

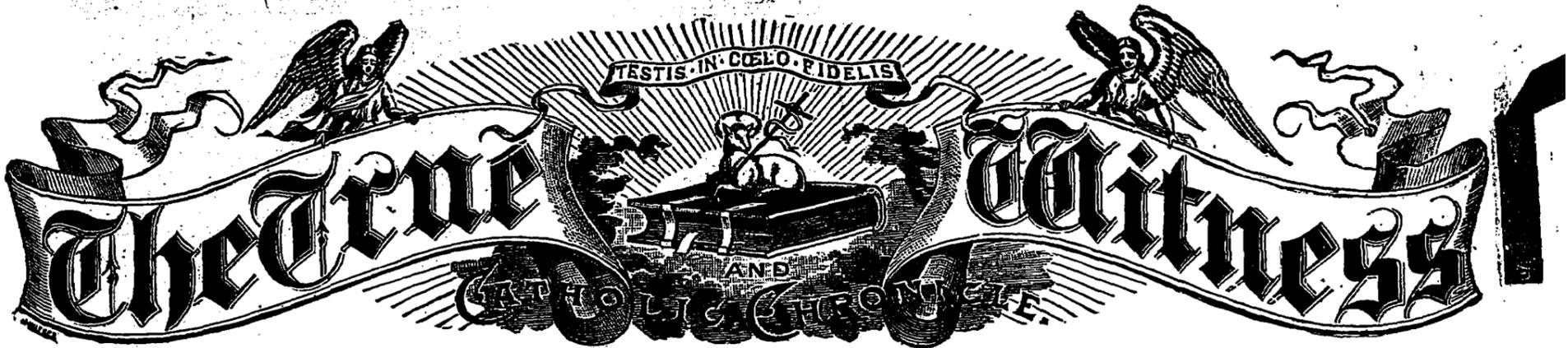
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**EDITORIAL NOTES.**

BEFORE our next issue the beautiful month of May will have commenced; the brightest month of all the year. As usual, in all the churches of the city, the exercises of the month of May will take place every evening. It is to be hoped that none of our readers, whether in the city or outside of it, will neglect to do honor to the Blessed Mother during that sweet, flowery, holy month. So outraged is her name by thousands of infidel and heartless men, and by women—unworthy to be mothers and wives—that it remains for her faithful children an important duty to make reparation to her for all the insults that are cast upon her by the corrupt world. Nature inanimate is ready to serve and honor the Virgin Mother of Christ; and are we to be less devotional than the soulless creation? The brow of her month is fanned by the gentle zephyrs; its path is illumined by prolonged and more warm beams of day; it steps adown the valleys, where a rich carpet of verdure is flung; its presence is greeted with the songs of returning birds and the perfume of unfolding flowers. May comes with gifts for Mary's altar, and soft, sweet, holy thoughts to fill the hearts of her children. It is a month of virgin beauty; above all is it a month of rejuvenation. In celebrating May, remember that never was it known that Mary forgot or neglected the one who has honored her and sought protection under the wings of her love.

BISHOP VINCENT, of the Methodist Episcopal Church, declares that we are living in an age of religion. "Never," he says, "was there more activity than in this age; it is an age of belief." The bishop is not far wrong. One of the best evidences that there is religious and moral growth in our time is in the fact of so many open and hidden attempts being made on the part of infidelity to crush out the spirit of faith. All the noise that Ingersoll and his friends are making; all the efforts that the enemies of God are putting forth to overthrow the structure of religion; all the socialism, anarchism, communism, nihilism, and the other destructive "isms," prove beyond a doubt that were not the spirit of faith growing stronger, no such extraordinary exertions would be made to check and ruin it. If the bishop would take a glance at the history of the Catholic Church during the last half century, he will find therein the very best confirmation of his statement. Unhappily he does not perceive that in striving to antagonize the indestructible Church, he is lending a hand to the enemies of faith in this country.

We will soon be in the month of May; we are once more going to ask our friends to exert themselves as much as possible in order that our subscription list may be sufficiently increased to guarantee us in promising a daily paper. We have sent out a great number of sample copies, with enclosed slips that may be

signed and returned to us by new subscribers. We hope that all who have at heart the interests of Catholic literature, the defence of our privileges and the assertion of our rights, will lend a helping hand. Individually, for each one, the amount is small, but in the aggregate it means a great help, a solid support for us.

Mr. J. C. HEYWOOD has presented the Pope and the President of the United States with extracts from Papal letters, that were exhibited in the Monastery of La Rabida, at the World's Fair. He also intends presenting photographs of these extracts to some of the principal libraries of Europe and America. The N. Y. Catholic Review gives the following list:—

The first extract is from a letter, dated February 13, 1206, and directed by Pope Innocent III., to the Archbishop of Drontheim, confirming his Metropolitan rights over the diocese of Greenland, which has been established in 1148 by Pope Eugenius III., the friend and disciple of St. Bernard. There are other Pre-Columbian extracts from Letters of John XXI. (1276-1277), of Nicholas III. (1277-1280), of Martin IV. (1281-1288), of Nicholas V. (1447-1455), and of Alexander V. (1492-1503). Of Popes contemporary with, or subsequent to Columbus: Julius II. (1503-1513), Leo X. (1513-1521), and Clement VII. (1521-1545).

ACCORDING to the London papers there is a Mr. Brenes, of Witham, who has been lecturing on the "Glories of Cranmer." A clever man is this Mr. Brenes—a genius in fact. None other than an inspired man could possibly imagine, much less discover and point out the glories that surround the career of Cranmer. Mr. Brenes is somewhat of a poet, and quite an orator; and he is no way bashful in taking advantage of a "poetic license," and making use of "oratorical privileges." Growing excited in his soul-inspiring subject, he cried out:

"The privileges as Churchmen which we enjoy were purchased with the tears of patriots and the blood of saints."

Some very irreverent character in the audience asked him to name the patriots and saints whose tears purchased the English Church privileges. He could not. Now what easier in the world? We could suggest a few, even at a moment's notice: Mary Queen of Scots, Jane Grey, Sir Thomas More, Proude, Archbishop Plunkett, the priests and laymen, monks and nuns, Catholic heroes, and Catholic martyrs, throughout England, Ireland and Scotland, during all those years from the days of Henry VIII. and his cruel daughter, until the expiring hour of the cursed Pale. Those are the patriots and saints; but Mr. Brenes—by a poetic and oratorical effort—came to the conclusion that they must have been good Protestants.

Mr. SOVEREIGN, who has succeeded Mr. Powderly as head of the Knights of Labor, delivered an address, in the "Monument Nationale," last week, which seemed to us to contain a very great amount of common sense and solid

reasoning. He laid down the broad principle that if a man, by his labor, with brain or arm, contributed sufficient to the world to entitle him to wear broad-cloth—then, if he wanted it—he should have broad-cloth; but if he in no way contributed to the world's improvement he should not be allowed to live at the expense of the industrious. In other words, we have two great curses, to-day, in the world—extreme wealth and extreme poverty—and both are conducive to crime and misfortune. There is no doubt of these facts; and therein lies the great advantage we have in Canada over the United States and other countries. Here we have no cases of extreme wealth, nor have we any of abject poverty. The few millionaires in Canada are most generous with their means; the few paupers have brought themselves to that condition by drink and other like errors. Any man who is willing to work in this country can make a comfortable and honest living. True as Mr. Sovereign's remarks all are, still he evidently was speaking for the United States rather than Canada.

SPEAKING of labor recalls those graphic lines of Denis Florence McCarthy—they are worthy reproduction:—

"Ah! little they know of true happiness,  
They whom satiety fills;  
Who, flung on the rich breast of luxury,  
Eat of the rankness that kills.  
Ah! little they know of the blessedness  
Toll-purchased slumber enjoys,  
Who, stretched on the hard rack of indolence,  
Taste of the sleep that destroys.  
But, blessed the child of humanity,  
Happiest man amongst men,  
Who, with hammer, or chisel, or pencil,  
With rudder, or ploughshare, or pen,  
Laboreth ever and ever with hope  
Through the morning of life,  
Winning home and its darling divinities,  
Love-worship'd children and wife,  
Round swings the hammer of industry;  
Quickly the sharp chisel rings;  
And the heart of the toiler has shavings,  
That stir not the bosom of kings.  
He, the true ruler and conqueror,  
He the true lord of his race,  
Who nerves his arm for life's combat,  
And looks a strong world in the face."

COXEY and his army are getting along pretty fairly. Of course there are little internal disputes which he succeeds in arranging satisfactorily; there are hundreds of petty external obstacles to be overcome; but still Coxe moves onward. We are under the impression that the wisest man who has yet expressed himself on the subject is the United States Senator who proposed that \$10,000 should be voted to build roads in the District of Columbia, and that Coxe's army be hired to do the work. He pretends that before \$500 would be spent, the whole army would clear out of Washington. In fact this means that they are like the professional who was "looking for work and praying to God not to find it."

THE FRANCISCANS' Review tells the following:—Fra Antonio Marohi (who died three years ago) said: "Leo XIII. will live and reign as Pope for twenty years." Recently the Pope insisted that his doctor would tell him how long he was likely to live. The doctor replied: "Holy Father, you may live another five years." "Bravo!" said the Pope. "I shall then be 88, just the age at

which a Franciscan monk prophesied I should die." Despite the periodical and sensational despatches that inform the world of the Pope's illness, weakness, fainting-fits and general breaking-up, there is every indication that both the monk and the doctor are right; probably, by a grace of God, he may be spared even longer to rule the Church—we pray that he may!

THE CHAUTAUQUAN, in horror and amazement, prints these statistics:

"The comparison of our divorce statistics with those of other countries is simply appalling. In Ireland there is one divorce to every 10,000 marriages; there are 10 in France, 13 in England, 14 in Russia, 28 in Italy, 41 in Australia, 54 in Belgium and 143 in Prussian Germany. In the United States there are more divorces granted than in all the rest of the world combined."

Several times have we written upon this subject, and pointed out that in Catholic countries the morals and respect for the marriage vows are the most perfect. Just one question. It is true this is a fearful state of affairs; but what power or agency, except the Catholic Church, is striving to check the evil? Be frank! Not one of all the sects of Protestantism has made a single effort in that direction. An isolated editor, or an exceptional minister, may complain, from time to time, that divorce is becoming a plague; but is there any one church—except that of Rome—that lays down as a principle that marriage is a sacrament and that death alone can dissolve the bond? Not one of them all. Divorce and all its train of sins, tears, miseries, injustices, are but the natural outcome of the revolt against the Church of Christ.

OUR READERS will remember the notice we gave some time ago to Bishop Coxe's letters on Mgr. Satolli. It appears that in a recent interview in New York city the fiery opponent of the Jesuits has deemed it wise to make the following remarks:

"I am not attacking the Roman church in itself, nor Mgr. Satolli. My letters to the latter have been intended merely to point out to the papal delegate what I consider the wrong stand of the Roman church toward our public schools. Pope Leo is a learned man, a priest of good heart and honest motive, but the Jesuits have caused him no end of trouble and are to blame for much of what I have indicated in my letters."

It is very praiseworthy, as it is very easy, for Bishop Coxe to pay compliments to the personality of the Pope; but this looks very much like the painter who brightens the colors around one figure in order to cast a darker shade over the one he wishes to present in repulsive lines. Without desiring to question Bishop Coxe's sincerity, we are strongly under the impression that he knows no more about the relations between the Jesuits and Pope than he does about the Jesuit order itself—and that is so little, that he would display a great deal more caution and wisdom were he to refrain from giving gratuitous and unfounded opinions upon the subject.

A POWERFUL SERMON.

WHOSE SINS YOU SHALL FORGIVE THEY ARE FORGIVEN THEM."

Most Striking Proofs of the Validity of the Sacrament of Penance—Irrefutable Arguments; Telling Comparisons; Undisputable Authorities—An Eloquent and Effective Exposition of the Subject.

The Rev. Father McCallen, SS., of St. Patrick's—the spirit of our temperance movements, the eloquent preacher, and powerful lecturer—delivered the following sermon, three weeks ago, in St. Patrick's Church. It should be read carefully and pondered over by every Catholic in the land—and by every Protestant as well:

"Whose sins you shall forgive, they are forgiven them, and whose you shall retain, they are retained." (ST. JOHN XX: 23.)

The Gospel of this day, dearly beloved brethren, gives an account of the institution of the Sacrament of Penance, as the means ordained by God for the forgiveness of our sins. One of our daily papers, in a series of "Communications," sent to it by one who seizes every occasion of maligning a ministry of which he was deemed unworthy, has spread far and wide numberless calumnies against the Catholic doctrine and practice of confession. I therefore gladly profit by the Gospel just read to you, to examine briefly the arguments on which this doctrine and practice rest. The Catholic Church teaches that Christ died for all men, and that by his death He atoned for the sins of the whole world. Notwithstanding this fact, no one, even among our Protestant friends, will dare to affirm that this redemption has been availed of, or will be availed of by all men. Men have sinned, will continue to sin, and too many of them will die in their sins and thus lose the fruits of Christ's redemption. The whole question, therefore, is, by what means may each one of us apply to himself the merits of the Redemption,—by what means may individual souls receive the pardon of their sins. In discussing this question, the enemies of the Catholic Church constantly fight shy of the words of the text by which I have opened this instruction. If ever there has been a sermon preached from that text in any Protestant pulpit of this city,

I HAVE FAILED TO HEAR OF IT.

And though I have asked the question many times from my Protestant friends, whether they ever heard a sermon based on that text, the answer has invariably been no! Only last summer, while discussing the religious question with an elderly Protestant gentleman, a leading member of one of the leading churches of this city, I put the question: "How is it that your ministers, who frequently preach on the necessity of getting sins forgiven, never refer to the text of St. John's Gospel xx: 23. I received for answer: "Well, I suppose it is because that text savors too strongly of Catholic doctrine and practice." Now, I trust this is not the reason; for if it were, it would not speak well for the good faith of any Bible reader, who would deliberately set aside any portion of God's word simply because it accented a Catholic doctrine. The answer, however, confirmed me in my belief, that the text is a strong proof of confession as a means for the forgiveness of sins. There is no doubt at all that, had our Divine Lord so wished, He could have directly forgiven us our sins, or used for that purpose, another ministry than that of men. The question for both Catholics and Protestants is, not what way we think would be the best, the most desirable, the most convenient, or the least trying and troublesome, but what is the manner chosen by Christ, who, having redeemed us from sin, alone has the right to declare by what means He desires His redemption applied to our individual souls. Now the Catholic Church claims, and for eighteen hundred years has established her claim, that Christ desires sins to be forgiven through the ministry of men validly ordained for that purpose. The proof is first of all offered by this day's gospel. On the evening of the very day on which our Blessed Lord rose from the dead, He ap-

peared in the midst of his apostles, who were gathered together in a room for fear of the Jews. "Peace be to you," He said. "As the Father has sent me, I send you." When he had said this He breathed upon them, and He said to them: "Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven them, and whose you shall retain, they are retained". (St. John xx: 22, 23.) If these words do not prove the doctrine of Catholic confession, then must I begin my study of the English language over again; for even if I had not the authoritative interpretation of an infallible Church as my guide, the impossibility of twisting any other meaning out of these words would be a sufficiently striking argument

IN FAVOR OF CATHOLIC CONFESSION.

First of all, Christ makes known His own mission and power. "As the Father has sent Me." You, my dear apostles, have had proofs of my heavenly mission in the purity of my doctrine and in the stupendous miracles which I have wrought in your presence. You have been my witnesses, that I have made the blind to see, the lame to walk, the leper to be cleansed. You cannot forget how I multiplied the five loaves and fed five thousand men, nor how I raised even the dead to life. And last of all, though I was crucified and died and was buried but three days since, you behold me now among you gloriously arisen by my own power. Here, then, is my authority, and I exercise it." As the Father has sent Me, I send you." I give you a most wonderful and consoling mission. I appoint you to be ministers of mercy to My repentant people. I shall soon return to My Father, and I leave you and your successors the power to apply in my name and by my authority, to every soul who is worthy, the merits of My redemption for the pardon of his sins. Therefore, "Receive ye the Holy Ghost, whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." In no clearer words was power ever deputed to another than this power of forgiving and retaining sins was given to the Apostles. If to the Apostles, of course, to their legitimate successors also. For since the Church of Christ was to last to the end of time, the faithful in all ages had as just a claim to the forgiveness of their sins through the means instituted by Christ, as had the privileged few who lived in Apostolic times. Now, was this power as a sealed document to be laid aside and kept merely as a precious souvenir, or was it to be used? Most certainly to be used. But how could the Apostles and their successors use this power and become judges whether the sinner was worthy or not of pardon, unless they knew the sins of their penitents? How could they know these sins, since so many were secret and hidden, unless the sinner made a disclosure of them; and what is this disclosure, this self-accusation, but a confession? Therefore, by the words just quoted, did Christ establish confession as one of the parts of the sacrament of Penance for the forgiveness of sins. I say one of the parts of the sacrament; for the Church has always taught that contrition or sorrow, with a firm purpose of amendment, must accompany the confession, as well as satisfaction for injury done to God by sin, and to neighbor in property or reputation. To confirm my argument, let me make use of

A COMPARISON.

Let us suppose that by law the Governor-General is empowered at certain times of the year to visit our prisons and grant pardon and liberty to such of the convicts as may have proved themselves, by their conduct, worthy of his clemency. Let us suppose further that not only has he this power himself, but that he can depute another to act in his name. If from the City Hall steps, in presence of ten thousand of our citizens, he were in a loud voice to depute another in words similar to those of our text: "As the law authorizes me, I authorize you—go to the prison, and whomsoever you shall release shall be released, and whomsoever you shall retain shall be retained,"—would there be one of those ten thousand citizens who, knowing the law, would interpret the Governor-General's words in any other sense than that the deputy received full power in the name, and by the authority, of the Governor-General to release those prisoners who would have proved themselves worthy of freedom? And if he had the power, would he not use it? Would he not go the jail, and since the

prisoners would not consent to accuse themselves, would he not learn from the wardens the crime for which A, B, or C were convicted, their good or bad conduct while in prison, and then, in the exercise of his best judgment, say: "A and B, you have by your conduct merited pardon; you have shown true sorrow for your past crimes; you give promise of leading better lives in the future—go, you are released. C, you are unworthy; you manifest no sorrow; you give no promise of better behavior in the future than you did in the past—remain here, I refuse to pardon you?"

So the confessor in the Catholic Church says to the Pope, as well as to the humblest child who kneels at his feet to make the accusation of their daily faults: "May the Lord Jesus Christ absolve you, and by His authority do I absolve you from your sins, in the name of the Father and of the Son and of the Holy Ghost."

I cannot for want of time develop the argument drawn from other texts of Holy Scripture, as when, in Matthew xviii: 18, Christ says to his Apostles: "Whosoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven;" and from Acts xix: 18, "Many that believed came and confessed and declared their deeds," and again where St. Paul (1 Corinth. xi: 28) bids those who would receive the body and blood of the Lord worthily to first prove themselves, "Let a man prove himself"—for I desire to touch on another proof that sacramental confession is the means ordained by Christ for the forgiveness of sins which is not less convincing than the plain words of Holy Scripture. That proof consists of what is called *prescription*, namely, since confession is in practice all over the Catholic Church to-day, we have a prescriptive right to believe that it comes to us from

CHRIST AND HIS APOSTLES.

unless we can be given the name of the man or men who introduced it, or the age and place in which it came first to be used. Possession is three-fourths of the law, and in our case, since we can trace back possession to the very time of Christ and His Apostles, it is more than three-fourths of the law. It is the whole law. When Protestantism sprang into existence at the time of the so-called Reformation, confession was universally practiced by the members of the Catholic Church. Luther was a priest; he heard confessions, gave absolution, and went to confession himself. Henry VIII., though a king, knelt at the feet of his confessor as humbly as the poorest child in his kingdom; and Calvin, whose parents destined him for the priesthood, approached likewise the Sacrament of Penance. Their very protestation against confession, after they left the Church, proves it to have been then in use. Now will any man tell us when, where, and by whom the doctrine and practice of confession were first started? Two hundred years before Luther's time Wickliffe inveighed against confession as something superfluous and unnecessary. Therefore it must have been in use among the faithful of Wickliffe's time. If we go back one hundred years still earlier, namely, to the thirteenth century, we find the IV. Council of Lateran, held in 1215, complaining that too many of the faithful failed to approach the Sacrament of Penance as often as they should, and therefore the fathers of that Council decreed that, "under pain of excommunication, the faithful of both sexes, who had arrived at the years of discretion, should confess their sins at least once a year." The Protestant writers who fail to accept this decree in the sense in which it was given and who see in these words the first mention of confession, are indeed hard pressed for an argument against the Catholic doctrine on this point, as they close their eyes to the historical fact that long before the Lateran Council the Fathers of the Church spoke and wrote of the Catholic confessional as having come to them from Christ Himself. Let us gather together but a few from among the many links which bind us to apostolic times. St. Bernard, writing during the twelfth century, addresses his people as follows:

"If you are ashamed now to confess your sins to a single man, a sinner like yourselves, what will be your shame on the day of judgment, when your crimes will be exposed to the view of the whole world?" In the ninth century we find Charlemagne appointing confessors to every regiment of his army. In the eighth

we behold King Pepin kneeling humbly at the feet of his confessor, St. Viron. In the fifth, St. Augustin seems never to tire of writing on the subject of confession as a means of reconciliation with God: "Man, confess to a man. Sinner, confess thy sins to a sinner like thyself." And again: "Let him who desires to confess his sins, in order to recover grace, seek out a priest who knows how to bind and loose." In the same century St. John Chrysostom writes: "You have sinned a thousand times. Have recourse a thousand times to the Sacrament of Penance." In the fourth century, St. Jerome reminds priests of their duties to their penitents: "It is necessary for the priest, after having heard the different sins of those who accuse themselves, to know which he ought to bind, which to loose;" and St. Basil: "We ought to confess to those to whom the dispensation of the mysteries of God is accredited." In the third century, St. Cyprian thus gives testimony to the practice of confession among the faithful: "Sinners examine their consciences, and make known to the priest the burden which weighs them down." In the second century we find Origen referring to this sacrament of reconciliation and the disclosure of sins to the priest "as the pardon of sins by penance." While Irenæus, who was a disciple of the Blessed Polycarp, who in turn was the disciple of St. John, the beloved disciple of Christ, informs us that "some women came to the church and accused themselves of secret crimes." Of others, he writes: "Some touched in conscience publicly confessed their sins; while others in despair renounced their faith," which they certainly need not have done if there were any other method of reconciliation with God than the Sacrament of Penance.

