

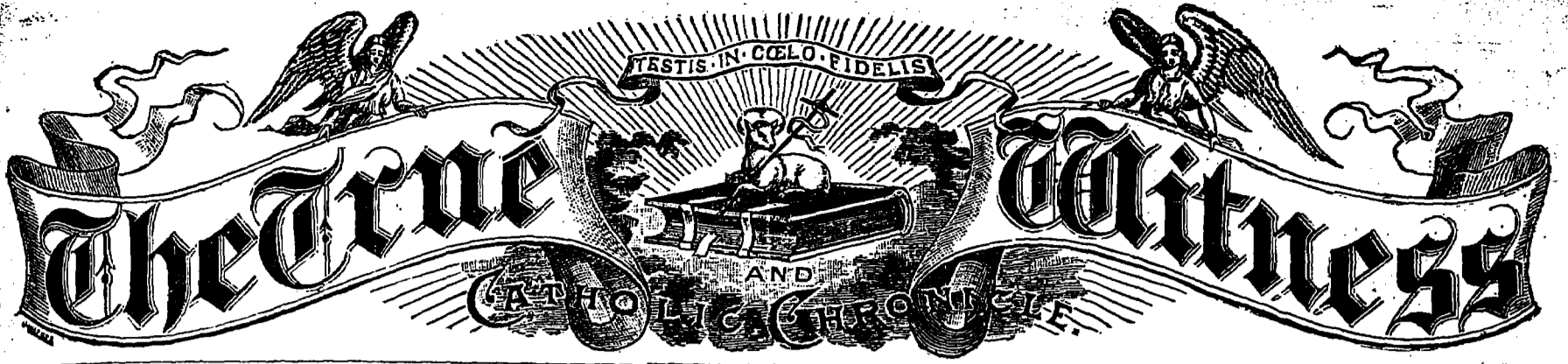
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**EDITORIAL NOTES.**

SIR Charles Gavan Duffy went to Weisbaden in August, to go under the care of the great oculist, Dr. Pagenstecher, and has had a cataract removed from his eye. It is expected that Sir Charles has been completely restored to health and that his sight will be as good as it has ever been. The veteran statesman and patriot is to be congratulated.

THE Governor-General, Lord Aberdeen and Lady Aberdeen arrived in Quebec on Sunday. On Monday, at 11 a.m., in the Legislative Council chamber the ceremony of swearing in the new representative of the Sovereign took place, in the presence of the Premier and cabinet. On next Wednesday, 27th September, the civic reception of His Excellency will take place in the City Hall, Montreal. At 2 p.m. that day the inauguration of the Board of Trade building will be presided over by the Governor-General. It is to be hoped the reception will be worthy the occasion, the man and the chief commercial city of Canada. Elsewhere we give a short sketch of Lord Aberdeen and editorially we refer to his grand qualities of heart and mind.

It is to be deeply regretted that Count de Mun, perhaps the most accomplished Catholic orator of France, has been defeated at the last general elections. The London Universe says: "This is a loss to the intellectual level of the Chamber of Deputies. To hear this masterly Catholic was like listening to the vibrations of some magnificent musical instrument. Fifteen years ago, when he was first elected, Gambetta exclaimed, 'To think that the tribune ran the risk of losing such eloquence.'" However, we learn with great pleasure, that Count de Mun intends re-entering public life. He was sacrificed by the Royalists on account of his fidelity to the instructions or rather recommendations of the Sovereign Pontiff.

CARDINAL KOPP, Archbishop of Breslau, has sent a circular to all the priests of his diocese, inviting them to make their wills whilst they are in good health, in order to avoid the embarrassments which might arise in case they died intestate. This is in accordance with the regulations of the Canon Law. It is a wise provision, and we would suggest that our laymen should put it also into practice. There is no knowing all the troubles, annoyances, losses, family difficulties, and even injustices that would be prevented if men would only make their wills while yet in good health. Should the man live for several years after, and his circumstances change, he can easily and at any moment change the will in accordance with such circumstances. There is a foolish superstition, or rather silly dread, entertained by some people—especially of the older generation—that when one makes a will it is a sign of death; this is just as wrong, as unjust and as injurious as the

nonsensical idea that to insure your life is a harbinger of dissolution. We advise all fathers of families to make their wills—the results will be beneficial to all parties.

SOME years ago we were accustomed to read of priests being martyred by the Chinese, but since European civilization has made progress in the Celestial Empire, these sad, and yet glorious, events have become less and less frequent. However, it is evident that China is still somewhat barbaric. The North China Daily News of the 2nd August tells of what took place in Hankow on July 20th. A mob destroyed the French Roman Catholic chapel in the town of Genkiawana, near the city of Mien-Yang, about one hundred miles from Hankow. The priests escaped to a neighboring town. The native houses were smashed considerably. The cause of the out-break is not yet known; but evidently it is inspired by the anti-Christian spirit of the Chinese. The missionary life will never be one of luxury and ease.

THE great French scientist, M. Charcot, is dead. The systematic denier of the immaterial in man is gone to that God of whom he aspired to be a rival. The man who said, "I can work miracles as Jesus Christ did," has now an opportunity of rising from the dead, if his pretended powers were so omnipotent. Strange that leading God-haters of France should die each in an extraordinary manner. Ferry was stricken down when he least expected it: Renan died while the bells were ringing in honor of the Rosary that he despised; Dr. Charcot died suddenly on the night of the feast of the Assumption. He was away from home, and not a human being witnessed his last agony. By his experiences in hypnotism and suggestion he tried to make war upon the miracles of Lourdes. The desecrated chapel of the Salpetriere is the antithesis of Lourdes. While thousands of happy pilgrims, with bright hopes in a hereafter, flock to the latter, the former is the rendezvous of the poor, half-soul victims of a fearful deception, the shrine of cold, heartless, soulless, prayerless, unsympathetic materialism. As if in mockery, the famed Sour Ursule, one of the Jansenist nuns of Saint Marthe, sprinkled holy water upon the coffin of the dead Atheist. *Sic transit potestas mundi!*

"THROUGH CANADA WITH A KODAK," is the title of a beautiful little messenger that comes to us, clad in the finest of raiment, brilliant in expression, elegant in illustration, and brimful of choicest sentiments and fairest descriptions, as an announcement that "Isabel Aberdeen," the noble wife of our new Governor-General, is about to take up her abode in this fair Dominion. Through the kindness of Lady Aberdeen's agents we have been supplied with copies of this admirable little work. It is a new thing to find the wife of a Governor-General

taking time by the forelock and describing the country in which she is to spend five years of official life. Lady Dufferin, the Princess Louise, and the wives of other Governors, have written of this country when their terms of public life here expired and they had left our shores, perhaps, for ever. But Lady Aberdeen is already so thoroughly acquainted with Canada that she does her writing about it before coming as wife of the sovereign's representative, and thereby shows the interest she takes in our Dominion and in our people. The volume is very exact in its accounts of the customs, habits, scenery and attractions. There is a literary elegance about it that indicates the high talents of the authoress. We hope to see this little volume in the hands of all true lovers of our young country; and we trust that, when five years of Lord Aberdeen's administration will be over, his Lady will add another gem to the chaplet of Canadian literature, in the form of "Memories of her sojourn at Rideau Hall."

IN an English exchange we find the following appreciation of our Canadian clergy. It is short and exact; it is also encouraging when coming from our co-religionists of the old world. Our native clergy will notice the last sentence:

The Catholic Church is flourishing in Canada in spite of the enmity and opposition of the Orange bigots in various sections of the Dominion. There are six ecclesiastical provinces—namely, Quebec, Montreal, Toronto, Ottawa, Halifax, and St. Boniface; six Archbishops, of whom one—Mgr. Taschereau—is a Cardinal; nineteen Bishops and a Prefect Apostolic. There are 2,550 priests, 440 of whom are Irish or English, and the remainder French-Canadian. The population in 1891 was 4,822,679, of whom 2,290,685 were Catholics. The born Canadians contribute the most to the development of our religion in that portion of the American Continent.

AN American Catholic exchange points out that the year 1893 will be known in Church annals, in the United States at least, as a "Jubilee year." We are then given the following list:—

"The silver jubilee of the episcopate of the Rt. Rev. William McCloskey, D.D., Bishop of Louisville, Ky., on May 24, began the cluster of jubilees in the American episcopate, which include the episcopal jubilees of the Rt. Rev. Bernard J. McQuaid, D.D., Bishop of Rochester, N.Y., and the Rt. Rev. William O'Hara, D.D., Bishop of Saratoga, Pa., on July 12; the Rt. Rev. Tobias Mullen, D.D., Bishop of Erie, Pa., on August 2; the Rt. Rev. Thomas A. Becker, D.D., Bishop of Savannah, Ga., and His Eminence Cardinal Gibbons, on August 18; the Rt. Rev. John J. Hogan, D.D., Bishop of Kansas City, on September 13; the Rt. Rev. S. V. Ryan, D.D., Bishop of Buffalo, N.Y., on November 7. Rt. Rev. John A. Waterson, D.D., Bishop of Columbus, O., celebrated the silver jubilee of his priesthood on August 8."

THE New York Catholic Review has the following very interesting piece of news and the comment of that organ is timely:—

"Humbert, 'King' of Italy must be a splendid sovereign of a free people. Here is a scoundrelly robber named Tiburzi who has kept the landlords of Viterbo in a state of absolute terror for the past twenty years. He is a brigand of brigands—a highway robber—and all the power of 'King' Humbert is not sufficient to catch the big thief. He has reduced the neighborhood of Viterbo to a state of terrorised subjection and he still exists and flourishes. Tiburzi entered on his predatory movements just at the time that the Italian Usurper entered the Quirinal and there he is to this day. Is Tiburzi in league with Humbert and does he pay his protector a stipulated sum for his robberies? It looks like it. Brigands of a feather flock together."

Italy is unfortunate in her governments and her rulers; and they do not seem to improve with years and exper-

ience. The country seems to be under some evil spell, since the great ones of the land commenced their defiance of God and His Vicar.

LA VERITE, of Quebec, speaking of Mr. Papineau's alleged apostasy, says:

"He affirms that since the age of twenty-five years, he has not believed in the Catholic Church. Behold, then, twenty-five years at least of life, spent in abominable hypocrisy; for during all that time he officially belonged to a religion, which he did not practise, and which he did not believe in, at the same time. Mr. Papineau quits the church while recognizing that it is Catholic and Apostolic, or in other words, universal and of divine foundation, to gain a sect, proclaiming it to be a sect, or in other words, a purely human institution, he renounces the religion founded by Jesus Christ with the Apostles to embrace the doctrines of Calvin. The newspapers have given an explanation of this sudden change on the part of Mr. Papineau; they have suggested that he chose apostasy in order to escape taxation for a new church at Montebello. Naturally he will not admit that so ignoble a motive prompted him. God alone knows what passes in people's hearts. It is unfortunate for his reputation that his abandonment of the Catholic religion coincides with the construction of a new church; furthermore, for admitting that he was ripe for apostasy at the age of twenty-five."

WE LEARN from recent reports that our Orange friends do not fare quite as well in New South Wales as they do elsewhere. They have laws over there, and evidently they are not a dead letter. They have an act prohibiting party processions. It was passed many years ago. Last 12th July, however, some four hundred members of the lodges in and around Sydney held a great demonstration. A certain J. C. Neil, R. W. G. M. and M. L. A., said that "they were conscious they were law-breakers and misdemeanors," but they "need not deprive themselves of the pleasure of commemorating the anniversary of that important event in the history of civil and religious freedom, the Battle of the Boyne." After abusing Rome, the Jesuits, all Catholics and inciting his Orange friends to deeds of violence, a Mr. Green was assaulted by some of the gang who ordered him "to shout," that is to say to join in the cry "to h— with the Pope." He was knocked down by a couple of the crowd for having refused to join in the cry and as a consequence he received a severe beating. But the law of Sydney was not a dead letter. The persons identified as the assailants were arrested, found guilty and sentenced to six months imprisonment with hard labor. In another case of a Mr. Powell, who was severely handled, the ringleader was arrested and received also six months with hard labor. The magistrate said:

"Bradley, the ring-leader, had proved the case himself. This kind of thing must be put down; and had there been another magistrate present he should undoubtedly have ordered the assailant to be flogged."

Evidently these firebrands have not got it all their own way in the far off colony, and certainly it is refreshing to know that, in some part of the British empire, their peace-destroying celebrations are not tolerated by law, nor is their blackguardism allowed to go unpunished. It is to be hoped that the day will come when Orangeism will be as forgotten and as scarce as are the monsters of prehistoric times whose remains are found by geologists in our day.

## STE. ANNE DE BEAUPRE.

### A Beautiful Sketch of the Shrine.

Something to Read After the Season of Pilgrimages, and Calculated to Inspire Those Who May Desire to Visit Beaupre Next Year.

The name of Ste. Anne de Beaupre calls up many pleasant and holy recollections in the minds of those who have ever visited that shrine, and there are few Canadian Catholics who have not done so at one time or another. Yet a hurried pilgrimage, such as most persons are obliged to make, is not sufficient to acquaint one with all the beauties of that favored spot. There is an atmosphere of devotion and sanctity about it that can only be fully appreciated by those who are fortunate enough to be able to spend some little time there.

The little village, nestling on the strip of land between the hills and the river, is not remarkable for beauty in itself, but the scenery by which it is surrounded is very lovely. Whether in the morning, when the breeze curls up the surface of the great St. Lawrence into baby waves, and the sun makes a sparkling roadway over them to the pretty Island of Orleans with its cultivated fields and its dark woods shaded into a hundred different hues by the fleecy clouds as they drift across the blue sky; when the river, above and below, is dotted with the whitesails of fishing boats and the purple-blue of the mountains looms mistily through the sunny air, and Quebec, the "Gibraltar of America," is but a faint outline far up the river; or when, at evening time, the sun has disappeared behind the hills, leaving a golden glow against which the mountains stand out with dark distinctness, and an indefinable atmosphere of peace seems to settle on the scene. It is always beautiful. But I think the evening possesses the greatest charm. To saunter out then on the long pier and watch the river glide noiselessly by, and the golden sunset die out of the sky to be replaced by a million limpid stars, glowing like diamonds in the violet arch overhead, while the angelus peals out softly from the grey towers of the church with its statue of St. Anne overlooking the village like a silent but powerful guardian, and the sounds of human life come but faintly to the ears, is a pleasure to be long remembered when one has returned to the rush and ceaseless clatter of a busy life. For a few short moments one may imagine that he has managed to get outside of the world and that it has no longer any power to disturb his peace. He will have to go back to it again and mix in its daily life he knows, but for the present it is nothing to him.

But, after all, these are only the natural charms of the place, the chief and great attraction lies in the pile of grey stone buildings that forms the celebrated shrine of "Good St. Anne." The two towers of the church, with the statue of its holy patroness between, are the first objects that meet the eye of the stranger on emerging from boat or train. Thither everyone at once bends his steps even before he thinks of securing accommodation for himself or his luggage at any of the hotels. It seems a little odd at first to see people walking into church with their valises and other travelling impediments, and one forgets for a moment that one has done it oneself, for it came quite naturally and without advertence. It is only when somebody else does it that the peculiarity of the act strikes one. Here at all hours come pilgrims from every direction. Americans from north and south; Canadians, both French and English speaking; Germans and Belgians, even Indians with their squaws and papooses are to be seen here. Young and old, strong and infirm, the habitant and the dweller in cities, the poor and the rich, the proud and the humble, all gather around the shrine of good Saint Anne, each with his or her sorrow to be soothed or petition to be granted, and none go away entirely unhealed. This is another peculiarity of the place; though many do not receive the cures they have asked, not one goes away dissatisfied or discontented. If the good Saint does not obtain their cure she obtains for them that which is much better, resignation to the will of

God. This is why one never sees a rebellious or an unhappy face at that favored shrine; yet the crosses that are laid upon many who go there must be exceedingly heavy and hard to bear. One would need a heart of stone to gaze with dry eyes at the number of afflicted who throng the church. The lame, the blind, the paralytic, the deaf, the consumptive; all are to be found there, as well as many others whose disorders are not apparent to the eye. Yet all are cheerful, all resigned. Surely this is the greatest miracle of all.

