

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

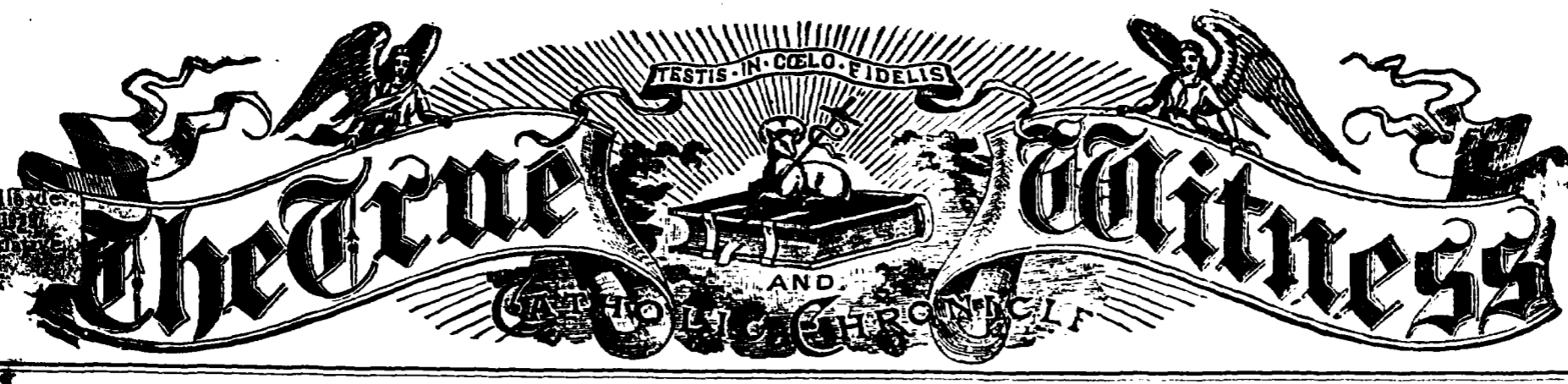
Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /  
Couverture de couleur
- Covers damaged /  
Couverture endommagée
- Covers restored and/or laminated /  
Couverture restaurée et/ou pelliculée
- Cover title missing /  
Le titre de couverture manque
- Coloured maps /  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /  
Planches et/ou illustrations en couleur
- Bound with other material /  
Relié avec d'autres documents
- Only edition available /  
Seule édition disponible
- Tight binding may cause shadows or distortion  
along interior margin / La reliure serrée peut  
causer de l'ombre ou de la distorsion le long de la  
marge intérieure.
  
- Additional comments /  
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /  
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /  
Qualité inégale de l'impression
  
- Includes supplementary materials /  
Comprend du matériel supplémentaire
  
- Blank leaves added during restorations may  
appear within the text. Whenever possible, these  
have been omitted from scanning / Il se peut que  
certaines pages blanches ajoutées lors d'une  
restauration apparaissent dans le texte, mais,  
lorsque cela était possible, ces pages n'ont pas  
été numérisées.

**TERMS OF SUBSCRIPTION.**  
 The Subscription  
 Warrants for City, and  
 Germany and Austro-  
 United States and  
 Terms payable in advance.



233 ST. JAMES ST.  
 TRICAL, Inc.  
 We may be by bank cheque,  
 money order, Express money  
 order, or Registered letter.  
 We are not responsible for money lost  
 through the mail.

VOL. XLVI. NO. 30.

MONTREAL, WEDNESDAY, FEBRUARY 10, 1897.

PRICE FIVE CENTS.

# THE MANITOBA SCHOOLS

Rev. Father Marion of Douglas,  
 Ont., Answers Premier  
 Laurier.

The Settlement Characterized as  
 a "Good Protestant Bill."

The Basis of the Proud Boast of the  
 Prime Minister, "I am a Catholic  
 and a Frenchman."

T. the Editor of the True Witness:

From the very outset I wish it to be understood that my opposition to the Hon. Wilfrid Laurier does not, in the slightest degree, proceed from personal animosity, for not very long ago I counted myself among the number of his admirers. If I stated in my letter of the 20th ult. aught that appears harsh, it was because the honorable gentleman, before an immense audience, quoted incorrectly, in every instance, from the "Memorandum of Settlement," and thus endeavored to rehabilitate a settlement which is reprobated by the Hierarchy of the Dominion and by every impartial man who understands the nature of its provisions.

The Hon. Premier is evidently not in love with his "settlement"; he never reads it before a public gathering; he does not want to speak of it, and when he does speak of it, he appears to be ashamed of it.

Justice for the oppressed and down-trodden minority of Manitoba bade me to say more; charity forbade me to say less.

The question at issue is acknowledged by all to be of supreme importance. The imperative duty of the Premier is to explain and not to conceal the nature and the true meaning of the settlement, its scope and consequences.

The reader must recollect, that the honorable gentleman, unassisted by the minority and the Hierarchy of the Dominion, assumed the roll of champion or vindicator of the acknowledged, though sacrificed educational rights of his compatriots in the Province of Manitoba.

Still, what is the fact? The Honorable Premier accepted the "settlement," notwithstanding its preamble indicates it to be a final one, without presenting it to the minority for consideration, or the Episcopacy for examination or approval, and permitted it to be submitted to and receive the endorsement of the electors of the constituency (Brandon) of Dalton McCarthy—the fiercest foe of Catholic educational rights.

Is this not an extraordinary situation? It is, I think, unparalleled in the history of our times.

Few persons in foreign countries can comprehend the situation as it actually exists.

In this country sincere Catholics are so humiliated, amazed and perplexed by the multitudinous and manifold procedures of the Honorable Premier that they are breathlessly awaiting rather than predicting future developments.

The writer's opinion is that the Premier has made out of the sacred rights of the minority a political football for his own purposes, and, after exploiting it, unconcernedly leaves it to the mercy of the winds.

If I am mistaken in my judgment, and I hope I am, I will humbly apologize and make ample amends. His present attitude, at all events, challenges the electorate, who may at times, but not at all times, be deceived to pronounce, in a constitutional manner, a righteous judgment upon his extraordinary and incomprehensible procedure.

The Honorable Premier, as is well known, took the question out of the hands of Sir Charles Tupper, under the pretext of giving the minority of Manitoba a better settlement of their grievance.

lice, the scorn of liberal-minded Protestants and the ridicule of the enemies of the minority's rights.

Just fancy the answer of an intelligent Protestant to a Catholic who enquired if he liked the School Bill. The prompt answer was, "It is a good Protestant Bill."

If our Premier had the pluck of Sir A. T. Galt, the determination of Protestants generally, we would not be reduced to the humiliating position of begging for crumbs at the feet of Mr. Greenway.

This should not be our position by the history of the question; but we have been brought there by over-confidence in the oft-repeated words: "I am a Catholic and a Frenchman."

If a Liberal or a Conservative French member had the courage of a Gilt or an English speaking Catholic member the earnestness of a Winthorst, the question would be saved and the Premier necessitated to remember his promises and to twaddle no longer about his having "settled" the question in six months. Surely any child could have "settled" the question as he did.

In my last letter I proved that Clause 5, which was inserted in the memorandum, to secure Catholics teachers, is abortive.

The clause, I showed, requires 25 Catholic children of average attendance, etc., and not 25 children, as Mr. Laurier says. I here proved, by the statistics of the 42 mixed schools in the County of Kennewick, having a Catholic teacher, that the proportion between the average and roll or register attendance for these schools was two and two-thirds; and that, therefore, 25 of average attendance means almost 67 children.

I further proved from the same figures that only 9 of an average attendance is necessary to secure a Catholic teacher.

It is well to remember that the Manitoba School Act requires only 10 children to form a school section. Thus clause 5 is disposed of. It is more barren than the desert Sahara, affording not one single oasis for the enjoyment of Catholic rights.

The Premier might just as well have said: "When you have 300 children attending a school I will permit you to have a Catholic teacher."

I shall now proceed, as indicated in my last letter, to consider the religion clauses.

Bear in mind that by the "settlement" Catholic separate schools have disappeared from the statutes of Manitoba, and are now substituted by Godless, neutral or secular schools. I shall even, at the hazard of lengthening this letter beyond the bounds I contemplated, reproduce all the religion clauses, that the reader may have every facility of judging their value for himself.

Clause 2—Religious teaching to be conducted as hereinafter provided: (1) If authorized by a resolution passed by a majority of the school trustees, or (2) If a petition be presented to the Board of school trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural district, or by the parents or guardians of at least twenty-five children attending the school in a city, town or village.

Clause 3—Such religious teaching to take place between the hours of 3:30 and 4 o'clock in the afternoon and to be conducted by any Christian clergyman whose charge includes any portion of the school district, or by any person duly authorized by such clergyman, or by a teacher when so authorized.

Clause 4—Where so specified in such resolution of the Trustees, or where so required by the petition of the parents or guardians, religious teaching during the prescribed period may take place only on specified days of the week instead of on every teaching day.

Clause 5—Where religious teaching is required to be carried on in school in pursuance of the foregoing provisions, and there are Roman Catholic children and non-Roman Catholic children attending such school, and the schoolroom accommodation does not permit of the pupils being placed in separate rooms for the purpose of religious teaching, provisions shall be made by the regulations of the Department of Education (which regulations the Board of School Trustees shall observe) whereby the time allotted for religious teaching shall be divided in such a way that the religious teaching of the Roman Catholic children may be carried on during the prescribed period on one-half of the teaching days in each month, and the religious teaching of the non-Roman Catholic children may be carried on during the prescribed period on one-half of the teaching days in each month.

Clause 6—Where the schoolroom accommodation at the disposal of the Trustees permits, instead of allotting different days of the week to the different denominations for the purpose of religious teaching the pupils may be separated when the hour for religious teaching arrives and placed in separate rooms.

I notice lengthy discussions in the Province of Quebec as to whether one half an hour a day is sufficient for religious instruction. I think this trifling with time, for in Catholic minority schools in Manitoba, of the same number as found in my parish, I could as a priest impart religious instruction in each school during only six half hours

for the whole year and at most fourteen half hours of the whole year.

The Hon. Mr. Laurier, in his speech at the Windsor Hotel, Montreal, said: "Now, here is the proposition offered by Mr. Greenway: Wherever there are ten Catholic children it will be permitted to 'priests' to enter the school at half-past 3 o'clock and give religious teaching."

I shall briefly but clearly show to the Hon. Premier how often that I, as a "priest," might enter in virtue of his "settlement" my schools for the purpose aforesaid.

The careful reader may observe while considering the religion clauses that two legal ways are provided for the introduction of religion into schools and two equally legal methods for determining the number of days of the week on which the said religious instruction may be imparted.

Sub-sections 1 and 2 of clause 2 prescribe the manner or mode by which religion may be introduced: 1st. By a majority resolution of the Board of Trustees; 2nd. By the petition of the parents or guardians of ten children and non-sectarian Catholics in rural districts, and of 25 in cities, towns and villages.

Observe right here that by these two sub-sections Protestants acquire a new statutory right which is not given them by the present Public School law, while Catholics lose their rights acquired by the legislation of 1871.

These two sub-sections of clause 2 may appear at first sight harmless and necessary for the purpose intended, but on reading clause 4 the reader will be astounded to find that such is really not true.

Clause 3 determines the hour for religious instruction and the persons by whom it may be conducted.

Here again the Protestants acquire a new statutory right and the Catholics lose their acquired rights.

Clause 4, which I shall designate as the "insidious" clause, permits sub-sections 1 and 2 to limit the number of teaching days for religious instruction at least to two. Let clause 4 be carefully read and it will definitely exhibit the full meaning of sub-sections 1 and 2. For the Board of Trustees, as found in 1, or the petitioners, as found in 2, may, while introducing the teaching of religion in schools, determine or specify, at the same time, the number of days on which religion may be taught.

Now, if the "resolution" or the "petition" did not specify the number of days, religion might be taught on every teaching day, but, if restricted by "resolution" or "petition," then religious teaching would be permitted only on two days of the week.

Since there are five teaching days in the week clause 4, if unlimited by 1 and 2, would give for religious instruction, to Protestants and Catholics combined, 20 days in the month; and, if restricted to two days in the week, 8 days in the month. A clear apprehension of the "insidious" clause 4, is required to understand clause 6.

I will designate clause 6 as the "receptive" clause. It defines the number of days belonging to Catholics and non-Catholics for imparting religious instruction in mixed schools. The concluding lines of clause 6 are apt to convey the idea that Catholics invariably have 10 days, that is, one-half of the teaching days in a month. As a matter of fact, it gives Catholics just what clause 4 did through sub-sections 1 and 2—no more and no less. Thus, if clause 4 restricts the religious teaching days to two a week for Catholics and Protestants combined, clause 6 will permit 8 days a month, or 4 days for Catholics.

That this is the correct construction of clause 6 will be readily seen from its introductory wording: "In pursuance of the foregoing provisions"; and, further on, "whereby the time allotted for religious teaching"; and, again, "shall be carried on during the prescribed period." Moreover, this construction is borne out by the fact that otherwise the Government would be by its own act introducing religion in schools—an intention altogether foreign to the general tenor of the "settlement."

Here again the Protestants acquire a new statutory right and Catholics lose their acquired rights.

Clause 9, which is for schools having more than one room, will not, except on certain suppositions, grant a greater number of days. This clause, in turn, creates a new statutory right for Protestants and forfeits the acquired rights of Catholics.

It is perplexing to notice that the Hon. Premier, by the religion-clauses, gives non-Catholics new statutory rights to which they are not entitled by the Public School Act of Manitoba, and at the same time ignores and abrogates the rights of their persecuted brethren—rights which they formerly enjoyed and rights which he promised to restore.

But the perplexity vanishes, in Mr. Greenway's case, when one assumes that his object in the settlement is not to give privileges to Catholics—for it was easily to be foreseen that the Catholics of Manitoba would never accept such a settlement—but non-Catholics the right of teaching religion in schools which had been recognized even by the Privy Council as non-sectarian. Perhaps, after all, the Protestant's ready answer to the enquiry of his Catholic friend is as truthful as witty.

Let Protestants know that no bigotry tinges the writer's pen. I refer to the anomalous position of the Hon. Premier to show Catholics the degradation to which they are subjected by the "settlement."

I shall presently inform the Hon. Premier the number of half hours I am permitted by his "settlement" to enter the schools of my parish as 'a priest' for

the purpose of giving religious instruction.

By the most liberal construction of the "settlement" Catholics have a right to 10 half hours during each school month. There are 20 school days during the school year. One half of these are nine and it means 100 half hours. Divide 103 by 7, the number of my schools, and the result manifestly is that all the time I might devote, without omitting one day, to teaching religion in each of my schools would be 15 half-hours during the year. I shall now figure out the number of half-hours for my dispossessed number of days for religious purposes by clause 4 were limited to two in the week. I should in that case be permitted to only 4 half hours a week, making 16 half hours during the school year. This means that 84 hours are between my school, and the time available to me for religious instruction, by my own consent, during the year.

How superiorly this means would the religion clauses, if the Hon. Premier had the pluck of Sir A. T. Galt, would be in the hands of the Catholics. Whenever the school trustees or parents or guardians of ten children and non-sectarian Catholics in rural districts, and of 25 in cities, towns and villages, should desire to have a Catholic teacher in each of their school districts, they would be permitted to have one.

When the reader considers the laborious duty of the Catholic ministry, the number of sick calls the priest has at all hours to attend, visits to his missions, inclemency of weather, necessary absence, etc., I believe he will feel inclined to reduce the aforesaid number of hours by one half.

The foregoing needs no comment. It brings to our door humiliation and accumulated degradation.

Yet it may be said that the Hon. Premier was mystifying his audience or indulging in hyperbole when speaking of the priest alone; for clause 5 enacts that religious instruction may be given not only by the priest and minister in charge of a district but also by any person duly authorized by such clergyman or by a teacher when so authorized.

The priest's assistant, or deputy, in rural districts, is a myth.

Anybody familiar with the requirements of the office of religious instructor will perceive that the mention of the priest's deputy in the Act is for the purpose of effect.

The Catholic teacher is an important factor, and the value of the religion clauses depends on his presence. When he disappears from the school section, so also does religious instruction. But since clause 5 does not give Catholics more teachers than they had without the settlement, the religion clauses lose whatever little value they might have possessed. Moreover, by the settlement, Catholic school sections having but one Protestant pupil may claim the services of a Catholic teacher for only half the teaching hours.

In my next letter I may show the difference that exists between the Smith-Dickey-Desjardins propositions and the so-called Act of Settlement. The comparison of one with the other will be the comparison of a healthy oak with a withered briar bush.

H. S. MARION, P. P.  
 Douglas, Ont.

**Religious News Items.**

The Capuchin Order has sustained a great loss by the death of the Very Rev. Father Louis, first definitor of the English Franciscan Capuchin province and ex-provincial. The deceased was born in Italy in 1836.

The perpetual adoration of the Blessed Sacrament has been inaugurated in St. Patrick's Cathedral, New York. The Blessed Sacrament is exposed all day, and adorners replace each other continually from 9 o'clock in the morning till 9 o'clock at night.

The Liverpool Catholic Times says, rumour is abroad that the Sacred Congregation of the Propaganda is considering the idea of raising one of the north of England dioceses to the rank of an Archbishopric. This project is motivated by the growth of the Church within recent years in England.

The Papal bull announcing the appointment of the Rev. Father Quigley as Bishop of Buffalo, has been received and was read in the churches of the diocese. The consecration will be held Feb. 21. Archbishop Corrigan will be the celebrant, assisted by two Bishops of the Archbishopric. The ceremony will take place in St. Joseph's Cathedral at Buffalo.

Cardinal Gibbons started on a ten days' trip through the South on Sunday night, January 31st. His objective point is New Orleans, where he will be the guest of his brother, Mr. John T. Gibbons. The Cardinal's trip is for rest and recreation. He has as his guests in a private car the Rev. W. A. Fletcher, Rev. John A. Cunningham and Mr. Frank Murphy.

On the third of February, the feast of St. Blaise, one of the early bishops and martyrs of the Church, the ceremony of the blessing of throats took place in several of our churches. In St. Ann's the attendance was large throughout the day, and the Redemptorist Fathers gave the special blessing of St. Blaise to many mothers who sought for themselves and their little ones the protection of the

saint against all affections of the throat.

In St. Patrick's and St. Gabriel's the same ceremony was performed after the early Mass, and a large number availed themselves of the opportunity to receive the blessing that was bestowed.

A Roman correspondent states that the best proof of the lawless character of the alarming reports concerning the health of the Pope is to be found in the fact that his Holiness continues to give public audiences. On the feast of Epiphany he received no less than seventy visitors, and chatted freely with most of them—an odd sort from which many a man of less than half his age would shrink.

