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VOL. XLIV., NO 43.

## WEDNESDAY, MAY 15, 1895. MONTREAL.

# EDITORIAL NOTES

"J. F. D," from Ottawa, asks for information concerning the pieces for recitation, from the pens of Irish or American writers. A very long list might be given; but our judgment might not meet with the approval of the person interested. If he could secure a copy of "Haye's Ballads of Ireland," or "The Spirit of the Nation," is seems to us that a sufficient number of pieces most suitable for recitation would he found on those pages.

UNCALLED for attacks upon Protestant associations are the fruitful source of much ill-feeling. It seems to us that terness that is the usual consequence of duce neither good in those who are the they are intended to benefit.

As a RULE the Italians are not very epigrammatic in style; but there are exceptions. Recently a statesman of the country described its condition in the following graphic manner; "Italy is united, free and ruined." It is unnecessary to comment upon these words. The state of the much-boasted nation is fully and exactly pictured. According to all appearances the day is not distant when Italy will reap the bitter fruits of the anholy seed sown by infidel hands in her political soil.

In presenting THE TRUE WITNESS in another form and in a new dress, we desire to state that, on account of a certain amount of matter that was over from last week's issue, for which we had no room and which we cannot leave out, it has been necessary to give a couple of colnums in the old type. The contrast with the new dress will be all the more apparent and will enable our friends the better to appreciate the change. Next week,

An English contemporary remarks that "the zeal of Anglican ritualists in imitating Catholic practices has the good result of familiarising the people with Catholic ceremonies, and preparing them for the final step." Probably this tendency is the cause of so much opposition on the part of certain clergymen of the Anglican persuasion to the more or less ritualistic practices that are being gradually introduced in their churches. The stronger that opposition the more evident is it that the Romeward movement is feared.

If GERMANY is really a Protestant country it is not without its strong Catholic element. Recently a mission took place in Munich and one hundred thousand persons approached the sacraments. This would be wonderful in any land and any age; but in the country that produced Luther, and at the close of the nineteenth century, the event is most significant. It would require a considerable number of revival meetings to uproot the silent, potent and unostentatious faith that led so many to the tribunal of penance and to the Holy Table.

A CORRESPONDENT from Michigan war. to know what "were the receipts of the Peter's Pence, for last year, for each country?" We are not in a position to give the information at present; but if We will be glad to publish them. The private undertaking in Montreal. We When a man has to change his liome prudence to secure a certainty before running the risk.

A Carnolid contemporary says: "Our Protestant neighbors assert that they believe in the essentials of the Christian | policy that wars with the Vicar of Christ. religion and divide only on non-essen- | Napoleon learned that lesson to his cost; titls. Will they tell us which are the so has every leader of men who sought The answer, or answers, to this question | Church. would be very interesting. We would, also, be glad to know what our non-Catholic friends consider as essentials in Christianity. The most essential point of belief, in our estimation, is that that of Babel. M. Paschal Grousset, like at the expense of his caputation for com-Christ, the Founder of Christianity, is Jules Vernes, wants to get down into the mon sense. All conditions and found from Sense of the Second Person of the Most Holy bowels of the earth. His plan is an in-once attempted the same time in the

with this dogma, yet he is a Protestant and according to their own teaching he has as much right as any other Protestant to his opinions on questions of religious belief.

WE CAN easily understand that certain people, of narrow minds and vindictive dispositions, should be jealous of the success of others; but that they should be foolish enough to make the public aware of their prejudice and envy is almost incomprehensible. Their very expressions carry with them their own punishment. The one who deliberately seeks to find faults in others and then enjoys the publication of his supposed discoveries, is not a very safe monitor—to say the least. differences on questions of religion, as It is the index of a fine mind, a true heart well as on all other questions, could be and a generous character to be always maintained without stirring up the bit- ready and even anxious to help and encourage. When a writer displays the harsh words. Fierce denunciations pro- opposite disposition he is sure to, sooner or later, incur the censure of the public objects of them, nor in those for whom and to feel the pangs that must ever be the sole gratification of the one who has done a mean thing or said an unkind and injurious word.

> A CERTAIN class of citizens of the ultraloyal brand, especially in Ontario, might take a few lessons in Christian practice from the very Queen whom they profess so loudly to support, serve and love. At Nice, recently, the Queen, in driving through the city, met a Maundy-Thursday procession of Catholic confraternities. She ordered the carriage stopped until the procession had passed. Lord Ripon, a Cabinet Minister and a Catholic, was with Her Majesty in the royal carriage. We know of a few very patriotic and loyal gentlemen who would have asserted their principles by driving through the proces-

In the Catholic Review of last week is a very timely and sensible remark. "If religious liberty," says our contemporary, "were to be so invaded that it could be denied to Catholics, an attempt would next be made to deprive the Jews of it. In case that effort, too, was successful, issue most regularly and in an entire the triumphant denominations would the Catholic missionary in the colors of i begin to persecute one another. For their own sakes, all citizens should oppose political divisions on religious lines. Otherwise, the gospel of Hote, that they practice, may some day be turned against them by some of their own associates." Not a few of our would-be politico-religious firebrands in Canada might take the hint and calm their ardor.

> MR. G. L. GOMME wants, from the Athenæum, evidence of the way in which people look on the superstitions of others and of what they think of those who do not believe in their own superstitions. This gentleman has in view such survivals as the bad luck attached to killing rats, the number thirteen, the spilling of salt, and so on. We don't exactly see what Mr. Gomme expects to benefit by the information, even were it possible for the Atheneum to furnish him with what he requires. It would be difficult, at this age, to trace any of those superstitions to a correct source, and even then it would be no easy matter to express an opinion regarding the people who believe in them. Some of the sensible and profound men in the world have little peculiarities and whims, strange fancies and beliefs, that are totally inexplicable.

IT IS EXPECTED that the general Italian elections will take place some time this month. Crispi, who was once the friend of Garibaldi, and the associate of Mazzini, is anxious to have the support of any of our friends can furnish the figures | the Catholic element which he so long persecuted. But Leo XIII. is too wise same person asks a question regarding a for the old radical premier. The Sovereign Pontiff would not agree to any would advise him not to try, as Montreal compromise, nor would he recognize in is already well supplied in that line, he any way the arm that robbed the Church might only meet with disapointment. of its rightful possessions. Crispi will be as little thought of some day as Gariand remove to a strange place, it is only baldi; and Garibaldi is as neglected and forgotten as are the once fashionable garments that were called after him; but the Papacy, whether under Leo or under his successors, will be as strong and unchangeable as ever. It is a suicidal essentials on which they are all united? | to govern over the ruins of the immortal

M. EIFFEL wanted to scale the heavens when he built his famous tower in Paris; it was a greater success, in one way, than God, the Second Person of the Most Holy bowels of the earth. His plan is an in- once attempted Trinity. The Unitarian will not agree version of the idea of the Eiffel tower. House of Count

He intends to be ready for the Exposition of 1900. Elevators will carry the public down the shaft, which will go down 2,100 feet. Restaurants and concert rooms are to be established, at regular intervals, which will be arranged to correspond with the temperature. Owing to the intense heat, below that point, a narrower shaft will be driven down to about 5,000 feet. This latter is intended more for scientific purposes than for pleasure. We have not learned where M. Grousset purposes fixing the scene of his attempt. We poses fixing the scene of his attempt. We of restoring a right and a privilege of trust he may not come upon any lurking the Roman Catholic minority, which, acvolcano as he descends into the hitherto cording to the judgment of the highest unexplored depths. What next?

A CERTAIN Catholic publication considers that The True Witness is a "sanctimonious journal." Perhaps so. We it a thoroughly Catholic paper; the the neighboring Republic, are unanimous in the opinion that we have succeedhigh approval, and our truly Catholic contemporary-to whom we all wish the greatest possible amount of successunkind word of our contemporaries; and we certainly hope that our critic inal law or procedure? may prosper, both for the sake of the cause it advocates and the welfare of all connected with it. As in the past, so in the future, we will always have a kind word, both in public and in private, for Catholic-not necessarily "sanctimonious"-newspapers of Canada in general, and for the admirable publication in question, in particular.

THESE "bad Anti-Christian Catholics who preach hatred and abhor the Bible," must be queer people. Strange that in this age of enlightenment there should still exist preachers who seek to paint secretary of the English Catholic Truth Society, gives the following interesting information:

"For the benefit of those who are willing to allow that a Catholic knows someafraid of facts, even when they run counter to preconceived notions, I beg to

state—
"(1.) That I have now before me extracts from the letters of eighteen South American and eight Mexican bishops and archbishops, approving of Father Vaughan's work in distributing the Sacred Scriptures.

"(2.) That I have similar extracts from twenty South American, fourteen Mexican, and three Cuban papers to the

same effect.
"(3.) That the first edition consisted of 100,000 copies, nearly all of which were circulated gratis.

"(4.) That a second edition is now being printed to meet the demands of South American archbishops

bishops.

"(5.) That an order for 4,000 copies of this edition has been received from Spain."

Yet, we will often hear the old story of ignorance and superstition in Spanish countries and the deadly opposition of Spaniards to the Bible.

STRANGE THINGS will happen as long as this world exists. O'Donovan Rossa, the ex-political convict, the exiled enemy of the British Government, the one-time most dreaded opponent of English rule. lived to return to Ireland, to lecture in the cities of that country from which he had to fly, to even address public meetings in London, and-most wonderful of all-to raise his voice in the Imperial House of Commons. What he expected to gain by attempting to address that body from the gallery is more than we can imagine. He knew perfectly well that no out-sider, even were ne a member of the House of Lords, would be permitted to intrude by open expression upon the debates of the House; he also knew that he would never have time to express what he wanted to say, for the guardians of decorum in that institution are numerous, watchful, quick in action, and armed with authority. Unless he was suddenly carried away by the expressions which he thought were intended for himself personally, and spoke out without reflecting upon the position and the circumstances, the only biffer explanation we can conceive is that he was anxious to create a little chear motoriety for himself

scene that followed would furnish a splendid subject for the pencil of Bengough or the pen of Mark Twain.

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The sixth paragraph in Dr. Bourinot's now famous letter contains a very strong and very reasonable statement. It runs

"That the question at present demanding a deliberate and calm judgment from the Legislature and Government of Manitoba is not a question of sectarian or non-sectarian schools. It is a question judicial tribunal, has been improperly taken away by the legislative authority of the province.'

In the issue of THE TRUE WITNESS, four weeks ago, we made use of the same argument when editorially treating the have, however, always tried to make subject of the Manitoba schools. Quite a fuse has been kicked up on account of hierarchy, clergy and laity of our Pro- Dr. Bourinot giving his opinion on the vince, as well as the Catholic press of constitutionality of the act. Very strange! In Canada, in the United States, in Great Britain, Dr. Bourinot has ed. We are perfectly content with such | been long considered a leading authority upon constitutional and parliamentary questions. So is Taschereau an authority on commercial law; so is Archibald; so cannot prevent us from continuing the is Roscoe. Would it be wrong for a work we have undertaken, even by call- judge of the criminal court to have reing names. We are always delighted to course to these authorities—either to notice the progress made by any Catholic | their published works or to the authors paper; we make it a rule to never say an individually, if living—for light upon a difficult or complicated question of crim-

> Elsewhere we publish an extract from a circular of Mgr. Begin, of Quebec, to the I faithful servants of the Church. clergy of that archdiocese, on the question of Benefit Societies. The words, 'Grand Council of Canada," that appeared in parenthesis in the last paragraph of ST. GABRIEL'S T. A. & B. SOCWIY that extract, are not to be found in the original circular, the words of which are:

However, we have, in this archdiocese, benefit societies that have already given roof and satisfaction in every respect. t suffices for me to mention L'Union St. Joseph (which already exists in many parishes), the Catholic Mutual Benefit Acciation (C.M.B.A.), and the Catholic Order of Foresters.

# T. PATRICK'S CHURCH.

The Gazette, referring to the renovation of St. Patrick's, recently said: One of the most exquisite Roman Catholic edifices in the city will undoubtedly be thing about Popery, and who are not that of St. Patrick's when it has undergone its extensive repairs, that are expected to be quite finished towards the first of October next. The congregation them in the loss they have sustained of old St. Patrick's will certainly not recognize the old church. Nothing but the in His heavenlygraces to bear the trials walls remain, and they are so changed, decorated and improved that it is practically a new church altogether. As yet Resolved,—That, a copy of this resoluno idea can be given of the beauty and tion be sent to brothers John and J. J. finish of the decorations, as the entire body of the church is filled with the scaffolding.

The old organ gallery is being turned into a general gallery for the congregation, while above it again is another gallery in course of construction, which will be occupied by the new organ now being built and the choir. The stained glass windows in rear of the high altar are now being painted in Vienna, while all the windows in the church will be in

harmony with these perfect works of art. Two new white marble altars will also be in position at the reopening of the church, which, although only indefinitely stated as being in the month of October, will be attended with magnificent and imposing ceremonics.

The total cost of the improvements will be in the vicinity of \$40,000, the church improvements costing alone some \$25,000, and the new organ \$6,000."

# CATHOLIC SAILORS' CLUB.

The first weekly cencert of the season took place last Thursday evening and was largely attended by citizens and seamen. The programme was well executed and loudly applauded, several of the performers receiving well merited encores. The songs, recitations and instrumental music were artistically rendered by the following ladies and gentle-men: Mr. Parizeau, Dr. Wheeler, Geo. Holland, O'Callagan, Miss Lawlor, Miss Clark and Miss Wheeler.

# ST. PATRICK'S T. A. & B. SOCIETY.

The regular monthly meeting of the above society, which was held on Sun-day afternoon, was largely attended. At the religious meeting Rev. Father Mc-Callen preached a short sermon on the power of good example. The Rev. father's discourse was, as usual, a most practical and eloquent one and was listened to with wrapt attention. Hon. Senator Murphy presided over the business. The usual monthly reports of the committee of management were read and approved, as was also the monthly report of the secretary. On motion of report of the secretary. Un motion of Mr. John H. Feeley, seconded by Mr. John Walsh, a resolution of condolence was adopted to the family of the late Mr. Joseph McCaffrey, Mr. Feeley made a short address on the subjector the Rev. President assermon at the religious meet-

special committee, composed of Messrs. Feeley, Walsh and Costigan, was ap-pointed to arrange dates for regular quarterly attendance in a body at Holy Communion. It was decided to hold the annual picnic of the society at Otterburn park on Saturday, 3rd August. After the transaction of routine business the meeting was brought to a close.

# OBITUARY.

# THE LATE MRS. A. RAJOTTE.

On Friday last, at noon, there passed away in this city a most estimable and worthy lady, in the person of Elizabeth Murphy, the beloved wife of our esteemed fellow-citizen, Mr. Alexis Rajotte, passenger agent at the Dalhousie Square Depot. The sad event took place at the residence of her husband, 99 St. Hubert Street. Mrs. Rajotte leaves a family of eight children to mourn her loss. The cause of death was enlargement of the liver. She suffered the great pains of her protracted illness with exemplary Christian fortitude. Mrs. Rajotte was ever a model Catholic, a fond wife and loying mother. Her father was a native of Carrick-on-Suir, Ireland, and held for years the responsible position of governor of pensions in Aylmer, P.Q. A few years ago, her aged mother, a most kindly and noble person, went over to the silent majority. She was a sister of Captain John L. Murphy, of Ottawa, one of the most successful promoters of Canadian navigation, also of Mrs. M. Murphy, of Ottawa, and Miss Mary Murphy, the last mentioned being her untiring and faithful attendant throughout all her long illness. One of her daughters is married to Mr. M. F. Sheridan, contractor of this city. To her bereaved husband and all the members of her sorrowing family we desire to convey the expression of our sincere sympathy. A good woman has gone and we pray that her soul may rest in the peaceful reward promised to all We would ask the Ottawa, Pembroke

and Aylmer papers to kindly reproduce

# RESOLUTION OF CONDOLENCE.

At the regular monthly meeting of St. Gabriel's T. A. & B. Society, it was moved by Mr. James Kane, and seconded by Mr. Patrick Pelan, and unanimously ad-

Whereas: It was the will of Almighty God to call to his eternal reward, after a long and painful illness, our beloved brother Mr. James Harrington, the dearly beloved father of our esteemed brothers.

Resolved,—That, we, the members of St. Gabriel's T. A. & B. Society, whilst bowing in humble submission to the wil of Divine Providence, who decrees at things for the best, tender to brothers John and J. J. Harrington and family them in the loss they have sustained. praying the Almighty may grant them and crosses of their life with patience and Harrington and family and recorded on the minutes of this meeting, and a copy

be sent to THE TRUE WITNESS. WILLIAM FORD, John Lynch, President. Rec.-Sec.

# AT. ST. PATRICK'S.

The First Communion will take place in St. Patrick's Church on Ascension Day, the 23rd instant; and in the evening of the same day, at 7.30., Confirmation will be administered by His Grace Archbishop Fabre. A number of adults are preparing to be confirmed on that occasion and this is a good opportunity for those who may not heretofore have received this Sacrament.

# THE PUPILS OF ST. ANN'S.

On Friday, the 17th inst., the pupils of St. Ann's School will prese t a five-act drama, "Edward, the Confessor," in St. Ann's Hall. This will not be the first essay of these young men, as they have already climbed several rungs of the histrionic ladder, and having done so, it is but natural that they should wish to reach Prudent, has chosen a play that would test the abilities of older heads than his pupils, but, he knows his boys, and we feel sure that his confidence is not misplaced. Rebearsals have been held almost nightly for some weeks, and on Friday afternoon and evening all those who attend the performance are promised a rich

# STUDENTS CONFIRMED.

Thirty students of Mount St. Louis College were confirmed in the chapel of the institution on Sunday. The Sacrament of Confirmation was administered by His Grace Archbishop Fabre, who delivered a short lecture at its conclusion. His Grace was then presented with addresses on behalf of the French and English students, replying to each in turn. Haydn's Third Mass in D, with orchestral accompaniment, was sung. At the Offertory the March from "the Desert." of Saint Saens was given. There were fifteen nieces in the orchestra. Prof. Oscar Martel, violin; R. J. McGuirk, viola; and Van Pouke Brothers, assisted by the students of the College, making up the number. Brother, Sephorien conducted, His. Grace was entertained to dinner by the Brothers.

