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The Catholic Witness

Our Paper
Should be in the hands
of every Catholic
Family.

Vol. XLVII. No. 26.

MONTREAL, SATURDAY, JANUARY 15, 1893

PRICE FIVE CENTS

ENCYCICAL LETTER.

His Holiness Leo XIII. on the Manitoba School Question.

The Rights of Catholics Not Provided For Sufficiently.

Righteousness of the Cause Reviewed From Many Standpoints.

An Exposition of the Claims of the Church in Regard to Religious Teaching, Which Must Carry Conviction to Every Loyal Catholic and Fair-Minded Non-Catholic.

To our Venerable Brothers, the Archbishops, Bishops and other Ordinaries of the Dominion of Canada, having peace and communion with the Apostolic See, Leo P.P. XIII.:

Venerable Brothers, health and Apostolic Benediction:

In addressing you, as we most willingly do, there naturally occurs to our mind the continual interchange of proofs of mutual kindness and good offices that has ever existed between the Apostolic See and the people of Canada.

Francis de Laval, Montmorency, first Bishop of Quebec, was able to happily accomplish for the public good such deeds of renown, as your forefathers witnessed, it was because he was supported by the authority and favor of the Roman pontiffs, nor was it from any other source that the works of succeeding bishops, men of great merit, had their origin, and drew their guarantee of success.

In the same way, to get back to earlier days, it was through the inspiration and initiative of the Apostolic See, that generous bands of missionaries undertook the journey to your country, bearing, together with

The Light of the Gospel, a Higher Culture and the First Germs of Civilization.

It was these germs, rendered fruitful by their devoted labors, that have placed the people of Canada, although of recent origin, on an equal footing of culture and glory with the most polished nations of the world. It is most pleasing to recall those beloved facts, all the more so because we can still contemplate their abundant fruits. Assuredly the greatest of these is that amongst the Catholic people there is an ardent love and zeal for our holy religion, for that religion which our ancestors, coming provisionally first and chiefly from France, then from Ireland, and afterwards from elsewhere, faithfully practiced and transmitted as an invaluable deposit to their children. But if the children have faithfully preserved this precious inheritance it is easy for us to understand how much of praise is due to your vigilance and your zeal, venerable brothers.

under the guardianship and protection of the Church. Amongst these the university of Quebec, adorned with all the titles and enjoying all the rights which Apostolic authority is accustomed to confer, occupies a place of honor, and sufficiently proves that the Holy See has no greater preoccupation nor desire than the formation of youthful citizens distinguished by intellectual culture and commendable by reason of their virtue. Therefore, it was with extreme solicitude, as you can readily understand, that we turned our mind to unhappy events which in these latter years have

Marked the History of Catholic Education in Manitoba.

It is our wish, and this wish is a duty for us, to strive to obtain and to effectively obtain by all the means and all the efforts in our power, that no hurt shall come to religion among so many thousands of souls whose salvation has been especially committed to us, especially in the country which owes to the Church its initiation in Christian doctrine and the first rudiments of civilization. And since many expected that we should make a pronouncement on the question, and asked that we should trace a line of conduct and a way to be followed, we did not wish to decide anything on this subject before our apostolic delegate had been on the spot, charged to proceed to a serious examination of the situation, and to give and account to us of the state of affairs. He has faithfully and diligently fulfilled the command which we had given him. The question agitated is one of great and exceptional importance. We speak of the decision taken seven years ago by the Parliament of Manitoba on the subject of education. The act of Confederation had secured to Catholic children the right of education in public schools, in keeping with their conscientious convictions. The parliament of Manitoba abolished this right by contrary law. By this latter law a grave injury was inflicted, for it was not lawful for our children to seek the benefits of education in schools in which the Catholic religion is ignored or actively combated; in schools where its doctrine is despised and its fundamental principles repudiated. If the church has any where permitted this it was only with great reluctance and in self-defence, and after having taken many precautions, which, however, have too often been found unequal to parrying the danger. In like manner one must, at all cost, avoid as most pernicious those schools wherein every form of belief is indifferently admitted and placed on an equal footing, as if in what regards God and divine things it was of no importance whether one believes rightly or wrongly, whether one followed truth or falsehood. You well know, venerable Brothers, that all schools of this kind have been condemned by the Church because there can be nothing more pernicious or more fitted to injure the integrity of faith, and to turn away the tender minds of youth from the truth.

Religious Teaching and Good Citizenship.

There is another point on which even those who differ from us in all else will agree with us, namely, that it is not by means of a purely scientific instruction, nor by vague and superficial notions of virtue, that Catholic children will leave school such as their country desires and expects. They must be more deeply and fully instructed in their religion if they are to become good Christians, honest and upright citizens. The formation of their character must be the result of principles which, deeply engraven on their consciences, will impose themselves on their lives as the natural consequences of their faith and religion, for without religion there is no moral education worthy of the name, none truly efficacious, seeing that the nature and force of all duties are derived chiefly from those special duties which bind man to God, who commands, who forbids and who has appended a salvation to good or evil. Wherefore, to hope to have souls imbued with good morals, and at the same time to leave them deprived of religion, is as senseless as to invite to virtue after having overthrown its very foundation. For the Catholic there is but one true religion, the Catholic religion, hence in all that concerns doctrine or morality or religion, we cannot accept or recognize anything which is not drawn from the very sources of Catholic teaching. Justice and reason demand then that our children have in their schools, not only scientific instruction, but also moral teachings in harmony, as we have already said, with the principles of their religion, teachings, without which all education will be not only fruitless but absolutely pernicious. Hence the necessity of having Catholic teachers, reading books and text books approved of by the bishops, and liberty to organize the schools, that the teaching

therein shall be in full accord with the Catholic faith as well as with all the ties that flow therefrom.

The Inherent Rights of Parents.

For the rest, to decide in what institution their children shall be instructed, who shall be their teachers of morality, is a right inherent to parental authority. When, then, Catholics demand, and it is their duty to demand and strive to obtain that the teaching of the masters shall be in conformity with the religion of their children, they are only making use of their rights; and there can be nothing more unjust than to force on them the alternative of allowing their children to grow up in ignorance or expose them to manifest danger in what concerns the supreme interests of their souls.

It is not right to call in doubt or to abandon in any way these principles of judging and acting which are founded on truth and justice, and which are the safeguards both of public and private interests.

Wherefore, thus when the new law in Manitoba struck a blow at Catholic education, it was your duty, Venerable Brothers, to freely protest against the injury and disaster inflicted; and the way in which you all fulfilled that duty is a proof of your common vigilance, and of a spirit truly worthy of bishops; and although each one of you will find on this point a sufficient approbation in the testimony of his own conscience, learn, nevertheless, that you have also our concurrence and our approbation for the things which you sought and still seek to protect and defend are most sacred.

The difficulties created by the law of which we speak, by their very nature, showed that an alienation was to be sought for in a united effort. For so worthy is the Catholic cause that all good and upright citizens, without distinction of party, should have banded themselves together in a close union to uphold it. Unfortunately for the success of this cause the contrary took place. What is more deplorable still is that Catholic Canadians themselves failed to unite as they should in defending those interests, which are of such importance to all, the importance and gravity of which should have stilled the voice of party politics, which are of much less importance.

The Rights of Catholics Not Sufficiently Provided For.

We are not unaware that something has been done to amend the law. The men who are at the head of the Federal Government and of the Province of Manitoba have already taken certain measures with a view to decreasing the difficulties of which the Catholics of Manitoba complain, and against which they rightly continue to protest. We have no reason to doubt that these measures were taken from love of justice and from a laudable motive. We cannot, however, disseminate the truth, the law which they have passed to repair the injury is defective, unsuitable, insufficient. The Catholics ask, and no one can deny that they justly ask for much more. Moreover, in the relief measures that have been proposed there is this defect, that in changes of local circumstances they may easily be valueless. In a word, the rights of Catholics and the education of their children have not been sufficiently provided for in Manitoba. Everything in this question demands, and is conformable to justice, that they should be thoroughly provided for, that is, by placing as security and surrounding with due safeguards those unchangeable and sacred principles of which we have spoken above. This should be the aim, this the end to be zealously and prudently sought for.

The Righteousness of the Cause.

As regards especially the Catholics of Manitoba, we have every confidence that with God's help they will succeed in obtaining full satisfaction. This hope is found, in the first place, in righteousness of their cause; next to the sense of justice and prudence of the men at the head of the Government, and, finally, in the good will of all upright men in Canada.

In the meantime, until they are able to obtain their full rights let them not refuse partial satisfaction. If, therefore, anything is granted by law, or custom, or the good will of men which will render the evil more tolerable and the dangers more remote, it is expedient and useful to make use of such concessions, and to derive therefrom as much benefit and advantage as possible. Where, however, no remedy can be found for the evil, we must exhort and beseech that it be provided against by the liberality and munificence of your contributions, for no one can do anything more salutary for himself, or more

conducive to the prosperity of his country, than to contribute, according to his means, to the maintenance of these schools.

There is another point which appeals to your common solicitude, namely, that by your authority and with the assistance of those who direct educational institutions, an accurate and suitable curriculum of studies be established, and that it be especially provided that no one shall be permitted to teach who is not amply endowed with all the necessary qualities, natural and acquired, for it is only right that Catholic schools be able to compete in bearing, culture and scholarship with the best in the country.

As concerns intellectual culture and the progress of civilization, one can only recognize as praiseworthy and noble the desire of the provinces of Canada to develop public instruction, and to raise its standard more and more, in order that it may daily become higher and more perfect.

A Word to Catholic Journalists.

Now there is no kind of knowledge, no perfection of learning, which cannot be fully harmonized with Catholic doctrine, especially Catholics who are writers on the daily press can do much towards explaining and defending what we have already said. Let them, therefore, be mindful of their duty. Let them sacredly and courageously uphold what is true, what is right, what is useful to the Christian religion and the state; let them do it, however, in a decorous manner. Let them avoid personalities, let them never overstep the bounds of moderation. Let them respect and religiously take heed to the authority of the bishops and all legitimate authority. The greater the difficulties of the time and the more imminent the danger of dissensions, the more studiously should they endeavor to promote unity of thought and action, without which there is little or no hope that that which we all desire will be obtained.

As a pledge of heavenly gifts and a testimony of our fraternal goodwill receive the Apostolic benediction, which we lovingly impart in the Lord to you, Venerable Brothers, and to your clergy and people.

Given at Rome, from St. Peter's, on the 8th of December, 1892, in the twentieth year of our pontificate.

(Signed), LEO P.P. XIII.

NOTES FROM ST. MARY'S PARISH.

The St. Vincent de Paul Society in connection with the parish will hold their annual concert on Monday next. Prof. James Wilson, the musical director of the church, has been for some time actively engaged in preparing a very interesting programme for the event, which will embrace instrumental and vocal selections. The St. Vincent de Paul Section is a most deserving organization, as its operations bring comfort and relief into many homes, and it should be warmly supported. The entertainment will afford an excellent opportunity to the parishioners to offer their assistance to the praiseworthy work, and we look forward to a bumper house for the organization on the occasion.

The pupils of the various schools have resumed their studies after the Christmas vacation.

There is an agitation going on in the circles of English speaking Catholics with a view of securing the appointment of a thoroughly competent English speaking Catholic School Inspector. The matter will be brought to the attention of Premier Marston after the session.

FIRE AT LOYOLA COLLEGE.

Destructive Blaze Awakens the Boarders From Their Slumbers.

Loyola College, one of the leading English Catholic educational establishments of the city of Montreal was the scene of a destructive fire on Wednesday morning, but the fire did not interfere with the session and classes were continued without interruption. The fire was discovered in a classroom in the eastern portion of the college buildings, which are situated on St. Catherine street, and the corner of Bleury.