In England and Wales there are seven dioceses, including the Apostolic Vicariate of Wales, where seven bishops are elected. In the British Isles there are 12 dioceses, and 12 bishops are elected. The bishops of the British Isles are: the Archbishop of Canterbury, the Bishops of London, Exeter, Bath and Wells, Winchester, York, Durham, Carlisle, Glasgow and Edinburgh.

The Holy See has just received from the Holy Synod of Constantinople a list of 100 names of bishops who have been elected to the episcopacy in the Eastern Churches. The list includes the names of the Bishops of Constantinople, Alexandria, Antioch, Jerusalem, and other important sees.

The Holy See has just received from the Holy Synod of Constantinople a list of 100 names of bishops who have been elected to the episcopacy in the Eastern Churches. The list includes the names of the Bishops of Constantinople, Alexandria, Antioch, Jerusalem, and other important sees.

**ST. ANN'S SCHOOL.**  
**ROLL OF HONOR FOR 1896.**  
 First Class—Jas. E. Nolan, Bernard Healy, Jas. McCarron, Edward Kennedy, J. Lynch, Owen O'Sullivan.  
 Second Class—James Stafford, Joseph Fure, Charles M. Gaire, Frank Hutchinson, John Bales, Timothy Higgins, Arthur Pugs.  
 Third Class—Michael McMahon, E. T. Charbonneau, J. Driscoll, Frank For Ryan, Wm. Hannell, Ed. Mallon, John Ryan, Wm. Gannon, Michael Foley, John Moss, Geo. Murphy, J. Mulvaney, G. McNameara, H. Macdonald, J. Coleman, M. Kelly.  
 Fourth Class—J. P. O'Connell, J. O'Connell, R. Egan, M. O'Brien, A. Robart, W. Kennedy, F. Brown, W. O'Flaherty, F. Healy.

**CLASSES OF PARISHIONERS.**  
 FOUND IN EVERY LIBERAL, DE VOTIVE AND LIBERATING FEVER.  
 Parishioners may be divided into two classes. One class is composed of the faithful people who are a help and an ornament to the church and whose praise is in the hearts and on the lips of all who know them. They are a precious comfort to the pastor and the industry of the parish. They are always in their places during divine services, unless hindered by some necessary emergency, with aid and sympathy and uprightness, and invariably to be depended upon to support every noble undertaking. In them we have the valuable parishioners.

The other class consists of those who, though their names are on the roll of communicants, are of no real account to their parish. Indeed, the parish is scarcely theirs except in a most remote sense. Nothing pertaining to the church arouses their interest. At the best they are spectators and not very assisting ones either. They do not know what is going on and they do not care and nobody expects them to do anything. "They are the bare among the wheat." Not everyone who says "Lord, Lord, shall enter the kingdom of heaven, but those who do the will of My Father in heaven."—Augustine.

**CANONIZATION OF FATHER OLLIER.**  
 FOUNDER OF ST. SILEVE.  
 In our next issue we will endeavor to give a translation of the petition to our Holy Father Leo XIII., drawn up by several French Canadian gentlemen of Montreal, earnestly requesting the Holy Father for the speedy advancement of the process of canonization, already introduced at Rome, of the saintly founder of the Society of St. Sulpice.

This petition is numerously signed by our fellow Catholics speaking the French language, and it is only proper that our English speaking people should have an opportunity of joining with them in so laudable a purpose. The story of Father Ollier's life and work is familiar to many citizens in Montreal, but as there are few works in English which speak of him, our people are at a disadvantage in this matter.

The translation above referred to gives a fair summary of the reasons on which the petition is based. Those who desire to add their signatures will find the lists awaiting them for a reasonable period in St. Patrick's Presbytery.

**SCHUBERT HONORED.**  
 VIENNA CELEBRATED THE CENTENNIAL OF HIS BIRTH.  
 A Schubert celebration was held in Vienna on January 31, the hundredth anniversary of the composer's birth. There were concerts of Schubert music and an exhibition of his manuscripts and letters and of the battered piano which he used, the only article belonging to him which is known to exist, as he died in extreme poverty.

**THE OBSTACLES TO UNITY.**  
 HON. EDWARD BLAKE GIVES AN OPINION ON THE SUBJECT.  
 HE STRONGLY ADVOCATES THE CLAIMS FOR A CATHOLIC UNIVERSITY.  
 Hon. Edward Blake, in a recent speech, made the following statement in regard to the question of unity in the ranks of the Irish Party:—  
 "Now, gentlemen, I have watched for four years these contentions. I have taken as little part in them as possible. I have watched them, I think, the part I might have taken from time to time, and I state to you my profound conviction that there exists to-day no question of principle or question of tactics, no question of policy, no question of tactics, which is so important as the question of the unity of the party. It is the question of the unity of the party, and the question of the unity of the party is whether they will give up the question of principle to dominate the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the hope that better councils shall prevail, and I will hasten to meet them when they do arrive. When it is demonstrated that questions of principle are to be dominated by questions of tactics, I will be the first to go and to give up the question of principle. I do not profess to know what my hopes are high, but I do not abandon them. I still maintain the

CATHOLIC INFLUENCE IN EDUCATION

An Able Address to-night by Rev. T. J. Campbell, S.J., of St. John's College, Fordham, N.Y.

The Trend of So-called Modern Culture in American Colleges and its Effects Dwelt Upon.

The Whole Country Drifting Toward Applied Science.

At the annual Reunion of the St. John's College Alumni Banquet, held in the last week of January, at the College, Fordham, N.Y., Rev. T. J. Campbell, S.J., delivered the following able and eloquent address on the many aspects of higher education.

I confess to a feeling of dejection when I read or hear of the countless millions which are being lavished on non-Catholic educational institutions, and compare them with our own scanty resources. I cannot help thinking that from their financial and presumably educational heights they look down with unconcern, if not contempt, upon our scholastic littleness, and are following, consciously or not, the advice of Tyndal, in "differentiating themselves from the foolish, fanatical and sacerdotal portion of the human race whose intellects are reduced to atrophy as regards scientific truth, and whose brain in relation to science is virtually the undeveloped brain of a child."

Do you wonder, then, that with this educational Eldorado before me, which I cannot reach with the assurance from Tyndal, who never errs, that my brain is atrophied and undeveloped, and with the knowledge that enlightened Roman Catholics with social aspirations are differentiating themselves from me behind the walls of non-Catholic colleges, that I yield to gloom and depression? But it is only for a moment. I recall an answer made to me by a high-spirited and noble young Spaniard, to whom I was suggesting motives of submission in a family re-aveuement. Drawing himself up proudly, and looking me straight in the face, with just a gleam of indignation in his eye, he said: "Father, I am a Catholic!" So, looking straight at this gloomy aspect of things educational, I say to myself: "I am a Catholic," and can get and can give a better education and exercise a greater influence upon my country's fortunes than they with all their wealth and prestige and power. I prescind altogether from the question of moral influence. Our superiority there goes without saying. But I maintain that in the fight for intellectual supremacy we can and must prevail and I read my title to that claim clear and unclouded on the pages of history.

WHEN THE FIRST CATHOLIC EDUCATORS APPEARED

they were confronted with the highest degree of culture the world had yet known. It was the golden age of Augustus, which meant not only the union of the poetry, eloquence, philosophy, jurisprudence, science and statesmanship of that wonderful period, but included all that emanated from Grecian genius in the splendid age of Pericles, whose influence still lingered over and pervaded the Roman Empire.

It was a hopeless task, apparently, for the atrophied ecclesiastical intellect that presented itself for recognition. Yet Clement's voice was immediately heard, and that of Irenaeus and Hermas. There was Cyril of Jerusalem, with his marvelous lucidity of style; Gregory of Neo Caesarea, who first carried Christian eloquence to the height of sublimity; Basil, who could rank with the best Greek writers of antiquity; Gregory of Nazianzen, who deserved a high position with the orators of any age or country; and who first wove the golden threads of Grecian rhythm around the noble dogmas of the religion of Christ; Athanasius, of whom it is said the Greek mind never went further in sublimity and depth; Cyprian of the golden lips; Origen, with his boundless learning; Tertullian, whose sentences reverberate like peals of thunder; Ambrose and Jerome and Augustine—one of the greatest minds the world has ever known—not all priests, for Tertullian was not, nor Origen in the beginning; nor Boethius, the leader of Theodoric's army; nor Cassiodorus, his treasurer, and countless others whom we need not name.

CATHOLIC INFLUENCE STILL PERMEATING ALL.

And their competitors? What of them? What did they produce during all the time in which they still held the wealth and power of the world? "Nothing," says Cantu. "They gave nothing to the world but some cold grammarians, loquacious rhetoricians, meagre chroniclers, sickly poets singing nuptial verses and shepherds' idylls." The ever accusing and condemning fact is there, that after the time of Nero there is not a writer of any note whose name has lived but Tacitus and Juvenal and Pliny; and they would have perished had not the old monks of the middle ages saved them from the wreck. Their literature was dwarfed before the splendid intellectual powers which demanded and won recognition from the world. It was not a sudden upspringing of light that flashed before the eyes of men, to expire as soon, but a brilliancy lasting through the centuries, with its influence still permeating the Christian world, and probably to endure to the end. Before its splendor the lesser lights of paganism paled their ineffectual fire and disappeared. Who, we ask,

are the conquerors in that first great trial of strength? There came another test. It was when civilization was trampled under foot by the barbarians of the north. The Catholic educator addressed himself to his task again, as poorly equipped as before, with no material at all on the side of his savage pupil to work upon. And what was the result? The result was simply the civilization of today. For who framed the laws of all the nations of modern times? Who taught the arts of peace and mitigated the horrors of war? Who shaped their manners? Who formed and fashioned and enriched their language? Who created and developed their literature? The Catholic educators. Who created the architecture of the modern world? Who inspired art, illumined its poetry, gave elevation to its oratory, guided its statesmanship and bound its people together in international amity and peace? Who but the Catholic teachers who met these wild men of the north and transformed them into what they are to-day. Let us never forget that whatever is noble, beautiful, splendid and strong in modern civilization is due solely to its Catholic education. The Catholic teacher found Europe a desert, and made it the sun and centre of civilization, the most beneficent portion and the most powerful influence in the world to-day. Without him it would have remained what Asia and Africa are at present, regions over which hangs a curse, because there is no Christianity, and consequently no Christian or Catholic education.

Admitting the past, say our opponents, it does not change the fact that for the future you do not count. Your influence in the educational and intellectual world is not only wanting, but has already passed away.

THE WHOLE COUNTRY DRIFTING TOWARD "APPLIED SCIENCE."

Let us examine this assumption, whose arrogance we need not qualify. The situation is this: The educational trend of the present day is almost entirely in the direction of the natural sciences. The world, dazzled and perhaps dazed by the splendid discoveries of science, will have nothing else. Columbia's catalogue announces that she is to devote herself mainly to the applied sciences. In Harvard, the old home of polite letters, a scrap of the natural sciences is enough for a degree. The other colleges are in line. Vast sums of money are being expended in technical laboratories, parties of exploration are being organized, and schools of excavation established in various countries, and the arguments of the pick and shovel are to use the language of one of them, replacing the methods of the past. Chemistry, physics, biology, geology, botany, paleontology, are the order of the day. No literature, no history, no philosophy, but only science. The whole country is not only drifting but rushing in that direction.

In the presence of this movement I am not discouraged or dismayed, but distressed. I am in the presence of a work of devastation; for it not checked by the conservative elements in education, it means the ruin not only of all genuine culture, but the wreck of the universities themselves and the mental deterioration of the race that is to be subjected to this discipline.

It was bad enough to have cut out of university life the boundless intellectual wealth contained in revealed truth along with the illumination that radiated from it through the splendid minds of the first centuries of the Christian era; it was sad enough to have expelled with scorn and contempt the philosophy of ancient and modern times; but to have abandoned history, literature and the arts in general, as Strauss, Renan and others ordain, and to reduce the university to the level of a workshop—for that is all that applied science means—is to have already effected its destruction. Even the workshop will disappear when the funds of its patrons are withdrawn.

Time was when the university guided the thought of the nation. But who cared for the opinion or sentiment of an aggregation of mechanics or laborers, who have not a second thought beyond their laboratory or bench on the night, questioning us that we have ourselves into the lives of men and nations? We are realizing Jules Simon's prophecy, that the believers of yesterday, becoming sceptics to-day, will be nihilists to-morrow. As nihilism as its companion movement against the governments of the world is this scientific movement in education. It is a movement which began in apostasy, in the sixteenth century, degenerated into atheism in the seventeenth, and now at the close of the nineteenth means annihilation—annihilation not only of the institutions of learning, but of the intellect itself. Darwin's lament that his life of classification and nomenclature had robbed him of all sense of the beautiful would be pathetic if it were not a merited retribution. "Art and music and poetry had become offensive to him," he said, "though once passionately loved." Let that pass. For it is not only the tender and sweet emotions which are shriveled and destroyed, but the intellect itself is left undeveloped, atrophied, and in danger of destruction.

CATHOLICS STAND ON FAMILIAR GROUND.

"The tradition of great men from our universities," says Choate, "is lost." He attributes it to lack of work, but it is really lack of mind. "There is no such thing as reason, understanding and intellect," shrieks Max Muller. "It is only an organism acted upon by matter and possessing no spontaneity or energy or life of its own," echo all the others. Judging from the absurd reasoning of some of their best writers and their fetish-like adoration of each other's disgraced and discarded theories, he is right. "I am amazed," said a member of a scientific congress, "at the inability of my associates to co ordinate their

special investigations with the general science of which these specialties are a part, and their childish inability to explain the result of their labors." On the other hand I have been asked: "How do you account for the readiness and ease with which your young men address themselves to the abstruse subjects of ethics and metaphysics?" "Because they are Catholics," I replied. They are on familiar ground, and their intellects are not dwarfed and undeveloped, but strengthened and enlarged. They are not mere machines with no other occupation than that of the laborer digging in the earth, or of the savage marking the track of animals, but immortal spirits that will not be satisfied with the visible world, but will soar above it in their search for the truth, and not rest till they find it in its source."

Admire as we may these splendid achievements of science, we miss their import and purpose if we are dazed or unsettled by them, or if we fancy that they are necessarily guarantees of intellectual greatness. Some of the most astonishing discoveries have resulted in little else than the production of scientific toys, few if any have advanced us one step in explaining the real nature of the agencies at work. Progress has been along the line of perfection of mechanism rather than of intimate knowledge of nature itself.

We must bear in mind that these requests over the material universe are desirable in so far as they furnish matter to ennoble or intensify the aesthetic or intellectual faculties of our nature. If the contrary ensues, viz., if our appreciation of the beautiful in art and letters perishes, if our intellectual and reasoning powers are impaired, we are like those who, coming suddenly into unexpected wealth, employ it to plunge into a life of glittering dissipation. The whole man is soon a wreck. As to superiority, there can be no doubt that the one whose intellectual faculties are perfectly trained will easily prevail over the exclusively scientific automaton who is notoriously egregiously and professedly un-intellectual, and who is dull to the beauty, not only of the divisible creation, but even to that which comes in the domain of sense. The prestige which science enjoys at the present time is only that which everything new and startling obtains, especially when it appeals to the lower or animal part of man. In the contest that is being waged for educational supremacy there can be no doubt of the issue. Between a mind and a machine, or between a mind and no mind, there can be only one result.

Do you propose, then, to eliminate scientific studies from your curriculum? I make answer that I belong to a body of men, who, Von Humboldt says, always associate scientific research with the spread of the Gospel. The Scientific American of this week tells with enthusiasm of the explorations of one of them up near the Arctic Ocean, travelling over 2,000 miles on the ice and snow alone with an Indian boy (and this was only one of many such journeys) in regions where no human being had ever penetrated, gathering scientific data while preaching salvation. They are men whose unthought of and unconsidered letters, written in Indian wigwags or in bark canoes, or in the depths of the forests, are being solicitously gathered by Harvard and Lenox and other great libraries, and are now elaborately republished as the best philological, geographical and ethnological material for the history of our country; men who are at the present moment the government meteorologists at the great danger points of the world, the Spanish main, the China Sea and the Philippine Isles; men who, primarily theologians and philosophers and preachers, have inscribed at least some honored names in the history of scientific research.

CATHOLIC TRAINING EASILY DISCERNIBLE.

No; it is precisely because we do not wish to exclude science that we take this position (and let me say in parenthesis that the general chemical and physical laboratories of most of our colleges are as well equipped as those in many of the most pretentious universities), but, on the contrary, it is to have science better and more profoundly and more thoroughly and more intelligently studied that we adhere so tenaciously to our literary, historical and philosophical studies. In point of fact, the real pioneers in the domain of science, men like William Thompson, Clerk Maxwell and others, had been first trained in the very studies which we are advocating as indispensable in real education. They had the advantage of the old Catholic traditions of philosophy and literature, which still lingered in the universities which sent them forth. They were not the uninformed and unreasoning and unmethodical experimenters who are invading the world to-day. Surely there is nothing to prevent a man who has distinguished himself in intellectual pursuits from being a master in those inferior sciences in which he wishes to lower the sphere of his activity. Are there not examples in plenty of superiority won in scientific matters by those who had been first intellectually disciplined when pitted against those who knew only what their eyes could see and their hands could feel? Not to leave the precincts of the room in which we are assembled, I see before me two physicians, graduates of Fordham, who in the same year were without difficulty the leaders of the respective schools of two or three hundred in Bellevue and the University of New York. At the present moment the University of Pennsylvania is commissioning two of our graduates, before even their course is completed, to examine all the medical laboratories of Europe, and bring back the results of their investigations to enrich the university that delights to do them honor. Dwight of the Law School is quoted as saying that he could tell immediately a young man with Catholic training. The habit of reasoning, of examining into causes, of coordinating and unifying even the simplest studies from grammar up to philosophy, gave them an immediate superiority over their rivals. These are examples taken at random to illustrate the point I am insisting upon, that instead of impeding it, intellectual training is the very best assurance of scientific success.

Tyndal says: "We have explored the entire universe and have now reached the outer rim, beyond which there looms another universe, one which will

never be reached." Over that rim and into that universe a Catholic boy can, independently of revealed truth (for we are making no account of that here), by the inherent and cultivated power of his intellect, lead you, O learned professor, and tell you many secrets which your limited vision, darkened by contemplation: the earth alone, can never perceive.

CATHOLICS AHEAD OF ALL BY THE LENGTH OF ETERNAL PRINCIPLES.