THESE THEN ARE SOME OF THE MANY LINKS

which bind the Catholic confessing his sins to a priest in the nineteenth century, with the members of Christ's Church in all ages seeking reconciliation by this same means, the only one established by our Lord, Who said to His Apostles and to their successors: "Whose sins you shall forgive they are forgiven them." If we add to what has been said, the well known historical fact that all the Eastern sectaries, in spite of their hatred of the Church of Rome, nevertheless make use of confession as a means of getting sin forgiven, we must conclude that they do so because they firmly believe that confession has been instituted by Christ, and not by any man or set of men in the Roman Catholic Church, whose authority in this matter they certainly would refuse to accept. In presence of these proofs of the institution of the Sacrament of Penance as the means ordained by Christ for the forgiveness of sin, how are we to explain the conduct of such Protestants as ridicule or reject confession, or who bring themselves to believe that this "butchery of souls," as the first reformers called it, has been hoisted on to the Church by some man, or men, not known; at some time or other which never has been fixed; or in some place, the name of which has not yet appeared on the pages of history? We know the names of all sectaries who have separated from the Church, the time and place in which they began their heresies. We know when and by whom this continent has been discovered. We can give the names of all the great inventors of every age. But the name of the man or men who imposed the burden of confessing one's sins to a rightly ordained priest, no one has yet been able to give, simply because it was not man but the Divine Master Himself who said: "Whose sins you shall forgive they are forgiven them."

But what is still more strange and cruel, a Voltaire, a Gibbon, a Leibnitz, though not of us, have, however, paid their tribute of admiration to the wonderful and salutary results of Catholic confession; but a man in this city whose voice and pen have ever been used to vilify the Church of which he was adjudged

AN UNWORTHY MINISTER;

whose voice and pen have for years been used to fill the ears and minds of innocent youth with filthy and immoral thoughts; whose hatred of the Catholic Church has led him to insult not only its priests, but the mothers, wives, sisters and daughters of its people; who in the public press has, without one single protest from Protestant pulpit, or one single

protest from Protestant pen, dared to attack the chastity of ladies, the latchet of whose shoes he would not be permitted to loose; to class the priests of the Dominion as a set of sacrilegious villains, whose number is so great that all the notaries of the land, writing day and night, would not be able to name—this man is honored by the Protestant population of Montreal. Did I say he published these calumnies without a single protest from Protestant pulpit, or a single protest from Protestant pen? I say more with a purse contributed by Protestant people; with the honor of Doctor of Divinity bestowed; with a seat among the many reputable clergy of the ministerial association. Why, if a Catholic layman should profit by the public immorality of one or two Protestant married clergymen to attack the good name of all the Protestant clergy of this city, and to call in question the chastity of the mothers, wives, sisters and daughters of their congregations, I do not believe the calumniator would escape a horse-whipping at the hands of an incensed Catholic population. Now, what is our answer to all these calumnies against our faith and practice? What are the results of all this vituperation and abuse of the Catholic confessor? Simply this: that never in the history of the city have more penitents approached confession and communion in discharge of what we call Easter duty. Six thousand confessions, of six thousand distinct individuals, were heard during Lent by the priests of St. Patrick's Church alone—confessions of fathers and mothers, who assiduously saw to it that sons and daughters should wait if necessary for hours, like themselves, near the confessional till their turn came to kneel and humbly confess their sins to these would-be sacrilegious priests of God's Church! Six thousand more at St. Ann's Church—a few less, possibly, at the other English-speaking churches of the city, and a great many more than six thousand in each of the thickly populated French Canadian parishes!

ANOTHER RESULT

of these calumnies has been that the more than twelve hundred converts from Protestantism, who have been received into the Church during the past fifteen years, by the priests of St. Patrick's, have had their faith in clerical chastity so rudely shaken, that they too have humbly knelt at their confessor's feet, and given the lie by their action to the white-haired and venerable defamer of Christ's sacraments and of Catholic female chastity.

Will you let me add that there may be possibly one other result of this vile attack on the Church, her priests and her people? There is, indeed, much prejudice among too many Protestants against the Church; but there are numberless men and women, who have too much sense to take denunciation for argument, and who may be led by the very excess of the calumnies heaped upon Catholics, to examine a little more closely the doctrines and practices of the Church, with what good results we leave to the grace of God to manifest.

Go on, wicked calumniators, in your work of defamation. The old Church has stood harder knocks than any you may be able to shower upon her, only we expected better things from you, because you are living in this liberal and enlightened nineteenth century (?). The persecution of the first three centuries ended as will end the frenzied outbreaks of the latter part of this glorious nineteenth, in numberless conversions to the Church of Christ. Peter's bark has weathered too many storms to be worried by this passing tempest. "The Divine Guide is at the helm. He who has said: "Whose sins you shall forgive they are forgiven them," has also said: "Fear not. Behold, I am with you all days even to the consummation of the world."

PILGRIMS IN ROME.

PRESENTATION TO THE POPE; HIS HOLINESS IN GOOD HEALTH AND SPIRITS.

ROME, April 18.—Cardinal Benito Sanzay Fores, archbishop of Saville, presented the pilgrims to His Holiness to-day. In his address, the cardinal referred to the strong feeling of attachment which Spain has always entertained towards the Papacy. He spoke with especial praise of the Pope's encyclicals, which, he declared, furnished the true solution of the social questions of the time. On behalf of the Pope, Senor Merry Del Val, Spanish ambas-

ador to the Vatican, read in the Spanish language a discourse to the pilgrims, in which the Pope said that the pilgrims closed worthily as a jubilee which proclaimed the religious glories of Spain. The Pope earnestly desired fraternity among the Sicilian class under a regime of charity and justice, and advised concord and union and a return to institutions which are not controlled by political passions. Nineteen cardinals and fifteen bishops were present. The Pope was in excellent health and spirits and in a genial mood.

COERCION MUST GO.

THE BILL TO REPEAL IT PASSES A SECOND READING IN THE COMMONS.

LONDON, April 18.—In the House of Commons to-day John P. Nolan, member for North Galway, moved the repeal of the Coercion act, passed at the instance of Mr. Balfour in 1887. The motion was seconded by William Redmond.

John Morley, chief secretary for Ireland, seconded the motion of Mr. Nolan to read the bill repealing the Coercion act a second time. Mr. Morley contended Ireland was perfectly tranquil, and if there ever had been any necessity for the operation of the Coercion act that necessity had passed long ago. Not a single agrarian crime had been committed in Ireland, he said, since he had come into the office of chief secretary, and it was high time to revoke the exceptional legislation with which Ireland was oppressed.

Mr. Balfour protested against the second reading of the bill on such short notice. A few hours' debate was insufficient in discussing the repeal of an act of such magnitude. The bill passed the second reading by 254 to 194, amid loud and prolonged Liberal and Irish cheers.

John Morley, chief secretary for Ireland, has been selected chairman of the committee of the House of Commons to enquire into the workings of the Irish Land Act. Among the other members of the committee are Messrs. Dillon, Sexton and Healy, and T. W. Russell, Liberal-Unionist.

The anti-Parnellite members of Parliament have decided to support the budget provided the Government will agree that the increased tax on spirits be limited to the present year.

According to the Daily News Sir John Rigby, the present solicitor-general, will be transferred to the office of attorney-general, to succeed Sir Charles Russell, who will become a lord justice of appeals, and Robert T. Rees, M.P. for Dumfries, will become solicitor-general.

ST. MARY'S.

Next Sunday will be the Solemnity of Our Lady of Good Counsel. It will be celebrated with great pomp in St. Mary's, it being the feast of the parish. Special sermons will be preached both morning and evening. The choir, increased for the occasion, will render the Mass composed by the organist, Prof. Jas. Wilson, and which was sung for the first time last Christmas. The following will be the soloists: 1st tenors—Messrs. Hamlin, Butler, Clancey and Dillon; 2nd tenors—Paquette, Ransom and Phelan; basses—Smith, Murray and Quinn. A full orchestra, under Prof. W. Sullivan, will also assist. At the Offertory Wilson's "Ave Maria" duet (first time) will be sung by Messrs. Hamlin and Smith, with violin and violoncello obligato. In the evening, grand musical Benediction. Conductor, Mr. J. B. Paquette; organist and director, Prof. Jas. Wilson.

THE ST. DENIS STREET BAZAAR.

The bazaar for the Deaf and Dumb Asylum, on St. Denis street, still goes on, and we are pleased to learn that the promoters are receiving great encouragement. Without a doubt no institution in the country should appeal more to the feelings and pockets of the charitable world, than the one which shelters the afflicted, who are God's own children. We trust that any of our readers, in a position to do so, will contribute to the success of this bazaar.

PERSONAL.

Rev. Abbe Pierre Leduc has been appointed cure of St. Hermas, and Rev. Abbe E. Bedard, almoner of the Asylum of the Female Deaf and Dumb Asylum on St. Denis street.

A JESUIT ON LUTHER.

A Famous New York Preacher Who Does Not Consider the Reformer to Have Been a Great Man.

The Rev. William O'Brien Pardow, S.J., parish priest of St. Francis Xavier's Church, in his sermon at High Mass on Sunday, criticised two published articles on Martin Luther by the Rev. Dr. Remensnyder and the Rev. Dr. Krotel. "We Roman Catholics," the preacher said, "have no reason to be ashamed of our doctrine. It is not our part to apologize to those who differ from us for believing the teachings of our Church. The Roman Catholic Church is always logical, consistent and reasonable. It is the doctrine of our opponents that is inconsistent and illogical.

"When God forgives the guilt of sin, which he does immediately it is repented of, He does not necessarily forego the exaction of the penalty for that sin. When the children of Israel rebelled against Him, in the absence of Moses at Sinai, He certainly forgave the guilt of their sin, for did He not ordain that none of them should see the promised land? When Moses was ordered to strike the rock with his rod to bring forth water he exhibited a momentary want of faith in the power of God, and for that comparatively trivial offence it was ordered that he, the friend of God, should die without having entered the promised land. Thus, in his case, too, was the penalty exacted though the guilt was forgiven.

"Thus going through the pages of the Bible we can find evidences innumerable, in both Old and New Testaments, of the fact that when sin is forgiven as to the eternal punishment due to it there still remains some atonement to be made before the sinner can enter Heaven. It is therefore wholly reasonable that that there should be a place—which we call purgatory—where such atonement should be made. And it is also reasonable that the suffering souls there should be assisted by the prayers and good works of their fellow members of the communion of saints.

"This is where Luther made his split from the Roman Catholic Church. He could not see that the Pope could grant indulgences, for which money was paid, by which atonement could be made by pious persons, not for the guilt of their sins—for which the only atonement is the merit of Christ—but for the penalty still to be paid to the offended justice of God.

"It is too late a day in the nineteenth century, when people are critical and require proof instead of assertion, to try to place Luther on a pedestal as a reformer of morals, as a rescuer of the Bible from the oblivion into which the Roman Catholic Church had thrown it, and as a protester against the money paid for indulgences.

"As to his morals, my only remark is, let some one publish a full, unexpurgated edition of his 'Table Talk' and try to send the obscene volume through the mails and see what our Postmaster-General would have to say about it.

"As to the Roman Catholic Church and the Bible, surely not even Luther's great mind could have contrived to bring about the printing of Bibles before printing was invented. Now, printing was invented in 1538, and in 1547, thirty-six years before Luther was born, a full Roman Catholic Bible in German was

SEND TO-DAY.

Ladies and Gentlemen, be alive to your own interests. There has recently been discovered and is now for sale by the undersigned, a truly wonderful "Hair Grower" and "Complexion Whitenning." This "Hair Grower" will actually grow hair on a bald head in six weeks. A gentleman who has no beard can have a thrifty growth in six weeks by the use of this wonderful "Hair Grower." It will also prevent the hair from falling. By the use of this remedy boys raise an elegant mustache in six weeks. Ladies if you want a surprising head of hair have it immediately by the use of this "Hair Grower." I also sell a "Complexion Whitenning" that will in one month's time make you as clear and white as the skin can be made. We never knew a lady or gentleman to use two bottles of this Whitenning for they all say that before they finished the second bottle they were as white as they would like to be. After the use of this whitenning, the skin will forever retain its color. It also removes freckles, etc., etc. The "Hair Grower" is 50 cents per box and the "Face Whitenning" 50 cents per bottle. Either of these remedies will be sent by mail, postage paid, to any address on receipt of price. Address all orders to,

R. RYAN, Gower Point, Ont.

P.S.—We take P. O. stamps same as cash but parties ordering by mail confer a favour by ordering \$1.00 worth, as it will require this amount of the solution to accomplish either purposes, then it will save us the cash of P. O. stamps.

distributed among the people of Germany by the Roman Catholic Church, and before Luther's mistranslation of the Bible appeared nineteen editions of the Roman Catholic Bible had been printed, copies of which are still extant and may be seen in our public libraries.

"If Luther were so indignant about money being paid as an alms and a condition of gaining indulgences, he should consistently have burned the Bible at the same time that he burned the papal bulls, for the Bible continuously bids us redeem our sins by alms deeds and works of mercy, and tells us that charity covers a multitude of sins and iniquities. No Pope ever said more.

"No, let us place Luther at his proper valuation. After all it was his eagerness for marriage that was the main source of his desire to find fault with the doctrines of the Church, from his obligations to which he wished to be freed."

LEO XIII. WORE A SHAMROCK.

ROME, St. Patrick's Day, 1894.—Leo XIII. received an Irish delegation to-day, and in response to their congratulations said: "I love St. Patrick's children, and my blessings go out this day to my faithful Irish. May their legitimate aspirations be soon realized."

A second party, headed by Rev. Patrick Raleigh, sub-prior of St. Patrick's church, Rome, was also received. Father Raleigh, according to the usual custom, presented the Holy Father with a handsome casket of shamrocks, a bunch from which was placed by Leo upon his breast. The Shamrock, this year, had been plucked by the parish priest of Downpatrick from the grave of St. Patrick.

Upon receiving the casket the Holy Father expressed the most lively joy, and made the presentation the occasion for a speech full of love and sympathy. In words full of consolation and encouragement, he dwelt upon the fidelity of Ireland to the See of Peter in the past, and expressed a most lively conviction that by the intercession of St. Patrick the children of Ireland would ever deserve the title which the past has merited for them—that of "The Faithful Irish." His Holiness said it was a pleasure to him that children of St. Patrick were around him on the vigil of Ireland's Apostle, and that it was his ardent hope that before long Ireland might obtain her legitimate desires.

Father Raleigh had yet another gift. This was the address of the Limerick Corporation, inclosed in a splendid case of Irish oak, made from a relic of the old Cathedral of Limerick, dating from A. D. 1172. The casket, surmounted by a silver pedestal crowned by a cross of the same metal, is exquisitely decorated with inlaid silver beautifully chiseled. The casket bears three silver lamins, two on the front and one on the back, the latter of which bears the words, "Limerick Cathedral Oak, A. D., 1172." Of the two anterior plates, the upper one bears the arms of "Limerick" and the lower one bears the words, "Address from Limerick Corporation to His Holiness Leo XIII., on the occasion of His Golden Jubilee, February, 1893."

The address, written on parchment, was beautifully illuminated, especially in the margin that inclosed the writing. Upon the top of the left margin was the Tiara, together with the keys, beneath these, under the arms of Limerick, the castle with its motto "urbs antiqua fuit studiisque asperima belli." Beneath this again was the prayer "Benedicat Deus Papal Nostro Leonij," then the Holy Father's own motto, "Lumen in Caelo." In the left-hand bottom corner was a miniature of an old Irish ruin. The right-hand margin was occupied by ivy, shamrocks and the arms of the See of Limerick.

In replying Leo XII. said he would keep and cherish it. "Ireland, too, has her antiquities to point back with pride to," said he.—Western Watchman.

While telephone linemen were repairing a wire at Philadelphia it became entangled with a live electric wire. Two of the workmen were killed and two others seriously injured.

Abel E. Ripley who was elected Reeve of Thorold on the P.P.A. ticket in January, was killed by lightning last week.

Mrs. Nancy Gardiner, who suicided in Buffalo on Thursday, had \$10,000 to her credit in local banks.

ROME'S POWER.

The New England Methodist Convention, at Waltham, has opened out upon what its members are pleased to call "Roman Catholic aggression." A Rev. E. K. Stratton read a report that alludes to the "Massing of Rome's forces on these shores." It then speaks of "how New York was in the hands of Romanism; how the offices of the State house and municipal buildings were filled with Romanists; the navy was filled with them, and even the public offices in Washington." It is worth while reproducing the resolutions. If ever there was evidence of the perpetuity, universality and immutability of the Church on the one hand, and the dread of an ultimate and apparently speedy breaking up of Protestant influence on the other, it is in these spasmodic efforts of isolated groups of fanatics to check the on-rolling tide of Catholic truth. Daily and hourly are the words of Christ being fulfilled: "the gates of hell shall not prevail against" the Institution that has weathered the storms of almost twenty centuries. We will take the resolutions *seriatim*; they constitute a splendid lesson—a grand encouragement for the holders of the true Faith.

Resolved, that to all Roman Catholics who are in sympathy with our free institutions we extend a most cordial greeting, and assure them that on the ground of true loyalty to our Government and its institutions we stand with them as brothers.

This should suffice; the subsequent resolutions merely contradict it. This one includes every respectable Roman Catholic—every true one—in the United States. But it is intended for those few so-called Catholics who kneel at the feet of error and are unable or ashamed to stand by the principles that must ultimately prevail the world over.

Resolved, that we see cause for alarm in the oft repeated attempts of the Roman Catholic priesthood to make our public schools sectarian.

And they see nothing to alarm Catholics in their attempts to make the schools anti-Catholic. This is all one-sided; these gentlemen are alarmed when everything does not go their way. Evidently they consider that the Catholic has no principles, no privileges, no rights,—that he has no business to seek the preservation of his faith in the children God gave him.

Resolved, that these attempts demand the united action of all lovers of American institutions in bold, uncompromising resistance to all attacks on our public schools, from whatever source they may come.

The same idea, expressed in other words. Of course American Catholics are not "lovers of American institutions,"—mere clap-trap!

Resolved, that as "faith without works is dead, being alone," the members of the New England conference will, by voice, pen and ballot, in private and public, in press and pulpit and on the platform, speak with no uncertain sound on the subject of these aggressions, but we will "cry aloud and spare not."

We see that a few clergymen—representing that honorable and fair element of Protestantism, of which we have so often spoken—raised their voices against this resolution. Where is the Christianity in the men who could vote for such an unchristian embodiment of sentiment? It is going back to the old law of "an eye for an eye;" it is reviewing the cruel and bloodthirsty spirit of the Covenanters; it is the cry of modern Habbakuk Mucklewraths. And these men complain of Catholics denouncing heretics, while they "cry aloud and spare not." It is the shriek of impotent rage from souls boiling over with religious hatred and filled with a desire

for a vengeance that the Lord has so condemned in all men.

Resolved, that we believe it to be essential to American citizenship that every qualified voter should hold his allegiance to the United States; that he should disclaim the right of any foreign potentate, political or ecclesiastical, to demand obedience to any authority which will cause him to violate his oath or obligation as a good citizen.

This is the old story of the "foreign potentate" and "ecclesiastical power." These gentlemen—as far as ecclesiastical matters are concerned—claim to submit, in their allegiance, to Wesley; and he, in turn, to the founders and heads of Protestantism in the State. They consequently pay the tribute of their spiritual allegiance to Henry VIII., his daughter Elizabeth, and the "Queen Defender of the Faith" that reigns in England to-day. A very nice allegiance for American subjects. Like Catholics, they take their political laws from the State in which they live; but whence do they derive the principles that govern them in the religious sphere? Is it from Grover Cleveland or Wesley, from the Governor of Massachusetts or Luther, from the United States Congress or the royal head of Protestantism, from the constitution of the Republic or the Bible? The answer is unnecessary to give; and have not Catholics an equal liberty of conscience? May they not take their ecclesiastical laws from Christ instead of Wesley, from St. Peter instead of Luther, from Leo XIII. instead of Queen Victoria, from the Church infallibly interpreting instead of the dull pages of a book subject to every misconception that man's erring mind can place upon it?

Resolved, that we gladly recognize the awakening of the people to the nature of the perils that threaten us; and we bid godspeed to all well directed efforts to check this and all other political movements (be they secret or open) that menace the safety of our land.

Now, what political movement do they mean? We are not aware of such movement on the part of the Catholic element—so this must refer to their own course.

Resolved, that we favor such state and national legislation as shall forever forbid the appropriation of public moneys for sectarian purposes.

So the Methodists of New England don't want any public moneys expended for sectarian purposes. No matter on whom the public moneys are spent, or under what circumstances, it would be easy to construe the object into "a sectarian purpose," as ninety-nine out of every hundred belong to some sect or division of religious belief. These gentlemen should commence by refunding all the moneys that were paid out, in one way or another, to endow, assist, or establish Methodist missions, churches, mansees, and for similar "sectarian purposes" in the New England states. Evidently they would like to fill every office held by a "detestable Romanist" by placing there a "God-fearing Methodist." But would not that be indirectly securing patronage, consequently public moneys for the sectarian benefit of the Methodist circles?

It is with pleasure that we reproduce the remarks of a few Rev. gentlemen who, even though Protestants, see the matter in the same light as we do.

Then Dr. Mansfield got up, says the report, and said:—

"I object to the words 'And we shall cry aloud and spare not,'" he said. "I do not think it the Christian thing to do. There has been too much of 'this 'crying aloud' from the pulpit. It has been harmful; it has driven young men away from the church. We should not exhibit such a spirit as that from the

pulpit, and I, for one, shall not get up in my pulpit and do it."

"I also object, if it means to vilify the Catholics," said Rev. Mr. Rice.

Then Rev. E. M. Taylor, of Charlestown, spoke:

"I am surprised," he said, "that such a body as this would consider such matter as contained in the body of that report, and I would throw it all out. We must remember that we are dealing with men—men among whom are the educated and intelligent, if they are, perhaps, in the dark. And we are asked to throw these statements in their faces—the statements of men who are fanatics on this question; we are to send them as our statements. I am, perhaps, on the unpopular side," said the speaker excitedly, while the congregation also became excited, "but I would not deal with these people like others were dealt with in early days. We must have the Christian spirit. Strike out the body of the report and have the resolutions printed."

But these gentlemen were hopelessly in the minority, as might be expected. A Rev. (?) Dr. (?) Brady, of the People's Church, (not Christ's Church) who had snakes in the brain, went about ridding himself of the reptiles of his imagination, after the following manner:

"I, for one, say come," he shouted. "We are free; let us remain free. I have no sympathy with that which proposes to curb our tongues for the enemy of human freedom. We have a right to take a stand. We must not let the serpents brood. Let us put up a standard, stand by the stars and stripes and the grand old word of God."