To all appearances it had its origin in the gnawing of rats, and was probably burning quietly the greater part of the night, breaking out in the ceiling of the classroom. This building was once occupied by the Congregation of the Sacred Heart, when the substantial building on the corner of the street was added. The Jesuit Fathers have been carrying on their school here for nearly two years. The sudden outbreak of fire tended to show the admirable discipline of the institution. There was at no time any danger for the sleeping boys, but their behaviour under the circumstances was more than creditable.

Rev. Father Kavanagh estimates the damage at eight or ten thousand dollars. The buildings were insured in the Norwich Union Company for \$9,000 and the contents in the Scottish Union for \$2,000. Rev. Father Kavanagh deserves great credit for the manner in which he succeeded in arousing the pupils and bringing them to safety without a panic, and it speaks well for the discipline of the college.

ST. PATRICK'S PARISH.

Mgr. Dontenville, of New Westminster, B.C., Preaches an Eloquent Sermon.

The Missionary Work Performed on the Banks of the Pacific—The Mode of Life of Christian Indians.

On Sunday last the pulpit of St. Patrick's was occupied by His Lordship the gifted young Oblate recently consecrated coadjutor Bishop of New Westminster, B.C. Mgr. Dontenville's personality is striking; he is gifted with a voice of compass and sweetness. Although of Alsatian birth he speaks the English language with elegance and fluency and his style is captivating in a high degree. In anticipation of hearing His Lordship the sacred edifice was more than usually crowded, and those who were present at



Mgr. DONTENVILLE.

that they had been favored with a more than ordinary treat of sacred eloquence. Having referred to the work of St. Peter and his successors in their fulfilment of the Divine command to teach all nations, the gifted preacher spoke of the efforts of the Missionaries of the Church in many lands. Directing his remarks more particularly to the fields occupied by that indefatigable body, the Oblates of Mary Immaculate, he spoke of the locality where his two predecessors in the Episcopate and the members of the Oblate Order have been exerting their energies for more than fifty years. Tracing rapidly the physical conditions of the diocese of New Westminster with its majestic ranges of mountains, the Rockies, the Selkirk and the Canadas, he described the progress of the Oblate missions in those distant regions. Nothing could be more interesting than the story of the martyr's life and the struggles of the missionaries amidst the needy population that is gathered in the gold fields. Yet what was most striking in the discourse of His Lordship was the account of the Indian missions. Having referred to the pagan tribes, some of which, owing to the direct effects of their contact with the worst class of whites, are regarded as irretrievably lost, he described the mode of life of fifteen thousand Christian Indians who are especially cared for by the Oblate Fathers. They are all industrious and have taken to pursuits which enable them to provide for their families. They are the Indians who have proved most amenable and who have embraced Catholicity with genuine fervor. They practice their religion as people actuated by strong faith. Living in communities their lives might be termed monastic in a sense, since all their actions are regulated by the sound of the chapel bell. They get up in the morning in answer to its call and pray together as the first act of the day. The same bell calls them to their meals and to evening prayer. Those Indians are often scandalized by the conduct of the whites who are but nominal Catholics; they cannot realize that persons who have once been blessed with the faith can fall away from the teachings of the Church and commit grievous sins against morality. He asked his hearers to pray for the perseverance of those good Indians. They are surrounded with dangers. False teachers sought to shake the confidence of the young especially, in the teachings of the Church. Sometimes they succeeded, because it had happened that these wolves in sheep's clothing enunciated such doctrines as that there is no hell, and to those who desire to gratify their passions such teaching was acceptable. Yet they hoped to retain the great majority in the true path, and by zeal and perseverance and God's blessing upon ceaseless labor, to gain still more of those children of Nature to the saving truths of the Gospel of Jesus. He asked for the fervent prayers of the faithful children of St. Patrick; it was a great consolation to him to speak in such a magnificent temple, where the exiles of Erin and their children were gathered in such large numbers, true to the old faith and to the old land. Let them pray for the success of his missionaries and for his own feeble efforts, that success may crown them, and they would all have a share in the rewards of those who labored for the greater glory of God through the salvation of souls.

ECHOES FROM ROME.

The Appeal for Peace Made by His Holiness.

The Christmas Festivities—Special Ceremonies—The Dreyfus Affair Again—Other Matters.

Those who have been fortunate enough to pass a Christmas at Rome are almost unanimous in their decision that the observance of this great Feast of Joy in the Eternal City comes nearer to the ideal than that known in any other part of the universe. It is unquestionable that of all seasons of the year there is none when Rome looks so thoroughly Rome, when it is so clearly at its best, as during the Christmas term. Nightly illuminations are kept up during the holiday season, and day and night the whole city is in fact illuminated. Rome reflected in the waters of the rolling Tiber is a feast for the eyes.

A number of pilgrimages announced to take place during this month have been postponed pending the preparations for the coming Consistory. They will probably be made in February and March.

The Dreyfus mystery has been heightened by a story that the Holy Father had received a letter from Mrs. Dreyfus, asking his personal influence to secure the release of her husband, and declaring his innocence in the most emphatic language. Facsimiles of the letter were published, and it was generally believed that the Pope had really been the recipient of such an appeal. It however turns out to be a canard. Whether it was a movement on the part of the Jews to identify the Pope with the effort in progress for the release of their fellow countryman does not appear, but none know better than they that the Pope is the protector, par excellence, of the helpless, the friendless, the feeble, no matter who, what or where they are. He is, amongst men, the 'Consolator Afflictorum,' and would help a sick or needy Jew as soon as an afflicted Christian.

The English College here has arranged to receive Anglican clergymen who have become converts and desire to study for the Church. A separate establishment has been set apart for middle-aged and elderly men, who cannot be expected to conform to the rules and regulations applying to young students. The Pope takes a special interest in the movement, and Monsignor Storozzi constitutes himself the representative and guardian of those who enter the College to take advantage of the opportunities now offered.

The long and tedious suit which resulted in connection with the bequests by the Marquise de Fleiss Belliere has been settled by consent, the Pope getting the splendid residence on the Place de la Concorde, and the fine chateau at Moreuil, with all its magnificent and immensely valuable art treasures. The city residence will be eventually occupied by the Papal Nuncio in Paris, and the chateau will probably be converted into a convent.

It is stated in one of the local papers that Miss McElvish, who some time since was the bearer of a portrait which the Queen of Italy sent to Cardinal Gibbons, as an earnest of personal respect for his Eminence, and admiration for his writings, is about to revisit Rome, bringing copies of the Cardinal's various books, richly bound, as a return present to that good and royal lady. The Queen looks upon Cardinal Gibbons as one of the most eminent, most enlightened, and most polished Princes of the Church and will appreciate his gift accordingly.

The 26th December being the Feast of St. Stephen, to whom great devotion is shown by the people of Rome, the several churches, erected to the First Martyr, were crowded, especially that which is known as the 'church of St. Stephen the Round,' so called from its shape. It contains a number of most magnificent frescoes representing the modes of torture applied to the Martyrs of the early church—most of which are painfully realistic.

A planetoid which was discovered by Mr. Charlevoix, and has hitherto been known as No. 416, has been named the 'Vaticana' after the Vatican observatory. This is more especially intended as a compliment to Father Boccardi, the assistant director of the observatory, who is known as the discoverer of several double planets, and is considered as one of the most distinguished of Italian astronomers. His Holiness the Pope is much pleased at this well-merited recognition of Father Boccardi's eminence in the scientific world.

The Pope received 23 Cardinals and a large number of Bishops, Prelates and attaches of the Papal Court on Thursday before Christmas. The object of the visit was to tender the customary seasonal greeting, which was voiced by Cardinal Oreglin, Dean of the Sacred College. His Holiness availed himself of the occasion to deliver his annual Concluded on fifth page.

A CATHOLIC MILLIONAIRE

Whose Benefactions And Charities Have Been Many And Great.

The assertion is often heard that the Catholic Church in this country is in debt more to its poorer than to its wealthier members...

Prominent among such benefactors of the American Catholic church merits to be mentioned Mr. Joseph Banigan of Providence, R. I., whose gifts to Catholic institutions and charities already exceed the sum of a million dollars...

JOSEPH BANIGAN was born at Glenmore, Ire., June 7, 1839, and his childhood up to his sixth year was passed in his native place...

it began the manufacture of the goods, he was appointed superintendent buyer and salesman, and under his able and skillful management the business of the company grew to enormous proportions...



MR. JOSEPH BANIGAN.

Woonsocket, bore him four children, two sons, now associated with their father in business, and two daughters, now happily married...

Mr. BANIGAN, who is often called the Rubber King, is universally recognized as being one of the ablest men in his line of business in the country.

himself how the crude material was gathered and sold there. While in South America he established a house for his firm at Para, in Brazil, and for many years past he has had the reputation of being the largest individual importer of rubber in the United States.

When wealth began to come to him, as the result of his enterprise, industry and sagacity, Mr. Banigan began his Catholic benefactions. He gave largely toward the erection of the splendid cathedral which the late Bishop Hendricken, the first prelate of Providence, began and practically completed.

In fact, it may be questioned whether any important church enterprise has been undertaken there in the last fifteen years or so to which he or his family, through him, has not been a generous contributor...

In recognition of his large philanthropy and generous gifts to religion and education, the Holy Father has conferred upon Mr. Banigan the order of St. Gregory the Great, and because of the great interest he has always taken in the institution, he has been chosen one of the board of directors of the Catholic University, sharing that honor with Mr. Michael Jenkins of Baltimore and Mr. Thomas E. Waggaman of Washington...

with his thoughts or with his God. It doesn't matter much how one looks at it, as long as some good is done in some way.

The system of hating one's seat in halls and public places, so as to establish a claim to repossess it if one has occasion to leave the room for a short while, is a custom generally understood and admitted. It will be remembered that on the occasion of the great "Home Rule" day members were at the House of Commons at 5 o'clock in the morning and "hatted" their seats, and by common consent this was treated as a possession title during the whole day.

A judgment of the greatest importance and interest to railway travellers was delivered recently by Judge Emden. A gentleman travelling from London to Hastings had occasion to leave the carriage at Trinbridge Wells, and took the ordinary precaution of reserving his seat with his umbrella and newspapers. While he was absent another passenger seized his place and refused to vacate it until forcibly ejected.

Notes on Catholic News.

The Catholics in the Grand Duchy of Luxemburg have won a hard fought battle for the religious education of their children. The new School Bill introduced by MM. Krier and Prum was passed on December 8, by 27 to 16 votes, after a debate which lasted nearly two weeks.

REV. FATHER JAMES MAJOR, S.J., assistant pastor of St. Joseph's Church, corner of Hope and Arnold streets, Providence, R.I., died at the parochial residence, 92 Hope street, Jan. 1. Rev. Father Major was born in Ireland March 17, 1813. He received his early education in an academy at Belfast and came to America in 1838.

The matter of funeral etiquette is as closely observed in Paris as any of the social laws which regulate public or private functions. This was instanced on the occasion of the obsequies of the late Alphonse Daudet, when everything was carried out with the strictest formality. The invitation cards alone are evidence of this.

SISTER MARY ANTHONY, the Mother Superior of the Sisters of Charity at Cincinnati, is spoken of by the Springfield Republican as one who was known as 'The Angel of the Battlefield.'

The New York Times in referring to the practices of Protestants in keeping their churches closed during week days says:— Church buildings belonging to certain denominations are left open in the daytime, those of others are locked up. Thinking persons will see in the two customs a certain suggestiveness of the respective creeds.

They were performed in the Cathedral and were attended by a large representation of Church dignitaries. High Mass being celebrated by Archbishop Veder, and the funeral sermon delivered by the Very Rev. Thomas Byrne.

FATHER GORREY, of the Ottawa University, delivered an important sermon on education on the Feast of the Epiphany. In the course of his remarks he touched upon the Manitoba schools in words that made an impression. He referred to them as "Godless," the term which has been so long applied to the Queen's Colleges in Ireland, and denounced the Government that supported them as no friend of religious liberty.