What a Catholic Centrist of the German Parliament said to a Biemarckian member may be applied to us: "You are ahead of us by the length of Von Malinckrodt." "Von Malinckrodt!" retorted the Catholic "we are ahead of you by the length of eternal principles." So in the matter of education we are ahead of all the rest, first, by the infinite light of revelation, which, while displaying before our vision the vast universe of truth which unaided reason can never achieve, throws light on those truths which reason is able to reach. We are ahead of them by the light which the great geniuses have shed upon the most vital questions that concern the human race. We are ahead of them by the heritage bequeathed to us by the greatest poets, philosophers, jurists, legislators and statesmen of the modern world—for the greatest of them were Catholics. What then is to prevent us from being in our own country the leaders in all the learned professions, the orators, philosophers, jurists, statesmen and men of science who are to guide and shape and direct the thought of our times and country?

History must repeat itself, and whether we consider the present condition of culture as the acme of civilization, or the inroad of intellectual vandalism, Catholics can and must conquer now, as they have done before. Our antagonists have not only actually abandoned the studies in which at all times it has shown its greatest powers, but have in their gross materialism actually cast aside intellect itself, in proclaiming that their mind is a machine, and glorying in their dishonor. It is no longer a trial of intellects, but of intellect against the pick and shovel. History has shown us that they can be beaten when the contest is mind to mind; how much more so in these changed conditions.

In this battlefield of science which they have chosen it is not against matter, it is light against darkness; matter will yield to mind, and darkness will yield to light. Just as it is the Catholic intellect alone that can show the way through the gloom and perplexity of the great questions of the day, and alone build solid foundations of the state, so it is the Catholic intellect alone which can and will gather together all the researches that these diggers in the earth are making, will find their relations, coordinate them and tell their meaning to the world. The laborer can fetch material, but the master mind will build the pyramid, and inscribe his own glory upon it. He alone will be known when they are long passed into oblivion. It is Catholic teaching alone that can elevate the human race from the degradation of ignorance and error, and crown it with that glory which only the spiritual intellect can achieve in whatever pursuits the human race may choose to direct its energies and devote its time.

APATHY OF CATHOLICS IN RELATION TO THEIR NEWSPAPERS.

ANOTHER VIEW OF THE SUBJECT—THE ATTITUDE OF SECULAR JOURNALS DISCUSSED.

[From Our Special Correspondent.]

SUMMERSIDE, P.E.I., Feb. 2.—For the past three or four Sundays Rev. D. L. Gregory Macdonald, pastor of St. Paul's Church, Summerside, has been delivering a series of sermons, or rather instructions, on Catholic literature for family reading, giving special attention to the newspaper phase of the question.

The subject is an important one, and it cannot receive too much attention, for it is a lamentable fact that in too many homes a Catholic newspaper is as great a rarity as a ten dollar bill in an editor's pocket-book. This refers more particularly to English-speaking Catholics, for in most French homes a Catholic paper is regularly received. It may be a political paper, it is true, but it is usually a French paper, edited by Catholics, and its literary matter is decidedly Catholic in tone. So far so good.

This, unhappily, is not generally speaking true of the English-speaking family. Many of the papers regularly received and read by these families are no more valuable, judged from the Catholic point of view, and so far as their educational influence is concerned, than a bundle of shingles. True, they give the "news" of the day, such as murders, lynchings, divorces, prize fights, etc., but of what value is news of this character after all, and what good does it do the public to know that Lord Fitzmoode, who was never heard of before, and never will be again, has secured a divorce from his misguided wife; or that Fitzsimmons was disabled in a brutal "mill;" or that some ruffian or wife beater had his case aired in the police court? Yet these are the matters—painted in colors as striking as the trimmings on a Miomac belle's Easter hat—with which the "great" newspapers of the day fill nine of their columns to every one they devote to the political, social, scientific or religious movements of the day—matters with which people in general should be much better acquainted than the majority of them are.

The objection is often taken by publishers, however, that if this is the matter with which their papers are filled, it is only what the people want, and that they are forced to supply the demand, or make way for others who will, much as they personally may desire to use better material. Well! The newspapers are themselves to a vast extent responsible for the creation of this very taste for vicious literature, and they ought to be ashamed of it. They should strive to direct and to educate the public, rather than to become mere panderers to viti-

Merit Talks

"Merit talks" the intrinsic value of Hood's Sarsaparilla. Merit in medicine means the power to cure. Hood's Sarsaparilla possesses actual and unequalled curative power and therefore it has true merit. When you use Hood's Sarsaparilla, and take it according to directions, to purify your blood, or cure any of the many blood diseases, you are morally certain to receive benefit. The power to cure is there. You are not trying an experiment. It will make your blood pure, rich and nourishing, and thus drive out the germs of disease, strengthen the nerves and build up the whole system.

Hood's Sarsaparilla

Is the best, in fact—the One True Blood Purifier. Prepared only by C. I. Hood & Co., Lowell, Mass. Hood's Pills Do not purge, pain or gripe. All druggists sell.

ated, debased and unrefined tastes. Mankind is naturally optimistic, and can readily be influenced in the right direction. It is just as easy to lead a horse to a pure spring as to drive him to a stagnant pond.

There are Catholics in every town, who never think of perusing a strictly Catholic paper, but who will devour with avidity those journalistic monstrosities known as "Sunday papers," and such literary and artistic horrors as the Police Gazette, and it is really too bad that so discreditable a fact has to be admitted.

They say that Catholic papers do not give the "news" (thank God they not give it all) and that they are therefore forced to take the secular papers. Yet they are better without that class of news which occupies most of the space of the big American dailies. These, and some of our Canadian dailies as well, claim to give all the news current, and to treat all religious denominations with equal impartiality. Yet the grossest errors, and the most palpable misrepresentation of things Catholic creep in. This may not be, and no doubt is not, intentional, but the matter is prepared by editors and reporters who do not understand Catholic doctrine, Catholic thought, Catholic teaching or Catholic ceremonial, and hence grievous injustice is often done Catholic events and personages, yet done with perhaps the very best of intentions in view. These things are read in Catholic families, and they awaken there a jarring and discordant note, and insensibly influence the minds and feelings of the young as they should not be influenced.

How is this evil influence to be guarded against? Only in one way, and that is by providing the family with good, wholesome Catholic literature, with books of the best character, with magazines like the Catholic World, Donahoe's, Ave Maria, and others of that class, and newspapers like the Catholic Review, The Pilot, Catholic Record, Register, Casket and True Witness, whose contents are to be relied upon as absolutely correct in tone and influence.

In this connection, it is a matter for surprise that a city like Montreal, with a large Catholic English-speaking population, should not possess a Catholic daily, equal in every respect to the best paper published in any city, and giving its readers the news and current topics of the day in a shape to which no objection can possibly be taken. Such a paper should be handsomely supported not only in Montreal, but in every English-speaking Catholic centre in the Dominion. The TRUE WITNESS is the one to step into the breach, as the champion of all that is good and pure in journalism, and I trust that the time is not far distant when the proposal to establish it as a daily will materialize, and result in giving to Canada its very best family newspaper, and in removing forever the reproach that Catholic papers are slow and up to date.

BARNETT O'REGAN.

YOUR PRESENT NEED

Is pure, rich blood, and a strong and healthy body, because with the approach of spring and the beginning of warmer weather your physical system will undergo radical changes. All the impurities which have accumulated during colder weather must now be expelled or serious consequences will result. The one true blood purifier prominently in the public eye today is Hood's Sarsaparilla. Its record of cures is unequalled. Its sales are the largest in the world. A few bottles of Hood's Sarsaparilla will prepare you for spring by purifying and enriching your blood and toning and invigorating your whole system.

A WOMAN HATER.

An opulent gentleman in the North of England, who had for years shut himself out from female society, died not long since, leaving a will the terms of which displayed in an unmistakable manner his hatred of womankind. Ignoring females entirely, all his male relatives were provided with legacies, but on this condition, namely, that the single ones were to forfeit their inheritance the moment they were married, and the married ones were not to come into their wills while their wives were living.

A COLLECTION WORTH \$2000.

For the second time, in six weeks, at the drawing of the 3rd February, of the SOCIETY OF ARTS OF CANADA, (1666 Notre-Dame), Mr. Percy H. Evans, type-writer of the "Sclater Asbestos Co." Montreal, 35 St. Peter Street, has won the capital prize (a collection worth \$2000).

A CHEERFUL FACE.

Next to the sunlight of heaven is a cheerful face. There is no mistaking it—the bright eye, the unclouded brow, the sunny smile, all tell of that which dwells within. Who has not felt its electrifying influence? One glance at this face lifts us out of the mists and the

shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, yet can not express; and its cheery smile sends the blood dancing through the veins for very joy. Ah, there is a world of magic in the plain, cheerful face, and we would not exchange it for all the smiles that ever graced the fairest form on earth.—Orphan's Boquet.

LOYOLA COLLEGE. RESULTS OF THE MID WINTER EXAMINATIONS.

The mid-winter examinations at Loyola College, St. Catherine and Bierry streets, ended last week. Class Honours are based on the average percentage of marks retained in the Latin, Greek, English, Mathematical, Historical, and French courses. The following pupils passed with first class honours:

Terence Brady, Joseph Downes, Robert Hart, Thomas Taney, Wm. H. Browne, Edward Dessette, James W. Grant, William Kaine, John Walsh.

Second class honours: John Kernan, Harry Hoyt, Edward Duckett, Albert Lortie, Robert McIlhorne, Thomas Gleason, Bernard Conroy, Arthur Dickenson, John Dickenson, Richard Forrestal, Charles Street, George Crowe, John Egan, John Kiely, Charles McCabe, Reginald Starnes, Jacques Broseau, Robert Marson.

Passed successfully: Herbert Sheridan, Edward Wilson, James Brennan, Bernard Broseau, Charles Fowcett, Joseph Murphy, Frank Ryan, Thomas Corbet, Basil Hingston, Francis McGue, Hugh Maguire, Leo Mingee, Frederick Ryan, James Tyrrell, Robert Wickham.

There are thousands of sickly school-girls all over this broad land that are dragging their way through school-life who might enjoy that abundant life which belongs to youth by simple attention to hygienic laws and a proper course of treatment with Scott's Emulsion. This would make the blood rich, the heart-beat strong; check that tendency to exhaustion and quicken the appetite by strengthening the digestion. Our book tells more about it. Sent free.

SCOTT & BOWNE, Belleville, Ont.

X. B. DEVLIN, B.C.L. JOSEPH BRISSET, LL.B.

DEVLIN & BRISSET, ADVOCATES "New-York Life" Building, 11 PLACE D'ARMES. ROOMS 806 & 807. TELEPHONE 2320

JAS. O'SHAUGHNESSY DEALER IN CHOICE Groceries, Wines, Liquors, Provisions, etc. 86 VICTORIA SQ. Cor. Latour St. - - Montreal BELL TELEPHONE 2460.

THE SOCIETY OF ARTS, OF CANADA. Free School of Drawing and Printing on every Tuesday and Friday, at the Society's Hall, 1666 and 1668 Notre-Dame.

Education. THE MONTREAL CONSERVATORY OF MUSIC. 938 DORCHESTER ST., near Mountain, Montreal, P.Q. Development in all branches of music. Pupils may enter at any time. For prospectus, apply to 11-G MR. C. E. SEIFERT, DIRECTOR.

Montreal College. Cor. Victoria Square and Craig Street. ESTABLISHED 1864.

This College is the largest, best equipped and most thorough Commercial College in Canada. The permanent staff consists of nine experts to whom you devote their time exclusively to the students of this institution. We send free to all applicants a Prospectus containing full information, new price list, and photographic views of the departments in which the Theoretical and Practical Courses which are taught. : : :

Studios will be resumed on Sept. 1st Write, Call or Telephone 2890 J. D. DAVIS, Principal, Montreal Business College, Montreal, Canada.



# The True Witness

AND CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co.  
(LIMITED)  
232 St. James Street, Montreal, Canada  
P. O. Box 1138.

MS. and all other communications intended for publication or notice, should be addressed to the Editor, and all business and other communications to the Managing Director, *THE TRUE WITNESS & P. O. Co., Ltd.*, P. O. Box 1138.

Discontinuation.—Remember that the publishers must be notified by letter when a subscriber wishes his paper stopped. All arrears must be paid.

Returning your paper will not enable us to discontinue it, as we cannot find your name on our books unless your post office address is given.

The date opposite your name on the margin of your paper shows you up to what time your subscription is paid.

We recognize the friends of *THE TRUE WITNESS* by the prompt manner in which they pay their subscriptions.

Always give the name of the post office to which your paper sent. Your name cannot be found on our books unless this is done.

When you wish your address changed, write us in time, giving your old address as well as your new one.

If you fail to receive your paper regularly, notify us at once by letter or postal.

WEDNESDAY.....FEBRUARY 10, 1897

## OUR ST. PATRICK'S DAY SOUVENIR NUMBER.

On St. Patrick's Day, March 17, 1897, it will be fifty years since the dedication of St. Patrick's Church in this city. Our readers have not to be informed that such an anniversary calls for a commemoration of more than common distinction and fervor.

As a jubilee, it will be a true cause for jubilation to every Irish citizen and to many Scotch and English citizens of Montreal. Many of us will, indeed, regret the absence from the celebration of some that Death has ravished from us in recent years and who, had they survived, would have been prominent figures at our rejoicings in March next. But they are not forgotten nor are they mourned for without hope, seeing that they have gone to their reward.

Fifty years make a long retrospect; for the bulk of those who will gather in our Parish Church on the 17th of March next, the dedication, to which a few veterans of the congregation will look back, must be nothing more than a page of history. Far other feelings will fill the hearts of those old enough to recall the sadly memorable year in which a church was devoted in Montreal to the honor of Ireland's Patron Saint.

The story of its erection and the events that led up to it has been told with characteristic sympathy for the cause and its noble helpers by one well fitted for the task. The occasion on which that record was prepared was the jubilee of a consecration, not of a church, but of two human temples of God's Spirit to the salvation of men's souls. The celebration of March next will call for another record—a Souvenir of half a century of varied and generally thrifty and progressive life in the upward development of the Irish community in Montreal. *THE TRUE WITNESS* has assumed the right of doing that service for the Irish and other English-speaking Catholics of Montreal, and we bespeak the support and assistance of every one of our readers and all their friends in discharging a task with which we are proud to be entrusted.

On such an occasion there ought to be no divided counsels. Division has weakened the friends of Ireland in the past; our own community has not always escaped its evil consequences. But in carrying out the plan of the grand celebration of next St. Patrick's Day there ought to be no discordant note.

We promise to do our share worthily and to issue from the press a Souvenir Number of which no Irishman or Irishwoman in Montreal or elsewhere will have reason to be ashamed.

We may say also that our Souvenir has the sanction of the Clergy, and our readers will, therefore, beware of other publications under that or some other name. *THE TRUE WITNESS SOUVENIR* alone has authority to represent the Irish people of Montreal and the Catholic Clergy. In this latter connection we have very great pleasure in presenting to our readers the following letter, from the esteemed Pastors of the Irish parishes of this city:

MONTREAL, January 18, 1897.

To the Managing Director of *THE TRUE WITNESS*:

DEAR SIR,—We, the undersigned Pastors of the English-speaking parishes of the city, heartily approve the project of *THE TRUE WITNESS*, to issue a Special Souvenir Number in commemoration of the Golden Jubilee of St. Patrick's, the Mother Parish of our people in Montreal. The first Mass was said in St. Patrick's Church on St. Patrick's Day, 1847, amid

the universal joy of the English-speaking Catholic population, who, until then, had no church of their own at all proportionate to their numbers. Not a few are still living who remember how many, for want of accommodation, used to hear Mass kneeling on the street adjoining the old Recollet Church on Notre Dame street, opposite Dallard street.

The remarkable advance made since then in the material prosperity of our people, and the advantages which have accrued to them from a religious point of view, are matters for profoundest thankfulness to God. The befitting expression of this gratitude is one of the chief reasons for celebrating the jubilee, and we earnestly solicit for *THE TRUE WITNESS*, in its laudable endeavor, the active encouragement and patronage of our devoted people and their many well-wishers in and out of Montreal.

We also take this opportunity of expressing our approval of the course pursued by *THE TRUE WITNESS*, and recognize the valuable service it has rendered to every worthy cause.

(Signed),

REV. J. QUINNAN, S.S.,  
Pastor of St. Patrick's Church.

REV. PHILIP SCHEFFAERT, C.S.S.R.,  
Pastor of St. Ann's Church.

REV. P. F. O'DONNELL,  
Pastor of St. Mary's Church.

REV. J. E. DONNELLY,  
Pastor of St. Anthony's Church.

REV. W. O'MEARA,  
Pastor of St. Gabriel's Church.

REV. W. J. CASEY,  
St. Jean Baptiste Church.

Every authorized advertising canvasser for our Special St. Patrick's Day Souvenir is furnished with credentials, signed by Mr. Michael Burke, president of the company, which he is required to show upon demand.

Enter into no contract with any person who cannot produce proper credentials.

### ST. PATRICK'S GRAND MISSION.

General Meeting of Ladies in Connection With the Bazaar

The four weeks Mission to be given in St. Patrick's, by five Redemptorist Fathers from Saratoga, opens on Sunday next, the 14th instant. The following is to be the order in the different sections of the people: First week, married women; second week, married men; third week, single women; fourth week, single men. The Mission is intended as a fitting preparation for the coming Jubilee of old St. Patrick's, which had its first Mass on March 17, 1847.

A general meeting of the ladies of the parish is called for Wednesday, Feb. 10, at 2:30, to discuss the project of a bazaar to be held early next summer. All are cordially invited.

### THE REAL GRIEVANCE.

There is so much sophistry in almost every liberal interpretation of the Privy Council's decision on the Manitoba School Question that one might sometimes wonder whether the document on which those interpretations are based is really the judgment delivered by their Lordships. The best way to correct these false or one-sided interpretations is to study the text of the judgment itself. We would ask our readers who may still be in any doubt as to the nature of the right which was violated by the legislation of 1890 to read the following passage from the report of the judgment:

"Taking it, then, to be established that the second sub-section of section 22 of the Manitoba Act extended to rights and privileges of the Roman Catholic minority, acquired by legislation in the Province after the Union, the next question was whether any such rights or privileges have been affected by the acts of 1890. Having referred to that point in some detail, their Lordships said the sole question to be determined was whether a right or privilege which the Roman Catholic minority had previously enjoyed had been affected by the legislation of 1890. Their Lordships were unable to see how that question could receive any but an affirmative answer. Contrast the position of the Roman Catholics prior and subsequent to the acts from which they appealed. Before those passed into law there existed denominational schools, of which the control and management were in the hands of Roman Catholics who could select the books to be used and determine the character of the religious teaching. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the province, and the money raised for those purposes by local assessment was, so far as it fell on Catholics, applied only towards the support of Catholic schools. What was the position of the Roman Catholic minority under the acts of 1890? Schools of their own denomination, conducted accord-

ing to their views, would receive no aid from the State. They must depend entirely for their support upon the contributions of the Roman Catholic community, while the taxes out of which State aid was granted to the schools provided for by the statute fell alike on Catholics and Protestants. Moreover, while the Catholic inhabitants remained liable to local assessments for school purposes, the proceeds of that assessment were no longer destined to any extent for the support of Catholic schools, but afforded the means of maintaining schools which they regarded as no more suitable for the education of Catholic children than if they were distinctly Protestant in their character."

