wear in future—a coarse gray habit with a cord for a girdle. St. Francis cut off her hair as a sign of her complete separation from the world. She was placed with the Benedictine nuns until a convent could be erected for the new order.

Her parents and relatives were indignant at what they termed her folly in thus disgracing them by adopting such a poor and lowly state of life. They used every means to induce her to change her mind, even resorting to threats of violence. One of the party went to the convent to compel her to return home, who having seized her would have dragged her from her retreat, had she not clung to the altar. In the struggle her veil fell off, disclosing to her friends her shorn head. This convinced them of her sincerity in her intentions and they left her in peace to serve God in the way she had chosen. The opposition of her relatives was caused by the fear that her lowly mode of life would bring ignominy on her family. Alas! for the wisdom of human foresight. Had Clare ignored the call of God and embraced the life intended for her by her friends, the family name would have centuries ago been lost in the mists of the past. As it is, Clare ennobled it, making it famous for all time.

St. Francis soon removed her to the Benedictine convent of St. Angole, where after an equally strong opposition from her friends her sister Agnes took the veil. Eventually a convent was fitted up for the two sisters near the Church of St. Damien in Assisi, where they were joined by fifteen ladies, some of whom were her own relatives and three were members of the noble family of Ulbaldini of Florence. Clare was appointed Mother Superior; she rapidly extended the order to Italy, Belgium, France, Germany and Spain. The Order was approved by Pope Innocent III. and confirmed by Honorius the Third in 1223. The rule at first was very austere, being drawn up by St. Francis on the model he had prepared for his religious men. The sisters went barefooted, observed perpetual silence and practised severe fasts, they were also

debarred from possessing property even in common.

Great numbers joined this poor austere Order, including a long line of noble ladies, amongst whom were Agnes, daughter of the King of Bohemia, Joan, daughter of the King of Navarre, Isabel, sister of St. Louis, Blanche, daughter of Philip of France, and Marie, sister of King Philip of Spain.

The rule was considered too austere for women and was mitigated by Pope Urban IV. in 1263. He gave permission to the Clares to possess incomes.

Some of the convents preferred the original rule of St. Francis, hence arose the distinction between Urbanites and Poor Clares. In Paris they are known as "Filles de L'Ave Maria."

Blanche, Queen of Navarre, introduced the Order into England in the year 1293. The convent was situated near Algate, they possessed incomes and were known as Urbanites. There is no authentic record of their mission in England beyond the date of their introduction and the fact of having three houses in the Kingdom.

In 1625 six Irish nuns left Belgium with the hope of introducing the Order in the land of St. Patrick. With some assistance they established themselves in a house in Dublin. Unfortunately the annals of the Order in Ireland are very unconnected; the first two centuries the nuns had so much to suffer, they had little time to think of records or annals, so posterity has little information as to what these noble women had to endure during the dark days of persecution, living in hourly dread of being discovered by the authorities. It can be easily understood how difficult it would have been to have kept a history of their work, a history that if written would fill volumes, telling of heroic faith, constancy, and in many cases martyrdom—for in a time when the religion of Christ was proscribed by law, when priests were hunted like wild beasts, there was little respect or consideration shown to these defenceless women, whose homes were often consigned to the flames or leveled to the ground by the brutal followers of the infamous Cromwell. It is related that notwithstanding the disadvantages of the times quite a number of ladies joined the Community, and the rumor of their lives going abroad, they had many visitors of their own sex, nuns at that time being a novelty in the country.

Amongst the visitors was no less a personage than the wife of the Lord Deputy, who went in disguise; she was much pleased and interested in all she witnessed, but unfortunately she related the particulars of her visit to her husband, who immediately sent the mayor of the town with a company of soldiers to take possession of the convent and bring the abbess before him to be questioned as to the mode of life embraced by the sisters in her charge. She made such calm and judicious replies that the Lord Deputy instead of carrying out the full rigor of the law, contented himself by ordering them to leave Dublin within a month. They separated and were cared for by certain Catholic families until such time as a house could be secured for them.

The spot selected for the new convent was near Athlone, a very unhealthy site, but possessing the then almost priceless advantage of being remote and solitary. The convent was called "Bethlehem."

In 1641 they were driven out of this poor retreat by the Cromwellian soldiers, their effects plundered and their house burned. The nuns fled, some to Wexford and Athlone, some died on their way from cold and exposure, others fled to their houses in France and Spain, a few remained with friends. These, in 1648, obtained from the Corporation of Galway a grant of an island in the river close to the town where they built a fine convent which was destroyed four years afterward when Galway surrendered to Cromwell's army. Some time after a convent was established in Market street, Galway, where they received day boarders, thus passing for a school rather than a religious house.

With many vicissitudes they continued to reside in Galway, six of their number removing to Dublin and founding a house in that city.

In 1636 two of the sisters undertook the perilous task of travelling to London to ask for a grant of three acres on the little island, which had become vested in the crown. Lady Hamilton, one of the ladies in waiting, obtained for them an interview with Queen Caroline, Consort of King George the Second. Their mission was successful, and the Poor Clares have held the ground ever since.



## Why not try WYETH'S MALT EXTRACT?

Doctors highly recommend it to those

Who are run down;  
Who have lost appetite;  
Who have difficulty after eating;  
Who suffer from nervous exhaustion;  
And to Nursing Mothers,

as it increases quantity and improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.

## ROMAN NEWS.

The exequator granted to the Patriarch of Venice has been published in the official organ of the government.

It is said that the Sultan has refused to Mr. Azarian permission to go to Rome in answer to the invitation of the Pope.

His Beatitude Mgr. Bonni, the Syriac Patriarch of Antioch, left Paris on the 9th of October for Lourdes, whence he went to Rome.

The history and texts of all the concordats concluded under the pontificate of Leo XIII. have been bound together in an elegant volume.

The Holy Father has received Monseigneur Gennardi, Bishop of Aci Reale, Monseigneur Emard, Bishop of Valleyfield, in Canada, and Abbe Castongey.

It is said that the encyclical to the American bishops will be printed and published in Washington in order to avoid incomplete or incorrect summaries.

The Apostolic Legate to Chili, Mgr. Macchi, has received a most enthusiastic welcome in Santiago, the population raising cheers for Leo XIII. as his cortege passed.

Mr. Zardetti, until lately bishop of St. Cloud, in Minnesota, but now Archbishop of Bucharest, Roumania, while on his way to his new See, visited Rome and was received in audience by the Holy Father.