St. Patrick's T. A. & B. Society.

The members of the St. Patrick's Total Abstinence and Benefit Society met in St. Patrick's Church Sunday afternoon, January 3d, for their regular monthly exercises, which were conducted by the Rev. J. A. McCallen, S.S., Rev. President of the Society.

The business meetings of the society are now changed from the second Sunday to the second Tuesday of each month. This change came into effect on Sunday last and seemed to meet with every success, more time being allowed the members to discuss matters of interest to the society.

The regular monthly meeting of the St. Patrick's T. A. & B. Society was held Tuesday evening, January 11th, Mr. John Walsh presiding. Eight new members were admitted to the Benefit Branch. The celebrating of the 50th anniversary of the society was discussed, and committees were appointed to ascertain the most fitting way of celebrating the event.

The Queen of Italy is going to re-establish an old Roman institution which has fallen into disuse for over twenty years. Its object is to give a dowry of thirty ducats to 150 Roman maidens on their marriage. Formerly a church brotherhood used to decide on the merits of the recipients, but her

There is a world of romance in the picture of a young girl reading her sweethearts' love letters. In a multitude of cases, if her future could also be pictured, the picture would contain a world of pathos.



the woman who suffers from disease or weakness of the delicate and important organs concerned in widowhood, wedlock means suffering and maternity death. Dr. R. V. Pierce is an eminent and skillful specialist for thirty years chief consulting physician to the Invalids' Hotel and Surgical Institute of Buffalo, N. Y.

Dr. Pierce is the discoverer of a wonderful medicine for women, known as Doctor Pierce's Favorite Prescription. It cures all weakness and disease of the feminine organs. It allays inflammation, heals ulceration and soothes pain. It tones the nerves. Taken during the interesting period, it banishes the usual discomforts and makes baby's advent easy and almost painless.

Majesty intends now to have a committee of ladies for the purpose. Probably the procession of the selected girls through the streets of Rome on the first Sunday in October will be revived. The Queen will herself provide the funds for the charity.

WHAT EVERYBODY KNOWS.

OR ought to know, is that health and even life itself depends upon the condition of the blood. Feeding, as it does, all the organs of the body, it must be rich and pure in order to give proper nourishment. Hood's Sarsaparilla purifies the blood pure, rich and nourishing, and in this way strengthens the nerves, creates an appetite, tones the stomach and builds up the health.

First Telephone Girl—Do you know Mr. Ringer? Second Telephone Girl—Not by sight, only to speak to.—Brooklyn Life.

JAMES A. OGILVY & SONS' ADVERTISEMENT.

A GREAT CONTRAST.

There is a wonderful contrast between the low worth of the goods we sell and the high price we charge. Every man who purchases our popular January Sale will find the contrast.

BLACK DRESS GOODS. Special Reductions.

A magnificent range of Exquisite Patterns of Figured Black Dress Goods, actual price \$1.00 to \$1.25, your choice at the year.

FANCY VELVETS.

We have reductions on these Novelty Velvets that place the most expensive goods with the rank of all. For example, a line of figured effects sold by us at \$5.50 per yard, now selling at \$2.75 per yard, with 10 percent extra for cash.

REMAINTS.

All Remnants of Prints, Muslins, Gingham, and all other Dainty Summer Fabrics in the finest and prettiest patterns ever shown at Half Price.

QUILTS.

Nothing is more desirable than Quilts at this season of the year, and nowhere can you obtain better goods at so little money. Crochet Quilts, \$2.95, \$1.65, \$1.15, \$1.39 each.

GLOVES.

A lovely Glove for Ladies, in Pearl, White and Tan Kid, with Fancy Stitching, 2 Pearl Stud Buttons with Brilliance, size 5 to 7, a \$2.50 pair for \$2.25. Less 10 percent extra for cash.

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We have 5 different patterns equally as good which we will clear out at \$4.95 each. Special values in all lines of Furniture for the balance of this month. We will store your purchases free till wanted.

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Note and Comment

For several years Madame Patti has given a substantial contribution towards making Christmas happy in the homes of the poor in the villages adjacent to Craig-y-nos Castle. The season of '97 formed no exception, and beef, poultry, coal and money were liberally distributed to 400 families.

The Albert medal of the first class has been conferred upon Stoker Lynch, another heroic Irishman, who displayed gallantry in endeavoring to save life when the late terrible accident occurred on board the "Thrasher." He is the only man in the Naval Service, below the rank of a commissioned officer, who enjoys the distinction of wearing an Albert Medal of the first class.

The Gaelic League has issued a report of its operations for the year ending 30th September 1907, and records splendid work done towards reviving Gaelic studies and the preservation of the Irish language where it is still spoken. It states that the movement now extends from London to San Francisco, and that "not alone has the patriotism of the Ancient Order of Hibernians generously endowed an Irish chair in the Catholic University of Washington, but the John Hopkins University of Baltimore has also established a chair of Gaelic, and that historic Harvard is now following suit."

The possibility that Cardinal Vaughan might be made a Peer has sorely disquieted the ecclesiastical conscience of a learned English Divine, who dispenses theology at the Temple Church, London. After delivering himself in strong terms against the idea, he closed his remarks by assuring his hearers that he had not "a word to say against Cardinal Vaughan, as a man, for he believed there was not a finer gentleman in Europe." The learned Divine, Dr. Parker, would find himself in a miserable minority if he thought otherwise.

A distinguished Irish soldier, whose career illustrated the service rendered to the Empire by his countrymen, has been laid to rest in St. Patrick's Catholic

Cemetery, Lyntonstone. He enlisted when a mere boy, saw plenty of active service in Africa, and subsequently, in the Crimea, and, on returning home, was made Garrison Sergeant Major at the Curragh camp at Kildare, from which he was promoted to the more responsible and much coveted position of Chief Warden of the Tower, which he held for twenty-three years, succumbing to an attack of pneumonia on the 16th December. Amongst those who attended the funeral were General Sir Frederick Middleton, Keeper of Her Majesty's Regalia; Lieut. General Godfrey Clarke, Lieutenant of the Tower; Lieut. General Millman, Major of the Tower; Surgeon Captain Morgan, Medical Officer of the Tower, and Mrs. Morgan; Miss Hoban and Masters T. and J. Hoban, Miss Finn, and Mr. J. McHugh. The service for the dead was conducted by Rev. Fr. Rymer, Priest-in-charge of the Cemetery. It may be added that a military funeral was offered by the authorities, but declined by deceased's family. Mr. Penrose, who was a native of County Cork, was 67 years of age.

Through Mr. Walter Rothschild, the London Zoological Gardens are now in possession of what is described as "the oldest living creature in the world." It is one of the giant tortoises of Aldabra, sufficiently remarkable for its size, for it weighs a quarter of a ton, but even more interesting from the record of its age. This gives it a known life of 150 years, with the unknown increment of its age previous to its transportation to the island of Mauritius. It is said to be the same tortoise which was mentioned in the treaty between Great Britain and France when the island was ceded by the former country in 1810, and has therefore changed its status four times in a century and a half as a national heirloom. When the length of the life of other animals is contrasted with that of the giant tortoise, it is clear that the latter must enjoy some special advantage either of structure or of habit conducing to longevity. One hundred years is a good old age for an elephant, and no other animals, except certain birds and reptiles, reach half the span of years. With this we may contrast the following instances of the length of years attained both by the smaller tortoises and the gigantic species. In the Bishop's garden at Peterborough one died in 1821 that was said to have exceeded two hundred and twenty years. The Lambeth tortoise, which was introduced into the garden by Archbishop Laud about the year 1625, and died in 1753, owing to some neglect of the gardener, lived in its "last situation" one hundred and twenty-

eight years. In 1830, Sir Charles Colville, Governor of Mauritius, sent to the Zoological Gardens a tortoise weighing 285 lbs. It was 44 in. long, and had been in Mauritius for sixty-seven years. The exact period was known, for this tortoise was brought to that island from the Seychelles in 1766 by the Chevalier Marion du Fresne. At that time it was full grown, so that its real age was probably much greater.

The matter of funeral etiquette is as closely observed in Paris as any of the social laws which regulate public or private functions. This was instanced on the occasion of the obsequies of the late Alphonse Daudet, when everything was carried out with the strictest formality. The invitation cards alone are evidence of this. They ran thus: "You are requested to assist at the conveyance, Requiem and interment of Monsieur Alphonse Daudet, officer of the Legion of Honor, who died on the 16th December, 1897, fortified by the Sacraments of the Church, at his house, 41 Rue de l'Universite, at the age of 57 years. The body will be taken at twelve o'clock to the Basilica of St. Clothilde, his parish church. De Profundis!" Immediately behind the hearse, and at the head of the mourners, walked the two good Sisters of Mercy who had conducted the last watch over the body in the mortuary chambers. Special representatives of the President of the Republic and the President of the Municipal Council were in the cortege, as well as several of the Ministers and all the prominent literateurs of Paris, including Mr. Brunetiere. He was interred in the cemetery of Rue la Chaise.

CITY OF LEGISLATIVE HALLS.

The Old and New in the Parliamentary Arena.

Interesting Reminiscences of Some of Canada's Foremost Public Men The Fads of the Leaders of the Smart Set.

A Graphic Description of the Now Famous "Kangaroo Shake."

FROM OUR OWN CORRESPONDENT.

OTTAWA, Jan. 10, 1898.

We are all here sighing for the meeting of Parliament, except, perhaps, some of the Ministers, but even they are anxious to have the thing on and be done with it.

You tilt up your elbow, raise your forearm to about the level of your shoulder, crook your fingers, gingerly clasp the tips of your friends' digits, give a short jerk upwards—and there you are.

What Will Be Done next session is a course, the endless subject of conjecture. Here, more than anywhere else, is the usand-tongued rumor busy.

and Tupper, the war horse of Cumberland and Patterson of Brant, who, when ever he speaks, shouts so loud that it is said he speaks not only for the House, but the whole country, and Foster, with a host of the younger men, keen-witted and spoiling for a fight, and the sage from Bothwell in the Senate, and very depressing must be his atmosphere.

Mr. MacKenzie. I was then new to the gallery, and when I saw this man, who looked every inch a plain working man, rise in his seat and pour forth a stream of pure, nervous English, every sentence perfect, I was struck with wonder.

OUR PHILADELPHIA LETTER.

A Brief Estimate of Colonel "Bob" Ingersoll's Peculiar Theories.

The Noble Sacrifice of a Convert to the Faith—The Caprices of Short Story Writers.

(FROM OUR OWN CORRESPONDENT)

PHILADELPHIA, January 10, 1898.—It appears that Colonel Ingersoll is again upon the warpath, and enjoying (?) the success of his blatant blasphemies.

whether he would, one would imagine at times had come to life again in the person of the present leader of the House. In appearance

Sir Wilfrid Laurier often reminds one of the late chieftain. He has a head very like Sir John's, with mobile features and lofty brow, topped by slightly curling hair receding from the temples, and has many of his mannerisms—the same jaunty shake of the head and cordial greeting.

Then there is the veteran Sir Charles Tupper, always on the attack, and forgetting his years once he has the floor. Sir Charles when speaking, always reminds me of a bull in the arena. His neck swells, he appears to loam at the mouth, there is power and energy in every gesture and inflection, and he has a command of superlatives which not one can approach, save perhaps Sir Richard Cartwright.

Sir Richard Cartwright, always forcible and logical and a master of sarcasm, showed last session a kindness and tact, when leading in the absence of the Premier, which was a revelation to those who only knew him in opposition. He is really in private life the best hearted of men, but in public matters he cannot content himself with calling a spade a spade, but must call it an infernal shovel.

But Mr. Foster is pretty generally admitted the best all round debater in the House. He never misses an opening. His only weakness is a disposition to be too argumentative in small matters. He seems to lack a nice sense of proportion. He is a born pleader. Had he articulated himself to the Bar, he would no doubt have become one of the ablest specialist pleaders in the country.