It is vain to urge in the face of the foregoing extract from the report of the judgment that the so-called settlement of the present Government was sufficient as a restoration of the rights of which the Catholics of Manitoba had been deprived. It is vain to urge that the judgment did not deem it necessary to re-enact the abolished laws—those of 1890 serving fairly well for the majority. But the existing system was "to be supplemented by provisions that would remove the grievance on which the appeal was founded."

Our readers know what the grievance was; it will not require a great exercise of imagination to arrive at the only provisions by which it could be removed. Only a restoration of the separate schools as they were before 1890 could remove that grievance.

### THE CENTURY DICTIONARY AND CATHOLICS.

We are in full agreement with some strictures in the Owl on the Century Dictionary. According to that able university magazine, the Cyclopaedia of Names in the pretentious work aforementioned has omitted any reference to some of the best known Catholic writers of our time. The Owl, after asking itself to what this wholesale slight on Catholic literary and general eminence can be due, concludes that, in any case, it is without excuse.

Not having access at the moment to the Century Dictionary, we take the liberty of adopting the Owl's illustrative list. It is sufficient, both in extent and character, to condemn the Cyclopaedia of Names. There is, for instance, no place for Orestes Augustus Brownson. If the Cyclopaedia of Names were an English publication, one might understand why a fairly well informed but careless or prejudiced compiler might lose sight of it in his first attempt to prepare such a Cyclopaedia. Not that its omission in the published work would for that reason be justifiable. Barbarism though it be, the phrase "Cyclopaedia of Names," when solemnly adopted by the editors and publishers of a "Century Dictionary," is equivalent to an assurance that no person making inquiry as to any celebrity of our age will be disappointed. There will always, of course, be difference of opinion as to the nature or the amount of service to his or her generation which entitles man or woman to be called celebrated, eminent or distinguished. If, however, there is an individuality, without the mention of whom it would be impossible to write the history of human thought in any period, it will, we think, be universally admitted that such a personage comes up to the mark in question and can be ignored only at the cost of accuracy or completeness. Such an individuality, in our humble opinion, was Orestes A. Brownson. Viewed solely as illustrative of the spiritual unrest of the middle third—which (if the bull be excused) was by far the biggest third of the 19th century, Brownson's career is one of the most interesting that can be studied. But when it is remembered that it not merely illustrates the unrest but also leads, with the practical force of example, to where rest can be found, its value is a thousandfold increased.

Another of the omissions from the Cyclopaedia of Names is that of William George Ward. The quickness and sureness with which Ward satisfied himself that for the truth-seekers there was but one course, compared with the strange pilgrimage and its curious halting-stages through which Orestes Brownson attained the same goal, may perhaps be attributed to contrasts of education. Like his master, Newman, (from whom latterly he differed on some points of sentiment rather than doctrine) Ward passed from "Tractarianism" into the Church's fold. But Ward, like Brownson, furnished a striking example of a Catholic layman who was a great theologian. Only seven years intervened between Ward's adoption of Dr. Newman as his leader and "Tract go" as his confession of faith and his admission into the Church in September, 1845. Brownson spent twenty years and more in the agony of a vain quest before his conversion in 1844. And what had he not been during these years of doubt? Not easy for him was the descent to Avernus, but a laborious picking of misguided steps, and it was not till he reached the very bottom of the slough of despond that a ray of grace penetrated his soul with the conviction that

his life had been a mistake—that he had lost his way and must retrace his steps. Then there was no more hesitation, and the rest of his life, and he lived to be an old man, was devoted to the cause of the Church, where he had found rest and safety, and the best welfare of other stragglers from the fold.

Of Thomas William Allie, Rosa Mulholland, Daniel Dougherty, Maurice Francis Egan, and the other great Catholics of our time, that the compilers of this Cyclopaedia of Names have ostracized, we need say no more than that we sympathize with the Owl's protest. I the Century Dictionary were a mere hastily got up catch-penny publication, we might pass over such defects as in keeping with its character. But in a six volume work, which was for twelve years under the editorship of a famous American scholar, such sins of omission are not to be pardoned.

### A GREAT RESPONSIBILITY.

There is something almost comical in the praise that is lavished on some of our statesmen by would-be friends in correspondence with the American press. Here is an extract from a recent Montreal letter to a New York journal:

"Le Reveil, an organ of the Reform party in this Province, has come out openly for the abolition of the Church title system, from which it will be seen that the spirit of change is in the air. As regards the French-Canadians it may be safely predicted that once they have decided to abolish some of the fundamental privileges of their Church, by which they have stood so long, it will be but a short step to a refusal to be taxed for the aggrandizement of a nation beyond the seas with which they have no sympathy."

We do not quote the foregoing passage as of exceptional importance. It is simply in keeping with the whole strain of the despatches from this Province which are supposed to represent the opinion of the majority since June last. It is not so much by means of facts or statistics or definite language from any one in authority, or even by the boastful audacities of the extremist press, as from a series of vague inferences from the great fact of the general election interpreted, censored, that these writers try to diffuse the impression that this province is ripening for a revolt against the Church and against the State. It is a deliberate attempt to manufacture a certain mental attitude on the other side of the line on the ground that a certain public opinion prevails on this side. The strange thing is that a French-Canadian Catholic who insists on his allegiance to the Church and his loyalty to the Queen should be made the hero of this two-fold revolt.

For our own part we put little faith in the reports of a sweeping change in the popular mind of the province. To whatever causes the result of the election may be ascribed, we cannot believe that it was due to any serious or widespread defection from the recognized standard of loyalty.

As for the other inference—that it betokened a grave falling off in that Catholic devotion and subordination which so long gave its peculiar tone to the Catholicity of this province—we reject it as wholly unfounded. But the very fact that the language and actions of the leaders of the majority should have given rise to such a misconception shows that they have not put a proper estimate on their great responsibilities as Catholic statesmen entrusted with the guidance of Catholics.

### CATHOLIC WRITERS IN THE DARK.

Those who quote the opinions of English Catholic journals on the Manitoba School question or any other purely Canadian subject ought to bear in mind that the fact of their being Catholic does not guarantee them from those errors of statement and judgment to which the English press has always been liable in dealing with matters not English and especially with matters of this continent. The strange inaccuracies that have accompanied some of the references to the Prime Minister are enough to convince any impartial reader that those who wrote such references were treating of questions entirely strange to them. One such paper spoke of Mr. Laurier as the first Catholic Premier of Canada, with a forgetfulness of the late Sir John Thompson that is unaccountable on any ground but that of utter unacquaintance with our political history. Under the Union regime, with its dual leadership, the name of Lafontaine, Morin, Cartier, Sandfield Macdonald and Taché bear witness to the statement. And yet the fallaciousness of that or any statement of purely historical bearing is of small consequence (save as showing ignorance of the whole question) compared with the fallaciousness of the argument that it is made to support. The Register, for instance, in reference to the Laurier banquet, speaks of the present Premier as if he were the special representative of Catholic interests in the Dominion and as if the Catholics who oppose him on the School question were actuated by mere

party perverseness. He is described as a Catholic who has risen to the rank of Prime Minister "in a land hitherto ruled by Protestants," as though Catholics had no influence under his predecessors. The pity of it is that Catholic writers in England, however well meaning, will, in defiance of all common sense, venture to write with confidence of controversies of the gravest import, affecting the well-being of millions of their fellow-churchmen in the future, on the basis of mere hearsay that is little better than idle gossip.

Doubtless, there are many questions as to which we in Canada are sadly astray, if we have ever formed an opinion at all, simply because we have never had an opportunity of attaining correct information at first hand respecting them. But on such questions, if we are wise, we take good care to be discreetly silent. We have a right to expect a like reticence from the Catholic journals of England on Canadian questions which they have had no opportunity of studying and on which they cannot pass judgment through second-hand evidence without incurring the risk of doing a grievous wrong.

Some of them, we have not the slightest doubt, would be extremely shocked if they really knew the use that is being made of their unconsciously one-sided and most injurious articles.

### IS HE REALLY TO BLAME?

It is so easy for those who have no responsibility in any business to criticize those who have, that when public men lay themselves really open to blame, for action or inaction, they must look for a good deal of fault-finding from their opponents. What should be the course of their friends in such circumstances? We profess to be friendly to Mr. Dillon and have sincerely sympathized with him during the past year when he was so mercilessly assailed by his fellow Nationalists. He is now charged with the commission of a grave blunder by neglecting to force the Government to disclose its purpose in the matters of the new Irish financial commission. Mr. Dillon, instead of availing himself of the opportunity offered by moving an amendment to the address in reply to the Queen's speech for eliciting the designs of the Government and giving scope for attack on assailable points of its scheme, allowed the chance to go by, thus permitting it to mature its policy unquestioned.

Does this seeming forbearance on Mr. Dillon's part imply any change of attitude on the part of his wing (the majority) of the Nationalists? It is well known that if any of the Nationalists were deemed to enjoy the favor of the Government—comparatively speaking—it was not the Dillonites but the Healyites and the Redmondites. The Parnellite wing had insisted on the total severance of the Nationalists from either or any of the English parties and had claimed a larger spirit of independence than the anti-Parnellites, so long as the Home Rulers and Liberals were in formal alliance.

But there were indications of a rapprochement between the Parnellites and the Salisbury Government which could not well be ignored. In a recent article Mr. Redmond did not hesitate to contrast the Conservative with the Rosebery administration to the disparagement of the latter. If, therefore, the omission to interpellate the Government, by the medium of an amendment on its Irish financial adjustment policy, were due to any preconcerted arrangement among the Nationalists as a whole, we should expect it to have emanated from Mr. Dillon and his supporters.

But really all this is beside the question. Those who have tried to hold Mr. Dillon up to ridicule for his laxness in letting pass an opportunity of embarrassing the Government and for his simplicity in asking as a favor that to which he had a right, have themselves forgotten that this financial question is not wholly nationalist—that it is, in fact, an Irish question of the most comprehensive range, and that not merely one wing of the Nationalists or all the Nationalists, but the whole body of Irish representatives, Liberal and Conservative or Home Rule, are concerned in having it advantageously settled. There may even be phases of it which make it more a Unionist than a Home Rule question. However that be, it is clear that on such a question Mr. Dillon could not very well act alone, and, if he was silent, we may take it for granted (at least till we have assurance to the contrary) that he had reason for his course. No man should be condemned unheard or on the authority of one-sided representations. When the discussion on the Government's measure comes on, we shall have more light on the subject.

MR. THOMAS SEXTON has, it appears, definitely refused to re-enter public life until there is some well directed effort made to bring about a reunion of the different factions in the Irish party.

Nevada has passed a law permitting prize fighting within that State, while the Legislature of South Dakota is considering the advisability, from a humane

point of view, of prohibiting the playing football within its precincts. Verily, the legislators of the different States have divergent ideas of propriety. It is said that the Nevada law-makers are actuated by a desire to "boom" their State.

Perhaps the bill before the Dakota assages is the action of a dark conspiracy which originated at a secret caucus of Bismarck barbers.

The recent encounter of the Government and Opposition in the bye-elections in North Ontario, East Simcoe and South Brant, may be looked upon as a drawn battle. The contests were hard-fought and close, and the party press on neither side claim any great increase of glory from the outcome.

Labouchere, of Truth, has a knack of saying very nasty things in very plain English. His recent strictures on New York's "400" are anything but complimentary. "A more contemptible crew never played their pranks before high heaven," is not very delicate criticism, in fact it might be called somewhat harsh.

The Montreal Herald, in a recent issue, refers to the Toronto Globe as a "great and good paper, which is characterized by the unfinching fairness of its controlling mind."

There may be a "controlling mind of unfinching fairness" loose around the Globe premises somewhere, but it is hardly evident through its editorial columns. In its excess of praise for its companions in the ranks of liberal journalism the Herald is ridiculous betimes.

The new Archbishop of Canterbury, in whom so many flaws have been picked, has at least an invulnerable point. He is a Home Ruler.

The Universe, London, Eng., says in a recent issue:—

"Ten thousand deaths are said to have resulted from the plague in Bombay, and £100,000 have been contributed for the famine in India. Some portion of the money will possibly be required for the victims of the plague in the Western Province. And yet India is called the brightest jewel in the British crown. But besides all its fabled opulence and splendour there must be untold misery and woe."

### CATHOLIC TRUTH SOCIETY OF OTTAWA.

The fifth annual report of the Catholic Truth Society, of Ottawa, has just been published. During the year the organization has done excellent work, as may be seen by the following extract which we have taken from the report:—

"New societies have been established in the city of St. Thomas, the town of Kemptville and Seatons, Ontario, and in St. Mary's parish, Toronto; whilst communication has been had with other places, wherein it is sought to carry on similar work.

At the close of last year, we had a large stock of literature on hand, consisting of 10,212 publications of all kinds, so that we considered it prudent to restrict our importations. Consequently we purchased only 155 publications last year, consisting of 99 bound volumes, 200 Prayer books, 205 Vesper books, 609 pamphlets, 400 copies of Father Searle's "Plain Facts for Fair Minds," (everyone of which was disposed of) and 47 leaflets. We put into circulation during the year 5876 publications, which has reduced the stock on hand to 5877 publications. The grand aggregate of our circulation, since the formation of the Society, five years ago, amounts to 37,440 publications.

### ST. GABRIEL'S PARISH.

ACADEMY OF ST. JOHN EVANGELIST, POINT ST. CHARLES.

The following young ladies have given general satisfaction in their respective classes for the month of January:—

Diploma Class—Misses Annie Skelly, Katie Flood, Katie Finn, Julia Robert.

First Class—Misses Annie Turner, Katie O'Byrne, Agnes Kavanagh, Maud Degan.

Second Class—Misses Annie E. Colligan, Annie Broden, Annie Byrne, Ethel Butler.

Third Class—Misses Gertrude Myles, Kathleen Quinn, Maud McMenamin.

Fourth Class—Misses Bernadette Renne, Mary Armstrong, Lena Edmunds, Martha Henderson.

In the Diploma class, after an interesting written competition in Religious instruction, the laurels of victory rested upon the heads of Miss Mary O'Brien of St. Charles street, and Miss Katie Finn of Charlevoix.

Next month we shall give an account of the different competitions which shall have been given in the Diploma class.

On Tuesday, February 2nd, the feast of the Purification, there took place a most imposing ceremony within the chapel walls of the Convent of Jesus and Mary, at Hochelaga. This year it was rendered all the more attractive as two nieces of one of Montreal's most esteemed priests, Rev. W. O'Meara, took part. One, Miss Angelina Robert, became a Novice, the other, Miss Catherine Robert, pronounced her vows. Quite a number of friends assembled to witness the solemn celebration, and to wish all sorts of blessings, spiritual and temporal, to the dear young ladies who so valiantly bade farewell to this deceptive world, and to congratulate the happy mother, sister and cousins, as well as the Rev. uncle, for the happiness which this day brought them. May God spare these virgins following the Lamb, for many long, happy and useful years of ministry in the Master's Vineyard.

OUR PARAGRAPHER

AN INTERESTING SKETCH OF THE BERNADOTTES.

SOMEWHAT TARDY NOVA SCOTIAN LEGISLATION—A WORD TO CATHOLICS OF ST. BONIFACE—ST. PATRICK'S LEAGUE, AND OTHER SUBJECTS.

Should King Oscar of Sweden be finally agreed upon as arbiter of the differences between Great Britain and the United States, another remarkable chapter in the remarkable history of the Bernadottes will be written.

Her Majesty the Queen has donated £5 towards the Kerry Disaster Relief Fund. Her Majesty's fortune is estimated at £20,000,000 sterling.

There is a rush towards matrimony these times. Take my advice, young men, and go with the crowd.

Judging from the activity displayed by politicians we will soon be in the throes of a Provincial election.

What is the St. Patrick's League doing? Make a noise, gentlemen; let people know you are alive and frisky.

The proverb in last week's budget was "Union is strength." Don't forget it.

Father Fallon is welcome to St. Patrick's and home.

A NOBLE UNDERTAKING. PRELIMINARIES TO FITTINGLY RECOGNIZE THE WORK OF MRS. SADDLER.

AN INTERESTING OUTLINE OF THE SERVICES RENDERED BY THE DISTINGUISHED WRITER TO THE CAUSE OF RELIGION AND NATIONALITY—AN INSULTUAL COMMITTEE APPOINTED.

It will be pleasing to thousands, we have no doubt, to learn that, at length, a movement is on foot, having for its object to secure fitting recognition for the eminent services rendered by Mrs. James A. Sadlier in her many and admirable writings.

our blue-nose brethren a considerable length of time to drop into line. Their stubbornness may have been melted by Premier Laurier's "sunny smile."

Vertical handwriting is rapidly superseding the slanting style in the schools of the country. Legibility is said to be more easily attained and more general in the new style.

Few men have reached a place of eminence without the assistance of others. The humblest amongst us may some times give a great man a lift in life.

There is a rush towards matrimony these times. Take my advice, young men, and go with the crowd.

Judging from the activity displayed by politicians we will soon be in the throes of a Provincial election.

What is the St. Patrick's League doing? Make a noise, gentlemen; let people know you are alive and frisky.

The proverb in last week's budget was "Union is strength." Don't forget it.

Father Fallon is welcome to St. Patrick's and home.

A NOBLE UNDERTAKING. PRELIMINARIES TO FITTINGLY RECOGNIZE THE WORK OF MRS. SADDLER.

AN INTERESTING OUTLINE OF THE SERVICES RENDERED BY THE DISTINGUISHED WRITER TO THE CAUSE OF RELIGION AND NATIONALITY—AN INSULTUAL COMMITTEE APPOINTED.

It will be pleasing to thousands, we have no doubt, to learn that, at length, a movement is on foot, having for its object to secure fitting recognition for the eminent services rendered by Mrs. James A. Sadlier in her many and admirable writings.