After this eloquent and Christian expression of sentiment, the resolutions were carried, and the "Romanists" were doomed by the New England Convention! We hope that vote will rid Mr. Brady of his snake fit.

WE HAVE before us a work issued by Benziger Brothers, the popular Catholic publishing house of New York, that treats most instructively of the sacraments. It is splendidly bound, profusely illustrated and is a regular encyclopedia of information on all matters that Catholics should learn regarding the sacraments, the Mass, the services of the Church and the practices prescribed for the private life of each of the faithful. In our next issue we will attempt a review of this very important work.

HERE is a letter, signed "Outsider," that appears in the Gazette, and which our charming and ably-edited Catholic contemporary, the Antigonish Casket, reproduces, accompanied with some very pertinent comments. We give it to our readers and leave them the task of solving the problem that it presents:

"I am a plain man, with no theological learning. I have had little or no interests in religious controversy, or, indeed, in religion. But being in Montreal during the visit of the evangelist, Mr. Mills, I went with the multitude to hear him. What he said attracted me, and I went again and again. I felt drawn to the Saviour of men, I determined to own myself as one of his followers. But I see from your report of a sermon by the Rev. A. B. MacKay, of Crescent street church, that Mr. Mills has not been preaching the Gospel. Mr. MacKay has the letters D. D. after his name. I take it, therefore, that he knows a great deal. All this is very puzzling to me. Mr. Mills declared that the Lord Jesus loved me, cared for me and was willing to save me and help me to live a better life. This was good news, but I am no longer sure that he is right or that this is true, and all the sky looks dark once more. It seems to me that until these wise Christian men can agree as to what we must do to be saved that there is little chance for one who is altogether outside their pale. I, therefore, am thrown back into my former condition, a sadder though not a wiser man."

It is somewhat remarkable to find M. Spuller, the Minister of Public Worship, in the French Government, pronouncing

in favor of liberty of conscience and of practice for the Catholics. And what is still more significant, despite the howling of the radical and anti-clerical factions, he has been sustained in his attitude, by the Chamber of Deputies, by a vote of 302 to 119. The Mayor of St. Denis issued an order forbidding the use of religious emblems in funeral processions. M. Spuller annulled the order, and was sustained in his action. And this M. Spuller was Gambetta's *alter ego*, he was Jules Ferry's most faithful adherent; he was an anti-clerical of the strongest type. Yet here is what he said on the question:

"I have no reluctance in acknowledging that I regard the present Pope as a man worthy the deepest respect, although I am not a member of any sect, religious or irreligious. The republic must no longer lay itself open to the charge of frivolously and vexatiously interfering with freedom of conscience. The new spirit that must guide us is that of humanity, charity and toleration."

A TIMELY WORD.

THE PASTOR OF ST. ANN'S ON THE TRUE WITNESS.

On Sunday last, Rev. Father Bancart, C.S.S.R., the beloved pastor of St. Ann's parish, delivered a most impressive sermon upon literature in general, and Catholic journalism in particular. He spoke of the evil effects of the pernicious publications of the day, books and papers that are "damaging for the body and damning the soul." In the world there are influences that are for good or evil, according as they are used. It is so with the press; and in order to counteract the destructive influence of bad literature it is necessary to encourage and support a truly Catholic press. He then referred in terms of the highest praise to THE TRUE WITNESS, and said that no Catholic family should be without it. And if some were too poor to subscribe he asked that their neighbors, who had the means to get the paper, should lend it to their less wealthy friends, so that the good it was doing would in no way be curtailed—but rather extended to as wide a circle as possible. The case was placed most clearly before the congregation and the spirit of the paper was fully analyzed. The Reverend Father was most emphatic in his appeal and he treated the subject in all its phases. We are sincerely grateful to Father Bancart for the interest he is taking in THE TRUE WITNESS, and we only hope that his words, so true and so timely, will meet with that response which ever comes from the good people of St. Ann's. On our part we will leave no stone unturned to make THE TRUE WITNESS an original, lively and truly Catholic organ; a mouthpiece for our co-religionists and a weapon of defence when our privileges and rights are in question.

ACKNOWLEDGEMENT.

FOR THE HOME RULE FUND.

Hon. Senator Murphy, Treasurer of the Home Rule Fund, begs to acknowledge receipt of the sum of two dollars, for the fund, from Mr. J. McCaffrey, of Helena, P.Q. Likewise has he in hand ten dollars, a balance left over after the last remittance to Hon. Mr. Blake. Any further subscriptions that may be forwarded will be promptly acknowledged in the press, and when a reasonable amount is gathered, the remittance will be at once made to Mr. Blake.

CATHOLIC SAILORS' CLUB.

THE FIRST WEEKLY CONCERT OF THE SEASON.

On next Wednesday evening, the 2nd May, the first weekly concert, given by the members of the Catholic Sailors' Club, will take place in their hall, on St. Jean Baptiste street. Thursday being a Holy-Day, it has been deemed proper to hold the entertainment on Wednesday. There are hundreds who would be glad to assist this splendid institution, but their means will not permit them to contribute much. The tickets, for the concert, which shall take place on every Thursday evening, during the season of navigation, are so arranged that almost any person can take advantage of the prices. A single ticket is 10 cents; a sheet of fifteen tickets will be sold for \$1; a card of seven tickets for 50 cents; and three tickets for 25 cents. What could be cheaper? And those concerts have ever been a splendid success. A good work and an enjoyable time are combined.

**A HOME RULE DEBATE.**

Quite a large audience attended a debate held in Lachine, on last Friday, the subject being Home Rule. The speakers who discussed the question were: Mr. W. A. Weir, B.C.L., of this city, and Col. O'Brien, M.P., Mr. Dalton McCarthy's *alter ego*. Mr. Weir's speech was an able effort and we have pleasure in stating that in our next issue we will give our readers a report of the address. It is a perfect chain of argument, and the fiery Colonel was unable to destroy one link in it. Mr. Weir's speech, coming from a gentleman of such recognized talent, will certainly prove of deep interest to our readers and all friends of Home Rule. Had we not received the copy too late we would have given it this week.

**A LETTER OF THANKS.**

Hon. Senator Murphy has just received a letter from Hon. Edward Blake, in which the member for Longford expresses his thanks and the gratitude of the Irish Parliamentary party, to all the friends of the cause in Montreal, who have generously contributed to the fund. Mr. Blake would be glad, as he says, were he able to thank each one individually, but that being impossible, we are requested to state that the subscriptions have been most gratefully received and that the liberality of the donors will not be forgotten by the friends of Ireland.

**ST. PATRICK'S CHURCH.**

The following gentlemen were appointed to take up the collections for the next three Sundays:—Messrs. Martin Phelan, Patrick Mullin, Michael Fitzgibbon and Patrick Moynagh.

**HISTORICAL ART GALLERY.**

**PROGRESS MADE TOWARDS ITS FORMATION.**

The forming of an historical portrait gallery, which has been so long talked about, is now about to take practical shape, for at its meeting last week the Numismatic and Antiquarian society appointed a committee to take preliminary steps in the matter. Mr. A. de Lery Macdonald has for some time been thinking the matter over, and lately he has moved actively in it, with the result that he has already secured some fifteen or sixteen portraits, besides the promise of others. These include Lord Gosford, Major Lennox, Lieut.-Colonel Campbell, Champlain, Lieut.-Col. Bouchette, Chevalier Dumont, Hon. Wm. McGillivray, Archbishop Norman McLeod, James Todd, partner of the Hon. James McGill; General Small; Rev. Father Roux, superior of the Seminary in 1803; Imbert, member of the Supreme Council of Nouvelle France; Archbishop de Lotbiniere, Governor Prevost, Governor Dorchester and Lord Haldimand. As to the ultimate success of the project, Mr. Macdonald is most sanguine.

Last week's meeting of the society, which was presided over by Mr. Justice Baby, was held in the studio of Baron Holmfeldt, Fraser Institute, where the portraits already acquired by Mr. Macdonald for the society were hung. Baron Holmfeldt, whose excellent work as an artist is well known, is, it may be mentioned by the way, at present engaged in painting the portraits of four Canadian celebrities of past times for the Antiquarian society of Chicago.

In laying his ideas before the society, Mr. Macdonald said that for some years he had had the scheme of forming an historical portrait gallery in view; he had worked quietly at it, and he was happy to be in a position to say that the material for creating such a portrait gallery, and also a museum, existed. The portraits which he had already got together, and which were practically donated to the society, were only a very small portion of what had been promised him. Of course, the carrying out of the idea in a practical manner would have to be undertaken by the society. He would ask that a small committee be appointed to start the matter and when they had got some fifty or sixty portraits together, which he felt assured would be by the fall, to turn the whole over to the society. He then read letters from Archbishop Fabre, L'Union Catholique, Mr. J. E. M. Whitney, Mr. Lucien Huot, Mr. de B. Macdonald and Recorder de Montigny, all of whom approved of the scheme and either promised to donate or had already donated portraits to the society. Mr. Macdonald explained that he did not propose to ask people to donate any of their original family portraits, but simply to leave them on deposit with the society, so that the owner of any portrait could have it back whenever he desired. As to what the gallery would consist of, he would suggest that it be classified in the following manner:—Portrait series of the sovereigns of the country, from Francis I. to the present sovereign; the vice-roys; the governors, from Champlain to the present Governor-General; the intendants; the Bishops of Quebec, from Laval down to date; the Bishops of Montreal, and the Anglican Bishops, who, he thought, were located at Quebec. As each dignitary died his portrait would be placed in the gallery, and thus the series would be kept up. He would also suggest that there be groups representing the military heroes of the country, the religious element, the discoverers, and a section representing the history of the Northwest. A second department of the gallery could be a series of paintings representing historical scenes connected with Canadian history; a third department would be a museum, where there would be relics of every description; a fourth department would be a small library, devoted solely to works on Canadian history

and as a depository of Canadian historical documents, whilst a fifth department would be a numismatic collection. As to how the idea of forming the gallery was to be carried out he proposed, if the society adopted the scheme, to send out circulars asking the old families in the country, or persons who might have historical portraits, to donate or loan them to the society; and he knew from conversations which he had with several people that it would be successful. The portraits of celebrities who had left no descendants in this country could be subscribed for by any citizens who desired to present them to the society. As to the maintenance of the gallery, the portraits could be placed in the museum of the Natural History society until the Numismatic and Antiquarian society had a fire-proof building in which to place them. He considered that with the portraits they had already acquired, and those which had been promised, the society had a very good nucleus for a gallery.

On the motion of Mr. A. de Lery Macdonald, seconded by Mr. McLaughlin, a committee, consisting of the mover and seconder and Mr. Dorval, with power to add to their number, was appointed to take preliminary steps in the matter.

**C.M.B.A.'S BENEFIT.**

**BRANCH 26 HOLDS A SUCCESSFUL PUBLIC MEETING.**

The Glenora Hall was well filled last evening, the occasion being the first of the series of social meetings inaugurated by Branch 26 of the Grand Council of Canada. The regular meeting of the branch was also held and was convened at 7.30 o'clock, President Reynolds occupying the chair. Considerable business was brought before the meeting and was promptly transacted, after which the session was declared closed and the doors were thrown open and the friends and visitors were admitted and heartily welcomed by the officers of the branch. Amongst those present were the Rev. Martin Callaghan, spiritual adviser of the branch; Rev. Father O'Meara, pastor of St. Gabriel's; President Martin, Branch 22; Vice-president Payette, Branch 23; President M. Murphy, Branch 74; President Spedding, Branch 142; President Dandelin, Branch 83; Grand Trustee Tansey, Brothers B. Tansey, Owen Tansey, A. Brogan, N.P.; H. J. Ward, A. D. McGillis, James Milloy, W. J. Delaney, L. E. Simonsen, T. J. Kavanagh, W. A. Corcoran, W. E. Durack, Jas. Callahan, T. R. Stevens, John G. Shea, T. Smalshire, John Kennedy, L. W. McGillis, John Walsh, J. A. Harbenstein, Thos. Fitzgerald, and representatives from city branches, and a large number of visitors and friends and other members of the association.

The proceedings were opened by an address by the president, Mr. Reynolds, who extended a hearty welcome to all present, and explained the object of the meeting, which was chiefly to extend the usefulness of the association. After the address Mr. Frank Feron sang "Come Back to Erin," and was heartily applauded. Master Shea followed with a violin solo, rendered in a most admirable manner. Bro. Wm. P. Doyle recited "Cour de Lion at the Bier of his Father," which was much appreciated. Mr. C. Gray followed with a concertina solo, and had to respond to an encore.

Grand Deputy Finn was then introduced and delivered a short address on the history of the C. M. B. A. The first branch of the association was founded at Niagara Falls, N.Y. in 1875. The want of such an association had long been felt, and in consequence its progress was rapid. The approval had from the outset the warm approval and hearty co-operation of His Lordship Bishop Ryan, of Buffalo, New York, who became the first spiritual adviser and who now holds the position of supreme spiritual adviser. In 1878 the association was introduced into Canada, the first branch being founded at Windsor, Ont. The progress in Canada was also rapid and in 1880 a grand council was instituted with over five hundred members. In November, 1883, the first branch was formed in Quebec, and to Branch 26 belongs the honor of being the parent branch of the province. The speaker detailed many of the good works done by the association since its foundation. The association well deserved the proud place it held in the ranks of Catholic societies. At its head in Canada, as spiritual adviser, is His Grace Archbishop Walsh, of Toronto, and here in this province the association is blessed with the hearty approval, and spiritual guidance of His Grace Archbishop Fabre, the membership is constantly increasing and in its ranks may be found the following: His Grace Archbishop Walsh, of Toronto; His Grace Archbishop O'Brien, of Halifax; His Lordship Bishop O'Connor, of London; His Lordship Bishop Dowling, of Hamilton; His Lordship Bishop O'Connor, of Peterboro, Ont.; His Lordship Bishop Decelles, of St. Hyacinthe; and His Lordship Bishop Emard, of Valleyfield; as well as a large number of priests throughout the Dominion.

A song by Mr. John Young followed, after which, by special request, he gave another violin solo. Mr. L. C. O'Brien recited "Christmas Day in the Poor House" in an excellent manner. Bro. Wm. Palmer sang and was warmly applauded. Chancellor J. E. Morrison was then announced and gave an address on the benefits of the association. He gave, in detail, the sums received by the association, its inception from the membership, and showed that the amount paid in benefits to families and heirs of deceased members amounted to over \$5,000,000. In 1892 Canada was granted separation financially from the United States, and the affairs of the association in Canada are now governed exclusively by the Canada Grand Council. During the course of his address Mr. Morrison showed the advantages to be derived by the married man as also by the unmarried man, from membership in the association from a fraternal point of view; he also gave the figures and cost of membership. Mr. Morrison's address was, on the whole, a most practical and ably delivered effort, and on resuming his seat was most heartily applauded. Mr. W. Trainor gave a comic song and had to respond to a hearty encore. Chancellor John H. Feeley next gave an address on the C. M. B. A. Relief Association, and in the course of his remarks he showed that the Relief Association was doing good as one of the aids of the association. Short addresses were made by Rev. Martin Callaghan, Rev. Father O'Meara and Grand Trustee Tansey. Rev. Martin Callaghan made a few happy remarks, in the course of which he expressed his great pleasure at being present, and was pleased to hear all that had been said about the association. He especially dwelt upon the figures as given by Mr. Morrison, and stated

that to his mind they should be printed in pamphlet form to show the great advantages that could be derived from membership at so little cost comparatively. The Rev. Father also dwelt upon the programme which had been gone through, and complimented all who had taken part, and especially Master Shea, for the masterly manner in which he rendered his solos on the violin.

Rev. Father O'Meara, on rising to make a few remarks, was most warmly received. He complimented Branch 26 on the success of its first open meeting, which he felt sure would not fail to have the effect of increasing the ranks of the whole association, of which it was a part.

Brother J. J. Costigan moved a vote of thanks to all who had taken part in the meeting; this motion was seconded by Brother A. W. McGillis.

**A GRAND BAZAAR**

**IN AID OF ST. PATRICK'S CHURCH TO BE HELD IN THE EARLY SUMMER.**

Rev. Father Quinn, S.S., of St. Patrick's, announced in the pulpit on Sunday that a Bazaar would be held early in June, in order to raise funds to renovate the parish church. He said that the improvements already made in the ornamentation of the sanctuary, the putting in of new pews and floor, as well as new gas fixtures, renovation of the stained glass windows, and repairs to heating apparatus, amounted to about \$10,000. To continue the improvements, namely, frescoing walls and putting up a new iron fence around the church property, etc., it was necessary to procure funds by a bazaar. On Sunday evening, Father McCallien spoke to a large congregation on the same subject, and made some practical suggestions. All the members of the parish, he said, ought to contribute to the success of the bazaar, even at some little personal sacrifice. If during the month of May the twelve hundred young men of the parish would forego but one cigar a day, and place in an envelope, marked "Bazaar Fund," the amount of said sacrifice, it would mean by June 1st \$1.25 for each or a total of \$1500. If the fifteen hundred young ladies of the parish would sacrifice a ribbon more or less to variety, or a yard of dress goods, they might add to the fund, by the first of June, \$1800 more. So likewise the children, by putting their little savings in a money-box, could contribute a few extra hundred dollars. It was for God's glory and the adornment of His dwelling-place on earth these sacrifices would be made, and God in turn would bless the donors a hundredfold. A general meeting of the ladies of the parish will be held at 2.30 p. m. to-day to plan details of the bazaar.

**A SPLENDID CONCERT**

**BY THE DIFFERENT SOCIETIES OF THE ST. GABRIEL'S PARISH.**

The concert given by the United Societies of St. Gabriel's parish, on Friday evening, April 20th, was a great success, the new parish church being literally packed. Rev. Father O'Meara presided and addressed the audience in a few very appropriate words. The programme, which had been carefully prepared, was an excellent one. The vocalists were: Misses Herbert, Perkins, McVey, O'Byrne, Leahy; Messrs. Ellis, Quinn, Murray, Murphy, and Morgan, with Miss O'Byrne and P. Shea, as accompanists. The instrumental trio, (violin, cornet and piano,) by Miss Nelle, Master J. and Mr. J. S. Shea, was exceptionally fine. One of the features of the evening was a chorus by the members of St. Gabriel's choir. The fancy drills by the pupils of St. Gabriel's convent were heartily applauded; also the singing and dancing of Miss Kitts, Messrs. Rappell, Sullivan and Colligan. During the evening St. Gabriel's life and drum band gave several selections. The programme, though long, was interesting and pleasing to the large audience. The attendance indicated the popularity of the societies, and the esteem in which the indefatigable pastor, Rev. Father O'Meara, is held by his parishioners.

We might also mention that public thanks are due to Messrs. P. Shea, J. Morgan, M. Mullarkey, Wm. Murphy, Ed. Quinn, Ed. Finn and Jas. Murphy, for the generous and able manner in which they have aided, not only this occasion, but on countless others in the cause of charity and religion.

**ST. MARY'S CALENDAR.**

The May number of St. Mary's Church Calendar is about to appear, and it contains a fund of most interesting and important information. Amongst other items will be noticed a sketch of His Grace Archbishop Fabre, and a portrait of the venerable and universally beloved head of the Church in this district. The 1st May will be the 21st anniversary of His Grace's episcopal consecration. The event, as we already have announced, will be celebrated in the new Cathedral, St. Mary's Church Calendar takes advantage of the occasion to pay a worthy tribute to the great and good man who rules over the pastors of souls in this diocese.

**THE REV. W. J. WALKER'S PRAYER.**

Vandeventer, Jackson Co., Miss.

DR. R. V. PIERCE: Dear Sir—I wish to inform you of the benefit my wife has received from the use of your medicines. I must say that your "Favorite Prescription" is the best female regulator on earth; my wife has been cured by the timely use of it. I have been using the "Golden Medical Discovery," and "Pleasant Pellets," and I am fully satisfied they are all you claim them to be; so, wishing you abundant success, and hoping that the Almighty God will continue His blessings toward you in your noble work, I am, Respectfully,  
W. J. WALKER.



Rev. W. J. WALKER.

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Men's Cotton Socks, good quality, 10c a pair.

Men's Merino Socks, in Tan, double sole and heel, 20c pair.

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**A PROTESTANT FRIEND.**

(The following letter was handed us, for publication, by one of the leading Protestant citizens of Montreal. We have no comment to make upon it. It speaks for itself. Yet, we feel it a duty to thank the gentleman who wrote it for his candid and kind expressions. We can return the compliment and say that such men as our Protestant "Well-wisher" are the hope of this country. They are animated with that Christian spirit which alone can create harmony, prosperity and happiness in this land.—Ed. T. W.)

**To the Editor of THE TRUE WITNESS:**

SIR,—Although not a Roman Catholic, but a Protestant, I have been for many years a constant and much interested reader of THE TRUE WITNESS. Its ably-written editorials are a source from which I have gathered much information which has enabled me, to a large extent, to understand the meaning of true religion. I have never read in its columns anything to cause me to regret that THE TRUE WITNESS is a constant visitor at my house. It is a companion I heartily welcome and I trust, before long, we will see the TRUE WITNESS every day. The stand it has taken on temperance matters, the efforts it makes to suppress immorality, and its general religious tone, make it a paper that should be read by men, women and children. I am the father of a grown-up family, and I know of no better reading matter to recommend to my sons and daughters than that found in THE TRUE WITNESS; for I know, if they follow its teachings, they will be temperance people and true christians.

A WELL-WISHER.

**COXEY'S ARMY.**

**WASHINGTON EXPECTS THEM—STILL THEY "GO MARCHING ON."**

NEW YORK, April 23.—A special meeting under the auspices of the people's party in their new established headquarters at 50 East 10th street was held to-night to receive General J. B. Coxe. At 8.30 o'clock Coxe came in, his face wreathed in expansive smiles. He addressed the meeting at length explaining his system of political economy. In concluding he said:—"Those Washington people are criticizing us for taking people to Washington to starve. I guess they can starve there just as well as in Ohio or New York. If enough of them die there the sink will be so great that they will grant what we ask to get rid of us. You see we can hit them in a great many ways."

Gen. Coxe to-day called on Commissioner Farmer, of the Associated Trunk Lines, with a request for cheap transportation to Washington over the railroads to all who desired to go in sympathy with his movement. Mr. Farmer said he would lay the matter before the executive committee on Wednesday. The General then went uptown to witness the sale of his horses. He will return to his army this evening. Coxe made the following declaration to-day:—"When we get to Washington we do not propose to be repulsed by a presidential or congressional frown. We shall sit down there and wait until the people awake and discover that our demands are just."