There are also Blair and Fielding, both amble of fence and hard hitters, and the irrepressible Tarte, the stormy petrel of debate, and a host of younger men with plenty of good stuff in them; Solicitor General Fitzpatrick, cool and aggressive, whose favorite parry is the counter; Russell, of Halifax, with wit as keen as a Toledo blade; Jim Lister, ever ready to enter the ring, and who can give and take with the best of them; Powell, of Westmoreland, and McInerney, who are not conscious of their own strength; Casgrain, of Quebec, glib and spiritual in attack and retort; and your own M. J. F. Quinn, polished and suave, who is gradually getting the ear of the House and bids fair to make his mark there in time.

God help them!—do not believe, nor hope, nor love. Ingersoll is not one of them. His "points" are pointless to the well-informed, his "eloquence" is clap-trap, his "defiance" is mere bluster, his "strength" is coarseness. Years ago, when people talked more of him, took him more seriously and grew hot with indignation in many a pious household, an intelligent child listened to the discussion of a lecture of his as it was reported, in which he had assailed the Bible and, with his usual coarse exaggeration, scoffed at its references to the customs and habits of that time in the East.

an audience or secure readers by the use of such a phrase as once set off the title page of his publications: "I would rather be free in hell than a slave in heaven." Words are nothing in themselves. Effectively used, sound without sense floats for a season, but, sooner or later, mere sound escapes the pricked bubble it inflated. Colonel Ingersoll is but a "bag o' wind" and his fame a bubble.

A Noble Sacrifice.

In the summing up which takes place in everything at the end of the year, it is, of course, expected that there should be some numbering and telling off of the successes in the work among non-Catholics. Whether it is a really good thing or not, it is for someone else to decide, but, for my part, it seems that it agreed far better with the holy dignity of the Church when she made no apparent comment on those she welcomed as wanderers who had come home.

There is a noticeable looking up in the short cry business. Everyone seems to have protested to some purpose, and those who have taken the protest sensibly and earnestly have made rapid progress. I venture to say, too, that it is not really so difficult to write the good, sensible, eventful stories we are getting now as it was to forge out those mystical, involved, utterly false character-studies we used to weary through not so very long ago.

SARA TRAINER SMITH.

Coughs, colds, pneumonia and fevers may be prevented by keeping the blood pure and the system toned up with Hood's Sarsaparilla.

IT DON'T PAY

To buy drinks for the boys—it don't pay to buy drinks for yourself. It will pay to quit, but the trouble has been to do this. THE A. HURTON DIXON cure will absolutely remove all desire for liquor in a couple of days, so you can quit without using any self-denial and nobody need know you are taking the medicine.

No Gripe Hood's Pills. When you take Hood's Pills. The big, old-fashioned, sugar-coated pills, which tear you all to pieces, are not in it with Hood's. Easy to take and easy to operate, is true of Hood's Pills, which are up to date in every respect.

What's the Name Inside the Collar of Your Coat OR ON THE INSIDE OF YOUR HAT? If it's ALLAN'S YOU'RE ALL RIGHT. You can travel anywhere and be known and recognized as a respectable citizen, and one who pays his way, because ALLAN only sells for cash and now is the time during the balance of this week to secure Bargains in Clothing Suits, Peajackets, Overcoats, Ulsters, Trousers, Vests and Underwear, Gloves, Neckwear, Boots, Etc.

CHAS. ALEXANDER & SONS, New Up-town Confectionery and Dining Rooms, 2358 ST. CATHERINE STREET, NOW OPENED. Everything in the CAKE and CATERING line made and prepared on the premises. CANDIES and CHOCOLATES made daily from our own factory. The DINING ROOM being on Dominion Square is open up to the finest of its kind in Canada. Come and see us. The Down-Town Establishment carried on as usual in all branches. St. James Street, Tel. 963. St. Catherine Street, Tel. 3062.

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BRODIE & HARVIE'S SELF-RAISING FLOUR. Is the best and the only genuine article. Housekeepers should ask for it and see that they get it. All others are imitations. PROVINCE OF QUEBEC, Superior Court, District of MONTREAL, No. 2437. Dame Pommele St. Amour, of the City and District of Montreal, wife, common as to property, of Napoleon Valade, of the same place, merchant, duly authorized to enter on judgment, has this day instituted an action against her said husband, for separation from property. BEAUCHAMP & BRUCHESL, Attys. for Plaintiff. Montreal, 18th December, 1897. 24-5 FOR SALE FOR THE MILLION. Kindling \$2.00; Cut Maple \$2.50; Tan-rac blocks \$1.00. Mill blocks, stove linings, \$1.50. J. C. McDIARMID, Richmond Square, Phone 8353.

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ST. LAWRENCE WARD MR. JOHN SCANLAN, Merchant. Has opened Confectionery Rooms where all electors will receive full information regarding the Candidates in the forthcoming City Elections. CENTRAL COMMITTEE ROOM: 206 ELIZABETH STREET, Telephone 4223. BRANCHES: 57 Blouy St. 4972 St. Catherine St. St. Prince Arthur St. PALACE THEATRE, 78 St. Lawrence St.

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The True Witness

AND CATHOLIC CHRONICLE.

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EPISCOPAL APPROBATION.

If the English speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the "True Witness" one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

† PAUL, Archbishop of Montreal.

SATURDAY.....JANUARY 15, 1898.

THE ENCYCLICAL.

The voice of the highest tribunal, so far, at least, as Catholics are concerned, has spoken on the Laurier-Greenway compromise in regard to the Catholic schools of Manitoba. The Supreme Pontiff has declared that compromise to be "defective, unsuitable and inadequate." Henceforward there will be no division of opinion on the question amongst Canadian Catholics. The path of duty has been plainly marked out for them by the highest authority which they acknowledge in this world; and they will tread it with no faltering steps. The question has been lifted by His Holiness out of the arena of party politics and party squabbles, into which it ought never to have entered; and it has been placed upon the lofty level of truth and justice.

Elevated though it is in tone, as are all the utterances of the Holy Father, and gentle though it is in its eloquent persuasiveness, the language of the encyclical in affirming Catholic principles on the subject of education is clear and unmistakable. Here are his words: "Justice and reason demand that our children have in their schools not only scientific instruction, but also moral teaching in harmony with the principles of their religion, teaching without which all education will be not only fruitless but absolutely pernicious. Hence the necessity of having Catholic teachers, reading books and text books approved of by the bishops, and liberty to organize the schools, that the teaching therein shall be in full accord with the Catholic faith as well as with all the duties that flow therefrom. For the rest, to decide in what institution their children shall be instructed, who shall be their teachers of morality, is a right inherent to parental authority. When, then, Catholics demand, and it is their duty to demand and to strive to obtain, that the teaching of the masters shall be in conformity with the religion of their children, they are only making use of their rights; and there can be nothing more unjust than to force on them the alternative of allowing their children to grow up in ignorance or expose them to manifest danger in what concerns the supreme interests of their souls. It is not right to call in doubt or to abandon in any way these principles of judging and acting which are founded on truth and justice, and which are the safeguards both of public and private interests."

From this statement the motive underlying the action of the Episcopacy at the time of the general elections is made apparent to those Catholics who, carried away by political passion, openly criticized their conduct and, what was worse, refused to be guided by their counsel. The Bishops were swayed by no political considerations whatever; they acted simply and solely in the discharge of their duty as pastors responsible for the maintenance and spread of Catholic doctrine and for the safe-guarding of the spiritual welfare of the flocks entrusted to their loving care.

What will be the effect of the Holy Father's Encyclical? We cannot doubt that it will result in solidifying the ranks of the Catholics of Canada; that it will cause them to unite in demanding and insisting upon their rights, whether it be in Manitoba or Ontario; that it will fire them to a determination to secure that the rights which they themselves accord to the Protestant minority in Quebec shall also be accorded to the Catholic minority in other provinces. Some weak-kneed, pusillanimous Catholics may object that "circumstances" stand in the way, that we ought to temporize, to compromise, to tolerate, and so forth. We have had enough of that invertebrate sort of policy. What has it done for us? It has caused us to be driven back for years, to keep on retreating like a lot of poltroons fright-

ened to make a stand for our rights. The day has come for a far different policy to be tried. We demand our rights and we must have them.

THE EDUCATION

BILL DEFEATED.

The Legislative Council deserves well of the province for having killed the Education Bill. Its action caused no surprise, as it was generally anticipated. There was no valid reason why the bill should have been passed; there were many valid reasons why it should meet with rejection. It was drawn up, as we have already pointed out, in a spirit of hostility towards the Catholic Church. Its real object was to laicize the whole system of primary education in this pre-eminently Catholic province. It jeopardized the interests of primary education by placing them in the hands of a politician who had no special fitness either by training or occupation, or mental habit, to have in his hands complete control of the system. It conferred upon him autocratic powers and reduced the Council of Public Instruction to the position of a merely advisory board. It left undone the only change of which the system stands in need—namely, a substantial increase in the amount of the government grant, especially for schools in poor districts. It aimed at upsetting a system which those acquainted with it, like the Hon. Gedeon Ouimet, declare to be working very well and producing excellent results. The Legislative Council has earned the gratitude of the true friends of education in the province.

FALSE PHILOSOPHY.

In an article on "Politico-Religious Questions," a writer in the Montreal Herald formulates what he objections considers to be unanswerable objections to the statement of Archbishop Bruchesi that religious or politico-religious questions ought to be kept apart from party politics. After accusing His Grace of "a notable lack of acquaintance with worldly affairs" for having made such an assertion, the writer remarks:

"He loses sight of the fundamental fact a sober examination of the case must reveal that, under free institutions, on all questions of whatever nature which call for legislative action, whenever there may be a difference of opinion, the voice of the predominant party must, for the time at least, be the highest court of appeal. There is no appeal from Cesar except to Cesar. There is no overcoming a dominant party except by inducing that party to reverse its own decision or by putting another party in its place. There is no possibility in this or any free country, on a religious question especially, of such a union of hearts and sympathies as would override party even for an hour. Indeed, we require no better proof of this than the events of the early months of 1896, when the bishops themselves, very unwisely as they must now realize, broke away from Archbishop Bruchesi's academic method of appealing to all men and all parties upon a political party whose political sins were as scarlet in the eyes of the whole country. It will not do to assume that by striving to make politico-religious questions supersede other questions in the elections it would be possible to relegate questions of finance, industry and commerce to the background, to be resumed when the politico-religious question was settled. We have had no latter-day Joshua to command the sun to stand for even a single hour. The shuttles fly in the looms without ceasing, the ships move on their courses as tirelessly as the stars, there is constant human clamor for daily bread, hour after hour and day after day, and these things will not wait."

We reproduce the latter portion of the article for the simple purpose of illustrating the peculiar methods of argument employed by the Herald writer, and of exhibiting the confusion of ideas under which he is unconsciously laboring. His philosophy is false because he evidently "loses sight of the fundamental fact" that a religious or a politico-religious question is not in itself the same thing with a question of party politics. He assumes that they are; hence the false position in which he has placed himself. Why should not party politics be limited to "questions of finance, industry, commerce, and the like"? The question of justice and of right, the question of man's duty to his Maker, are above and beyond what are known as party politics, and have reference to party politics only in so far as they operate to keep a man engaged in party politics from doing, for the sake of party politics, violence to his properly enlightened sense of moral duty. The principal error into which Protestant writers like that of the Montreal Herald continually fall is in ignoring the Divine character of religion; in placing it in the same material category as "finance, industry, commerce, and the like;" of regarding it as of no higher character or sanction than party politics; of forgetting that religion preceded the State altogether.