The Holy Father has been pleased to nominate Commendatore Henry Stevenson, director of the numismatic section of the Vatican museum, which post was left vacant by the death of Commendatore Visconti.

We regret to have to announce the sudden death from apoplexy of Mgr. L. M. Pellegrino, titular Bishop of Troade, Archbishop of Altamura and Acquaviva. The deceased was the unconquerable champion of the Italian episcopacy. R.I.P.

Mgr. Panici, Sub-Datario, accompanied by the Superior of the Dutch Franciscans and an engineer, visited Amaseno to lay out a convent of the Order on the sanctuary of the Virgin called Lericola, the site and funds for constructing which have been generously conceded by the reverend prelate.

Two professors of the Catholic University of Fribourg, who are stopping in Rome for scientific researches, have had the honor to be received familiarly by the Pope in the gardens of the Vatican. They are the Vice-Rector Sturm and M. Kirsch. His Holiness made minute inquiries as to the progress of the institution.

A Catholic Congress has been held at Tarragona under the presidency of the Archbishop of Seville. The affluence of ecclesiastics and laymen was extraordinary. The first act of the assembly was to pass unanimously an address to the Pope announcing the wishes of those present for the restoration of the temporal power of the Papacy.

The Piccolo di Trieste says the Sovereign Pontiff has for some months past been admitted as the owner of property in that city. Count Edward Ginzel, who died on the 27th of September, 1893, left by will two houses in the V. a. Commerciale of Trieste to "His Holiness the Pope of the Holy Roman Catholic Church." The local civil tribunal has recognized the inheritance, and ordered the houses to be inscribed on the registry with the name of Leo XIII. The example of Austria should not be without its influence on the judges of Paris.

The Mahdi has declared a holy war against the Italian along the west shore of the Red Sea.

S. SUTHERLAND.

## YOU'RE AN EASY PREY,

with your flesh reduced below a healthy standard, for Consumption and other Scrofulous and dangerous diseases. And it's for just this condition that Dr. Pierce's Golden Medical Discovery is especially valuable.

If you're thinner than you ought to be, whether from wasting diseases, defective nutrition, or whatever cause, the "Discovery" will surely bring you up to the healthy standard. By restoring the normal-action of the deranged organs and functions, it arouses every natural source and means of nourishment. As a strength-restorer and flesh builder, nothing like this medicine is known to medical science. Filthy Cod liver oil and all its disguised compounds can't compare with it.

Dr. Pierce's Pellets cure constipation, indigestion or dyspepsia, biliousness and headaches.

YOUTH'S DEPARTMENT.

I DO' KNOW.

Where does my slate pencils go?  
I do' know! I do' know!  
Des when I has got a row,  
Playin' geere or tit-tat-toe,  
Dat dere pencil lose itself—  
Dis mus' be de teuf or twelf!  
W'ere does all dem pencils go?  
I do' know! I do' know!

W'ere does all my buttons go?  
I do' know! I do' know!  
Dunlap's fence busts one or two  
Evvy time I wiggles frew!  
Dey des' comes right off my pants  
Evvy time dey gets a chance!  
W'ere does all dem buttons go?  
do' know! I do' know!

W'ere does all my mobbles go?  
I do' know! I do' know!  
Dey was in my pocket tight  
When I went to bed last night;  
Now I see dot de same toat on,  
But my mobbles dey is gone!  
W'ere does all dem mobbles go?  
I do' know! I do' know!

W'ere does my white kitty go?  
I do' know! I do' know!  
Tied her tight wif dat dere stwing,  
Vough she skwatched like evvything;  
Now, when Johnnie wants to play  
Dat dere kitty's gone away!  
W'ere does dat dere kitty go?  
I do' know! I do' know!

W'ere does all my cookies go?  
I do' know! I do' know!  
Mamma put 'em on de shief  
Fwaid I'd bus' my little se'f;  
When I clum up on de chair  
Wasn't any cookies dere!  
W'ere does all dem cookies go?  
I do' know! I do' know!

—Jack Bennett.

Some More Interesting Letters.

TO MY ABSENT SISTER.

DEAREST SISTER,—I was very sorry when you left us Tuesday afternoon; on the night of your departure Leo asked me where you were. She told him that you were gone on an errand; but when he saw you did not return he commenced to cry and said he would beat you and Sarah for going away. We all feel very lonesome for you when night comes on; we can no longer hear the beautiful selections you used to play for us. All our songs have now died away into silence. There is no one at home to help us with our compositions. We miss the one who would sit with us during our study hours and encourage us by her example to learn our lessons and write our exercises as well as possible. I went to confession on Thursday afternoon, and after my thanksgiving I went to our pew and said a prayer for dear sister, and I think I must have prayed in earnest, for when I came home ma told me you had left the house and gone back to convent. I was sorry I could not see you, but I'll see you to-morrow.

JAMES.

[How many of us there are who can note the absence of a dear relative; be it only a temporary absence, or that longer one which time's termination alone can terminate. James' letter is suggestive of many a sad and yet consoling thought.]

THE UTILITY OF WRITING.

DEAR FRANK,—I think our most earnest efforts should be given to composition writing. Facility and ease in writing is a most precious acquisition, acquired only by long and arduous practice—it is a growth that requires a long time for its perfect development. We are told that Caedmon, the monk of Whitby, learned to compose while asleep in a stable; but he is an exception to admire, but not to imitate. In general there is no royal road to composition writing; it must be attained by our own honest endeavors. It is said of King Alfred the Great, who lived in the ninth century, and who is called the "wonder and astonishment of all ages," that his mother, Osburga, awakened in his mind a passion for literature by offering a beautiful written Saxon poem as a reward to whichever of her children would learn to read it first. This excited the emulation of Alfred, the youngest; he ran to his teacher and applied himself with such diligence to

the task that he was soon able to read the poem to the Queen's entire satisfaction, and he received the prize of his industry.

Now, Frank, this is an example worthy of admiration and also of imitation. We should imitate young Alfred in his desire for success and distinction. Like him, we receive the encouragement of our parents and teachers. Are not the very finest prizes and medals awarded every year in our schools for proficiency in composition writing, and yet it is surprising what little efforts some pupils make to obtain them. Add to these motives of encouragement, the grand opportunity given us by the Editor of the TRUE WITNESS in publishing our best efforts every week in the columns of his excellent paper, and giving to each his kind word of encouragement and appreciation. Surely it will be our own fault if we do not improve in composition. Let us be wise and improve these golden opportunities.

JOSEPH.

Montreal, October 28, 1894.

[We need add no comment to Joseph's admirable letter. If our young friends would only put into practice his advice, they would reap countless benefits.]