The name of Mrs. Sadlier was a household word all over America a few years ago. No doubt many of her warmest admirers have, in the interval, disappeared from the scene, and we have now very largely to deal with a new generation, for whose benefit a brief, although very imperfect, sketch of her career of usefulness may not be out of place.

who have come under the influence of her works. Again and again she has related to the Irish of this country and to their children the glories and persecutions of the past, and filled them with a hope inconceivable.

The cosy hall of St. Ann's Young Men's Society, at the corner of Ottawa and Young streets, was well filled last evening by admirers of the Society to witness the presentation by the Dramatic section of a happily selected, amusing comedy, entitled "The Upstart."

The costumes were appropriate, the scenery in keeping with the spirit of the story, and the play ran throughout as smoothly as a piece of well-oiled machinery.

It is needless to say that the audience were charmed and amused, and left the hall with even a higher opinion of the histrionic talent of the young men who had already commanded their universal respect and unstinted praise.

Every member of the cast was good, and all deserve commendation, of course, some had more scope for the exercise of their ability than others.

As the ambitious young Mr. Jordan, Mr. R. J. Byrne had ample room to give play to his talents, and it is needless to say that he took advantage of every opportunity offered.

Mr. H. P. Sullivan, would have been a pleasant surprise to the old man himself were he present to witness it. The part of the valet, taken by Mr. Gethings, was played in a manner which showed the happy versatility of that gentleman's powers as an actor.

So successful was "The Upstart" as a whole, that it is hoped the society will accede to the generally expressed wish of their friends and reproduce it at an early date.

The following was the cast:— Mr. Jordan, ambitious to associate with "Persons of Distinction."

Old Mr. Jordan His Venerable Uncle... Mr. H. P. Sullivan. Cleon, A Sutor for the Hand of Lucilia, Daughter of Old Mr. Jordan... Mr. J. P. McKeown.

Notre Dame University, which annually elects a recipient for the Lecture medal—established to recognize excellence—in 1895 wisely selected Mrs. Sadlier for the honor.

When the movement to make a worthy presentation to Mrs. Sadlier was referred to a few months ago the Press of the United States, where Mrs. Sadlier spent many years of her life, took up the question with zeal and enthusiasm.

C. M. B. A. OF CANADA.

Official Visit of Grand President Hackett to Branch 26.

On Monday evening last, Grand President Hon. M. F. Hackett paid his first official visit to Branch 26 of the Association. The Glenora Hall, in which the Branch meets, was filled to overflowing by the members of the Branch and representatives from the other city Branches.

President Michael Sharkey presided and the meeting for the transaction of the business of the Branch was started sharp at 8 o'clock. Chancellor Thos. W. Nicholson opened the meeting with prayer. Amongst the business disposed of was the initiation of two new members, and the reading of 12 applications for membership.

The Grand President arrived about nine o'clock and the scene on his arrival will be long remembered by those who had the privilege of being present. The hon. gentleman was greeted with hearty cheers which were kept up until long after he had taken the seat assigned him.

Order having been resumed a grand chorus was given under the direction of Bro. J. S. Shea. President Sharkey then rose and made a few brief remarks and called upon Grand Chancellor Finn to present the greetings of the Branch to its honored visitor.

The Grand President rose to reply and was greeted with a repetition of the rapturous applause which he received on his entry. It was some moments before he could proceed.

"Darling," said she, "do you love me as much as ever?" "Yes, dearie," said he, with his nose buried in the newspaper. That ought to have satisfied her, but she had to ask "Why?" "Oh, I dunno. Habit, I guess"—Cincinnati Enquirer.

Mr. Hackett continued, pointing out that the C.M.B.A. was a band of brothers in the truest sense of the word. They do not ask of any young man wishing to join of what race or political party he is a member; they require but one thing, that all kneel before the same altar, and that we go hand and hand and heart to heart in union and friendship, and in brotherhood and in reciprocity of affection, and bound together for the mutual protection of the Catholic masses, their education, their prosperity and welfare.

Mr. Hackett continued, pointing out that the C.M.B.A. was a band of brothers in the truest sense of the word. They do not ask of any young man wishing to join of what race or political party he is a member; they require but one thing, that all kneel before the same altar, and that we go hand and hand and heart to heart in union and friendship, and in brotherhood and in reciprocity of affection, and bound together for the mutual protection of the Catholic masses, their education, their prosperity and welfare.

Mr. Hackett continued, pointing out that the C.M.B.A. was a band of brothers in the truest sense of the word. They do not ask of any young man wishing to join of what race or political party he is a member; they require but one thing, that all kneel before the same altar, and that we go hand and hand and heart to heart in union and friendship, and in brotherhood and in reciprocity of affection, and bound together for the mutual protection of the Catholic masses, their education, their prosperity and welfare.

Mr. Hackett continued, pointing out that the C.M.B.A. was a band of brothers in the truest sense of the word. They do not ask of any young man wishing to join of what race or political party he is a member; they require but one thing, that all kneel before the same altar, and that we go hand and hand and heart to heart in union and friendship, and in brotherhood and in reciprocity of affection, and bound together for the mutual protection of the Catholic masses, their education, their prosperity and welfare.

stitution and the advantages of the Association to their friends, and to cultivate the virtue of patriotism, the hope of this grand country of Canada. He expressed the hope that the numbers would go on increasing, so that the C.M.B.A. may continue to be the most solid financial Association in this Dominion.

On resuming his seat the cheers and applause of those present went forth in volumes. Mr. T. Emblem followed with a song and had to respond to a hearty encore.

Brother Deniger, of Branch 87, made a brief address in French. Messrs Chambers and Howard gave a banjo duet in a finished manner.

Brother Chartier, of Branch 210, sang a song composed by himself in honor of the Grand President, and his effort was greeted with a hearty encore.

Grand Deputies Dandelin, Girard, Tansey and Costigan made brief addresses, in the course of which they dwelt upon the progress being made by the Branches under their charge.

A series of choruses and quartettes were given by the St. Ann's Young Men's Quartette, Branch 226; Glee Club and Branch 26 Glee Club, under the direction of Prof. P. Shea, Brothers F. X. Payette and J. S. Shea.

The good night chorus, Auld Lang Syne and God Save the Queen, sung by the entire meeting, brought one of the most successful events in the history of Branch 26 to a close.

Another of the old members of the St. Patrick's congregation of Quebec has just passed away in the person of Mr. Terence Martin, master carter.

On Sunday last the funeral of Mrs. A. Reedy, so well known to Irish Catholics in Montreal, took place from the residence of her daughter, Mrs. Harvey, on Ottawa street.

On Sunday last the funeral of Mrs. A. Reedy, so well known to Irish Catholics in Montreal, took place from the residence of her daughter, Mrs. Harvey, on Ottawa street.

On Sunday last the funeral of Mrs. A. Reedy, so well known to Irish Catholics in Montreal, took place from the residence of her daughter, Mrs. Harvey, on Ottawa street.

John Murphy & Co's ADVERTISEMENT.

SPECIAL SALE

Fine Scotch Ginghams

7000 Yards Finest quality, best patterns, choicest colorings. Good value at 25c per yard.

Our price only 12 1/2c. per yard.

The above is part of a Manufacturer's stock which we have just secured at a bargain; the assortment embraces about 50 patterns to select from—all fast colors.

Also, just received 10,000 yards HANDSOME NEW PRINTS

A choice collection consisting of all the latest novelties in the best and finest English, Canadian and American Prints, all warranted fast colors. Prices from 6c per yard.

NEW SPRING GOODS Are arriving daily! Be sure to see the splendid values we are offering before purchasing elsewhere.

JOHN MURPHY & CO. 2343 St. Catherine St., CORNER OF METCALFE STREET. TELEPHONE No. 3383.

Philip Sheridan, B.G.L. ADVOCATE, BARRISTER & SOLICITOR MONTREAL, P.Q.

OFFICE: New York Life Building, Room 706. Bell Telephone 1233



A Chair That You Should Buy. And why? Because it is the most Comfortable and Sensible Chair made. With adjustable back, solid polished oak frame, reversible cushion of light corduroy, and stuffed with hair.

We sell them for \$10.00 net. RENAUD, KING & PATTERSON, 652 Craig Street.

WE OFFER 500 DOZEN Messrs. Crasse & Blackwell's and Messrs. James Keiller & Son's, Dundee, Scotland, PURE FRUIT JAMS AND JELLIES.

All Season of 1896, and all guaranteed absolutely pure. ONLY PURE FRUIT and the finest Refined Sugar being used in their composition. Absolutely the following REDUCED PRICES:

Table with columns for product names, quantities, and prices. Includes items like Keiller's Apricot Jam, Blackberry Jam, etc.

CROSSE AND BLACKWELL'S PURE FRUIT JAMS AND JELLIES.

Table with columns for product names, quantities, and prices. Includes items like C. & B. Raspberry Jam, Red Currant Jam, etc.

In assorted dozens we offer Keiller's or Crosse & Blackwell's Pure Fruit Jams, in 1 lb. glass jars, all season of 1896, at \$2.25 per dozen.

100 Kits Extra Shorn New Mackerel. Finest Quality, in 10 lb. Kits: \$2 per Kit. 250 Kegs SMITH'S Aberdeen East Coast Full Herrings, With Roes and Milts. Only \$1 per Keg.

FRASER, VIGER & CO., Italian Warehouse, . . . 207, 209, 211, St. James Street.

The Only DEPARTMENTAL STORE in the CITY SELLING EXCLUSIVELY for Cash

HAMILTON'S This Season's Garments.

We haven't over 17 Winter Coats and 14 Winter Capes left out of our entire season's purchases. We are willing to make absurd prices in order to close out every one before next Saturday night.

## AUNT NORA'S CORNER.

It is the duty of Aunt Nora's correspondents to keep up this good work, and she is sure each and every one of them understands the meaning of that beautiful word, duty. Once upon a time a little boy was asked the meaning of duty and he aptly answered, "something that must not be overlooked." Now, Aunt Nora does not mean to "preach," but she feels she must say a word here about the little duties faithfully performed which go so far toward making the world better. No one whose abilities are slight and whose time is limited need on that account feel that he is shut out of helping and uplifting his fellows. The danger is that while admitting that the little services are as honorable as the greater, we shall content ourselves with doing nothing; waiting, perhaps, for a more convenient season. Dear young friends, there is not one of you who has not a commission to do some work for our Lord. It may be a small service, but it is never unimportant. It is perilous to neglect it. God asks of you no more than you can do, but for these little duties which crowd thick upon your way He holds you responsible.

Now, to come back to our immediate duties. Aunt Nora hopes all her nephews and nieces will consider it a point of honor and duty not to neglect writing often. Some may ask what shall we write about? Aunt Nora would reply: About yourself, your studies, school, church, name of the street you live in. Montreal is rich in subjects for pen and pencil.

Lillie Cox, Katie Clark, M. Scullion, Maggie O'Brien and others are invited to write again.

Now, about the competition! Of course you are all working hard to win the prize, and Aunt Nora wishes she could peep in and see some of her studious and ambitious little friends working away with puckered, thoughtful brows over the facts and figures of the subject, or the light of enthusiasm flashing from eyes that contemplate the ideal view of the theme. Now, a word to those boys and girls who have not yet seriously considered the competition or made up their minds to start it. Aunt Nora wishes to remind them that their American cousins are using every means to advance and improve themselves, and after a little while, if we are not up and about making use of the opportunities that come to us, Uncle Sam's children will be away ahead of Johnny Canuck and his little sister.

Now, as I said before, Aunt Nora's boys and girls of to-day are the men and women of the future, and now is the time for them to decide what kind of men and women they mean to be. Every thought and word and deed of your life is a stone in the edifice of character you are building daily. Now, if you do not use good solid stones, or if you neglect to cement them together with perseverance and firm resolution, the work will crumble and fall away, and instead of a beautiful structure we shall view only a miserable ruin housing a neglected soul. The habits you form now will cling to you all through life, so be careful and cultivate good ones, in order that you may gather fruit as you travel along through the valley of life, and you shall not need to stop by the way to tear up the weeds that choke the paths of those who follow folly and vice.

How very beautiful the trees are these February mornings! Every bough and twig shines with a sparkling coat of ice. This is the season of the Purification of Our Blessed Lady, when candles are blessed and lighted in her honor, and it seems as if some little frost-angel had turned all the trees into great crystal candlesticks with myriad twig-tapers on their glistening branches, and when the Sun comes up out of the East, he finds them and lights them all in Mary's honor.

I must tell you of a letter that was written by a dear little girl to her grandmama last Christmas. She was only eight years old, but she was a bright and clever child and attended the Convent school; so when Christmas came the good nuns directed her to write a nice loving and pious Christmas letter to her parents and her dear grandmama. When her grandmama got the letter it pleased her so much that she put it carefully away. A few weeks ago the little one died, and now that Xmas letter is treasured as a precious memento of the little life that was so soon quenched on earth to shine anew in Heaven.

Now, when the tempter comes to one of Aunt Nora's boys in the form of some Johnny or Tommy of his acquaintance who induces him to smoke or chew nasty tobacco when the school is out of sight, or who tries to persuade him that

slang is the proper style of language, because it sounds smart, and calls him a "Sisay" if he does not use it, let Aunt Nora's little friend show this Johnny or Tommy that he knows another kind of smartness that makes gentlemen, while the slang, tobacco and dime-novel kind fills prisons, refuges and asylums.

Habits once formed are not easily broken. Bit by bit we must unravel the cord we have twined around us, and which daily cuts deeper into our flesh. John Boyle O'Reilly illustrates this very aptly in the following little poem which you would do well to commit to memory:—

**THE FORCE OF HABIT.**  
 "How shall I a habit break?"  
 As you did that habit make.  
 As you gathered, you must lose,  
 As you yielded, now refuse;  
 Thread by thread the strands we twist  
 Till they bind us neck and wrist;  
 Thread by thread the patient hand  
 Must untwine ere free we stand.  
 As we builded, stone by stone,  
 We must toil, unhelped, alone,  
 Till the wall is overthrown.

But remember, as we try,  
 Lighter every test goes by;  
 Wading in, the stream grows deep  
 Towards the centre's downward sweep.  
 Backward turn, each step ashore,  
 Shallower is than that before.  
 Ah, the precious years we waste  
 Levelling what we raised in haste;  
 Doing what must be undone,  
 Ere content or love be won!

**PARTNERS.**  
 A sturdy little figure it was trudging  
 bravely by with a pail of water. So  
 many times had it passed our gate that  
 morning that curiosity prompted us to  
 further acquaintance.  
 "You are a busy little girl to-day."  
 "Yes'm."

The round face under the broad hat  
 was turned towards us. It was freckled,  
 flushed and perspiring, but cheery  
 withal.  
 "Yes'm, it takes a heap of water to do  
 a washing."  
 "And do you bring it all from the  
 brook down there?"  
 "Oh, we have it in the cistern mostly,  
 only it's been such a dry time lately."  
 "And there is nobody else to carry the  
 water?"  
 "Nobody but mother, an' she is wash-  
 in'."

"Well, you are a good girl to help  
 her."  
 It was not a well-considered compli-  
 ment, and the little water carrier did  
 not consider it one at all; but there was  
 a look of surprise in her gray eyes, and  
 an almost indignant tone in her voice as  
 she answered:  
 "Why, of course I help her. I always  
 help her all the time; she hasn't  
 anybody else. Mother'n me's partners."  
 Little girls, are you any mother partners?  
 Do you help her all you can?—  
 Selected.

**WHY DOGS CHASE CATS.**

The Greeks explained in the following  
 why dogs chase cats and cats mice:  
 Once upon a time the Dogs had a law-  
 suit, and because they were of roving  
 habits, they gave their documents into  
 the keeping of the Cats, who were stay-  
 at-homes. The Cats placed the papers in  
 a cupboard for safety; but the Mice  
 found them out, and gnawed them to  
 bits. Consequently, whenever Dogs see  
 Cats, they chase them, because they de-  
 stroyed their documents, and the Cats,  
 in their turn, hunt the Mice, because  
 they ate their papers, and thus made  
 enmity between the Dogs and them-  
 selves.

**ENJOYMENT.**

We are inclined to think that young  
 people, especially, give too much  
 thought as to how they can be "happy."  
 To enjoy life seems to them the acme of  
 all endeavor. But life is earnest, and  
 its aims should be high; and when we live  
 as we may, we shall perhaps give less  
 thought to enjoyment, but we shall enjoy  
 more.

Once there was a wealthy and power-  
 ful king, full of care, and very unhappy.  
 He heard of a man famed for his wis-  
 dom and piety, and found him in a cave  
 on the borders of a wilderness.  
 "Holy man," said the king, "I come  
 to learn how I may become happy."  
 Without making any reply, the wise  
 man led the king over a rough path  
 until he brought him to a high rock, on  
 the top of which an eagle had built her  
 nest.

"Why has the eagle built her nest  
 yonder?"  
 "Doubtless," answered the king,  
 "that it may be out of danger."  
 "Then imitate the bird," said the  
 wise man. "Build thy home in heaven  
 and thou shalt have peace and happi-  
 ness."

**A DAINTY TOILET SET.**

A dainty bureau set for a young girl's  
 room, consisting of cover, a set of mats,  
 and a stand cloth to match, is of white  
 linen, embroidered with a morning glory  
 design, showing leaves, flowers, the long  
 slender bud, and tendrils. The edges  
 are in scallops, buttonholed with white  
 silk. The flowers are in pale pink,  
 veined both with the white and dark  
 garnet, and the leaves are in shades of  
 olive. As the design is worked either  
 one of the heart-shaped leaves or a  
 flower alternates with the scallops in the  
 border, making a very pretty effect.

**TO CLEAN EMBROIDERIES.**

Worsted and soft cotton embroideries  
 are best cleaned in "bran-water baths."  
 Add one quart of fresh bran to three  
 quarts of water and let it boil for half

an hour, then strain and pour the boil-  
 ings into two basins. Add cold water to  
 the larger quantity of boilings to make  
 it lukewarm, put in the embroidery, and  
 rub it well with your fingers till clean.  
 Rinse in clean warm water, then stiffen  
 the article by dipping it into the second  
 basin of bran-water. Press out the  
 moisture, and dry quickly.

**THE LITTLE GIRL THAT GREW UP.**

She was sitting up straight in a straight-  
 backed chair.  
 There wasn't a snarl in her shining  
 hair;  
 There wasn't a speck on her dainty  
 dress,  
 And her ray face was full of distress.

When I drew near to this maiden fair,  
 She suddenly rumped her shining hair,  
 And dropping down "in a heap" on the  
 floor  
 Uplifted her voice in a wail most sore.

"Now, what is the matter, my pretty  
 maid?"

"I'm all grown up," she dolefully said,  
 "And I'm lonesome—as lonesome as  
 lonesome can be—  
 For Humpty Dumpty and Riddle-me-ree."