# PRICE FIVE CENTS.

## CORRESPONDENCE.

## PAUL BOURGET.

To the Editor of THE TRUE WITNESS. DEAR SIR,-Not for the sake of argu-

ment, but rather for the sake of justice. do I wish to pass a few remarks on a recent editorial in a Montreal paper entitled "Paul Bourget's Views." Now if, indeed, these were really his views, P. Bourget is more to be censured than pitied. He should not have undertaken to treat a subject with which he is not in the least conversant. In a very few lines he displayed remarkable narrowmindedness. He sayss: " Passing along Sherbrooke street, I was attracted by the cries of the McGill boys playing a game of foot-ball. A few yards farther west, I met the Montreal College boys, walking two by two, and with a monkish air, etc. Had poor Paul Bourget taken the trouble to inquire, he would have known that the Montreal College boys had been playing base ball and hand-ball for two hours before going on their promenade. Moreover, he would have learned, granting that his intellectual faculties were not over-strained by the composition of the book he has written, that these boys not being allowed out at night, are pleased to be able to go for a quiet walk after their games. And, again, if he would prefer seeing the boys walk, four by four, or six by six, let him send in a petition to the aldermen to have the sidewalks widened. As for the "monk-ish air," he compliments these school boys very highly, for in walking, as they do, like gentlemen, and not yelling out the cannibal cries of "Who's all right?" 'What's the matter with us?" etc., they imitate the students of Old English colleges. Our educational establishments are intellectual gymnasiums, rather than gymnasiums for the body, as so many colleges now are. It is actually painful to hear him deploring the physical bank-ruptey of our boys. Perhaps he was not in town last spring when St. Mary's Col-lege won all their hockey matches and carried off the Duke of Connaught's flag; when Mt. St. Louis held its own for football, and put a splendid base-ball team in the field, and produced the best college band in the city. Perhaps he did not see and hear the Montreal College boys playing hand-ball in the best handball alley in Canada; perhaps he did not see their performance of Antigone last Wednesday. In fact, there are still some-things for Paul Bourget to learn, even concerning the least important affairs of our colleges here in Quebec, let alone everything he has yet to learn concerning that which he tried to write about, namely, the moral training of our boys.

Montreal, May 9, 1895.

# A CLASS-MATE OF MGR. FABRE.

DEATH OF THE REV. ABBE PIETTE AT BOU-

The Rev. Abbe Maxime Piette, former cure of the parish of St. Bruno, died on Tuesday of last week at Boucherville, at the age of 76 years. The Rev. Abbe Piette had retired from the active ministry some years ago, on account of illness, and lived on his private property at Boucherville. He had been forty-eight years a priest and was a college class-mate of Archbishop Fabre. The funeral took place at Boucherville on Friday, morning.—R. I. P.

# THE ANNUAL PILGRIMAGE.

The annual pilgrimage of the young men of Notre Dame to the shrine of Notre Dame de Bonsecours took place on Sunday morning and was largely attended. Rev. W. Hebert officiated at Mass, during which a large number partook of Holy Communion. Rev. Abbe Lenoir took up the collection, and Rev. H. Filiatrault delivered the sermon.

# MGR. FABRE AND MGR, O'BRIEN.

His Grace Archbishop Fabre has gone to Boston, to be present at the festivities in connection with the sacerdotal jubilee of the well-known prelate, Archbishop Williams, of that city. The Rev. J. E. Donnelly, parish priest of St. An-

thony's, accompanies his Grace.

Archbishop O'Brien, of Halifax, and Rev. Dr. Murphy, of the same diocese, were in the city on Sunday. His Grace the top. The Director, Rev. Brother | visited Villa Maria convent in the morning and the "Sault" in the afternoon,

# LABOR DIRECTORY FOR 1895.

A most neat, handy and useful little book, compiled by Mr. R. Keys, and printed by L. Z. Boudreau, of this city, has come out for 1895. It is called the "Labor Directory." It contains a list of the Trades Councils in Canada, with office addresses in each city; the officers and committees of the Montreal Trades and Labor Council; a list of the different bodies that compose the Council; the Trades Unions, with full in crmation concerning them; the Railroad Organiza-tions; the K. of L. Assemblies; the articles of the code referring to exemptions from seizure; Master and Servants Act; Street Railway farcs for Montreal; the routes of the city cars; the Lacrosse Schedules for 1895; the Fire Alarms, and much more necessary information. The little directory is well gotten up and will prove of considerable benefit to our

Why They, Could Not Begin Amy at the football grounds. Why don't hey begin to play? Dolly, Incoming the parent arrived yet.

# REUNION OF CHRISTENDOM.

APOSTOLIC LETTER ON THE RELIGIOUS SITUATION.

Traditional Love and Care of the Roman Pontiffs for England - Duties and Needs of the Present Hour-Catholics Urged to Labor and Pray for the Reconciliation of the Auglican Church

LEO XIII. TO THE ENGLISH PEOPLE WHO SEEK THE KINGDOM OF CHAIST IN THE UNITY OF THE FAITH. HEALTH AND

to Princes and peoples. We addressed the | saintly men, especially St. Charles Bor-English, in common with other nations, but We have greatly desired to do this last century. Paul, the founder of the by a special letter, and thus give to the Society of the Passion of Christ, who, illustrious Eliglish race a token of Our not without a certain divine impalse, it sincere affection. This wish has been is said, was instant in supplication at sincere affection. This wish has been is said, was instant in supplication at kept alive by the hearty good-will We have always felt towards your people, whose great deads in older these to the more carnestly that the times seemed whose great deeds in olden times the history of the Church declares. We were yet more moved by not infrequent conversations with your countrym n, who testified to the kindly feeling of the English towards Us personally, and above all to their anxiety for peace and eternal salvation through unity of mith. God is Our witness how ke mis Our wish that some effort of Ours might tend to assist and further the great work of obtaining the reuniour of Christ and om; and We render thanks to God! who has so far prolonged Our life, that We make an endeavor in this direction. But since, as is but right, We place Our confidence of a happy issue principally, and above all in the wonderful power of God's grace! We have with full consideration

DETERMINED TO INVITE ALL ENGLISHMEN

WHO GLORY IN THE CHRISTIAN NAME to this same work, and we exhort them to lift up their hearts to God with Us, to fix their trust in Him, and to seek from Him the help becessary in such a matter by a siduous diligence in holy prayer, The love and care of the Roman Pontiffs | the days of Our holy predecessor, Gregory the Great. Religion and humanity generally, and especially the English nation. owe him a deep debt of gratitude. Although prevented by the divine call to yet higher duty from himself undertaking the Apostolic labour "of conv. riting the Anglo-Saxons, as he had proposed to do whilst still a monk, his mind remained intent upon this great and salutary design" (Joann. Diac. in vita ejus c. ii. 33). nor did he rest until it was accomplished. For from that monastic family which he had formed in learning and holiness of life in his own house he sent a chosen band und r the leadership of Augustine to be the messengers of grace, wisdom, and civilization to those who were still buried in paganism. And relying as he did on divine help his hope grew stronger under didicalty, until at length

THE SAW HIS WORK CROWNED WITH SUCCESS. H bimself writes of this in toney of triumphant joy in r ply to St. Augustin . was and sent him the news of the happy

Glory be to God on high, and on earth peace to men of good with. To Christ bethe giory in whose death we live; by whose weakness we are strong, in the love or whom We seek in Britain those br thren whom We know not; by whose mercy We have found those whom, knowing not, We sought. Who can tell what guadness filled the hearts of all here to know that the English race, by the workings or the grace of God Almighty, and by your labors, my brother, has been imminated by the light of the holy faith. which expels the darkness of error, and has with free mind trodden under foot to s idols to which aforetime they were subject in foolish fear."—Epist. c. xi. 28,

And congratulating Ethelbert, King of Kent, and Bertha, his Queen, in a letter lun o affection, in that they had imitat-ed H. Ien, of illustrious memory, and Constantine, the devout Emperor (Ib. c. xi. 66, al c. ix. 60, c. xi. 29, al. c. ix. 59), h strengthens them and their people with saturary admonitions. Nor did he c ase for the rest of his life to foster and develop their faith in instructions dictated by holy prudence. Thus Christianity, which the Church has conveyed to Britain, and spread and defended there against rising heresy, (1) after having be a blotted; out by the invasion of h at ain races, was now by the care of Gr gory happily restored.

HAVING RESOLVED TO ADDRESS THIS LETTER TO THE ENGLISH PEOPLE,

We recall at once these great and glorious events in the annals of the Church, which must surely be remembered by t can with gratitude. Morever, it is notewarthy that this, love and solicitude of Gr gory was inherited by the Pontiffs who succeeded him. This is shown by the ir constant interposition in providing working pastors and capable teachers in learning both human and divine, by ing in abundant measure whatever was necessary for establishing and developing that rising Church. And very soon was such care rewarded, for in no other case, in rhaps, did the faith take root so quickly, nor was so keen and intense a love mini sted towards the See of Peter.

THAT THE ENGLISH RACE WAS IN THOSE DAYS

wholly devoted to this centre of Christian unity divinely constituted in the Roman Bigho) s, and that in the course of ages in n of all ranks were bound to them by ti seof loyalty, are facts too abundantly and plainly testified by the pages of his-

The section of St. Celestine I was most clous against the Pelagian heresy which had ted Britain; as St. Prosper of Aquitaine, a soft that time; and afterwards secretary to St. riteriof that time, and afterwards secretary to St. of the dreat records in his chronicle: 'Agricola is Religian, son of the Pelagian Bishop Severious tininted the Churches of Britain with the innitions of his teaching: But at the instance of Religion Palladivs, Pope (Plestine sent Jermanus, 1600) Auxerre, as his year (vice. un) and led the English people to the Catholic faith, have the context the hareties '(Migne Bibl) P.P.S. cop Aquit oppers and agreement of the Catholic faith, have the context to hareties '(Migne Bibl) P.P.S. cop Aquit oppers and agreement of the context of the co tory to admit oldoubt or question. But, in the storms which devastated Cathothat holy faith in which for long centuries it had rejoiced and found liberty. It was a sad defection; and Our prede cessors, while lamenting it in their car nest love, made every prudent effort to put an end to it, and to mitigate the many evils consequent upon it. It would take long, and it is not necessary, to detail the sedulous and increasing care taken by Our predecessors in those circumstances. But by far

THE MOST VALUABLE AND EFFECTIVE AS-

they afforded lies in their having so re peatedly urged on the faithful the practice of special prayer to God that He would look with compassion on England. in the number of those who devoted themselves to this special work of Sometime since, in an Apostolic Letter | charity there were some yenerable and romeo and St. Philip Neri, and, in the less favourable to the realization of his hopes. We, indeed, long before being raised to the Supreme Pontificate, were deeply sensible also of the importance of holy prayer offered for this cause, and heartify approved of it. For, as we gladly recall, at the time when We were Nuncio in Belgium, becoming acquainted with an Englishman. IGNATIUS' SPENCER, HIMSELF A DEVOUT SON

OF THE SAME ST. PAUL OF THE CROSS. he laid before Us the project he had already initiated for extending a society of pious people to pray for the return of the English nation to the Church (2). We can hardly say how cordially We entered into this design, wholly inspired by Faith and Charity, and how We helped forward this cause, anticipating that the English Church would obtain abundant assistance thereby. Although the fruits of Divine Grace obtained by prayer had previously manifested themselves, yet as that holy League spread they became notorious. Very many were led to follow the Divine call, and among them not a few men of distinfor England has been traditional from guished eminence, and many, too, who in doing so had to make personal and heroic sacrifices. Moreover, there was A WONDERFUL DRAWING OF HEARTS AND

MENDS TOWARDS CATHOLIC FAITH and practice, which rose in public respect and esteem, and many a long cherished prejudice yielded to the force of truth. Looking at all this. We do not doubt that the united and humble suppileations of so many to God are hastening the time of further manifestations of His merciful designs towards the English people when "the Word of the Lord may run and be glorified" (Thes. iii. 1). Our confidence is strengthened by observing the legislative and other measures which, if they do not, perhaps directly, still do indirectly help forward the end We have

the great attention which is being given in England to the solution of the social. question, of which We have treated with much care in Our Encyclicals, and of the establishment of benefit and similar societies, whereby on a legal basis the condition of the working classes is improved. And We have heard of the vigorous and pers vering efforts made to preserve for the people at large an education based on religious teaching than which there is no firmer foundation for the instruction of youth and the maintenance of domestic life and civil polity; of the zeal and energy with which so many engage in forwarding opportune measures for the repression of the degracting vice of intemperance; of societies formed among the young men of the upper classes for the promotion of purity of morals and for sustaining the honor due to womanhood. For, alas! in regard to the Christian virtue of continence pernicious views are subtly creeping in, as though it were believed that a man was not so strictly bound by the precept as a woman. Moreover, reflecting men are deeply concerned at the spread of Rationalism and Materialism, and We Ourselves have often lifted up Our voice to denounce these evils, which weaken and paralyse not religion only, but the very springs of thought and action.

THE HIGHEST CREDIT IS DUE TO THOSE

who fearlessly and unceasingly proclaim the rights of God and of our Lord Jesus Christ, and the laws and teachings given by Him for the establishment of the Divine Kingdom here upon earth; in the which teachings alone strength, wisdom, and safety are to be found. The various and abundant manifestations of care for the aged, for orphans, for incurables, for the destitute, the refuges, reformatories, and other forms of charity, all which the Church as a tender Mother inaugurated and from the earliest times has e . er inculcated as a special duty, are evidences of the spirit which animates Nor can we omit to mention specially the strict public observances of Sunday and the general spirit of respect for the Holy Scriptures. Every one knows the power and resources of the British nation and he civilizing influence which

WITH THE SPREAD OF LIBERTY accompanies its commercial prosperity even to the most remote regions. But, worthy and noble in themselves as are all those varied manifestations of activity, Our soil is raised to the origin of all power and the percunial source of all good things, to God Our Heavenly Father, most beneficent. For the labors of man, whether public or private, will not attain to their full efficacy without appeal to God in prayer and without the Divine Blessing. "For happy is that people whose God is the Lord" (Ps. cxliii. 15.) For the mind of the Christian should be so turned and fixed that he places and rests the chief hope of his

(2). For this purpose he specially recommended the 'Hail Mary,' and jobtained from the General Chapter of his Order, held in Rome in 1857, a special injunction upon its members.

undertakings in the Divine help obtained. The by prayer, whereby human effort is superlicity throughout Europe in the six-teenth century, England, too, received a grievous wound, for it was first unhap-pily wrenched front communion with the Apostolic Sec, and then was bereft of God has not merely dignified man, but with infinite mercy has given him

A PROTECTOR AND HELP IN THE TIME OF NEED,

THE TRUE WITNESS AND CATHOLIC CHRONICLE MAY 15 1895.

ready at hand to all, easy and void of effect to no one who has resolute recourse to it. "Prayer is our powerful weapon, our great protection, our storchouse, our port of refuge, our place of safety" (Chrys. Hom. 30 in Gen.) But if the prayer of the righteous man rightly avail so much with God even in earthly concerns, how much more will it not avail one who is destined to an external existence for obtaining those spiritual blessings which Christ has procured for mankind by the sacrament of his mercy." For He Who of God is made unto us wisdom and justice and sanctification and redemption" (I. Cor. i. 30), in addition to what He taught, instituted, and effected, gave also for this purpose the salutary precept of prayer and in His great goodness confirmed it by His example. These simple truths are indeed known to every Christian, but still by many they are neither remembered nor valued as they should be. It is for this reason that We and recall the words and example of the given you; seek and you shall find; knock and it shall be opened to you; for every one that asketh, receiveth; and he that seeketh, findeth, and to him that knocketh it shall be opened" (Luke xi. , 10.) And the Son of God Himself shows us that if our prayers are to be acceptable to the Divine Majesty they must be united with His Name and Merits. "Amen, amen, I say to you if you ask the Father anything in My name. He will give it you. Hitherto you have not asked anything in My name. Ask and you shall receive that your joy may be full" (John xvi. 28, 24.) And He enforces this by reference to the love of parents for their own children. If you, then, being evil," He says, know how to give good gifts to your children, how much more will your Father from Heaven give the good Spirit to them that ask Him" (Luke xi. 13.) And how abundant are not the choice gifts contained in that good Spirit. The greatest of them all is that hidden power of which Christ spoke when He said: "No man can come to Me except the Father who hath sent Me draw him" (John vi. 44.) It is impossible that men grounded in this teaching should not feel drawn and even impelled to the habit of faithful prayer.

WITH WHAT STEADY PERSEVERANCE WILL THEY NOT PRACTICE IT;

with what fervour pursue it, having be fore them the very example of Christ Himself, Who, having nothing to fear for Himself and needing nothing, for He in view by ameliorating the condition of the people at large, and by giving effect to the laws of justice and erry and tears offered up prayers and sup-We have heard with singular joy of He wished to stand pleading before His Father as if remembering at that time that He was Our teacher," as Venerable Bede, that ornament of Our nation. wisely considers (in ev. S. Joann xvii.) But nothing proves so clearly and forcibly both the precept and the example of Our Divine Lord in regard to prayer as His last discourse to the Apostles

DURING THOSE SAD MOMENTS that preceded His Passion, when, raising His eyes to Heaven, He again and again entreated His Holy Father, praying and beseeching Him for the most intimate union of His disciples and followers in the truth, as the most convincing evidence to the world of the Divine mission on which He was about to send them. And here no thought is more welcome to Our soul than that happy unity of Faith and wills for which our Redeemer and Divine Master prayed in that earnest supplication—a unity which, if useful at times even for temporal interests, both at home and abroad, is shown by the very divisions and confusions of these days, to be more than ever needful. We on Our part, watching the signs of the times, exhorting and taking though, for the future, urged thereto by the example of Christ and the duty of Our Apostolic Office, have not ceased to pray, and still humbly pray, for the return of Christian nations, now divided from us, to the unity of former days. We have more than once of late years given expression to this object of Our desires, and have devoted sedulous care to its realization.