And what shall be said of the cures that take place there! Their name is legion. One can only gather a faint idea of them from the piles of crutches and other surgical appliances that are preserved in the church.

I had the good fortune to be at St. Anne's when the pilgrimage from Campbellford, under the direction of Rev. Father Casey, arrived, and I was permitted to be witness of one remarkable cure, that of a lady, named, I think, Mrs. Tiernay, from Lindsay, Ontario. She had been suffering from a severe form of rheumatism for a long time and had undertaken the long and tiresome journey in the hope of being cured; nor was her faith in vain. During the celebration of Mass the congregation was startled by hearing a woman crying out aloud, "I am cured, I am cured," and then we saw Mrs. Tiernay coming from one of the side chapels with eyes and hands uplifted in gratitude, and walking without any support. A thrill of excitement went through the crowded church, and a number gathered around the woman and went with her into the sacristy, where she made a deposition certifying to her cure. Later on I heard some other particulars from a gentleman from Richmond, Virginia, who was staying at the same hotel as myself. He had been on the platform when the train came in with the pilgrimage on board, and had assisted another man to help Mrs. Tiernay into the church. She was moaning with pain and was too weak after the journey to use the crutches with which she had been provided. When she rested her hands on their shoulders she groaned aloud, for the pains were excruciating; yet when she came out of church she could walk alone and was shaking hands vigorously with everyone. I saw her several times afterwards, and all that was left of her illness was a slight feebleness that was rapidly growing better. Words cannot express her joy and gratitude.

No doubt there are many who assign scientific reasons for these cures, and talk learnedly of the effect of the mind upon the body, though how either a mind or body exhausted by illness and by long journeys can have sufficient energy left to re-act upon one another with the vigor necessary to produce these phenomena is more than I can understand; yet, admitting that a momentary exaltation of the spirit should overcome the weakness of the body, why does not the latter re-assert itself when the former has died out? Diseased muscles and tissues might be forced to do their ordinary duty under the pressure of sudden intense excitement, they have been known to do so in fact, but it is no less true that under ordinary conditions the disease is only aggravated by such excitements and the patient suffers in proportion afterwards; whereas in the cases of those cured at Ste. Anne de Beaupre there is no such thing as a relapse; they remain cured.

I am aware that there is a class of persons who deny these cures entirely, and who scoff at the word miracle, though they give implicit credence to spiritualism and other isms of that order. It would be well for those persons to remember that these things have been going on at the shrine of Ste. Anne de Beaupre for two hundred years, that no fraud, however clever it might be, could be practised on successive generations for that length of time, and that there are numbers of Catholics who are quite as critical as their separated brethren in matters that are not strictly of faith, and who would be the first to protest against anything that was not genuine; nor is there, as far as I am aware, any ecclesiastical law which obliges us to accept as miracles the cures which are performed at the shrine of "Good Ste. Anne."

This paper has lengthened out rather more than I intended, so I must compress into a few words what I have left to say. If anyone is in need of rest and refreshment for soul and body there is no better way to obtain it than by spending a week

or two at that favored place; and few will do so without making up their minds to return there again, and yet again whenever opportunity shall offer, for there is a fascination about the shrine of Good Saint Anne that follows us to our homes and makes us wish to be back there again.

EMMA C. STREET.

### REQUIESCAT IN PACE.

Many Prominent Citizens Pay the Last Tribute to Mrs. James O'Brien.

Rarely, indeed, in the history of Montreal has there been so representative a gathering to pay a tribute of respect to the memory of a departed lady as was the case Wednesday morning at the funeral of the late Mrs. James O'Brien, whose unostentatious charity and good works had endeared her to the whole community. The funeral cortege, which left her husband's residence, 840 Sherbrooke street, for St. Patrick's church, was not only large and representative, but influential, including Sir John Thompson, premier of Canada; Sir Adolphe Caron, postmaster-general; Hon. J. J. Curran, solicitor-general; Hon. Senator Murphy, Hon. Senator Ogilvie, Mr. Justice Wurtele, Mr. Justice Doherty, Ald. Farrell, Judge Barry, Dr. Hingston, A. F. Gault, R. L. Gault, James A. Cantlie, Robert Meighen, S. O. Shorey, S. P. Cleghorn, J. H. R. Molson, J. W. Mackenzie, David Morrice, Jonathan Hodgson, J. W. Mills, S. Coulson, C. R. Hosmer, J. P. B. Casgrain, D. M. Quinn, J. P. Whelan, Henry Hogan, Bernard Tansey, C. D. Monk, John A. Rafter, H. Foster Chaffee, F. Langan, John Cassils, H. Cassils, Duncan McIntyre, jr., H. E. Murray, M. McCreedy, W. L. McKenna, C. Mariotti, S. C. Stevenson, T. H. Love, Owen McGarvey, G. F. C. Smith, E. Irwin, T. C. O'Brien, E. A. O'Brien, James Connaughton, James Scullion, P. McGoldrick, P. McCrory, B. J. Coghlin, John Hachette, F. K. Kiernan, Dr. Ferrigo, W. Dangerfield, P. J. Coyle, Q.C.; F. R. Brennan, W. E. Durack, M. Hicks, J. S. Bullick, J. H. Semple, John Crowe, Joseph McLaughlin, J. McVey, M. Carroll, P. McGovern, R. F. Meredith, C. A. Hopkins, F. O. Hopkins, P. F. McCaffrey and many others.

The chief mourners were Mr. James O'Brien, Mr. James O'Brien, jr., Mr. Edward M. O'Brien, Mr. W. P. O'Brien, Dr. C. S. Murray and Mr. W. T. Murray, Toronto; E. D. Farrell, New York; James Quinn, Ed. Quinn, A. S. Whitney and Dr. Duquette.

At St. Patrick's church, which was tastefully draped in mourning, a solemn Requiem Mass was chanted by Rev. Father Quinlivan, assisted by Rev. Jas. Callaghan as deacon and Rev. Father Fahey as sub-deacon. The service was of a most impressive character, the full choir, under the direction of Prof. J. A. Fowler, rendering appropriate music in their usual finished manner.

After the ceremony the cortege reformed and proceeded to Cote des Neiges cemetery, where interment took place, and the mortal remains of Mrs. James O'Brien were laid to rest amidst the sympathy for the family of a very large circle of sorrowing friends.—R.I.P.



**THE WAY SHE LOOKS** troubles the woman who is delicate, run-down, or overworked. She's hollow-cheeked, dull-eyed, thin, and pale, and it worries her.

Now, the way to look well is to be well. And the way to be well, if you're any such woman, is to faithfully use Dr. Pierce's Favorite Prescription. That is the only medicine that's guaranteed to build up woman's strength and to cure woman's ailments.

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There is only one medicine for Catarrh worthy the name. Dozens are advertised, but only the proprietors of Dr. Sage's Catarrh Remedy say this: "If we can't cure you, we'll pay you—\$500 in cash!"

**Castor Fluid.** Registered. A delightful refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cts. per bottle. HENRY B. GRAY, Chemist, 122 St. Lawrence street, Montreal.

### A MESSAGE AND APPEAL.

Sent by Justin McCarthy to Dr. Thomas Addis Emmet, of New York.

The rejection of the Home Rule Bill by the House of Lords opens a new chapter in the struggle for Irish liberty. On the one side are the elected representatives of the people, the sympathies of the British democracy, and the unconquerable spirit of the Irish race. On the other side is a hereditary and irresponsible chamber concentrating in its ranks all that is worst in English prejudice, wealth and arrogance. The result is not doubtful. The House of Lords have made a similar stand against every great reform sent up to them by the House of Commons. In the long run, progress and the people's will have invariably triumphed, and the insolence of the privileged classes has been chastised. But the struggle will be a bitter one. We have to fight against an unexampled combination of wealthy aristocrats desperately struggling for their privileges, by appeals to every weapon of defamation, bigotry and corruption. We have to look to our faithful countrymen in America for the means of sustaining our party through the incessant sacrifices imposed upon them and of carrying on an active campaign in the English constituencies against the insolent enemies of Irish liberty.

There never was a time when Irish-American assistance was more urgently needed, or when it could produce more splendid results in securing to our country the great measure of Irish national self-government, which sprung from the genius of Gladstone, and which the House of Commons has once for all solemnly pledged itself to carry into law.

### THE WORLD AROUND.

General Dodds is to march into Upper Dahomey against King Behanzin.

Emin Pacha is reported to have been killed by Arabs in the Congo State, and eaten by savages.

Henry C. Ide, of St. Johnsbury, Vt., has accepted the position of Chief Justice of Samoa.

A despatch from Charleston, S.C., says that fully 1,500 people were drowned in the Sea Islands during the recent cyclone.

Lieutenant Peary's expedition arrived at Bowdoin Bay, Greenland, on August 3, and began preparations for passing the winter there.

The French envoy at Siam has given the Siamese Government three months to think over the propositions submitted by France.

George Robert, the inventor of a hop sprayer in general use in the Washington hop fields, has now invented a machine for picking hops.

An electric car, which left the track on Walnut Hill, Cincinnati, on Sunday night, killed two people, fatally wounded seven others, and wounded seriously 45 passengers.

About 800 of Chicago's unemployed are now earning a living on the drainage canal, and it is probable that before cold weather comes 3,000 more will be given employment.

William H. King, a wealthy man of Newport, who has been for twenty years in an insane asylum, has been released. Many friends protested against his incarceration, not believing him insane.

### ROMAN NEWS.

(Gleaned from the London Universe.)

The festival of St. Joseph (March 19), appointed a holiday of obligation for Portugal by letters Apostolic, has been officially recognized by the Chamber of Peers at Lisbon. In future the feast will be rigidly kept in the kingdom and its colonial possessions.

Among the benefactions of the Pope on his recent name day 12,000 francs were distributed from his private means to the general poor of Rome and 6,000 to poor priests. All the Sovereigns and nearly all the Presidents of Republics sent him messages of congratulation.

There has been a bomb explosion at Rome, opposite the Alferi Palace, where the Pope's noble guards hold their club. A young man of twenty-five named Riccini was picked up outside grievously injured and conveyed to hospital, where he has since died. It is suspected that he was the author of the outrage.

A telegram from San Thome, in the independent State of Congo, announces the death of Mother Marie-Etienne, of the Convent of Moanda, known in the world as Madlle. Van Wynsberghe of Blankenberghe. This lamented deceased was one of the ten sisters who left Ghent for the mission on December 9th 1880.

A general Chapter of all the Superiors of the Trappist monasteries will be held on October 1 in the house of St. Marie des Fontaines, near Allier. The chief Abbe, Father Sebastian Wyart, who was captain adjutant major of the 1st Battalion of Pontifical Zouaves previous to 1870, will preside on occasion. The Chapter will take into consideration the new arrangements which have been made, so that the Order may enjoy the full benefit of unification.



## THE POPE AND FRANCE.

The recent action of His Holiness Leo XIII. in calling upon all the Catholics to support the *de facto* form of government in France, and the consequent reduction, at the last election, of the Monarchists to fifty-two votes, has created considerable comment. But of all the critics not one has been above the suspicion of partiality, prejudice or interest, and few of them are competent, apparently, to grasp the true situation. The Monarchists are furious, but that is only natural; they are blinded by self-interest and fierce political prejudices. The secular press is somewhat severe, but it is tinged with anti-Papal feelings, and rejoices in an opportunity of saying something unfavorable to the master mind that governs 250,000,000 of the world's inhabitants. The Gazette took a hand in last week and treated its readers to a lengthy editorial on the inconsistency of the Pope's attitude—being ready to ask French Catholics to accept the inevitable order of things in France and therefore support the Republic, while at the same time being unwilling himself to accept the situation in Italy. If he were only loyal to the Italian Government he might have some right to dictate loyalty to the Catholics of France. Before touching upon the broader question of the great and undeniable wisdom of the Pontiff's course, we will allow the London Tablet to answer the arguments of our contemporary.

"The Pope has been able to play the large part he has done in French affairs, because all men know that he has acted in freedom, and with no care at his heart except for the good of religion. If, as so many have advised, he had accepted the law of Guarantees, and had become the pensioner of Italy with what a new suspicion his action would have been regarded! To-day there is not a defeated Royalist among them all who dares to doubt the purity of the motive which led Leo XIII. to speak. But if the Pontiff had been the acknowledged subject, or even the subsidized friend of the King of Italy, how vainly his words would have broken against the jealousies and suspicions of nationalism! The voice might have been the voice of Leo, but the hand would have been said to be the hand of Humbert. The Pope's position as a prisoner in the Vatican has its own intolerant conditions, but at least it is better in the interests of the Universal Church than any which the usurper of his dominions and territory could possibly offer. The Pope must either have the principle of the Temporal Power frankly recognized, or, living in Rome, feel an outlaw in Italy. Consider what, in the present strained relations between France and Italy, would be the feeling of French Catholics if called upon to accept political advice from a Pontiff under the protection of and dependent upon an Italian King."

We need add nothing to the foregoing; it covers almost completely the ground of the Gazette's unfounded argument. We must hurry on, as there is another point, equally as important, upon which we desire to touch. The Royalists tell the Pope that they may take their religion but not their politics from Rome. They say that it is for Frenchmen to decide what form of Government the nation is to have. Strange to say that they cannot perceive the folly of their contention. That is exactly what Leo XIII. has been pointing out to them. Once more we quote the Tablet, as its language conveys most forcibly the argument, turning the Royalists' contention against themselves.

"These friends," meaning the vexed Royalists, "of princely pretenders, these men who are beaten at every election,

whose battalions have been reduced to skeletons by the suffrages of the nation; these are they to whom it oddly occurs to inform Leo XIII. that it is the votes of Frenchmen which must determine the government of France. It is just because Frenchmen have chosen the Republic, and time after time, have deliberately ratified that choice, that the Sovereign Pontiff at last stopped in and begged a group of Catholic politicians to cease from a barren and vexatious agitation which was compromising the most sacred interests of Catholicism. No sane man would assert that the restoration of the Monarchy in France is any longer an affair of practical politics. By always increasing majorities the men of modern France have declared against princes and all their works and pomps. Was there never to be a period to a stupid and unavailing resistance to the Government chosen by the nation? Leo XIII. as the Supreme Pastor of Souls, looking over the world and surveying the conditions under which the Church was struggling in all the lands, could not but see that in France a knot of well-meaning but obstinate men was sacrificing the living and present interests of religion for the sake of a stale dream. Deputies avowedly elected to be the champions of the Catholic cause, were defeating their own purpose and the hopes of those who returned them by refusing even to acknowledge the Government whose favours they were sent to implore. The resistance of the Republic was in itself silly and sterile, and it was doing untold injury to religion. Thousands, who, themselves indifferent to Catholicism, were anxious to see all religion treated with deference and fairness, were yet alienated by the suspicion that every priest they met in the streets was the cackled enemy of the Republic, and that every sacristy was a committee room for the partisans of the Princes of Orleans. Under these circumstances, with an agitation without hope on the one side, and a daily injury to religion on the other, the Sovereign Pontiff, after much waiting, came forward to impose a sort of Truce of God. He called upon the Catholic Royalists to subordinate their theoretical preferences for the Monarchy for the sake of the great present good to Catholicism. Surely it requires an evil ingenuity to construe such language as the fashion of a tyrant. With his supreme right to judge, he declared that a position which is now only an attitude in politics was doing harm to religion, and so called upon all Catholics to abandon it, and, putting a term to civil war, to unite in the defence of the faith."