## MOUNT ST. LOUIS COLLEGE.

## VISIT OF THE GOVERNOR-GENERAL AND LADY.

A Splendid Reception—Their Excellencies Most Highly Pleased—A Strong Tribute to the Order of the Christian Brothers—A Red-Letter Day for the College.

Times numberless we have spoken of that splendid educational college, of Mount St. Louis, under the direction of the Christian Brothers. It is now recognized as one of the leading institutions, of its class, in Canada. On last Thursday afternoon His Excellency the Governor General and Lady Aberdeen paid a visit to the institute and were accorded a grand reception by the directors and pupils. Elaborate preparations were made and their Excellencies were most heartily pleased with the reception.

From the windows of the fine educational building flags were displayed in various colors. When the carriage containing the distinguished visitors arrived they were received with a general salute by the cadets under Major Atkinson's command, while the band struck up the National Anthem. The Vice-regal party were then welcomed by Bro. Gymphorian and other professors.

Among those present were Rev. Canon Racicot of the Palace; Rev. Mr. Piche of Lechine; Rev. Cure Estevson of St. Vincent de Paul. Rev. Messrs. Brophy, McGinnis, Dubuc, and all the principal members of the order of Christian Brothers; Sir Alexander Lacoste, Judge Pagnuelo, Lieut.-Col. Houghton, Drs. Hingston and Germain, Messrs. F. D. Monk, John Hoolahan; Ed. Varney, professor of elocution in the college; Mr. Martel, professor of music at the college; Mr. J. K. Foran, Editor of THE TRUE WITNESS, and many others.

Their Excellencies were then escorted through the institute, admiring the splendid work of the pupils. They visited the pretty chapel, which has just been embellished since the fire. The bed rooms were found to be large, clean and thoroughly well ventilated. When the visitors reached the entertainment hall the pupils were in rows and received them with the general salutes while the National Anthem was played.

The programme opened with a chorus by the College Glee club, entitled "Welcome," the refrain of which was "Hail Lord and Lady Aberdeen." It was rendered in a spirited manner.

Mr. Hudon then advanced towards Lady Aberdeen and in a neat French speech presented the Countess with a magnificent bouquet of flowers. Her Ladyship spoke a few words in French and shook hands with Mr. Hudon. The orchestra then rendered a selection from "Martha," and then the junior division went through their gymnastic exercises in fine style, the whole moving as a unit. Lord Aberdeen was the first to lead in the applause. Excellent violin solos were executed by Messrs. A. Tasse and C. Giguere. The barbell exercises by the intermediate division was a fine exhibition, but, fine as it was, it was excelled by the military exercises of No. 1 company, senior division. All these exercises were executed under Major Atkinson.

## ADDRESS OF WELCOME.

Mr. M. Sullivan then read the following address in English:—

To His Excellency the Right Honorable Sir John Campbell Hamilton Gordon, Viscount Formelme, Lord Haddo, Methic, Turvis and Kellie, Viscount Gordon and Baronet of Nova Scotia, Earl of Aberdeen, P.C., LL.D., etc., Governor-General of Canada:

MAY IT PLEASE YOUR EXCELLENCY.—In that chapel of addresses containing the heartfelt expressions of a people's admiration, esteem and devotion, which you have received since your arrival as Governor-General of Canada, kindly permit the pupils of Mount St. Louis Institute to gladly weave their humble tributes.

Apparently it is late in the day for us to come with our greeting, but the circumstances of your manifold duties prevented us intruding upon your precious time. But believe us when we state that from the moment of your assuming the high post of Imperial trust which you so ably and worthily fill, our thoughts accompanied you and prayers for your success and happiness winged their flight heavenward.

Long before we anticipated that you would be appointed as the direct representative of Her Gracious Majesty in Canada we had already learned to admire the noble manner in which you won the affections of those you so wisely governed.

Lady Aberdeen, whose amiable characteristics so thoroughly harmonize with those of her distinguished husband, has been a revered name amongst us for many years ere she reached our Canadian shore.

Your Excellency is not a stranger to Canada,

your previous visits and temporary residence in this country have given you an adequate idea of the customs, manners and spirit of our people and thorough knowledge of its great resources and many requirements.

Thus bright prospects are in store for our fair country and its rising generation. The Canadian youth shall be induced to become good citizens in imitating the self-sacrificing spirit and noble example set by you and Lady Aberdeen in advancing the interests of the different elements of our community, encouraging education, giving an impetus to works of benevolence and charity, elevating, moulding and refining our tastes in the arts and sciences and general industries.

Your Excellency will permit us to add an expression of that confidence which animates us, confidence in the future as long as the Dominion is true to the glorious safeguards of the constitution under which we have the happiness to live. Confidence in the union and harmony that will go on ever increasing between the different races that go to make up our population, even as they are exemplified in the rising generation at Mount St. Louis Institute.

We shall be ever grateful for the visit of Your Excellencies which has delighted us to-day, notwithstanding your numerous occupations. Its memory shall be dear to us. That you may fully realize the accomplishments of your grand benevolent projects and that your administration in Canada may be peaceful and prosperous are the earnest wishes of the pupils of Mount St. Louis Institute.

Mr. Coutlee followed in a similar strain in French. Both addresses were beautifully illuminated by two of the Brothers of the institute and were neatly framed.

His Excellency, after expressing his admiration of the beautifully illuminated and handsomely framed addresses which had been presented, said that the difficulty which under any circumstances he would have felt in replying in adequate terms was increased by the extremely interesting performances which they had witnessed. Under the circumstances it was fortunate that he had not come prepared with any set reply to the addresses, because he might have felt that any words which he might have prepared were unequal to the occasion, but he would simply endeavor, in plain, unvarnished terms, to express the appreciation which Lady Aberdeen and himself felt in regard to what they had seen. To one sentiment in the address he must demur, namely, where reference was made to the fact that some little time had elapsed since his arrival in Canada as Governor-General before he had been invited to visit the institute; but he would have been sorry if their expression of loyalty and good will had arrived before they had had an opportunity of personally paying a visit to that great and valuable institution. Although they had already been the recipients of many beautiful and eloquent addresses, he thought that none could surpass, in point of graceful expression, those which they had just received. The addresses were compiled with no little skill, combining cordiality, discrimination, and indulgence. As regarded himself, he feared that the expressions used were too indulgent—he felt that Lady Aberdeen's eye was upon him, and that she was afraid he was going to say that the kind words with reference to herself were not undeserved. (Laughter and applause.) Well, he would keep away from that difficult and delicate subject, and leave them to judge for themselves as time went on. (Applause.) It was not the first time that Lady Aberdeen and himself had had the opportunity of seeing the work of the Christian Brothers, that great order which had conducted such beneficent operations in various parts of the world. He recalled an occasion a good many years ago in Ireland, when he was there as Her Majesty's representative, when they visited a great school conducted by the Christian Brothers. On that occasion he could not help referring to the great principle and motive which was the foundation of the work of the order, a principle which, perhaps, he might be allowed to bring before them in the form of an anecdote. During the period of disorder and panic which characterized the French Revolution, a citizen named Simon de Montigny was passing homewards when he saw a crowd approaching. As they passed him some of the crowd, catching sight of him, called out that he was one of the enemies of the state. He protested his innocence, but in vain, and he was hurried off to prison and soon found himself in a large room with a number of other prisoners. With amazement and horror, he saw lying asleep on a couch near by his own eldest son. He knew that the next morning a number of those who were in the prison would be guillotined, and it occurred to him that possibly his son would be among the number; and the father determined to take his son's place. The lad, fatigued with excitement and anxiety,

remained fast asleep. In the morning the officers came, and among the names of the condemned persons they read that of Simon de Montigny. The father came forward and answered to the name, and went to execution. What would be the feeling of that son regarding that father during the rest of his life? That was the potent influence to which he was referring, the principle of self-sacrifice, the spirit which enabled us to live not only as true Christians, but as true citizens and true patriots. (Applause.) It was such a spirit which actuated the Christian Brothers in their beneficent work, and he trusted that he himself and all those to whom he was speaking might ever be inspired by this great and noble principle. (Applause.) In conclusion, he desired to offer his hearty good wishes for the success of the institute, and requested that the pupils might have a whole holiday. (Great cheering.)

The large audience then joined in singing the National anthem, and the Vice-regal party were sent off with three cheers by the pupils.

## ADDRESS OF WELCOME

TO THE VERY REV. FATHER SOULLIER, O.M.J.

In St. Peter's Hall, on Visitation street, a grand reception was tendered the Superior-General of the Oblat Order, on his arrival from France, last week; and in the evening a grand concert was given in his honor. The following is the address read by Mr. F. Martineau, M.L.A.:

"To the Very Reverend Father Soullier, O.M.J., Superior-General, and to the Very Rev. Father Antoine, Assistant Superior-General:

"VERY REVEREND FATHER,—

"Great is our joy to see your arrival among us.

"In you we greet the general of an illustrious religious congregation; the head of a plucked army which has made its mark in the Holy Church; the Superior of the Oblats of Mary Immaculate, of those valiant and intrepid missionaries who have done us so much good, and whom we esteem so highly. The great demonstration in honor of the fiftieth anniversary of the establishment of the Order of the Oblats in Canada, in 1861, gives you an idea of our affection for the members of your community.

"Very Reverend Father, you could not give greater pleasure to all Montreal, and to the faithful of St. Peter's in particular, than by bringing with you the Very Rev. Father Antoine.

"Yes, Reverend and well beloved Father Antoine, the memory of you is cherished in the hearts of your friends of the Quebec suburb. May your visit to Canada procure for you as many consolations as it does joy for us.

"Very Reverend Fathers, you are destined for the distant missions of the North-West and British Columbia; the Immaculate Virgin, Patroness of the Oblats, protect you and bring you back among us safe and sound."  
(Signed.)

THE FAITHFUL OF ST. PETER'S.

Mgr. Clut, the Rev. Father Lacombe and a number of other members of the Order were present.

## AN INDIAN GATHERING.

From Vancouver we learn that a gathering of Indians under the direction of the Roman Catholic missionaries will be held at St. Mary's Mission in June, the largest of the kind ever held in the Province. The Indians will come from all the Fraser river reserves, Squamish, Sechelt, Cowichan, Victoria, Nanaimo, North Bend, Kamloops and other places. Particular honors are to be paid Bishop Durieu by the Indians, a battery of ten cannon will be massed to herald his arrival. The Indians of British Columbia have made great progress in learning under the priests. There are several excellent brass bands among them and two or three newspapers set up entirely in short-hand. Short-hand is taught exclusively in the mission schools, so that the majority of adult Catholic Indians in British Columbia are good stenographers.

## REMOVING.

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## PATRIOTISM AND FAITH

Archbishop Ireland's Address Before the Loyal Legion.

The banquet of the New York Commandery of the Military Order of the Loyal Legion was held at Delmonico's, New York, last Thursday week.

Gen. Wager Swayne, commander, presided. Nearly 400 men were present. At the main table were Gen. Horace Porter, Admiral Braine, Gen. George S. Green, ex-Chief Justice Daly, Archbishop Ireland, Gen. Frederick A. Staring, Paymaster A. N. Blackman, United States Navy, and William T. Meredith.

Archbishop Ireland made the chief address. His subject was "Patriotism." Among other things he said:

Allegiance to country is limited only by allegiance to God. God and His eternal laws of justice and righteousness are supreme, and hold first claims upon conscience. A country which exacts the violation of those laws, annuls its own moral authority; it becomes an aggregation of human wills, which physical force alone sustains. "To God, that which is God's; to Caesar, that which is Caesar's." In olden paganism the State arrogated to itself supremacy in ethics as in temporals, and ruled consciences. Under this tyranny of the soul freedom's last ray vanished; the last vestige of human dignity was effaced. Christ made men free; He brought back the State to its proper orbit; and, restoring truth upon earth, He restored manhood to man, and to country the effulgence of the skies.

I have unwavering faith in the Republic of America. I have faith in the providence of God and the progress of humanity; I will not believe that liberty is not a permanent gift, and it were not if America fail.

There is a danger in the ignorance of voters. As a rule the man who does not read and write intelligently cannot vote intelligently. Americans understand the necessity of popular instruction, and spare no expense in spreading it. They cannot be too zealous in the matter. They need to have laws in every state which will punish, as guilty of crime against the country, the parent who neglects to send his children to school.

Storms are passing over the land, arising from sectarian hatred and nativist or foreign prejudice. These are scarcely to be heeded; they cannot last. Day by day the spirit of Americanism waxes strong; narrowness of thought and unreasoning strife cannot resist its influence.

This country is America; only they who are loyal to her can be allowed to live under her flag, and they who are loyal to her may enjoy all her liberties and rights. Freedom of religion is accorded by the Constitution; religion is put outside State action, and most wisely so; therefore the religion of a citizen must not be considered by voter or executive officer. The oath of allegiance to the country makes the man a citizen; if that allegiance is not plenary and supreme, he is false to his profession—if it is, he is an American. Discriminations and segregations, in civil or political matters, on lines of birth-place or of race or of language—and, I add, or of color—is un-American and wrong. Compel all to be Americans, in soul as well as in name, and then let the standard of their value be their American citizenship.—*Catholic Mirror*.

## DEATH OF THE REV. ABBE CLEOPHAS.

The Rev. Abbe Louis Cleophas Blanchard, parish priest of St. Hilaire, died last week after several months illness. The deceased received the sacraments of the Church on Sunday evening from the hands of Mgr. Decelles, coadjutor bishop of St. Jean Baptiste de Rouville, where he was born in August, 1834. He graduated at the St. Hyacinthe and Sherbrooke college, was ordained to the priesthood in 1859. He was stationed in turn at Henryville, La Presentation of St. Hyacinthe, St. Damase, Sorel, Stukely, Bolton, Upon, Ste. Angele de Monnoir and St. Hilaire. R. I. P.

Wood's Norway Pine Syrup cures coughs.

Wood's Norway Pine Syrup cures colds.

Wood's Norway Pine Syrup heals the lungs.

IMPERIAL PARLIAMENT.

DUKE OF EDINBURGH'S ANNUITY.

Defeated by Combined Liberal and Conservative Members—Mr. Morley's Evicted Tenants' Bill—Press Opinions.

LONDON, April 20.—Alpheus Cleophas Morton, Liberal, moved in the House of Commons this evening that the annuity of £10,000 drawn by the Duke of Saxe-Coburg and Gotha, in his capacity of Duke of Edinburgh, be forthwith abolished. Henry Labouchere, the Radical leader, seconded the motion. The Duke, he said, did not need the money, as his income from other sources was ample. From Coburg, which was a rich principality, he drew £30,000 yearly. By his marriage he had obtained £15,000 yearly. The duke, moreover, was a foreign sovereign. As such he might at any time find his obligations opposed to the interests of Great Britain. There was no reason why England should help to support the Duke of Saxe-Coburg and Gotha.

Lord Randolph Churchill attacked Mr. Morton's motion warmly.

Sir William Harcourt defended the grant. It was perfectly regular and proper. A more inauspicious moment than the present one could not have been selected for proposing the ungracious motion under consideration. The abolition of the grant would not commend itself to the sentiments of the nation.

Mr. Balfour said that he deplored deeply the objectionable debate which had been initiated at the most inopportune moment. He agreed fully with the declaration of the Chancellor of the Exchequer.

Mr. Morton's motion was defeated by a vote of 293 to 67.

LONDON, April 20.—The Evicted Tenants' bill, which Mr. Morley introduced in the House of Commons yesterday, fell like a wet blanket upon the Government supporters. What little enthusiasm was manifested by them was plainly perfunctory and it is doubtful whether the measure will be pushed to a final vote. The apathetic attitude which many of the Irish members have assumed toward the bill, and the open hostility displayed toward it by the remainder of the Irish party, cannot fail to have a disheartening effect upon the moderate Liberals. The Radicals may possibly support the bill, but it is ascertained that the Unionists will not, as it is known that the Conservatives will fight it tooth and nail.

The Standard says:—"The bill reflects credit on Mr. Morley's sentiments of justice and moderation, but will hardly need Mr. Harrington's prophecy of a revival of the reign of terror to realize that the Government's plan of pacification may end in the return of chaos."

LIVELY TIMES EXPECTED IN THE HOUSE

LONDON, April 21.—The Government has so overweighted their parliamentary programme for the session with contentious matter that not a single one of their measures has a chance of passing, unless the bills shall be so materially altered as to almost wholly transform them. The Registration Bill, the Evicted Tenants Bill and the Budget proposals each contain a sufficient number of objectionable provisions to excite the determined and prolonged opposition, not only of the Conservatives, but a considerable part of the Irish membership and many Radicals and Unionists. The Conservatives will resort to every possible form of obstruction in resisting the raid made upon landed property under the proposed new estate duty, and in these tactics they can confidently count on the undivided support of the Unionists. The liquor interests are exerting a powerful influence on the Irish and Scotch supporters of the Government in their insistence upon the modification of the projected duties on spirits and beer. Their efforts in this direction have not been in vain either, for the clamor they have raised has already compelled Sir William Harcourt to limit the imposition of the proposed tax on spirits to one year, and it is not unlikely that he will find it desirable to make still further concessions to the increasing demands of different sections of the kingdom. Even under the limitation of the proposed tax on spirits to one year, Ireland, which is already paying a conspicuously unfair proportion of the domestic revenues into the Imperial treasury, will be mustered to the tune of £200,000 additional taxation, and with

the proposed increase under the estate duty, it is estimated that the excess of Irish taxation over the current year will be over £500,000. Confronted by this condition of things it is not surprising that the Irish Parliamentary party are fretting over the delay of the Government in bringing forward home rule, a delay that is tantamount to the shelving of that measure for the session. Neither is it any wonder that the Irish party are chafing at the obstructions placed in the way of a settlement of the question of the financial relations between Great Britain and Ireland. The formation of a royal committee to consider the financial question has dragged at every stage and if its deliberation and the subsequent steps toward a settlement of the matter shall be attended with as much apathy and as great delay the final act of the performance will be postponed until far into the future. It is true that Her Majesty has got to the stage of appointing the members of the commission, but it will be a long time before the commission will be able to do anything practical in the matter, perhaps not this year. The commission is composed of Sir Hugh Childers, as chairman; Right Hon. George Goschen, Mr. Thomas Sexton, Hon. Edward Blake, Mr. John J. Clancy, Lord Playfair, Lord Farrer of Abinger and Lord Welby (formerly Sir Richard Welby).

A BITTER FIGHT EXPECTED.

The most bitter fight of the session will undoubtedly be made on the Registration bill. The Opposition have already given intimation of their intention to contest to the last gasp the clauses providing for the abolition of plural voting, the holding of simultaneous elections and the three months' residence qualifications. These clauses comprise about all there is of the bill and the Conservatives will not be alone in fighting the measure. The restriction of plural voting by holding simultaneous elections is quite as offensive to some of the Liberals as to the Tories and Unionists, and from these Liberal objectors the Conservatives may receive some assistance through their compelling the modification of that objectionable clause. Of course nobody expects the bill to become a law even if it should pass the House of Commons, which is by no means certain. Lord Salisbury, in his speech to the Primrose league, announced the fate of the bill in the event of its reaching the House of Lords when he said that the Lords would reject the measure unless the plural voting and three months' residence clauses were withdrawn. With these clauses withdrawn there would not be anything left of the bill but the enacting clause, which might as well be stricken out with the others. The chief difficulty with the Evicted Tenants' bill is the proposal to allow land grabbers the option of retaining their farms. The McCarthites are carrying their allegiance to the Government to extremes in assenting to this proposal, as they must certainly be aware that the popular sentiment in Ireland will not be satisfied unless the land-grabbers are cleared out. Mr. Sexton, in justification of himself and his associates in this matter, minimizes the importance of the question. He intimates that there are not above a hundred land-grabbers in all Ireland, the most of whom, he says, are ready to vacate their farms at any time if they receive adequate compensation for doing so. The Parnellites take a view of the matter more in coincidence with Irish popular opinion. They demand that the evicted tenants shall have absolute power to re-occupy their holdings, that is to say, that nobody shall occupy a farm until the tenant evicted therefrom has decided whether he desires to re-occupy it, under certain prescribed conditions, or not. If the tenant decided to re-occupy it under those conditions, the landlord shall have no power to prevent him. When the question comes to a vote it will be possible in the event of the absence of a number of the McCarthites for a coalition of Unionist and Parnellites to defeat the Government thereon.

Customer (in book store)—I would like to get some good book on Faith. Clerk—Sorry, sir, but our rule is to sell nothing to strangers except for cash.

"And now," said the new secretary, "yez may all rise, an' whin I call the roll iverywan who is prisaint may sit down; all the riet remain standin'."

GOVERNMENTS IN IRELAND.

An English Democrat Handles the Question in a Clear and Masterly Manner.

Under the title of "Governments in Ireland," Mr. William Field, M.P., has just issued a volume dealing with the political and social condition of Ireland from the earliest Pagan times of which we have anything like authentic record, down to the invasion of the Normans, or, as the author prefers to call it, "the English visitation." A writer of such pronounced democratic opinions as those held by Mr. Field could hardly be expected to take a very favorable view of a system of government in Ireland under which the masses were excluded from political power, but surely his assertion is altogether too sweeping that "although the principles of all that constitute a nation or a government were nearly approached, yet there was no government nor no nation; there was, properly speaking, no people, because the vox populi was silent. There was no actual government in the sense of public utility that is at present attached to these words." Our answer to this is that there was a nation, divided into tribes, it is true, but these tribes were all, nominally at least, through their elected chiefs, subject to the king of the province in which they were located, and that the provincial kings, in their turn, were subject to the King of Erin. There was a system which, however imperfect, however liable to go down before a compact foreign foe, was the outcome of national opinion, and embraced every tribe and clan in the community. On the whole, this system did not work badly, and it was in a fair way of developing that strong central authority, to the lack of which Mr. Field attributes nearly all the miseries of Ireland since it was assailed by methods and by weapons undreamed of when that political system was founded. For when King Diarmid was driven from Tara by the boycott directed against him by St. Ruadan and other clerics, he was engaged in endeavoring to obtain in an unmistakable fashion the full recognition of his authority as Ardrigh, and it was because of this endeavor that the sentence was leveled against him and the ancient stronghold of ancient sovereignty.

The evil consequences of the successful action of St. Ruadan, Mr. Field no doubt appreciates, for he points out that the overthrow of Tara not only destroyed a neutral place of meeting for the provincial kings, to which they could come, without any sense of inferiority, but that inevitably the authority and influence of the Ardrigh diminished, if it did not disappear, with the destruction of the cherished seat. "The halo of custom, the charm of ancient glory, could not be transferred," and wherever after the monarch kept his court, it never imposed upon the imagination or the loyalty of his sub-kings, as Tara was wont to do with its memorials of long transmitted power and sovereignty. The surrender of Diarmid and the fall of Tara proved that there was a greater power, and this was fatal to the prestige and to the authority of his successor. The clerics who struck this fatal blow against the central authority had themselves little idea of the need of a strong central government. The bishops were originally attached to the tribes, and often put the tribal above the national interest.