"There's Little Boy Blue, who used to  
 creep  
 Under our haystack and fall asleep.  
 He isn't my friend since mother dear  
 'Did up' my hair in this twist so queer."

"And the dog and the fiddle, they left  
 me, too,  
 When the baby into a woman grew.  
 The dish has hidden away with the  
 spoon,  
 And the cow has staid at the back of  
 the moon."

"The little old woman who swept the  
 sky  
 Is caught in her cobwebs high and dry,  
 And Jack and his beanstalk I cannot  
 find  
 Since I began to improve my mind."

"I wouldn't be scared—not a single  
 mite—  
 If the bugaboo I should meet to night.  
 The boggy man I'd be glad to see,  
 But they'll never—no, never—come back  
 to me."

"I watched in the garden last night at  
 dark  
 A fairy favor to find—but, hark!  
 My mother is calling—don't you hear?  
 'Young ladies don't sit on the floor, my  
 dear.'"

### RECIPES.

**Marbled Veal**—Trim all the ribs and  
 tough parts from a boiled pickled tongue,  
 chop and pound to a paste. Have one  
 quart of cold roasted or boiled veal  
 chopped and pounded to a paste. Mix  
 two tablespoonfuls of butter and a  
 fourth of a salt-spoon of pepper with the  
 tongue, and with the veal mix three  
 tablespoonfuls of butter, one teaspoonful  
 of salt and one-fourth of a teaspoonful  
 of pepper. Butter a deep earthen dish.  
 Put a layer of the veal in and pack  
 down solidly; then put in spoonfuls of  
 tongue here and there, and fill in the  
 spaces with veal. Continue until all has  
 been used, and pack solidly. Cover the  
 dish and place in the oven in a pan of  
 warm water. Cook one hour. Serve  
 cold, cut in thin slices. Should be made  
 the day before it is to be used.

**Tea Biscuit**—One pint of milk, one  
 tablespoonful of salt, one tablespoonful  
 of butter or lard, two eggs, one table-  
 spoonful of sugar, three pints of flour,  
 one-half of a compressed yeast cake.  
 Sift the milk and add the shortening  
 and sugar and beat well. When cold add  
 the salt, sugar and yeast, mix and add  
 one-half the flour; beat for a few  
 minutes. Cover and let rise. When  
 light add the eggs well beaten and the  
 balance of the flour. Knead lightly and  
 continuously for 15 minutes, or until  
 elastic. Cover and let stand in a warm  
 place until very light; then roll out in  
 a sheet about an inch thick; cut in  
 biscuits with a cutter, let stand half an  
 hour and bake in a quick oven 15  
 minutes.

**Stewed Onions**—In peeling onions be  
 careful not to cut the top and bottom too  
 closely or the onion will not keep whole.  
 Boil ten small onions in salted water  
 until tender. Drain and put to simmer  
 in a cup of hot milk or cream or half  
 and half. Season with one teaspoonful  
 of salt and one-fourth tea-spoonful of  
 pepper.

**PRESERVING THE FURNITURE.**

The fortnightly polishing of furniture  
 figured as a prominent item on the old-  
 fashioned programme of housework,  
 when furniture was valued, perhaps,  
 more for its lasting qualities than for  
 decorative effect. A half-hearted dust-  
 ing, with now and then a wiping with a  
 damp cloth, is the extent of the efforts  
 of most domestics, and when scratches,  
 stains and breaks occur the article mar-  
 red is relegated to the storehouse or  
 auction room, or else left to grow more  
 and more unsightly and shabby until it  
 becomes utterly useless.

Furnace and steam heat are to a large  
 degree responsible for the cracking and  
 warping of the lighter kinds of furniture,  
 especially bamboo. And to counteract  
 the ill effects of the same, they should be  
 rubbed regularly with equal parts of  
 linseed oil and turpentine, applied with  
 a flannel and then rubbed with a soft  
 cloth. Bamboo is also improved by an  
 occasional wash with cold water, but  
 should be thoroughly dried afterward.

Any of the natural woods that are not  
 varnished can be polished in the same  
 way, but varnished surfaces should be  
 washed with water in which tea leaves  
 have been steeped for half an hour.  
 This will make them much brighter  
 than if washed with soap and water,

**RICH RED BLOOD** is the founda-  
 tion of good health. That is why  
 Hood's Sarsaparilla, the One True  
 Blood Purifier, gives **HEALTH.**

# LUBY'S

## PARISIAN HAIR RENEWER.

RESTORES GRAY HAIR TO ITS NATURAL COLOR  
 STRENGTHENS AND BEAUTIFYS THE HAIR  
 CURES DANDRUFF AND ITCHING OF THE SCALP  
 KEEPS THE HAIR MOIST AND THE HEAD COOL  
 IS NOT A DYE, BUT RESTORES THE HAIR NATURALLY.

### FOR THE HAIR.

IS A DELIGHTFUL DRESSING FOR LADIES' HAIR.  
 RECOMMENDS ITSELF, ONE TRIAL IS CONVINCING.  
 IS THE BEST HAIR PREPARATION IN THE MARKET.  
 IMMEDIATELY ARRESTS THE FALLING OF HAIR.  
 DOES NOT SOIL THE PILLOWSLIPS OR HEAD-DRRESS.

— Sold by all Chemists and Perfumers, 50 cents a Bottle. —

PRINCIPAL LABORATORY, RUE VIVIERNE, ROUEN, France. GENERAL AGENT,  
MONTREAL.

and unlike the latter, it will not remove  
 the gloss. When the varnished furniture  
 becomes scratched, the spots should be  
 gone over with a camel's hair brush and  
 shellac varnish until they disappear.  
 Nothing should be allowed to touch the  
 places until the application is thorough-  
 ly dry.

Mahogany, rosewood or black walnut  
 should be rubbed with linseed oil or  
 crude petroleum, a very little being put  
 on at a time, and rubbed in thoroughly  
 until the surface shines like a mirror.  
 If the rubbing is done once every two  
 weeks, it is not at all difficult to get a  
 good shine in a short time, but the first  
 application may require longer.

If a small splinter of wood is knocked  
 off a bureau or a chair, glue it on again  
 with a little liquid glue, and if the edges  
 show white color them with paint to  
 match the rest of the wood. When this  
 is dry, varnish, and the break will hardly  
 be perceptible. If the broken piece is  
 large and where it is likely to be hit  
 and knocked off again, in addition to  
 the glue secure it in position with small  
 brads.

Leather trimmings, which have such  
 a persistent way of separating them-  
 selves from wood, may be securely re-  
 fastened by means of a paste made of  
 melted India rubber mixed with shellac  
 varnish. The leather itself can be made  
 to look almost like new by being washed  
 with warm milk. This is especially good  
 for leather seats or lounge coverings.

**HOW TO CLEAN A MACKINTOSH**

A dirty mackintosh should be spread  
 out flat on a table, and scrubbed all over  
 with a nailbrush, using cold soft water  
 and yellow soap. When all the dirt is  
 off, dip the cloak in several lots of clean  
 cold water, but do not wring it out.  
 Shake well and hang it up in the open  
 air if possible, to dry. Failing this, let  
 it hang in a room, but on no account  
 put it near a fire. Hot water must never  
 be used, and if there are any very hard  
 stains or grease marks which will not  
 yield to the soap alone rub a little tur-  
 pentine on them.

**PATENT REPORT.**

Below will be found the only complete  
 weekly up to date record of patents  
 granted to Canadian inventors, which is  
 prepared specially for this paper by  
 Messrs. Marion & Marion, solicitors of  
 patents and experts, head office, Temple  
 Building, Montreal, from whom all in-  
 formation may be readily obtained:—

- CANADIAN PATENTS.**  
 54,618—J. B. Garand, Hochelaga,  
 wheel hub.  
 54,775—Wm. D. McCaully, Elmore,  
 cultivator.  
 54,758—Samuel Vessot, Joliette, grind-  
 er.
- AMERICAN PATENTS:—**  
 576,336—Charles L. Benedict, Amherst,  
 hand stamp holder.  
 576,308—Thomas L. Fortune, Clinton,  
 portable cotmattress and bed pan.  
 576,218—Isaac Moore, Toronto, memo-  
 randum book.  
 576,147—M. Patterson, Almonte,  
 bicycle ball bearing.  
 576,479—Olaf L. Stadig, Connors Sta-  
 tion shears or scissors sharpener.  
 576,484—Robert Sword, Brandon, stove-  
 pipe joint.

"Why do they say the coat is dyed  
 when it is changed from brown to black,  
 I wonder?" said Tot.  
 "Don't you see?" said Dot. "It  
 means the old color doesn't live any  
 more. The brown is dead. Always  
 come to me when you want to know any-  
 thing."

"Dear me!" remarked one girl, "her  
 parrots must be very displeas'd with her  
 engagement to that musician. It is even  
 worse than I thought." "On what do  
 you base your opinion?" "They used to  
 refer to him as a violinist. Now they  
 say that he plays the fiddle."—Washing-  
 ton Star.

Backs-Ache, Face-ache, Scurvy  
 Pains, Neuralgic Pains,  
 Pain in the Side, etc.

The "D. & L."  
Menthol Plaster

Having used your D. & L. Menthol Plaster  
 for severe pain in the back and lumbar,  
 I unhesitatingly recommend mine as a safe,  
 sure and rapid remedy. In fact, they act like  
 magic.—A. LAPOSTOLLE, Elizabethtown, Ont.

Price 25c.

DAVIS & LAWRENCE CO., LTD.  
 Proprietors, MONTREAL.

**RHODIE & 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).

**CATHOLIC WORKINGMEN.**  
 A MOVEMENT TO HOLD AN INTER-  
 NATIONAL CONGRESS.

THE PROMOTER OF THE PROJECT SEEKS THE  
 APPROVAL OF HIS HOLINESS.

The Roman correspondent of the  
 Liverpool Catholic Times says: "The  
 Holy Father on Friday last accorded a  
 long audience to M. Leon Harmel, the  
 great French economist. He has been  
 for some days in Rome, and has already  
 delivered a number of conferences on the  
 practical solution of the social question  
 in accordance with the ideas of Leo  
 XIII. M. Harmel is reticent with regard  
 to his interview with the Sovereign Pon-  
 tiff. But I believe it will be no indiscre-  
 tion for me to state that M. Harmel's  
 chief motive in seeking an audience was  
 to intercede with the Holy Father in the  
 holding of an International Catholic Work-  
 ingmen's Congress. M. Harmel hopes  
 therefrom great advantages both to cap-  
 italists and labourers, and his idea would  
 be to hold the congress either at Milan  
 or Turin. Coming out from the audience  
 with the Holy Father, he was radiant  
 with satisfaction at the reception given  
 to his project."

Referring to this correspondence, the  
 Catholic Times, in the course of a lead-  
 ing article, says:

His object is, no doubt, to win recruits  
 for the Church, first of all, amongst Con-  
 tinental workingmen. The field which  
 is open to him and his fellow-Catholics  
 is extensive, and they can scarcely fail to  
 win many to their ranks. In Italy and  
 France the vast majority of the toilers  
 were brought up as Catholics, and num-  
 bers of them became indifferent to reli-  
 gion only because the erroneous notion  
 was spread amongst them that Catholicism  
 enforced the necessity of a narrow  
 political conservatism inconsistent with  
 the rights of labour. That mischievous  
 notion is being dissipated by working-  
 men's societies in every quarter of  
 Europe, and it may be safely assumed  
 that it would not long survive such a  
 Congress as that which M. Harmel is  
 promoting. When in the name of the  
 Catholic workingmen of the world a pro-  
 gramme is drawn up defining the rights  
 and duties of the employer, asserting  
 the legitimate claims of the employee,  
 denouncing the militarism of the prin-  
 cipal nations and the heavy imposts it  
 necessitates, and otherwise offering light  
 and leading to those who are struggling  
 for social justice, it seems to us that not  
 only will the workers who are now outside  
 the fold rally to their side as advocates of  
 a common cause and acknowledge the im-  
 mense superiority of the Catholic Church  
 over every other religious denomination,  
 but against its injustice to the workers the  
 will be established a safeguard which  
 corporations as well as individuals, no  
 matter how potent, must take heed. The  
 weight of Catholic opinion thus focused  
 will have a decisive effect in the settle-  
 ment of labour disputes, for both masters  
 and men must recognize that claims  
 based upon and governed by Catholic  
 principles are fair to both sides, and  
 that to oppose them would be to engage in  
 a struggle where-in defeat would be cer-  
 tain.

An Englishman and an Irishman were  
 one day holding an argument respecting  
 the nationality of various great men  
 who had lived and died. The Irishman  
 had successfully claimed each one men-  
 tioned as a countryman of his own, till  
 at length the Englishman, somewhat  
 nettled, enquired "How about Shake-  
 speare? Was he an Irishman?"  
 To which he received the reply:  
 "Well, I can't say that he was altogether,  
 but, at all events, he had the abilities of  
 one."—London Household Words.

"Here's the very picture of you, sir!"  
 cried the delighted nurse, dancing the  
 first edition smartly up and down, "a per-  
 fect image of you, sir, even to the little  
 scar on your chin—did you notice the scar  
 on his chin?" The editor of the Jayville  
 Clarinet laid his finger thoughtfully  
 upon his brow. "We consider him, then,"  
 he said, in a grave, professional tone, "as  
 a marked copy."—Pittsburg Leader.

"Well why didn't you arrest the man?"  
 asked the equire, as the constable came  
 into the office alone. "I—didn't like  
 to do it on account of his family," said  
 the officer, standing on one foot, with the  
 other crossed over it. "What! You are  
 getting a little too considerate for this  
 business." "I dunno what you call it,  
 but I know that when I went after him  
 the old man, his daughter and two sons  
 met me at the door, and said if I tried  
 to come in they would beat my head off."  
 —Cincinnati Enquirer

Are You Nervous?  
**Horsford's Acid Phosphate**  
 Quiets the nerves and induces sleep.

-- THE --  

# Society

## of Arts,

### 1666

  
 NOTRE DAME STREET,  
 MONTREAL  
 DISTRIBUTION OF PAINTINGS,  
 EVERY WEDNESDAY  
 PRICE OF SCRIPS - - 10 CENTS.

Pain-Killer.

(FERRY DAVIS)  
 A Sure and Safe Remedy in every case  
 and every kind of Bowel Complaint is

Pain-Killer.

This is a true statement and it can't be  
 made too strong or too emphatic.  
 It is a simple, safe and quick cure for  
 Cramps, Cough, Rheumatism,  
 Colic, Colds, Neuralgia,  
 Diarrhoea, Cramp, Toothache,  
 TWO SIZES, 25c. and 50c.

SPECIALTIES OF GRAY'S PHARMACY

FOR THE HAIR: 25 cents  
 CASTOR FLUID  
 FOR THE TEETH:  
 SAPONA'EOL' IDENTIFICE, 25 cents  
 FOR THE SKIN:  
 WHITE ROSE LANOLIN CREAM, 25 cents

HENRY R. GRAY,  
 Pharmaceutical Chemist,  
 122 St. Lawrence Street,  
 N.B.—Physicians' Prescriptions prepared care-  
 fully and promptly forwarded to all parts of the  
 city.

PYN-PECTORAL

Positively Cures  
 COUGHS AND COLDS

In a surprisingly short time. It's a sci-  
 entific certainty, tried and true, soothing,  
 and healing in its effects.

W. C. McCORMACK & Son,  
 Bouctouche, Queb.  
 reports in a letter that Pyn-pectoral cured Mr.  
 C. Garneau of chronic colds, chest and throat  
 troubles, and also cured W. G. Macleod of a  
 long-standing cold.

Mr. J. H. Hurvy, Chemist,  
 538 Yonge St., Toronto, writes:  
 As a general cough and lung remedy Pyn-  
 pectoral is the most valuable preparation I  
 have given the utmost satisfaction to all who  
 have tried it, many having spoken to me of the  
 benefit derived from its use in their families.  
 It is suitable for old or young, being pleasant  
 and can always be recommended it as a safe and  
 reliable cough medicine.

Large Bottle, 25 Cts.

DAVIS & LAWRENCE CO., LTD.  
 Sole Proprietors  
 MONTREAL

WE SELL  

## Rutland

### Stove

### Lining

  
 IT FITS ANY STOVE.  
**GEO. W. REED,**  
 AGENT.  
 783 & 785 CRAIG STREET.

GRAND TRUNK RAILWAY SYSTEM

One Way Weekly Excursions

— TO —  
**CALIFORNIA**  
 And other Pacific Coast  
 Points.

A Pullman Tourist sleeper leaves Bonaventure  
 Station every Thursday at 10.25 p.m. for the Pacific  
 Coast, all that is required is a second-class ticket  
 and in addition a moderate charge is made for  
 sleeping accommodation. This is a splendid oppor-  
 tunity for families moving West.

For tickets and reservation of berths apply at  
**149 ST. JAMES STREET,**  
 Or at Bonaventure Station.

HOPE ENTHRONED.

LIFE PROLONGED AND ITS USEFULNESS GREATLY EXTENDED.

THE RUTHLESS HAND OF NATURE PERMITS ONLY THE SURVIVAL OF THE STRONGEST BUT MEDICAL SCIENCE SECURES THE SURVIVAL OF THE WEAKEST.

From the Cornwall Standard.

The science and art of medication holds a unique place in the esteem of the entire civilized world, because by a judicious application of progressive science relative to the art of healing innumerable triumphs are won in the struggle for triumph.

These famous pills have given strength to the apparently hopelessly weak, and vitalized and invigorated fragile and debilitated constitutions, enthroned health and strength, thus increasing every value and enhancing every joy.

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system.

ARMY IN FORMS.

LONDON, February 4.—In the House of Lords today the Marquis of Lansdowne, Secretary of State for War, explained their argument scheme for the reorganization of the army with a view of bringing the battalions at home to a higher state of efficiency and augmenting those abroad in respect of fullness of ranks and numbers of organization.

NO CURE NO PAY.

Take Menthol Cough Syrup. Sure cure for coughs, colds, asthma, etc. Once tried always used. Read certificate: Montreal, March 22nd, 1893.—Messrs. Roy & Boire, Drug Co., Manchester, N. H., U.S.

WHY ICE WATER IS INJURIOUS.

The reason why so many physicians object to the drinking of water during mealtime is that Americans, as a rule, drink ice water. The temperature of the stomach is from 98° to 100° Fahrenheit.

during the meal or an ice at the close of the meal will reduce the temperature of the stomach sometimes to 95°, which would stop digestion and sooner or later render one a confirmed dyspeptic.

FRANCE LOSING IN POPULATION.

THE NECESSITY FOR COMPULSORY FATHERHOOD.