FROM NEW IRELAND, ONT.

DEAR EDITOR:—Having learnt that you have opened a column in your valuable paper for little girls and boys to fill with letters, I am going to try and write one. I live in New Ireland, about four miles east of Huntingdon. The school I attend is situated on a hill on part of our farm, there is quite a cedar grove around it. I study reading, grammar, Catechism, geography, spelling, Canadian history and arithmetic. Our teacher is a young Catholic lady. I enjoy going to school and playing with my companions. I have no brother nor sister. I am eleven years old; I made my first communion last summer and hope to be confirmed when Bishop Emard visits our parish after he returns from Rome. Wishing your paper much success, and hoping to see my letter printed.

WILLIE DUBNIN.

[We are thankful to Willie for his kind letter, and we trust that if New Ireland preserves the faith as did Old Ireland, in days past, it will be a happy parish.]

"PAY AS YOU GO."

DEAR ARTHUR:—I believe I am in your debt; this must not be: My motto is "Pay as you go." I was never mentioned in news—in fact so flush that I don't know where to begin. I will begin anywhere. I am very busy just now. The end of the month brings lots of work to the promoters of the League of the Sacred Heart. We have to collect all the treasury sheets of good works and make out a general statement to be sent to the central office for the first of the month, and we have about 600 boys in our school; this is quite a long work. We have also to distribute the monthly tickets and arrange our lists for the Communion of Reparation; of course I have good helpers, and we all work gladly for the Sacred Heart, we are also encouraged by the beautiful promise of our Divine Lord to all those who work to spread this greatest of devotions. Our great Fancy Fair was another source of pressure. Of course it was a work of charity and all good people were expected to lend a helping hand. 'Tis true, I was not able to contribute very largely and to give but very little help, but I had to add my mite. The fair is now over, it was quite a success and a source of much enjoyment to its many patrons.

R. J. H.

["R. J. H." writes a very interesting, and, what is best, an original letter. If he will only continue to practise, he will yet acquire a style that indicates very much for the future.]

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STEEL RANGES,  
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**FATHER KOENIG'S NERVE TONIC**

Well Pleased. 1  
Chicago, Ill., May, 1894.  
One of our sisters suffered from nervousness and sleeplessness and could not find any rest day or night. After taking Father Koenig's Nerve Tonic the sleep returned and the nerves were also quieted.  
SISTERS OF ST. FRANCIS.  
573 Centre Ave.

**Good Results.**  
New Orleans, La., Sept., 1894.  
Convent, 561 Morris St.  
We used Father Koenig's Nerve Tonic and obtained very good effects from it. One of the sisters, who had suffered a good deal from pains in the leg day and night, and was so weak that she could hardly walk, was perfectly cured by the use of only one bottle of the tonic.  
SISTER M. AUGUSTINE.

**FREE** A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free.  
This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the  
**KOENIG MED. CO., Chicago, Ill.**  
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Sold by Druggists at \$1 per Bottle, 6 for \$5.  
Large Size, \$1.75. 6 Bottles for \$9.  
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**LA BANQUE JACQUES CARTIER.**  
DIVIDEND No. 58.

NOTICE is hereby given that a dividend of three and a half (3½) 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 18th to the 30th November next, both days inclusive.  
By order of the Board.  
A. DE MARTIGNY,  
Mgr.-Director.  
Montreal, October 20th, 1894. 15-5

**IF YOU WANT**  
Good Beef, Lamb, Mutton, Veal, Corned Beef and Salt Tongues, go to E. DAURAY, Bonsecours Market, Stalls Nos. 54 and 56, or Telephone No. 2978. 642

RELIGIOUS NEWS ITEMS.

His Eminence Cardinal Vaughan has become a vice-president of the Public House Reform Association.

Cardinal Aloisi Masella, who has been seriously ill, is now out of danger. Cardinal Hohenlohe's health, too, has greatly improved.

The corner-stone of a Catholic Cathedral has been laid at Suva, in the Fiji Islands. It will be built of stone and dedicated to St. Paul.

The highest cross in America, and possibly in the world, is in Mexico, on Mt. Orizaba, or, as the Mexicans call it, Citlalitepell (Star mountain.)

The Pope has commissioned Marucchi, a favorite pupil of De Rossi, to prepare a special edition of the writings of the great Christian archaeologist.

Rev. Edward I. Devitt, S.J., late president of Boston College, has been appointed professor of mental philosophy and ethics at Georgetown College, Washington, D.C.

Hon. William Oshah, the successful organizer of the American Catholic lay congresses, is one of the directors of the new international anti-gambling crusade organized in Chicago.

Dean Macartney, of Melbourne, Australia, has just died in his 96th year. He had held the deanship forty-two years, having gone to Australia with Bishop Perry, the first Bishop of Melbourne.

Canon Farrar, the distinguished English churchman, has been lecturing in Rome to a select band of tourists on "The History and Development of Christian Art From the Days of the Catacombs to Our Own." His lecture contained the notable remark that a history of the painting of the Madonna would be in itself a history of the art of Christendom.

The celebrated building in Rome, the Hotel Minerva, formerly the property of a Mr. Suave, just bought back by his son, was once the palace of the Conti family, which gave eighty Popes to the Church.

The Western Catholic Summer School will open next summer at the chosen site, Madison, Wis., one of the most beautiful cities of the West. This was decided upon at the recent conference in Chicago.

Bishop Healy, of Portland Diocese, is again reported ill, and a recurrence of the malady which nearly ended fatally a few years ago is feared. The attending physicians say, however, that there is no immediate danger.

The current issue of the American Catholic Historical Researches recalls the fact that Archbishop Carroll was invited to invoke the blessing at the laying of the corner-stone of the Washington Monument, at Washington, in July, 1815.

A letter which His Eminence Cardinal Vaughan has addressed to a correspondent, discussing the validity of Anglican orders, has been published. The Cardinal believes "that under all the circumstances the Holy See could never accept, as it never has accepted, the ordinations of Anglican clergymen."

Rev. Gabriel Koromas, the Maronite priest who went to Boston some months ago to labor among the Arabic-speaking Catholics, is contemplating the erection of a chapel in that city. He has the sanction of the Archbishop in his undertaking. At present he holds services at St. James' Church, Harrison avenue, through the courtesy of the Rev. W. P. McQuaid, the pastor.

To choose time is to save time.—Bacon.

Immemorial custom is transcendent law.—Menu.

The root of all discontent is self-love. J. F. Clarke.

Restraint is the golden rule of employment.—L. E. Landon.