THE TIME CANNOT BE FAR DISTANT when We must appear to render an account of Our Stewardship to the Prince of Pastors, and how happy, how blessed should We be if We could bring Him some fruit-some realization of these Our wishes which He has inspired and sustained. In these days Our thoughts turn with love and hope to the English people, observing, as we do, the frequent and manifest works of Divine Grace in their midst; how to some, it is plain, the confusion of religious dissensions which divide them is a cause of deep concern; how others see clearly the need of some sure defence against the inroad of modern errors, which only too readily humour the wishes of fallen nature and depraved reason; how the number of those religious and discreet men, who sincerely labour much for reunion with the Catholic Church, is increasing. We can hardly say how strongly these and other signs quicken the charity of Christ in Us, and redoubling Our prayers from Our inmost soul we call down a fuller measure of Divine Grace, which, poured out on minds so well disposed, may issue in the ardently desired fruit—the fruit, namely, that We may all meet into the unity of Faith and of the Knowledge of the Son of God (Eph. iv. 13), careful to keep the unity of the Spirit in the bond of peace, one body and one Spirit; as you are called in one hope of your calling—one Lord, one faith, one baptism. (Ib. 3-5. With loving heart, then,

pus praver to God the Giver of all Light white a gentle power unper as to the good and the right; and without the light to know the ceasing to implore light to know the truth in all its fulness, and to embrace the designs of His mercy with single and entire faithfulness, calling upon the glorious name and merits of Jesus Christ, Who is "the author and finisher of our faith" (Heb. xii. 2). Who loved the Church and delivered Himself for it that He might sanctify it and might present it to Himself a glorious Church (Eph. v. 25-27.) Difficulties there may be for us to face, but they are not of a nature which should delay Our Apostolic zeal or stay your energy. Ah, no doubt the many changes that have come about, and time itself, have caused the existing divisions to take deeper root. But

IS THAT A REASON TO GIVE UP ALL HOPE OF REMEDY, RECONCILIATION, AND PEACE? By no means if God is with us. For we must not judge of such great issues from a human standpoint only, but rather must we look to the power and mercy of God. In great and arduous enterprises, provided they are undertaken with an earnest and right intent, God stands by man's side, and it is precisely in these difficulties that the action of His Proinsist the more strenuously on the con- vidence shines forth with greatest splendfidence which should be placed in prayer our. The time is not far distant when thirteen centuries will have been com-Fatherly love of the same Christ Our | pleted since the English race welcomed Lord; words of deepest intport and those Apostolic men sent, as We have highest encouragement; words also said, from this very city of Rome, and, which show forth how in the counsels of casting aside the pagan deities, dedicat-God prayer is at the same time the ex- ed the first fruits of its faith to Christ pression of our helplessness and the sure our Lord and God. This encourages hope of obtaining the strength we need. Our hope. It is, indeed, an event worthy And I say to you, ask and it shall be to be remembered with public thanksgiving;

WOULD THAT THIS OCCASION MIGHT BRING

TO ALL REFLECTING MINDS the memory of the faith then preached to your ancestors, the same which is now preached-Jesus Christ yesterday, to-day, and the same for ever, as the Apostle says (Heb. xiii, 8), who almost opportunely exhorts you, as he does all, to remember those first preachers "who have spoken the word of God," to you whose faith follow, considering the end of their conversation (Ib. 7.) In such a cause We, first of all, call to our assistance as Our Allies the Catholics of England, whose faith and picty we know by experience. There can be no doubt that, weighing carnestly the value and effects of holy prayer, the virtue of which We have truly declared, they will strive by every means to succour their fellow-countrymen and brethren by invoking in their behalf the Divine elemency. To pray for oneself is a need, to pray for others is a counsel of brotherly love; and it is plain that it is not prayer dictated by necessity so much as that inspired by fraternal charity which will find most favor in the sight of God. The first Christians undoubtedly adopted this practice. Especially in all that pertains to the gift of faith the early ages set us a striking example. Thus it was the custom to pray to God with ardour that relations, friends, rulers, and fellow-citizens might be blessed by a mind obedient to the Christian faith (St. Aug. de dono persev. xxiii. 63).

AND IN REGARD TO THIS THERE IS ANOTHER MATTER WINCH GIVES US ANXIETY.

We have heard that in England there are some who, being Catholics in name, do not show themselves so in practice and that in your great towns there are vast numbers of people who know not the elements of the Christian faith, who never pray to God, and live in ignorance of His justice and of His mercy. We must pray to God, and pray yet more earnestly in this sad condition of things. since He alone can effect a remedy. May He show the measures proper to be taken. may He sustain the courage and strength of those who labour at this arduous task. may He deign to send labourers into His harvest. Whilst We so carnestly press upon Our children the duty of prayer, We desire at the same to warn them that they should not suffer themselves to be wanting in anything that pertains to the grace and the fruit of prayer, and that hey should have ever before their minds the precept of the Apostle Paul to the Corinthians: "Be without offence to the Jews and to the Gentiles, and to the Church of God." (I. Cor. x. 32). For besides those interior dispositions of soul necessary for rightly offering prayer to God, it is also needful that they should be accompanied by actions and by words betitting the Christian profession-first of all, and chiefly, the exemplary observance of uprightness and justice, of pitifulness for the poor, of penance, of peace and concord in your own houses, of respect for the law—

THESE ARE WHAT WILL GIVE FORCE AND EFFICACY

to your prayers. Mercy favours the petitions of those who in all justice study and carry out the precepts of Christ, according to His promise: "If you abide in Me, and My words abide in you, you shall ask whatever you will and it shall be done unto you," (John xi. 7). And therefore do We exhort you that, uniting your prayer with Ours, your great desire may now be that God will grant you to welcome your fellow-citizens and brethren in the bond of perfect charity. Moreover, it is profitable to implore the help of the Saints of God, the efficacy of whose prayers, specially in such a cause as this, is shown in that pregnant remark of St. Augustine as to St. Stephen: If holy Stephen had not prayed the Church to-day would have had no Paul. We therefore humbly call on St. Gregory, whom the English have ever rejoiced to greet as the Apostle of their race, on Augustine his disciple and his messenger, and on those other Saints of God, through whose wonderful virtues and no less wonderful deeds England has merited the title of

"ISLAND OF THE SAINTS;"

on St. Peter and St. George, those special patrons, and above all on Mary, the Holy Mother of God, whom Christ Himself from the Cross left to be the mother of mankind, to whom your kingdom was dedicated by your forefathers under that glorious title, "The Dowry of Mary." All these with full confidence We call upon to be Our pleaders before the Throne of God that, renewing the glory of ancient days, He may "fill

Gare should be taken that for unity already to offer up ESTABLISHED AMONGST YOU CATHOLICS ON CERTAIN FIXED DAYS

should be made more popular and recited with greater devotion. Especially that the pious practice of the Holy Rosary, which We Ourselves have so strongly recommended, should flourish, for it contains, as it were, a summary of the Gospel teaching and has always been a most salutary institution for the people at large. Moreover, We are pleased of Our own will and authority to add still another to the sacred Indulgences which have been granted from time to time by Our predecessors. We grant, that is, to all those who piously recite the prayer appended to this letter, to whatever nation they may belong, an Indulgence of 300 days; moreover, a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily. Finally, may the Divine prayer of Christ Himself for unity fill up the full measure of Our desires, a prayer which on this day, through the Mystery of His most Holy Resurrection, We repeat with the utmost confidence "Holy Father, keep them in Thy name whom Thou has given Me: that they may be one as We also are one. . . .

Sanctify them in truth. Thy word is truth. And not for them only to I pray, but for them also who through their word shall believe in Me, that all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in . . . I in them and Thou in Me; that they may be, made perfect in one; and the world may know that Thou hast sent Me and hast loved them as Thou hast also loved Me." (John xvii. 11, 17, 20, 21, 23.) Finally,

WE DESIRE ALL MANNER OF BLESSINGS FROM GOD FOR THE WHOLE BRITISH PEOPLE, and with all Our heart We pray that those who seek the Kingdom of Christ and salvation in the unity of faith may enter on the full realization of their desires. Given at St. Peter's in Rome, on the 14th day of April, 1895, in the 18th year of our Pontificate.

TO THE BLESSED VIRGIN.

, Prayer for England. O Blessed Virgin Mary, Mother of God and Our most gentle Queen and Mother, ook down in mercy upon England thy Dowry" and upon us all who greatly rope and trust in thee. By thee it was that Jesus Our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us, thy children, whom thou lidst receive and accept at the foot of he Cross. O sorrowful Mother, intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our Heavenly iome. Amen.

# TEMPERANCE.

BULLETIN OF THE GENERAL SECRETARY.

OFFICE OF THE GGNERAL SECRETARY, 415 West 59th St., New York, ]

It is with no little pleasure that I am cellency Monsignor Satolli will be present at our National Silver Jubilee Convention in August.

Fortified with a very strong letter from Archbishop Corrigan, laying particular stress on the importance of this national gathering of temperance workers, last Saturday your general secretary proceeded to the Apostolic 'Delegation in Washington and faid before the Apostolic Delegate the importance of the temperance question in America, and the opportunity afforded by it of commending the Church's work to the American public, and invited him to lend the weight of his authority to our work by attending the Convention in person. Monsignor Satolli received me most graciously, and gladly acceded to our request and gave to the temperance hosts a definite promise that he will be present at their great National Convention in New York.

The bare mention of this fact will give to this New York Convention of 1895 an importance that no previous Convention has ever had. It is a significant fact in itself to state that we celebrate the attainment of our twenty-fifth year of an influence that has gone on with ever-increasing importance until the temperance movement, represented by our immense organization of 60,000 total abstainers, is to-day one of the great factors of Church work; but the presence of the representative of the Holy Father will crown our quarter century of work and give it an impetus that will be felt in every corner of the country.

The temperance army will not be slow to appreciate the honor conferred on it. Already there are signs of a spontaneous awakening and uprising among our throngs that will insure His Excellency a right royal welcome. It is remarkable how from the very first day that he stepped on American shores to this last gracious act, with what wonderful tact he has known how to touch the chords attuned to the highest aspirations of the American heart. His keen appreciation of American sentiment, his broad and Catholic statements of American principles, his endeavors to bring the Church into the foremost ranks of modern progress abreast with the times, and make her what she is of right, the greatest intellectual factor of the age, have been the marks of his magnificent mission among us. We all remember with what acclaim he was greeted at the great Catholic Congress in Chicago, and when he uttered his bidding to the Catholic people in America, to go forth with the book of Christian truth in one hand and the constitution of the United States in the other," the very heavens re-echoed the shouts of applause. May we not expect at the great gathering in New York a twin utterance that will be to the temperance army a shibboleth that

will lead them unto renewed victories? From advices received from many quarters there will not be less than ten thousand interested workers anxious to come to the convention. This very day we turn fo you all in england, you with all joy and peace in believing; a committee from Wilkesbarre called to that you may abound in hope and in the you may belong desiring to recall you to power of the Holy Ghost Rom. xv. 13) date the 1,700 that they will Jobbing promptly at

affair and will run special frains into the city. Connecticut societies are aligned to the opportunities offered to demonstrate the city. strate their power and display their forces. The Providence, Boston, Spring field, and Albany Unions are stirring the matter. And from the far We eager inquiries have been made as railroad fores and hotel occommo

The Trunk Line Association has made for us its very best terms of a fare and one-third on the certificate plan, but is quite possible by organizing Tour Clubs and getting a crowd together secure still better rates. This can be done by making application at your en of the line.

The Convention will open on the first Wednesday in August—August 7—and continue till Sunday. The public festification will be confined to the first day Wednesday, August 7. The ecclesias tical celebration—Pontifical Mass—at 10 A.M.; the grand parade in the afternoon, and the rousing public demonstration in the evening, at which there will be union of civil and occlesiastical dignitaries.

On Saturday, August 10, the visiting delegates will be the guests of St. Pauls Guild, which has arranged to take the delegates up the Hudson, through the charming mountain scenery of the Rhine of America.

Let it be thoroughly understood that not only are accredited delegates who have a right to attend invited to the Convention, but any one and every one who is at all interested in the advance. ment of Temperance work. Since our last Bulletin we are able to

report the admission of the following societies:-K. F. M., Springfield, Ill., 25 members; Fr. Mathew Ladies, Providence, R. I., 50; St. Joseph, Banger, Me. dence, R. L., 50; St. Joseph, Dangor, Me, 130; St. Edward, Providence, R. I., 40; St. Mary's L. A., Pawtucket, R. I., 70; Fr. Mathew, Duluth, Minn., 57; St. Mary's Ladies, Taunton, Mass., 100; Mary's Ladies, Galechure III or Temp. Aid Ladies, Galesburg, Ill., 35; St. Patrick's Appalachicola, Fla., 40; 6 T. A. Whittenden, Taunton, Mass., 75; St. Francis, Peacedale, R. I., 52; Our Lady of Sorrows, Chicago, III., 300; St. Veronica, New York, 30; St. Alphonsus, do, 40; St. John, do, 35; St. Monica, do, 79; St. Paul's, Harlem, N. Y., 300; total

In the last Bulletin we reported an addition of 19 new societies, 1,505 members; 48 Councils of Knights of Father Mathew of Missouri, 2,305 new members. We now are able to report the addition of 17 new societies, with 1,458 new members-a total membership since the beginning of the year of 6,278.

Probably in many years we have not been able to report such a wonderful increase of membership. We are now reaping the harvest of a hard year's work in all parts of the Union. There are more to come. We certainly shall have 10,000 by the time of the Convention. Why cannot we make it 15,000? It all depends on the amount of personal work put in between now and August.
(Rev.) A. P. Dovie,
General Secretary C. T. A. U. of A.

415 West 59th street, New York.



A well selected text is half of the sermon. Given a good text and a preacher who is in earnest, and the result is sure to be good. The text of this article is a plain simple statement that proves itself in the reader's own mind without argument. The text is "Good health is bet-

ter than great riches." Without health nothing really matters very much. A hacking cough takes all the beauty out of a landscape or a sunset. Erysipelas or eczema will spoil the enjoyment of sprightly conversation, of a beau-tiful concert, of a wonderful painting The biggest bank account in the world won't pay a man for his health, but a very small amount of money will make

him healthy and keep him healthy.

Most all bodily troubles start in the digestive or respiratory organs. It is here that improper living first makes an opening for disease. The development differs as constitutions and temperaments differ. The causes are almost identical. To get at the root of the matter is simple

enough if you start right.

Dr. Pierce's Golden Medical Discovery
is a medicine for the whole body. It works through the digestive organs on

all the others. It cures the first thing it comes to and after that, the next. It puts health in place of disease in the stomach, and from the vantage ground thus gained, it reaches every fiber of the body and drives disease before it — indigestion, liver troubles, kidney complaint, biliousness skin and scalp diseases, salt-rheum, tetter, eczema, and all the troubles caused by impure blood.



Self-Raising Flour ISTHERENT and the ONLY GRN Stude How excepts should second see that hey you'll All others are in its

Ant W. M. Kelly W. M. J. KELLY BROS.

67/4 (Blaury) 80: 10 EULEDERS

the Montreal College.

second representation of the intigone" took place last Wednesday ening at Montreal college in the presce of a large and cultivated audience. Among those who witnessed the performance were Chief Justice Sir Alex. Lacoste, the Consul-General of France, Dr. A. Johnson, dean of the faculty of arts and vice president of McGill university; Prof. Bovey, dean of the faculty of applied soience; Dr. Craik, dean of medical fa-culty, and Prof. Trenholme, dean of the Law faculty in the same institution; Dr. Hingston, the Hon. Joseph Royal, the Hon. Judge Baby, Senator Desjardins, Judge Wurtele, Judge Pagnuelo, the Hon. Mr. Robidoux, battonnier; the Rev. Abbe Verreau, Judge Jette, the Hon. Senator Thibaudeau and a large number of others, representing the church, education, the learned professions and the business community. The cast was as fol-

Antigone... { sisters of } .... Delphea Lalonde Ismene... { Polyneices } .... Arthur Gibeault Greon, King of Thebes... ... Joseph St. Cyr Guard of body of Polyneices... Bruno Labrosse Hæmon, son of Creon... ... Achille Charette Hæmon, so hind seer... Raoul Bourbeau Eugens Casside. Greon, King of Taroste Greon, King of Polyneices. Bruno Labrosse Guard of body of Polyneices. Achille Charette Hamon, son of Creon. Achille Charette Teiresins, a blind seer. Raoul Bourbeau First Messenger. Eugene Cassidy Eurydice, wife of Creon. Charles de Lamirande Second Messenger. Olier David Boy, attendant on Teiresins. Olier Dubuc Attendants on Creon. Archibald McMillan Edward Polan

Attendants on Eurydice. Nelson Duquette Henri Touchette Chorus-Treffle Simon, Francois Dastous, Jules Fortin, Pamphile Laplante, Zenet Morin, Henri Lanthier, Joseph Bilodeau, Henri Prevost, Ludovic Verner, Ernest Gagnon. Joseph Bastien, Frederick McKenna, Horace Gervais, Louis Bouchard, Edouard Lafleur.

The choral music was that of Felix Mendelssohn-Bartholdi, the instrumental being rendered by a band under the able

conductorship of Father Schickling. The Antigone is the third part of a tri-logy based on the Theban legend of the plugue and its oracularly disclosed cause—the crime of Œdipus. Atter that King's mysterious death, the prophetic curse is fulfilled in the fate of his sons, Eteocles and Polyneices, who perish by each other's hands. Creon, their uncle, then succeeds to the throne; and, while he awards honorable burial to Eteocles, he issues an edict forbidding anyone to pay a like respect to the remains of Polyneices, who had assailed his native city. Antigone disregards the decree, on the ground that she owed allegiance to a higher law, and the tyrant pronounces her doom to be buried alive. Hæmon, Creon's son, her betrothed, determines not to survive her. The blind prophet Teiresias, who had warned Œdipus of impending fate, startles Creon by foretelling the disasters which his cruel obstinacy is about to bring upon his house. The tyrant is stricken with sudden conviction and makes haste, if possible, to undo the wrong that he had committed. But it is too late. Antigone is already dead by her own hand and Hæmon, resolved on following her to the shades, spurns his father's tardy elemency and inflicts on himself a mortal wound. As Creon, lamenting, enters with the body of Hæmon in his arms, another retributive blow awaits him, the news that his wife Eurydice has slain herself after cursing him as her son's murderer. "Oh! wretched man that I am!" he exclaims, and in this mood of despair the audience sees

Evidently, the performance of such a student actors and to those who trained them for their parts. The play is not perfect, according to modern ideas, and some of the arguments seem sophistical, or over done. But there are some grand passages, and the chief aramatis persona stand forth with a clearly marked personality. Antigone, in her unfaltering devotion to her noble ideal of right, is strongly contrasted with the feebler affection and temporizing disposition of Ismene. The sisters meet in the early dawn and the parts were well sustained. The chorus of (not all) aged Thebans appears as "the eye of golden day" gleams above "Dirce streams" and they sing the defeat of Adrastus on whom Polymers and the streams of the defeat of the streams of the defeat of the streams of neices had depended for success, thus initiating the audience into the nature of the quarrel between the brothers and its tragic ending and preparing the way for Creon's entrance and policy. There are some fine sentiments in Creon's speeches, as when he pronounces the ruler who through fear rejects good counsel and engages in a "conspiracy of silence" to be the basest of men. The conflict between filial respect and love for his betrothed in the breast of Hæmon is masterly. The scene where Antigone is brought in guarded is striking, and her apostrophe to the dreadful bridal chamber that her father has provided for her most pathetic. As she is led away the chorus recalls the lot of other sufferers cruelly deprived of the light of life. Then opens the second great division of the play—the Doom of the Deemster. Very terrible is the scorii of Hæmon for the late repeantnt father, just before "he lies a corpse beside a corpse," and after the announcement of Eurydice's death it is a melancholy "shadow of a man" that hears the news of Caon a melancholy "shadow of a man" that bears the name of Greon. There was so much to admire in the whole representation, so much that was tion, with what is known of the Athenian | unanimously adopted :stage in its moon of splendor, that any words of ours must be inadequate to do it justice. It was indeed from the first to last a "thing of beauty."

It would be almost invidious to disoriminate where all was so praiseworthy. But we cannot help emphasizing the excellence of Mr. Lalonde's "Antigone;" do tender Mr. Mahoney our individual of Mr. St. Cyr's "Creon," both in his pride and in his fall; of Mr. Charette's "Hæmon," and Mr. Bourbeau's "Teiresias." Mr. Simon made a capital Coryphens and the appropriate of the manufacture of the manu phœus and the enunciation of the messengers made it pleasant to listen to them. The choruses were remarkably fine, and in the more tragic scenes of a pathos that touched all hearts. The

bbe Colin, superior of the Seminary, spoke of the value, intellectual and noral, of a thorough study of the great chein d'œuvres of antiquity, and, on behalf of the student actors, he thanked the audience in French and English for their appreciation.—Gazette report.

ST. LAMBERT.