Many of them from time to time took up arms, and this led to a weakening of respect for all authority, including their own, so that when the Danes came there was neither a strong national government nor a powerful religious organization around which the tribes could rally for the defense of the island, and so the destruction of the monasteries and the religious houses was in a large measure due to the ruin of Tara, and the consequent lessening of the power and the influence of the Ardrigh. It had also unfortunately the effect of interrupting the regular holding of the parliament of Tara, which, as Mr. Field points out, was probably the earliest assembly of representatives of independent kingdoms for judicial and legislative purposes, and to which also came the chiefs of the tribes of the nation, so that such an assembly must have tended to the conservation of a central authority and the recognition of a common interest. Although Mr. Field asserts that the people were denied political power it must be remembered that the chief was elected

by the tribe, and, therefore, he could be looked upon as its representative, in a limited sense, perhaps, in the feis or parliament. Under such a form of government as existed in Celtic Ireland, and considering the military spirit, it is not surprising that the humbler industries should have been left to the serfs, and that because slaves were engaged in them those industries were despised. But it is going rather far to say, as Mr. Field does, that "industry was looked upon as slavery." The higher artificers certainly the rath or dun builder, the armorers, the workers in gold were much honored; and it would seem that according to the degree of skill required in the various arts that the craftsmen took rank among themselves.

The battle champion was, no doubt held in greater esteem, especially by the women and the bards, than the artificer, but even in those days there were found rich farmers, with fat pastures and fine herds, who looked down upon the gay gallants who could lay claim to no more land than that under their footstools, and not always to that. Still, it is not to be denied, as Mr. Field contends, that the incentives to war were many, and those to peaceful employments few. No matter what was the theme of the bard in the banquet halls of the kings or of the wandering minstrel under the roofs of the people the clash of swords was ever heard in the rhyme. Under these circumstances the condition of the people, liable to be summoned at any moment to the battlefield or foray, as well as that of the unfortunate serfs liable to be transferred from one master to another as the spoil of war, was not an enviable one. Slavery was a blot on Celtic, as it had been on Greek and Roman, civilization. And in this matter our ancestors were no worse than their more polished neighbors, and although slavery, however disguised, is still "a bitter draught," it should be remembered when considering the condition of the bondsmen and women of ancient Erin, that slavery in a hospitable and purely pastoral country, in which there were no walled towns with dingy, narrow streets, and when there was no necessarily unhealthy employments must have been a lighter lot than in many other lands in more ancient times. But the absence of those towns, unfortunately, involved the absence of those municipal institutions which in most European countries were the cradles of civic liberties. The Irish monarch, therefore, struggling to lay the foundations of a strong central government had to fight almost single-handed against ancient customs. Nevertheless, what Diarmid had attempted to do, Brian almost succeeded, if he did not quite succeed, in accomplishing. For a brief moment Ireland, under "Imperator-Scotorum," as Brian proudly styled himself, was a united nation with a masterful king, strong and brave enough, if he had been spared, to hold by the sword and to further consolidate by his skill as a statesman the kingdom which he had won from a host of foes.

On the whole, when everything has been said for and against Celtic Ireland, it will be found that when its institutions reached their highest development Ireland was, at least, on a level with any contemporary European nation. Mr. Field has approached the study of the question from the standpoint of a labor advocate and a democrat. He has to complain of the labor degradation of the masses and of the honor given to the warrior over the laborer, but he notes that under the Breton laws provision was made for the old and the poor, for which advanced English politicians are clamoring, and he dwelt with satisfaction on a land system under which evictions were unknown. He notes also the want of machinery to carry out the laws, and he asserts that in the Christian, as well as in the Pagan, period the political rule was sectarian owing to the fact that all through both periods, save during the revolution of the Altacotti, all the military power was in the hands of a limited class, which also controlled the education of the country. In support of his views Mr. Field cites a long list of authorities. The volume, which is well printed in large type on good paper, will be followed shortly by another dealing with Ireland since the coming of the Normans. To the present volume is prefixed a colored map of Ireland toward the end of the twelfth century, showing the principal territorial divisions that then existed.—*Dublin Independent.*

Culture never makes a saint.

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WEDNESDAY, APRIL 25, 1894.

**MAY THE FIRST.**

We desire to remind our readers that before our next issue the first of May will have come and gone. Two months ago we announced that all subscribers whose amounts due are not paid up on the first of May, would have their names struck off the list. This we repeat, with the assurance that we would regret deeply to have to withdraw THE TRUE WITNESS from a single individual; but it stands to reason that the expenses of the paper cannot be met, unless those who benefit by it are willing to contribute to its fund the small amounts that they owe.

**DEVIL VS. CHURCH.**

We have seen that the Liberty offered by the secret societies is merely a snare, and the Equality that they present is a humbug. But they promise a third and still more attractive and deceptive boon, in the form of what they call Fraternity. There is nothing grander and more praiseworthy than brotherly love. They know full well that it appeals to the finest feelings in man, and is, in itself, sufficient to attract subjects to their organizations. The author of the inimitable "Imitation of Christ" cried out in an ecstasy of admiration and favor: "*Quam bonum et quam jucundum est habitare fratres in unum!*" Yes, it is a good and delightful spectacle to behold brothers living in the union of mutual Christian love and virtue. But such is not the ideal that the societies hold up before their intended members. The Fraternity which they offer is more in the nature of that bond of union described by a satirist in Paris during the days of the Revolution. A large placard appeared on the walls of the Bastille, and read: "*Fraternite, ou la Mort*"—"Fraternity, or Death." Some wag, with sense as well as wit, wrote under it: "*Sois mon Frere, ou je te tu*"—"Be my brother, or I will kill you." There is a text upon which the Grand Master of some secret Continental society could base a lecture on the merits and advantages of the organization.

We are told, and unhappily the experience of the world teaches, that no quarrels are more serious than those which occur between the members of the same family, especially between brothers. No enmity is so fierce and deadly as that which arises between oath-bound members of one organization. They are brothers simply because they belong to the same society; the members of a divided household are also brothers—but only in so far as they have the same parents. They will do for any stranger

what they would not do for those who should be nearest and dearest to them. In the sworn brotherhood, there is a bond that compels to fraternal intercourse; and shame, fear, or some other such unworthy motive alone, at times, prevents those brothers from doing each other incalculable injury.

The smaller the circle, and the more confined the actors, the stronger are the passions and the more bitter the strife. Take two lions and let them fight in the open forest, and if the weaker can escape, he will—before entirely beaten—make good his safety; but place them in a cage or cellar, out of which they cannot find a way, and they will tear and fight until death closes the contest in favor of one or the other. Take two men, who are entirely independent of each other, and let them fall out on some matter of business, or other affair; the world is wide, they can keep apart,—they are not bound by any chain to each other, they are not linked, like Siamese twins, in life and death; they can each go his way, and if they do come in conflict with one another, it is their own fault, not that of the position in which they are placed. But if those men are sworn brothers, members of a society in which they must exist together, they are closed up in a narrow sphere, they cannot escape from each other's presence, their passions grow warmer, their hatred fiercer, their desire for vengeance more intense, from the fact of being bound by oath to treat each other as brothers and to play the hypocrite before the eyes of the world. For them there is no escape on earth. Thy dare not, with impunity, break the fraternal oath; they must live as members of the same organization, and each is only watching for some flaw in the other's conduct in order to denounce him and work his ruin. The fraternity in that case is a sham!

Perchance we will be told that this is an extreme case; but we claim that it is the rule and not the exception. Apart from societies such as those of which we speak, even in our ordinary associations, where there is no oath binding members to each other, it is universally admitted that, at times, the hatred of divisions take place, and often the discussions, the actions of members, the contests that arise, give birth to enmities that never die out and create ill-feelings that are only extinguished when either the association is broken up, or else the conflicting parties abandon it—and too often even such a termination does not crush the venomous spirit of jealousy that has stung to death what might have been a life-long friendship. If it is so in the most free and open of societies, how much more so must it not be in those whose members are sworn to stand by each other against all the world? They talk of fraternity, and yet they inculcate enmity toward all outside their own circle. On the face of it we can behold the seal that indicates an anti-Catholic spirit.

Glance at the history and works of these societies. Around them political and social disorders, in their track moral and physical ruin. And yet the one grand aim is ever there—the wiping out of Catholicity. At the portals of the Church they thundered during the Reign of Terror, at the doors of the Vatican they struggled for an entrance, during the revolutions that convulsed Italy in the days of Pius IX; to day they carry the torch in one hand and the sword in the other, while striving to undermine that institution which they could not openly overthrow. At this very hour a sample of their Fraternity may be seen in King Humbert of Italy. There he is, a monarch, the head of the nation, an independent ruler in the eyes of the world; yet the Masonic bond holds him

down, his hair has grown prematurely gray under the humiliation of his position, the efforts to stem the undercurrents that are imperceptibly carrying off the earth that holds his tottering throne erect. He, with all his authority, his royal prerogatives, his army and navy, his cabinet and officials, is an abject slave at the feet of an ex-convict; he is a mere puppet in the hands of Adriano Lemmi. Humbert may be King, but Lemmi is Grand Master of that Masonic body to which Humbert belongs. He is bound by oath to follow the orders of the Grand Master; he is a brother—in Masonry—of the brigand who dictates to him the course he must take. It is true he has reached the thirty-third degree in the society; but away above him looms the successor of Mazzini. It matters not that the poor Queen trembles in her palace and has visions of the sad fate of Marie Antoinette; it matters not that she craves to kneel at the foot of the outraged Vicar of Christ, and avert the storm that is gathering; it matters not that he feels the end approaching and beholds the writing upon the wall—he is not free to act, he is bound by an oath of fraternity, he is a brother, sworn to remain so, to Lemmi, and Lemmi is monarch in as much as he is the head of the society. Let Humbert dare to follow the dictates of conscience, to listen to the appeals of his terror-stricken wife, to do justice to the one whom God has placed over the Church—let him make one step in that direction, and the hand of Lemmi is raised and he hears the words: "Fraternity or Death"—"remain my brother, or I kill you."

**P. P. A. ORGANS.**

The Hamilton Times contains the following very significant paragraph:

"We have," says a P.P.A. organ, "circulated thousands of copies weekly throughout the county free, and without the hearty response which should have followed. We are in our fourth month of publication, and should have had a thousand or twelve hundred bona fide subscribers at this writing." Another of the society's papers announces: "There was no paper last week. This will be our last issue until further arrangements are made." Evidently there is no great amount of burning enthusiasm among the intelligent reading public to boom the subscription lists of the organs founded by scheming partisans to utilize religious bigotry in the cause of their candidates.

Now these statements of the P. P. A. organs, and the remarks of our Hamilton contemporary, are exactly what we have long anticipated. We would be greatly surprised if these papers could flourish in Canada. There are only two great elements of our population from which they could reasonably expect a sufficient support to keep them afloat—the Catholic and the Protestant.

As far as the Catholic portion of the community is concerned it stands to reason that from its ranks no support could possibly be expected. And yet the Catholics are two-fifths—in round numbers—of the inhabitants of our Dominion. Cutting off completely and entirely the Catholics from their subscription and advertising lists, they would have the other three-fifths upon whom to depend. Now from these latter let us subtract the Jews—who decidedly take no interest in these fanatics and their works of discord—the Germans, Norwegians, Swedes, and members of other nationalities, who may be Protestants, but who do not read about nor care for P. P. Aism or Organism—and we have only about half the Canadian population left—the purely English-speaking Protestant section of the community. Consequently the promoters of the P. P. A. organs have to depend for support

upon only the half of our people. The question then arises: how many individuals of that Protestant half are inclined to support these rabid, anti-Catholic and un-Christian papers?

We are not afraid to say that four-fifths of our Protestant fellow-citizens, of different denominations, are opposed to them. In fact, outside a small circle of their own members and immediate relatives or friends, there is not a single enlightened and self-respecting Protestant in all Canada who would countenance these firebrand publications. As a rule Catholics and Protestants differ most radically upon questions of religion; they differ on points of dogma; they differ on matters of discipline. But the different sects of Protestantism also differ from each other—not in the same essential manner—but on many important questions of faith. But because a man is a Protestant does not give us any ground for presupposing that he is insincere. The atmosphere in which he was educated, the principles which he drank in from childhood, his surroundings, his teachers, his literature—all combine to mould his opinions, and he should not be considered insincere in his belief, merely because he does not see the truth with the eyes of our Faith, or through the supernatural lens of that grace which God bestows upon the child of the Church. He may disbelieve in the doctrines of Catholicity, and still be most thoroughly honest in his convictions and conscientious in his belief. Whether he does or he does not agree with us, he, at least, has a Christian spirit; he has read that sacred volume which emphatically tells him to "love his neighbor;" to "do unto others as he would have others do unto him;" to "practise charity;" to "bear no false witness against his neighbor;" and to respect the feelings, sentiments and even principles of those who agree not with him. These, and a hundred other like lessons, he learns from the Holy Writ. Being sincere, and acting upon a broad Christian basis, he cannot and he will not assist in slandering, abusing, injuring and persecuting his Catholic fellow-citizens.

We believe the great majority of our Protestant friends to be animated by this spirit; and the inevitable consequence is that they would not and could not be brought to support such an organization as the P.P.A., much less to encourage a literature that is highly immoral. By immoral we do not mean obscene—although on that score they are generally questionable—but calculated to lower the standard of taste, replace the refined by the vulgar, and substitute a vindictive for a Christian sentiment. If then the great bulk of the Protestant population is opposed to them, is it any wonder that they should find their circulation limited and their leases of life curtailed?

Once more we repeat, and we cannot repeat it too often, we want to live in peace and harmony with our Protestant neighbors. We don't want to have the good understanding between us broken for the sake of a few mad bigots, men and women without any proportionate stake in the country and without any standing socially, politically, nationally, or religiously. If we desire that others should respect our opinions, we must commence by respecting theirs; we don't want an element, like this of the P. P. A., to tamper with the respect we have for our non-Catholic friends. God never intended that man should live in perpetual strife. We have no desire to play in that kind of drama described by O'Connell when he said that they were "fighting like devils for conciliation and damning each other for the love of God."

Until this hydra of ultra-fanaticism is crushed we cannot expect to have that *entente cordiale* which should govern our lives; and the sooner the P. P. A. organs die and their promoters return to the obscurity out of which they came, the better for Catholics and the better for Protestants in Canada.

### BOB INGERSOLL.

There is only one original Col. Robert Ingersoll; all imitations are bogus. This gentleman has evidently a special mission on earth—and it seems to us that it is to prove the folly of all atheism. At all events were such his desire he could not accomplish it in a better manner than he is doing. There are illogical men, who at times are masters of sophistry; but Bob is illogical without knowing it and he does not even carry the sophist's mask. Last week he went on one of his periodical crusades against religion; in other words the mania came on him accompanied with unusual spasms. He appeared in the Star Theatre in the evening; unlike Lucifer, the "star of the morning," he became an evening, a twilight twinkler; a herald of night. His subject was: "What Must We Do to Be Saved?" A very peculiar question for a man to ask who professes not to believe in salvation. It would take up too much space, and might not prove of any great benefit, were we to trouble our readers with an account of the kaleidoscopic contradictions that throng his lecture; however, we will amuse ourselves with a few of his absurdities. To begin with, let us take the following:

"It is dangerous not to think. There is no subject too holy to be investigated. There is only one worship, and that is of justice. The doctrine of endless punishment I despise and defy. From the aspersions of the pulpit I would seek to rescue the Deity."

There is a sample of wisdom and erudition. Only two classes of people do not think—idiots and atheists. It would be impossible to prevent any other individual from thinking. Even Ingersoll could not check a thought from flashing through the mind of a man. The mind—or soul—is only a breath of God, and yet this creature, who is impotent to prevent the image from thinking, would have the audacity to attempt the destruction of the Creator of that mind. For such men it is often very dangerous to think; because their minds are not evenly balanced and their thoughts may upset their remnant of equilibrium. "There is no subject too holy to be investigated"—he means to be desecrated. He only acknowledges the worship of justice. Mark that well! We will see in a few moments that the man either does not know what he is talking about, or else he does not understand the English language. While despising the doctrine of endless punishment, he proposes to explain how men are to escape it, by telling them what they must do to be saved. "From the aspersions of the pulpit" he would "seek to rescue the Deity." But he says that "God is a non-entity," that "there is no Deity." So he is going to rescue a "nothing" from the attacks of an institution purposely created for the glorification of the same Deity. What a wonderful Don Quixote in the arena of religion! Not a bad beginning for this re-constructor of the universe. But let us proceed!

After slapping at the Catholics, biting at Episcopalians, sneering at Methodists, and ridiculing Presbyterians, the sage says that—

"God is represented on the cross as a man forgiving His murderers, and yet, nineteen centuries afterward, as God, He will, it is said, damn honest men for the expression of their thought. If

there is a God He will be merciful to the merciful; and upon that rock I stand."

A while ago the only religion he recognized was that of *justice*, now it is one of *mercy* that he is ready to stand by. Who ever pretended that God would condemn "honest men" for "the expression of their thoughts?" It is exactly their sincerity and honesty that will save them. Decidedly God will be merciful to the merciful—He has proclaimed it times numberless. But where would be Bob Ingersoll's religion of *justice* if God were merciful to the unmerciful? A while ago the ranting atheist was parading his faith based on justice, and justice alone; now he wants mercy, without justice. Probably he has a slight idea that he will be more in need of mercy some day than of the justice pure and simple.

The next paragraph, in this mosaic of nonsense and contradictions, is really rich:

"When they had God in the Constitution, Col. Ingersoll thought there would be no room for 'other folks.'"

The "other folks" must consist of Col. Robert Ingersoll and a few of his little imitators, for they are the only persons who wish to take God out of the constitution. All other people—Christians, Jews, Mahometans—find that there is lots of room for themselves, even with the presence of the Almighty. Probably Ingersoll is like Lucifer, who considered that heaven was not large enough for God and himself, and as a result discovered that God carved out a place sufficiently large to hold the rebel for all eternity.

We said that we would amuse ourselves with this lecture; it is on a very serious topic, but the absurdity of the statements made and the folly of the man making them, put all serious discussion out of the question. Just read this, as a sample of legislative wisdom; the author of it would be a statesman if he were not affected by the orb of night:

"I would like to see a law," he said, "that no girl could be allowed to take the veil and renounce the joys of the world. In a free country no one should be permitted to keep a penitentiary for God. Wherever there is a schoolmaster to hold a torch there is a priest to blow it out."

Evidently it is in the name of liberty that Ingersoll speaks. He would have a law passed that would so restrict the liberty of conscience and freedom of action in a girl, that she could not make a choice of life—unless that choice corresponded with Bob Ingersoll's ideas. At present no girl is obliged to take the veil; a girl is at perfect liberty to do so or not—just as her conscience, or inclinations, her desires, dictate. If she takes the veil she does it in virtue of the liberty which she enjoys. But the emancipating Bob would have a law passed that would not allow her to select a religious life. There is a sample of this man's consistency. "Wherever there is a schoolmaster to hold a torch there is a priest to blow it out." Who lit the torch for the school-master? Was it not the priest? And what about the torch when the priest is to hold it? As a rule the same man is school-master and priest at once. Excuse the expression, Mr. Ingersoll, but we can find none other to properly characterize your expressions—not ideas, for you have none—ROT!

In all the *pot-pouri* of words we find the following the nearest approach to something reasonable—and yet it is such a poor imitation of the model that Ingersoll would not dare acknowledge that it seems almost a sin to think of the two in the one moment.

"It is better to understand how to cook," said Col. Ingersoll, "than to understand theology."

Our readers are well acquainted with that simple and beautiful passage in the

first chapter of "The Imitation," in which we are taught the hollowness of knowledge without virtue. Here is a poor parody of the idea, by a man whose sense of the true and good is entirely deadened—that is to say if it ever had life. But taking Ingersoll's remark as it stands, let us see what the result would be if his ideas prevailed. There is no doubt but that for a cook "it is better to understand how to cook than to understand theology." In fact she or he don't want to know any theology; it would only be an injury. "A little learning is a dangerous thing;" as we see exemplified in Ingersoll. But all men and women cannot be cooks—there must be people of other trades and professions. It would be more sensible to say "it is better to understand how to cook than to understand law." And there is need of lawyers as well as cooks in the world. In fact the cook would have a hard time performing the culinary functions if there were no butchers, bakers and grocers to supply the material. On the ground of his own assertion it would be better for Mr. Ingersoll (and for the world) if he knew more about cooking than he pretends to know about theology, and hired with some lumber firm to look after the cookery department of a shanty. He would be doing good, earning an honest living, filling bodies, but not damning souls. Bob evidently has an idea that a good *chef* is superior in every way, socially, morally, intellectually, and even physically, to a master of theology. Now this is a natural conclusion for the Colonel to arrive at. You see, he does not believe in God, so, in his eyes, theology is a very useless science; but he has an almighty belief in and love for his belly, and, of course, the science of cooking is quite a practical one.

There are fully two dozen more such crazy statements—the outcome of a fevered brain—but we will close with his own closing remarks:

"Suppose death does end all? Next to eternal joy is eternal sleep. I will leave my dead where nature leaves them. Whatever flower of hope springs in my heart I will cherish."

Suppose death does not end all? Next to eternal joy is eternal misery. That is the way to look at it, Robert. There is no "supposing" about it. If you are not sure that death ends all—then you are a fool to take it for granted and act as if it were the case. "I will leave my dead where nature leaves them." That is to the worms and the corruption of the earth. The flower of hope that springs in such a heart would need considerable cherishing; for it is set in very sterile soil. So this great humanitarian, this wonderful man who knows nothing about God or eternity, yet who blasphemes the former and ridicules the latter, is content to leave his dead to the fate that nature has in store for them. We would be long sorry to think that our dead were to be a mere mass of corruption and that their's was the sleep of annihilation. If we thought so, no flowers of hope would ever spring in our heart to be cherished. We love our dead too much for that. Cold-hearted, prayerless, remorseless, unnatural man! You not only would rob the world of God and the human race of religion, but individually you would rob us of our greatest consolation. You would steal from us the faith in the happiness of our dead; you would have us believe that the innocent being we cherished more than life is not amongst God's angels; that the dear friends we loved are not enjoying the rewards of well-spent lives! Out on such a man! He is an enemy of God and society! He is the enemy of every father, mother and child in the land! Poor monster; God help him!