Leo XIII. did not, and never would, ask any Frenchman, or in fact, the subject of any other country to abandon his cherished convictions. Since, by its constitution the Republic is subject to revision, there is wisdom in looking forward to a possible change therein, in a Conservative or Monarchical direction. The Pope has not time to lavish upon dreams and political aspirations. He deals with facts. He merely seeks, for the greater good of the Catholic cause, to do away with agitations and conspiracies against the existing and, for the present, popular form of Government.

The Church of Christ knows no politics and no form of Government; Republic, Empire, Monarchy are all the same to her. She only recognizes legitimately constituted authority, as coming from God, and the sovereign will of the people expressed in the form of government that is its choice. Time was when the Church was falsely accused of opposing popular rights and being subservient to monarchs; to day the same enemies—finding their false attitude unmasked—accuse her of too much liberality. But the Church has not changed, it is the world that changes; she is ever the same and will remain so until the end of time.

Miss Daisy Garland, daughter of ex-Attorney General Garland, will enter a Baltimore convent.

A granddaughter of Gen. Robert E. Lee, Matilda Dot Lee, now in Paris, has become a Catholic.

The general Invention for September, designated by His Holiness Leo XIII. and recommended with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart, is the Church in Italy.

## A GRAND DEMONSTRATION.

## THE STATUE OF THE BLESSED DE LA SALLE.

St. Ann's New School and the Inauguration—An Eloquent Tribute to the Christian Brothers by Solicitor-General Curran.

At half-past three o'clock Sunday afternoon Young street in the vicinity of St. Ann's School was crowded with men, women and children. The schoolhouse and residence of the Christian Brothers were gaily decorated with the Canadian ensign and the green flags of Ireland. All was life and health. The vast concourse was brought together by the installation of a beautiful statue of the Blessed de la Salle, founder of the Order of the Christian Brothers, which, having been blessed, was to be placed on the top of the new building lately erected in connection with St. Ann's School.

A couple of weeks ago we gave a description of the new school and an account of the magnificent statue of Blessed de la Salle, and of the smaller statues of his first pupils, McMahon and Dillon, which are placed on either side of their teacher. The principal citizens of St. Ann's ward were present, and all the clergy of the parish, including Reverend Fathers Catulle, Strubbe and the parish priest, Rev. Father Brancart. A number of the Christian Brothers, including the Rev. Provincial, Brother Flamieau, and the ever genial and beloved Director and father of St. Ann's school, Rev. Bro. Arnold.

Proceedings were commenced at four o'clock, Brother Arnold presiding. After the blessing Father Brancart, parish priest of St. Ann's church, delivered an excellent address calling forth great applause. The Rev. Father Catulle also spoke briefly, stating that as his old friend, Solicitor-General Curran, was with them as usual he would request him to address the meeting.

## AN ELOQUENT ADDRESS.

The Solicitor-General was greeted with great applause. His eulogy of de la Salle was very eloquent. He said they were standing in the greatest centre of commercial and manufacturing activity in the Dominion of Canada. Hundreds of tall chimneys sent forth their dense smoke day by day. The hum of the mill, the foundry and the factory were ever heard, and one would be led to suppose that materialism should prevail in their midst. That was not so. Their minds were elevated and their hearts beat in union with the services of the church in the neighborhood. They cherished the good sons of St. Alphonse de Ligouri, who ministered to their spiritual wants. They felt the deep debt of gratitude they owed to the daughters of the venerable Marguerite Bourgeois, who taught and educated their daughters, and they venerated the Little Sisters of the Poor, who glided noiselessly in their midst, doing their works of charity to the hungry, the sick and the afflicted. (Applause.) Those sentiments explained why they were gathered in such large numbers to honor the memory of de la Salle, whose followers, under the guidance of Brother Arnold (prolonged applause) were doing so much good amongst them. De la Salle in his early years in Rheims could have had no conception in the beginning of the seventeenth century of the prodigious proportions his work would assume. With twelve disciples he had opened his schools; to-day the brotherhood numbered fifteen thousand. (Applause.) His vision did not extend beyond his immediate diocese; his followers were to-day in France, Spain, Germany and every country of old Europe, including the British Isles. They had establishments in Asia and Africa and in every part of North and South America. (Applause.) It was right that the children of St. Patrick should venerate his memory. The first boarding school which he had opened was for the children of the Irish exiles who had taken refuge in France after the ignominious flight of James the Second. Amongst his first novices and afterwards his most active co-operators were Dillon and McMahon. (Applause.) The Irish race had not proved ungrateful. Seventeen of the National schools of Ireland were now under the management of the Christian Brothers, and at Waterford a Protestant government had confided to them the training schools for public teachers, thus showing the esteem in which their order was held. In Canada he need not speak of their work. It was patent to all from the noble edifice, St. Louis college on Sherbrooke street to the humblest of their schools. Tens of thousands of Canadian children were seated on their benches every day. (Applause.) In the neighboring republic they taught not only the elementary schools, but, being untrammeled, they had built up such prominent institutions as Manhattan college, New York; Rockhill college, Baltimore; St. I. college, Missouri, all exercising university powers and conferring degrees. He hoped the day was not far distant when any ban that might exist here would be removed, and that they would be permitted to establish an English-speaking school for the fifty thousand English-speaking Catholics of Montreal. Our friends of different religious persuasions could maintain five and six collegiate institutes to prepare young men for commerce and industry and matriculation at their universities, and, surely, it was time that they had at least one such school for their immense population. (Applause.) In a brilliant peroration the Solicitor-General reviewed the effects of the policy of de la Salle, here on the banks of the St. Lawrence, thousands of miles from the foundation house of the order,

## TO SUBSCRIBERS.

As all accounts have been mailed to our Subscribers, we would respectfully beg that each one should remit as soon as possible the small amount due. Individually the sums are not large, but in the aggregate they mean several thousands to us; and it is impossible to keep up such an organ as THE TRUE WITNESS without the means adequate. We merely ask for what is due to avoid unnecessary labor,

and in referring to Brother Arnold and other distinguished members of the teaching body, was cheered to the echo.

The statue is the work of Mr. Carli. It stands almost ten feet in height and will be a great ornament to that section of the city. It was indeed a happy day at St. Ann's; but there were clouds that flitted across the sky, for the weather was autumnal. There was also another misty cloud that hung upon the assembly, for although no mention was made of the fact, it was generally rumored that the popular and universally beloved Director of the school—Rev. Brother Arnold—was about to be removed from the institution that he built up, the boys he had trained and the people he had so befriended. While fully recognizing that spirit of obedience and sacrifice which belongs to the Order of which he is a member, still we cannot but express unbounded regret for the fact, if it be true, that, in answer to duty, Brother Arnold should leave the scene of his labors and the people who have learned to look upon him as a father. It decidedly would be an irreparable loss, and we hope sincerely, that the rumor is unfounded.

## FEAST OF THE SEVEN DOLORS.

Grand Ceremony in St. Mary's Church; The Feast of the Seven Dolors of the Blessed Virgin Mary was solemnized with great éclat, at the Church of Our Lady of Good Counsel, on Sunday last. High Mass was celebrated, at 10 o'clock, by the Rev. Father Shea, at which the Rev. Father O'Donnell delivered an impressive sermon on the Gospel of the day. In the evening the church presented an exceedingly picturesque spectacle. The handsome main altar was brilliantly arranged with golden candelabra, a variety of beautiful flowers in glittering vases and encircled with wax tapers and tri-colored lamps. At 7.30 Rev. Father Fahy, P.S.B., ascended the pulpit and delivered a most eloquent sermon upon the Sorrows of the Blessed Mother of God. Having referred to the special occasion that brought so many together, the Rev. Father pointed out the many trials through which the sinless Virgin had to pass before her great mission on earth was accomplished. Even as Christ had to suffer for the sins of the world, so His Mother had to have her sacred heart pierced with a sword of grief. From the beautiful life of the Mother of God he drew lessons for the instruction and examples for the imitation of all Christian mothers. He showed how sorrow and affliction are the price of eternal happiness, and how all who would reign with her in Heaven must accept with humility and meekness the crosses of this life. It was a most touching sermon and worthy the great occasion.

The sermon was followed by the blessing of a life-size statue of "Our Lady of Pity," which was presented to the church by some unknown ladies of the parish. St. Joseph's altar, on which the statue was placed, was brilliantly lighted up by hundreds of candles and various colored lanterns, and the choice flowers with which it was decorated looked exceedingly pretty. The ceremony of the blessing was followed by a Solemn Benediction of the Most Blessed Sacrament. Rev. Father O'Donnell acted as celebrant; Rev. Father Shea as deacon and Mr. T. Jefferson as sub-deacon.



Mr. Geo. W. Turner

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## GEORGE PARSONS LATHROP.

### An Able Sketch of an Able Writer.

Of Puritan Stock—His Father a Separatist Minister—His Distaste for Law—His Careful Studies, Bright Genius, Charming Writings, Conversion to Catholicity, and Subsequent Career.

In that footsore journey through Mexico, when a dinner gladdened our vision, poor Read would solemnly remark, "dinners are reverent things." Society accepted this definition. I use society in the sense that Emerson would. "When one meets his mate," writes the Concord sage, "society begins." Read was mine, and to-day his quaint remark haunts me with melancholy force. Thoughts of a dinner with the subject of this sketch, George Parsons Lathrop, and one whose fair and forceful life has been quenched, flit through my mind. It was but yesterday that I bade the gentle scholar farewell, unconsciously a long farewell, for Azarias has fled from the haunts of mortality.

"This is the burden of the heart,  
The burden that it always bore;  
We live to love, we meet to part,  
And part to meet on earth no more."

Colonel Johnson had read one of his charming essays. Brother Azarias and George Parsons Lathrop had listened with rapt attention to the most loveable writer of the New South. After the lecture I was asked to join them, for, as the author of Lucille asks, "where is the man that can live without dining?" That dinner, now that one lies dead, enters my memory as reverent and makes of Read's remark a truth. Men may or may not appear best at dinner. Circumstances lord over most dinners. As it was the only opportunity I had to snap my kodak, you must accept my picture or seek a better artist. Kodak-pictures, when taken by amateurs, are generally blurred. And now to mine.

A man of medium height, strongly built, broad shouldered, the whole frame betokening agility; face somewhat rounded, giving it a pleasant plumpness, with eyes quick, nervous and snappy, lighting up a more than ordinary dark complexion—such is Parsons Lathrop, as caught by my camera. His voice was soft, clear as a bell-note, and, when heard in a lecture hall, charming; a slight hesitancy but adds to the charm of the listener. In reading he affects none of the dramatic poses and Delearte movements that makes unconscious comedians of our tragic-readers. It is pleasant to listen to such a man, having no fear that in some moving passage, carried away by some quasi involuntary elocutionary movement, he might find himself a wreck among the audience. The lines of Wordsworth are an apt description of him:

"Yet he was a man  
Whom no one could have passed without remark.  
Active and nervous was his gait; his limbs,  
And his whole figure, breathed intelligence."

Mr. Lathrop was born in Honolulu, Hawaiian Islands, August 25, 1851. It was a fit place for a poet's birthplace, "those gardens in perfect bloom, girded about with creaming waves." He came of Puritan stock, the founder of his family being the Rev. John Lathrop, a Separatist minister, who came to Massachusetts in 1634. Some of his kinsmen have borne a notable part in the creation of an American literature, notably the historian of the Dutch and the genial autocrat, Wendell Holmes. His primary education was had in the public schools of New York; from thence he went to Dresden, Germany, returning in 1870 to study law at Columbia College. Law was little to his liking. The dry and musty tomes, wherein is written some truth and not a little error, sanctioned by one generation of wisecracks to be whittled past recognition by another generation of the same species, could hardly hope to hold in thrall a mind that had from boyhood browsed in the royal demesne of literature. Law and literature, despite the smart sayings of a few will not run in the same rut. In abandoning law for literature, he but followed the law of his being. What law lost literature gained. On a trip abroad a year later he met Rose Hawthorne, the second daughter of the great Nathaniel, wooed, and won her. This marriage was by far the happiest event in his life, the crowning glory of his

manhood, a fountain of bliss to sustain his after life. Years later, in a little poem entitled, "Love that Lives," referring to the woman that was his all, he addresses her in words that needed no coaxing by the muses, but had long been distilled by his heart, ready for his pen to give them a setting and larger life.

Dear face—bright, glinting hair—  
Dear life, whose heart is mine—  
The thought of you is prayer,  
The love of you divine.

In starlight, or in rain;  
In the sunset's shrouded glow;  
Ever, with joy or pain,  
To you my quick thoughts go.

And summing up, he tells us the kind of a bond that holds them. It is the

"Love that lives;  
Its spring-time blossoms blow  
Mid the fruit that autumn gives;  
And its life outlasts the snow."

In 1875 he became assistant editor of that staid and stately magazine the Atlantic Monthly, thereby adding to his fame, while it brought him into intimate relationship with the last current thought of the time. Few American literary men have not, at some time of their career, been closely allied with the press. Mr. Lathrop has been no exception. For two years, from '77 to '79, his brilliant pen guided the destinies of the Boston Courier. In 1879 he purchased Hawthorne's old home, "The Wayside," in Concord, Mass., making it his home until his removal to New York in 1883. His present residence is at New London, Conn., where a beautiful home, with its every nook consecrated to books and paintings, tell of an ideal literary life and companionship. Mr. Lathrop's genius is many sided. This is often a sign of strength. Men, says a recent critic, with a great and vague sense of power in them are always doubtful whether they have reached the limits of that power, and naturally incline to test this in the field in which they feel they have fewer rather than more numerous auguries of success. Into many fields this brilliant writer has gone, and with evident success. In some he has sowed, in others reaped a golden harvest. He was a pioneer in that movement, which rightfully held that an author had something to do with his brain-work. It seems strange that in this nineteenth century such a proposition would demand a defender. Sanity, however, is not so widespread as the optimists tell. In one form or another it blightingly traverses the land. The contention of those that denied copyright was, "Ideas are common property." So they are, says our author, but granting this, don't think you have bagged your game. "How about the form in which those ideas are presented. Is not the author's own work, wrought out with toil, sweat and privations? Is not the labor bestowed upon that form as worthy of proper wage as the manual skill devoted to the making of a jumping jack? Yet no one has denied that jumping-jacks must be paid for." This was sound reasoning and would have had immediate effect, had Congress possessed a ha'penny worth of logic. As it was years were wasted agitating for a self-evident right, men's energies spent, and at length a half-loaf reluctantly given. In another field Mr. Lathrop has been a worker almost single-handed, that of encouraging a school of American art. A few years ago a dab from France was valued more than a marvellous color-study of John La Farge, or a canvas breathing the luminous idealism of Waterman. Critics sniffed at American art, while they went into rhapsody over some foreign little master. Our author, whose keen perception had taught him that the men who toiled in attics, without recompense in the present, and dreary prospects for the future, for the sake of art, were not to be branded as dabbers, but as real artists, the fathers of American art, became their defender. He pointed out the beauties of this new school, its strength, and above all, that whatever it might have borrowed from foreign art, it was American in the core. Men listened more for the sake of the writer than interest in his theme. Gradually they became tolerant and admitted that there was such a thing as American art. It was natural that the son-in-law of America's greatest story-teller should try his strength in fiction. His first novels show a trace of Hawthorne. They are romantic, while the wealth of language bewilders. This, as a critic remarks, was an "indication of opulence and not of poverty." The author was feeling his way. His later remarks bear no trace of Hawthorne; they are marked

by his own fine spiritual sense. The plots are ingenious, poetically conceived and worked out with a deftness and subtlety that charms the reader. There is an air of fineness about them totally foreign to the pyrotechnic displays of current American fiction. The author is an acute observer, one who looks below the surface, an ardent student of psychology. His English is scholarly, has color and dramatic force. His novels are free from immoral suggestions, straining after-effect, overdoing the pathetic and incongruous padding, the ordinary stock of our fin de siècle novelists. The reading of them not only amuses, a primary condition of all works of fiction, but instructs and widens the reader's horizon on the side of the good and true. In poetry Mr. Lathrop has attained his greatest strength. Some of his war-poems are full of fine feeling and manly vigor. He is no carver of cherry-stones or singer of inane sonnets and meaningless rondeaus, but a poet who has something to say; none of your humanity messages, but songs that are human, songs that find root in the human heart. Of his volumes "Rose and Roof-tree," "Dreams and Days," a critic writes:

There are poems in tenderer vein which appeal to many hearts, and others wrought out of the joys and sorrows of the poet's own life, which draw hearts to him, as "May Rose" and the "Child's Wish Granted" and "The Flown Soul," the two last referring to his only son, whose death in early childhood has been the supreme grief of his life. The same critic notes the exquisite purity and delicacy of these poems, and that "in a day when the delusion is unfortunately widespread, that these cannot coexist with poetic fervor and strength." In March of 1891 Mr. Lathrop, after weary years of aimless wandering in the barren fields of sectarianism found, as Newman and Brownson had found, that peace which a warring world cannot give, in the bosom of the Catholic Church. Where Emerson halted, shackled by Puritanism and its traditional prejudice towards Catholicism, Lathrop, as Brownson, in quest of new worlds of thought, critically examined the old church and her teachings, finding therein the truth that makes men free. This step of Lathrop's, inexplicable to many of his friends, is explained in his own way, in the manly letter that concludes this sketch. Such a letter must, by its truthfulness, have held his friends. "May we not," says Kegan Paul, "carry with us loving and tender memories of men from whom we learn much, even while we differ and criticize?"