A SPLENDID BOULEVARD COMMENCED.

Montreal is growing apace; so rapidly does the population increase that the neighboring towns and villages are becoming, as it were, part of the city. None more popular than the village of St. Lambert. Many Mor trealers flock there in the summer and not a few are establishing their homes permanently in that really and attractive town. With continued augmentation of facilities of communication St. Lambert will soon be an annex to Montreal. There is already a rumor of a bridge being built across the St. Lawrence, and a new steamboat line being set in operation. Water works and electric lights are to be added to the other attractions of the place. Already are many wants supplied in the exist-ence of a fine Catholic Church and Ca-tholic schools, both French and English.

It is a town of the future; the best evidence of which is in the action of forcseeing speculators who are buying upall the land available. At present the land is very cheap, but in a few years, when the above mentioned ameliorations have be useful. taken place, and when the superb Boulevard will be con tructed, the one whose only associations that have been openly money has been invested will find it re- condemned by the judgment of the turning a hundred-fold. We believe that every wise man who has money to in- the advice of intelligent men, and especivest in property will find his chance of ally bishops, are considered as doubtful the future there; but it would not be and dangerous. Likewise Catholics advisable to wait too long, for once the must prefer to associate with Catholics, boom is started prices will rapidly run up. which would be very useful for the safe-

# ST. ANN'S T. A. & B. SOCIETY.

The regular meeting of the St. Ann's T. A. & B. Society was held in St. Ann's hall, on Sunday last, 12th inst., the president, Mr. J. D. Quinn, in the chair. The rev. director was present. There was a good attendance of the members. After considerable routine business had been disposed of the meeting took up the subject of holding their annual excursion or picnic. The committee reported that they had been in communication with the railway company, and that the manager had offered them very favorable terms to hold a picnic at Windsor Park, a new resort in Burlington. After considerable discussion it was moved and adopted that the committee be empowered to secure the Park for Dominion Day, to hold a picnic, which is sure to be a success, as all our entertainments are very popular.

The president reported the death of one member and one member's wife since the last meeting. It was then moved by Mr. T. Quinn, seconded by Mr. P. Flannery, that a vote of condolence be passed to the relatives of our late member, Mr. Ed. McMahon, and to Mr. Gorman on the loss of his wife, which was carried. There was a letter of invitation read from St. Gabriel's T. A. & B. Society to attend the ceremony at St. Gabriel's Church on the Sunday previous, and the secretary, Mr. Thomas Rogers, was instructed to reply, explaining that the letter came to | cil of Canada, C. M. B. A.: Spiritual Adhand too late or this society would have tragedy, in the great tragedian's own words, is no slight task, and too much credit cannot well be given, both to the assistant secretary, and Mr. Wm. Davis H. F. Hackett, M. P.; Second Vice-President, and the company of the compan assistant secretary, and Mr. Wm. Davis Was elected on the committee. This brought a most successful meeting to a Samuel R. Brown; Treasurer, W. J. Mc-

A. O. H.

RESOLUTIONS OF CONDOLENCE.

At a regular meeting of Division No. 1, A. O. H., held in their hall, Tucsday, May 7th, 1895, the following resolutions were unanimously adopted:
Whereas: It has pleased Almighty

God in His wisdom to remove from our midst our late brother, John J. Murphy,

by death, May 4th, 1895; and Whereas: It is fitting that the Division should place on record its respect to the memory of its deceased brother; there-

Resolved,-That, in the death of Jno. J. Murphy, Divison No. 1 has lost an able and efficient member and his wife and children and affectionate an loving husband and father;

Resolved,-That we tender to the family of the deceased our sincere and heartfelt sympathy in this their hour of bereave-

Resolved,-That, as a tribute of respect to his memory, the charter of our Division be draped in mourning for a period of thirty days, and these resolutions be recorded in the minutes of the Division, and a copy be presented to the family of the deceased and be published in THE THUE WITNESS.

T. J. WHITE, ) B. FEENY, J. J. McGINN. Committee.

ST. ANN'S YOUNG MEN'S SOCIETY

RESOLUTION OF CONDOLENCE.

whole representation, so much that was in studied harmony, made real by bright above society, held in their hall on May enthusiasm as well as careful preparation with what well as careful preparation with what well as careful preparation was

Whereas: It has pleased Almighty God to take to himself the mother of our es-teemed fellow-member, Mr. J. Mahoney, whilst bowing to the will of Divine Providence be it therefore

Resolved, That we, the members of St. Ann's Young Men's Society, in session, habit, whether constant or intermittent, do tender Mr. Mahoney our individual has scarcely any will power while the fit

Resolved,-That a copy be transmitted to Mr. Mahoney, entered in the minutes.
of the society's books and forwarded to THE TRUE WITNESS for publication.

J. J. WHITTY,

AN IMPORTANT CITAL EXTRACTS FROM MGR. BENEFIT

The following ext. cular issued by H. Begin, to the clergy diocese, with reference to beauti

In his recent encyclical to the Bishops of the United States, Our Holy Father Pope Leo III., speaking of benevolent associations that spring from all quarters and which merit more or less the confidence of the faithful, gives the following teaching:

"As for the enlistment into societies, extreme caution should be taken to avoid being led into error; and we desire to be understood as making allusion in a special manner to the working classes, which surely have the right to unite in associations to promote their interestsa right recognized by the Church and conformable to nature. But it is very important that you should take care with whom the workingmen associate; otherwise, although working for the improvement of their condition, they might put in danger much more worthy interests. The most effective caution against this peril is to resolve never to take part at any time or in anything violating justice. Consequently, every society that servielly obeys leaders, that are not champions of right, and friends of religion, may become extremely prejudicial to the advantage of the community. It cannot

"Following this conclusion, avoid not Church, but also those that, according to guard of their faith."

"According to this wise direction of the supreme Pontifl," Mgr. Begin's cir-cular goes on, "You should prudently dissuade your flocks from joining these societies, that are not already known as openly Catholic. The aim that they laim to pursue outside the Catholic Church; their rituals and constitutions; their relation that their chiefs have sometimes with societies already forbidden, are of proper nature to inspire serious and perfectly legitimate fears. However, we have in this archdiocese, benefit societies that have already given proof and satisfaction in every respect. It is sufficient for me to mention the St. Joseph's and St. Peter's Union, already existing in many parishes, the Catholic Mutual Benefit Association (Grand Council of Canada), the Artisans Canadiens direction, and influence of the Church, stability and wisdom; and I desire that they implant themselves as much as possible throughout this archdiocese." † L. N. Arch. of Cyrene,

Administrator.

C. M. B. A.

GRAND BOARD OF OFFICERS ELECTED. The following grand officers were last week elected to office in the Grand Counviser, His Grace Archbishop Walsh; Samuel R. Brown; Treasurer, W. J. Me-Kee; Marshal, P. J. Montreuil; Guard, Jacob J. Weinert; Trustees, the Rev. M. J. Tiernan, P. J. O'Keefe, J. J. Behan, W. J. Tiernan, P. J. O'Keefe, J. J. Behan, W. P. Killacky and P. J. Rooney; Committee on Laws, T. P. Coffee, Charles P. Rouleau, J. S. C. Calgary and J. L. Carleton; Committee on Finance and Mileage, John Ronan, George W. Cooke and Charles Hebert; Supervising Medical Examiner, Dr. Edward Ryan; Solicitor, F. R. Latchford; Assistant Secretary, J.

FATHER McCALLEN'S LECTURE.

E. H. Howison.

A very large audience gathered in the Windsor Hall last Thursday evening to hear the Rev. Father McCallen's lecture on his trip abroad. The lecture was a splendid one and commanded the deep attention of the audience throughout. Father McCallen had a quantity of limelight views of all the principal sights that he himself had seen. A short and interesting little sketch and very often "Poems and Lyrics," by Dr. J. K. most humorous remarks accompanied Foran, LL.B., of Montreal, is a handsome each view. He started his lecture by taking the audience with him from Baltimore to Philadelphia and New York but few collections of poetry, that there and from thence through London, Paris is not a dull page between its covers. It and dome. One particularly pretty is a genuine treat to lovers of literature scene in mid-ocean was accompanied by of this character. An idea of the vein of a sailor's song and chorus from behind | the author's work may be gathered from the scenes. It was very effective and evoked loud applause, as indeed were a great many of the remarks and views given by the lecturer. Father McCallen is, indeed, to be congratulated on the success of his lecture.

INTERMITTENT DRINKING.

There would be little use in my describing what I believe to be the cause and the course of intermittent drinking, unless I set forth my experience as to the various methods in use to check or cure the disease. It may be asked: "Hbs not a man will power, and can he not of his own volition abstain from what he knows to be simple self-destruction?" My answer, unhappily, must be that a man who has fairly fallen into the drink of which he has proved the power, and of which he is too prone to forget the

The intermittent drinker, as soon as he has abstained for a few weeks, forgets the disastrous effects of his attack. He pathos that touched all hearts. The opening one, "Oktisaelion," gave the audience a foretastic of, the succession of delightful surprises that awaited them. There, was not a scene, indeed, as to which, if, space and time permitted a good deal might be said. For the present it must suffice to say that there are sent it must suffice to say that there are sent in placing did homor to Montreal college that a present in placing the arew instrument for St. Patrick's Church in the disastrous effects of his attack. He believes himself as temperate and disarrival in Austrila. The tenderest sympathy of the Irish mee the world over takes his pint bottle of claret at dinner and, agldom takes more. He does not see why he should not do likewise. It is good deal might be said. For the present it must suffice to say that there are interested at the convergence of the area of the convergence of the area of the convergence of the safe purples who had the additional to the convergence of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the additional transfer of the safe purples who had the safe purp

Distriction. If he tries to return to his two or three glasses of claret he is absolutely certain to go on to his secret "nip" of brandy or whisky, and his "nips" will increase and he will find himself back ngain on the old road to ruin. The patient, if he really wants to be cured, must clear!; make up his mind that it must be total abstinence or self-destruction, gradual, perhaps, but none the less

POEMS AND LYRICS.

OPINIONS AND CRITICISMS FROM ALL SIDES.

THE QUEBEC MORNING CHRONICLE.

"Readers of magazines and newspapers are familiar with the name and writing of Dr. J. K. Foran, editor of the Montreal TRUE WITNESS. He has just published, with Messrs. D. & J. Sadlier & Co., a volume of his collected Poems and Lyries. Many of the pieces have stood the test of publication before, and the reader will be glad to have them in this convenient and attractive form. Dr. Foran is a singer of melodious verse. He is happiest in descriptive and narrative poetry, and his lyrics are remarkably tuneful and graceful. He has a keen some of humor, which is well employed in his lighter poems. He can be pathetic also, and his tributes to Sir John Maclehald. Thes. White, Longfellow, and gentle John Lesperance, are touching, tender and true. Dr. Foran's range is wide and far-spreading, and he gives in this book a taste of his quality, in nearly every department of verse. Thus we have Memorial and Pathetic Poems, Domestic Poems, Religious Poems, Jesuit Poems, Humorous and Juvenile Poems, Patriotic Poems, Historical and Descriptive Poems, Indian Translations and early Poems at College. All tastes, certainly, out of such a choice, will find no difficulty in being gratified. Dr. Foran is a loyal and patriotic Canadian, and much of his best work deals with Canada, her aspirations, hopes and triumphs. One of his finest poems is entitled "The Siege of Quebec," and another, in quite a different mood, but equally successful and beautiful, is "Sunset at Quebee" "Christmas in a Shanty also pleases us very much, it is so true, natural and human. A few slips of the proof reader, which in a volume of such excellent poetry is unpardonable, mars one of the author's most striking and pleasing compositions. These must be rectified in a second edition, which will,

probably, be called for." THE AVE MARIA.

"Dr. J. K. Foran, the versatile editor of the Montreal True Witness, is certain-Iv his own hardest critic when he Francais de Montreal and the Catholic | characterizes his new book of 'Poems Order of Foresters. These societies and land lyries' as 'rude verses, writ-Order of Foresters. These societies and and Lyries' as 'rude verses, writ-others of this kind, far from fearing the ten at hap-hazard. We preter to believe that no matter what his draw therefrom an element of strength, tastes or dispositions may be the reader will find in this book some string vibrating in accord with his own feeling. Unquestionably, Dr. Foran's greatest fault is his facility, but in his case the facility is happily not fatal. His lines have the music which seems to be in a special manner the heritage of Irish singers, and not unfrequently the thought is aglow with the pink lights of fancy. It may be added that his muse is most engaging in her domestic and elegiæ moods. D. & J. Sadlier & Co., publishers, Montreal. THE CATHOLIC UNION AND TIMES, OF

IFFALO, NA "Poems and Lyries," by Dr. J. K. Foran LLB., Montreal: D. & J. Sadlier; price \$1. Dr. Foran is well known and admireffusions are as welcome to American readers as they are to his own countrymen, to whom he is better known. Dr. Foran in a short preface refers to his work as "rude verses written at haphazard and in all manner of places, from the forests of the Black River to the halls of Laval, from the Indian wigwam to the House of Commons; in newspaper offices, law offices and government offices; in court rooms and lumber camps; in monastic retreats and election campaigns." This, to our thinking, constitutes the greatest charm of the work, as it gives us the true soul of the singer under all conditions and tempers. The volume covers a wide range of subjects and has something of special interest to all readers.

It is handsomely printed and bound in cloth with gold stamp. THE CATHOLIC TIMES, OF PHILADELPHIA. volume of some 250 pages, and we may say of it, what may be truthfully said of the following," &c., &c.

DEATH OF KATHLEEN DAVITT.

[Irish World, April 27.]

It is with a feeling of sincere sorrow that we note the death of Kathleen Davitt, eldest child of Michael Davitt, who is now in Australia. The little one, who had not reached 8 years of age, was born in Land League Cottage, near Dublin, the only place which the great leader could call his home from the time he entered and since he emerged from the portals of his English dungcons. With her American-born mother, Mr. Davitt took her with him to this country on the occasion of his last visit to the United States. She was a sweet child, and ther mant, whether constant or intermittent, has scarcely any will power while the fit is on him, and as I have said, each fit leaves his will feebler and less able to withstand the temptation of a sedetive the lips of a child of an Irish felon, conveyed more to an Irishman than the most consummate artist could express. Kathleen seems to have been in good health the day Mr. Davitt left Ireland, which was the 6th of April, and the news of her death reached him the hour of his

THE NEW LAW IN FRANCE

AS TO TAXING RELIGIOUS COMMUNITIES.

The result of the long and animated debate in the French Chamber of Depar-

urged the Chamber not to make any redress from the Courts .- Cathline . such distinction. He went so far as to riew.

say that there was a suggestion in this proposal that it was a reply to M. Clausel de Coussergnes' amendment, which asked for a difference in the treatment of the two classes of religious by a reduction in favor of the authorized Orders. ties on the taxation of religious com- The Commission granted a distinction munities is as follows: Authorized com-munities devoted to the assistance of the sick and the infirm, of orphans and aban-flat was asked for and a sharp was given. doned children, and the poor generally. This appeal even by the Prime Minister as well as those connected with foreign availed nothing, for the Chamber adoptmissions, will be exempted from the tax | ed the recommendations of the Commis-(droit d'aicroissement) imposed by law sion in their entirety by 385 to 81. It several years ago, but in the case of the remains to be seen whether the Senate unauthorized Orders the tax will not only continue to apply to them, but will it do so it will become almost impossible be increased from thirty to fifty centimes for the unauthorized Orders to maintain per hundred. The Council of State is to their property in France, except, perdecide what Orders are to benefit by the haps, the Carthusians and Trappists, immunity, and there can be no appeal to who are largely engaged in agricultural the courts against its decisions. The ex- and commercial pursuits, and who were emption is therefore to be regarded as an not molested when the notorious Decrees act of favor which may be withdrawn at any time. Moreover, the measure is to have a retrospective action. Conse-internal loss to France. But they may quently, the Orders, however charitable quit the country rather than pay a tax or beneficent their works may be, will that will diminish their power of usefulhave to pay the tax from the year 1884 ness enormously, and which is intended until the present time. In vain Mon-signor d'Hulst made an eloquent appeal thorized Orders to break up their estabto the Chamber not to commit this ini- lishments in France. The Bill as it quity. He declared that the sum which stands is strongly disapproved of by the the Sisters of Charity alone would be re- Catholic party generally, and the religiquired to Jay was 60,000 frames. He ous press is urging the Orders to resist inoved an amendment, but it was rejected by a large majority.

It is to be noted that the proposal of the Commission to raise the tax trong to those commissions to raise the tax trong the tax may now be received, for what thirty to fifty centimes in respect of the favor one Government may grant another non-authorized Orders were opposed by may refuse, and having once accepted M. Ribot, the chief of the Cabinet. He the situation these Orders can obtain no

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# ND CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED BY The True Witness Printing & Publishing Co.

(LIMITED) At 253 St. James Street, Montreal, Canada. P. O. Box 1188.

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, TRUE WITKESS P. & P. Co., Ltd., P. O. Box 1138.

The Subscription price of THE TRUE WITKESS for city, Great Britain, Ireland and France, is \$1.50.

\$1.50.

Belgium, Italy, Gormany and Australia, \$2.00.
Canada, United States and Newfoundland, \$1.00.
Terms payable in advance.
New subscriptions can commence at any time during the year.
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WEDNESDAY, MAY 15, 1895.

# LEO XIII.'S WILL.

One of those all-wise correspondents from Rome informed the London Standard that the Pope had sent to all the Cardinals, and heads of religious orders, a document referring to the political condition of the Papacy, which takes the form of a political testament. The writer states that, in the aforesaid document, the Pope rquests the Cardinals to hasten the election of the next Pope as much as possible, so as to give no time for outside influences to affect the free votes of the Cardinals. The whole drift of the document is to secure a successor who will continue his policy

This is all very interesting and sensaharmonize with Leo's other actions and plans, nor is it quite the attitude that a of the late Sir Francis Johnson, it right Sovereign Pontiff of his great powers is I fully belongs to an English Protestant, likely to assume. In the first place, everything indicates that the present Pope looks forward to a great deal of work before the close of his career. He seems to have the assurance that his reign is des- | to state, most emphatically, that there is tined to be of some years duration yet; | not, and never has been, any deal, as our and as a consequence he is laying the foundations of many undertakings that. in any ordinary cause, would require time to accomplish.

Neither is this surprising. We find Gladstone replying to an American publisher in the following language: "I cannot enter into contract just at present. because I am busily engaged with a work that engrosses my attention each day. This work is important and I must finish it before undertaking anything else. But ito enter into the plan you outline is very attractive to me, and I think I can enter upon it during the latter part of 1896, perhaps somewhat earlier." When we find this veteran statesman and litterateur cutting out work for the next couple of years for himself, we need not be surprised at Leo XIII., when we find him replying to friends, who urge more haste in certain enterprises: "Don't trouble yourselves, I shall live some years yet." It is not likely that he would be delivering this last testament at the same time.