### A REJOINDER.

LAST WEEK'S "British Canadian" gives us the benefit of two columns and a half on the editorial page. The editor is over generous with her space. We cannot afford that much. In fact all that these two columns and a half contain could be reduced to as many lines. Evidently our notice of that organ in a recent issue was a god-send to the editor, for she makes the most of it, and spreads out the reply to the utmost limit of its elasticity. Considering that we have something more serious to do than attempting the construction of a syllogism, for that lady, out of her confusion of ideas and mixture of quotations and assertions, we will simply reduce the whole article to its natural limits. The only argument is this: Rome classes marriage as a sacrament; a sacrament is a source of grace; her priests are deprived of that source of grace; therefore Rome is wrong in stipulating celibacy of the clergy. Divested of all superfluous language the above contains about the sum and substance of the article. We say, in reply, marriage is a sacrament; a sacrament is a source of grace; but there are sacraments that are necessary and others that are not absolutely necessary, in every case, to salvation. Baptism is necessary for all, because it effaces the original sin; Penance is necessary for all who have fallen into sin, after having attained the age of reason; Eucharist is necessary as the most powerful source of grace; Confirmation is not absolutely necessary unto salvation, but is a great auxiliary in imparting strength and grace, and is therefore of necessity when it can be obtained; Extreme Unction is not absolutely necessary, but it is a grand security for the soul going forth to meet its Creator, and should be received when such is possible; Holy Orders and Matrimony are not necessary for all. For the one whose vocation is the Church, and who feels that God has called him to the exercise of Sacerdotal functions, the sacrament of Holy Orders is absolutely necessary. For the one whose vocation is the marriage state, and who feels that God has ordained that he should serve Him in that life, the Sacrament of Matrimony is of absolute necessity. But the two vocations conflict; the two sacraments cannot be received simultaneously by the same individual. In certain cases, when death dissolves the marriage tie, Holy Orders may be received by the survivor, but not while the marriage-bond exists. The reason why they conflict, is that the one taking Holy Orders makes a vow of celibacy, and the reception of Matrimony would necessitate the violation of that vow and entail a perjury and a sacrilege. The distinction between a sacrament that is absolutely necessary unto salvation and one that is only relatively necessary must be taken. By the way, the lady editor of the "British Canadian" has entirely ignored the distinction that we drew between the marriage of our own parents and the one that she claims to have undergone. As to the recent apostate, we have nothing to say against his character; we simply reiterate our statement that marriage has been (according even to Mrs. Shepherd) the motive that impelled almost all fallen priests to abandon the Church; and we expect to hear of Mr. Van Lobeck's marriage, in the near future, as another piece of evidence confirming our statement. Unless Mrs. S. induces him not to marry in order to confound us.

The new Government of Newfoundland has requested the British Government to send a royal commission to investigate the colony's affairs.

## LORD KILGOBBIN.

BY CHARLES LEVER.

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

## CHAPTER LII.—Continued.

"Just this way: I was getting a little—not spooney, but attentive, and rather liked hanging after her, and in one of our walks in the wood—and there was no flirting at the time between us—she suddenly said: 'I don't think you are half a bad fellow, lieutenant.' 'Thanks for the compliment,' said I, coldly. She never heeded my remark, but went on. 'I mean, in fact, that if you had something to live for, and somebody to care about, there is just the sort of stuff in you to make you equal to both.' Not exactly knowing what I said, and half, only half in earnest, I answered: 'Why can I not have one to care for?' And I looked tenderly into her eyes as I spoke. She did not wince under my glance. Her face was calm, and her color did not change, and she was full a minute before she said, with a faint sigh: 'I suppose I shall marry Cecil Walpole.' 'Do you mean,' said I, 'against your will?' 'Who told you I had a will, sir?' said she, haughtily; 'or that, if I had, I should now be walking here in this wood alone with you? No, no,' added she, hurriedly, 'you cannot understand me. There is nothing to be offended at. Go and gather me some of those wild flowers, and we'll talk of something else.'"

"How like her—how like her!" said Dick, and then looked sad and pondered. "I was very near falling in love with her myself," said he, after a considerable pause.

"She has a way of curing a man if he should get into such an indiscretion," muttered Gorman; and there was bitterness in his voice as he spoke.

"Listen! listen to that!" and from the open window of the house there came the prolonged cadence of a full, sweet voice, as Nina was singing an Irish ballad. "That is for my father: 'Kathleen Mavourneen' is one of his favorites, and she can make him cry over it."

"I'm not very soft-hearted," muttered Gorman, "but she gave me such a sense of fullness in the throat, like choking, the other day, that I vowed to myself I'd never listen to that song again."

"It is not her voice—it is not the music; there is some witchery in the woman herself that does it!" cried Dick, almost fiercely. "Take a walk with her in the wood, saunter down one of these alleys in the garden, and I'll be shot if your heart will not begin to beat in another fashion, and your brain to weave all sorts of bright fancies, in which she will form the chief figure; and though you'll be half inclined to declare your love, and swear that you cannot live without her, some terror will tell you not to break the spell of your delight, but to go on walking there at her side, and hearing her words just as though that ecstasy could last forever."

"I suspect you are in love with her," said O'Shea, dryly.

"Not now, not now: and I'll take care not to have a relapse," said he, gravely.

"How do you mean to manage that?"

"The only one way it is possible—not to see her, nor to hear her; not to live in the same land with her. I have made up my mind to go to Australia. I don't well know what to do when I get there; but whatever it be, and whatever it cost me to bear, I shall meet it without shrinking, for there will be no old associates to look on and remark upon my shabby clothes and broken boots."

"What will the passage cost you?" asked Gorman, eagerly.

"I have ascertained that for about fifty pounds I can land myself in Melbourne, and if I have a ten-pound note after, it is as much as I mean to provide."

"If I can raise the money, I'll go with you," said O'Shea.

"Will you? is this serious? is it a promise?"

"I pledge my word on it. I'll go over to the Barn to-day and see my aunt. I thought, up to this, I could not bring myself to go there, but I will now. It is for the last time in my life, and I must say good-bye, whether she helps me or not."

"You'll scarcely like to ask her for money," said Dick.

"Scarcely—at all events, I'll see her,

and I'll tell her that I'm going away, with no other thought in my mind than of all the love and affection she had for me—worse luck mine that I have not got them still."

"Shall I walk over with— Would you rather be alone?"

"I believe so; I think I should like to be alone."

"Let us meet, then, on this spot tomorrow, and decide what is to be done?"

"Agreed!" cried O'Shea; and with a warm shake-hands to ratify the pledge, they parted; Dick walking towards the lower part of the garden, while O'Shea turned toward the house.

## CHAPTER LIII.

## "A SCRAPE."

We have all of us felt how depressing is the sensation felt in the family circle in the first meeting after the departure of their guests. The friends who have been staying some time in your house not only bring to the common stock their share of pleasant converse and companionship, but, in the quality of strangers, they exact a certain amount of effort for their amusement which is better for him who gives than for the recipient, and they impose that small reserve which excludes the purely personal inconveniences and contrarieties, which, unhappily, in strictly family intercourse had no small space allotted them for discussion.

It is but right to say that they who benefit most by, and most gratefully acknowledge, this boon of the visitors are the young. The elders, sometimes more disposed to indolence than effort, sometimes irritable at the check essentially put upon many little egotisms of daily use, and oftener than either, perhaps, glad to get back to the old groove of home discussion, unrestrained by the presence of strangers—the elders, I say, are now and then given to express a most ungracious gratitude for being once again to themselves, and free to be as confidential and outspoken and disagreeable as their hearts desire.

The dinner at Kilgobbin Castle on the day I speak of consisted solely of the Kearney family, and except in the person of the old man himself, no trace of pleasantry could be detected. Kate had her own share of anxieties. A number of notices had been served by refractory tenants for demands they were about to prefer for improvements under the new land act. The passion for litigation so dear to the Irish peasant's heart—that sense of having something to be quibbled for so exciting to the imaginative nature of the Celt—had taken possession of all the tenants on the estate, and even the well-to-do and the satisfied were now bestirring themselves to think if they had not some grievance to be turned into profit, and some possible hardship to be discounted into an abatement.

Dick Kearney, entirely preoccupied by the thought of his intended journey, already began to feel that the things of home touched him no longer. A few months more and he should be far away from Ireland and her interests, and why should he harass himself about the contests of party or the balance of factions, which never again could have any bearing on his future life? His whole thought was what arrangement he could make with his father by which, for a little present assistance, he might surrender all his right on the entail, and give up Kilgobbin forever.

As for Nina, her complexities were too many and too much interwoven for our investigation, and there were thoughts of all the various persons she had met in Ireland, mingled with scenes of the past, and, more strangely still, the people placed in situations and connections which by no likelihood should they ever have occupied. The thought that the little comedy of every day life, which she relished immensely, was now to cease, for lack of actors, made her serious—almost sad—and she seldom spoke during the meal.

At Lord Kilgobbin's request that they would not leave him to take his wine alone, they drew their chairs round the dining-room fire; but, except the bright glow of the ruddy turf and the pleasant look of the old man himself, there was little that smacked of the agreeable fire-side.

"What has come over you girls this evening?" said the old man. "Are you in love, or has the man that ought to be in love with either of you discovered it, was only a mistake he was making?"

"Ask Nina, sir," said Kate, gravely.

"Perhaps you are right, uncle," said Nina, dreamily.

"In which of my guesses—the first or the last?"

"Don't puzzle me, sir, for I have no head for a subtle distinction. I only meant to say it is not so easy to be in love without mistakes. You mistake realities and traits for something not a bit like them, and you mistake yourself by imagining that you mind them."

"I don't think I understand you," said the old man.

"Very likely not, sir. I do not know if I had a meaning that I could explain."

"Nina wants to tell you, my lord, that the right man has not come forward yet, and she does not know whether she'll keep the place open in her heart for him any longer," said Dick, with a half-malicious glance.

"That terrible Cousin Dick! nothing escapes him," said Nina, with a faint smile.

"Is there any more in the newspapers about that scandal of the government?" cried the old man, turning to Kate. "Is there not going to be some enquiry as to whether his excellency wrote to the Fenians?"

"There are a few words here, papa," cried Kate, opening the paper. "In reply to the question of Sir Barnes Malone as to the late communications alleged to have passed between the head of the Irish government and the head-centre of the Fenians, the Right Honorable the First Lord of the Treasury said: 'That the question would be more properly addressed to the noble lord the Secretary for Ireland, who was not then in the House. Meanwhile sir,' continued he, 'I will take on myself the responsibility of saying that in this, as in a variety of other cases, the zeal of party has greatly outstripped the discretion that should govern political warfare. The exceptional state of a nation, in which the administration of justice mainly depends on those aids which a rigid morality would disparage—the social state of a people whose integrity calls for the application of means the most certain to disseminate distrust and disunion—are facts which constitute reason for political action that, however assailable in the mere abstract, the mind of statesman-like form will at once accept as solid and effective, and to reject which would only show that, in overlooking the consequences of sentiment, a man can ignore the most vital interests of his country.'"

"Does he say that they wrote to Donogan?" cried Kilgobbin, whose patience had been sorely pushed by the premier's exordium.

"Let me read on, papa."

"Skip all that, and get down to a simple question and answer, Kitty; don't read the long sentences."

"This is how he winds up, papa. 'I trust I have now, sir, satisfied the House that there are abundant reasons why this correspondence should not be produced on the table, while I have further justified my noble friend for a course of action in which the humanity of the man takes no lustre from the glory of the statesman'—then there are some words in Latin—and the right honorable resumed his seat amidst loud cheers, in which some of the Opposition were heard to join."

"I want to be told, after all, did they write the letter to say Donogan was to be let escape?"

"Would it have been a great crime, uncle?" said Nina, artlessly.

"I'm not going into that. I'm only asking what the people over us say is the best way to govern us. I'd like to know, once for all, what was wrong and what was right in Ireland."

"Has not the premier just told you, sir," replied Nina, "that it is always the reverse of what obtains everywhere else?"

"I have had enough of it, anyhow," cried Dick, who, though not intending it before, now was carried away by a momentary gust of passion to make the avowal.

"Have you been in the cabinet all this time, then, without our knowing it?" asked Nina, archly.

"It is not of the cabinet I was speaking, mademoiselle. It was of the country." And he answered haughtily.

"And where would you go, Dick, and find better?" said Kate.

"Anywhere. I should find better in America, in Canada, in the far West, in New Zealand—but I mean to try in Australia."

"And what will you do when you get there?" asked Kilgobbin; with a grim humor in his look.

"Do tell me, Cousin Dick, for who knows that it might not suit me also?"

Young Kearney filled his glass, and drained it without speaking. At last he said: "It will be for you, sir, to say if I make the trial. It is clear enough I have no course open to me here. For a few hundred pounds, or, indeed, for anything you like to give me, you get rid of me forever. It will be the one piece of economy my whole life comprises."

"Stay at home, Dick, and give to your own country the energy you are willing to bestow on a strange land," said Kate.

"And labor side by side with the peasant I have looked down upon since I was able to walk."

"Don't look down on him, then—do it no longer. If you would treat the first stranger you met in the bush as your equal, begin the Christian practice in your own country."

"But he needn't do that at all," broke in the old man. "If he would take to strong shoes and early rising here at Kilgobbin, he need never go to Geelong for a living. Your great-grandfathers lived here for centuries, and the old house that sheltered them is still standing."

"What should I stay for—?" He had got thus far when his eyes met Nina's, and he stopped and hesitated, and as a deep flush covered his face, faltered out: "Gorman O'Shea says he is ready to go with me, and two fellows with less to detain them in their own country would be hard to find."

"O'Shea will do well enough," said the old man; "he was not brought up to kid-leather boots, and silk linings in his great coat. There's stuff in him, and if it comes to sleeping under a haystack, or dining on a red herring, he'll not rise up with rheumatism or heart-burn. And, what's better than all, he'll not think himself a hero because he mends his own boots, or lights his own kitchen fire."

"A letter for your honor," said the servant, entering with a very informal looking note on coarse paper, and fastened with a wafer. "The gossoon, sir, is waiting for an answer; he run every mile from Moate."

"Read it, Kitty," said the old man, not heeding the servant's comment.

"It is dated 'Moate Jail, 7 o'clock,'" said Kitty, as she read:

"DEAR SIR—I have got into a stupid scrape, and have been committed to jail. Will you come, or send some one to bail me out? The thing is a mere trifle, but the being 'looked up' is very hard to bear. Yours always,

"G. O'SHEA."

"Is this more Fenian work?" cried Kilgobbin.

"I'm certain it is not, sir," said Dick. "Gorman O'Shea has no liking for them, nor is he the man to sympathize with what he cannot understand. It is a mere accidental row."

"At all events, we must see to set him at liberty. Order the gig, Dick, and while they are putting on the harness, I'll finish this decanter of port. If it wasn't that we're getting retired shopkeepers on the bench we'd not see an O'Shea sent to prison like a gossoon that stole a bunch of turnips."

"What has he been doing, I wonder?" said Nina, as she drew her arm within Kate's and left the room.

"Some loud talk in the bar parlor, perhaps," was Kate's reply, and the toss of her head as she said it implied more even than the words.

(To be continued.)

"If all the gold in mint or bank,  
All earthly things that men call wealth  
Were mine, with every titled rank,  
I'd give them all for precious health."

Thus in anguish wrote a lady teacher to a dear friend, telling of pitiless headache, of smarting pain, of pain in back and loins, of dejection, weakness and nervous, feverish unrest. The friend knew both causes and cure and flashed back the answer, "Take Dr. Pierce's Favorite Prescription." The distressed teacher obeyed, was restored to perfect health, and her daily duties once more became a daily pleasure. For lady teachers, salesladies and others kept long standing, or broken down by exhausting work, the "Prescription" is a most potent restorative tonic, and a certain cure for all female weakness. *Guaranteed* to cure in every case or money returned. See printed guarantee around each bottle.

Fibroid, ovarian and other Tumors cured without resort to surgery. Book, with numerous references, sent on receipt of 10 cents in stamps. World's Dispensary Medical Association, Buffalo, N. Y.

## HEROES AMONG LEPERS

## PRIESTS WHO MINISTER TO THE VICTIMS OF LOATHSOME DISEASE

Are Themselves Slowly Dying—Don Unia's Work in a South American Leper Settlement—Missionary Apostle of Japan Describes Affairs There.

Down in the South American Republic of Colombia one of these days a simple, pious man will die, and the world will call him a hero. The scales of leprosy cover his body, and he must present a very unattractive, perhaps a hideous appearance. News has reached New York that the dread disease had at last taken hold of him.

He is a Catholic priest and belongs to the order of Salesian Fathers. Like Father Damien, who laid down his life for the lepers of Molokai, this man, who is called Don Unia, went out to minister to the spiritual wants of a leper colony. For two years he has been among the 1,200 outcasts who compose the leper settlement of Agua de Dios. The last heard of him he was considered as being seriously ill.

The story of his life among the lepers has been obtained from his own pen, but nothing has been heard directly from him since he became a leper. Don Unia left Turin in 1889. He wrote to his superiors two years later from the South American Republic, saying that he longed to devote his life to the service of the lepers. He was then in Santa Fe de Bogota, from which the leper colony of Agua de Dios is about three days march. Without waiting to secure the desired permission to labor among the lepers he hastened to the lazaretto. There was great joy among the outcasts over his coming. This is the way Don Unia describes his reception:

## JOYOUSLY GREETED.

"As we drew near about a hundred little boys in Sunday clothes and with shining faces advanced with many little banners flapping above their heads. These were followed by white-robed little girls bearing palms and flowers and singing hymns. It was a simple scene, and yet so touching that it drew tears from my eyes.

"But the sight soon changed for me when I visited those lying in the lazaretto. God help them!—breathing carcasses, in a long protracted putrefaction. One is without hands, another without arms, and another has no feet. Here is one whose flesh is dropping off piecemeal, and in this awful condition they drag out a miserable decade! My heart sank at first, but as I found these afflicted beings brighten at my presence I felt that ghastly smile a great reward for weakness overcome."

Don Unia was the only priest among the 1,200 afflicted ones in that outcast community. He looked after the ones who suffered most, celebrated mass, administered the sacraments and paid consolatory visits to those in the last stages of the disease.

"Taking everything into account," he said in one of his letters, "I think work won't be wanting, so my life will be a happy one."

## EXPECTED TO BECOME A LEPER.

He did not expect to escape the disease, he said, but the fact that even as a leper he would be able to hear confessions and console the afflicted ones seemed to console him. He would do this, he declared, though he was covered with ulcers. The only thing he complained of was the heat, and all he said on this point was that the temperature was "unpleasantly high."

He described his quarters as a shed, divided into two little chambers and covered with palm leaves, through which the rain passes beautifully, but with the burning heat one suffers a little water will do no harm. "A fine little boy has been told off to attend to my wants. He brings me something to eat twice a day, just as the crow used to do by the old hermit."

It took two months for his letter begging to be allowed to pass his life with the lepers to reach the superior in Turin. Don Unia was almost heart-broken when he received from the superior an order to take charge of the Silesian house in the City of Mexico. He believed that this meant that his request had been refused, but the fact

was the order had been sent from Turin before Don Unia's letter had been received by the superior. Don Unia's request was granted, the superior wrote, "with tears and a heart full of zealous thankfulness."

## BEGGED NOT TO BE ORDERED AWAY.

When the letter ordering him to go to the City of Mexico was received Don Unia at once made preparations to leave the lepers, and to the superior he sent a letter of urgent entreaty, in which he said:

"In order to render my departure less bitter to those poor, agonized souls I will not leave them without hope. I shall give them to understand that, after visiting Mexico, in the lapse of a few months, I shall be back again among them, to remain with them forever. My dearly beloved superior will not surely make me break my word. When all matters will be definitely settled for the Mexican house I implore you to send a rector with the necessary staff from Turin and allow me to return to the care of my lepers. The parting moment, I fear, will call forth a heartrending scene, but holy obedience will give me force to conquer myself and surmount every difficulty.

"On returning to Bogota I shall immediately set out for Mexico, but my thoughts and my hearts will always be with the poor creatures I leave in desolation behind me. My lepers—my poor lepers—that is my mission, that is what God has called me to. This is a consolation which your reverence cannot deny me."

Don Unia has lately been joined by other priests of his order. They are caring for him, and when he dies they are to continue the work he began.

## JAPAN'S STRICKEN ONES.

While the heroic Don Unia is waiting to die among his lepers another priest who has given his life to the service of the stricken ones is stretching out his hand for aid from his friends in this country. He is the missionary apostolic of Japan and he has been laboring among a colony of lepers there for two years. In a letter recently received in New York he tells a pitiful story.

"Quite lately ten lepers presented themselves at our establishment, begging to be admitted. They all had heartrending stories to tell. There is one family, of which nearly all the members are stricken with the horrible disease, and unable, in consequence, to work or earn a living. There is another family who used up all their resources to effect the cure of one person, whom they were obliged to abandon at last on account of want of funds. I knew of a young man who went to take the warm baths at Kusatsu in the hope of recovering thereby. One day he received a letter from his mother as follows:

## HIS MOTHER TELLS HIM TO DIE.

"I have nothing more, and I can send you nothing hereafter. Find, therefore, a way to put an end to your existence, and do not trouble me any longer."

"Another young man received from his family a similar letter. It was as follows:

"If you cannot find a means of earning your living, die, if it is necessary. It is needless for you to write. Your letters will not be received."—*Milwaukee Catholic Citizen.*

## A MISTAKE OF THE FRENCH.

## NO NURSES LIKE THE SISTERS.

There is one document published in the French Bulletin of the Academy of Medicine for the year 1893 which is of peculiar interest, in view of the substitution a few years ago of lay nurses for religious ones in the hospitals of France. During the typhus-fever epidemic last year the lay nurses were retained in the ordinary wards of the hospitals; but the fever patients were in every case placed in charge of the Sisters, who had been previously expelled from the hospitals. The mortuary record of the devoted religious supplies the interpretation of this action. Forty-three of the Sisters were stricken down by the fever at the bedsides of their patients, and of this number no fewer than eighteen paid with their lives the penalty of their devotion to duty.

The laicisation of the French hospitals was, on the face of it, a stupid blunder inspired by anti-Catholic spleen; and a few more object-lessons such as the last epidemic afforded will probably result in a return to the old order of things.

Frenchmen may sneer at *les religieuses* in ordinary life; but when death confronts them on the hospital cot, they are not exceedingly averse to the attentive cares of the low-voiced, white-veiled Sisters; nor are the lay nurses—nurses for revenue only—likely to resent being spared immediate contact with infectious diseases of the deadly type.—*The Ave Maria.*

## RELIGIOUS NEWS.

The Polish Catholics of Boston, some 2,000 in number, intend to have a church for themselves.