A grateful thought toward heaven is of itself a prayer.—Lasinger.

Some would willingly sacrifice their lives for fame, and not a few would rather be known by their crimes than not known at all.—Sinclair.

**House and Household.**

**HOUSEHOLD HINTS.**

A tablespoonful of ammonia to a quart of water is the best medium for cleaning windows, lamp chimneys or any kind of glassware.

Professor Riley, in a lecture before the Lowell Institute, discusses most practically the subject how to get rid of household pests. For certain of the commoner pests, such as bed-bugs, carpet-beetles and cloth moths, benzine applied in a fine spray by means of an atomizer was said to be the best remedy, as it destroys the insects in all stages, including the egg. In using benzine great care should be exercised that there is no fire or artificial light in the room at the same time, as the vapor of benzine is highly explosive.

For cockroaches, bristle-bugs, fish moths and fleas, pyrethrum powders were recommended; for the mosquito the professor recommended the pyrethrum powder moistened, made into little cones, then allowed to burn in a closed room. The effect is to stupify or kill the mosquito.

**STOCKING STITCHES.**

It pays to buy good stockings. Put warm stockings, even though coarse, upon the child as the chill of winter approaches. It was doubtless of the stocking that it was first said, "A stitch in time saves nine." It might have been said many times nine. Do not mend a hole in the stocking by drawing it together; the strain upon the surrounding fabric soon makes the rent worse than at first.

**TRUE, A WOMAN CANNOT**

Keep a private expense account and have it balance; Wear a linen collar or a linen shirt waist, starched stiff as a man's, and keep her temper; Order a dinner from a bill of fare; Tie a "four-in-hand"; Understand a game of baseball; Or a game of football; Play whist and remember what's trump; Refrain from drinking ice cream soda in winter.

**BUT CAN A MAN**

Build a grate fire and make a success of it at the first attempt? Remember to wear his smoking jacket when he smokes? Put his ashes in the ash receiver? Sit in a chair without taking the tidy with him when he gets up? Refrain from tying the pillow shams into knots and throwing them into the corners? Abstain from drawing the window curtains back as far as they will go and sending the window shades skyward with a bang? Use his comb without having something to say about the long hairs he finds in it?

**A SENSIBLE CUSTOM.**

As soon as a pot or frying-pan is emptied of that which has been cooked in it, fill with hot or cold water (hot is best) and set back upon the fire to scald thoroughly. Never set a vessel in the pot closet without carefully cleaning and wiping it. If grease be left in it will grow rancid. If set aside wet it is apt to rust.

**TO MAKE FISH APPETIZING.**

In serving fish, be careful not to break it, divide in smooth, clear cuts, nicely shaped, combining nicety with dexterity. The broad fish knife and fork helps to serve it neatly. Many kinds of fish are best laid on a long folded napkin or a fish doily. It may be garnished in many ways. Often a change of sauce, and mode of serving, does as well as a change of fish. Lemon is the favorite garnish, as the acid counteracts the oil of the fish, giving it a more agreeable flavor. Sliced and quartered eggs and the sifted yolk of eggs are also used as is parsley and green of all kinds. Also sliced cucumbers with sliced lemons, sliced pickles; let-

tuce decorated with jelly cut out with a saltspoon. Beets cut with a fancy vegetable cutter; lobster coral, fried oysters, rice croquettes. Potatoes in various forms, as Saratoga potatoes, potato croquettes made pear shape with a bit of parsley for a stem; also small round potato balls. They should be boiled till about half done before cutting. A prettily garnished dish stimulates the appetite greatly.

**WHAT AN ONION WILL DO.**

Onions are a kind of all-round good medicine, and every housewife knows this without exactly knowing the reason why. She knows that a whole onion, eaten at bedtime, will by the next morning break the severest cold. She also knows that the onions make a good plaster to remove inflammation and hoarseness. If anyone would take an onion and mash it so as to secure all the juice in it, he would have a most remarkable smelling substance that would quiet the most nervous person in no time. The strength of it inhaled for a few moments will dull the sense of smell and weaken the nerves until sleep is produced from sheer exhaustion. It all comes from one property possessed by the onion, and that is a form of opium.

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Will not chafe or roughen the skin like ordinary ammonia, will make clothes snowy white, will wash flannels and blankets without shrinking; for the toilet, for the bath, for the sick room and nursery. Cures all insect bites. Cleans and brightens silks, laces, Crapes. For glass, crockery and silverware. Be sure and ask for  
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**ENGLISH LITERATURE.**  
*A Prince of English Literature,*  
By Maurice Francis Egan, L.L.S., 35c.  
This is, as the author says in his preface: "To give the Catholic student a standard of judgment, to interest him in the literature of his own language, and to encourage such a taste for it that he would long to read books and not be satisfied with the opinions of other people about them."

**THE SPIRIT OF THE AGE;**  
Faith and Infidelity,  
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*Best Hiawatha Flour,*  
\$3.95 a Barrel.  
Best Creamery Butter.....23c per lb.  
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OPEN EVENINGS.  
**J. L. GREVIER, 809 St. James Street**

**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.  
14-5

**ROBERTS'**  
AND  
Table Jelly  
Table Creams.  
**NEW RAISINS,**  
**NEW CURRANTS.**  
Fresh Canned Fruits and Vegetables.  
**D. STEWART.**  
PHONE 8168. 206 ST. ANTOINE STREET

**JUDICIAL NOTICE TO ANN DOYLE.**  
PUBLIC NOTICE is hereby given to Ann Doyle, whose maiden name was Ann Cassidy and who was the wife of Thomas Doyle, in his lifetime of the City of Ottawa, in the Province of Ontario, deceased, and who went to the City of Montreal about 19 years ago, and who was, when last heard from about 18 years ago, a cook on a steamboat sailing from the said City of Montreal, if she be still living, to communicate, on or before the first day of December 1894, with **MESSERS. GORMAN & FRIPP,** 74 Sparks Street, Ottawa, Ontario, Solicitors for the Administrators of the estate of the said Thomas Doyle, deceased; or in default thereof she will be excluded from all claim to dower or otherwise in said estate.  
Dated 22nd September 1894  
**W. M. MATHESON**  
Local Master at Ottawa, Ontario  
10-8

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# She Found a Friend.

## Strong and Mighty to Deliver from Troubles.

### This True, Tried and Honest Friend Proved to be Paine's Celery Compound.

#### Nature's Medicine Cures After a Series of Medical Failures.

The half has never been told regarding the suffering and misery endured from day to day by thousands of our Canadian women. Sleeplessness, nervousness, dyspepsia, indigestion and prostration claim a host of victims, who are earnestly desiring and seeking for deliverance from their burden of woes.