Secondly, it is highly improbable that the Pope would leave the members of the Sacred Conclave to imagine that any other influence than that of the Holy Ghost could affect them in their choice of a successor to the throne of the Fisher-

In connection with this rumor and the supposed document there is a very interesting prediction, made years ago, concerning the present Pope, and part of which has actually been fulfilled. Toward the last days of Pius IX.'s reign there lived in Rome a saintly priest known as Padre Phillippo. One day his superior asked him who would be the next Pope; promptly he replied, "Cardinal Pecci will be the next Pope, and he will reign twenty years." In reply to all other questions he only said: "I know nothing but that he will be Pope and will reign twenty years. In 1878 Pius IX. died, and Pecci was Papal chamberlain in the interregnum. No one anticipated that he would be chosen as successor. Yet, on February the twentieth, 1878, the Conclave declared him Pope. When fold of Padre Phillippo's prophecy, Leo of Quebec since Confederation, when XIII. sent for him and asked him how he D'Arcy McGee, with all his brilliant talknew that the present reign would be one | ents and statesmanship, was on race and of twenty years. The priest merely geographical lines squeezed out of the answered: "I know nothing, but that you will reign twenty years, and accomplish much for the world."

A few years later the Padre died. One of his strange prediction had been lfilled—Cardinal Pecci, whom no one upon as a probable. Pope, was acelected now the second part of he prophecy seems likely to be carried

out. If it is as exact as was the first part, Leo XIII, has at least three years more before him, and a man of his mental activity can accomplish unexpected wonders between this and 1898.

Several of his great undertakings have met with strong opposition, and the opponents relied upon his old age, and the probability of his early removal from the scene, to frustrate his plans; but they all failed in their calculations and were disappointed in their expectations. It is therefore not likely that there is any foundation for the Standard's story. It is true that Leo may have sent a letter to the leading members of the hierarchy upon matters of Church policy; but it is highly improbable that he dictated a policy for his successor, or hinted at external influences guiding the consciences of the Cardinals in the event of an approaching election. While admitting the ingenuity of some correspondents' stories, we know that they must nearly all be taken with a big grain of salt.

## THE TRUE SITUATION.

Speaking of the succession of the late udge Barry, a contemporary says:-

"Whether an Irish Catholic will re ceive this particular appointment or not is open to question. There is some talk a deal by which a French Canadian will receive the Circuit Court judgeship in order to allow Solicitor-General Curran to be elevated to the Superior Bench at a later stage. In such an event, Mr. Joseph, or whoever is Mr. Quimet's nominee, will probably get the Circuit Court judgeship. It may reasonably be pre sumed that Mr. Curran is anxious ultimately to retire to the Bench, but that fact does not alter the merits of the question. As a matter of fact, there are now two judicial appointments to be filled by the Government, one belonging to an Irish Catholic and one to an English Protestant. Each clement has a right to expect fair play in the matter. It must, of course, be admitted that the principle of making judicial appointments upon the basis of nationality is all wrong. It is subversive of a national spirit and promotive of a narrow sectional feeling. But, in a mixed community such as this, it appears to be unavoidable, and so long as it remains, each element, we repeat, has a right to expect fair play. The late Judge Barry's position belongs to an Irish Catholic and an Irish Catholic, and no other, should be appointed to fill it. If Mr Curran does not care to take the position himself, let the Government appoint Mr. Purcell, Mr. Kavanagh, or Mr. Coyle, tional enough; yet it does not exactly any one of whom are eminently qualified to fill it with acceptance. As to the other vacancy, that created by the death and there should be no encroachment upon the full share of the judicial representation of the Protestant element.

> In the first place we are in a position contemporary puts it, between the Hon. Mr. Ouimet, Minister of Public Works, and the Solicitor-General, with reference to the Judgeship in question. Mr. Curran recommended Mr. Purcell, as his friends well know, upon such representations as cannot fail to secure his appointment. As regards the Solicitor-General's right to promotion, if he desires it there can be question. Any one achuainted with the rules of professional Etiquette knows that upon the decease of the late Sir Francis Johnson, Mr. Curran, as Solicitor-General, was entitled to the vacant Chief Judgeship. It is not a question of Catholic or Protestant, neither is it as question of race, it is a matter of course. We entirely agree with our contemporary that "the principle of making judicial appointments upon the basis of nationality is all wrong," but it has no application in the present case. The friends of Solicitor-General Curran, at the date of the death of the late Sir Francis Johnson, despite their strong desire that he should remain in public life. would have been pleased to see him elevated to the Chief Justiceship. It is a matter of public notoriety, however, that with characteristic disinterestedness, at the request of his leader, the late Sir John Thompson, he consented to forego his claims. The late Premier caused the following telegram to be sent to the Montreal Star, one of the newspapers in which Mr. Curran's probable retirement from public life had been mentioned:

> "Sir John Thompson stated to our correspondent that although Mr. Curran's abilities and attainments qualify him for at present allow him to cut short his brilliant political career. At the Premier's special request, Mr. Curran is to remain in public life and to contest Montreal Centre at the next general election."

It was well understood between the late Sir John Thompson and the friends of the Solicitor-General, at the time that announcement was made, that Mr. Curran was to run again not merely as Solicitor-General but as a member of the Cabinet as well. The ostracism that has existed against Irish Catholics in the Province Cabinet, was at length to be wiped out, and the only disability existing in our fair Dominion removed.

If the leader of the present Government can see his way to carrying out the plans of his predecessor, then, by all means, do we hope that Mr. Curran may know. Probably the spirit of Catholicity remain for years in public life. If, however despite his long years of service and tial that the followers of King William without delay.

the great influence he wields in more than one section of the country, the portals of the Privy Council are to be closed Irish Catholic, from the Province of justified in claiming his retirement, and his acceptance becomes vacant.

## CREMATION.

It was a pagan custom to burn the bodies of the dead and to conserve the ashes in urns. It is entirely contrary to every Christian instinct and is condemned by the Church. In many of our cemeteries we find monuments surmounted with urns and veils thrown over them It would be more in accord with the Ca tholic idea of death and future life to have crosses or other emblems of a Christian character; in fact it would be more preferable to have no ornaments at all. A great many people imagine that it is merely a whim, or a matter of custom or taste, that regulates these things. But the Church is very strict and very positive in her attitude toward this barbaric system of treating the dead. We could not explain the rule of the Catho lic Church better than in the words of the Rev. F. J. Loughlin, D. D.

A deceased member of the Cathedral parish, Philadelphia, left a non-Catholic husband who was anxious to carry out the last instructions of his late wife. She desired to have a Requiem Mass and the funeral service of the Church over her remains, and then that her body should be cremated. The Rev. Father Loughlin refused the permission asked for, and in explanation of the course he had taken

The Church has condemned cremation. The Holy See has decided that a person whose body is to be disposed of by cremation cannot have Christian ourial. It is a method of disposing of the dead which runs counter to all Christian precedent and tradition. It is not for one individual to change the laws of the Church. The cremationists of Italy and France are mainly infidels; they show no consideration for the Church, and the Church is not bound to show any consileration for them. The Church is not going to change her laws for people who despise her.

The ritual of the Christian Church,' continued the chancellor, "comes down to us from old times. It is painted in the hearts of the people and the Church won't change her laws for every new fad that arises. It is a very serious and a very difficult thing to alter a general law made for all parts of the world. The great trouble nowadays is that many people don't acknowledge any legislative power in the Church of Christ, or that the Church has Divine authority to make laws binding on the consciences of Christian people. If you don't acknowledge legislative power in anorganization the result is anarchy.

"The Catholic Church not only has the power of making laws, but also of modilying, changing and abrogating them according to the needs of successive generations. This is the great advantage of having a Pope.

The majority of the Church's laws are customary laws, like the common law of England—the force of custom passing into law. Custom begets law. When ever circumstances so change that it is advisable to modify the laws of the Church, the authorities of the Church will

The Reverend Chancellor was then ask ed if he thought ti probable that the Church in the future may permit crema. tion. In reply he said that it was possible that the Church might change her laws regarding the ritual for burial, but till had ten, while the Irish Catholics have she does so it is the duty of individuals to obey the law as it stands. Everybody believes that in secular matters, and it

holds good in religious matters also. Apart from the law of the Church which prohibits cremation, it seems to us that the mere idea of such to treatment of the dead body should be repugnant to any Christian. From the earth our material part was taken and back to the earth it should return. When by an ac cident as in the case of a great conflagration—a friend's remains are reduced to a mass of cinders, the pangs of sorrow are even more intense than were graves of dear ones departed. It is natural whose ox is gored. Judge Alleyn, an the highest judicial position, he cannot to thus cling to a union even in death. But the mind must be very weak and and agree to a final reduction of all this mortal form to cinders.

question, no Catholic need expect to participate in the benefits of ecclesiastical olic fills his place. That, too, we suppose, services over the body, if it is the intention of the surviving relatives to have it

pears that a monster celebration is to take place in Ottawa. From all quarters lect, and numberless big drums and gray horses will be secured for the occasion. It is to be a magnificent celebration in the capital of the Dominion. There must be something going wrong with the organization; what it is we do not is becoming so widespread and influen-

see the necessity of making some extra display in order to counteract it. Big drums make considerable noise and they forever against him because he is an are very hollow. It is strange that this great anniversary should come in the Quebec, then beyond doubt will he be dog days. We hope it will pass off successfully; for it can do no person any his claims to judicial preferment cannot harm and it may serve as a safety valve be gainsaid when a position worthy of to let off the pent-up bigotry of the unpatriotically loyal crowd.

# JUDGE BARRY'S SUCCESSOR.

In another article we quote from a contemporary some contentions regarding the rights of the Protestant minority in this Province as to judicial appointessential to the harmonious workings of an institution and to that concord amongst the people which nothing but even-handed justice can beget. With an earnest desire to see justice done to all, we caused to be procured the following table showing the relative positions of French-Canadians, Protestants and English-speaking Catholics on the Judicial Bench in this Province:

QUEEN'S BENCH.

P otestant English-Speaking French Catholics. Canadian. Wurtele None Sir A. J. Lacoste, C. J. Hall-2 Baby Blanchet SUPERIOR COURT. Andrews-1 None. Sir L. E. N. Cassault, C. J. Garon Routhier—3 MONTREAL CITY Tait. Act. C.J. Doherty-Jette Davidson Archibald-3 Loranger Mathieu Pagnuello —5 COUNTRY. None. Brooks Tellier Belanger Lynch—2 Charland Plantondou Bourgeois Ouimet

Gagne DeLormier Taschereau Pelletier—14 CIRCU T COURT. Vacant through Champagne—1 the death of Judge Barry.

Malhoit

Larue

DeBillw

Judgeship.

SUPREME COURT OF CANADA. Taschereau Sir H.S. Strong None Fournier—2 Gwynne Sedgewick

RECORDER. De Montigny—1 POLICE MAGISTRATES. Desnoyers

VICE ADMIRALTY COURT, QUEBEC.

Irvine—1 It will thus be seen that the French Canadians, who are very largely in the majority, have, in all, thirty-two positions, including two Supreme Court Judges, two Chief Justices, and three minor positions each equal to a Circuit Court

The Protestant population of Quebec is

not very much larger than that of the Irish Catholics. Let us, for argument sake, grant them two to one, which is far beyond the actual majority, yet we find that the latter have now nine firstclass Judgeships, and prior to the death of the late Chief Justice Johnson they now Justice Doherty-one!!! The late Judge Barry, of the Circuit Court. was the only other, and it is proposed by some that his place should be filled by a Mr. Joseph, whilst a newspaper claims that on no account can an Irish Catholic lay sacrilegious hands upon the vacancy now existing in the Superior Court, because, for sooth, it was recently held by a Protestant. A defective memory is very convenient at times, and we therefore take the liberty of reminding our contemporary that the late Judge Drummond, of the Court of Queen's Bench, was an Irish Catholic; his place was filled by we to see the form, perfect a eye, laid- Judge Ramsay, a Protestant, and has out in calm repose. There are few who been held by Protestants ever since. would not like to have their last resting | That, we presume, our contemporary will place in some special locality, beneath | hold was all right, on the principle that the soil of their own land, or beside the | it makes all the difference in the world Irish Catholic, held a position upon the Superior Court Bench, and the late Judge the heart very cold that could suggest | Mousseau succeeded him, and a French Canadian Judge has ever since held the place. That, we suppose, is also all right. At all events, as long as the attitude Mr. J. P. Sexton was Recorder of the city of the Church remains unchanged on this of Montreal for many years. He, too, was an Irish Catholic, but no Irish Cathwill be considered all right. Who succeeded Judge Thomas McCord, of Que bec? Who succeeded Judge Monk, of Montreal? If we wished we On the glorious Twelfth of July, it ap- | might go outside the judicial line and continue in the same strain. We feel satisfied that neither amongst the knights of the Ocange Lilly will col- | French Canadians nor Protestants will lovers of fair play come to any other conclusion than that all this is not right and that Irish Catholics in this Province have not got their due. In a word, they have been very badly treated. The first

act of justice to be done is to appoint Mr.

John D. Purcell Judge of the Circuit

## SEEKING THE TRUTH.

The Catholic has no necessity to seel

for the Truth, because he knows that he

possesses that precious gift. But there are numbers in the world who feel that they do not know the Truth, and yet, while imagining that they seek after it, are actually raising objections to its reception. There are thousands of Christians who go about asking "what is Truth?" and like Pilate await not for a reply. In fact, they dread the answer because they know that if they were to find Truth under certain conditions they would either have to reject it or else sub mit their minds, conform their hearts, ments. Fair play in all such matters is and acknowledge that which they have spent years of life in denouncing. They are not sincere; they do not want to know the Truth; they are Pilates who merely ask the question for show-sake or for purposes of evil. Without a positive and heroic determination of accepting the Truth, no matter what may be the circumstances, there can be no conversion, and no real benefit can result from long controversies and subtle arguments. When the Duke of Brunswick and Lunenburgh wrote his "Fifty Reasons" for joining the Catholic Church he prefaced his work with a statement of the dispositions with which he set out upon his inquiry into the grounds and differences of the several systems of Christi anity. He had been born and educated a Lutheran. He began to doubt the truth of the system of religion in which he sought to save his soul. Without any hesitation he commenced to investigate, and he tells us how he prepared himself for the important and selfimposed task. If all non-Catholics, who are not in a state of positive certainty regarding their belief, were to reflect and act upon the dispositions of this scion of royalty, they would not be long in reaching a most satisfactory conclu-

He says: "First, I earnestly implored the aid and grace of the Holy Ghost, and with all my power begged the gift of true faith from God, the Father of Light. Secondly, I made a strong resolution, by the grace of God, to avoid sin, well knowing that wisdom will not enter into a corrupt mind, nor dwell in a body subject to sin (Wisd. I. 4); and I am convinced, and was so then, that the reason why so many are ignorant of the true faith, and do not embrace it, is because they are plunged in several vices, and particularly carnal sins. Thirdly, I renounced all sorts of prejudices, whatever they were, which incline men to one religion more than another, and which, unhappily, I might have formerly esgard to the advantages and inconveniences that might attend it in this world. Lastly, I entered upon this deliberation and this choice, in the manner I should have wished to have done it at the hour of my death, and in a full conviction that, at the day of judgment, I must give an account to God why I followed this

religion in preference to all the rest." He thus closes his account of himself: Man has but one soul, which will be eternally either damned or saved. Eternity knows no end. The course of it is perpetual. It is a series of unlimited duration. There is no comparison between things infinite and those which are not so. O! the happiness of the Eternity of the Saints! O! the wretchedness of the eternity of the damned!

One of these two eternities awaits us!" Surely there is not a reasonable Christian, Catholic or non-Catholic, who can find anything wrong or even to be criticised in the methods adopted by this inquirer after the Truth. To ask light and guidance from the Holy Ghost; to live in a state of virtue—avoiding sin as much as possible; to do away with all prejudices; and to resolve to accept the truth without any regard to temporal advantages or disabilities; in other words, to bring himself to a state of perfect indifference; finally, to act as if it were the last hour of his life, and that eternity was about to be decided for him by his own decision. If our non-Catholic friends would kindly read again A. P. A. not have said and done had such those dispositions of the real seeker after been the case?" It is wonderful how Truth, they will find that the methods silent these people are when anything adopted by the Duke correspond exactly goes wrong in their own circles. It is with those of the Jesuit. There is the "indifference" spoken of in the "Exer- Church is so very strict regarding 'cises of St. Ignatius," the perfect submission of the mind and all the faculties to the Will of God, a most perfect act which a lying world distorts into an indifference regarding right and wrong. We leave this system of seeking Truth without any further comment, to the reflecting and sincere.

A SHORT TIME ago we published the re ports of the Spring Assizes and Quarter Sessions in about sixteen counties in Ireland. In each case, even in the most populous districts, the list of cases was very short. In many places the judge was presented with white gloves. In fact, no better evidence of the crimelessness of Ireland could be given. There is not another country, proportionately to Court, and that we expect to see done size and population, that can display such a clean record. Yet, the people of

Ireland are burdened with the support of an army of military police, about fourteen thousand extra men. In the very districts where crime is unknown the people are taxed beyond endurance to support a good-for-nothing band of peaceguardians. It is natural that this crowd Government office-holders should seek every excuse imaginable to impress upon the English Parliament the necessity of their presence in Ireland, No wonder there are so many Anti-Home Rulers; ...a native legislature would mean the disbanding of the brigand set and justice to a law-abiding people.

# THE KNEIPP CURE.

Warishoffen, a little Bavarian hamlet, is the home of a very remarkable man. Pfarrer (Father) Kneipp has made himself famous all over Europe, and even America, although the good cure never leaves the isolated, but now much frequented, village where he lives. A recent traveller, who wrote an account of this interesting place, and the more interesting idol of the locality, says that Kneipp is to Warishoffen what Wagner is to Bayreuth.

When desirous of becoming a priest young Sabastein Kneipp was so weak in constitution that the ecclesiastical authorities had to refuse him admission to the seminary. Somewhat disapointed. but not discouraged, he tried every imaginable means to regain strength and to build up his system. By accident, in a public library of Munich, he came upon a most interesting work on Hydrotherapy, or cure by water; he read it carefully, and then proceeded to apply the principles laiddown to his own case. He even bathed daily all through the winter in ice water. In fine, he was perfectly cured became a strong and energetic man; he was admitted to the study of theology, and continued to experiment with his new system of treatment. In 1886-87 his superiors ordered him to write and work upon the subject. Thus it was that Meine Wasser Kur (My Water Cure) appeared. Almost immediately Father Kneipp's name spread far and wide; the success of his treatment drew hundreds to his little village home; a large institution had to be constructed; and the story of all satisfactory results and permanent cures obtained through the proper and systematic use of cold water, reads more like a romance than anything else.

The branches of the original institution are becoming very numerous; in fact we have one recently established in Montreal, by Dr. J. E. Bergeron. We have no personal experience of this system; we have poused; and I brought myself to a per- had of several others. There is one thing fect indifference, so as to be ready to certain, that a water system cannot be embrace whichsoever the grace of the very injurious, at its worst. And we don't Holy Ghost and the light of reason see why it should not prove a general should point out to me, without any re- success. If the one quarter of the reported cases are exact the day is not distant when the Doctor's sign will be less familiar to the citizen. Another advantage that the water cure system will have. is one that the temperance people can readily appreciate.