A secret consistory for the preconising of Bishops and for the Cardinals will be held in Rome, June 18. A public consistory, at which the new Cardinals will receive their hats, will be held June 21.

Rev. James G. Ryan, one of the pioneer Catholic priests of Nebraska, died at the priest's residence attached to St. Philomena's Cathedral, Omaha, last month. He had labored in Nebraska since 1861.

The Catholic Sun, of Port of Spain, Trinidad, records another death from malignant fever among the religious of that city. After only a few days' illness, Sister Angelique, of the Community of Dominican Nuns at the Holy name Convent, St. Ann's road, breathed her last.

The Catholic University has just received \$100,000 for the endowment of a history chair. The new hall of philosophy will be opened October, 1895. Dormitories for the lay students who may wish to attend the university, and one accommodating fifty students, will probably be erected this year.

In the little township of Lemoniz, near to Balbao, an English lady, *nee* Miss Lyford Cross, was baptized recently. The young lady some short time ago married a Spaniard, Senor Seronime de Andraca. The kind and charitable teachings of her husband made such an impression on his English consort that she requested to be received into the Catholic Church, which was done.

Cardinal Vaughan's reception in London last week was the only evening reception of the year at the Archbishop's house. It drew together a great crowd, in which the unionist element was perhaps a little more conspicuous than it was in the times of Cardinal Manning. The Duke of Norfolk, fresh from Rome, wore the blue ribbon, and there were, indeed, a good many Papal decorations in evidence.

The London correspondent of the Birmingham Daily Post says: "The number of converts to Roman Catholicity since the beginning of 1894 has been unparalleled within recent years; and one of the more prominent priests of the Pro-Cathedral at Kensington is authority for the statement that arrangements are being made for the reception of six other clergymen into the Catholic Church."

## ROMAN NEWS.

(Gleaned from the London Universe.)

Queen Margaret of Savoy and her mother, the Duchess of Genoa, assisted at the ceremonies of Holy Week in Rome at the Piedmontese Church of the Sudario and afterwards visited many famous shrines and sepulchres.

The Abbe Prince d'Arenberg, Chamberlain to the Pope, has arrived at Brussels from Rome with the felicitations of Leo XIII. to Princess Josephine of Belgium and Prince Charles of Hohenzollern on their forthcoming marriage.

The Holy Father has sent his Apostolic Benediction, through the medium of Cardinal Rampolla, to Mgr. de Harlez the illustrious Professor of Louvain, for his contributions to the press elucidating Christian democracy.

Among the celebrated physicians summoned to the bedside of Cardinal Dusmet was Don Postiglione, Cassinese monk, who was especially brought from the Abbey of Monte Cassino, to which Order His Eminence belonged.

The Abbe Le Rebours, who had his renown as a gallant son of the Church during the Commune, has passed away after a precarious illness, aggravated by the shock caused by the attempt of Pauwels, the anarchist, who failed to launch his bomb except against himself. The abbe took to his bed from a collapse brought about by the dynamite outrage,

and was carried off by a violent pneumonia. He received the last sacraments with edification, bearing his sufferings with fortitude. He was parish priest of the Madeleine since 1871. R.I.P.

A pastoral from the Archbishop of Paris was read on Sunday last in all the churches under his control, recommending the faithful to assist in the celebration of the Joan of Arc festival on Sunday, the 22nd of April. Cardinal Richard will officiate in Notre Dame on that day, and a *Te Deum* in honor of the Maid of Orleans will be intoned in every Catholic house of worship in the archdiocese.

## THE POPE AND IRELAND.

The Very Reverend Prior Glynn, O.S.A., of the Irish National Church of St. Patrick, Rome, in the course of the eloquent sermon which he delivered recently in St. Patrick's Church, Limerick, in presence of the most Rev. Doctor O'Dwyer, called attention to some facts connected with the attitude of the Holy Father towards Ireland not generally known. Prior Glynn reminded his hearers that:—

On the occasion of his Jubilee last year, of all the nations of the earth, England, Scotland, Germany, or the great Catholic countries, France, Austria, and Belgium, Ireland was the only one made the special object of the Pope's affection. The two great proofs by which the Pope himself declares evidence of his love for our country are that on the 21st July, 1836, by a letter addressed to a humble native of Limerick, he commanded that within the walls of Rome there should be erected a church in honor of St. Patrick, and on the 15th January of last year the successor of St. Patrick in the See of Armagh was for the first time in our history created Cardinal of the Holy Roman Church. Now, my brethren, you will naturally inquire; Why does the heart of Leo palpitate with love for Ireland beyond that of any other Pope? The answer is that he possessed more than any of his predecessors a deep knowledge of our country. I inquired how he came by the knowledge, and his brother, the late Cardinal Pecci, informed me that their father having been an officer in the French army under Napoleon, in his travels met with Irish soldiers in the service of the French—the men of the Old Brigade—and they, like the other Irish exiles, were constantly speaking of the wrongs of their country. The father heard the recital of those wrongs, and when he returned to his mountain home in Carpineto, the birthplace of the present Pope, he told his children, and the father and children both learned to know and to love Ireland.—*N. Y. Catholic Review.*

SKIN DISEASES are more or less directly occasioned by bad blood. B. B. B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples, Blotches, by removing all impurities from the blood from a common Pimple to the worst Scrofulous Sore. ...

CALLED DOWN.—He had given her his seat in the car and had not heard her say "Thank you," so he stooped down and said:

"Did you speak to me, madam?" "No, I didn't," she replied in a voice loud enough to be heard all over the car, "and I think a man of your age ought to be ashamed of yourself to try to flirt in a crowded car. I am a married lady."

Then he crept slowly forward, strap by strap, kicking himself as he went.

GENTLEMEN.—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease. MRS. JOHN HURD, 13 Cross St., Toronto. ...

The most prominent paper in Tombstone, an Arizona town, is called the Epitaph. It is edited by an Englishman named Coffin, and the name of the publisher is Sexton.

BAD BLOOD causes blotches, boils, pimples, abscesses, ulcers, scrofula, etc. Burdock Blood Bitters cures bad blood in any form from a common pimple to the worst scrofulous sore. ...

## HOUSE AND HOUSEHOLD.

## PUTTING AWAY WINTER CLOTHING.

Remove all articles from closets, trunks, or places where you intend to store the winter clothing, and make sure that such places are thoroughly cleaned.

Place newspapers on the closet shelves, and the floors of the closet; line drawers and trunks with them. There is something in printers' ink that moths dislike.

Wash all flannel undergarments, blankets, and all articles that will stand laundering.

Select a sunny, windy day. Put all the articles to be packed away on the clothesline out doors. Turn pockets inside out. Whip free from dust with a rattan beater, and let them remain an hour or two in the sun and air to purify.

Fold blankets smoothly, and sprinkle camphor or cloves or any of the moth preventives preferred, between the folds. Housewives should take the precaution to retain an extra blanket for each bed that is to be occupied during the summer, in case of cold, rainy weather, and illness.

Fold dress skirts right side out, and wrap each one separately in newspapers that have been pasted together to form sufficient surface for the purpose. If you have a packing trunk for dresses, or a long drawer, lay them the entire length of the skirt without folding.

In folding men's garments use great care to prevent wrinkles. Place several newspapers folded flat, the entire length of the sleeves of coats, and put something in way of moth preventive in all the pockets. Fold trousers in the creases.

Put hats and bonnets in millinery boxes large enough to accommodate them. Seal them air tight, either by pasting strips of paper about the cover, or wrapping the entire box in newspaper pasted securely, with cotton cloth sewed together for an outer covering. Remember that feathers and wings are a source of pleasure to carpet bugs and moths.

The ordinary method of packing furs is to fold flat, and place in boxes. This is a mistake, especially with seal garments, as the pressure, although slight, when continued through several months, tends to give a crushed look to the garment. Take a lesson from the furriers who keep their garments hanging.

Furnish a cheap wire coat hanger, such as may be purchased for five cents, for each garment, which will support the shoulders, and prevent it from dragging its weight upon the neck and collar, and injuring the shape. A home-made support of a piece of barrel stave, or bent wire, will answer the purpose.

Over each fur garment slip a case made of three thicknesses of newspaper pasted together. Sprinkle camphor, borax or dalmation powder thickly over the bottom, baste at the top, leaving only space for the string attached to the support, and over this slip another of unbleached cotton stitcher tightly. Sew this firmly across the top, leaving the string outside to hang it up. Tanned paper or motholine bags can be purchased ready-made for this purpose.

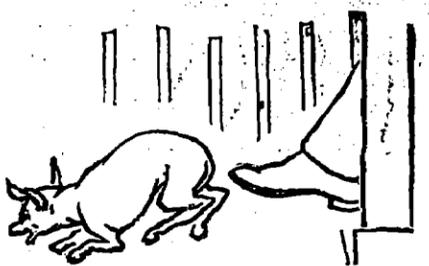
A muff can be protected in the same way, by attaching a long loop from one end to suspend it by.

Boas, and feather or fur bands for trimming, should have strings tacked at the ends and in the middle, in order that the strain may not rest wholly on any one point. Shake them upside down, which will cause the fur to stand out in a round, fluffy manner.

Many women do not use the same care in putting away sealskin as with other fur garments, as it is said that the dye used in coloring the fur prevents ravages from the moth.

Furriers urge that furs needing repairs should be brought to them in the summer season, as the work can then be done with more convenience to themselves, and at less expense to the wearer.

When putting away white fur of any kind, it may be cleansed by taking dry starch very finely powdered, and sifting it into a broad pan, which is set near enough to the fire for the powder to get warm. Stir it frequently to prevent becoming packed and sold. Then roll the fur in it until it is filled with the powder, then pack it away as directed with the camphor; do not use the dalmatian powder. When unpacked it will be found clean and white. Shake it well, hanging for a day in the air, then brush it thoroughly to get the fur entirely free from the powder.—*Sacred Heart Review.*



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Beware of imitations. 251 JAMES PYLE, N.Y.

## OBITUARY.

## MISS JANE McNAMEE.

On the 20th inst., in her 76th year, one of the oldest and most highly respected parishioners of St. Patrick's parish, departed this life, in the person of Miss Jane McNamee. During the last forty-five years she was a member of the Society of the Living Rosary. In fact she was the senior member of that association in the parish. The immediate cause of her death was heart failure. The funeral, which was largely attended, took place yesterday morning, and was most impressive. We tender the expression of our sympathy to the relatives and friends of the deceased lady, and pray that she may enjoy the reward of her virtues and exemplary life.

## THE LATE MR. JAMES SHERIDAN.

One more of Montreal's well-known and highly respected Irish Catholic residents has been summoned to his eternal reward. Last week, at his home at Cote St. Antoine, in his 74th year, Mr. James Sheridan departed this life. The deceased was born in the County Cavan, Ireland, and when quite a child came to Canada. For nearly three score and ten years he has lived in this Province. Mr. Sheridan saw this city develop and expand; he beheld it a town, he had lived to behold it a great commercial metropolis. He was a contractor and builder, and in his business he helped considerably in adding to the rapidly growing city in which his home was made. He built a number of piers in the St. Lawrence, for the Government, and a number of the fire and police stations for the Corporation of Montreal. He invested considerably in real estate and was truly one of those of whom it can be said, "he had a large stake in the country." Mr. Sheridan leaves eleven children, six sons and five daughters, as well as twenty grand children, and one or two great-grand children to mourn his loss. We may also add that his death has caused deep regret in the hearts of hundreds, for his circle of friends was very extensive, and he was popular amongst all with whom, either in business or in social life, he came in contact. He was a true Catholic in every sense of the term, an honest man, a good father, an esteemed citizen, and a person whose career has been a credit to the Irish nationality, and an evidence of what Irishmen can do when they have a "fair field and no favor." We desire to express our deep regret on learning of the death of Mr. Sheridan, and to extend to his numerous family and host of relatives and friends the sincere expressions of a great sympathy. There is a hopeful ray, however, that penetrates the gloom. His good life and numerous deeds of merit are the guarantee that his repose, after a long and useful life, is one of happiness, and we say, with the Church, "May his soul rest in peace."

## THE FUNERAL.

The funeral was attended from his late residence, Argyle avenue, Cote St. Antoine, by a large number of citizens representing all classes and creeds. Behind the hearse walked, Dr. John Sheridan, late of Paris, Mr. Thos. Sheridan, of Boston, Mr. T. Sheridan, contractor, of this city, Wm. Sheridan, of Brooklyn, N.Y., and Philip Sheridan, law-student, of this city, sons of the deceased, Masters James Sheridan and Herbert Sheridan, grandsons, Mr. Hugh O'Neill, of Brooklyn, N.Y., son-in-law, Mr. John Gough, of Bedford, brother-in-law, Henry Gough, nephews, Messrs. John and D. Farrell. Among the large number following were noticed, Mr. Jas. Carroll, of Albany, N.Y., Mr. Owen Gallagher, of Brooklyn, N.Y., Hon. Jas. McShane, Hon. J. K. Ward, F. B. McNamee, ex-Ald. Cunningham, Mr. B. Tansy, Jas. Shearer, Michael Burke, Mr. Feron, Mr. Graham, C. Coughlin, Alex. Ramsay, Wm. Angus, Frank Langan, Dr. Jas. Guerin, Ed. Guerin, Wm. Rutherford, John H. Isaacson, N.P., John Stephenson, Brown, Michael Guerin, J. M. Guerin, P. Wright, M. Scanian, W. Godbee Brown, ex-Ald. Peter Donovan, Messrs. M. & E. Elliott, Frank Wilson, Ed. Coate, P. D. Doyle, Thos. C. Bulmer, Francis Dolan, Robert Pinkerton, R. Duolos, Thos. Moore, F. Kenny, Frank Donovan, John O'Neill, Mr. John Hoolahan, Thos. McNally, George McNally, T. Donovan, Geo. Carpenter, F. J. Curran, Wm. Oox, Messrs. E. J. Devlin, J. H. Hutcheson, J. F. Scanlan, Robert Hutcheson, Mr. Rajotte and Mr. Jos. Johnson James Johnson, James Hatch, Jas. O'Call, Wm. Rafferty, Pierre Demers, John Macfarlane.

The corpse was received at the church door by Rev. Father Marchal, cure of Notre Dame de Grace, assisted by Very Rev. Canon Vallant. The Mass was celebrated by Rev. Canon Leblanc, an old friend of the deceased, assisted by Rev. John Donnelly, cure of St. Anthony's parish, and Father Owen Devlin, S.J. A choir composed of singers from the Cathedral and Jesuit choirs, under the leadership of Mr. Couture, rendered the requiem Mass, whilst Mr. Pelletier, organist of the Cathedral, presided at the organ. In the Sanctuary we noticed the Very Rev. Canons Racicot and Vallant, Rev. Father Marchal, Rev. Mr. Dufour, and the Rev. Brother Denis.

The corpse was followed to the Cote des

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Neiges Cemetery by a very large number of friends. The very Rev. Canon Leblanc officiated at the grave, where broken-hearted children and mourning friends bade a final adieu to a great, a true, a just and a most christian man.

## THE WORLD AROUND.

Enormous hailstones fell in a storm at Emporia, Kan., and the windows of nearly every house in town were broken.

A mob burned the French missions at Hsianfu, China, and maltreated the prisoners. France has demanded redress.

It seems now that Senator Harris, of Tennessee, is to be practically in charge of the tariff bill during its progress through the Senate.

While trying to force a passage through the Straits of Mackinac the steamer Minneapolis, loaded with 48,577 bushels of wheat, went down.

Cholera in a malignant form is prevalent in Constantinople. A councillor of state and an attache of the Greek legation have fallen victims.

A British force has been sent to punish the Moplah Mohammedans, who have been guilty of murderous attacks upon the Hindoos at Malabar.

The Training School for Nurses at Carney Hospital, South Boston, whose formal opening took place on Sept. 5, 1892, graduated on April 2 three of its first students.

Germany venerates as patrons 150 saints of Irish birth; France, 45; Belgium, 80; Italy, 18; Norway and Iceland, 8, and Austria, 1—St. Colman, martyred in A. D. 1012.

Herr Dowe, a tailor, has invented bullet-proof clothing, intended for the German army. He gave public tests, allowing Count Von Schouvaloff, of the Russian embassy, to fire at him repeatedly with one of the new army rifles just adopted. The inventor was unhurt, the bullets being imbedded harmlessly in the coat. The cloth looks like ordinary army material.

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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Phillipsburg Work" will be received at this office until Friday, the 4th day of May next, inclusively, for the construction of a Pier at Phillipsburg, Missisquoi County, Quebec, according to a plan and specification to be seen at the Post Office, Phillipsburg, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

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

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

By order,  
E. F. E. ROY,  
Secretary.

Department of Public Works,  
Ottawa, 4th April, 1894.

40 2

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**THE BIG COAL STRIKE.**

PRESIDENT M'BRIDE SAYS 132,000 MEN WILL GO OUT.

COLUMBUS, Ohio, April 20.—President McBride, of the United States Mine Workers, made for the United Press today the following estimate of miners that will go out at noon to-morrow and their distribution among the States:—Pennsylvania, 50,000; Ohio, 26,000; Iowa, 5,000; West Virginia, 6,000; Tennessee and Kentucky, 5,000; Missouri, 3,000; Alabama, 8,000; Colorado, 4,000; Indian Territory, 2,000. The total is 132,000. These figures include, he explains, only those miners who have already declared their intention to go out. He feels sure that others will join in the strike to-morrow, and on or before May 1 he is confident that the movement will be joined by 20,000 miners in the coke regions of Pennsylvania and 25,000 miners in Southern Illinois, Missouri and Kansas. Eventually, he says, the anthracite miners will join in the strike, numbering 125,000 men. Encouraging telegrams were received from organizers Tom Farr, in West Virginia, and Cameron Miller, in Indiana, this morning. Secretary P. A. McBride left today for Illinois. President McBride will remain at headquarters for the present and conduct the strike from this point.

COLUMBUS, Ohio, April 21.—Information received at the headquarters of the United Mine Workers here indicates to President McBride that at least 130,000 men are to the order of the national convention two weeks ago. Telegrams from organizers in the doubtful districts of Pennsylvania, Ohio, Indiana and Illinois show that the action of the miners there has been all that could be hoped for, while many mining districts where the organization has never before been able to get a foothold send word that they are organizing to join the strike. "All the great strikes of this country," said McBride to-day, "have been made without money, and so will this one be. The miners know that the condition of the treasury will not permit strike benefits to be paid. Every miner will be thrown upon his resources to earn a livelihood pending a settlement of the strike. A full understanding of the situation with the determination of the men to go into the strike at whatever cost to themselves is evidence to me that they are prepared to hold out for months if need be."

**IRISH NEWS.**

James Corbett, who was convicted in Cork in 1891 and sentenced to seven years' penal servitude, died on March 25th, in Mountjoy Prison.

A Celtic cross, over thirteen feet high, is to be placed over the grave in St. Michaels' Cemetery, Athy, of the late Father J. Doyle, parish priest. It will cost £85.

Madam Molloy, daughter of John Molloy, of Ballyduff House, Tullamore, made vows as a religious of the Sacred Heart at the Convent of the Sacred Heart, Mount Anville, Dundrum, County Dublin, on March 29.

Much regret is felt at the death, which occurred in Limerick recently, of Jeffrey Browning, sub-manager of the National Bank, Clonmel. Mr. Browning had been twenty-two years in the Bank, and by his courtesy and affable manner won for himself a large circle of friends.

At Bandon a meeting was held for the purpose of electing a Conservator for the upper and fresh water division of the River Bandon. The vacancy was caused by the death of Major Johnson. There were two names before the meeting, John Allman and George Otley. Mr. Otley was elected.

In the Convent of Mercy, Baltinglass, on the 28th ult., Bishop Lynch, of Kildare, assisted by the Very Rev. Dr. Murphy, V.G., gave the black veil to Miss Josephine O'Reilly, in religion Sister Mary Aloysius Joseph, youngest daughter of James O'Reilly, of Eadestown House, Naas. Sister Aloysius is a member of an old Catholic Kildare family which has given many members to the Church and convent.

An impressive scene was witnessed in Glenties on March 30, in honor of the return home of Rev. Hugh McDwyer, Vice-Rector of the Irish College, Rome. From Glenties to Upper Kilraine, and far beyond the latter, there were bonfires on every commanding height. Each pane of glass within this limit exhibited

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Don't be deceived by Substitutes! Scott & Bowne, Belleville, All Druggists. 50c. & \$1.

its tapering welcome. There could not have been less than 500 persons present to give an Irish welcome to the youthful and distinguished *soggarth aroon*.

John Morley has done a very graceful act. He conferred the valuable post of Revising Barrister for the City of Dublin on Charles Hamilton Teeling, an Irish barrister of great eminence. Mr. Teeling was singled out of a host of highly qualified candidates, by the fact that in February, 1886, when the Radicals had been disastrously defeated at the general election, he had written a public letter when sending a subscription to a Liberal agency, in which he expressed his implicit confidence in the Radical and Nationalist policy, and his determination to support it through thick and thin. Mr. Teeling is a nephew of the late Lord O'Hagan.

A more violent scene than has been usual for the past few weeks accompanied the appearance of the street preachers of Cork on Sunday, March 25. The recent strictures of Justice O'Brien from the Bench had apparently no effect on the invaders, who took up a prominent position on the South Mall. When moved on in the usual way they resisted most violently, and shouted that they had a right to the thoroughfare, and that the police were breaking the peace. The crowd jeered and threw mud, and a disgraceful scene took place. The preachers, several of whom were struck, eventually succeeded in making their way down the South Mall towards Marlborough Street, and thence to their rooms.

**BREVITIES.**

The Ferris wheel will be removed from Chicago and be re-erected at the corner of Broadway and 37th street, New York

In a railway wreck near Vassar, Mich., two men named Brown and Delabo were killed, and one Cook, of Detroit, fatally injured.

Bradstreet's reports 31 business failures this week against 38 last week, and 31 in the corresponding week last year.

The Trades and Labor Council has ordered the calling of a convention to discuss the advisability of putting labor candidates in the field for the Legislature election in Toronto.

HAVING SUFFERED over two years with constipation, and the doctors not having helped me, I concluded to try Burdock Blood Bitters, and before I used one bottle I was cured. I can also recommend it for sick headache. ETHEL D. HAINES, Lakeview, Ont.

This is the time of the year when the babies who want to be put to bed have to hunt up their mothers, who are talking to their neighbors over the back fence.

The case against M. J. O'Brien, the defaulting supreme treasurer of the Catholic Knights of America, was settled this week in the United States Circuit Court at Chattanooga, Tenn., by consent of judgment against his bondsmen for \$25,000. The bondsmen are amply secured and all losses provided for. It is said there will be no further proceedings against O'Brien or his bondsmen, either civilly or criminally.