The New York Sun's London despatch says:—Frenchmen, or a large section of them, are beginning to manifest serious concern over the revelation of the last census that France is the only great nation which is no longer obeying the Divine command to increase and multiply.

The National Alliance for the increase of the population of France has presented a petition to the French Minister setting forth certain drastic measures which the Government is urged to adopt.

Already something has been done to encourage large families. For instance, every seventh child may be educated and boarded at school at the expense of the nation.

PECULIAR COMPARISONS.

MADE IN REGARD TO THE POPULAR ASSEMBLY—THE VAGARIES OF STUMP ORATORS.

The most singular phenomenon about Western meetings is the disproportion between their size and the town that produces them.

A curious psychological study they offer, too, these vast gatherings. I have often imagined the emotions of individuals are intensified by their combined numbers.

Victor Hugo in his lectures used to address himself always to the most stolid countenance among his hearers, feeling that if he could make an impression on him the rest would follow.

A clever stump speaker, in explaining his success, attributed it to the fact that he always regarded his hearers as children, and couched his remarks in language that the juvenile mind would grasp.

"An audience is a woman," a great French orator, now deceased, once observed to me, "subject to the same general rules that apply to the fickle sex. At one time it must be persuaded, at another caressed, at another bullied. It is full of moods." There is certainly something feminine in the quickness of a crowd's emotions.

DON'T WAIT FOR THE SICK ROOM.

The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

It is now an established fact that the state of the hair has a good deal to do with the health. Weak, thin hair, betrays a weak constitution, while a strong, glossy chevelure, on the contrary, shows sound health.

Best for Wash Day USE SURPRISE SOAP Its remarkable lasting and cleansing properties make SURPRISE most economical and Best for Every Day

THE CATHOLIC CHURCH IN MEXICO.

The Self-Denial of Its Priests Dwelt Upon by a Non-Catholic.

The Mexican correspondent of the Boston Herald, in the course of a very interesting letter, in which he deals with the Catholic Church in Mexico, presents the following pen picture of the labors of the priests:

A few priests. In a parish house in a town near the city are six young priests who say Mass in the mountain towns inhabited by Indians, as well as officiate at times in the churches of the town.

They lead most laborious lives, such as a reporter on a Boston daily paper would consider a "tough job." Up in the chill of the morning just at peep of day, mounted on hard-paced nags, they climb the hills into the hamlets of the charcoal burners, where they hold divine service, confess the people, minister the dying and act as advisers even in temporal affairs to their humble parishioners.

One more case. In another suburban town I know five priests of the Order of the Passionists. Last rainy season they had one umbrella between them. It is no use to give them anything, for all their surplus, and their wants are few, they bestow on the poor.

Wearing the coarsest of underclothing, shivering at times because a needed garment has been given to a poor man, these devoted servants of Almighty God are a living protest against the false roads of a civilization that knows no law but competition, has no mercy for the weak of mind or body, and breeds soul corruption among the idle rich in the great cities.

Do you not imagine that these cultivated men are not at times tempted to throw it all up to return to some well paid career, to live, time to read, to be

Relief for Lung Troubles The DEF EMULSION In CONSUMPTION and all LUNG DISEASES, RHEUMATISM OF BLOOD, COUGH, LOSS OF APPETITE, DEBILITY, the benefits of this article are most manifest.

CALLAHAN & CO., Book and Job Printers, 741 CRAIG STREET, West Victoria Sq. MONTREAL.

LORGE & CO., HATTER AND FURRIER, 81 ST. LAWRENCE STREET, MONTREAL.

SCOTTISH UNION AND NATIONAL INSURANCE CO. OF EDINBURGH, SCOTLAND. Assets Exceed Investments in Canada: Forty Million Dollars. \$1,783,487.83.

and to mingle with their educated fellow-men? Of course they are, but they put away the temptation and go on doing good among the poor.

THE SOCIETY OF ARTS, OF CANADA, 1666 NOTRE DAME STREET, MONTREAL. Distributions every Wednesday. Value of prizes ranging from \$2 to \$2000. Tickets 10 cents.

BRISTOL'S BRISTOL'S Sarsaparilla and SUGAR COATED PILLS The Greatest of all Liver, Stomach and Blood Medicines.

A SPECIFIC FOR Rheumatism, Gout and Chronic Complaints. They Cleanse and Purify the Blood. All Druggists and General Dealers.

DR. BROUSSEAU, L. D. S., SURGICAL DENTIST, No. 7 St. Lawrence Street MONTREAL Telephone 4201.

DR. J. G. A. GENDREAU, Surgeon-Dentist, 20 St. Lawrence Street. Hours of consultation:—9 A.M. to 6 P.M. Telephone, BELL, 2818.

PROVINCE OF QUEBEC, Superior Court District of Montreal, No. 1377. Dame Marie Exilda Décarie, of the city and district of Montreal, wife common as to property of Narcisse Giré, merchant, of the same place, has this day, with the authorization of a Judge, instituted an action in separation as to property against her said husband.

PROVINCE OF QUEBEC, Superior Court District of Montreal, No. 2739. Dame Onésime Fournier of the City and District of Montreal, wife common as to property of Arsène Montchamp, gentleman, of the same place, has this day, sued her said husband in separation as to property.

CANADA, Province of Quebec, Superior Court—No. 2922. Dame Marie Arsélie Josephine Rivon, of the city and district of Montreal, wife of Joseph Couture, of the same place, Mason, judicially authorized thereto, Plaintiff; said Joseph Couture, Defendant. An action for separation as to property, has been instituted in this court.

THE Promotive of Arts Association. LIMITED Incorporated by Letters Patent, 7th October, 1896. 1687 Notre Dame Street MONTREAL. Over \$5,000 in value. Distributed every Friday. PRICE OF SCRIPS 10 CT. AGENTS WANTED DANIEL FURLONG, Wholesale and Retail Dealer CHOICE BEEF, VEAL, MUTTON & POOR Special rates for charitable institutions. 84 PRINCE ARTHUR STREET TELEPHONE 474.

TRAINED NURSES. The Graduating Class of St. Michael's Hospital, Toronto, Receive Diplomas. That there are a large number of our Catholic young women who are adopting the profession of trained nurses, is made manifest from time to time during the year, by reports which appear in the Press of the different leading cities of the Dominion.

At St. Michael's Hospital, Toronto, last week, a number of these "ministering angels," were sent forth on their noble mission. We take the following report of the proceedings from the Toronto World.

St. Michael's Hospital presented a very pleasant scene on the occasion of the graduation of trained nurses, Miss Amy Higgins Toronto; Miss S. Mulroy, Philadelphia; Miss M. McGready, Ottawa; Miss M. Malloy, Stratford; Miss E. Little, Quebec.

The lecture hall was filled with ladies and gentlemen, friends of the nurses and of the Hospital. Amongst these were: His Grace Archbishop Walsh, who presided; Sir Frank Smith, Mr. Hugh Ryan and Mrs. Ryan, Mr. John J. Long, Mr. Thomas Long, Mr. H. T. Kelly, Mr. M. O'Connor, Mr. B. E. Hughes, Father Ryan, Father Walsh, Father Rohleder, Dr. O'Reilly, Rev. Dr. Pearson, Rev. John Hunt, School Inspector White, Mr. J. Ward, Mr. J. E. Day, Dr. Dwyer, medical superintendent, two medical staff, thirty-five physicians and others in role in philanthropic work.

Dr. Dwyer made a happy speech, which showed he is a doctor as well as a skilled physician. He was congratulatory on the success of the hospital, and especially as regards the studies of nurses. Humorous and truthful was his sketch and contrast of the old-time ladies' Gampst, of nurse and the skillfully and scientifically trained nurse of today.

Then came speeches congratulatory and encouraging and brimful of helpful advice to the graduates, sprinkled also with ruffled humor, from Dr. Nevitt, Dr. Cameron, Dr. Ross, Dr. McMahon and Dr. O'Reilly, medical superintendent of the General Hospital.

Then came speeches congratulatory and encouraging and brimful of helpful advice to the graduates, sprinkled also with ruffled humor, from Dr. Nevitt, Dr. Cameron, Dr. Ross, Dr. McMahon and Dr. O'Reilly, medical superintendent of the General Hospital.

he graduating class. The latter were arrayed in their spotless robes—snow-white aprons, blue and white striped gowns, broad white collars and caps. From pink sash depended bunches of sweet violets and the effect was heightened by bouquets of choice flowers handed each of them by little Louisa McPherson.

Amidst applause Miss Higgins, on the conclusion of the three-fold presentation, stepped forward and, in a clear resonant voice, in the name of the class, returned thanks to all who had taken part in the ceremonies of that evening, and to the medical superintendent, the staff, the visiting physicians, the Mother Superior and the Sisters of St. Joseph, to the head nurse, Miss Doyle. Gratitude and deserved praise were the theme of the address, which was at once eloquent and pertinent. The references to the munificence of Mr. Hugh Ryan were especially applauded.

The Archbishop, in response, gave a most felicitous address. He aptly showed how useful, meritorious and responsible is the nurse's vocation. In addition to the profuse advice which had been given by the members of the faculty, he added his own, given in touching tones and with fatherly kindness. Pathetically he pointed to the Divine Model, upon which true nursing is based—the love and sympathy for the sick, the poor, the suffering. The medals just distributed bore the very appropriate motto, "Whosoever doeth unto My Little ones doeth it unto Me." "Let this," said His Grace, "be the motive of your life's work. If you work in that spirit your duty and ministry will be greatly blessed. You will win the blessing of Him who will give you a heavenly reward."

In conclusion, the Archbishop thanked the staff and praised the management of St. Michael's. The man whose large-heartedness builds a hospital is worthy of all praise, and the noble men who spend their time in the prevention and cure of disease deserve as much praise at the hands of humanity.

Turning to the nurses His Grace said: "My dear children, I convey to you the heartfelt wishes of this assembly, and I wish you a happy and blessed career, and that the blessing may go beyond yourselves as you prosecute your noble life's work." (Loud applause.) Those who took part in the musical programme were: Miss Burns, Signor Delacso, Mrs. McPherson, Miss Collam and Miss Clark.

Refreshments served by the Sisters of St. Joseph concluded the pleasant proceedings.

Miss Prion (quoting)—Wise men make proverbs and fools repeat them. Miss Smart (musingly)—Yes. I wonder what wise man made the one you just repeated.—London Tit-Bits.

Nursing is the prayer of the nerves for pure blood. Hood's Sarsaparilla is the One True Blood Purifier and nerve builder.

Perry Parlett—I hear that soap is even mentioned in the Bible. Waymont Watson—Why not? They is bud things spoken of in the Bible just the same as they is good.—Cincinnati Enquirer.

Business Cards

VISITING WEDDING AND AT HOME CARDS ENGRAVED AND PRINTED in latest styles. LEGALLEE BROS., Engravers, 674 Lagouchette St. Bell Telephone 2458.

P. A. MILLOY, MANUFACTURER OF GINGER ALE, GINGER FOAM, GINGER BEER, CREAM SODA, PLAIN SODA, CITRINE. Sole Agent for Plantagenet Waters. 119, 121 ST. ANDRE St. TELEPHONE 6978.

M. HICKS & CO., AUCTIONEERS, AND COMMISSION MERCHANTS, 1821 & 1823 Notre Dame St. (Near McGill Street.) MONTREAL.

Sale of Household Furniture, Farm Stock, Real Estate, Damaged Goods and General Merchandise respectfully solicited. Advances made on Consignments. Charges moderate and returns prompt.

ESTABLISHED 1864 C. O'BRIEN House, Sign and Decorative Painter PLAIN AND DECORATIVE PAPER HANGING. Whitewashing and Tinting. All orders promptly attended to. Terms moderate. Residence, 645 Dorchester St. East of St. Hubert Office. 647. TELEPHONE 8393.

THOMAS O'CONNELL, Dealer in General Household Hardware, Paints and Oils. 137 McCORD STREET, Cor. Ottawa. PRACTICAL PLUMBER. Gas, Steam and Hot Water Fitter. Rutland Lining, fits any Stove, Cheap. Orders promptly attended to. Moderate charges. A trial solicited.



OUR IRISH LETTER

The Conspicuous Position the Irish Catholic University Question Occupies.

THE DOINGS OF THE IRISH PARLIAMENTARY PARTY.

An Interesting Ceremony at Cashel: Reduction of the Irish Constabulary Force; The Derry (Defence Fund: A Typical Land Agent

DUBLIN, Jan. 30.—The subject of our Irish University holds a conspicuous place on the programme of the Parliament now in session. In 1874 an English Ministry went down on the question Gladstone's bill proposed to reorganize Trinity as Ireland's University, altering its Protestant basis.

Lord Russell, England's Chief Justice, said at a recent meeting that Trinity College would not answer. Ireland wanted "no glorified ecclesiastical seminary, but a national University, instinct with the genius, colored with the religion, and in sympathy with, and deriving its motive power from that very sympathy, with the aspirations of a self-respecting and free-governing people."

The speech of Mr. Balfour, in the House of Commons, on the question, was delivered in a liberal and encouraging strain. He declared, in effect, that the Government was prepared to endow a Catholic University if the Catholics of Ireland themselves can agree upon a scheme which will be acceptable to the Irish clergy and laity alike, and which will afford a guarantee that the standard of education within the proposed institution will be of a kind which will secure respect for its degrees.

These requirements can be easily met, and there is every reason to believe that the hopes so long cherished for a great Catholic University in Ireland will soon be realized.

On Sunday last the historic city of Cashel was the scene of a grand demonstration in honor of the episcopal jubilee of His Grace Archbishop Croke. A splendid Celtic cross, erected by the people of Cashel on the occasion of the episcopal Silver Jubilee of His Grace in July, 1895, was unveiled. No more fitting memorial could be placed in the city of Cashel in commemoration of one of its most distinguished prelates.

Captain McCrombie, of the Irish Lights steamer Teasraght, has been presented by the Lord Mayor with a handsome cup, the gift of the Russian Government, in commemoration of the bravery displayed by him in rescuing the crew of the Russian ship Pahm in December, 1895.

At the Marketbill General Sessions no less than forty-seven defendants for non-payment of rent were entered for hearing. Comment is needless.

There is great misery and want amongst the people of Western Ireland, owing to the failure of the potato crop. So far appeals to the Government for assistance have been without avail.

Meetings dealing with the Financial Relations question are still being held throughout the country and are attended by representative men of all shades of creeds and politics. These gatherings are marked by unquestionable earnestness and unanimity.

Mr. Wilton Vaugh, agent of the Lane-Fox lands, County Leitrim, is adding to his already unenviable reputation. A deputation from the tenantry waited upon him recently with a petition for a reduction of rents. Mr. Vaugh refused point blank to give the matter a moment's consideration, even declining to lay the matter before the landlord, whom, Mr. Vaugh stated, had other things to think about. The tenants have resolved to have justice, and, as a preliminary step, will address themselves directly to the landlord. Mr. Vaugh as a type of agent is no rara avis in this country.

A letter has been issued by the Inspector-General of the Royal Irish Constabulary regarding the reduction of the mounted force. Under the new order there will be no mounted police in Dublin, Wicklow, Carlow, Kildare, Meath, Westmeath, Longford, King's County, Queen's County, North Tipperary, West Galway, Leitrim, or any part of Ulster except Donegal County, and the cities of Londonderry and Belfast.

A serious dispute has arisen in the Belfast linen trade. Upwards of six

thousand of the female operatives remained from work the other day because they object to the amended Truck Act, which requires the posting up of the names of those fined, together with the amount of the fine.

The death is announced at Limavady, county Londonderry, of Mrs. Anne McLoughlin, at the age of 112 years. She is believed to have been the oldest subject of Her Majesty in the British Isles.

The Most Rev. Dr. O'Dwyer, Bishop of Limerick, in sending a subscription for the Derry Defence Fund to the Most Rev. Dr. O'Doherty, says, "May I trouble your Lordship to be so kind as to take charge of enclosed small subscription of £2 2s. which I send as a contribution to the fund which the Catholics of Derry are raising for the defence of their rights, and as an expression of sympathy with your Lordship and your people in the gallant fight which you have made. It is a strange thing and a pity that such a fight, which must embitter feeling amongst Irishmen, should be necessary. Here in the South we hear nothing of such feuds. Our Protestant fellow-citizens do not complain of any ill-treatment at our hands, and I have no doubt must feel ashamed that their co-religionists in the North do not show a broader spirit."

The Very Rev. Canon O'Neill, P.P., V.F., Clonsilla, has been raised to the dignity of Archdeacon of Dublin. The Very Rev. Canon Langan, P.P., Kilduff, has been appointed Vicar-Fornane. The Rev. John Maxwell, C.C., Sandymount, has been appointed parish priest of Dunlavin.

A meeting of the Irish Parliamentary Party was held in Committee Room No. 15, at the House of Commons, under the chairmanship of Mr. Dillon during the week. There was an attendance of 51 members. Mr. Michael Davitt proposed, and Mr. P. McDermott seconded the following resolution, viz:—"That, in accordance with the duty imposed upon the Irish Parliamentary Party by the Irish Race Convention, to make effective provision for the unity and discipline of the Party, it is resolved, viz:—

"That it is essential that each member should join in loyally carrying out the Party policy, as settled after full discussion at Party meetings by the judgment of the majority.

"That with a view to such discussion and settlement regular meetings shall be held on the first day of each session and on the second Tuesday of each month during the session, or the nearest convenient day, and other meetings may be held from time to time in the judgment of the Chairman or on the requisition to him of not less than five members, and that it is the duty of every member, as far as possible, to attend the Party meetings to assist in reaching the best decisions upon the questions raised.

"That it is contrary to the duty of any member to oppose publicly any decision reached by the Party, and that in cases in which it has been found impossible to hold a Party meeting, and in matters springing up in course of debate, or in matters of tactics and administration, such as have ordinarily been arranged by the Chairman of the Party, it is contrary to the duty of any member to oppose publicly in the House of Commons the Parliamentary action of the Chairman taken on behalf of the Party, after such advice as he can obtain at the moment, though every member retains his right to criticize and move against such action in Party meetings.

"That the Party observes that a public fund has been started for the maintenance of a portion of the party in rivalry with the National subscription instituted under the authority of the Irish Race convention, and that at a meeting of subscribers to the rival fund resolutions were adopted declining to recognize the Irish National Federation, as now constituted and controlled, as representing the country, and authorizing the formation of a new organization.

"That these proceedings, if successful, would subvert the unity and destroy the efficiency of the Irish National party; and that it is irreconcilable with the position of any member of the Irish Party to associate himself in any way therewith.