"Humanly speaking, I entered into Catholicity as a result of long thought and meditation upon religion, continuing through a number of years. But there must have been a deeper force at work, that of the Holy Spirit, by means of what we call grace, for a longer time than I suspected. Certainly I was not attracted by 'the fascinations of Rome,' that are so glibly talked about, but which no one has ever been able to define to me. Perhaps those that use the phrase refer to the outward symbols of ritual, that are simply the expressive adornment of the inner meaning—the flower of it. I, at any rate, never went to Mass but once with any comprehension of it, before my conversion, and had seldom even witnessed Catholic services anywhere; although now, with knowledge and experience, I recognize the Mass—which even that arch, unorthodox author, Thomas Carlyle, called 'the only genuine thing of our times'—as the greatest action in the world. Many Catholics had been known to me, of varying merit; and some of them were valued friends. But none of these ever urged or advised or even hinted that I should come into the Church. The best of them had (as large numbers of my fellow-Catholics have to-day) that same modesty and reverence toward the sacred mysteries that caused the early Christians also to be slow in leading catechumens—or those not yet fully prepared for belief—into the great truths of faith. My observations of life, however, increasingly convinced me that a vital, central, unchanging principle in religion was necessary, together with one great association of Christians in place of endless divisions—if the promise made to men was to be fulfilled, or really had been fulfilled. When I began to ask questions, I found Catholics quite ready to answer everything with entire straightforwardness, gentle good-will, yet firmness. Neither they nor the Church

evaded anything. They presented and defended the teaching of Christ in its entirety, unexaggerated and undeminishe; the complete faith, without haggling or qualification or that queer, loose assent to every sort of individual exception and denial that is allowed in other organizations. I may say here, too, that the Church, instead of being narrow or pitiless toward those not of her communion, as she is often mistakenly said to be, is the most comprehensive of all in her interpretation of God's mercy as well as of his justice. And, instead of slighting the Bible, she uses it more incessantly than any of the Protestant bodies; at the same time shedding upon it a clear, deep light that is the only one that ever enabled me to see its full meaning and coherence. The fact is, those outside of the Church nowadays are engaged in talking so noisily and at such a rate, on their own hook, that they seldom pause to hear what the Church really says, or to understand what she is. Once convinced of the true faith, intellectually and spiritually, I could not let anything stand in the way of affirming my loyalty to it."—Walter Lecky.

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WEDNESDAY, SEPTEMBER 20, 1893

## SIR JOHN THOMPSON.

In every age and in every land there have been found men of exceptional character and transcendent ability, who appear like those lofty peaks that arise high over the ordinary mountain range of humanity. As there are no privileges nor blessings in life that have not their corresponding sacrifices and troubles, so in proportion as a man rises, by his own gifts and opportunities, above the common level upon which the majority of mortals move, he becomes the target for the poison-headed arrows of jealousy, envy and mediocrity. Such a man is the present Premier of Canada, Sir John Thompson. And high as he may soar into the atmosphere of noble ideas and exalted principles, he, however, cannot ascend out of sight of those who aim their petty shafts at him. We find the Herald of Saturday hastening to reproduce a most silly piece of news, that purports to be a despatch from Montreal to the New York Post. When the logic of his arguments and the truth of his assertions cannot be impugned, that narrow partizanship, which is cold-blooded enough to use any weapon of attack, must seek to injure a grand opponent by means as contemptible as they are foolish. But a wise public is in no way deceived by these methods.

Take, for example, the Ottawa opposition organ; its columns are filled with little hits, mean insinuations, small quibbles that may indicate a certain amount of cleverness upon the part of the waggish writer, but which have no other effect than to show how devoid of sound reasoning and presentable facts the party it represents must be. We are no hero-worshippers, yet we feel that credit must be given where it is due, and when a man's principles and character demand a large share of that credit in justice and despite all petty political reasons to the contrary he should receive what is his right.

Sir John's opponents seek constantly to contrast him with the Hon. Mr. Laurier; but they fail most miserably whenever it comes to a definition of the latter gentleman's policy as contrasted with the unmistakable one of the Prime Minister. We are behind no one in our admiration for the fine qualities and brilliant talents of the able leader of the Opposition; but granting all that, we cannot but perceive how uncertain are his abilities when applied to practical politics, as contrasted with the positive weight and certitude that belong to Sir John and his principles. Hon. Mr. Laurier, with a clear and well-defined policy, would be a tower of strength as well as an ornament to the country; but surrounded as he is, and hampered for want of any fixed principles, the strength vanishes and the ornamental part is dulled. Watching him closely, in his grand tour throughout Quebec and Ontario, we perceive the shifting, varying, interweaving, unstable, and unsubstantial brilliancy of the Aurora Borealis. Shooting bright shafts of metaphor and waving wonderfully captivating curtains of thought, fringed with the splendors

of diction; but all, like the northern lights, prismatic in color and restless in appearance.

On the contrary, take Sir John Thompson's broad, clear and unmistakable pronouncement of a policy, as heard in the Drill Shed of the city some nights ago, and you have something tangible, something reliable, something that cannot be mistaken. Away up, through the vanishing and chilly splendors of the northern lights, we detect the pole star of a principle, and the personification of that principle is Sir John Thompson. The worst that his opponents can say of him is that "he has a judicial mind and is more of a judge than an advocate." And this is exactly what gives him weight, prestige and power. The excitability of the advocate—especially the advocate of a bad and lost cause—is conspicuously absent in the man. He has carefully weighed and deeply studied the divers interests of the people and of the country, and comes not before the public with elaborate excuses, uncertain promises, frantic appeals and illogical arguments: he comes as a judge, who calmly expresses his convictions, and as a man capable of standing by them and proving their stability. His bitterest opponents grant him the gift of a logical mind and the quality of an honest heart. Possessing these we find that by a regular train of reasoning, he came to the conclusion of accepting and advocating a certain policy, in which his eagle eye detected strength, solidity, positive principle, national prosperity and consequently national salvation. That policy has withstood the test of years—years of trial, of national struggle, of Canada's youth and maiden efforts—and is as deeply in accord with the country's requirements at this hour, as it was when first inaugurated. Granting Sir John a broad mind, a profound knowledge of affairs, an unbiased character and a judicial training, we must, if necessity, admit the logic of his principles and the wisdom of the policy he sees fit to advocate.

We are told that his opponents have an equally acceptable if not a more reasonable policy. If so, please define it. You cannot, but you answer by the retort, "define Sir John's." Very well. It is, as we understand it, a Liberal-Conservative policy; that is to say Conservative of all the institutions that have made Canada what she is to day; Conservative of the constitution which has been the talisman of her prosperity; Conservative of the foundations—deep, broad and solid of her nationhood, her confederation, her greatness; Conservative of all that has tended to raise her to her rightful position amongst the nations; but, at the same time, Liberal, in the true acceptance of the term; Liberal in as far as the changes of times and circumstances demand alterations, rearrangements, embellishments, or improvements in the superstructure of her constitution. According as the spirit of the times, or the varying conditions of the age, or the relations with other nations require it, that policy dictates a Liberal re-adjustment of the superstructure; but it is Conservative in the sense that it will not allow one stone to be removed from the great constitutional foundation upon which Canadian prosperity and Canadian nationhood are built.

What now is the policy opposed to this? Will Mr. Laurier, or anyone else attempt to define it? They have never dared do so as yet. It is a pick and shovel policy; one of destruction, not erection; of tearing down, not building up. It seeks to undermine the constitution, to wrench every stone from its foundation, and to pull down the whole

fabric in a heap, in order that upon the ruins its advocates may plant the standard of so-called Liberalism, and over its debris they may climb into office. It means—if it means anything—the selling of Canada's birthright for a mess of political pottage. Call it by whatever name you choose—for its name is legion, call it Unrestricted Reciprocity, Commercial Union, Independence, Annexation, or merely Free Trade, it comes to the same thing; the destruction of an edifice that has been a quarter of a century in building, and not one guarantee of even a shed to replace it, while the new possessors of the public purse are devising means whereby to fulfil their promises.

There is no position, in the gift of the crown, that we would not rejoice to see conferred upon Sir John Thompson, in consideration of his great talents and matchless integrity; but, as Canadians, we would lament the loss that the country would suffer in his separation from us. Equally glad would his political opponents be to see Sir John raised to any office, in the Imperial realm, provided it necessitate the removal of such an invincible antagonist from the arena of politics.

## LORD ABERDEEN.

We publish to-day a sketch of Lord and Lady Aberdeen. It is meet that the new Governor-General of Canada should receive a hearty welcome to our Dominion. Apart from that respect, honor and devotion which, as subjects of a great empire, we owe to the representative of the Sovereign, there are other reasons, of a personal nature, which give Lord Aberdeen and his Lady a claim upon Canadians and which challenge our admiration while awakening our sentiments of affection.

If his popularity in Ireland, when Lord Lieutenant of the country, is any indication of what may be expected of his administration in Canada, we can safely predict that never Governor-General was more in accord with the people of this Dominion. In that down-trodden land, governed by Castle influence, where the viceroys have ever been looked upon as representatives of a tyranny that has ground the race for long years, Lord Aberdeen was considered the friend of the people, and on the occasion of his departure he received a demonstration such as Dublin never before witnessed, even in the days of O'Connell. And if Lord Aberdeen's popularity was great, what can we say of that enjoyed by his noble wife? It is not necessary that we should here repeat all she has done for the old land, for the industries of the country, for the happiness of the people, for the prosperity of the nation's future. We need but refer to the Irish village at the World's Fair; long after the great Columbian event shall be over, that Irish village will remain a perpetual monument to the great liberality, the warm heart, the noble patriotism of Lady Aberdeen.

But apart from all that our new Governor-General and his lady have done to endear themselves to the people in the old world, we must remember that they are not strangers in Canada. The beautiful volume just published by Lady Aberdeen, and entitled "Through Canada with a Kodak," is an evidence of her thorough knowledge of the country and her appreciation of its beauties and attractions. Lord Aberdeen is perhaps the Governor-General whose acquaintance with Canada, previous to his appointment, is the most thorough. He comes to a land in which he has real interests as well as with which he has living sympathies. In fact we might say that he is the nearest approach to a Canadian Governor-General that we have ever had. No other

representative of the Sovereign was a Canadian, inasmuch as being a landed proprietor in this Dominion. This, in itself, apart from all his other claims, is a guarantee that the one who now takes in hand the helm of State, is heart and soul attached to the country and interested in her greater prosperity and glory.

In extending to Lord and Lady Aberdeen a hearty welcome to our shores, there is not a Canadian citizen, no matter what his creed, origin or social standing may be, but can join in the great chorus of rejoicing. In these two eminent personages we behold the exemplification of religious tolerance, of national liberality and of cosmopolitan generosity. The bigotry that too often apes religious fervor is a stranger to them, the prejudices of nationality that maim real patriotism they know not, and the poor as well as the rich, the lowly as well as the exalted, the honest peasant and the wealthy representative, are all alike in their eyes and are treated with a democratic kindness that savors little of the high and titled. There is abroad to-day a grand spirit that strives to bring into accord the interests of the different classes of society and to create a harmony between capital and labor, wealth and poverty, the aristocrat and the plebeian, and that spirit animates no human beings more powerful than Lord and Lady Aberdeen. In Canada there is ample room for the exercise of that grand liberality of mind. Here we have not the bloated possessors of enormous fortunes, the millionaires with their gigantic accumulations of wealth, neither have we any extreme poverty, nor great indigence and misery; the Canadian millionaires are generous and the Canadian poor are comparatively happy; and of both we have but few. In a country like this a man and a woman of Lord and Lady Aberdeen's ideas and principles have ample opportunity of endearing themselves to every individual in the Dominion, and we can prophecy that their term of sojourn here will be one of national prosperity and individual happiness. Welcome!

WE HAVE received a very elegant letter, in a disguised hand, and signed, "A Believer in Truth," and in which we are informed that our recent article upon Mr. Papineau is "malicious, unmanly," and "has cast derision upon" ourselves. The writer says that we "openly rejoice at having been the author of a very mean article and the possessor of a very low mind." We find also that the anonymous writer feels great pity for "the Church for which we have so exhibited" ourselves to the world. We feel completely crushed by this magnificent epistle. Since receiving it we have been considering the advisability of taking lessons from our disguised friend in order to polish up our "low mind" and educate our Church in the ways of Christianity. We would read with pleasure a panegyric on apostacy and infidelity from our correspondent; it should certainly be well written, considering his professions, and if we mistake not the gentleman, his doubtful connection with our Church.

IT may not be generally known that Monday next, the 25th September, will be the fiftieth anniversary of the laying of the corner stones of St. Patrick's Church. On the 25th September, 1843, seven stones were laid amidst great ceremony and rejoicing. In our issue of next week we will give some interesting facts connected with that occasion. The revival of olden memories is always of interest and instruction to the rising generation.

## EVOLUTION.

In the July number of the American Catholic Quarterly Review there is an able article by C. J. Armistead, entitled "Common Sense Objections to the Postulates of Evolutionists." In the few pages covered by that admirable contribution there is material sufficient to form texts for numberless essays. We had intended several times taking up the question and demonstrating, to the best of our ability, the utter failure of the most able men of the materialistic school to scientifically prove the pet theory of evolutionists,—that the origin of all existing matter, life and being consists of atoms and forces, the former acted upon by the latter. Just as we were about to put our intention into execution, we came upon this splendid piece of reasoning which conveys far more clearly and far more exactly our arguments than ever we could have done. The reading of those pages hastened our desire to write upon the subject, and we cannot do better than borrow from Mr. Armistead a few of his admirable weapons.