Let us take a few samples of the Herald man's false philosophy and analyze them logically. Having claimed that party politics comprises all questions, religious and politico-religious, he states that "the voice of the predominant party must, for the time at least, be the highest court of appeal." There is nothing here about a Supreme Court or an Im-

perial Privy Council, or the still higher tribunal of a properly enlightened conscience. The predominant party may have won its way to power by bribery, by false promises, by any evil methods whatever. And because it has thus secured a majority of votes we are to regard its decisions on questions of right and justice as those of "the highest court of appeal"? Why, this is not true either in theory or in practice. The Senate may upset the decision of the "predominant party," and if that body should fail to upset the decision the Governor General may upset it.

The statement that "there is no appeal from Cesar except to Cesar" falls therefore to the ground, even in the domain of party politics. It is unnecessary, of course, to remind the Herald man of what the Divine Founder of Christianity told us about rendering to Cesar only what is Cesar's; his philosophy recognizes no other authority but that of Cesar—or, rather, of "the voice of the predominant party." After a general election the "predominant party" is, say—as often happens—no longer predominant. What it had declared to be right is now, by the voice of the predominant party, declared to be wrong. But both of these "voices" cannot be "right and true." The principles of right and of justice and of truth are eternal and immutable. They can never contradict one another. What, then, becomes of the changing "voice of the predominant party?"

Again, the Herald philosopher asserts, as will be seen above, that "there is no possibility in this or any free country, on a religious question especially, of such a union of hearts and sympathies as would override party even for an hour. It is really difficult to argue calmly with a writer who makes such a dogmatic declaration as this without offering a scintilla of proof. How does he know what is 'possible' in 'this or any free country'? Would he be surprised to know that in this very province the political history of the past decade shows that there have occurred on two occasions just what he declares, with an amusing assumption of omniscience, to be impossible here or anywhere else?"

A SERIOUS MEASURE.

The Private Bills Committee of the Ontario Legislature has passed a measure which is of grave import to every other province in the Dominion, but particularly to the Province of Quebec. The bill is in reference to the town of Toronto Junction, which is at present unable to pay the interest owing on its bonds, two years instalments being now overdue. The bill provides that a low rate of interest shall be accepted by the bondholders for thirty years, after which it will increase gradually to the rate stipulated by the bonds.

As Sir William Hingston, of this city, who strongly opposed the bill, very properly remarked, such a piece of legislation "favors of repudiation." Nor is this its worst feature, bad as that undoubtedly is. It is an encouragement to municipalities to indulge in extravagance and recklessness, and it will deal a serious blow at the credit of Ontario townships generally, and suggests whether, if passed, it will not constitute a breach of the spirit of the agreement entered into by the provinces which joined the Confederation. No doubt, steps will be taken to have Sir Oliver Mowat, the Lieutenant-Governor, disallow the bill, should it be adopted by the Legislature.

The progress of the bill will be watched with some anxiety in the Province of Quebec, as several of our financial institutions are largely interested in the Toronto Junction bonds, and naturally are irritated at the reckless extravagance if not, even, of bad faith of which it is the outcome.

EDITORIAL NOTES.

FOR mutual advantage, when you write or call on an advertiser, please mention that you saw his ad. in the TRUE WITNESS.

THE reception tendered to the women and children of the Archdiocese by his Grace Archbishop Bruchesi was an unqualified success. The new departure was a happy thought on the part of his Grace, and was very well appreciated.

ANY subscriber who gets us five new subscribers for one year will have his own subscription extended for one year. The names need not all be sent in at once, but may be sent in one at a time. Show the TRUE WITNESS to your neighbors and take their subscriptions.

ONTARIO'S PREMIER has introduced a bill to abolish jails in counties which cannot make a better showing than three prisoners per day, and to sanction a joint institution with a neighboring county. He also proposes to abolish superannuation and death allowances in the case of civil servants hereafter entering the government employ.

In another twelve-month Mr. Gladstone will become a nonagenarian, hav-

ing entered his 89th year on the 29th December. His health is good, and it may be said he illustrates the "sana mens in sano corpore" idea as fully as any who ever verged so near to "the nineties." He may yet score his "century" and see a Parliament in College Green.

THE Daily Witness, because it sees in the new Education Bill an element of hostility to the Catholic Church, is nearly frantic with joy over the measure. The bill, it says, "is the greatest measure that has ever been submitted to the Quebec Legislature. . . . It is sailing out of the fog into the open sunshine of a new world." Its malign pleasure has been short-lived.

JUDGING from the prison statistics just published for this district, it seems that a practice once in vogue in the United States—that of prisoners giving well known Irish Catholic names instead of their own—is beginning to be largely adopted in Montreal. We hope this hint will be taken in the proper quarter, so that our people may no longer be the scapegoats for the misdemeanors of others.

A MOVEMENT, having for its object the abolition of the public hanging of condemned criminals, would be certain to meet with public favor. No wholesome-minded person takes any interest in the ghastly details which the secular press publishes on the occasions of public hangings. Such gruesome particulars only pander to diseased or depraved tastes. Only those whose presence is necessary in the interests of justice should be permitted to witness the execution of the extreme sentence of the law.

MR. WILLIAM D. KELLY contributes a most interesting sketch of the life of Mr. Joseph Banigan to the columns of the Milwaukee Citizens, and we have taken the liberty of reproducing it in the columns of the TRUE WITNESS. Mr. Banigan is known as the Catholic millionaire, and although still a young man, his wealth, as his pseudonym goes to show, is far above the average. But it might also be remarked that his Catholic spirit keeps pace with his wealth, and that he has not forgotten the great words of Scripture, "He that giveth to the poor lendeth to the Lord." His charities and donations to various philanthropic institutions of our faith have already reached the million mark, and although it does not belong to the lot of every one to be able to give so freely, there are, however, many wealthy Catholics who might easily do as Mr. Banigan has done, and give a tithe of their possessions to further the holy cause of true religion. Mr. Banigan's whole career is one which ought to commend itself to the study of every true Catholic. It is a speaking lesson of integrity, pluck and business perseverance, combined with that trust in God which cannot but meet with the blessing that always follows the true Christian.

ARE CATHOLICS BOYCOTTED

At the Carleton Place Works of the C. P. R.?

The Vice-President, Mr. Shaughnessy, interviewed on the Subject—He Says There is No Grounds for the Complaint.

THE TRUE WITNESS has been in receipt of several communications of late to the effect that, in the workshops of the Canadian Pacific Railway Company at Carleton Place, out of a force of two hundred men employed, only three were Catholics. The writers seemed to infer from this that our people were being discriminated against, not through the fault of the Company, but because of local antagonistic influence.

A representative of the TRUE WITNESS, on Thursday last, waited upon Mr. Shaughnessy, the vice-President of the Company, and asked him for an explanation. Mr. Shaughnessy said:

"I cannot control what people will say but I know what we do ourselves. I can say that the history of the Company will show conclusively that Catholics are not discriminated against. I have received similar communications to those received by the TRUE WITNESS, and have made investigations in one particular instance where it was alleged that a Catholic had been dismissed because of religious prejudice. I found, after a most searching and careful inquiry, that religion did not enter into the matter at all and that it was simply one of discipline. You can rest assured that the Canadian Pacific is not run on narrow lines. I may add that our General Superintendent, Mr. Spencer, would not tolerate any such exhibition of religious prejudice as that indicated."

We may say that, in addition to the information received from our subscriber from the Carleton Place district, we also have it on the authority of a well known Irish Catholic of Montreal that there only a few Catholics employed at the works. That there may be something wrong which is not known in the head offices is seemingly evident from the fact that during the past three weeks we have received requests to ventilate the matter in our columns.

Our Philosopher.

"A rose by any other name would smell as sweet." Very true. There is no proof to the contrary nor can there be any adduced. But call it a pumpkin and listen to the sound. For instance, a Don Juan sends his lady-love a basket of roses. She is delighted and hastens to share with her mother the pleasure she experiences. It must be remembered that even now-a-days there can be found girls sufficiently old-fashioned to recollect that a mother can enter into the joys and sorrows of a daughter. Well, the aforesaid lady-love exhibits the roses and, carried away by their beauty, exclaims: "Mother, look at the beautiful pumpkins that Percival sent!" Yes; I believe that a rose by any other name would smell as sweet, but 'tis well that a lover of harmony was at its christening.

Let us take the name of the one-time ruler of Europe—Napoleon Bonaparte. Suppose for a moment that his father had been blessed with the name of Hopkins. It would follow that his son would also be known to the world as Hopkins. Of course he might not, because clever people generally make a name for themselves. However, let us imagine that he remained plain Hopkins—John Hopkins. Now, in what a quandary would he not find himself when, as the doughty Emperor, he undertook the task of selecting the name by which he desired he should be known to future ages! John the First would not do. He was not the first John—not even the thirty-first. A whole world of Johns, good, bad and indifferent, had got ahead of him. Well, he would try the other—Hopkins. Hopkins the First! Spirit of the mighty Napoleon! Hopkins the First! Who in this wide world would care a pinch of snuff about the career of Hopkins the First—Hopkins the Great? What historian, outside of England, would dare to write a sober 'Life of Hopkins the First'? 'What's in a name?' More than you ever dreamt of, dear bard of Avon!

When the motherly eye of England is cast over this broad earth it sees what no other eye could, would, or should see. It discovers an island or perhaps two or three islands flowing with milk and honey, and it also discovers that the inhabitants thereof are unhappy—very unhappy. Nature has been good to them—has given them an abundant supply of the aforesaid milk and honey but has forgotten a few things. The people are terribly unhappy in consequence. The motherly eye drops a motherly tear, and the owner of the eye decides that the people are a deserving people and, therefore, that which shall make them very, very happy, must be forthcoming. And it forthcomes. And the inhabitants of the island of milk and honey are forthwith given the four-sided blessing of English manners, customs, laws and language. They didn't ask for it, but that is because they didn't see it, and besides they were young and foolish and therefore couldn't see it. But now they have it and are happy—deliriously happy. So wonderfully happy that they kick up a row about it. And the motherly eye is wiped away from the motherly eye. And the milk and honey flowed—the other way.

About the manners and customs thus exported for the benefit of such unhappy islanders, I will have nothing to say. Some people consider them to be irreproachable, but it should be remembered that some people are queer. The laws? Will Englishmen admit that their laws are the best on earth. The English language? Ah, there is the difficulty! We will suppose, for the purpose of illustration, that a man is the happy possessor of a plug hat. It is, perhaps, a little disreputable—has seen better days—is too small or too large—a good-for-nothing hat—an outcast—a tramp. Just as soon as he discovers all these defects in his hat he makes up his mind that charity is a cardinal virtue and decides to give the derelict to some deserving person. But before doing so he brushes it up a bit—makes it shine—imparts to it an air of respectability. Then he gives it to the deserving person.

Now, in the name of common sense, why does not the highly intellectual and loving and lovable person with the aforesaid motherly eye do the same with her barbarian islanders? I don't think it would cost an extra tear from the motherly eye to give the present a little brushing up, and the benighted people would feel so grateful that they would not dream of casting a longing eye at the departed milk and honey. In fact, they would not miss the latter, because they could use the sweets of the English language in conjunction with their pan-

cakes. But as it is at present they find the gift to be a somewhat large and unwieldy mouthful.

I was passing the house of a friend the other evening and chancing to look up at a window I saw the figure of a young man outlined upon the opposite wall. But, strange to relate, his feet were in the position generally assumed by the head—they were in the air—he appeared to be standing on his head. My entrance was followed by explanations, and I learned the sad truth. My friend had been trying to write a poem. I reasoned with him, telling him that at the moment the moon was laboring under a disadvantage, being partially eclipsed; I advised him to take a cold bath and a tonic, and that after a good sleep he would feel all right. But I might as well have tried to carry conviction to the mind of a mule—he would write that poem. He not only refused to follow my advice, but had the impertinence to ask me to give him a helping hand. He was in a dangerous state, so, being his friend, I threw my conscientious scruples to the winds and agreed to help him.