"That in case—at a Party meeting specially called on not less than one week's notice for the consideration of the question—it be resolved that any member has at any time since its passage violated the spirit of this resolution, and has thus substantially failed in the obligation it imposes, he shall thereupon cease to be a member of the Party.

"That this resolution is not intended in any way to impair the obligation of the existing Party pledge."

The following amendment was moved by Mr. T. M. Healy, seconded by Mr. T. B. Curran—

"That the power of the Irish Parliamentary Party to enforce the pledge taken by every Nationalist member to his constituents is the best guarantee for unity and cohesion amongst their representatives possessed by the people of Ireland; that the only conditions binding on the representatives of the people are those imposed by their constituents before election; that no section of this Party can confer on its chairman new and unusual powers which his predecessors never enjoyed or claimed, and that the invention or enforcement of additional obligations is subversive of the constitution of the Party and an invasion of public and individual right."

After debate a division was taken, when there voted—For Mr. Healy's amendment, 16; and against, 33.

COURTSHIP.

GOOD ADVICE TO YOUNG WOMEN.

Many young ladies indulge in very nonsensical notions concerning love, says a writer in the Young Ladies' Journal. They fancy themselves bound to be "amitten" with almost every silly idler who wears a fashionable coat, is tolerably good looking and pays them particular attention. Reason, judgment, deliberation, according to their fanesies, have nothing to do with love; hence they yield to their feeling, and give their

COURTSHIP.

GOOD ADVICE TO YOUNG WOMEN.

company to young men, regardless of warning, advice or entreaty. A father's sadness, a mother's tears are treated with contempt, and often with bitter retorts. Their lovers use flattering words, and, like silly moths fluttering round the fatal lamp, they allow themselves to be charmed into certain misery. Learn that your affections are under your own control: that pure affection is founded upon esteem; that estimable qualities in a man can alone secure the continuance of connubial love. If these are not in him, your love has no foundation, and will fall, a withered flower, as soon as the excitement of youthful passion is overpast.

company to young men, regardless of warning, advice or entreaty. A father's sadness, a mother's tears are treated with contempt, and often with bitter retorts. Their lovers use flattering words, and, like silly moths fluttering round the fatal lamp, they allow themselves to be charmed into certain misery. Learn that your affections are under your own control: that pure affection is founded upon esteem; that estimable qualities in a man can alone secure the continuance of connubial love. If these are not in him, your love has no foundation, and will fall, a withered flower, as soon as the excitement of youthful passion is overpast.

AN AGED NUN DEAD.

SISTER ST. JOSEPH, WHO ARRIVED IN ST. BONIFACE IN 1844 (Northwest Review.)

On Monday last, at 9.45 p.m., Gertrude Anastasia Coutlee, known in religion as Sister St. Joseph, breathed her last at the Mother House of the Grey Nuns in St. Boniface. She was the only survivor of the first four Sisters who, embarking in a bark canoe at Lachine, near Montreal, on April 25th, 1844, reached St. Boniface by way of Lake Superior. Lake of the Woods and Winnipeg river on June 21st of the same year. Her father was Louis Coutlee, of Les Cedres, Quebec, and her mother's maiden name was Rose Watier. Born on the 17th of November, 1819, she entered the novitiate of the Grey Nuns in Montreal on the 28th March, 1836, and took her vows as a professional nun on the 1st June, 1838. Thus she had been eight years in the community and was in her 25th year when she braved the isolation of the Red River Settlement at that time, and with her three companions, was the first nun to cross the height of land between Lake Superior and the Hudson Bay basin. Sister St. Joseph at different times filled the offices of Assistant Mistress of Novices, and chief directress of the orphan asylum. Though much crippled of late with age and infirmities, she preserved to the last her cheerfulness of spirit and quietly prepared for the last dread journey to the bourne where she will receive the reward of her almost 61 years of religious life.

ENGLISH WOMEN.

THEIR CLAIM TO VOTE AT ELECTIONS NOW BEFORE THE BRITISH PARLIAMENT.

The London correspondent of an American exchange refers to the Woman's Suffrage Bill in a recent letter in the following manner:

Since those exciting days in April, 1892, when the woman's suffrage bill was defeated by a narrow majority of some 20 votes, there has been no such invasion of the outer and inner lobbies of the House of Commons as on Tuesday night last, when ladies besieged the place, exacting, coaxing, almost threatening.

The present Bill is obscurely drawn, and dispenses unequal favors, for while it grants the franchise to certain classes of women, with a more liberal hand than in the case of men, it utterly denies the coveted right to great numbers of skilled and educated women, who possess the same conditions required of men. A radical criticism of this measure is that it enfranchises property and not sex, and will not give to the mass of independent working women any political power whatsoever.

The question may be one at which many politicians smile, but the steadily increasing support it receives cannot be denied by any careful student.

It was with almost puzzled surprise that London woke up Thursday last to find that a second reading of the woman's suffrage bill had actually been passed by a considerable majority. That this by no means implies that it ever will pass into law is of course self-evident. There are too many rocks ahead to permit of an indulgence of hope that the poor little bill, steered as it is by a private member, can ever survive the windy and stormy session.

Still the step, such as it is, is very noticeable. It is curious, too, to notice the two men whose very different genius gives a comic relief to the somewhat prosy assembly, each delighting the House in his own manner. Wilfred Lawson comically vowed that even if all women voted for public houses he would nevertheless enfranchise them.

Without attempting to solve the delicate question as to whether the women of this country are the equals of men in intelligence, it is perfectly certain that there are over a million more women than men, and while this disproportion exists the Britisher is likely to keep the voting power in his own masculine hands.

AN ARCHBISHOP 22 YEARS.

Friday next, says the Boston Herald, will be the 22nd anniversary of the conferring of the pallium upon Archbishop John J. Williams. It will be an occasion of more than special interest to Catholics, not only of this archdiocese, but of the entire country. There is, probably, no other Archbishop in this country who has been wearing the pallium for so long a period.

Although the archbishop is close to 77 years of age, he enjoys good health. He was relieved of some of his work through the appointment of an auxiliary bishop a few years ago, yet there are few ecclesiastical celebrations in the archdiocese at which he is not the officiating prelate. A native of the city he loves so well, he commands the respect and confidence of his clergy and of the laity to a remarkable degree. He began his work here as priest in the old Franklin street Cathedral, was afterward rector of that church, then vicar-general and pastor of St. James' Church in Albany street, next bishop of the diocese, and finally archbishop.

THE BIG HAT IN CHURCH.

This is what happens to the man behind the hat. The preacher disappears until nothing remains but a voice, says the Observer. And with the hat standing against the spot where the voice is, and the modulated sentences breaking against it, how is attention to be fixed upon the sermon? The wind grows lax, the quiet and sweetness of the sanctuary tend to

distraction, the hat fills the whole visible universe and involuntarily one's thoughts centre upon it. It is a wonderful construction. There is a yellow rose trem bling on a long stem with every movement of the wearer's head, and one begins to calculate the extent of its arc. There are bunches of feathers, disposed, apparently, with view to preventing anything from being seen between them whichever way the hat is turned. And there are staccatos of ribbon, upright and immovable, which still further obscure the horizon. Occasionally one gets a momentary glimpse of the hand of the preacher as it is stretched out in gesture, but it seems a mere detached fragment uselessly beating the air. The preacher himself has disappeared as if he had never been. The only thing visible when the hat is turned for a moment is another hat of the same kind further on.

Live Stock Trade.

LONDON, February 8.—The trade was weaker all round, which was, no doubt, due to larger offerings, and prices for cattle declined 1c to 1c, while those for sheep were 1c lower. Choice Steers sold at 11c, Argentines at 10c, and sheep at 10c. A private cable received from London was firmer for choice States' cattle, and noted an advance of 1c since this day week, quoting 11c, while choice Canadians were steady at 10c. Sheep were also quoted firmer at 11c, while lambs declined 1c to 14c.

A private cable received from Glasgow today reported actual sales of choice States' steers at £15 13s per head, bulls at £15, and Canadian cattle at £13. There were 1,550 head of Canadian and American cattle on the market.

The Chicago Grocers' Journal says:—The cattle are doing very poorly and buyers say the highest priced cattle are making poor tests on the block. Dealers are often fooled these days in guessing on the weight of cattle, most of them scaling less than traders expect. Sot corn accounts for part of it, but the principal reason is that feeders are working on the quick return and small profit plan. Not a few feeders are handling two crops this season, as the short feeding periods enable them to do. Even the distillery feeders are operating on the same basis. One Chicago concern, which has recently marketed 1,200 four to six months cattle has filled up the space with thin cattle again. This tendency to use lighter cattle gets away with the supplies faster than the method of feeding to a finish. Some cattle are coming in from Mexico and a good many will come from Canada, but this doesn't increase the cattle "in sight" very materially, and if the Canadian cattle did not come here they probably would be fattened and brought into competition across the water. There is a tendency among farmers to buy instead of raise their young cattle, and with no large increase in supplies visible in any part of the country, it looks as if breeding cattle ought to be in big demand before long.

MONTREAL, February 8.—There was no important change in the situation of the local live stock trade during the past week. The demand for export cattle, both in the West and on spot, has been slow, and the volume of business in this line has been small. A few bulls and steers were picked up to day at 3c to 3 1/2c per lb., while at the stock yards holders of really choice steers were asking 3 1/2c to 4c, but we did not hear of any sales being made. The offerings of live stock at the East End Abattoir were 700 cattle, 250 sheep, 250 lambs and 50 calves. The receipts of cattle continue liberal, especially of common and inferior stock, which is coming principally from country points in Quebec, and the supply of this class of beef is in excess of the requirements of the trade, as the demand for such is only limited at any period of the year, consequently this over supply of poor stuff continues to have a depressing effect on the market for the better grades, and values to day show a further decline of 1c per lb. The attendance of buyers was large, but owing to the unfavorable weather prevailing they showed a disposition to hold off, and in most cases only bought sufficient stock to fill actual wants, in consequence of which trade was quiet and considerable stock was left unsold. Choice steers and hifers sold at 3 1/2c to 3 3/4c; good at 2 1/2c to 3c; fair at 2 1/2c to 2 3/4c, and inferior and common at 1c to 2c per lb. live weight. The supply of sheep and lambs was larger than usual, for which the demand was slow and the tone of the market was easier with prices tending downward. This is due, it is said, to the recent large receipts of frozen stock, from which butchers have been drawing their supplies. Sales of choice sheep on export account were made to day at 3c, and fair to good at 3 1/2c per lb. live weight. Lambs were lower at 4c to 4 1/2c per lb., or at \$5 to \$4 each. Calves met with a fair sale at prices ranging from \$3 to \$8 each for fair to good stock.

The feature of the live stock market at Point St. Charles was the strongest feeling for lightweight hogs, and prices show an advance of 10c per 100 lbs since this day week. The receipts were small, there being only 200 offered, and they met with a ready sale at \$4.50 to \$4.60 per 100 lbs. for light, and at 3 1/2c to 4c per lb. for heavy. There were 10 loads of cattle on the market, but wholesale buyers were scarce, as they had more than ample supplies on hand, and as usual, drovers were obliged to forward their stock to the above market.

She—I hope you were polite to papa, dear!

He—Indeed, I was. I gave him a cordial invitation to make his house my home.—Detroit Free Press.

Mrs. Tightfit—The waiter appeared to be very much offended when you gave him that tip.

Mr. Tightfit (in surprise)—Why, he couldn't be very much offended; I only gave him five cents.—Puck.

WAVERLEY

LIVERY, BOARDING AND SALE STABLES. 85 Jurons Street, Montreal. D. McDONNELL, Proprietor. Special Attention to Boarding. TELEPHONE 1525.

MONTREAL'S GREATEST STORE.

The S. CARSLY Co., LIMITED 1765 to 1783 Notre Dame Street, MONTREAL.

THE STORE

That is increasing Faster than any Store in Montreal to-day.

BRISK BUSINESS IN FEBRUARY

Is only possible by selling at prices below those ordinarily named.

THE S. CARSLY CO., Ltd.

Ladies' Rubbers

Patent Ladies' Quality Rubber, pointed toes, sizes 2 1/2 to 7, regular value, 45c; now 25c each.

THE S. CARSLY CO., Ltd.

New Goods

With the month of February come thoughts of Spring Fashions, Spring Materials, and Ladies commence thinking of what this store is showing for the Spring. Well, the following are a few of the New Spring Goods shown now.

New Wash Fabrics

More than ever, better than ever cheaper than ever. These are the three features of Wash Fabric Department this Spring.

New Striped Linens

Two cases of high class novelties in New Striped Linens for Spring Costumes, with rich Valenciennes Lace and narrow Silk Ribbon inserted. Price 45c yard.

Genuine Silver Silks

Five cases of genuine Silver Silks, in all latest colorings and designs. Width 30 inches. Price, 37c yard. Ladies' attention is called particularly to this line.

Rich Crinkled Cloths

In Linen Effects, with rich Colored Stripes running through same. Width 27 inches. Price 15c yard.

Silk Checks

Special line of White and Black Silk Checks, which are going to be so fashionable this spring, only 30c yd. Width 27 inches.

Silk Warp Zephyrs

Lustrous as Silk, in beautiful spring shades. Price 35c yard.

THE S. CARSLY CO., Ltd.

NEW SPRING

Black Dress Goods

Perhaps you will say it is too early to advertise New Black Dress Goods, but it is not considering the unprecedented run they are going to have this Spring. The Black Goods Department shows ten cases of New Goods, amongst which are the following: New Black Figured Mohairs. New Black Fancy Mohairs. New Black Satin Cloths. New Black Crepons. New Black French Coatings. New Black Chevot Coatings. New Black Worsted Coatings. New Black Botany Coatings. New Black Fancy Crepons. New Black Silicians. New Black and White Satin Cloths.

THE S. CARSLY CO., Ltd.

New Embroideries

We have bought a tremendous stock of Embroideries this Spring, more than ever, some people would think to excess, enough goods here to stock two or three ordinary stores, but none too many for us; be sure and visit our store this week! The goods are better, stocks larger, variety greater, patterns more choice, and prices, on account of the large purchases, much lower than last year. Tuesday morning will be the opening for

NEW SPRING EMBROIDERIES.

White Lawn Embroidery Edging, fast edge, 1c yard. White Lawn Embroidery Edging in choice patterns, 5 1/2c yard. White Linen Embroidery Edging, finely worked, 7c yard. White Lawn Embroidery Insertions, 5c yard. White Embroidered Lawn Demi Flouncings, 42c yard.

THE S. CARSLY CO., Ltd.

IT PAYS By Mail

to do your shopping with "The Quickest Mail Order Store in Canada."

The S. Carsley Co., Ltd

1765 to 1783 Notre Dame Street MONTREAL.

LONDON TO BE FORTIFIED.

PROBABLE CONSTRUCTION OF A SERIES OF DEFENCES TO GUARD AGAINST FOREIGN ATTACK.

The London correspondent of the Herald, N.Y., says the city is to be fortified against a possible invasion by forces landing on the southern coast. The plan of fort works dates as far back as the time of the Duke of Wellington, but has been revived by Lord Wolseley and other military authorities and adapted to the changes of modern warfare.

The Military Works bill provides for the construction of a chain of fort works from the Southern Downs to the heights on the south of London, on which the Crystal Palace is a conspicuous object. The scheme includes barracks and other military works. The cost, which will be something formidable for the Treasury to face, will be met by advances from the Consolidated Fund, to be repaid by instalments extending over twenty years.

AN ENTERPRISING FIRM.

A visit to the stores of Joseph Leveque & Co., at No. 118 and 120 Bloor street, will repay our house-holders. This well known firm has always a choice stock of meats, poultry and vegetables on hand, and the employees are noted for their courtesy to customers. The firm is composed of thorough-going business men. Their enterprise deserves every success.

PERSONAL.

Information wanted of Margaret Ryan, when last heard from was residing at No. 12 Victoria street, Montreal. She will hear of something to her advantage by calling on Miss Brown, at Victoria Home, No. 11 St. Thomas street, Montreal.

MARKET REPORT.

THE PROVISION MARKET.

Trade in provisions continues a small jobbing character and the market is dull and easy. We quote: New packed Canadian pork, \$11 to \$12; at \$10 to \$ 0.50 per barrel; pure Canadian lard, in bulk, at 6c to 6 1/2c, and compound refined at 5c per lb.; hams, 9c to 10c, and bacon 8c to 9c per lb.

The market for dressed hogs was somewhat quiet to-day, the demand being chiefly for small lots of light weights at \$5.25 to \$5.75 per 100 lbs., while car lots were quoted at \$5 to \$5.15. Heavy hogs were slow of sale at \$4.35 to \$4.50 in car lots, and at \$5.25 to \$5.75 in a small way.

THE PRODUCE MARKETS.

Cheese was without feature to-day. Advice state the foreign market is firm, but that those who believe the boom will increase overlooked the arrival of 300 tons of New Zealand cheese which was due the first week in February at London, which was being offered on the London market at 5s to 5 1/2s, against 4s to 5s for Canadian.

The butter market was quiet but steady. Locally finest creamery sells from 19c to 20c, and roll dairy 12c to 13c.

The poultry market continues quiet owing to the small offerings, and prices ruled about steady. Turkeys, 5c to 6c; spring chickens, 6c to 7c; frozen stock, 3c to 5c; geese, choice, 6c to 7c; frozen, old, 5c to 5 1/2c; and ducks, 7c to 8c per lb.

There was no change in beans, sales being slow at 70c to 75c in car lots, and at 80c to 85c in a small way.

The demand for potatoes continues limited at 35c to 40c per bag in car lots, and at 45c to 50c in a jobbing way.

The export of cheese for the past seven days, ending Monday, were 34,228 boxes, being 9,469 to Liverpool, 8,196 to Bristol and 16,663 London. The exports of butter were 2,486 packages; 655 to Liverpool, 803 to Bristol and 18 to London.

The tone of the egg market continues easy on account of liberal receipts, but values show no important change. The demand is limited and business quiet. We quote: New laid, 17c to 18c; Montreal dried, 12c to 13c; cold storage, 11c to 12c, and Western dried, 11c to 11 1/2c per dozen.

VIN MARIANI (MARIANI WINE.) THE INFALLIBLE REJUVENATOR OF BODY, BRAIN AND NERVES.

Is highly endorsed by the Medical Profession and the Clergy.



LONDON, July 6th. GENTLEMEN—I have much pleasure in stating that I have used Vin Mariani for many years. Consider it a valuable stimulant, particularly serviceable.

Yours faithfully, (SIR) MORELL MACKENZIE, M.D., Court Physician to Her Majesty the Queen.

Lawrence A. Wilson & Co., Montreal. SOLE AGENTS FOR CANADA.