Huxley believes that besides matter and force "there is a third thing in the universe, to wit, consciousness, which is neither matter nor force, nor any conceivable modification of either." This in itself is an admission, that if followed to its logical conclusions, must inevitably end in the incomprehensible, in the existence of a something that science cannot demonstrate and that demands some species of Revelation to explain. The evolutionist takes us back by degrees, unwinding the great tangle of existence, until he brings us to a point, in some uncalculated period of remoteness, at which no organized structure existed and no life was to be found. The curtain then drops on all that can possibly be known; behind that curtain everything is unknown "and all speculation about it is unscientific and unprofitable." Here we will take up our author: "We may," he writes, "if we choose, cherish the belief that God created out of nothing the primordial mist out of which all things have since been evolved. About that matter science has nothing to say, because it implies a mystery, and mysteries are things that she does not deal in." So far as science is concerned we have thus reached the limit of all possible knowledge of the past. Science does not pretend to go beyond that point, and yet she admits that there must be something in rear of that limit.

If the non-luminous nebulous matter that filled the universe, leaving no space for conscious life, or spirit, or will, "had been created by God, it had shut Him out so completely from the space it occupied that science has never been able to detect the slightest trace of His connection with it in any way whatever. There was nothing anywhere but lifeless atoms of matter, ready when the time for it came to be acted upon by force."

Here then our evolutionist, with the torch of science in hand, leads us back, back into the dim and misty period that yawns, like an abyss, between the "knowable" and the "unknowable." At that line he pauses, and if he attempts an excursion into the region beyond, his torch is extinguished and he becomes lost in vagueness, mysteries and contradictions; if he brings aught back with him, it is the bare handle of the extinguished torch, with which he blackens and renders more and more incomprehensible that which might have been dimly discernable when the feeble light yet flickered in his hand. He returns certainly with the statement that beyond the line where science has no power of demonstration there are two factors,

atoms and force. But how does he know that there existed these two factors? Only visible phenomena, or rather phenomena perceptible to the senses, are the subject matter of science; with the invisible and intangible science has nothing to do. "That is the very reason," writes the author just quoted, "why it is asserted that God, and all such impalpable things as the mind and soul, as entities distinct from matter, should not be allowed to enter as factors into any problem to be solved by science."

If the infidel, or agnostic, or evolutionist, or whatever he desires to be styled, cannot admit of God, the soul, the mind, the will, merely because they cannot be seen, nor tasted, nor felt, nor heard, nor smelt, because, in a word, they are not perceptible to any of our human senses, for the same reason he cannot assume the existence of atoms or force. They are as great a mystery as is the soul, because they defy all scientific demonstration, even as does the spirit. Huxley admits that he does not understand how an atom can exist. You cannot see, nor weigh, nor measure, nor taste, nor feel an atom. Let us follow now the exact words of the writer from whose article we have quoted. He states that; "it is not even certain that they (atoms) have ever had any existence at all, except in a theory devised to account for the phenomena of matter. Thus evolutionists banish from the domain of science all immaterial substances, because they are invisible, intangible, impalpable, while at the same time they demand that their theory shall be allowed to commence with a whole universe of atoms that can no more be seen, or touched, or accounted for than a soul can be. This is an inauspicious beginning for a theory which is designed to show us how to reason consistently."

But let us turn from atoms to force. Even supposing that the infinitesimal atoms that floated irregularly through space actually did exist, and that they constituted what is called chaos, we may fairly ask whence came these atoms? and how came they to unite in the formation of the first material object out of which all nature has evolved? The evolutionist settles the former question by saying that it is beyond the power of science to demonstrate their origin, and he replies to the second one by saying that force brought them together and shaped them according to nature. Yet, their great authority, Huxley, admits that he cannot conceive how force acts any more than how atoms exist. "We know nothing whatever of its origin," says Armistead, "or of its nature, nor can we say positively that it has any existence at all, apart from the presence and action of a living intelligence and will to produce and keep it in operation. It belongs, if anything does, to the domain of 'unknowable' things. It is just as impossible to see, or touch, or weigh it as it is to perform these operations on the soul. It is true that we speak of feeling or of measuring a force. But what we really feel is that which the force puts in motion. The force is something that is assumed to account for the motion, just as in the spiritualistic philosophy spiritual phenomena are accounted for by predicating the existence of the soul. Here again evolution goes beyond what is seen and known in search of an invisible cause for it, and it thus does the very thing that its advocates condemn in those who find in the will of God the cause of all things. They assert that the idea of His present personal connection with the universe is a mere figment of 'the scientific imagination,' and it may be just as true that bodies move because God wills that they should as it is that our limbs move at the bid-

ding of our wills. The choice of an invisible mysterious impersonal force, to take the place of a personal God in the control of the universe, seems to be wholly arbitrary. It certainly cannot be justified by the plea that it enables us to deal only with that which is visible and tangible, and therefore really understood. It cannot be claimed for it that it has the advantage over the Christian genesis of involving nothing that goes too far beyond the limit of human vision to be fully comprehended and clearly explained."

Now that we have gone back as far as atoms and the force that brought them together, there remains one more question. Even were we able through science to demonstrate by measurement or otherwise, that impersonal force, we ask the evolutionist whence comes that thing you call force? Is it a power that you cannot see, nor explain, but the effect of which you perceive; so is God a power that we can neither see, nor hear, nor weigh, nor measure, and the results of whose action or will we perceive. Since then it is but a question of one mystery against another, both beyond the domain of all human science, which is the most rational? Is it more reasonable to accept the theory of a Supreme Being with a Divine will, as the first cause of everything and as made manifest in the universe and through revelation, or to believe in an impersonal something that cannot be explained, that is evidently an effect and not a first cause; and that defies science and has not even revelation to establish its existence? The evolutionist takes away God and leaves us a blank in His stead; at least, before he can expect us to accept his theories, he should be ready to give us something as good, if not better than that of which he robs us. Let him prove the non-existence of an *Ens Creativum*, before he asks us to play the "dog and the shadow" with our Faith.

TALK of "carrying the war into Africa;" evidently Mr. Astor is devoting a portion of his fortune to the illustration of that saying in the sphere of international politics. Since he has become proprietor of the Pall Mall Gazette and Pall Mall Magazine, he seems to have turned his engines upon Canada and has sought to injure our Dominion even in the centre of the British empire. Last week the Pall Mall Gazette furnished "another instalment of anti-Canadian articles, dealing with the alleged depletion of the country." It seems to us that all pessimistic effusions upon Canada, when coming from such a source, should be looked upon with considerable distrust and certainly the statistics given must be taken with a large "grain of salt." As a matter of fact, while the Yankee millionaire's scribes are inventing stories of Canadian depopulation, the self-expatriated people of this Dominion are flocking back to their old homes, and thereby escaping the ruin and misfortune which they met with across the line.

THE Gazette kindly informed the public, last week, that an honorable gentleman had taken, or was going to take, proceedings for criminal libel against THE TRUE WITNESS, on account of an editorial note that appeared in our columns in our issue of the 6th September. It seems to us that it is against the Gazette and not THE TRUE WITNESS that a real action for libel—if there were one at all—should lie. THE TRUE WITNESS made a play upon words and merely perpetrated a joke; but the Gazette insinuates by its announcement that the honorable gentleman in question is either

unable to appreciate a piece of fun or else has nothing more serious to attend to than answering, in the manner indicated, a harmless and innocent *calembour*. No serious man would trouble himself with such trifles. It must be that the Gazette reporter was short of news, and the wish being father to the expression, thought well to fill in space with the item.

GERMAN statistics are generally very exact; by a recent census we find that the Jews are not as numerous as is generally supposed in the German empire, and that Protestants are nearly double as many as Catholics. In every 10,000 of the population of Germany there are 6,279 Protestants, 3,576 Catholics, 115 Jews, and the balance belong to other forms of worship.

THE Ottawa Free Press, which publishes semi-humorous items upon the members of the administration, has found a fruitful source of merriment in the honors conferred upon distinguished Canadians. Recently it told its readers of Sir Charles H. Tupper, Sir Adolphe Caron, Sir Hector Langevin, and Sir John Carling, as contrasted with Mr. Gladstone, Mr. Morley, and several other untitled gentlemen of eminence. In its enumeration the Free Press omitted two very important names, those of Sir Richard Cartwright and Mr. Balfour. It is not fair to the knight from South Oxford—and future Senator for Ontario—to ignore his title and his claim to a share in any contrasts or comparisons that may be going.

IF WOMEN have not got their "rights" in the United States it is not for want of agitation, nor for lack of opportunity. If it be "woman's right" to usurp the man's place and perform his labor, as well as imitate his manners and even his dress, there are many happy women in the Great Republic. According to the last census there are one hundred and ten women lawyers, and one hundred and sixty-five women ministers. There are three hundred and twenty women authors, five hundred and eighty-eight women journalists, two thousand and sixty-one female stock raisers and ranchers, five thousand one hundred and thirty-five government clerks, two thousand four hundred and forty-eight physicians and surgeons, thirteen thousand one hundred and eighty-two professional musicians, fifty-six thousand eight hundred farmers and planters, twenty-one thousand and seventy-one clerks and bookkeepers, fourteen thousand four hundred and three heads of commercial houses, and one hundred and fifty-five thousand women school teachers.

WE learn in connection with the death of Archbishop C. A. Reynolds of Adelaide, Australia, that all the Catholic Bishops of Adelaide were Irishmen. The Rt. Rev. Francis Murphy, D.D., came from Navan; his successor, Dr. Geoghegan, like Archbishop Reynolds, was a native of Dublin, while Dr. Shiel was born in Wexford. It is also remarkable that all these prelates died at comparatively early ages. Dr. Murphy was born in May, 1796, and was consecrated bishop at the age of forty-eight, while he lived until April 26th, 1858. Bishop Geoghegan, was also forty-eight when he was consecrated on Sept. 8th, 1859; while he was fifty-four when he passed away in Dublin, on May 5th, 1865. Dr. Shiel, who was born in 1817, was, by a strange coincidence, also in his forty-eighth year when he was appointed Bishop of Adelaide, and he died at Willunga, on March 1st, 1873, when barely fifty-six years of age.

## ACT OF THE UNION.

### A SUPPOSED INTERESTING DIA- LOGUE.

Sir John Newport, Sir Richard Musgrave and Dr. Doyle—Unanswerable Arguments and Answers to the Opponents of Home Rule—Strong Evidence and Logical Deductions that Find Application in Our Day, and Especially at the Present Juncture.

"If I am asked to compare the proceedings of Parliament before and after the Union, I can do so easily and conclusively. Before the Union, our Trade was fettered, our Agriculture was depressed, and we were excluded from the British market;—since the Union, a freedom of intercourse has opened to our industry the whole of England. The Irish Parliament, by the vote of Agistment, threw the burden of Tithe almost exclusively on the poor man;—the Imperial Parliament, by the Composition Act, has removed many of the abuses and irregularities of the system. The Irish Parliament passed the detestable Penal Code;—the Imperial Parliament has established perfect Liberty of Conscience."—Letter from Thomas Spring Rice, Esq., M.P., to one of his constituents, published in a Limerick newspaper.

The subject we mean to discuss in the present article involves the whole question at issue—it is the competency of the Imperial Parliament to legislate for the localities of Ireland. The Unionists will with much warmth, apart from sincerity, claim merit on England's part for conferring vast benefits on Ireland since the annihilation of the Irish Parliament, when she took Ireland under her special protection. Their opinion is strongly supported, as will be seen in the above quotation, by the hon. member for Limerick. We freely give them the support of that right hon. gentleman, whose elevation to the office of a minister of the Crown must add considerably to the weight of his opinion, as "a saint in crape is twice a saint in lawn." In the face of such high authority, we fearlessly state, and shall clearly prove, that the Imperial Parliament, has shown no sympathy for the Irish people; that they do not exercise that just and legitimate influence over its deliberations which is an indispensable requisite of good government; that it has failed miserably failed—in all its attempts to improve the condition of Ireland; and that it is utterly incompetent to perform the important duties it has taken upon itself. In making these sweeping charges, we are anxious not to be misunderstood. We do not mean to say, that they have not the desire—but we shall prove that they cannot have the proper knowledge to legislate efficiently for the local wants of Ireland. We wish to draw a line of distinction between such general acts of Imperial Legislation as had reference only to imperial questions, which we are free to admit have been marked by impartiality, and those passed for regulating the local concerns of Ireland. Our observations shall have reference altogether to the latter.

Before we demonstrate the propositions we have laid down, we shall make a few remarks on the parallel drawn by Mr. Spring Rice between the acts of the late Irish Parliament and those of the Imperial Parliament. We shall also draw a parallel; but it is necessary for us to premise that Mr. Spring Rice was chairman of the committee that sat to deliberate on the state of the Irish poor, and handing down to succeeding generations the famous report of 1830, so useful to our deliberations. He no doubt was elected to that situation because of his profound knowledge of Irish interests; he was considered an oracle on Irish subjects—the Irish sense-carrier for the Imperial Parliament. As such, his opinions claim attention. Just in the sense all the Irish Unionist of to-day claim it. We regret that we cannot lay our hand upon the report of the speech delivered by Mr. Rice when moving for the appointment of the committee; but the impression made on our mind at the time we read it was, that it exhibited one of the finest specimens of ancient, modern, or Irish eloquence to be found on record(?) We challenge the example of any speech delivered from the days of

Demosthenes to those of our respected acquaintance, Colonel S—, to be placed in comparison with it. Poor Colonel S—, with all his Parliamentary eloquence, could not make a speech without saying something; but it remained for Mr. Spring Rice to excel him, by making a speech of an hour's duration on the state of the Irish poor, without saying anything intelligible, without proposing any measure of relief for the wretched, miserable, oppressed people, but, on the contrary, mystifying the subject with his petty declaration, so as to prevent others, who were well inclined to do so. We speak merely from recollection of that speech, which we read years ago in an old London paper; but we must be much mistaken in our remembrance of it, if the airy nature of the fabric and the unsubstantial foundation on which it was raised, will not appear more clearly by reading a speech delivered on the same occasion by the young but vigorous and noble-minded Charles Brownlow. Our present business, however, is not with this speech of Mr. Rice, but with his letter.

"Before the Union," says he, "our trade was fettered, our agriculture depressed, and we were excluded from the British market." Since the Union every vestige of Irish manufactures has been swept from the face of the country; Irish foreign and colonial trade have been annihilated, and her agricultural population reduced to the lowest state of human destitution.

"The Irish Parliament," says Mr. Rice, "by the vote of agistment, threw the burden of tithe almost exclusively on the poor man." The Imperial Parliament, by the additional powers granted to the parson, under the Tithe Composition Act, gives him a claim prior to that of the landlord. In the first place, the owner of the soil, if not a farmer himself, is excluded from all interference in the disposal of his own property; in the next place, the parson is authorized, for the recovery of his tithe, to distrain—to exercise all the powers actually exercised by the landlord in the recovery of his rent; and, in the third place, the precedence is given to tithes over all other claims of rent, family incumbrances, etc., etc. Besides all this the composition is calculated on the standard of the highest of the preceding years, a circumstance which greatly adds to its pressure. The Irish Parliament reduced the tithe or agistment because it pressed on themselves, on the same principle, they would probably have reduced all other tithes, as soon as they would have made the discovery that what oppressed the people equally oppressed themselves.

"The Irish Parliament passed the Penal Code," says Mr. Rice. They did; but by whose command? By the command of the British Parliament! The free Irish Parliament, however, commenced the repeal of the Penal Code; it gained for Ireland free trade and a free Constitution, and it enfranchised the Catholics.