We got along very nicely until we reached the third line of the second verse and there we stopped. It was necessary that the word yacht should be incorporated into the composition—made, as it were, a part of its anatomy. But neither of us knew how to spell the word. I wrote it thus: "Yat," but it didn't look right. Suddenly I remembered that an h was used in its make-up, but could not recollect just where it should be put; so, like the average Englishman, I dropped it. Then I tried "yawt," but even this didn't look familiar. By this time my friend was in a terrible state. Something must be done. I picked up the despatch h, and again like the average Englishman, placed it where it should not be. The horrible word then appeared as "yhwat." This would not do at all and I had enough sense left to know it. No self-respecting poet would tolerate such an abominable conglomeration of letters. I didn't know what to do, or if I did know, I didn't know how to do it, which amounts to about the same thing. Still, I did not wish to appear ignorant, and to cover my confusion I decided to pass a critic. I told my friend that the word yacht was not good English and would be quite out of place; that no poem worth its salt ever contained it, and to clinch my argument stated that Shakespeare never used it, and finally suggested that "raft" be used as a substitute. The suggestion was not greeted with cheers to say the least. It was rejected as being impractical, which meant that it was like the average poet. Just then a ray of moonlight settled the whole business. It brightened our wits and in a moment we were poring over a dictionary.

We searched for about two hours and a half and by accident came across the word. Did Webster slavishly copy those idiotic lexicographers who had preceded him, or was he suffering from an attack of acute dyspepsia when he wrote the word y-a-c-h-t? He wrote yaww, yawl, bawl and a host of words with a similar vowel sound, but poor yacht was forced to appear before an angry world in its present distorted shape.

Well, the difficulty was overcome and we decided to re-write the poem. My friend dictated while I wielded the pen, we got as far as the end of the second verse and decided to finish it the following evening. The word yacht had become indelibly engraved upon my memory—in fact while I was engaged in writing, y-a-c-h-t was dancing before my mental vision. In the morning I drew forth the inky page and read the following:—

Methact I lay upon the beach,
The sun was burning bright;
And out upon the lazy sea
I spied a comely yacht.
Her party sails—all purple white
Had caught the falling breeze;
Her name I caught—'twas plainly marked
"The Mistress of the Seas."

I could read no more. The night before I thought I had reached the heights of poetic elevation, but in the clear light of day I found to meigh horror that I could not fleigh as heigh as a punny keight. I heaved a seigh of regret and meighed up meigh meind that meigh prospects as a poet were not very bright. I decieghed to wreight to meigh friend and tell him that I was out of the business for good, and no matter what he might do he could not change meigh meind. I also said that the wroad to phause was too difficult and adveighsed him strongly to get off it, and plough his weigh through leighs in some other field of endeavor. Whether or not he will take meigh adveighs is a question which the future alone can decieghde.

And this is what the highly intellectual person with the motherly eye gives in return for milk and honey! J. M.

It is said that a bill will probably be introduced in the British Parliament prohibiting masters and mistresses from exacting more than ten hours a day of work from domestic servants.

WHEN LOVE WAS YOUNG.

It was in the sixties that Molly Richmond came to town to spend her New Year's Day in state. In New York the first of January was then the high festival of the year. On Christmas Day, indeed, good churchmen went to service, and plum puddings were duly partaken of; but the Christmas tree was still looked upon as a foreign growth, few places of business were closed, and merry-making was indulged in only by individual preference. It was for New Year's Day that all the grand preparations were made, when no shop could be found open after the unusual display of holiday week, when costly presents were given, and ladies sat in gorgeous attire in parlors behind closed blinds, receiving relays of gentlemen in full evening dress, from twelve noon until the dance with which the festivities generally culminated.

When Molly rustled down stairs on this particular New Year's Day, she could hardly credit her good fortune in being there, her coming to town had been fraught with such difficulties. The afternoon before, when she should have been starting, one of her younger sisters was threatened with croup, and Molly's mother had feared that she could not be spared. As Molly sat in her window and watched the train, her train, speeding away through the snow-covered valley, the rebellious tears rose and something in her throat choked her. Never, never—or so at least it seemed to her injured spirit—did she plan to go anywhere but that there was always a question as to whether she could be spared. And she worked so faithfully at home and asked for so little. Had her mother ever been young herself? It is impossible to describe with what vindictive feelings Molly bandaged the cold slab of salt pork—then the rural remedy for croup—around Eliza's neck, and put together the materials for the succulent onion syrup which was to complete the cure.

in wishing every one a vociferous happy New Year. The girls snook their company attitudes, and finally flocked into the back room, as Uncle John had expressed himself ready to begin his journey with a reinforcement of pickled oysters and hot coffee. 'I told your aunt I'd get a bite here, he said; there was nothing ready at home when I left. I wish we had as good coffee at our house as you make, Martha. I'll send Mary over to find out how you do it. I brought Charley with me because I knew he'd swell your list of callers, if he is only twelve. A boy's never too young to learn to be polite, I say. Don't eat so much cake, you rascal!' But the bell had rung again, necessitating a frantic rush back into company positions, leaving only Mrs. Whiting for Uncle John's support, for it was one of the unwritten codes that a lady should always be in an attitude of elegant leisure to receive callers on New Year's Day. Molly looked up eagerly to scan the visitors, but the one she sought was not among them. Hardly had the greetings been exchanged when more callers arrived, and more, and soon the room was full. There were hearty old gentlemen, family friends with portly figures and a large spread of watch chain, who laughed with loud ha ha, and joked with the young ladies; sallow youths on their initial round of pleasure, who got tangled up with their canes, and had great difficulty in gathering courage to leave; nervous young men, who were too easy, and the indisputably nice fellows whom each girl wished might fall to her share. And through all the coming and going, Adelaide, who sat in a corner by the lace curtains, had a little coterie around her, no matter who else was provided for.

'I wish you a happy New Year,' and he had come and gone come and gone. Oh, those happy, lost three months! What would she not give for one of them to live over again? And the dreadful days in the new year to come, how could she ever get through them? She did not know what she was saying, what she was doing, for he had come and gone. 'Oh, how I wish I could play on the piano,' said Julia. 'My dear,' said her mother reprovingly. 'Well, I hope no one will come in for a few minutes; I want a rest. Emma, do put down that book. Let's consult the Fortune Leaves for a change.' 'I know everything in them by heart,' said Emma. 'Adelaide and Molly must come then. It's New Year's Day, so the fortune will surely be a magic one. Come, Adelaide.' 'I don't want to,' said Adelaide with a smile, as she rose slowly. 'Oh, but you must!' Julia flourished what appeared to be a long and green card-board leaf; underneath it were similar-shaped leaves of thin writing-paper, on which verses were delicately written. 'I'll choose my number first. Oh, dear, it's the one I always get! Vacant heart, and mind and eye. Easy live and quiet die. I think it's mean. Now, Molly, whisper your number to me there.' 'Thy fate to-day shall be thy fate always,' read Molly. 'Oh, yes, that was true enough. Julia gave her a side glance and held Molly's hand close in hers. 'I'm sure that's beautifully oracular. Now, Adelaide. Why, you have chosen the same number as Molly; have you the same fate?' 'Oh, no! quite different,' said Adelaide, with a smile that hurt Molly. 'Thy fate to-day shall be thy fate always.' Why, that's fine! Have you enjoyed your card to-day, Miss Richmond?' She put her arm around the girl's waist and drew her along with her. 'Oh, very,' said Molly escaping. 'I'm glad it is nearly evening,' said Julia, yawning. 'I've asked quite a number of fellows to come back here, and the girls will be in from next door, and the piano can be open, and we will dance. How I long to dance. Emma, I put down that book.' 'By the way,' said Emma, looking up, but still holding on to Aurora Floyd. 'Mr. Bisset is coming back this evening. Bridget said she forgot to tell us before; he was here so early, you know, while we were dressing.' 'Thy fate to-day shall be thy fate always,' Molly Richmond had danced down the whole length of the room before she knew it. She was bowing courtously in front of the pier glass, her cheeks glowing, her eyes sparkling. 'En, what, what?' said paterfamilias smiling as he came into the room rubbing his hands, his face red from the winter wind. 'Well, I'm glad to be home again. Put me down as another caller on your list, Julia; I've come to see Molly; the little country girl beats you all.' Molly flew to him and hung on his arm, laughing. 'Won't you have some supper?' asked his wife placidly. 'No; I had all I wanted at John's before I started home. What good coffee John's wife makes! I wish you would take lessons from her, Martha. They have a new kind of coffee pot, I believe.' 'How many calls, girls?' 'Ninety-one,' said Julia, adding up her list a-resh. 'Ninety-one, counting little B. by Bennett and the Carter twins; Mr. Carter brought them over just before dark; the dearest things! And you make ninety-two, pa. Nobody will be here until after seven now, and I'm going up stairs to prink myself a little.' 'And I'm going to read,' said Emma contentedly, leaning back in her chair. Adelaide walked to the table and took up Colin Bassett's card meditatively. 'Oh, I knew all the time that he was coming back to-night,' she said quietly in answer to Molly's unconscious look of inquiry. 'He told me yesterday that he should spend the evening here. Do you feel cold, Miss Richmond?' 'Oh, no; I'm quite warm,' said Molly.

The Liquor and Drug Habits. We guarantee to every victim of the liquor or drug habit, no matter how bad the case, that when Mr. A. Hutton Dixon's new vegetable medicine is taken as directed, all desire for liquor or drugs is removed within three days, and a permanent cure effected in three weeks. The medicine is taken privately and without interfering with business duties. Immediate results—normal appetite, sleep and clear brain, and health improved in every way. Indisputable testimony sent sealed. We invite strict investigation. Address THE DIXON CURE CO., No. 40, Park Avenue, Montreal. 'Is there any necessity of your having quite so many young idiots hanging around here, Mabel?' asked the father in the properly deferential tone of a modern papa. 'I am studying human nature, papa,' answered the sweet girl. 'You know the proper study of mankind is, but I must say I don't like the way you keep the house littered up with your specimens.'—Cincinnati Enquirer. General Sir Henry Lyneoch Gardiner, K.C.B., Groom-in-Waiting to the Queen, who died last week at his residence, Thatched House Lodge, Richmond Park, was the son of the late General Sir Robert Gardiner, G.C.B., K.C.H. He was born in 1820 and at the age of seventeen entered the army. When a lieutenant he served at Prescott during the Canadian rebellion. 'The Store that is Increasing Faster than any other Store in Montreal To-day.'

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THE COTTAR'S HUMBLE HAME.

My heart, my love, is thine, dear land, Tho' wide seas intervene, 'Tween thine exiled son an' thee, This lanely Halloween.

Fu' brightly glints the fire licht, Frae' monie an' ingle side, In dear "Auld Scotia," far the nicht, Ayont the restless tide, An' wearie is my heart the noo, An' brim wi' tearfu' pain, As memory paints in colours true, The cottar's humble hame.

Me thinks I see them gathered there, Each weel remembered face, An' near my dear "auld mither" is Her bairnie's vacant place, My father sits lang side her, His hatters white wi' care, An' whiles his een rests sadly, On Ronald's vacant chair.

Two no a mansion bigget gran', Wi' gowd an' gear inside, But a cotie canty,—"But an Ben" A cottar's gentle pride, It's rootree shelters a' I lo'e, They'r hiding there their lane, An' I afar, mid strangers toil, To win for them that hame.

Ohbye, the heather bells an' gorse, Made perfume sweet an' rare, An' the havercock's lift frae mornin'-tide, Wi' music filled the air, Afore the door, "Doon's" silvery stream, Bright like a mirror lay, An' guard the wee bit fleecy clouds, Sem' islets in a bay.

Aye, "Bonnie Doon" ye'r watters rin, In wimples a' day lang, Ye'r "Banks an' Braes" or "Robbie Burns."

Guid is the world in sang, He sang o' thee, dear heather land, Wi' tongue an' pen aflame, But wi' a' the poet, in his saul He sang the cottar's hame.

AGNES BURT.