We wish briefly to draw attention to the fact that science has placed within reach of suffering women an agency—a cure—that fully meets the case of every woman in ill health. Thousands of Canadian women in all ranks of society have used Paine's Celery Compound with the most satisfactory results. It is the only medicine that has ever been thoroughly indorsed by the best medical men of the times. No other medicine has ever received such strong and flattering testimonials from our best people, and no other has ever been so much spoken of by the press of this country.

Every woman who is overworked, run-down, sleepless, nervous or dyspeptic, will find a friend in Paine's Celery Compound. This wonderful and life-giving medicine quickly builds up in flesh, muscle and tissue; it braces the nervous system, gives health, vigor and youthful strength. There is no earthly reason why women should continue to live in a half-dead condition, while Paine's Celery Compound is doing such a work in our midst.

The following letter from Mrs. E. R. Wheeler, of Windsor Mills, P. Q., proves that women have a mighty and strong friend to deliver from suffering and trouble:—

"I have been troubled with indigestion, sleeplessness and general debility for about three years; I have been under the care of doctors and have used medicines for a long time, but could find no relief from suffering. Your Paine's Celery Compound was highly recommended to me, and I finally decided to give it a fair trial. I am astonished at the great benefits I have received by using your medicine. I am now blessed with perfect digestion I sleep well, and altogether I am a different woman. I most cheerfully recommend your Paine's Celery Compound to all who suffer from any of the troubles I have experienced, as I am sure it will give them instant relief."

#### A PARROT'S ECCENTRICITIES.

Ben Lusbie, who for fifteen years was one of the greatest features of Barnum's circus in the capacity of "lightning ticket-seller," had a wonderful parrot, which had been presented to him by one of the canvassers of the show, who was at one time a sailor on a steamer plying between Boston and Fernandina, in the Bahamas. Lusbie, says the New York Recorder, used to have a way of quieting the scrambling mob of ticket purchasers around the ticket wagon by saying: "Don't be in a hurry, gentlemen," "There's plenty of time," "Don't crowd each other," "One at a time, gentlemen," and such like expressions. The parrot, which was perched upon the safe in the wagon just back of Lusbie, got to learn these little speeches after a season's tour, and often broke out in a piercing squawk

with one of them, much to Lusbie's amusement. The parrot, which was quite a little vagabond, flew over in a neighboring woods near the circus grounds. A searching party was made up, and they had not proceeded far before they heard a vast racket, apparently made by squawking birds. Hastening to the scene they found poor Poll clinging as best she could to the limb of a dead tree, surrounded by a screaming flock of crows. The parrot had only two or three tall feathers left, and the hostile crows were striking, pecking, and plucking her right and left. Hanging as best she could, the parrot was shrilly screaming: "One at a time, gentlemen! Don't crowd there! Take your time! There's plenty more left!"

#### THE WITNESS WHO ANSWERED AS THE LAWYER ASKED.

"Do you know the prisoner well?" asked the attorney.

"Never knew him sick," replied the witness.

"No levity," said the lawyer. "Now, sir, did you ever see the prisoner at the bar?"

"Took many a drink with him at the bar."

"Answer my question, sir," replied the lawyer. "How long have you known the prisoner?"

"From two feet up to five feet ten inches."

"Will the Court make the?"

"I have, judge," said the witness, anticipating the lawyer. "I have answered the question. I knowed the prisoner when he was a boy of two feet long and a man five feet ten."

"Your honor?"

"It's a fact, judge, I'm under oath," persisted the witness.

The lawyer rose, placed his hands on the table in front of him, spread his legs apart, leaned his body over the table, and said, "Will you tell the court what you know about this case?"

"That ain't his name," replied the witness.

"What ain't his name?"

"Case."

"Who said it was?"

"You did. You wanted to know what I knew about this Case. His name's Smith."

"Your honor," howled the attorney, plucking his beard out by the roots, "will you make this man answer?"

"Witness," said the judge, "you must answer the questions put to you."

"Land o' Goshen, Judge, hain't I been doin' it? Let him fire away. I'm all ready."

"Then," said the lawyer, "don't beat about the bush any more. You and the prisoner have been friends?"

"Never," promptly responded the witness.

"What! Weren't you summoned here as a friend?"

"No, sir, I was summoned here as a Presbyterian. Nary one of us was ever Friends—he's an old-time Baptist, with-out a drop of Quaker in him."

"Stand down," yelled the lawyer, in disgust.

"Hey?"

"Stand down."

"Can't do it. I'll sit down or stand up."

"Sheriff, remove the man from the box."

Witness retires, muttering, "Well, if he ain't the thick-headed lawyer I ever laid eyes on."

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### FLOUR, GRAIN, ETC.

Flour.—We quote prices nominal as follows:—

Patent Spring	33.25 @ 34.45
Ontario Patent	2.90 @ 3.25
Manitoba Patent	3.30 @ 3.35
Straight Roller	2.60 @ 2.85
Extra	2.80 @ 2.50
Superfine	2.10 @ 2.25
City Strong Bakers	3.75 @ 3.30
Manitoba Bakers	3.10 @ 3.25
Ontario bags—extra	1.25 @ 1.30
Straight Rollers	1.55 @ 1.40

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.—Car lots of Manitoba are reported at \$14.00 to \$14.50, and Ontario at \$15.25 to \$15.50. Shorts are easier at \$15.50 to \$16.50, and Mouille at \$20.00 to \$22.00 as to grade.

Wheat.—No. 1 Manitoba is held at 57c Fort William, and here we quote it nominally at 64c to 65c. Upper Canada red winter was offered here at 50c for future delivery, but no one seemed to want it.

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

Peas.—Market continues firm, with large sales in the West at 51c f.o.b. in the Stratford district for export. Here the market is firm at 60c to 67c in store per 68 lbs.

Oats.—The market remains steady, the chief business being of local account, car lots selling at 34c to 35c for No. 2, and at 33c to 34c for No. 3.

Barley.—Last sales of malting barley is quoted at 52c to 53c. Feed barley 46c to 47c.

Malt.—We quote 70c to 80c.

Brook wheat.—At 48c to 49c on spot, and at 46c to arrive. The demand was for the continent.

Rye.—Car lots have sold at 50c for export.

Seeds.—Market quiet. Alsike \$4.00 to \$5.50, and red clover \$5.25 to \$6.00 Timothy \$1.90 to \$2.25.