There are so many new things popping up in the world, at present, that we like to see the practical results of any innovation before placing entire confidence in it-especially before risking anything on it. But this appears to be quite an exception to that rule. Decidedly if it can do no good, it can do no harm; and the cost of an experiment is worth the experience. For ourselves we know that we would prefer to risk Father Kneipp's hydrotherapic venture than the majority of the specialist and quack systems of treatment that serve as wholesale graveyard replenishers in our day. It appears that the old priest is the oracle of the whole country around Warishoffen. If he is as successful as all reports says, he deserves, indeed, to be considered a benefactor of the race.

THE fearful double murder of the two young girls in the Baptist church of San Francisco, for which crime Durant is now on trial, created a sensation throughout all America. The Fresno Expositor says: "What a mercy it is that the outrage and murder of those two young women in San Francisco did not occur in a Catholic Church! What would the well for the Catholic world that the morals; were it otherwise our coreligionists would receive very little quarter.

IT IS SURPRISING the prices that are paid for some medivæal books. At a recent sale in London, England, a Latin Bible of the 13th century from the Palastine Library at Maunheim, with miniatures by a French and an Italian artist, brought \$2,450; another of the same century, made in England, sold for \$1,300; Metelin's 49-line Bible, 1466, the rarest of all the Latin Bibles, \$1,000. A manuscript copy of Ovid, made in the fifteenth century, brought \$3,250; and a tenth century Psalter, from the Duke of Sussex's collection, was sold for \$1.500. Other books ranged in prices from \$250 up to \$1,000. Evidently there are still many possessors of wealth who value rare works and precious literary relics more than they do dollars and cents have a series than they do dollars and cents,

CHANGES IN THE REGULATIONS MADE BY THE FABRIQUE.

The Board of "La Fabrique de Notre Dame" have just amended the by-laws of the Cote des Neiges Cemetery, and have resolved: "That hereafter the registration of deaths should take place at the office of the Fabrique every day in the year from 8 a.m. to 6 p.m., and that there would be no registration during Divine service on Sundays and Holy Days. Persons coming to have a death registered sons coming to have a death registered

hereafter be compelled to present
lst. A burial permit from the parish priest of the deceased or from another aurized priest.

2nd. A certificate from the physican who stended the deceased during his or her last illness; such certificate shall be made conformable to the official formula furnished by the Montreal Board of

Health.
3rd. With the exception of Sundays and Holy Days, burials take place every day of the year at 9.15, 10 and 10.15 a.m.; besides they take place on Sundays and Holy Days during the months of June, July and August, as well as on the last three days of Holy Week, at 3.30 p. m.

4th. No corpse shall be admitted into the cemetery without a certificate of registration from the office of the Fabrique.

5th. Such registration shall be made in a register of deaths specially kept for that purpose, and it should contain the number of interment, the family and Christian names, occupation, date of death, birthplace, residence, age, and illness or cause of the deceased person's death, as well as the amount paid for his brief

burial. 6th. At the time of such registration the sum of \$4.65 should be paid for the burial of each deceased adult, and \$2.50 for the interment of each child.

7th. It shall be the duty of the clerk charged with the registry of deaths to deliver to the representative of the deceased, a certificate of registry, showing the date, the family and Christian names, ago, payment of burial, the kind of burial that the ecclesiastical authority deems proper, mention should also be made of the refusal of ecclesiastical sepulture when ecclesiastical authority forbids it. If contagious or pestilential disease caused the death of the deceased, mention thereof should be made in the said certificate.

interred, free of charge, in a common grave, the corpse of any person whose family is known to be unable to pay for the burial.

BURIAL LOTS.

The Fabrique may concede in the said cemetery lots for the interment of members of the grantee's family, professing the Roman Catholic religion and buried with the honors of ecclesiastical sepul-

Two or more persons are no longer allowed to combine for the purchase of the same lot.

The price of lots hereafter shall be 40, 60, 80c and \$1.00 per foot, according to location; these lots are bought at the cemetery, where the plans are deposited. The purchaser, may, however, secure the privilege of paying for them at the cemetery or at the office of La Fabrique. The lots are of different forms and various dimensions, and if several lots one after the other are conceded to the same person, or if several grantees have adjoining lots, the Fabrique may, if they deem it advisable, concede to such grantees the intervening space between each such

The price of each lot sold shall be payable half cash down and half at the end of six months, and no grantee can bury in his lot, nor place anything whatsoever upon it, unless the price of the same has been entirely paid. Every burial lot, used for the interment of one or more bodies by the grantee or his representatives, the price of which shall not have been paid within six months after the adoption of the present regulation, shall revert to the Fabrique, as well as all payments made thereon, and all rights of ownership which the grantee of such lot may possess, in virtue of any deed of sale, concession, or other title to such lot shall thereby become null and void to all intents and purposes. And in case any interment may have taken place on the lot thus reverted, the Fabrique shall re-imburse the amount of purchase paid on account of said lot. In case any member of the grantee's family should die before the lot is completely paid for the Fabrique will allow the body to be interred in a part of the cemetery designated for this purpose. As soon as the lot is paid for, within the delay fixed by the present regulations, the body shall be transferred to such lot without any further expenses than the cost of digging the grave.

DESIGNATION OF LOTS. In order to give a better appearance to the cemetery, the Board of Administrators has resolved: "That each and every gran-

tee of a lot is bound: 1st. Immediately after the purchase of the same, to have good granite or marble boundaries, at least two feet long by six inches in diameter, placed in a permanent manner at the angles of his lot, or at intermediate distances on the curved and circular lines; the top of these posts shall be round and they shall be fixed in such a way as to not rise more than three inches on the surface of the earth. The number and section of said lot shall be marked in a legible manner on the front post. If, owing to any neglect in the compliance with the above, it should become impossible to find out said lot, or if it should be resold to another party, the Fabrique shall have the right to offer the grantee another lot of equal area, and he shall be bound to accept the same.

2nd. Not to place or erect on said lot any monument, tablet, tombstone or any work whatsoever without having previously submitted the plans to the Fabrique and obtained the sanction of the parish priest of Notre Dame. If said monuments are to be adorned with inscriptions, statues, en-gravings or sculpture, they must previousy be submitted for approval to the parish

priest of Notre Dame. Priest of Notre Dame.

8rd. Not to cause any grave to be dug, nor any body displaced on said lot by any other persons than those appointed for that work by the Fabrique, and without having obtained a permit from the office of the said Fabrique. To sign an authen the deed for the concession of said lot; as soon as it shall be entirely paid for PNot

to grant, sell nor transfer his rights to said lot, unto anybody e' e without the written consent of the Faorique, under the penalty of absolutely annulling such grant, sale or transfer. Finally to conform with the regulations in force, or those that may in future be framed for the best management of the cemetery.

FLOUR AND GRAIN.

FLOUR.—We quote:—Patent spring \$4.40 to \$00,00. Winter Patent \$4.05 to \$4.15. Straight roller \$3.90 to \$4.00. Extra \$3.85 to \$3.75. City Strong Bakers \$4.25 to \$0.00 Manitoba Bakers \$4.00 to

\$4.25 to \$0.00 Manitoba Bakers \$4.00 to \$4.25. Ontario bags—extra \$1.60 to \$1.65. Straight Roller, bags \$1.85 to \$1.95. OATMEAL.—Rolled granulated \$4.05 to \$4.15; standard \$4.00 to \$4.05. In bags, granulated and rolled are quoted at \$2.00 to \$2.75, and standard at \$1.90 to \$1.95. Pot barley \$3.75 in bbls. and \$1.75 in bags, and crilit ness \$3.50 to \$3.60. and split peas \$3.50 to \$3.60.

Bran.—Sales are reported at \$17.00 to \$17.50. Shorts are quoted at \$18.00 to \$19.00, and mouillie at \$21.00 to \$22.50 as to grade.

WHEAT.—Sales have been made by farmers in the interior of Manitoba at 64c, equal to 80c at Fort William. Conn.-Nominal at 55c to 56c in bond,

and 63c to 64c duty paid for American PEAS.-In the Stratford district 61c per 60 lbs. is the price.

OATS.—Sales of 10 cars reported at 41½c tn 41%c and one car at 42c. Barley.—Malting grades reported at 56c to 59c, and feed at 52c to 53c.

RYE.—The market is firm at 60c to 61c. BUCKWHEAT.—The market is quiet at 51c to 52c.

MALT.—Prices are quoted at 70c to 772c. SEEDS.—Canadian timothy \$3.25 to \$3.50. Red clover 11c to 12c per lb.; alsike 10c to 11c; mammoth clover 112c to 12½c.

# PROVISIONS.

PORK, LARD, &c.—Canada short cut pork, per bbl., \$17.50 to \$18.00; Canada thin mess, per bbl., \$16.00 to \$17.00; lisease caused the death of the deceased, mention thereof should be made in the pails, per lb., 9c. to 9½c; Lard, pure, in pails, per lb., 9c. to 9½c; Lard, compound, in pails, per lb., 7c. to 7½c.; Bacon, per lb., 10c. to 11c.; Shoulders, per lb., 8½c.

## DAIRY PRODUCE.

New Butter.—Creamery, per lb., 15c. to 16c.; Townships, 14c. to 15c.; Morrisburg, 14c. to 15c.; Western, 10c. to 13c. Old Butter.—Creamery, per lb., 8c. to 11c.; Townships, 7c. to 9c.; Western, 5c.

Cheese.-Sales at 7c. to 74c., which prices are about 3c. under the opening sales of last year. One large shipper said he must of necessity buy at low figures to compete with the 4c. to 5c. Australian product.

COUNTRY PRODUCE.

Eggs.—Sales at 10c to 101c. Tallow.-The market is steady of 5c

to 6c. Hops.—Prices nominal at 5c to 8c as

to quality.

HONEY.— ONEY.—Old extracted 5c to 6c per lb. New 7e to 9e per lb in tins as to quality, Comb koney 10c to 12c.

MAPLE PRODUCTS.—Syrup has fallen off somewhat, although sales are reported in kegs at 41c to 41c per lb., choice 5c. Tins 55c to 65c. Sugar 6c to 7c, and old 5c

BEANS.—\$1.00 to \$1.75 for good, hand-picked mediums. Choice hand-picked pea beans, \$1.80 to \$1.85. Poorer kinds \$1.25 to \$1.50.

BALED HAY.—Eo. 2 shipping hay \$7.00 to \$7.50, and No. 1 straight Timothy at \$8.50 to \$8.75. At country points, \$6.00 to \$6.50 f.o.b. as to position. FRUITS.

APPLES.—Dried, 6c. to 61c. per lb.; Evaporated, 61c. to 61c per lb.; Evaporated fancy, 7c. to 8c. per lb.; Evaporated fancy, 7c. to 8c. per lb.

ORANGES.—Messina, \$2.50 to \$3.00 per box; Messina, blood, \$3.50 to \$5.00 per box; Messina, blood, \$2.00 to \$3.00 per half box; Messina, blood, \$3.50 to \$5.00 per box; Valencia, 420s, \$4.50 to \$5.50 per box per box.

LEMONS.—\$2.00 to \$3.00 per box; fancy, \$3.00 to \$5.00.

Pineapples.—41c. to 15c. Bananas.—1.50 to \$2.50 per bunch. Cucumbers.—\$2.00 per dozen. Cranberries.—\$3.00 to \$3.50 per box. GRAPES.—Almeria, \$6.00 to \$6.50 per

DATES.—3c. to 4c. per lb.
PRUNES.—"Atlas," 4½c. to 4¾c. per lb.
COCOANUTS.—Fancy, firsts \$4.00 per
hundred; seconds, \$3.50 per hundred.
TOMATOES.—14 lb bxs., \$2.00 to \$2.25. Asparagus.—\$1.00 per doz.

STRAWBERRIES.—25c. to 30c. per box. POTATOES.—On track, 65c. to 70c. per bag; jobbing lots, 75c. to 80c. per bag.
Onions.—Red, \$1.90 to \$2.00 per barrel;
yellow, \$2.25 per barrel; Bermuda, \$2.50
per crate; Egyptian, \$2.00 per bag.

FISH AND OILS.

FRESH FISH.—Cod and haddock 3c to

4c per lb. SALT FISH.-Dry cod \$4 to \$4.50, and green cod Fo. 1 \$4 to \$4.50. Labrador derring \$3.75 to \$4, and shore \$3.00 to \$3.50. Salmon \$10 to \$11 for No. 1 small, in bbls, and \$12.50 to \$13.50 for No. 1 large. British Columbia salmon \$10.

CANNED FISH.—Lobsters \$6.00 to \$6.25, and Mackerel \$3.85 to \$4.00 per case. Oils.—Seal oil quiet; 36c to 37c for steam refined pale. Cod oil steady, New-foundland 35c to 37c. Cod liver oil 65c to \$1.25.



MUSCULAR ACHES!

# TWENTY YEAR'S SIEGE.

THE STORY OF A WELL-KNOWN GRENVILLE COUNTY MAN.

RHEUMATISM HELD THE FORT FOR TWENTY YEARS, RESISTING ALL TREATMENT AND EFFORTS TO DISLODGE IT-THE PATIENT THOROUGHLY DISCOURAGED, BUT ACTING ON THE ADVICE OF FRIENDS, MADE ONE MORE EFFORT WHICH WAS CROWNED WITH

[From the Brockville Times.]

There are very few of the older residents of this section to whom the name of Whitmarsh is not familiar. F. H. Whitmarsh, of Merrickville, was for thirty years a member of the council of the United Counties of Leeds and Grenville, and on four occasions filled the office of warden of the counties. His erer from muscular rheumatism, sometimes wholly incapacited from doing any kind of work. After trying remedies of all kinds and descriptions without any benefit, I at last came to the conclusion that a cure was impossible. In the fall of 1893 I was suffering untold pain and misery and could not rest day or night. Several of my friends strongly urged me to try Dr. William' Pink Pills and reluctantly, I confess, for I had lost faith in all medicine, I began to do so. To my surprise and great satisfaction I soon began to experience relief, and this feeling grew to one of positive assurance that the malady that has made life miserable for so many years was leaving me as I continued the treatment. By the time I had used nine boxes of Pink Pills not a twinge of the rheumatism remained, but to make assurance doubly sure I continued the treatment until I had used twelve boxes of the pills. This was in January, 1894, since when I have not had the slightest trace of any rheumatic pain. I am satisfied beyond a doubt that Dr. Williams' Pink Pills cured me, and I can confidently recommend them to all rheumatic sufferers."

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration and diseases depending upon humors in the blood, such as scrofula, chronic crysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions and build up and renew the entire system. Sold by all dealers and post paid at 50c. a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.



A NEW CONVENT.

The Sisters of the Holy Cross have decided upon erecting a new convent for the education of young girls on Mount Boyal avenue, opposite the Church of the Fathers of the Holy Sacrament. The building will be four story high, 150 feet long and 50 feet deep.

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Are ready to exhibit a complete new stock in

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Another little stock, but the kind we keep sells so fast that it keeps for but a short time. Compare these values with what you see elsewhere.

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IMPORTANT NOTICE.

EXCURSION TO ST. ANNE DE BEAUPRE.

An excusion is being organized by the

Rev. M. J. Stanton, Smith Falls, to the shrine of St. Anne de Beaupre, which has received the official sanction of His Grace, the Archbishop of Kingston, and will be the only diocesan pilgrimage this year. That the excursion will be a success is guaranteed at the outset, since the management is entrusted to the able hands of Father Stanton, who has already gained a reputation for perfect organization, of such enterprises. His excursions in previous years are well re-membered for their magnificent and detailed organization showing that when this zealous and practical clergyman undertakes a more extended effort, the same, and even greater success will be attained. It will be observed that the excursion this summer will be diocesan in son, Mr. George H. Whitmarsh, to whom its character; and, therefore, we have this article refers, is also well-known every confidence that it will be worthy of throughout the counties, and is the Mer- the diocese and reflect new credit on the rickville correspondent of the Times. It is well-known to Mr. Whitmarsh's friends that he has been a sufferer for many years will read this notice and keep a few dolfrom rheumatism, from the thraidom of which he has now fortunately been released. Mr. Whitmarsh tells how this was brought about as follows: "For over twenty years previous to the winter of 1904. I was almost a continual sufof 1894 I was almost a continual suf- and management of Father Stanton, we are satisfied that there will be no regrets and no disappointments, and what otherwise would be a tedious journey will be made comfortable and agreeable to

A PUNY AND FRETFUL BABY.

This is now quite unnecessary! Like many others, you may have your baby fat, laughing and happy if you give it Scott's Emulsion. Babies take it like cream.

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When our ENTIRE STOCK, including this Season's Importations.

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# L. E. N. PRATTE, Managing Director.





- \$200,000.

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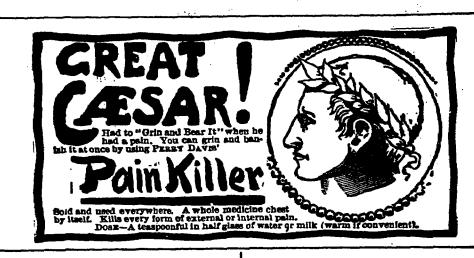
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past, in the French press of this city. Special attention given to clergymen. Ladies receive every attention and most delicate treatment from a lady graduate of the Kneipp hydretherapise. Streams, Lawn baths, Douches, MAILLOTS COMPRESSES, &c. Kneipp's thread-linen and sandals; Kneipp's bread,

coffee and medicines on hand. Gentlemen receive the water applications from the physician in person.

Rooms and board at the establishment for seven dollars (\$7.00) per week. Prices of Treatment

Including Consultations and Prescriptions for 7 days, 2 applications daily, 1st class cabines, lst week, \$5.25 ; Subsequent weeks, \$4.00. 2ND CLASS CABINES:

lst week, 84.25; Subsequent weeks, \$3.00. Treatment Given on Sindays. List of diseases cured during the past ten

months: Rheumatism, Dyspepsia, Diarrhosa, Constipation, Headache, Sciatica, Diseases of Spine and of the nerves in general; Hysteria, Insomnia, Bronchitis, Catarrh, Lumbago, Vomiting, Muscular Atrophia, Neurasthenia, Deafness, Paralysis, Hemorrhages, Gout, Nervousness, Asthma, Locomotor Ataxia, Anamia, Epilepsy

and Kidney Diseases hypochondrinsis. Certificates, establishing those cures, produced on demand. A hundred thousand patients enred in Murone by this method.

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In Ireland lace-making employs 12,000

Twenty-five years ago the Rev. J. Sta-ples, C.C., Athy, was ordained priest, and during the greater portion of the period that has elapsed since then that town has been the seat of his labors. On April 2d, his "silver jubilee" was beautifully and fittingly celebrated in the town.

A most extraordinary display of police has been made in Tipperary, and for what purpose nobody can tell. On April 2d a force of four hundred and fifty police from the different towns in the county were drafted in under the control of County Inspector Wilson. The military were also under arms for two days.

were also under arms for two days.