NOTES FOR THE HOUSEHOLD.

Food Reform.

Rich food is one of the necessities of winter diet for healthy persons. The authority of civilized custom in this respect accords with that of the best scientific authority. Any intelligent person knows that those who are best qualified to speak in matters of food are our physicians of eminence, whose names are their own recommendations. These authorities are extremely conservative in advising any departure from established precedents in food matters. The truth must be told, however disappointing it may be to the female reformer who is bent on setting the world awry with the philanthropic purpose of straightening it again, and there is little need of reformation in food matters. There is need of education in our present methods, not of new methods. The authority of the intelligent chefs and of the wisest medical men is a standard in food matters which must be accepted as the highest. The shrieks of food cranks need not disturb us if we have such an authority to fall back upon.

There is no article of food, however necessary to the needs of the body, that has escaped the condemnation of some self-constituted food reformer. One assures us meat is dangerous, another warns us against milk, a third condemns salt, one of the most essential constituents of the human body. Another assures us that spices are injurious, as though there were no recognized scientific authority that has spoken on these matters. The dispensary of the United States is compiled by the best medical authority, and we will find by consulting it in regard to the usual spices of cookery, that these condemned articles are valuable assistants to the digestion of the rich foods called for by cold weather, when used in proper moderation.

The nerves of taste, which are the best guides that any creature can possess, will not allow a person with a healthy taste to use spices or any condiment to excess. There is hardly any article of food which is not injuriously used in the coarse excess which a depraved taste sometimes craves, or a palate "grown callous almost to disease."

There are many people whose entire capital consists of the fact that they believe themselves called on to set the world aright upon matters of which they know less than nothing. The French cuisine is founded on science as well as fashionable usage. Even in sickroom cookery there is no higher standard. While the food for those who are ill is totally different from that for those who are well, it is cooked in much the same manner. The training schools for nurses have employed expert cooks, never food cranks or cooks with eccentric ideas, who are bent on reforming, instead of educating, the world in the superior methods of accepted cookery.

When a reform of any value comes in food matters it must come from persons who by education and position in the scientific world are entitled to speak. Cooks who teach us methods of cookery should not condemn food which has the precedent of long usage without the highest medical reasons quoted from medical authority, otherwise their science is treason and of no avail. Our best teachers in cookery have always adhered to this rule, quoting only such simple science in food matters as the most ordinary course in physiology gives.

How to Press Embroidery Properly.

In all cases of embroidery on linen the work should be carefully pressed when finished, and it is important for every embroiderer to know how this may be done in the simplest and safest manner, says The Woman's Home Companion.

The proper way to press the finished work is to lay the embroidery face down on a clean cloth spread over an ironing-stand or two or three thicknesses of

fannel; place a thin, dampened cloth on the back of the article to be pressed, and then use a hot iron deftly on the wet surface until it is perfectly dry. A steaming process is thus engendered, whereby the embroidered linen is rendered smooth and the effectiveness of the work much enhanced.

An Old Remedy for Baldness.

An old-time but good remedy to prevent the hair from falling out, says The Woman's Home Companion, is a wash made by steeping three large onions in a quart of rum, or until the strength is drawn from the vegetables, and applying it to the scalp every second day. The odor of the onion soon passes off, but if found disagreeable ten drops of lavender oil and ten grains of ambergris will overcome the scent.

Washing Velvet and Velveteen Shirt Waists.

Velvet and velveteen shirt waists are the rage this winter. One objection to them, the women all say, is that they show dirt readily, and are easily crushed. Few women know that velvet, if treated right, washes like an old rag. Of course it must be sent out with the family wash, along with the sheets and towels, or it would come home looking like an old rag, indeed. A Philadelphia woman, however, has learned the secret of washing velvet and velveteen so that they come out of the tub looking almost as good as new. This is her method:

Fill an enamelled—not zinc—tub three parts full of hot water, then send in timely as much white cast soap as will make a very soapy lather; take the material to be washed—if a dress, it should be unpicked, though this is not absolutely necessary—and shake it backward and forward in the water until the latter becomes dirty. The velvet must not be rubbed, merely shaken to and fro through the suds. When the water begins to cool throw it away and repeat the same process, sudsed soap and all, with some fresh water, and while you are preparing the second lot of lather hang the dress or material over a clothes line; do not leave it in a heap. Repeat the shaking until the dress is thoroughly cleansed. Then rinse out several times in tepid, and finally in cold, water. Do not wring it. Stretch it out, if in the material, across two clotheslines; if a dress, pin it out to its full extent by the hem, using for the purpose pins, not clothes pegs. It will take a day or two to dry, and when dry should simply be stretched and knocked between the hands to raise the pile, or it can be ironed on the wrong side if held by two people while a third iron, or pinned on the back of two chairs, stretched as far as it will go, and ironed from underneath, but it must on no account be ironed upon a table in the ordinary way, or it will be spoiled. It must be understood that it is only velveteen, not velvet, which can be cleaned in this way. The latter containing silk, is only amenable to the ordinary process of dry cleaning.

Home Education.

Lucy Hayes, writing in the New York Times, thus philosophizes on the influence of Home Education:—"What is born and bred in a man sticks to him" is a saying more wise than elegant. We have all met the woman, costly attired, flowery of speech, genial of manner, yet lacking the essential charm of a lady—that charm which can no more be analyzed and described than can the scent of the rose, but which we feel through all our being when we are in the presence of its owner, be she talking or silent, grave or gay. It is born and bred in her. It is not put on with her evening gown or laid aside with the same. It is the manly tenderness of her father and the womanly grace and virtue of her mother blended with the daughter's life current—it is her home education. The smile, the graceful inclination, the sweet solicitude of another's comfort, the quick eye and the firm, gentle hand are all part of herself, seen by her with baby eyes, learned unconsciously, and therefore never to be forgotten. She is as different from her neighbor, Lady Show, as the rose is from the dandelion.

SOME LIKE DANDELIONS—ALL LOVE THE ROSES.

Lady Show is lovable, too, but she shows her early training. She is lovable because she does not try to conceal her early training, thereby becoming stiff and unnatural, and didactic and horrid. As with women, so with men. We all know the self-important little man with the large visiting card and the still larger display of "good fortune, don't you know." He tells us that he is "self-made." He is wealthy and at the top of the ladder, else, be sure we would not tolerate him for one minute. This energy is to be commended. "Nothing succeeds like success." Yet we shrink from him. We remember the poor fellows, the good fellows, whom he jostled and crushed down and stamped on before he reached the top of the ladder. We do not want our sons to be like the little man in aught save his success. This little man has had a selfish, brutal father and a patient, hard-working mother. Selfishness and patient toiling were born and bred in him. His early education at home was rude and incomplete. He is not to be blamed too much that he has no fine feeling now. Next comes Lord Show, stout, florid, good-natured, good-hearted, all except a gentleman. He is lovable, too, but he shows his early training. His father was a country gentleman of easy going habits who married a third-rate actress while he was under the influence of wine. He knew

NONE OF THE SWEETNESS OF A REFINED HOME LIFE.

He is not to be blamed too much. Along comes a gentleman. He has not walked over any one to get on faster himself, and he shows it in the easy grace and dignity of his bearing, in the kind glance of his eye as well as in his pleasant voice and reverence for women, be they worthy or not. The gentleman was born and bred among sweet, good women. He cannot bear to think that they are

THE WHOLE system feels the effect of Hood's Sarsaparilla—stomach, liver, kidneys, heart, nerves are strengthened and SUSTAINED.

not all angels. His father was a man of noble aim in life—his mother, well, she was your and my ideal lady. "What is born and bred in a man sticks to him." The education of the home is indelibly stamped on the children of the home. The home may not be rich in costly furniture, but it should be immaculately clean, and beauty of manners and beautiful thoughts and words and actions, and beautiful daily living, should all be there.

If the best china is not used every day, how can you expect your sons and daughters to handle china gracefully by and by? If the parlors be not used every day, how can you expect your children to be easy in parlors by and by? "Men are only boys grown tall." They keep their boyhood manners. The finest things of earth are not too fine for home use. The sweetest behaviour in the world is not too good for home use—for father, mother, son and daughter, wife and child. They are the ones we love best. Let us give them our best behaviour.

PALACE OR ATTIC.

If the home is a palace decked with all that gold can buy, it is well. If the home is one room in an attic, it can be made lovely with cleanliness, a growing plant, fine manners, and music love. But one person cannot make home beautiful. It takes all the inmates of the home. They must all be refined and unselfish and tender and true. What can Heaven give us more than a happy, ideal home life gives?

Many a woman has tried to make an ideal home for her children and miserably failed because their father was not the king among men that God intended him to be, and many a father has sought the liquor-cup and allowed his children to go neglected, because their mother was not the rose queen of home which God intended her to be, but a virago.

HOW TO KEEP YOUTHFUL.

Women who wish to preserve health and faultless figures had better study the words of Dr. Dudley A. Sargent, of Harvard, who recently gave a lecture on "Physical Culture for Women." He said there is not a movement made by man to day that has not been made by men for ages. The encounters with natural forces and with wild beasts must have made those who survived strong and athletic men. But recently men have not used their muscles, and have entered on a state of deterioration, in cities especially. He took up free muscular development, showing some of the exercises that may be done without apparatus. One of his pupils gave examples of these exercises. Artificial exercise must now be used to train the unused muscles, and these should be as nearly as possible like the natural method. There are a thousand ways of developing the muscles. Yet there are special ways in which these exercises should be done through. Exercise helps the whole body by increasing the respiration and quickening of the circulation. There are many exercises by means of apparatus, either light or heavy. The only way the downward tendency of the body, which indicates the approach of age, can be arrested is by means of constant and proper exercise. A proper poise is gained by free exercise. In civilized communities there is a tendency to droop the head, and it should be overcome by means of proper exercise. Dr. Sargent's pupil gave an example of this special exercise, which consisted in bending the head back and forth and from side to side, thus bringing into action the muscles of the neck. Another exercise was given to show how the spine may be kept erect and the body prevented from becoming bent and the shoulders rounded.

BRAIN POWER OF WOMEN.

Women of late have shown their ability to compete with men in all the professions and in all lines of business. This fact has again brought up the much mooted question whether a woman's brain, because it is lighter than a man's, is inferior to that of the sterner sex. Sir William Turner, a medical man of much prominence in Great Britain, says it is, and, in fact, the majority of the medical profession over the world have always inclined to this theory. Recently the Russian Professor Darkschevitch took up the cudgels in favor of the weaker sex, and demonstrated that the fact of a man's brain weighing slightly more than a woman's was worthless as a testimony of his superior intellectual capacity. Professor Darkschevitch contends from the result of his researches that the sexes as regards brain power are on an equality and backs up the argument in support of his theory with many convincing illustrations. The opinions on this matter are diverse and various. A large number of persons hold the views of Sir William Turner, and with him conscientiously believe that the lesser weight of woman's brain implies in itself less mental power. On the other hand, many side with Darkschevitch and say that her cumulative and retentive powers are fully equal to those of man. From an anatomical and physiological point of view she is by many authorities relegated to a position lower than that occupied by man. The supporters of the theory of woman's intellectual inferiority point out with triumph that in scarcely any branch of science, art or literature has she ever reached quite the front rank. This is all true enough, but it must at least be granted that the cause of a part of her failure must be put down to her comparative lack of opportunity, and the fact should be taken into consideration that up to the present time, from the conditions of her life, she has been heavily handicapped in the race for fame. May not also the difference in the brains of men and women be looked for not so much in the ponderosity as in the quality? A woman's brain from the nature of things is to a certain extent of another type. The natural role of a woman differs widely from that of a man, and she is provided with or has evolved brains suited to her situation.

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From the Catholic Record, London, Ont., March 20, 1897. We can speak from personal knowledge of the good work done in this city by the Drake Cure for intemperance, and the consulting physician, Dr. A. McFadden, guarantees that the remedy will do all that is claimed for it. In proof of this, it is willing that we become the custodians of each case paid, until the end of the treatment when, in the event of its failure, we are authorized to return the same to the party who sent it.