"The Imperial Parliament has established perfect liberty of conscience," says Mr. Spring Rice. Yes; but the price they made Ireland pay for it was much beyond the value—the subversion of the political rights of the great majority of the people, and the suspension of the fundamental principles of the constitution.

Before Mr. Rice attempted to put himself forward as an oracle on Irish affairs, he should have learned to understand Irish interests. We cannot take leave of him and such as him without offering a hint that may be of use to them—that

"Little boats should keep the shore,  
Tho' larger ships may venture more."

It would be a useless waste of words and time to set about proving, what every man who has the slightest knowledge of history must know, that the tide of English and Anglo-Irish legislation, from the time of Henry II to the days of the illustrious Grattan, ran directly counter to the feelings, prejudices and interests of the Irish people. The laws were not alone directed against their interest, in the common acceptation of the word, but against their very existence. No matter whether they were the mere Irish, or the Irish of English extraction—whether they were Catholics or Protestants—whether they were the adherents of the House of Stuart, or the men who freely gave their lives and taxed their goods and lands to place a prince upon the throne whom they styled their Deliverer—the grinding effects of the English laws were dispensed to them all with magnificent im-

partiality. The short interval between the Irish revolution of 1782 and the Union is the only period at which it was not next to high treason for an Irishman even to think that Ireland had any interest that was not to be made subservient to that of England. Since the Union, we are free to confess, England has acted upon improved principles in her relations towards Ireland; but we must say, it is neither her justice nor her magnanimity she has to thank for it. England clung to her monopoly as long as she could, and would cling to it as long as her interests prompted her; but the barbarous policy that so long governed nations in their intercourse with each other, and made them look with jealousy and hatred towards their neighbors, is nearly exploded in every enlightend country. The immortal principles of Adam Smith, who clearly demonstrates that the most effectual way in which we can promote our own interest is by promoting as much as in us lies the interest of the community, are rapidly advancing, and it is to be hoped that they may soon universally guide and direct the intercourse of civilized nations with each other. They have made great progress in the general policy of Great Britain—not merely as respects Ireland and the colonies, but even as regards foreign countries. They were first patronized by a man, who, during his lifetime, had scarcely any other reward than the consciousness of promoting the best interests of his country (and mankind—a man, to whose character future generations only do justice, and over whose untimely grave every lover of mankind must shed the mournful tribute of his tears, for the statesman and the patriot. He was the mighty foe to monopoly of every kind; he hurled the monopolist from his guilty eminence; he wrested the destructive weapon from his blood-stained hand. He did not live to complete his work—but he died in the arms of victory, after witnessing the triumph of his principles—after laying a train under all the monopolies in the country, which are at this moment shaking to their very foundations. We again admit, what we have so often before repeated, that England has been governed by his principles in her general relations with Ireland since the Union.

We shall now proceed to prove our charges against the competency of the Imperial Parliament to legislate for the localities of Ireland. The best possible evidence we can bring forward on this subject is, a series of questions publicly put to Sir John Newport, Bart., M.P., by one of his own constituents, Mr. P. Morris, author of "Six Letters on the Repeal of the Union," and Sir John's public replies to the same, A.D., 1830:—

Q. How long have you represented the city of Waterford in the Imperial Parliament?

A. Since the year 1802—28 years.

Q. During that period, did you give much of your attention to the local affairs of Ireland?

A. From the first day I entered Parliament until the present, I never lost an opportunity of promoting the interest of Ireland. I devoted all my time and all the energies of my heart and mind to that object.

Q. Have you discovered symptoms of impatience in the House of Commons, at any time, when you were introducing to its attention Irish subjects of local interest?

A. I have not had much reason to complain in that way. I think, on the whole, I have been a favorite with the House, and have been heard when no other Irish member would be attended to. At the same time, I must candidly admit that I have sometimes heard sounds not very sweet or musical when speaking on Irish questions; but, then, it was at times when the House expected some of the "lions," such as Mr. Canning, Mr. Brougham, Mr. Fuller, or Colonel Wilson.

Q. Were you not on one occasion greatly interrupted, when introducing the subject of the Irish window tax; and did not Mr. Callaghan, the then member for Dundalk, loudly complain to the House, on the occasion, of the indisposition to listen to Irish questions?

A. I recollect something of what you say, and own that I felt much obliged to Mr. Callaghan for his timely interference.

Q. Did you not hear Mr. Peel, when secretary for the Home department, complain of the pressure of Irish business, and say that he could not attend to it?

A. I recollect he made such statement; but none were surprised at his candor. It was expected.

Q. Will you be good enough to state the principal Irish questions you introduced and the principal motions you made there during your time in Parliament?

A. I cannot at present recollect how many motions I made. If I had been aware of your putting the question to me, and had had sufficient time to give the respective officers of the House of Commons a month's notice to give me a list of the motions, I would then be able to answer this part of your question. The subjects were connected with the manifold abuses in the courts of law, the notorious corruption of grand juries, the hardship of the vestry laws, the mismanagement and corruption of corporations, the ignorance, prejudice, and voracity of magistrates, the wasteful expenditure of the public money intended for the education of the poor, the pressure of tithes, and the other great and manifold evils of the temporalities of the Established Church.

Q. Have you succeeded in your endeavors to redress the grievances of the Irish people, inflicted on them by the grand jury system, the corporation system, the education system, the church system, &c., &c.?

A. Not exactly; but I have succeeded in proving their baneful effects on the country.

Q. I am then to understand, that though you succeeded in clearly showing the baneful effects of those evils, they still remain in full force?

A. They are still upheld by the law. However the party with which I have acted, and to which I have adhered with great fidelity, is now come into power, and is pledged to remove them.

Q. Then whatever you may have done by your friends, who have now attained to power, will be the "first fruits" of your exertions and labors on these subjects?

A. Precisely so.

Q. If Ireland had had a local parliament for the last twenty-eight years, and that you had been a member of it, and that you had made the same exertions as you have made in the Imperial Parliament, do you not think that your labors would have been more effective?

A. I cannot well answer that question; but I must admit that they could not have been much less effective than they have been in the Imperial Parliament.

Q. Will you be good enough to state the principal Acts that were passed in the Imperial Parliament for the government of Ireland?

A. There was the "Habeas Corpus" Suspension Act, from 1808 to 1806; Insurrection Acts, from 1807 to 1810, and from 1814 to 1818; and from 1822 to 1824; there was the Alms Act, Peel's Act, the Peace Preservative Act, the Act for putting down the Catholic Association and other dangerous assemblies, and the Alms Act brought in by Lord Leveson Gower, at the close of the last session, as a parting benediction; there was also the Subletting Act, the Tithe Composition Act, the Vestry Act, the Easement of Burial Act, and some others which I cannot recollect.

Q. Do you know that the operation of the Disfranchisement Act and Subletting Act had the effect of destroying the tenures of a principal part of the laboring classes throughout Ireland?

A. They had.

Q. Do you know that tens of thousands of persons have been driven from their holdings, and that thousands of them perished on the roads and in the ditches?

A. Such was proved in evidence before a committee of the House of Commons, and I believe it to be true, that those Acts caused great distress to the laboring people who had small holdings. In effect, those Acts like many others from the same parent source were simply iniquitous. Such is my belief.

Q. Who first proposed the law, called the Subletting Act, to parliament?

A. I don't exactly know; some say it was Sir Henry Parnell—others, Mr. Rice—and some Mr. (now Lord) Plunkett. It was carried silently through the House as nearly all bad measures for Ireland have been; I don't recollect any debate upon it.

Q. Then you have stated that the Subletting Act, which disturbed the tenure under which the agricultural classes held their small parcels of ground and houses, passed into a law, as many other bad

Acts have, without claiming any particular attention of the House of Commons?

A. It did.  
Q. Have there not been, since the law passed, a great many petitions presented from all parts for its repeal, and has not its cruel operation been admitted even in the House of Commons itself?

A. Yes.  
Q. Has it been repealed?

A. No.  
Q. Did not Mr. O'Connell move that it should be repealed?

A. He did.  
Q. How many members voted in favor of his motion?

A. Twenty-four.  
Q. I shall ask you but one question more. Did not the Imperial Parliament display great negligence towards the interests of Ireland, in allowing such an Act to pass, without notice, and did they not show great want of sympathy with the sufferings of the people, in not repealing it, when its cruel operation was so clearly proved by Mr. O'Connell?

A. I shall not answer that question; no witness is obliged to criminate himself.

"Now, Sir John, notwithstanding your zealous efforts for the last twenty-seven years in the Imperial Parliament," continued Mr. Morris, "supported as you were by many able members, both English and Irish, and backed by the great majority of the Irish people, yet the grinding evils of Ireland, against which you so often levelled the utmost force of your eloquence and influence, still remain in their pristine vigor. No better proof than this could be adduced to establish the fact, that the Irish people do not exercise that due control over the deliberations of the Government so necessary in all well-regulated States."

Hume says that "all Governments, even the most despotic, rest upon public opinion." No man in his senses will say that the system of Irish Government is supported by public opinion, unless public opinion is to be gathered from the opinions of the few, and the opinions of the many to be considered only as a feather in the scale. A most singular anomaly is thus exhibited. Ireland forms an extraordinary exception to Hume's general proposition. Her situation subjects her to many, almost all, the evils of a despotic and a free government, without their advantages. The consequences have been shocking—in the words of Sir Henry Parnell, in one of his indignant denunciations of 1823, that of the last "thirty-one years, no less than twenty-six have been years of insurrection and disturbance, fostered and anon fomented by a merciless, cruel and bloodthirsty foreign government."

In further support of his views we have taken in this paper, and to establish more clearly the charge of incompetency on the part of the Imperial Parliament, we shall adduce the evidence of Sir Richard Musgrave and the Right Rev. Doctor Doyle. Sir Richard Musgrave, at a public meeting held in Dungarvan, County of Cork, on the 21st of December, 1830, the High Sheriff of the county in the chair, spoke as follows:—

"Let them look to the Subletting Act, to the Vestry Act, and to the Disfranchisement Act. The Subletting Act, which operates in so grinding a manner upon the tenantry—while renders the possession of their lands so precarious and insecure—and which puts such tyrannical power into the hands of landlords, if they be inclined to exercise it. The Vestry Act, which enables a few to tax the entire community, for the purpose of procuring money for an establishment which is already too wealthy, and of no service in this county, except to riot and fatten on the plundered spoils of an outraged people. The Disfranchisement Act, which stripped such a mass of the people of that wholesome control which they should always have over their representatives.—These were the sort of "Acts which were passed for Ireland by a British Parliament; it was therefore no great wonder that the people of Ireland should cry out for a Parliament of their own."

It is needless to say, Sir Richard was himself a landlord and a Protestant of Protestants; as witness his history of the Irish rebellion; but his honest heart shrunk from the policy of English oppression, meted out to his fellow Catholics.

The Right Rev. Doctor Doyle, R. C. Bishop of Kildare and Leighlin, one of

the greatest lights of the Church, expresses a similar opinion:—

"There was no change in the mode of exercising patronage in the Church Establishment, with its Tithes and Vestry Laws—and all the Corporations of towns and cities remain in their former state; the grand jury laws were not altered; the subletting act not amended; Mr. Brownlow's excellent act not countenanced; the Galway franchise act thrown out by the Premier; the Kildare Society employed, as it were, by the Government, and paid by the people, to disturb the peace, to spread abroad religious discord, and to mar the progress of education, but, above all, the ejected tenantry left to perish by thousands, and no provision made, or I fear seriously designed to be made, for the poor. But, it will be said, there was not sufficient time to effect all this good. Perhaps not; but there was time to effect a great portion of it, and to hold out a prospect that what remained was in progress. But what was the real state of things? The Secretary of State for Ireland introduced, as remedies for Irish grievances, a Bastardy act, an act to regulate the appointment of public constables, and an act to amend the subletting act—all of which were found so defective for their own special objects as to be abandoned by the introducer of them, even before they had passed the Commons! But then two parliamentary committees were appointed to inquire into the matter of 'Tolls and Customs,' and into 'the State of the Irish Poor.' The committee on tolls and customs was perfectly unnecessary. Every member of the administration knew, or ought to have known, as well as I do, that these tolls and customs ought to be abolished, making compensation where an equitable claim to it could be proved. Then, as to the other committee, it was obtained, as the excellent gentleman who moved for it declared, 'in order to get rid of the question of Irish Poor Laws.'—*Doctor Doyle's Letter to the Evening Post, November 21, 1830.*

We are borne out in every charge we have made against the Imperial Parliament from the Act of Union till the year 1830, by these statements of Sir Richard Musgrave and Doctor Doyle. We will go further, and challenge either Tory, Unionist, or Ascendancy Man, to show that our charges are not as applicable to the Imperial Parliament in their management of Irish local affairs from 1830 to 1839 as they were during the period under discussion. But to proceed;—neither the Protestant Baronet nor the Catholic Prelate could have any object to promote but the good of their own people—the public. They may be called "demagogues," by a haughty, unscrupulous minister; just as the two descendants and representatives of cruel and blood-stained Houses, viz., Salisbury and his worthy nephew, Balfour, apply the epithet to Archbishop Walsh; but their opinions bear more weight with the Irish people than the whole clique of Unionists, Tories and Ascendancy Men; even though backed up by "Judas" Chamberlin, and Beresford, ex-first Lord of the Admiralty, and all his "thunder." The name of Musgrave is associated with everything noble, generous and good; his character comprises everything to form the high-minded gentleman, the guardian of a happy tenantry, the upright magistrate and poor man's friend—not more honored for his public than he is loved for his private virtues. Of Doctor Doyle it is unnecessary for us to speak; every one who knows the history of Ireland for the last three or four score of years must know of his exertions in her cause. Who can love Ireland without feeling profoundly grateful to him? He devoted his mighty mind to her regeneration. It was he who first gave a tone to the order to which he belonged; he sympathized with the wrongs and injuries of unhappy Ireland—his brethren followed his glorious example, and by doing so promoted the cause of religion, along with that of their country. On an occasion, when attempts were made, by some slaves at heart, to sever the clergy from the people, he stood forward and crushed the base conspiracy. To him preeminently belongs the double glory of promoting the civil as well as the religious liberty of his country. For walking in his footsteps, Archbishop Walsh of Dublin, is now singled out—perhaps, the highest character he could receive, by the representative of the infamous Burleigh, for the venom of a venomous tongue. Verily, the prime opponents of the Home Rule Bill, Lords and Commons, must have forgotten the

history and records of their ancestry. Most of them are heirs to the foulest titles that ever disgraced the escutcheons of civilization. Enough for the present.

We have given sufficient evidence in this article to prove that the Imperial Parliament is not competent—even had they the will, to legislate for the local interests of Ireland—that the principal part of the Acts passed since the Union were of a penal nature—and that those intended for her benefit were still more so.—ED. TRUE WITNESS.

## LOYOLA, THE JESUIT.

The Statue to His Memory in Quebec City.

Under the above caption, the Witness of the 26th inst. has a fling of nearly two columns in length at the distinguished soldier and illustrious founder of the Jesuit Order. As long as the Witness adheres to fair logical criticism, on anything pertaining to our religion, no Catholic has anything to say; but the moment it crosses the rubicon of truth, as it almost invariably does, when it touches on Catholic doctrine and practices—from that moment the cloven-foot is palpably felt in its imaginary paintings. In the article under consideration, the mark of the foot is painfully visible. As well draw a parallel between light and darkness, as between the saintly Loyola and the vow-breaking Martin Luther. In speaking of Loyola, further on, the writer in the Witness goes on to say:—"His (Loyola's) mind was utterly unable to grasp that which was giving spiritual life to so many, or to see that it was the very nature of the Christian religion to develop individual personality."