**INSOLVENT NOTICE.**

In the Matter of EDWARD ELLIOTT, Montreal.

**Sale of Valuable Immovable Property situated on Sherbrooke Street and in the Parish of St. Henry.**

The Subscribers are instructed by the Curator of the above estate to sell by Public Auction the undermentioned immovable property in two lots, at their warerooms,

Nos. 1821 and 1823 Notre Dame Street,

**SATURDAY MORNING, MAY 5th,**

AT ELEVEN O'CLOCK.

**1st, SHERBROOKE STREET Property, Nos. 732, 734 and 736.**

That certain lot of land situated in the St. Lawrence Ward, of the City of Montreal, known and distinguished on the official plan and book of reference of said ward by the number one hundred and ninety-nine (199), bounded as follows, in front by Sherbrooke street, in rear by a lane, on the south-west side by City Councillors street, and on the north-east side by official lot number one hundred and ninety-eight (198), the property of Mr. F. Wolferstan Thomas, containing sixty-one (61) feet in front, sixty-eight (68) feet in rear by a depth of one hundred and fourteen (114) feet on the north-east side, and one hundred and fourteen feet two inches (114-2) on the south-west side, all English measure, more or less, without warranty as to precise measurements, with three houses of cut stone and brick and brick out-building thereon erected and known as numbers seven hundred and thirty-two (732), seven hundred and thirty-four (734), and seven hundred and thirty-six (736) of said Sherbrooke street.

**2nd, St. Augustin Village Property.**

The south half of a lot of land lying and being at St. Augustin Village in the parish of St. Henry, heretofore being part of the parish of Montreal, and part of a tract of land known as St. Gabriel's Farm and now known and distinguished on the official plan and in the book of reference for the municipality of the parish of Montreal under the number two thousand six hundred and twenty-five (2625), being the south half of said official lot of land, measuring forty-eight (48) feet front, fifty-two (52) feet in rear by a depth of seventy-seven feet three inches (77-3), the whole more or less English measure, said half of said lot of land being the corner of Grand Trunk and St. Luc street, without any buildings thereon erected.

TERMS of payment, and other information, may be had from

**MR. C. A. McDONNELL, Accountant and Trustee,**

No. 186 St. James Street.

Or from the undersigned,

F. J. HART, Curator.

M. HICKS & CO., Auctioneers.

OFFICE OF C. A. McDONNELL, ACCOUNTANT AND TRUSTEE.

MONTREAL, 4th April, 1894.

JOAN OF ARC.

Translation of the Decree Concerning the Introduction of the Cause of Joan of Arc for Canonization.

DEGREE

Concerning the Beatification and Canonization of the Venerable Servant of God, Joan of Arc, Virgin, called the Maid of Orleans, on the question, Whether the Commission ought to be signed for the introduction of the Cause in the present case and for the end proposed:

As in past time God chose Debora and Judith, the weak things of the world to confound the strong, and the things that are not that he might destroy the things that are, so in the beginning of the Fifteenth Century did He raise up Joan of Arc, in order that she might win back her country almost entirely overpowered by the English forces, and give freedom again to the afflicted Church.

Born in Lorraine, January 6th, 1412, of pious parents of moderate means, she was from her early years endowed with a good disposition, with Christian virtues, and, above all, with angelic purity of life. While yet a little child, fearing God in simplicity and innocence of heart, she worked for her parents in the labor of her hands; at home her fingers took hold of the spindle, in the fields with her father she learnt how to guide the plough, and meanwhile increased daily in gifts of heavenly grace.

In her seventeenth year she had a vision from on high bidding her go to Charles, the Dauphin of France, to tell him a secret revealed to her from Heaven. In singleness of heart and obedience, full of a wonderful spirit of charity, she put out her hand to strong things. Leaving her birthplace and her father's house, after encountering many dangers, at last she found herself in the presence of the King in the town of Chinon, and undismayed disclosed to him the secret revealed to her from Heaven, adding that she was sent by God to raise the siege of Orleans, and to conduct the Prince himself to Reims, in order that Jesus Christ having been declared the Sovereign Ruler of France, Charles might there in His stead be consecrated and crowned as King. Astonished at her words, the King in a matter of so great importance sent her to Poitiers to be examined before a body of distinguished men, who were there assembled. Among them were the Archbishop of Reims, Chancellor of the kingdom, and the Bishops of Poitiers and Maguelonne,\* together with learned doctors of the regular and secular clergy, who sent back the Maid with signal testimony to her faith, piety, virginity, and simplicity, together with their approbation of her Divine mission.

The Maid, all unaccustomed to warfare, was then seen, to the astonishment of all, on horseback, fearlessly charging the enemy; in one hand a sword, in the other bearing aloft a banner. We are wondrously struck when we read of her brave deeds, of the scorn and insults of enemies so patiently borne, of the prayers and fasts she offered to God with tears, that Orleans might be saved, that France might be victorious and the kingdom preserved, both then and in time to come, from the risk of losing peace and prosperity as well as her ancient faith.

With her confessor always at her side we see her using every endeavor to keep the soldiers from evil, by the removal of occasions of wrong-doing and by the appointment of good priests as chaplains. More powerful, indeed, was the example of the Maid herself, like an Angel in the practice of virtue and of the most ardent love of God and of her neighbor. This love, indeed, was so conspicuous that she was never known with sword or spear to kill an enemy; but all whom she saw lying wounded, amid the admiration of all, she raised up and tended with every care.

A valiant captain in attack, she delivered Orleans from the foe, and gave to its citizens the blessings of peace. It was owing to her exertions that the territories on the river Loire and the cities of Troyes, Chalons and Reims were restored to their allegiance, and that the Dauphin himself was at Reims solemnly appointed King.

In return for so many good deeds, by the will of God Who wished to prove His servant, there was wreaked upon her every kind of cruelty. Abandoned or betrayed by friends, she fell into the hands of fierce enemies, by whom she was sold for a price, loaded with fetters, tortured night and day in a thousand ways, and at last, by sacrilege of the

deepest dye, condemned to the flames as a heretic and apostate by the voice of unjust judges, adherents of the schismatic Council of Bale.

Fortified by the Holy Eucharist, with her eyes raised to the Cross while the flames consumed her body, with the name of Jesus ever on her lips, she died the precious death of the just, distinguished, as the story runs, by signs from Heaven, which amazed the bystanders and struck even her enemies with fear. There returned from the dreadful sight one at least who struck his breast in sorrow; nay, the executioner himself publicly acknowledged the innocence of her whom he had done to death. Men then began to repent of the deed, and in the very place of execution to venerate the sanctity of the Maid; so that, to prevent the people from possessing themselves of her relics, her heart, uninjured by the flames, and running with blood, was thrown, together with her ashes, into the river.

When Charles VII. had been settled in his kingdom, Pope Callistus III., at the request of the mother and brethren of Joan, appointed a Commission to examine into the sentence by which she had been condemned to death. This Court, after hearing the testimony of 120 witnesses of every age and degree, on July 7, 1456, quashed the sentence, and declared the innocence of the Maid.

The renown of her sanctity having, during four hundred years, undergone no diminution, in our own time the Ecclesiastical Court of Orleans has made the ordinary inquiry as to her sanctity and virtue. When the matter was then brought before the Sacred Congregation of Rites, His Holiness Pope Leo XIII. vouchsafed to order that the question as to the signature of the Commission for the introduction of the Cause of the Servant of God should be moved at an ordinary meeting of the same Sacred Congregation.

Wherefore, at the instance of the Most Rev. Bishop of Orleans, together with the Very Rev. Father Arthur Captier, Superior General of the Congregation of St. Sulpice, Postulator of the Cause, having taken cognizance of the letters of the many Most Eminent and Reverend Cardinals of the Holy Roman Church, and Bishops, not only of France, but of other distant countries, with the adhesion of many of the clergy and of nearly the whole Catholic world, in an ordinary Session of the Sacred Congregation of Rites held on the day hereinafter mentioned at the Vatican, the Most Eminent and Most Rev. Cardinal Lucido Maria Parocchi, Bishop of Albano, the Reporter of the Cause, put the following question, viz:

Whether the Commission ought to be signed for the introduction of the Cause in the present case, and for the end proposed?

The same Sacred Congregation having maturely weighed all these matters, and having heard the Rev. Father Augustine Caprara, the Promoter of the Holy Faith, by word of mouth and written document, was of the opinion that the following answer should be given to the above question, viz:

That the Commission ought to be signed, if it shall please His Holiness so to ordain. January 27, 1894.

This report having been made to our Most Holy Father, Pope Leo XIII., by me, the undersigned Cardinal Prefect of the aforesaid Congregation, His Holiness, approving the decision of the Sacred Congregation, vouchsafed to sign with his own hand the Commission for the introduction of the Cause of the Venerable Servant of God, Joan of Arc, virgin, on the same day, month and year.

CAJETAN CARDINAL ALOISI-MASELLA, Prefect of the Sacred Congregation of Rites.

VINCENT NUSSI, Secretary of the Sacred Congregation of Rites.

\* On the shores of the Mediterranean, about six miles from Montpellier, whither the Episcopal See was transferred by Paul III., in 1586. See Gallia Christiana, Vol. VI., p. 808.

NORWAY PINE SYRUP cures coughs, colds, asthma, bronchitis, hoarseness, sore throat and diseases of the throat and lungs. Price 25 and 50c.

"Well, Mary, my dear, how are you getting on with your French?" "Oh, very well, papa. We translate quite nice, sensible sentences now, such as 'My father never allows my birthday to pass without giving me a present,' or 'It is certain that my father will give me something splendid this time.'"



To Nursing Mothers!

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

WYETH'S MALT EXTRACT

gives most gratifying results." It also improves the quality of the milk.

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

PRICE, 40 CENTS PER BOTTLE.

WHAT IS

ROBSON'S HAIR RESTORER

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

Testimony of Dr. D. Marsolais, Lavaltrie.

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

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

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

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

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

For sale everywhere at 50 cts per bottle.

**BAILEY'S** Compound light-spreading SILVER-plated Corrugated Glass REFLECTORS. A wonderful invention for lighting Churches, Halls, Churches, etc. Satisfaction guaranteed. Catalogue and price list free. **BAILEY REFLECTOR CO.** 708 Penn Ave. Pittsburgh, Pa.

**CINCINNATI BELL FOUNDRY CO.** Sole makers of the "Blymer" Church, School and Fire Alarm Bells. Catalogue with over 200 testimonials. NO DUTY ON CHURCH BELLS. 24-2600w. Mention this paper.

The fine quality of bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. **BUCKEYE BELL FOUNDRY,** The VAN DUSEN & TIPP CO., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS & PEALS** in the World. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. **MOSHANE BELL FOUNDRY, BALTIMORE, MD.**

FAVORABLY KNOWN SINCE 1826. **BELLS** HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER BELL METAL. **G. MENEELY & CO.** PUREST, BEST. **WEST-TROY, N. Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.**

**JOHN TAYLOR & CO., LOUGHBOROUGH, Eng., the Principal**

**BELL FOUNDERS** of the day, have made all the important Bells in England for many years. Catalogues and all information from **JAS. T. BOANLAN,** Board of Trade Building, Montreal. 35 G

PROVINCE OF QUEBEC, } SUPERIOR COURT District of Montreal. } No. 312.

Dame Albertine Lefebvre, of the parish of Notre Dame de Graces, said District, has instituted an action in separation as to property against Godfrey Charlebois, her husband, of the same place. Montreal, 2nd April, 1894. **BEAUDIN, CARDINAL & LORANGER,** 88-5, Advocates for Plaintiff.

**BRODIE & HARVIE'S Self-Raising Flour**

Is THE BEST and the ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitation.

**HOLLOWAY'S PILLS.**

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

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

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

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

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

FROM FAR ALASKA.

TWO MOST INTERESTING LETTERS TO MGR. CLUT.

A Fair Idea of General Missionary Work—Daily Scenes Enacted in the Land of Ice and Snow—Kind Wishes Expressed to Different Communities.

His Lordship Bishop Clut, O.M.I., kindly sent us the following letters, which will prove of interest to a good number of our readers. We join the writer of these letters in the hope that God may bless His Lordship and soon restore him to health and vigor.

MISSION OF ST. BERNARD, LESSER SLAVE LAKE, March 14, 1894.

Rt. Rev. J. CLUT, Bishop of Arindale:

My Lord and Beloved Father—Your two letters of Dec. 30th and Jan. 29th have just arrived by the winter mail. Thank you, my Lord, for your kindness. I always anxiously await news from you, and I was almost discouraged when your letter of January brought back my hopes. I had already decided on sending away all our orphans, for without the assistance of the kind sisters, I did not see the possibility of keeping them. Just imagine 30 children left to themselves! What confusion and what moral misery! Our poor Delmas walks with crutches and I am alone, as it were, to take care of the children. I am obliged to wash and comb the smaller ones, and you know all the other occupations which take much of my time. Nearly all of our orphans have been ill. One of our little girls, aged nine years, died. Her precious little soul went to Heaven. I heard her confession and anointed her at noon, and she breathed her last in the evening.

My room has been changed into an infirmary since the beginning of the year. I get no rest, either day or night. A strange disease, which we do not understand, is diminishing our population. Thirty of our poor natives have already fallen victims, and more of them are in imminent danger. The fathers have escaped so far without much sickness.

Rev. Father Fahey is on mission since the 15th of December, but he will soon arrive from Wabaskaw. Rev. Father Dupe is devoting himself at Coeur River, which is only one hour's distance from St. Bernard, on the other side of the lake. We have there only a church and a small house, 25x20 feet, and it is in the latter that the children go to school. Thanks be to God! The Sisters of Providence of Montreal have accepted the foundation of an orphan asylum at St. Bernard's Mission, in the Vicariate of Mackenzie River. The Sisters will stay at St. Bernard's if God sends us any. We shall let them have the house which we now occupy and which is pretty large. It is 30x24 feet, contains three stories, and has a small addition on one side. You see, the Sisters will have ample room.

As to the country, nothing is left to be desired by those who wish to do something to merit heaven. It is doubtless for this reason that they come here. Well, tell them not to fear, for they will be fully satisfied. If the Sisters accept our mission, they must necessarily be at Athabasca Landing on May 15th. I shall start at the beginning of May to go to the Landing, from whence I shall write to you. If I possibly can, I shall go as far as Edmonton to meet them. At any rate, they will not have any trouble in getting as far as Edmonton, and from there to St. Bernard they will be in safety also.

Now, it is hard to say what the Sisters should bring for the children. They would do well to bring, if possible, a boat full of balls. It would not be too much. Let them also bring a quantity of school books. As to provisions, let them bring all they can, or money to buy some, either at Winnipeg or at Edmonton.

You say that you will try to find two parishes that will adopt our mission. Ah! how much pleasure you cause me and all the community. I assure you I have two excellent companions in Rev. Fathers Fahey and Dupe. Only one thing is left for us to desire, and that is to have you in our midst. We would take good care of you. However, we would not wish to deprive you of the happiness of seeing once more "votre belle France." May God guide your steps and bless you in restoring your health and bring you back in our midst. Such is the most sincere wish of

Your affectionate Brother in O. L. & M. I., A. DESMARAIS, P're., O. M. I.

ST. BERNARD'S MISSION, LESSER SLAVE LAKE, 16th of March.

(Feast of the Compassion of the Blessed Virgin.)

Rt. Rd. J. CLUT, Bishop of Arindale.

My Lord and Beloved Father—I have just arrived from carrying my letters to the Courier, and I find one on my table, and this letter is from you, in which you give me at last the long wished for news (the arrival of the Sisters). Thanks be to God! Thanks be to God!! I am going to recite my office to thank the Blessed Virgin, for to-day is her feast day. I stop the mail a moment to thank you a thousand times. My life will not be long enough to thank you sufficiently. As to the departure of the Sisters, let them leave Montreal on the 2nd of May. There will be a boat at the Landing on the 15th of May to wait for them. If I do not go myself, one of the Fathers will go and meet them. I shall, however, write to you again.

Once more I thank you, my Lord, and I hope the kind Sisters will bring all they can. Many thanks to them for their willingness in coming to our aid. Our best thanks also to the community of the Sisters of Providence for sending us six of their subjects. Every one here is overjoyed to hear the good news. Their home is connected with the church. A harmonium would be very useful to us. Send us all you can in the line of utensils, clothes, shoes, leather, etc., etc. Everything will be received by us with the deepest gratitude. How pleased we should be if you could send us also a good brother as carpenter. It would be necessary for us to build, so I shall have the wood prepared. They will begin on the 15th inst., a building 50x20 feet. Unfortunately, I have no person competent to help us. Brother Nemoz is no longer with us; Bishop Grouin having great need of him, cannot let me have him any more. In concluding permit me once more to express my

most sincere thanks for having interested yourself so much in our cause as to finally succeed in procuring Sisters and so many benefactors. We shall never cease praying for these charitable persons. May God render them a hundredfold for all that which they have done for our dear mission of St. Bernard. Adieu, my Lord, and believe me, as ever, your very humble brother in O. L. and M. I.

A. DESMARAIS, Priest, O.M.I. P.S.—Thank you once more, my Lord, and please bless us. A. D.

COMMERCIAL.

FLOUR, GRAIN, Etc.

Flour.—Patent Spring.....\$3.65 @ 3.75 Ontario Patent..... 3.25 @ 3.80 Straight Roller..... 2.90 @ 3.15 Extra..... 2.65 @ 2.85 Superfine..... 2.40 @ 2.80 Fine..... 2.15 @ 2.85 City Strong Bakers..... 3.40 @ 3.50 Manitoba Bakers..... 3.25 @ 3.49 Ontario bags—extra..... 1.85 @ 1.40 Straight Rollers..... 1.60 @ 1.55 Superfine..... 1.25 @ 1.35 Fine..... 1.05 @ 1.15

Oatmeal.—Rolled and granulated \$4.20 to \$4.35. Standard \$3.95 to \$4.15. In bags, granulated and rolled are quoted at \$2.10 to \$2.15, and standard at \$1.95 to \$2.

Bran.—A car of Shorts was also sold at the same time at \$18.50, but \$19 to \$20 is now asked. Moullie is quoted at \$24.50 to \$24.50 as to grade.

Wheat.—At 78c to 80c for No. 1 hard, and 78c to 77c for No. 2. Upper Canada red winter wheat is quoted at 87c to 88c.

Corn.—Ontario corn 58c to 55c on track, and American duty paid 58c to 61c.

Barley.—Here the market is quiet at 44c to 45c for feed and 50c to 52c for malting grades.

Oats.—At 40½c to 40¼c per 34 lbs. for No. 2.

Peas.—The market is firm, and sales are reported of about 15,000 bushels at 71c, 71½c and 71¾c adroit May per 60 lbs.

Rye.—The market keeps dull at 52c to 53c.

Buckwheat.—Sales have been made at 50c to 52c for small lots.

Malt.—Last sales being reported at 72½c to 73c.

Seeds.—We quote Canadian timothy \$2.25 to \$2.50, and Western timothy \$1.90 to \$2.10. Alsike \$7.00 to \$7.50 for good to fancy. Red clover quiet at \$6 to \$7 as to quality.

PROVISIONS.

Pork, Lard, &c.—We quote as follows: Canadashort cut pork per bbl.... \$18.50 @ 17.50 Canada clear mess, per bbl..... 15.50 @ 16.00 Chicago clear mess, per bbl..... 00.00 @ 00.00 Mess pork, American, new, per bbl..... 00.00 @ 00.00 Extra mess beef, per bbl..... 12.25 @ 12.50 Plate beef, per bbl..... 16.25 @ 16.50 Hams, per lb..... 9½ @ 11c Lard, pure in pails, per lb..... 10 @ 11c Lard, com. in pails, per lb..... 07½ @ 7½c Bacon, per lb..... 11 @ 12c Shoulders, per lb..... 8½ @ 9c

DAIRY PRODUCE.

Butter.—We quote prices as follows: Creamery, early made..... 20c to 22c Creamery, fresh..... 24c to 25c Eastern Townships, dairy..... 19c to 20c " " fresh made..... 21c to 23c Western..... 18c to 19c Add 1c to above for single packages of selected. Roll Butter.—The market is steady, with sales of choice Morrisburg at 22c to 23½c, and Western at 19c to 21c.

Cheese.—The few lots of fodder goods that have sold here for local purposes have brought 10½c to 11c. The English market for old cheese is still 58s 6d.

COUNTRY PRODUCE.

Eggs.—Round lots have realized 11c to 11½c, one lot of 100 cases selling at the outside figure, but this could not be obtained to-day. We quote 10½c to 11c as a fair range of values.

Maple Products.—Maple syrup is not selling as fast as was expected. A few sales in wood are reported at 4c to 5c as to quantity. In cans 5c to 5½c are at the quoted rates, or 50c to 60c per can. Maple sugar is quoted at 8c to 7c, a fine lot selling at 6c.

Honey.—Extracted 7c to 8½c per lb. for choice 1893, and old honey at from 4c to 5c per lb. Comb 7c to 12c as to quality and quantity.

Beans.—We quote \$1.10 to \$1.25 as to quality and quantity. Hops.—We quote 15c to 17c for medium, and really choice samples 18c to 20c. Old olds to yearlings are quoted at 5c to 10c.

Baled Hay.—The sales are reported of No. 2 shipping hay at \$10.00 per ton alongside steamer, May delivery. In the interior the supply is large, and what new business transpires is on the basis of \$7.50 to \$8.00 for No. 2.

FRUITS, Etc.

Apples.—Are selling very slowly at \$5 to \$6 for No. 1, and \$4 to \$4.50 for No. 2.

Oranges.—Are in moderate demand. Floridas are selling at \$3.75 to \$4 for 98s to 128s, and \$4.25 to \$4.50 for 150s to 250s, while good counts of fancy brights are selling at \$5. In Valentias, stocks are very light. No. 714s are in the market, and 420s are selling at \$8 per box. California oranges are in fair demand at \$2.75 to \$3 for 98s, 112s, 128s, and \$3 to \$3.25 for 150s to 216s. Messina are quoted \$3.25 to \$4 per box.

Lemons.—There is a fair demand for lemons. We quote \$2 to \$2.25 for 360s and \$2.50 for 300s, and extra fancy selling as high as \$3.

Cranberries.—There is a moderate demand for cranberries at \$2.75 to \$3 per box. Bananas.—There is a fair demand for bananas at \$1 to \$2 per bunch, according to size and quality.

Pineapples.—Are selling rather slow at 8c to 20c, according to size and quality. Figs.—Are dull at 6c to 8c per lb.

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