### PROVISIONS.

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

Canadashort cut pork, per bbl	17.50 @ 18.00
Canada short cut, light, per bbl	17.50 @ 18.00
Chicago short cut mess, per bbl	00.00 @ 00.00
Mess pork, American, new, per bbl	17.50 @ 18.00
Extra mess beef, per bbl	10.50 @ 11.00
Plate beef, per bbl	10.50 @ 11.00
Hams, per lb	10 1/2 @ 11c
Lard, pure in pails, per lb	8 1/2 @ 9c
Lard, com. in pails, per lb	8 1/2 @ 7 1/2c
Bacon, per lb	11 @ 12c
Shoulders, per lb	9 @ 9 1/2c

Dressed Hogs.—At \$5.50 to \$5.75 per 100 lbs delivered here, as to average weight and quality.

### DAIRY PRODUCE.

Butter.—We quote prices as follows:— per lb. Creamery, September and October. 20c to 20 1/2c Creamery, August. 18c to 18c Eastern Townships dairy. 16 1/2c to 18c Western. 14 1/2c to 16c

Roll Butter.—A lot of 6 packages of Western rolls sold at 15 1/2c 16c as to quality.

Cheese.—We quote:— Finest Western, colored. 10 1/2c to 10 3/4c " white. 10 1/2c to 10 3/4c " Quebec, colored. 9 1/2c to 9 3/4c Under grades. 8c to 8 1/2c Cattle. 48s 6d

### COUNTRY PRODUCE.

Eggs.—Sales during the week have been made at 13c to 14c for held fresh and pickled stock, while strictly fresh gathered boiling eggs bring 15c to 16c. Considerable quantities of eggs continue to go forward to England, and business has been during the week on a f.o.b. basis here for export.

Beans.—Prices are about as last quoted, at \$1.80 to \$1.45 for good to choice, and \$1 to \$1.30 for ordinary to fair.

Honey.—A lot of 10 tins of old extracted sold 7c to 8c in single tins. A lot of 20 cases of white clover honey in comb sold at 13c, and we quote white clover 13c to 14c, and other dark kinds have sold all the way from 10c to 12c a lot of dark broken comb bringing only 9c.

Hops.—Quite a number of fine Eastern Townships have been placed at 8c.

Baled Hay.—Prices are very low, a round quantity of No. 2 hay being bought in the country at \$5.00 per ton, costing about \$6 laid down here. This, however, was considered a bargain, as other sales were made of No. 2 at other points on the Grand Trunk and C.P.R. at \$5.50 to \$6; No. 1 hay is scarce, and quoted at \$8 to \$8.50 Montreal.

Dressed Poultry.—A few lots of turkeys received have sold at 8c to 9c on arrival for fine to choice fresh killed. Chickens are in fair demand, with sales at 6c to 7c, and geese at 5 1/2c to 6c. Ducks 8c to 9c.

Game.—There is very little demand for venison saddles, which are quoted at 8c to 9c. Partridges are selling at 45c for No. 1, and 25c for No. 2.

### FRUITS, ETC.

Apples.—Sales are a good deal better this week at \$1.50 to \$2 per barrel for fall varieties and \$2.25 to \$2.60 per barrel for winter varieties.

Oranges.—Oranges are in fair demand \$4.50 to \$5.50 per barrel for Jamaica and \$2 to \$2.60 per box for Floridas

Lemons.—Are also selling well at \$3 to \$3.5 per box for Floridas and \$7.00 to \$7.50 for Malagas.

Pears.—Basket pears are reported as unsaleable. We quote baskets 25c to 30c, and \$2 to \$4 per barrel.

Peaches.—There are a few boxes of California peaches in the market which are meeting with fair sales at \$1.25 per box.

Bananas.—At \$2.50 to \$3 per bunch.

Cranberries.—We quote Canadian \$7 to \$8 per barrel for common, \$9 to \$9.50 per barrel for good sound fruit, and \$10.00 per barrel for Cape Cod berries.

Grapes.—There is a better demand noticed this week for grapes at 25c to 27c per 5 lb basket of Catawba and \$5 to \$4.75 to \$6.50 per keg for Almeria.

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

Potatoes.—Are in better demand this week. Prices are quoted here on track at 50c, and in a jobbing way 55c to 60c.

Onions.—Canadian onions are getting very scarce, and most of the stock is held by one firm at \$1.00 to \$1.75 per barrel. Spanish onions are selling freely at 75c to 80c per crate, and large cases at \$2.25 per case.

### FISH AND OILS.

Salt Fish.—We quote Labrador at \$4.50 and shore at \$4.00. Salmon \$10 to \$11 for No. 1 small in bbls, and at \$14.50 for No. 1 large. British Columbia is quoted at \$9 to \$10. Dry cod \$4.25 to \$4.50 Green cod at \$4.00 to \$4.50.

Canned Fish.—Lobsters \$5.50 to \$6.50 per case. Mackerel \$3.75 to \$3.85 per case.

Oils.—Cod oil in small lots is quoted at 43c to 45c and in round lots at lower figures. Steam refined seal oil is quoted at 35c in small jobbing lots, which figure would be materially shaded for round lots. Cod liver oil at 65c to 70c.

## Notre Dame College, COTE DES NEIGES

This well known and popular institution will re-open on MONDAY, the 3rd SEPTEMBER next.

The Electric cars from Bleury street, by way of Outremont, run out to the College every half hour.

The parents are requested to send the pupils as early as possible. 5-13

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FARMS In every county in Canada, NEBRASKA, BRITISH COLUMBIA, MANITOBA, MISSOURI, NOVA SCOTIA, DAKOTA, etc. Please send for Catalogue, which will be mailed free to any address.

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HERE IS A SUBJECT WORTH THEIR SERIOUS CONSIDERATION.

It Affects the Public Health, and Whatever Affects Health Should be Investigated—Cold Facts Bluntly and Truthfully Stated—Let the Truth Be Known No Matter Whom It Hits.

To the close observer it often seems as though the days of the secret and worthless compounds are numbered. Every time the worthlessness of a secret mixture is exposed by the medical profession there is a public reaction in favor of the legitimate preparations which really have merit. The public is also gradually awakening to the possibilities, not only of fraud, but of actual harm in many preparations whose proprietors hide behind the inability of the chemist to trace the elements in their nostrums. The result is that people are becoming more cautious about buying new preparations, or old ones that are enshrouded in mystery.

If the truth were known, there are surprisingly few remedies in the market that would stand legislative investigation. This is made apparent, even to a layman, whenever it is proposed to require all proprietors to give information about their preparations before they will be allowed to offer them for sale. This suggestion, although prompted by public welfare, is as a bomb thrown in the midst of many remedies. This fact shows only one thing, which anybody can understand.