On March 29th and 30th Mr. Langley,
General Agent, and Mr. J. B. Barter,
Local Agent to the Land Corporation,
were engaged in reinstating some of the
evicted Ponsonby tenants in the townlands of Park, Barnevidane, Knockmonlea, Gurtroe, Redbarn, &c. The terms
upon which the tenants have got possesnion are: one year's rent cash down and

At a recent meeting of the Town Commissioners of Old Tipperary, a resolution was unanimously adopted expressing concern at the state of New Tipperary, and the condition of neglect and disorder that has existed there during the past three years in the absence of any legal antherity every the property and appeals.

A large meeting of the poor people of Killybegs, County Donegal, Ireland, was recently held. Others interested in their relief were present. Rev. Michael Martin, P.P., presided, and delivered an address on practical means to relieve the distress. On the conclusion of the remarks a resolution was adopted calling on the Govern- malicious false teachings. ment for employment.

Father McDermott, the Guardian of the Limerick Franciscans, who has been stationed in the "City of the Violated Treaty" for quite a number of years, is about to celebrate the silver jubilee of his ordination. His friends—and they are legion-are taking measures to make him a suitable presentation with commendable earnestness and enthusiasm.

The strike at the Carlow water works is over, an arrangement having been made for working by task at the rate of 11d. and 1s. per ten feet, according to the nature of the ground. The men are better pleased with the new arrangement.

Very Rev. M. A. Alphonsus, the oldest member of the order of the Capuchins in Ireland, died recently. He was born at Fore, County Westmeath, in March, 1822, made his preliminary studies at the diocesan seminary, Meath, pursuing his theological studies at the Coalege of St. Patrick, Maynooth, which he left in 1849 to join the Capuchin Order during the period Very Rev. Theobald Mathew was provincial. He was ordained priest in 1854, and in 1858 was appointed commis-

The emigrant season has commenced early, this year, and the desire for immigration seems to be as strong as ever judging from the crowds of young men ond women who weekly take their dparture from the various railway stations. Among them are the usual percentage of "returned Americans," who in re-crossing the Atlantic, act somewhat in the capacity of guides or pilots, and in this way give great encouragement to the younger emigrants.

## FREEMASONS RETURN TO THE CHURCH.

MADE FULL RETRACTION OF THEIR WRITINGS. The recent return to the Church of two of the most persistent and brilliant falsifiers of Catholicity in Buenos Ayres must awaken in all rising clever young men a sense of the awful danger they run in allowing their ideas in religion to become too lax. These two were Freemosons; they wrote incessantly against the Church, and one of them even issued a weekly paper with the object of more powerfully attacking its teachings. Both these men were thoughtful and intellect-ual to an unusual degree. Their writings were trenchant and seductive, and dozens of young men destitute of Faith were inveigled into apostacy by the influence of their writings. The sole fault of these men in the very beginning seemed to be The advent of the English army, under their mistaken generosity in conceding dualities to anti-Catholic societies which sees to some extent, and the peace of Paria they did not possess. Later on they took to sympathizing with these societies In a popular tumple in the spanish successive desire. from an instinctive desire common to courageous youth to side with the weak-

Roman's public letter of retraction to his

years of disbelief, when the time came,

as one of them says in the public retrac-

home, the days of my childhood passed tranquilly, my soul breathing only the pure atmosphere of the Christian reli-gion in whose principles my pious mother reared me with greatest care, ern Pyrenees, but died on the way, near chid solicitude. But also having arrived Chinchilla, on March 23, 1794, at the age at the age of eighteen, separated from 0172 years.

TRISH NEWS the home circle to pursue a higher course of studies far from my family, a new world opened itself before me, a world until then I had never contem-

plated. "Deluded by the magical brilliancy with which impiety knows how to surround itself in order to dim the lustre of the Catholic truth, I was, as it were, fascinated, and step by step followed the path strewn with flowers, by which a deceifful world led me on until I reached the bottom of the abyss unawares, and believing (poor simpleton that I was) that I was progressing wonderfully in the path of religious truth and morals, I abandoned completely the Faith of my parents, embracing Protestantism cold and unconsoling.

"But this is not all; fearing neither God nor man, heedless of the counsels of

Local Agent to the Land Corporation, were engaged in reinstating some of the evicted Ponsonby tenants in the townlands of Park, Barnevidane, Knockmonlea, Gurtroe, Redbarn, &c. The terms upon which the tenants have got possession are: one year's rent cash down, and an agreement to buy for seventeen years' purchase. Some others who have agreed to accept these terms will be reinstated immediately.

It is said that 100 familiae will be reinstated. my Christian mother, and in spite of her It is said that 100 families will be dispossessed of their farm on the plain of land between Mitchelstown and Kilworth, famous pamphlet. . . . I at last by its conversion into a rifle range and military exercise ground by the Government. They will, however, be "compensated" by the authorities, if anything can compensate the Irish peasant for being turned out of his home, on any ground.

I at last comprehend and acknowledge that the truth is found only in the Catholic Church, which alone has preserved it pure and intact, from the first ages, and like the prodigal son I return to her repentant and imploring pardon for my ground. At a recent meeting of the Town Com- writing of mine in favor of Protestant-

authority overy the property, and appealing to Mr. Statlord O'Brien, the owner of the ground on which it stands, to cooperate with them in turning the place to some profitable account. Mr. McCarthy said it was at present a den of thieves. The Rev. David Humphreys, P.P., is said to been engaged in an effort to secure the property for the benefit of the Nationalist Parliamentary party.

A leave meeting of the room people of the large meeting of the room people of the large meeting of the room people of the room people of the large meeting of the large meeting of the room people of the large meeting of the la

an enemy of the Church.
It is not often that men like Perez and Roman Lopez can turn to the Faith after scorning the doctrines for so many years, and it is almost impossible for them to repair the injuries done to the souls of thoughtless young men who were hurried into infidelity by their

It is to be hoped, however, that the example of these two penitents will be a notent agent of good to the more thoughtful of the Buenos Ayrean renegade Catholics.

FUNERAL OF THE LATE JOHN KELLY.

The funeral of the late John Kelly took place last Thursday morning from the residence to St. Patrick's Church, where a solemn Requiem Mass was chanted, the Rev. Father James Callaghan being cele-brant, with Fathers Toupin and Fahey as deacon and sub-deacon. The chief mourners were the four sons of the deceased and Messrs. A. and G. Clark; the floral offerings being numerous and beautitul. After the service the remains were conveyed to the cemetery, where the Rev. Father Kelly, of Cote des Neiges College, officiated at the final prayers. him of the American mission to the Amongst the large number present were noticed ex-Ald. James, ex-Ald. Cunningham, Ald. Kennedy, M.L.A.; Hon. Jas. McShane, Jas. Jackson, B. Tansey, Dr. Finnie, Isidore Durocher, M. Fitzgibbon, Adolphe Brosseau, H. Schmidt, J. Du-marcsq, Leon Larue, P. Chauveau, Jas. sary-general of the Irish province, which position he occupied for two years.

Prendergast, T. C. O'Brien, M. Shallow, M. Moffat, George McNally, J. P. Cuddy, W. C. Finley and many others. With the family of the deceased we sincerely sympathize in the loss they have sustained, and we join in the prayer that the soul of the good citizen gone may enjoy unending repose.

# COUNT ALEXANDER O'REILLY. THE GALLANT SON OF MEATH DOES HEROIC

BERVICE FOR SPAIN. Among the many exiles from oppressed Ireland who won high distinction in every field of honorable fame in other lands, this gallant son of Meath county, Ireland, ranks as one of the foremost, both as a commander in war and as a civil administrator in peace. He was born in Bultrasna in 1722, and at an early age entered the service of Spain as a lieutenaut in the Irish Brigade. In a campaign in Italy he received a wound which rendered him lame for life.

At the age of 35 he accepted an invitation to serve in the Austrian army, and distinguished himself against the Pruseians at Hochkirchen in 1757, and in the following year he served in the Freuch army and figured prominently in the battles of Bergen, Minden and Corbach.

When the war broke out between Spain and Portugal he was prevailed upon to re-enter the service of Spain, and was made a lieutenant general and defeated The advent of the English army, under

In a popular tumult in the streets of the Sparish capital in 1765 O'Reilly saved the life of King Charles III. He was intrusted the task of remodelling the er party, or what is represented to them as such. Thus step by step they were drawn away, and from being devout Catholics they became Freemasons and haters of the Church. Yet, after all the as second the field marshal, he was sent as second to the faction of the command to Havana, where he restored the fortifications and was made inspector-general. On the expulwhen he could think without enthusiasm, he began to see his many mistakes. Thus it is that we see them coming back sated with the tawdry brilliancy of their summary measures. He abolished the summary measures. He abolished the summary measures. sated with the tawdry brilliancy of their worldly reputations and at last fully aware of the barreness of the ways of error those of Spain, all his acts being approved in which they so long allowed their feet by the home government. In 1775 he was to wander. It is pathetic to read Signor made commander general of the Spanish province of Andalusia and governor bishop. He says:

of Oadiz. He encountered much diffiBorn and educated in a Catholic culty at times from the rivalry of jealous S anish thicers, who disliked the idea of the Irishman surpassing them in a shieve-vements and in honors. In 1794 he was called to command the army of the eastern Pyrenees, but died on the way, near

Marie A construction of the second of the

AMERICA TO BE CATHOLIC. PATHER KLLIOTT CONFIDENT OF THE COUN-

Rev. Walter Elliott, a New York missionary of the Order of the Paulist Fathers, is confident that the people of this country will ultimately be converted to Catholicity. He has come to the conclusion after two year's experience as a Catholic missionary among the Protestants of Michigan and Ohio. To Protestant audiences in the rural districts of these states he has preached of Catholic doctrine. He has just written for the Catholic World, a magazine issued by the Paulists, an article on his missionary experience, which is attracting attention in non-Catholic as well as Catholic circles. He believes Catholic priests and well-instructed Catholic laymen will, one

of these days, form a missionary corps which will convert the whole nation.

"Let us realize as an actual fact that we can get a hearing," he writes. "Accept our evidence, accept the evidence of many other priests from all sections of the country; we are witnesses who have tried the experiment and who have succeeded. The condition of things is the refore this: The Catholic church in America is among the non-Catholic people who are willing to listen to Catholic truth. Stop at that fact and square your conscience with it. As layman, priest or prelate, reckon with God thus: I am a member of the one true church, and I canget a hearing for its claims from non-Catholics. What should I do about it?

He declares that the duty of a Catho-

lie is not confined to making converts outright. "It is to remove bitterness, to set aside delusions, to overcome prejudices," he says. "If you cannot make converts of your Protestant neighbors, you can, at least, make good-natured Protestants of them. Is there no obligation to set shout doing this? If you can tion to set about doing this? If you can get a hearing, it may be that you cannot gain an immediate victory, but you can reduce the warfare to a friendly contest; you can put an end to polemical scalping. To establish our belligerent rights is half the battle. To secure a hearing for Catholicity, as one among the religious claimants, is an immense advantage. As to positively converting particular persons two influences are most necessary: One is God's secret inspiration, and the other is the piety and the intelligence of Catholic friends and re-

cessary adjuncts of inner grace and outer edification." Father Elliott is strongly opposed to Catholic clergymen attacking Protestant doctrine. It is his opinion that nothing in the way of controversy can equal the direct statement of the truth by a man esteemed by his hearers for his virtues. Protestants, he says, love Catholic peo-ple, admire their virtues, and are patient with their faults. "And where," he adds, " is there a Catholic church in the United States which has not Protestant money in it?—not to mention our charitable

latives. But both of these are aided by public lectures which frequently are ne-

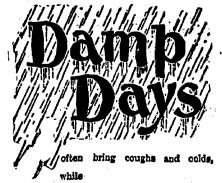
and educational institutions." He does not believe in sending missionaries to the heathen in foreign lands so long as the United States prove a good field for Catholic enterprise. This is the way he writes on this point:

"Not long ago I was amazed and edified at the account of hundreds of noble priests who had died of malaria on the African missions, the average life of the fathers, as my informant, who is a provincial of a missionary order, assure whites he was evidently the recipient of thoughts wholly new. Now I say this:
If you will send your hundreds to an learly death from African malaria, why not give at least a few of your heroes to apostolic labors here in America, where they may die after many years of hard work, lecturing and catechising and in-iterviewing and converting kindly fellowcitizens? No one wonders that the ende of the earth are searched for souls to be saved, for that is our church's mission; but I wonder at being thought eccentric for appealing for missionaries to save souls right at our own doors." Father Elliott concludes his article

with this paragraph: "In the many non-Catholic missions which we have given, nearly all of them in public halls, we have learned many strange things, but the strangest of all is the ripeness of the harvest. The fruit is so ripe that it is falling from the trees and is being carried away by every passerby. Even the religious perplexities among our countrymen, their very divi sions and sub-divisions spring from their eagerness for the truth. They want to be holy with the holiness of Christ, and that makes them enter and then makes them leave one and now another denomination. They are a religious people who are accessible to Catholic argument—would that all bishops, all provincials of communities, all priests and nuns would write this fact on their hearts! Let it be posted up at every recruiting station of our Lord's peaceful army that the

American people can be drawn to listen to this church. Let it be announced to the seminaries, let it be placarded in the novitiates and colleges and scholasticates the world over: Behold, the great republic; it is a field white for the harvest." -The Republic.

The brother of the Countess of Aberdeen, wife of the Governor General of Canada, is about to marry Miss Brown, of Nashvule, Tenn.



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# THE BEST MEDICINE FOR THE OLD AND YOUNG

It is now an established fact that our a happy old age. Every week new testidie, as I thought death would be a great dear fathers and mothers and our grandmony is received from old people, as well parents can have their lives prolonged, as from their friends and relations, laud—"In my weak condition, I began using

anxiously seek to use the agency that of my right side was paralyzed, and the Paine's Celery Compound and the Wills will best meet their troubles. In the doctor said I was too weak to take much English Pills that accompany the compast, thousands of our aged people have been rescued from death by Paine's Celery Compound, and are now enjoying time, but felt so bad, that I wished to

dear fathers and mothers and our grandparents can have their lives prolonged, and their years made happy and joyous by the use of Paine's Celery Compound. Many old people suffer from nerve troubles, rheumatism, kidney and liver paralysis. With such dangerous diseases clinging to them, they are liable to drop off at any moment.

If we are truly and honestly interested in the welfare of the old people, we will anxiously seek to use the agency that

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# A TALK ON READING.

AN INTERESTING AND INSTRUCT. IVE PAPER.

BEAD BEFORE THE MEMBERS OF BRANCH YILLE MARIE, C. M. B. A., BY MR. RICHARD E. DELANEY.

Mr. Chairman and Gentlemen:

in appearing before you this evening I certainly teel very grateful to my friend Mr. Scullion for introducing me to some of the leading citizens of Montreal. I do not appear before you, however, without knowing that there are many among you talented enough to speak on the subject of reading in a more-entertaining manner than I can. But I feel that I am only doing my duty as a Catholic and a student. If I succeed in starting the ball rolling, with the hope that you will keep it rolling, I shall feel that I have not spoken in vain.

An after-dinner speaker once remarked that it was far better for a man to receive so much taffy while living than so much "epitaphy" after he was dead. And so, gentlemen, let me congratulate | great book clubs, which permit their subyou on the manner in which you have decided to conduct your bi-monthly meetings hereafter. Here is a splendid opportunity for you, gentlemen, if you will only make good use of it. This half | city of New York in 1870, with an acc of hour might well be spent in something incorporation transferring all his treavery important indeed, and, at the same | sures to the public. Hithertoit has been time, in an entertaining manner.

fully true, the necessity into which I am | queathed to the citizens of New York, placed to earn my college expenses has bas never been opened to the world at given me an opportunity of finding out all. Of these metropo'itan institutions, for myself the kind of reading so much in vegue now adays.

If there ever was a time when uneducated young men and women needed protection from the danger of cheap and loose reading it is the present day. "To the making of books there is no end," and the same may well be said with regard to the making of sensational novels published merely for the sake of money. Just as we hear and read of murders and suicides being the effects of sensational reading, so we hear of weak Catholics abandoning their faith through the reading of such books.

If a little more time were spent in literary preaching, I believe there would be less necessity for so called "temperance lecturing." Intemperance can do no more harm than bad books have done And the tendency towards immoral publications is stronger than ever; the circulation of cheap reading is fast increasing, and just so long as people are not interested in useful reading just so long will they continue patronizing something "to while away the time."

As cheap restaurants are often advertised with an elaborate display of gilt letters and bric a brac about their entrances, so are cheap books presented in showy covers. But just as soon as the average youth is forbidden to read a certain book, just so soon will he go, on the aly, and ask in the library for that very book. Curiosity is an evil that often leads one to a worse evil. So it is not for us to mention what are the bad and immoral books. Moreover, some people are apt to learn good and bad reading through fear of reading a bad book. And we notice the result of this on

various occasions. It is on rublic occasions and large gatherings that we realiz ; this lack of good breeding and moral culture in reading on the part of many. And these same people are among those who seem to act most courteously in the presence of a few. In fact there is too much courtesy at one time, and not enough of common sense at another. But this is not surprising; this is always the case with people of little morals; they are never well balanced.

I have now spoken to you about im moral reading and some of its results. As there is a purgatory between heaven and hell, so is there a sort of purgatory between good and bad books. There is a certain class of reading, while not strictly immoral, which, nevertheless, detains its readers till some one helps him out of it.

Till now, I have used the word reading quite frequently, simply because there is a vast difference between the kind of reading I have spoken to you about, and that which is known as pure literature, be it poetry or prose. For instance, the contents of the average newspaper, so often written in a burry, can never be classed as literature in the real meaning of the word.

Time will not allow me to mention, on this occasion, the books that should not reading, but it is a rare case when one be perused. The best I cau do is to give you some of the means by which such means. one may become interested in something better and higner than most newspaper

A ready answer often made use of by

good and useful publication is this: I have no time for reading." That is I have no time for reading anything but the daily newspapers, which contain little more than accounts of scandais and the like, satisfying the taste of the large majority of the people. But were you to give these same people free tickets to a comic opera, or to a five cent show, in ninety-nine cas-s out of a hundred, they would find time for such amosements.

So, gentlemen, if there are so many of our best books left on our library shelves, do not blame the want of time, but the lack of interest for good reading on the part of the many.

Societies formed to cultivate a taste for good reading are being organized in various American cities, and there is no resson why the same should not be done in Montreal and other Constian cities for the benefit of the working class.

If Protestant Young Mau's Curistian Associations are not institutions for our Catholic young men, it is about time for Montreal to have such an institution that would improve the literary tasie of her Catholic citizens.

I venture to say that there is no city on the continent that affords better reading advantages than does the city of Montreal; but, for some reason or other, our Catholic libraries, while being intel lectual light-houses for the information and guidance of the people, are not as much frequented as they might be. The result is that Mintreal, commared to other cities in Canada, or in the United States, is not, and cannot, be called a literary city. As for this statement I have no better authority than one of Montreal's honored citizens and one of the world's greatest and most celebrated Catholic writers.