Again the Witness goes on to state:—"Loyola came into intense contact with religion at a time when within and without the Church were signs of an awakening from the benumbing influences of a corrupt hierarchy and the utter ignorance of those spiritual truths which it had been the mission of the Divine founder to teach. The period was one of spiritual chaos over which the spirit of God was brooding. The command had gone forth and there was light, but as yet the religious world was without form and void. It was upon such a scene that the quondam soldier of Spain, who imagined that he held a commission from heaven to frustrate what were really the purposes of God, came forth on his missions of organized spiritual repression."

Let us now proceed to examine these statements seriatim, not through Catholic spectacles, but by the full light of Protestant testimony. To speak of the Protestant Reformers. No sooner had their progenitor, Martin Luther, set up the tribunal of private judgment on the sense of Scripture, in opposition to the authority of the Church, ancient and modern, than his disciples, proceeding on this principle, undertook to prove from plain texts of the Bible, that his own doctrine was erroneous, and that the Reformation itself wanted reforming. Carolstad was Luther's first disciple of any distinction. He declared against his master in 1521. Zuinglius began the Reformation in Switzerland some time after Luther began it in Germany, but taught such doctrine that the latter termed him a Pagan, and said he despaired of his salvation. Ecolompadius was a Brigittine. Friar of the Monastery of St. Lawrence, near Augsburg, but soon quitted the cloister, married, and adopted the sentiments of Zuinglius, respecting the Real Presence, in preference to those of Luther. His death was sudden, and Luther asserted he was strangled by the devil. Muncer was the disciple of Luther, and founder of the Anabaptists, who, in quality of *The Just*, maintained that the property of *The Wicked* belonged to them, quoting the second *Beatitude*:—"Blessed are the meek, for they shall possess the land." Muncer wrote to the several princes of Germany, requiring them to give up their possessions to him. He soon after marched at the head of 40,000 of his followers to enforce his requisition. These and a hundred more of his followers wrote and preached against him and against each other, with the utmost violence, just as the thousand sects and fragments of sects are doing to-day; whilst each of them, still professing to ground his doctrine and conduct on the *written word of God alone*. In vain did Luther claim a superiority over them; in vain did he denounce hell-fire against

them. He said to them: "I can defend you against the Pope, but when the devil shall urge against you (the authors of these changes) at your death, this passage of scripture, *they ran and I did not send them*, how shall you withstand him? He will plunge you headlong into hell."—*Oper. tom. vii. fol. 274.*

In vain did he threaten to return back to the Catholic religion;—"If you continue in these measures of your common deliberations, I will recant whatever I have written or said, and leave you. Mind what I say."—*Oper. tom. vii. 276, edit. Wittomb.* He had put the Bible into each man's hand to explain it for himself, and this his followers continued to do in open defiance of him. See the curious challenge of Luther to Carolstad, to write a book against the REAL PRESENCE, when one wishes the other to *break his neck*, and the latter retorts: *may I see thee broken on the wheel.*—*Variat. b. II. n. 12.* These things continued till their mutual contradictions and discords became so numerous and scandalous, as to overwhelm the thinking part of them with grief. Capito, minister of Strasburgh, writing to Farel, pastor of Geneva, thus complains to him: "God has given me to understand the mischief we have done by our precipitancy in breaking with the Pope, etc. The people say to us: I know enough of the Gospel. I can read it for myself. I have no need of you."—*Inter Epist. Calvini.* In the same tone Judith writes to his friend Beza: "Our people are carried away with every wind of doctrine. If you know what their religion is to-day, you cannot tell what it will be to-morrow. In what single point are those churches which have declared war against the Pope agreed amongst themselves? There is not one point which is not held by some of them as an article of faith, and by others as an impiety." In the same sentiment, Calvin, writing to Melancthon, says: "It is of great importance that the divisions, which subsist among us, should not be known to future ages, for nothing can be more ridiculous than that we, who have broken off from the whole world, should have agreed so ill among ourselves from the very beginning of the Reformation." To point out some few of the particular variations alluded to; for to enumerate them all would require a work at least fifty times as voluminous as that of Bossuet on this subject; it is well known that Luther's *fundamental* principle was that of *imputed justice* to the exclusion of all acts of virtue and good works performed by ourselves. His favorite disciple and bottle companion, Amadorf, carried this principle so far as to maintain, that *good works are a hindrance to salvation.*—*Mosh. Hist. by Maclaine, vol. IV, p. 828, ed. 1790.* In vindication of his fundamental tenet, Luther vaunts as follows: "This article shall remain in spite of all the world; it is I, Martin Luther, Evangelist, who say it; let no one therefore attempt to infringe it, neither the Emperor of the Romans, nor of the Turks, nor of the Tartars; neither the Pope, nor the monks, nor the nuns, nor the kings, nor the princes, nor all the devils in hell. If they attempt it, may the infernal flames be their recompense. What I say here is to be taken for the inspiration of the Holy Ghost."—*Visit. Saxon.*

Notwithstanding, however, these terrible threats and imprecations of their master, Melancthon, with the rest of the Lutherans, abandoned this article, immediately after his death, and went over to the opposite extreme of Semi-peleagianism; not only admitting the necessity of good works, but also teaching that these are prior to God's grace. Still on this single subject, Osiander, a Lutheran, says, "there are twenty several opinions all drawn from the Scripture, and held by different members of the Augsburg or Lutheran confession."—*See Archdeacon Blackburn's Confessional, p. 16.*

Nor has the unbounded license of explaining Scripture, each one in his own way, which Protestants claim, been confined to mere errors and dissentions; it has also caused mutual persecution and bloodshed; it has produced tumults, rebellions, and anarchy beyond recounting. Numberless proofs of Protestants persecuting, not only Catholics, but also their fellow Protestants to death, on account of their religious opinions, could be adduced.—*See Dr. Hey's Theological Lectures, vol. I, p. 77.* In his *History of the Civil War*, Dr. Hey asserts that "the misinterpretation of Scripture brought on the miseries of the Civil War; and Lord Clarendon, Madox, and other writers show, that there was not a crime committed by the Puritan rebels, in the

course of it, which they did not profess to justify by texts and instances drawn from the sacred volumes."—Exam. of Neal's Hist. of the Puritans. Leland, Bergier, Barruel, Robison, and Kett, abundantly prove that the poisonous plant of Infidelity, which has produced such dreadful effects on the continent of Europe, was transplanted thither from Protestant England, and that it was produced, nourished, and increased to its enormous growth, by that principle of private judgment in matters of religion, which is the very foundation of the Reformation. Let us hear the two last mentioned authors, both of them Protestant clergymen, on this important subject. "The spirit of free enquiry," says Kett, quoting Robison, "was the great boast of the Protestants, and their only support against the Catholics; securing them, both in their civil and religious rights. It was, therefore, encouraged by their governments, and sometimes indulged to excess. In the progress of their contest, their own Confessions did not escape censure: and it was asserted, that the Reformation, with these Confessions, was not complete. Further Reformation was proposed. The Scriptures, the foundation of their faith, were examined by clergymen of very different capacities, dispositions, and views, till, by explaining, correcting, allegorizing, and otherwise twisting the Bible, men's minds had hardly anything to rest on, as a doctrine of revealed Religion. This encouraged others to go further, and to say that Revelation was a solecism, as plainly appears by the irreconcilable differences among the enlighteners, so they were called; and that man had nothing to trust to, but the dictates of natural reason. Another set of writers, proceeding from this as from a point settled, proscribed all Religion whatever, and openly taught the doctrines of Materialism and Atheism. Most of these innovations were the work of Protestant Divines, from the causes above mentioned. But the progress of infidelity was much accelerated by the establishment of a PHILANTHROPINE, or Academy of general education, in the principality of Anhalt-Dessau. The professed object of this institution was, to unite the three Christian communions of Germany, and to make it possible for the members of them all not only to live amicably, and to worship God in the same Church, but even to communicate together. — This attempt gave rise to much speculation and refinement; and the proposal for the amending of the formulas, and the instructions from the pulpit, were prosecuted with so much keenness, that the ground-work of Christianity was refined and refined till it vanished altogether, leaving Deism or natural, or, as it was called, *philosophical religion* in its place. The Lutherans and Calvinists, prepared by the causes before mentioned, to become dupes to this master piece of art, were enticed by the specious liberality of the scheme and the particular attention which it promised to the morals of youth; but, not one Roman Catholic could be seduced to his seminary of practical ethics." See Robison's Proofs of a Conspiracy Against All Religions, Kett's History, the Interpreter of Prophecy, vol. II., page 158.

We have seen to what endless errors and impieties the principle of private interpretation of Scripture no less than that of private inspiration of faith has conducted men, and, of course, is ever liable to conduct them. This circumstance, therefore, proves the self-evident maxim stated above, that it cannot be the rule which is to bring me to religious truths. Nor is it to be imagined that, previous to the formation of the different national churches and other religious associations, which took place in the several parts of Europe at what is called "The Reformation," the Scriptures were diligently consulted by the founders of the new sects; or that the ancient system of religion was exploded, or the new system adopted, in conformity with the apparent sense of the sacred text, as Protestant writers in the present day would have us believe. No; princes and statesmen had a great deal more to do with these changes, than theologians; and most of the parties concerned in them were evidently pushed on by motives very different from those of religion. As to Martin Luther, he testifies, and calls God to witness the truth of his testimony, that it was *not willingly*, (that is, not from a previous discovery of the falsehood of his religion) but from accident, viz., a quarrel with the Dominican Friars, and afterwards with the Pope,

that he fell into his broils about religion. His own words explode the invention of the chained Bible—"Casu non voluntate in has turmas incidit: Deum estor." The Protestant historian, Mosheim, with whom Hume agrees, admits "that several of the principal agents in this revolution were actuated more by the impulse of passion and views of interest, than by a zeal for true religion."—Maclaine, voll. IV. p. 185. He had before acknowledged that King Gustavus introduced Lutheranism into Sweden, in opposition to the bishops and clergy, "not only as agreeable to the genius and spirit of the Gospel, but also as favorable to the temporal state and political constitution of the Swedish dominions," pp. 79 80. He adds, that Christiern, who introduced the Reformation into Denmark, was animated by no other motives than those of ambition and avarice, p. 82. Grotius, another Protestant, testifies that it was "sedition and violence which gave birth to the Reformation in his own country"—Holland.—Append. de Antichristo. The same was the case in France, Geneva and Scotland. It is to be observed, that in all these countries, the Reformers, as soon as they got the upper hand, became violent persecutors of the Catholics. Bergier defies Protestants to name so much as a town or village in which, when they became masters of it, they tolerated a single Catholic. This will be enough for the present; but the Witness must learn, at the cost of its own contentions, how odious are comparisons, and that bigotry and a total disregard for the truth, not unfrequently bring their own chastisement on the heads of the guilty.

THE Roman correspondent of the Liverpool Catholic Times, writes thus regarding the publication of an alleged encyclical letter of which much has been written in the daily press of late:

"The recent publication of a so-called analysis of an encyclical by Pope Leo XIII upon the great social question, and that in a non-Catholic newspaper, has caused no little amusement in high clerical-diplomatic circles at Rome, and the general appreciation of the fact is, 'What a capital canard!' That Leo XIII. is engaged, and busily engaged, upon documents treating of the social question is incontestably true, and is not at all surprising in the author of Rerum Novarum. But that communication of such documents has been given, before their official publication, to a correspondent, and above all to a correspondent of a non-Catholic journal, is inadmissible when we remember the proverbial and habitual reserve observed in the Vatican. Of course the hypothesis of a breach of confidence does not appear at all probable. Nowhere in the whole world is secrecy more observed, and nowhere are so many precautions taken to assure it than in the Vatican. It is not likely, therefore, that with regard to an encyclical by Pope Leo XIII the traditions of centuries are to be broken. Besides, to glance at the wording of the telegram suffices in order to see that the whole affair is a mystification. The writer did not take the trouble to invent anything (although we are in a Roman summer and news is scarce); he just simply culled largely from previously published documents. *Voilà tout!*"

When Jack calls on Miss Eleanor,  
He always brings her plenty  
Of flowers and chocolate bonbons, which  
Most charm the maid of twenty.

And though Sir Jack has skinny arms,  
And legs as thin as pheasants',  
How could one blame Miss Eleanor,  
Who much admires the presents?

No woman has any real admiration for a man's presence unless the man has a good physique—legs and arms well filled out. You can't be "well-looking" if you suffer from any of the diseases caused by a disordered liver or impure blood—dyspepsia, biliousness, and scrofulous affections. Dr. Pierce's Golden Medical Discovery is a medicine that cures these cases. It's the only remedy that's guaranteed to benefit or cure, in every case, or the money refunded. Medical science stamps it "absolutely potent" as a blood cleanser, strength-restorer, and flesh-builder.

The worst Nasal Catarrh, no matter of how long standing, is permanently cured by Dr. Sago's Catarrh Remedy.

A peculiarity in the clock is that as soon as it strikes it goes on with its work.

## "Shorter" Pastry and "Shorter" Bills.

We are talking about a "shortening" which will not cause indigestion. Those who "know a thing or two" about Cooking (Marion Harland among a host of others) are using

## COTTOLENE

instead of lard. None but the purest, healthiest and cleanest ingredients go to make up Cottolene. Lard isn't healthy, and is not always clean. Those who use Cottolene will be healthier and wealthier than those who use lard—Healthier because they will get "shorter" bread; wealthier because they will get "shorter" grocery bills—for Cottolene costs no more than lard and goes twice as far—so is but half as expensive.

Dyspeptics delight in it!  
Physicians endorse it!  
Chefs praise it!  
Cooks extol it!  
Housewives welcome it!  
All live Grocers sell it!

Made only by  
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Extract of Wild Strawberry is a reliable remedy that can always be depended on to cure cholera, cholera infantum, colic, cramps, diarrhoea, dysentery, and all looseness of the bowels. It is a pure

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containing all the virtues of Wild Strawberry, one of the safest and surest cures for all summer complaints, combined with other harmless yet prompt curative agents, well known to medical science. The leaves

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Strawberry were known by the Indians to be an excellent remedy for diarrhoea, dysentery and looseness of the bowels; but medical science has placed before the public in Dr. Fowler's Ext. of Wild

## Strawberry

a complete and effectual cure for all those distressing and often dangerous complaints so common in this changeable climate.

It has stood the test for 40 years, and hundreds of lives have been saved by its prompt use. No other remedy always

## Cures

summer complaints so promptly, quiets the pain so effectually and allays irritation so successfully as this unrivalled prescription of Dr. Fowler. If you are going to travel this

## Summer

be sure and take a bottle with you. It overcomes safely and quickly the distressing summer complaint so often caused by change of air and water, and is also a specific against sea-sickness, and all bowel

## Complaints.

Price 50c. Beware of imitations and substitutes sold by unscrupulous dealers for the sake of greater profits.

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as THE BEST and THE ONLY GENUINE article. Housekeepers should ask for it and see that they get it all others are imitations.

## SOCIALISM.

Socialism is becoming a mighty factor in European politics. In the last municipal elections in France the socialist labor party engaged in the contests in twenty-seven cities, which have now socialist municipalities, including Marseilles and Rouboix. An English contemporary says:

"The number of votes gained by the socialist candidates at the municipal elections of 1895 was about 160,000 in the departments and over 100,000 in Paris. Taking into account the socialist elements scattered throughout the rest of France, the number of electors won over to the socialist labor party cannot be set down at less than from 350,000 to 400,000. Socialism now forms in France, as in Germany, a powerful political party, which aims at acquiring power by legal means—that is, by obtaining votes. As long as it confines itself to such means and does not favor revolutionary schemes it will at least command attention, if it cannot secure the realization of its ideals in legislative enactments. Open discussion and organization in the light of day of even the wildest theories is preferable to secret plotting, and a more manful method of agitation."