The public has a right to demand thorough investigation of everything sold to benefit health. If there is any reason whatever why any preparation should be taken only on a doctor's prescription, for the sake of public health this fact should be made known. If, on the other hand, a preparation is utterly worthless and will not do what is claimed for it, the public should not be allowed to be deceived.

One fact will surely stand. The proprietors who are afraid to have a public investigation of their preparations by a national health board created for the purpose, have some reason which makes it all the more imperative for such an investigation.

When the time comes for the public to demand action in this matter on the part of national legislators there is one preparation which will come out with flying colors. This preparation is Scott's Emulsion. For twenty years Scott's Emulsion has had the highest endorsement of the medical world. The formula for making it has been published for years in the medical journals, and as for there being anything secret about its ingredients, that is impossible, for any expert chemist can find out by an analysis everything that is in it.

Scott's Emulsion is both nourishment and medicine. It presents the medicinal properties of Cod-liver Oil in a form that is easy on the most delicate stomach and sweet to the taste. Scott's Emulsion is good for a dyspeptic person, for it aids the digestion of other foods, and to all persons who suffer from any wasting condition Scott's Emulsion offers the most effective cure.

For all affections of Throat and Lungs, like Coughs, Colds, Sore Throat, Bronchitis and Consumption, Scott's Emulsion is invaluable. It soothes the Throat, cures Coughs and Colds, relieves inflammation and possesses the power to overcome the wasting of Consumption up to the last stage of the disease. Persons who have been so far gone with Consumption that they have raised quantities of blood have been entirely cured by this great remedy.

For weak babies and children with wasting tendencies Scott's Emulsion has been prescribed by physicians until it is a household word in hundreds of thousands of families.

Scott's Emulsion gives strength. It enriches the blood, makes healthy tissue, restores a healthy action of the vital organs and nourishes a weakened system back to health and strength. All druggists sell Scott's Emulsion at 50 cents and one dollar. The only genuine Scott's Emulsion is put up in salmon-colored wrapper and has our trade mark of a man carrying a fish on his back. Refuse inferior substitutes.

The creation of a legation of the Argentine Republic to the Holy See is affirmed to be immediately expected.

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Kamouraska, June 10th 1885.

"I can recommend PECTORAL BALSAMIC ELIXIR, the composition of which has been made known to me, as an excellent remedy for Pulmonary Catarrh, Bronchitis or Colds with no fever."  
J. J. V. CLAIBOURN, M. D.  
Montreal, March 27th 1889.

L. ROBITILLIE, Esq. Chemist.  
Sir,

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

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Prof. of Chemistry at Laval University.  
Montreal, March 27th 1889.

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

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

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

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

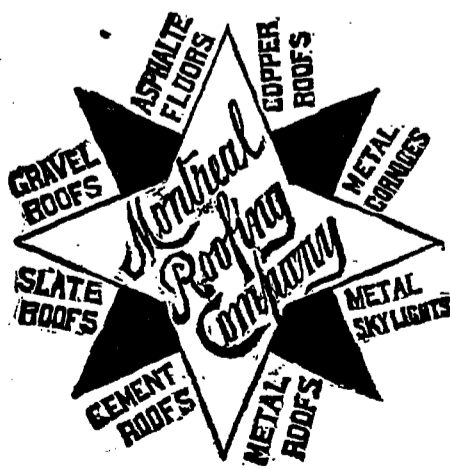
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**Holloway's Ointment.**

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

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

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

**GOUT, RHEUMATISM,**

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

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

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

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

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**CHURCH PEWS FOR SALE.**

The Pews of St. Patrick's, Montreal, which have been removed from the Church, may be bought very cheap. There are three hundred of them, made of the best clear pine, with neatly paneled ends and doors. The back rests and top bead are of black wal nut; each pew is six feet long by thirty-eight inches wide. Apply to  
J. QUINLIVAN, Pastor.



**Irish News.**

W. J. Glasse, a solicitor of Strabane, died on October 14 after a short illness.

Two members of the Kells Board of Guardians have recently died—Edward Farrelly and Henry Doughty.

Listowel parish has sent through Gerald L. Stack, J.P., £30, as the first instalment of a contribution to the Parliamentary Fund.

The death occurred on October 17, at his residence, Altamount street, Westport, of Patrick McMahon, aged sixty-nine years.

There was no contest for municipal honors this year in Aghy. The retiring commissioners were M. Doyle, M. Lalor, J.P., M. Heffernan, F. J. Murchin, J.P., and J. Nugent.

The election of chairman of the Tralee Town Commissioners came off on Oct. 19, and resulted in a prominent Nationalist, St. John H. Donovan, J.P., being elected by 11 to 9 votes.

Dr. Thomas Laffan has, owing to some complications connected with the Comel Town Commissioners, tendered his resignation as a member of that body. He was chairman of the board for about sixteen years.

Their friends will regret to learn of the deaths of these Meath Catholics: At Roadman, Cushenstown, October 13, Edward Melia, aged eighty-five years; October 17, Canestown, Stackallen, Anne, widow of the late John Mongey.

The spire on St. Patrick's Memorial Church, Downpatrick, is almost completed. The new bell, which is, like the tower and spire, the bequest of the late Anthony Meckan, has arrived. It weighs two tons and a half, and cost £300.

At the meeting of the Coleraine Board of Guardians on the 13 inst., correspondence was read from the Local Government Board approving of the action of the Aghadowney Dispensary Committee in reappointing Dr. Morrison as medical officer for the district.

At Rathcabin, on the border of Tipperary, a man named Colwell was engaged in feeding a threshing machine at a farmer's house on Oct. 18, when his arm became caught in the machinery and was almost torn from his body. Very slight hopes are entertained of his recovery.

The result of the polling in Downpatrick for four town commissioners in the place of John Maguire, John Gilmore, James Johnston and James Hastings, who retired by rotation, and who were opposed by John McBride and Samuel Martin, was as follows: Maguire, Nationalist, 102; Gilmore, Nationalist, 87; Johnston, Unionist, 83; M. Bride, Unionist, 78; Hastings, Unionist, 73; Martin, Unionist, 62.

October 11 was fixed for the election of Commissioners to fill the vacancies caused by the retirement of Messrs. Jas. O'Gorman, Nationalist; M. Donohoe, Nationalist; Aidan Harper, Redmondite; Robert O'Leary, Redmondite, and M. Ryan, Redmondite, members of the Enniscomerty Town Commission Board. There was no contest, however. In Gorey the retiring Commissioners, Garratt Doyle, P. Webb, and James Byrne, have been returned unopposed.