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THE TYRANT OF THE HOUSE.

(Eva Lovett in The Independent) While baby sleeps— We cannot jump, or dance, or sing, Play jolly games, or do a thing To make a noise. The floor might creak If we should walk! We scarcely speak, Or breathe, while baby takes a nap, For we should wake the little chap! A strict watch Nurse always keeps While baby sleeps!

When baby wakes! But little gratitude he shows, When other people want to doze! At night, when folks have gone to bed, He roars them all up on a head, To wait on him. Matting the lamp, And warms milk for the little scamp! He walks him up and down the floor, Sometimes two hours and sometimes more!

And nurse comes running, in a stew, To see what she can do for you! And Will and Harry, at the row, Call: "What's the matter with him now?" And I'm waked up at all the clutter And I wonder what on earth the matter! Such uproar in the house he makes, When baby wakes!

So it is, when, or if awake, The house exists but for his sake, And such a tiny fellow—he, The boss of this family!

The Humorous Side of Life.

"Are you the manager of this store?" "Yes, sir. What can I do for you?" "I want to enter a complaint." "What's wrong?" "I asked to a young woman over there if she had any car muffs. She said, 'For yourself?' I said 'Yes,' and she told me to go to the third counter, south." "Well?" "The third counter, south, sir, is the over-the-counter."—Chicago Daily Tribune.

Immediate Assistance—"Mr. Grumpy," said the chronic borrower, "I'm financially embarrassed to-day. Can you help me out?" "Certainly!" Then Grumpy kicked his caller through two offices and a long hallway.—Detroit Free Press.

Friend: But if you must reduce your expenses, why don't you discharge your private secretary?" "His Lordship? What? And meet all the secretaries personally? I should say not!"—Life.

One of the ladies is informed that one of his clerks has suddenly gone insane. "Oh, the poor fellow!" "But he'll pay my bill at least, won't he?" "Oh, no, sir!" "Why not?" "He'll pay you nothing, because he's not sane."—Gleaner.

"What did she want?" "I asked the cashier, as the best man, to visit our friend indignantly out of the bank." "She asked for a New York draft, and he replied, 'The teller, sir, is well.'" "She wouldn't take it because I told her we didn't give trading stamps."—Chicago Journal.

Send at the desk)—Dear, please tell me how to spell costume. I'm writing to mother about my lovely new gown. "Well, are you ready?" "Yes." "Cost, cost?" "T-u-to." "Well?" "M-e, me—\$65 as you unpaid?" "You're a wretch!"—New Orleans Times-Democrat.

Today, your wife has a voice like velvet. "Gracious! Don't talk so loud. If she should hear that I should have to get her a lot of gowns to match it."—Boston Pilot.

THE LADY AND THE HUMORIST.

A well-known humorist was at a dinner party, and the lady he took down promised herself a treat. "She said—'I have met him at last, he is the funniest actor in London, and he is going to talk to me all through dinner; what a lucky girl I am!'"

"They took their seats, and the funniest man in London calmly ate his dinner; not a word did he utter until his eye fell on his wife, who sat opposite; then he turned to his companion. 'It has been a long time coming,' she thought, as she prepared to receive the joke.

"Do you see that dress my wife has on?" asked the comedian. "Yes!" "Well, it cost nine pounds, and not another word was heard."

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OUR IRISH LETTER.

His Lordship Bishop McHenry Refers to the University Question.

The Last of the National Club—The Anniversary of the Closing of the Gates of Derry—Irish Coast Defences—Many Notes of the Happenings in Religious and Other Circles.

DUBLIN, Jan. 1st, 1898.—Some sad fatalities have marked the close of the year in Ireland. There has been a burning fatality at Fermoy, where a child, aged six, named Kate Roche, was burnt to death while playing before a grate.

He Promised to Marry.

There was a rather interesting breach of promise case before a special jury of six in which the defendant was a policeman named John Dunne, of the Irish Constabulary, who for some years was stationed in County Cavan.

The Last of the National Club.

The National Club, for years one of the institutions of Dublin, has been ordered to be wound up by the Master of the Rolls. The action was based upon an application by the Corporation to recover £23 for taxes.

The University Question.

During the course of a recent meeting to hear a lecture on the "Origin and growth of Universities," His Lordship the Most Rev. Dr. Henry, who was in the chair, touched lightly on the University question.

The Bigots of Derry.

The anniversary of the shutting of the gates of Derry was celebrated with the usual Orange ceremonies last week.

The "Prentice Boys" Hall, which overlooks the Bogside, a Catholic working class locality, and some alarming results followed. The rocket tubes were fired on iron rods, and one of these penetrated a roof in the Bogside.

Irish Coast Defences.

From a military point of view, Ballykenlar near Dundrum, County Down, promises to become shortly a place of considerable importance. It is learned on good authority that a scheme is being proposed for the better protection of some of the more important Irish seaports and naval rendezvous.

Ordinations in Carlow Cathedral.

The following ordinations took place Christmas week in the Catholic Cathedral in Carlow, the Most Rev. Dr. Foley celebrating.

To Deaconship—Rev. John Cantillon, San Francisco; Rev. Michael Hayden, Vicar of Wales.

To Sub Deaconship—Rev. James O'Reilly, Gibraltar; Rev. Michael Cliff, San Francisco; Rev. Patrick Coffey, Dubuque; Rev. Laurence Hayes, Dubuque; Rev. Patrick Flynn, Dubuque; Rev. Patrick Lyons, St. Louis; Rev. Andrew Killian, Wilcania.

Death of Wexford's Oldest Priest.

There passed away in the person of Rev. Denis Doyle, Catholic curate of Cam, the oldest priest in the County of Wexford. The deceased was ordained as far back as 1833, and held many curacies in the Diocese of Ferns.

Distress in North Kerry.

Advices from North Kerry tell appalling tales of the prevalence of distress there. To realise fully, or at any rate as fully as a mere spectator can, the sufferings of the people, it is necessary to stand in the semi-darkness of their cabins, to sink ankle-deep in the sloppy clay of their earthen floors, to see the rain pour down remorselessly through the opening in the thatched roofs, which serves at once as chimney and window, and trickle in tiny rivulets into the deeper ruts, there to form tiny pools.

A Bad Fire at Newtownstewart.

A destructive fire occurred on Monday last at Newtownstewart, involving the loss of property to the amount of £6,000. A hot noon the fire broke out in the premises of Mr. M'Hugh, draper, Main street, by the accidental upsetting of a basin of gravy on the kitchen range.

Sad Death of a Simpleton.

On Friday night, shortly before eleven o'clock, intimation was received at the Central Fire Station, Chatham street, of the outbreak of a fire in East Arran street. Captain Purcell, with his men and also the section from Winetavern street, arrived promptly on the scene.

Fatal Occurrence in Sligo Insane Asylum.

On Sunday night last a girl named Anne Gallagher died under peculiar circumstances in Sligo Insane Asylum. She was 26 years of age and deaf and dumb besides being insane.

circumstances in Sligo Insane Asylum. She was 26 years of age and deaf and dumb besides being insane. At about four o'clock Dr. Peat, Resident Medical Superintendent of the Institution, was called from his private apartments by the senior female night nurse.

NEW YORK LETTER.

The Proceedings of the Child Study Congress

Recently Held Under the Auspices of the Paulist Fathers—An Interesting Series of Papers and Addresses—The Effects of Catholic Education.

NEW YORK, Jan. 14.—One of the most interesting educational events that ever took place here was the "Child-Study Congress," which has just been held under the auspices of the Paulist Fathers.

The Rev. Thomas McMillian, C.S.P., presided at the opening session. He made a brief address of welcome, in which he spoke of its inception at the Summer School, where there was not time to discuss all the subjects that were brought up.

The Rev. Morgan Sheedy, of Altoona, Pa., delivered an excellent address on "Spiritual Development versus Socialism." He declared that the lack of religious training in public schools was largely responsible for the criminal and socialistic tendencies of the present age.

The appreciation of moral responsibility of the individual regulates the well-being of society, and the sense of moral obligation of the individual is due to the character and extent of his education.

The advocates of the second theory have labored to expel Christianity from education. Hence they have claimed for education that it must be universal, secular and compulsory.

The speaker spoke of the growth of Socialism in this country and its extreme manifestation—namely, of Lombroso's statistics of the growth of crime in America, especially of homicide; of the growth of divorce, of the number of young men tramps or in penal institutions, and quoted the declaration of Gen. Brinkerhoff before the National Prison Congress: "First and foremost, what is essential is to revolutionize our educational system from top to bottom."

It is a significant fact, he added, that not a single Socialist of note can be named who came out of a Christian school or a Catholic educational institution.

Father Sheedy further said that the failure of many Catholics to uphold the ideals of the Church after leaving school was not the fault of Catholic teaching, but was entirely due to the contamination of environment in the outside world.

The Rev. Daniel J. O'Sullivan of St.

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Albans, Vt., spoke on "Incentives to Patriotism," and a large number of papers were read by teachers. The Catholic Child and the Parish School was the important topic treated by Rev. James P. Kiernan of Rochester, who said in substance: "The proper training and education of the youth who are to constitute the Church and propagate the faith should be of paramount interest to the Catholic. Child study, nature study, and many other branches of science that seem to have been lying dormant for a long time are occupying the attention of thousands of the educators of the country. The schools are overburdened and in many cases the pupils, who are the first to be considered, are treated as if they were receptacles of unlimited capacity into which may be poured the different ingredients of education without let or hindrance.

Education is the development of all the faculties of man, and it follows as clearly as day follows night that if it is necessary to slight any part of his education, the moral part should be the very last to be neglected. This gives us the fundamental reason for the purely Catholic parochial school. We are not condemning the education given by the State schools so far as it goes. But we hold up before you the ideal and true, and show you that it is impossible for the State schools to attain even the desired perfection in education, because they must (of necessity) leave out the most important element of education. This is the reason why the Church of God has ever contended and ever must contend for an education that develops not only the intellect, but all the best affections of the heart.

Dr. J. A. MacCabe, of Ottawa, sent a masterly paper on "Educational Values Treated from the View-point of the Child," in which he condemned the overloading of the young mind will soon be abolished, if the condemnation of professional teachers is allowed to have its full force.

Rev. A. P. Doyle, editor of the Catholic World, referring to an unvoiced dread among many people of what is called in its broadest sense a Socialistic uprising, maintained that the best remedy is the teaching of a patriotic civism. It is useful not to wait till the child has grown, he said, to do this work, as the religious organizations in the non-Catholic world are doing, but to begin it in childhood by fostering the religious sentiment and with it the moral virtues. Child culture is character building. Character must be built as a tree grows, from without. The best character should be self-reliant. Some natures may be soft, and so much the more need is there of a mold that is shaped and strengthened by religious principles.

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and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. A copy of the London Dispatch, in which appeared a paragraph to the effect that the unskilling Dragoons at Balaclava had netted an Irish recruit standing 6 feet 9 inches, having been sent by a gentleman in Edinburgh to a member of the regiment in a position to ascertain the true facts regarding the question. The following reply has been received: "The recruit about whom so much has been made has nothing to do with us (Unskilling Dragoons). He was enlisted by a color sergeant of the militia permanent staff, and was brought into our barracks to pass the doctor, as they all have to do here. His name is McCullagh; height rather over 6 feet 6 inches, and about 41 inches round the chest. He was enlisted for and has joined the Grenadier Guards. He belongs to the Belfast district. There is no doubt he is a mighty big man. His weight is between 16 and 17 stones, and only about 23 years of age." A few years ago, it may be remembered, a recruit from Falkirk was enlisted at Edinburgh for the Scots Guards, whose height and other measurements were almost equal to those of the recruit now declared to be the tallest man in the army.

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