Compare Montreal to the city of New York, and you will find that Montreal has not one library that is free to the public, while New York has not one library that can properly be called free, From an able article on "The Public

Library" of New York, published in Harper's Weekly, for March 23rd, 1895, I will quote the following paragraph, which may interest as well as surprise you:

"New York, the metropolitan city of the American sea-board, has long labored under the disgrace of having no public library, from which her citizens could take books without price or without re. strictions. The library founded by John Jacob Astor consists mainly of books of reference. It is open to the public during certain hours of the day, but never at night, and never on holidays; and no volume of any sort can be removed from the building under any consideration. The same rule governs the books in the free reading room of Cooper Institute. The Apprentice's Library is free only to the members of the Mechanics Society, and to their families. The mercantile and the society libraries are nothing but scribing members, for a certain sum per annum, to carry books to their homes. The Lenox library, the collection of James Lenox, was handed over to the open to all who care to enter it, but for "Necessity," it is said, "is the mother inspection only, and, like the Astor, only of invention," and while this is beauti by daylight. The Tilden library be therefore, but three may be called pub lic libraries, the Astor, the Lenox, and the Times, and not one of them, up to the present time, could properly be call ed free." (Page 273 vol. XXXIX, Harpara Weekly)

So you see gentlemen, that Mintreal with her many tree public libraries, is far anead of New York city, in affording advantages for good reading.

Now, the question may be asked what should be done to stimulate a taste for good resding? I can only answer this by saying that the more one knows about a charact r and a good writer the more interested he is likely to become in his works. To illustrate: A child writes a simple letter. It is published. You know that child well. You pick up a journal (THE TRUE WITNESS for instance, for good things are always found in this bright and prosperous publication,) and you read this simple letter of that child. All at once you become interested in your reading, and you would read page after page of that child's letter, simply because you know that child well. Now, then, how much more important are the works of our best authors? How important, therefore. it is to know something about our great men and women writers. Since our best journals and magazines must find a circulation let us make the best use of them. It should be the duty of every father and mother, who cannot afford giving their children a course of instruction in literature, to provide them with scrapbooks, and accustom them to preserve therein such newspaper and magezine articles as are written on the lives and works of our best authors. Moreover, I say to parents, take or continue the good practice of reading to your families at home. In this way young people cannot fail to become interested in better reading than that of duly papers, and light novels.

A child's education should begin at home, but it should not end when leaving college. Much of this oratory we hear in June annually, in most colleges and high schools, is somewhat like the stone thrown into a river from a distant height: it drops to make a noise for a moment, and disappears never to be heard again. And so our less fortunate, who go out into the world to earn their bread by the sweat of their brow, are left to take care of themselves, mentally, in the best way they can, often resulting in bringing misery upon themselves and

others. I may add here that while some of our newspapers deserve a perusal and are the means of giving some a "liberal education," nevertheless, experience teaches that it is impossible for one desiring to improve himself, and of acquiring culture, in the real meaning of the word, to spend much time reading the average newspaper. That some newspapers afford a liberal education may be upheld by those who are educated by newspaper meets a person liberally educated by

Dr. Egan, a celebrated Catholic writer. and a well known educator, at the Uni versity of Notre Dame, Indiana, has said

English Literature," page 14) And just as "people wan read only the lower books acquire false ideas of lite," so do they wab read only the newspapers.

We might speak of moderation in newspaper reading to give time for something better, but we might as well speak of building another tower of Babel for the purpose of reaching Heaven. And it is for this simple reason that our Catholic Seminaries do not allow news paper or periodical reading among their students in Theology. It proves a waste cean of space in most newspapers to iule use.

But to quote Dr. Egan again, "our hest authors have written trash, and the world is full of bad books," and so, gentlemen, to select our reading is a matter of as much importance as to become interested in classic literature. However, for the present, as a key to good reading, I can recommend you no hetter works than Maurice Francis Egan's "Lectures on English Litera ture," published by William H. Sadlier, 11 Birclay street, New York; Waiter Leeky's new book on 'M.dern Catholic Authors," John Murphy, Baltimore, being the publisher.

The temptation of too many is to read a book for the sake of having read it, to know something about it because Gladstone reviewed it in "The Nineteenth Century," or, again, because Aunt Margaret, or my friend Mary Ann, has read it. To read a blok simply because another has read it is much like young women wearing bloomers for bicycle riding nowadays. It is a fashion from which one reaps very little benefit.

The difficulty in writing a well writ ten letter, an els y, a newspaper article, or bringing forth any piece of composition, either from the pen or the artist brush, is always in the beginning. And so we find ourselves when learning to appreciate any great author; our greatest trouble is the beginning.

But while we should keep on reading and writing, for reading maketh a full man, and writing an exact man, and be our own critics through constant practice, nevertheless, we should not aim too high without a master. For the average beginner to try to understand Shakespeare without an interpreter of Shakespeare is much like the private in terpretation of the Scriptures. It must result in a shipwreck somewnere, and one is apt to fall to a very low standard of reading.

Rather than mention Shakespeare, Milton or Dante first, we should begin with some of our best modern authors. And the time has come when Catholics write their own books. We should feel proud of this fact, and support our best Catholic publications as much as it is in our power, since it will be the means of crowding out unwholesome literature from our homes.

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# AN ABLE REVIEW.

"THE PLEASURES OF LIFE." BY SIR JOHN LUBBOCK, BART., MP, F.R.S

The following criticism appeared in the columns of The Seminary:

To any intelligent reader, "The Pleasures of Life" will be a source of genuine delight. To those who, like the writer, have the pleasure to know the distinguished author, and are thus I time, since one has to ran over an able to compare the Writer's practice with his theory, there is much more find something worth preserving for fu | than appears upon the surface, much to read between the lines, that only masters like Sir Jonn can furnish within such very narrow limits as constrain, of at least limit, the author in this tiny volume of less than two hundred pages,

When we remember that ten chapters treac of the most striking sources of the pleasures of life, from "The Daty of Happiness" to "The Blessing of Friends." and from "The Value of Time" to "The Worth of Education," we can form some inea of the powers of condensation that Mr. Lubbock possesses, for we must adi mit in all sincerity that the condensing has not been effected at the expense of clearness. On the contrary, it is a case in which the reduction of bulk has in no manner taken from the strength of treatment. It anything has been changed, we can safely say that it has been in favor of the treatment which enables Dr. Lubbock to put the most precious articles into the smallest par-

It is impossible to treat each chapter separately without making the comment more lengthy than the chapter treated. "The Daty of Happiness" may be taken as typical of the entire book. The author takes a thoroughly conservative attitude in asserting that, We may have many pleasures in life; but must not let them have rule over us, or they will soon hand us over to sor! We almost imagine Dr. Lubbock, row." one of the "Devout Brethren," without cap or gown going abroad teaching their fellows, and proving that the "spirit dwelleth where it will." His words recall vividly the lines of a Kempis, himself a Devont Brother: "For a scanty living men run a great way; for eternal life many will scarce move a single foot from the ground. . . . I am thy salvation, thy peace, and thy life; abide in Me and thou shalt find peace."

Perhaps we may be allowed to take exception to Prof. Lubback's selection from Shelley. In fact, Shelley should not be mentioned when honest pleasures are discussed. He says:

" We look before and after And pine for what is not: Our stacerest laughter With some path is fraught. Our sweetest songs are those That tell of saddest thought."

Though we are far frein criticising Sir John Lubbock's literary taste, we are sure he could have sought in Southey, Faher, Wordsworth, Bonar, Newman, and Keble, thoughts far more striking, cruths far more piercing, convictions far wiler-reaching, than what that sordid, "up and doing, with a heart for any fate;" Shelley dreamt of life as a circle in which no winter of discontent, no spring of promise, no autumn of gath'ring fruits appeared. Life was to be one long summer, its odd showers tempering the moonday heats; its evening glimmer being in strange contrast with the lightning forks that prolonged the deep-toned sky. Shelley was a poor, puny, though brilliant winged insect. He spent life trying vainty to escape death. Away with such teachers! In their flutter is the vibration of death; in their bright coloring, the sheen of a nall that is to be their winding-sheet. How much plessanter Newman's

"Oh, say not thou art left of God Because His tokens in the sky Thou canst not read: this earth He trod To teach thee He was ever nigh."

In Faber's "God of Our Caildhood," also, there is true life with its variances, true resignation with its manly independence.

There is neither time nor need, in a Christian appreciation of life, to dream with the rages of India. We prefer to join Mr. Lubbock in his citation from St. Bernar'. It is one of the consoling signs of the times to see that the Middle Age writers are often cited-that their works are being brought to light again.

Who that has visited the lovely home where Bernard was born, now changed into a chapel, where the great abbot's statue is almost as life-like as he was in his liveliest hours!—who that has knelt at the altar where the silent marble, or rather, the all but-living plaster, appeals to the worshipper, can fail to acknowledge that there truly is the God of the Christians, that truly God's arm is not shortened there, and God still continues to be honored in His Saints!

Yes, Bernard knew the meaning of life; he knew that "life is worth living," as he was told by his younger brother, to whom he was deeding his share of the parental property: "Bernard, the ex-change is not fair. You give me a small share of the earth, and in exchange you take all Heaven."

Though not a Catholic, and in many respects a materialist, Prof. Lubbock is a logical reasoner, in this address. How beautiful, because so truthful, the assertion of these lines, which Lubbock so earnestly repeats:

"More servants wait on man
Than he'll take notice of. In every path
He treads down that which doth befriend

him, sickness makes him pale and wan.
Oh, mighty love! Man is one world, and hath
Another to attend him!

Nor is this true only in the sense in which Dr. Lubbook has cited the lines; we need but recall the words of the Divine Master Himself to remember those who wait upon each child; these guar dian spirits who ever minister before the throne, while the child, unmindful of its dignity, goes on its way rejoicing in its bodily strength and mental vigor.

many upon being asked to subscribe for bane to civilization." ("Lectures on Cor. McGill & Foundling Streets more keenly marked and more closely

felt. "Holy men," he (Ruskin) complains, "in the recommending of the love of God to us, refer but seldom to those things in which it is most abundantly and immediately shown. though tney insist much on His giving of bread, and raiment, and health (which He gives to all inferior creatures): they require us not to thank Hun for that glory of His works which He has permitted us alone to perceive; they tell us often to meditate in the closet, but they send us not, like Isaac, into the fields at even; they dwell on the duty of self-denial, but they exhibit not the duty of delight;" and yet, as he justly says elsewhere, "each of us, as we travel the way of life, has the choice, according to our working, of turning all the voices of Nature into one song of rejoicing, or of with; ering and quenoning her sympathy into a fearful withdrawn silence of condemnation, into a crying-out of her stones, and a shaking of her dust against us."

Here, Prof. Lubbock's (or Mr. Ruskin's) haif acquaintance with the ways of the saints (partially excusable, if we remember now fully be has become acquainted with the virtues of the lower creation) leads him into error. Surely, St. Francis of Assisi I ndly wooed Dame Nature, and won her heart! And his namesake, De Sales, could not write five lines without studding each thought with game culled from the depths of running waters or the heights of mountain climb. This withdrawal from the contemplation of earth's beauties, this billiances to her charms, are but seeming.

"Dread problems on whose solving we would fain have light," may not, in solving, true-light give. Dr. Labbock says : To this we can only say, as the result of experience, that obedience is the price of peace,' that 'good will' means the bending head, the reverent knee. the worship of the One in Three."

And so we might proceed, but with Prof. Lubbock we shall stay our steps,

"Staying, live of faith the life, And living, shall thus cease the strife, And cossing, shall prolong the day That light for others be made way.

Would you of life the pleasures know? On us awhile your ken bestow— In minutes few, we lesson teach: Whose would joy unyielding reach Must to our views quick yielding pay, And yielding thus, of life receive The pleasures rarest; and retrieve Of life all that is best and rare:" Of life—the truest—fully share.

Mr. Lubbock next q totes Mr. Arnold and cires lines of rare beauty, yet far from filling the cup of the pleasures of life, as not only possible, but frequent, in the usual experience of earnest Christians.

We must be allowed to say, in all sincerity, that Mr. Arnold has too much "Light of Asia" in his Christian group. ings to suit our ideas of religious photography. He says:

A man is his own star; Our acts our angels are, For good or 111,"

True; but we must not forget that while "a man is the framer of his own fortune, his acts are in many ways the result of circumstances, never relieving nim from the responsibility of such acts, pleasure-phased fiend, Shelley, could but withal, so changing the character of have dreamt of, much less expressed. his responsibility as to make us look Shelley and his ilk could not for a mo- with comparative calm at the judgment ment realize the correct notion of true to which each man is to be subject acpleasure—"Life is real;" to Shelley it coring to his works. Ancient history was suppositious. "Life is earnest;" to is called upon in its best pages, and in him it was a drivel. "The grave is not its most favored obstracters, to show its goal;" but to Shelley, life had no be how "the duty of happiness" be ginning, it did not come from God; it comes incumbent upon every ruler, had no ending, it did not lead to Him. and those who are ruled. We are sure Life to Longfellow required one to be that Prof. Lubbock would endorse our citation, in the sense in which we adopt it, and in endorsing, would ask to have it made part of the method by worch 'the dusy of happiness" may be accomplished. Equally sure are we that Cardinal Newman would have tuned his violin, and played in his sweetest tones, to the times that we borrow, as the way in waten the lesson is to be borne:

> Man goeth forth with reckless trust As it in self, a thing of dust,
> Creative skill might find;
> He schemes and tolis; stone, wood and ore, Subject or weapon of his power.

There is a spirit ranging through
The earth, the stream, the air;
Ten thousand shapes, garba ever new,
That busy One doth wear;
In color, scent, and taste and sound,
The energy of life is found.

A soul prepared His will to meet
Full fix'd his work to do;
Not labored into sudden heat
But inly b orn anew
So living Nature, not dull Art,
Shall plan my ways and rule my heart."

We are all delighted to find that Mr. Lubback's closing lines on "the duty of happiness" are fully in harmony with Newman's measure of true living. Our author says: "We can conceive or desire nothing more exquisitte or perfect than what is round us every hour; and our perceptions are so framed as to be consciously alive to all . . . . If we had set our fancy to picture a Creator occupied solely in devising delight for children whom He loved, we could not conceive one single element of bliss which is not here." The fact that Mr. Lubbock is citing from Mr. Greig's "Enigmas of Life" makes the declaration the more significant.

It would be a real treat for us to review the other addresses in "The Pleasures of Life," but we must allow our readers to examine and decide for them-BROTHER NOAH.

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# NOTICE.

Notice is hereby given that the Montreal Island Belt Line Railway Company will make application to the Parliament of Canada at the next session thereof for an act to amend Act 57-58 Wictoria, Chapter 88, to define and enlarge its bonding powers, to rathly and confirm or modify all contracts and agreements made with the divers Municipalities of the Island of Montreal and other places, respecting its line of rallway, under and in virtue of said act, and of Act 56 Victoria, Chap. 70 of the Statutes of the Province of Quebec; to change the number of its Directors, and for other purposes. Montreal, 2nd April, 1895.

AUGE, GLOBENSKY & LAMARRE. Attorneys for Appellant.

# GURRAN, GRENIER & CURRAN ADVOCATES,

BARRISTERS AND SOLICITORS 99 St. James Street,

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A. W. GRENIER, Q.C., F. J. CURRAN, B.C.L

JUDGE M. DOHERTY. Consulting Counsel,

SAVINGS BANK CHAMBERS Montreal.

# **JUDAH, BRANCHAUD &** KAVANACH,

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DOHERTY, SICOTTE & BARNARD, [Formerly Louisity & Dominty,) Advocates: and: Barristers

180 ST. JAMES STREET, Olly and District Bank Building! Hon. M. Doherty, of Counsel

DROVINCE OF QUEEEC, DISTRICT OF I Montreal. No. 266. Superior Court. Dame Angelina Besuchamp, of the City and District of Mediteal, wife of Louis Achille, alias Atches Lavalles, contractor, of the same place, has this day taken an action in separation from properties against her said husband. Montreal, April 28, 185.

EEKARD & BRODEUR,

40.5

DEOVINGE OF QUEBEC, DISTRICT OF I. Montreal. Superier Court. Dame Cycloine. Lefebyre, of the parish of St. Constant, district of Montreal, wife commune on bless of Julien Mailloux, trader, of the same place, duly asthorized a seter on justice, Plaintif, ye the said Julien Mailloux, Delendant. An action in separation as to property has been instituted this day against the Defendant.

Montreal, April 19th, 1895.

Augle, GLOBENSKY & LAMARKE,

DISTRICT OF MONTREAL SUPERIOR
Court. No. 182. Corine Pharand dit Marcellin,
of the City and District of Montreal, wife common
asto property of Arthur Marleau, Grocer, of the
same place, Plaintiff, vs. the said Arthur Marleau,
Defendant. The Plaintiff hereby gives notice that
conthe first of May instant, 1836, she has taken an
action for separation as to property against her
husband, the said Defendant.
Montreal, 4th May 1836.
SAINT PIERRE & PELISSIER,
Attys. for Plaintiff.

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Rigby Garments are good wherever you find them. A Ladies' Wardrobe is not complete without a Rigby Cape or Coat.

# Ladies' Capes.

Ladies' Summer Capes in all light weight materials and in all the latest European styles.

Ladies' Lace Capes Ladies' Silk Crepon Capes
Ladies' Colored Cloth Capes, 85c each Ladies' Double Capes, \$3.25 each Ladies' Applique Cloth Capes, \$2.50

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# Fancy Dress Goods.

All-Wool Faney Delaines, 25c yard. All-Wool Printed Crepons, 35c yard. Fancy Plaid Dress Goods, 25c yard. 54-inch Shepherd's Plaid Suitings, 90c

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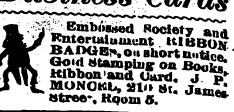
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This is an infallible remedy. If effectually rab-bed on the neck and chest, as salt into meat, it cures SORE THROAT, Diphtheria, Bronchits, Coughs, Colds, and even ASTHMA. For Glandular Swellings, Abscesses, Piles, Fistulas, GOUT, RHEUMATISM,

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NOTICE is hereby given that a dividend of three per cent for the current half year, on the paidup capital stock of this institution, has been declared, and that the same will be payable at the head office, or at its branches, on and after Saturday, the first day of June next.

The transfer books will be closed from the 17th to the 31st day of May next, both days inclusive.

The annual general meeting of shareholders will take place at the head office of the Bank, on Tuesday, the 18th June next, at noon.

By order of the Board of Directors.

W. WEIR. President.

# Montreal, 23rd April, 1895.

DIVIDEND No. 50. NOTICE is hereby given that a dividend of three and a half (3½) per cent for the current half year upon the paid-up capital stock of this institution has been declared, and that the same will be payable at its banking house in this city, on and after Saturday, the first day of June next.

The Transfer books will be closed from the 17th to the 31st May next, both days inclusive.

The annual meeting of the shareholders will be held at the banking house of the institution, in Montreal, on Wednesday, the 19th day of Junenext. The chair to be taken at one o'clock p.m.

By order of the Board.

41 b TANCREDE RIENVENU Asst. Mer. TANCREDE BLENVENU, Asst. Mgr.

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