On October 15 the voting in the municipal contest in Longford borough was held. The outgoing commissioners were Messrs. Igoe, Trimble, Plunkett, Redmondites, and J. J. M. Elnea, Conservative. Joseph M. Gaver, Nationalist, was the outgoing commissioner in the Abbey Ward, and was opposed by Mr. McElnea, who, foreseeing the result, withdrew. Mr. McGover was accordingly declared elected. The Nationalist candidates were: J. P. Farrell, County Delegate I.N.F.; Thos. Duffy, James Cooney and P. Gilchrist. The following is the result of the counting: Thos. Plunkett, 128; Jas. J. McElnea, 112; Thos. Trimble, 108; Peter Igo, 104; Thomas Duffy, 84; Jas. P. Farrell, 79; Michael Gilchrist, 59; James Cooney, 58.

Bishop Owens, of Cloyne, assisted by the Very Rev. L. J. Canon O'Neill, of Clones; the Rev. P. O'Donnell, Adm. of Monaghan, and the Rev. P. J. Lynch, on Oct. 18th, received the vows of the following young ladies at the Convent of St. Louis, Louis Ville, Monaghan; Miss Ellen McKeon, of Kingscourt, in religion Sister M. Alphonsus; Miss Annie Ryan, of Limerick, in religion Sister M. Malachy; Miss Annie Dowd, of Carrick-on-Shannon, in religion Sister M. Austin; Miss Mary Gillespie, of Dublin, in

religion Sister M. Clement, and Miss Alice M. Reynolds, of Malahide, in religion Sister Mary Gonzaga. Miss Connolly was received into the Order, taking the name of Sister M. Aiden.

At the Chamber Quarter Sessions, on October 17, before County Court Judge O'Connor Morris, Lord De Freyne brought objections on the title against several tenants. When the case against John Giblin had been on, his solicitor, Mr. McDonnell, said he would like to make an offer. His position was that the same terms he offered the tenants before the court as were offered to other tenants by Lord De Freyne, to pay two years' rent by January. Anybody who knew Roscommon could not be blind to the fact that those tenants could not make their rents out of their holdings for some time past. His Honor said that Lord De Freyne should be glad to accept the offer just made. Mr. Blakey said that in face of his instructions from Lord De Freyne he could not accept the offer. De Freyne was not at home at present. His Honor said he had forty years' experience as a landlord, and concluded that it was better to drive the horse than to drag him. He asked Mr. Blakey to communicate with Lord De Freyne at once by telegraph, giving his honor's compliments, and asking him if he would accept the offer. He was thoroughly conversant with the land question in Ireland, and would advise Lord De Freyne to accede to the request. His Honor's remarks were greeted with cries of "Long life to you." He adjourned the cases till October 20. Mr. Blakey: "I do not think I can answer by Saturday (Oct. 20)." The Judge (emphatically), "if you do not take those terms I will put you on terms. I will have no nonsense, because I have power to put a stay on a decree to any limit of time, and what is more, I will do it. I insist on your communicating with Lord De Freyne." Ultimately the cases were allowed to stand till January.

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SHOE AND TRUNK STORE.



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Peterboro' and Lakefield Division.

**NOTICE TO CONTRACTORS.**

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this Office until noon on Saturday, the Seventeenth day of November, 1894, for the construction of about five and a half miles of Canal on the Simcoe and Balsam Lake Division, and also for the construction of about three and a half miles of Canal on the Peterboro' and Lakefield Division.

Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro', where forms of tender can be obtained on and after Monday, October 29th, 1894.

In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation, and place of residence of each member of the same, and further, in accepted bank cheque, for the sum of \$7,000 must accompany the tender for each section; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

By order,  
J. H. BALDERSOHN,  
Secretary.  
Dept. of Railways and Canals,  
Ottawa, October, 1894. 15-3

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

Ladies' Black Coats, \$3.85, \$9.75, \$16.25, \$24 to \$33.50 each.

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

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

Ladies' Tweed Coats, \$8.75, \$9.25, \$11 each.

Misses' Cloth Coats, \$3.50, \$5.50, \$6.75, \$8.50, \$11.75 to \$17.75 each.

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**LADIES' Capes.**

**PRICES:**

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

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

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

Ladies' Fur-trimmed Capes, \$13.50, \$15.50, \$17.75, \$22 to \$42.

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

Ladies' Sealette Capes, \$23, \$30, \$45, each.

Ladies' Model Capes, \$35, and all prices up to \$80.

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**LINEN GOODS.**

Linen Goods of all kinds, in all qualities, for general household use, at prices to suit all purchasers.

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**LINEN PRICES:**

Linen Towels 5c, 7c, 9c, 10c, 13c, 14c, 16c, 16c, 17c, 19c, 25c to \$1.10 each.

Linen Towelings, 4c, 5c, 6c, 7c, 8c, 9c, 11c, 14c to 18c yard.

Bed Tickings, 9c, 11c, 14c, 17c, 18c, 20c, 23c to 42c yard.

Linen Table Doilies, 2c, 3c, 5c, 7c, 9c, 11c, 14c to 70c each.

Linen Table Napkins, 55c, 58c, 60c, 68c, 85c, 90c, \$1.00, \$1.50, \$2.25 to \$12.00 dozen.

S. CARSLY.

**NAPERY PRICES:**

Unbleached Table Cloths, \$1.08, \$1.40, \$1.75, \$1.95.

White Table Cloths, \$1.65, \$2.00, \$2.50, \$3.25, \$3.75, \$4.70 to \$14 each.

Turkey Red Table Cloths, 49c, 78c, 93c, \$1.20, \$1.85 to \$2.90.

Linen Table Damask, 44c, 47c, 50c, 64c, 69c to \$2.55 yard.

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Notre Dame and St. Peter Sts.

**S. CARSLY'S COLUMN**

**NAPERY PRICES, Continued.**

Colored Sideboard Covers, 25c, 37c, 49c, 55c, 68c, 86c to \$1.25 each.

Linen Tray Cloths, 10c, 13c, 17c, 19c, 25c, 29c to \$1.45 each.

5 O'Clock Linen Cloths, 33c, 49c, 60c, 80c, 90c to \$3.15 each.

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**BLACK Dress GOODS**

Further additions to our already large stock of Black Dress Goods have recently been made. These include Black Dress Goods in all effects, for Family or Complimentary Mourning.

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