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Medicine for? Because you are sick and want to get well, or because you wish to prevent illness. Then remember that Hood's Sarsaparilla CURES all diseases caused by impure blood and debility of the system. It is not what its proprietors say but what Hood's Sarsaparilla DOES, that tells the story of its merit. Be sure to get Hood's, and only Hood's.

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59 AND 18.

TWO EXPERIENCES IN KEMPTVILLE OF INTEREST TO OTHERS.

Mr. Hugh Brownlee Tells How He Was Cured of Sciatica After Much Suffering—Miss Della Main Suffered from Trouble Incident to Girlhood—Her Case Critical—How She Found Relief.

From the Kemptville Advance.

One of the best known men in the county of Grenville and the adjacent county of Carleton, is Mr. Hugh Brownlee, of Kemptville. Mr. Brownlee was born in Carleton county in the year of 1834, and until about five years ago resided in the township of North Gower. Having by industry and a good business ability acquired a competence he determined to retire from the somewhat laborious life of a farmer, and taking up his abode in a beautiful home in the village of Kemptville, has since continued to reside here. It is well known to Mr. Brownlee's friends and acquaintances that he has suffered for years from Sciatica of a violent form, and it has lately been understood that he has at last been relieved from the pangs of this excruciating disease. Recently while in conversation with Mr. Brownlee, a reporter of the Advance asked him to give his experience for the benefit of other sufferers, which he gladly consented to do. "You are aware," said Mr. Brownlee, "that most of my life has been spent upon a farm, and in addition to farming I followed the business of buying cattle, sheep and lambs. In doing so I was exposed to all sorts of weather and over-exertion, which brought on severe attacks of sciatica. I suffered for about ten years, trying all sorts of powerful remedies, but without doing me a particle of good. During this long period of suffering I was deprived of much sleep and many a night I tumbled about in bed nearly all night long suffering the most excruciating pains. In fact I was rapidly approaching the condition of a chronic cripple. I had tried so many remedies that I was becoming discouraged, and almost despaired of obtaining relief. While in this condition I was induced to try Dr. Williams' Pink Pills. I took the pills for some time without any noticeable results, but feeling as if they were a last resort I continued their use. Then came a slight change for the better, and every day added to my steady improvement, until now after the use of about eighteen boxes I am nearly as well as ever I was, being almost entirely free from pain. I am still using Dr. Williams' Pink Pills and feel confident that my cure will be permanent. You may be sure that I am grateful for what Pink Pills have done for me and I am only too glad to bear testimony to their merit. Indeed I believe they are deserving of every good thing that can be said of them."

Mrs. Brownlee was present and said that she, too, could vouch for the beneficial effects derived from the use of Pink Pills. She had suffered for nearly four years with terrible soreness and pains in the back of the head and neck, accompanied by frequent attacks of dizziness which caused great distress and inconvenience. Having observed the beneficial effects Pink Pills had upon her suffering husband, Mrs. Brownlee determined to try them, and from the outset found relief, and after the use of four boxes found that the soreness was all gone and for the past three months she had been almost entirely free from pain. She has the greatest confidence in Dr. Williams' Pink Pills and believes them the greatest medicine of the age.

A YOUNG LADY'S EXPERIENCE.

Having heard that Miss Della Main, a young lady who lives with her parents not far from Mr. Brownlee's residence, had also been greatly benefited by the use of Pink Pills, the reporter next called upon her. Miss Main is a handsome young lady, eighteen years of age, with the glow of health in her cheeks. In reply to enquiries, Miss Main said that some two years ago she began to be affected with weakness peculiar to many young girls. Her face was pale, she was troubled with heart palpitation, and the least exertion left a feeling of great tiredness. She had good medical treatment but without getting relief, and at last her condition became so bad that her parents and friends feared she was going into a decline and almost despaired of her recovery. At this juncture Miss Main was induced to try Dr. Williams' Pink Pills, which are an unfailing

specific in cases of this kind. Having lost all confidence in medicine, Miss Main took Pink Pills irregularly at first, but finding that they were helping her she began to take them regularly according to direction. From this time out improvement in her case was steady and rapid, and after the use of a dozen boxes she found her health fully restored. "I believe," said Miss Main, "that if it had not been for Dr. Williams' Pink Pills I would not be alive to-day, and I strongly recommend them to all girls who find themselves in a condition similar to what mine was." Miss Main's mother was present and fully endorsed what her daughter said, adding that she fully believed Pink Pills had saved her life.

Mr. Angus Buchanan, druggist, who is also reeve of the village, was asked if many Pink Pills are sold. His reply was that they have a larger sale than any medicine, and still the demand steadily increases, which is the best evidence that Pink Pills are a great remedy, and there can be no question of the great good they accomplish.

Dr. Williams' Pink Pills are truly one of the greatest medical discoveries of the age. They are the beginning of a more healthful era. Every day brings reports from the use of this wonderful medicine. In many cases the good work has been accomplished after eminent physicians had failed, and pronounced the patient beyond the hope of human aid. An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, pale and sallow complexions, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. They build up the blood and restore the glow of health to cheeks. In men they effect a radical cure in all cases arising from mental worry, over-work, or whatever of nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

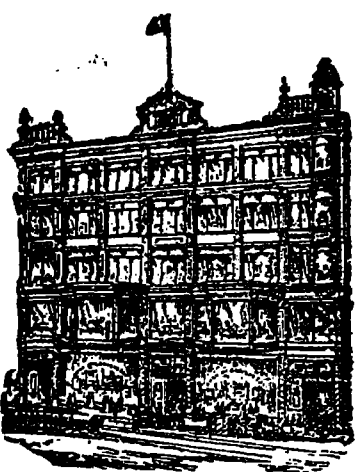
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SPECIAL NOTICE!

We call attention to the large additions of fine Parlor, Library, Dining Room and Bed Room Suites just finished and now in stock in our New Warerooms, which has been acknowledged by all, without exception, who have closely examined our Goods and Show Rooms, to be the very Finest and Largest assortment, and decidedly the Cheapest yet offered, quality considered.

We have just finished fifty Black Walnut Bed Room Suites, consisting of Bedstead, Bureau with large Swing Bevel-edge Mirror and Washstand with Brass Rod Splasher Back, both Marble Tops, \$25; Wood Tops, \$22. All our own make.

We will in a few days show some very nice medium and low-priced Furniture in our Large Show Windows, and the figures will counteract an impression left on the minds of many that imagine from the very fine display made the past few weeks that we are only going to keep the finest grades of goods.

As heretofore, we will keep a full line of medium and good serviceable Furniture, but will not sell anything that we can not guarantee to be as represented, which has for the past half century secured for us the largest sales yet made in our line and will still follow the old motto of Owen McGarvey & Son:

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ST. PETER'S ORGAN.  
To be Opened on September 21 by Gullmant.

On the 21st and 22nd of this month, Mr. Alexandre Gullmant, organist of the Church of La Trinite, Paris, will be in Montreal to open the large electric organ of St. Peter's Cathedral. Mr. Gullmant is an eminent French virtuoso and composer; he is very well known in the world of music as an exponent of musical art. Besides this gentleman there will be a number of other distinguished artists, who will delight Montreal audiences on this occasion with a grand musical entertainment and organ recital. The Rev. Mr. Racicot, of the Archbishop's Palace, and Prof. Couture have undertaken the management, and they are sparing no pains to make the dedication of this magnificent organ a success. The programme will be ingeniously arranged to exhibit the capacity of the organ, and to render works of a widely diverse character. The Cathedral at present begins to assume a most beautiful appearance. The walls and ceilings of the church and transept have been completed, and produce a nice effect, the blending of the colors being perfect. Some of the paintings, which have been made by the Abbe Rioux and Mr. Delsausse, are beautiful works of art. Everything in the church now is bright and cheerful. The instrument which Messrs. Casavant & Freres, of St. Hyacinthe, have been building since last January is a large electric organ, and it will be one of the few of its kind in the country. Three weeks' work has already put most of its component parts together. Its dimensions are: Height, thirty feet; width, forty-two feet; depth, twelve feet. The organ at Notre Dame Church is forty-five feet high, forty-four feet wide and eighteen feet deep. These dimensions seem to form a striking contrast, but the size of the organs does not constitute their difference, for their parts may be condensed. This is so with the instrument at St. Peter's, for the electrical wires take less room than the old tracker-work of ordinary organs. Moreover,

ELECTRICITY ALLOWS THE PLACING OF THE PIPES IN ANY POSITION.

The difference especially lies in the number of stops and in their nature. The organ at Notre Dame has 83, whereas this one has only 50 with 60 knobs; the famous instrument in the Cathedral at Riga, Russia, has 120 speaking stops. Each of these stops is a musical instrument in itself, and as soon as possible some of them will be placed in the transept of St. Peter's, in the cupola, and in fact all over the church. This, the electric system renders quite feasible, and it could not be effected very easily by the water and pneumatic system much less by the old fashioned way of blowing the bellows by hand. Steam is used for the organs of Albert Hall, London, and St. George's Hall, Liverpool. That of Grace Church, New York, is operated through the intermediary of hot air. The effect of this electrical arrangement may be easily imagined, and it will be quite an innovation. Electricity would allow the placing of a key-board in the organists' house, and he could play without even leaving his own instrument. A musician said that if it were possible to get a current sufficiently strong to cross the Atlantic Montrealeers could easily enjoy the performance of some of Europe's greatest masters on this organ. The electricity to operate the bellows will be supplied by the city plants, but the transmission from the key-board to the pallets will be effected by an electric battery. This used to be done by tracker-work, which was a rude contrivance resembling the triangle used in houses to allow the deviation of bell wires.

The 32-foot pipe, usually found in instruments of the largest size, is not placed in this, but the organ of Notre Dame has some. It gives a measure of character to the tone of the full great organ, but it is rough and apt to communicate a corresponding impression to the whole. It is not musical and rarely produces its true note in the lower part of its range, so say some musicians. However, an analogous effect to the 32-foot pipe is produced in this new organ, by means of interesting combinations of stops. A more harmonious sound is thus produced with nothing harsh and disagreeable. By sounding the octave with its "quinte" or "dixth" an octave lower may here be obtained, when the note is a base one. This is new in organ building.

The builders say that these combinations will be properly proportioned and will give to the tone of this organ a character which will be brilliant, but not overpowering. Its tone, so far, is of a lovely quality and by no means noisy. A series of little electric buttons are placed in front of the keyboards, or manuals, of which there are four within easy reach of the thumb. When a certain number of stops are to be used they may be previously arranged, and a slight pressure of the button brings them all into operation; this is a clever contrivance and will obviate those frantic and frenzied attacks made by organists on their stops during their treatment of some beautiful masterpiece.

The keyboards are placed at a distance of fifteen or twenty feet from the body of the instrument, in such a position that the organist is turned towards the altar and the choir-master. He will not have to look in a mirror and he will be able to hear his music as the worshippers hear it; when placed too near, the performer cannot distinctly catch the sounds. Two other advantages, not usually found in these instruments, are the adjustable pedals and combination pistons, with which this one will be provided. The cost of this organ will be \$12,000; with the casing and other ornamentation it will probably be increased to \$13,000.

Mr. Octave Pelletier will be the organist of the new Cathedral.—The Star.

NOW WELL AND STRONG.

SIRS.—It is my privilege to recommend B.B.B. For two years I was nearly crippled with an inflammatory disorder of the kidneys from which six bottles of B.B.B. entirely freed me. I am now well and strong, and gladly recommend the B.B. Bitters which cured me after I had almost given up hope.—Edward Johnson, Aberdeen, B. C.

The imperial canal of China is the longest in the world and greatest in point of traffic. Its length is 2,100 miles, and it connects forty-one cities situated on its banks. It was completed in 1850, after 600 years spent in its construction.

SEVERE DIARRHOE CURED.

GENTLEMEN,—I was troubled with chronic diarrhoea for over three years and received no benefit from all the medicine I tried. I was unable to work from two to four hours every week. Hearing of Dr. Fowler's Extract of Wild Strawberry I began to use it. Am now all right.—John Stiles, Bracebridge, Ont.



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For relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents.

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Commencing on May 31, the steamers will leave the Canal Basin, Montreal, daily (Sundays excepted) at 10 o'clock a.m., and LaSalle on arrival of the noon train, and Coteau Landing on arrival of the 4.45 Canada Atlantic train.

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Steamer "Saguenay" will leave Quebec every Tuesday and Friday at 7.30 a.m., for Murray Bay, Tadoussac, Chicoutimi and intermediate ports.

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V. J. E. BROUILLET, M. D., V. C. M. Kamouraski, June 10th 1885.

"I can recommend PECTORAL BALSAMIC ELIXIR, the composition of which has been made known to me, as an excellent remedy for Pulmonary Catarrh, Bronchitis or Colds with no fever."

L. J. V. CLAIROUX, M. D. Montreal, March 27th 1889.

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

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N. FAFARD, M. D.

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

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

DR. J. ETHIER.

L'Epiphanie, February 8th 1889.

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Z. LAROCHE, M. D.

Montreal, March 27th 1889.

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For sale everywhere in 25 and 50 cts. bottles.



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READ THE FOLLOWING TESTIMONIAL. Messrs. H. R. IVES & Co., Montreal.

MONTREAL, 19th July, 1898.

DEAR SIR:—With reference to "Buffalo" Hot Water Heater, purchased from you last year, we are pleased to say that we find the same very satisfactory in every respect.

Yours respectfully,

(Signed) DARLING BROTHERS, Engineers and Machinists,

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# HOME RULE ! !

The undersigned has the honor to announce that he has now in press, and will shortly have published, a verbatim report of the speeches delivered on the occasion of the first and second readings of the Home Rule measure now before the

## ENGLISH HOUSE OF COMMONS.

The collection embraces the speeches of Gladstone, Clark, Sexton, Saunderson, Balfour, Bryce, Collings, Redmond, Russell, Labouchere, Chamberlain, Blake, Hicks-Beach, McCarthy, Davitt, Morley, &c., &c., furnished by a first-class stenographer employed on the spot; and as they are the reproduction in book form of controversies that are destined to become of historic interest, the undersigned relies on his friends and on the reading public for their patronage. A further announcement later on.

P. MUNGOVAN.

ESTABLISHED 1865.

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

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

### Gout, Rheumatism

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

The Pills and Ointment are manufactured only at 588 OXFORD STREET, LONDON, and are sold by all vendors of medicine throughout the civilized world, with directions for use almost every language.

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

Purchasers should look to the Label of the Pills and Boxes. If the address is not 22 Oxford Street, London, they are spurious.



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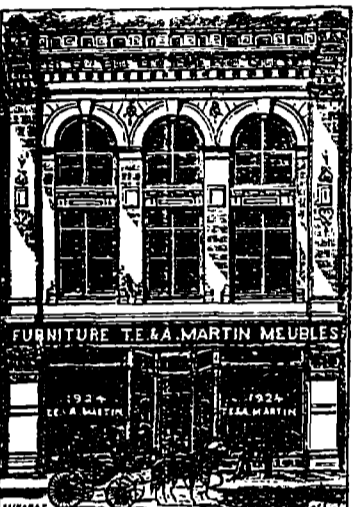
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CHEMIST &c.,  
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**Sick Headache,  
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Biliousness,  
HABITUAL CONSTIPATION.**

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**Bedding.**  
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Open EVERY Evening,  
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**UNION ASSURANCE SOCIETY.**  
HEAD OFFICE: 51 CORNHILL, LONDON, E. C.  
Instituted in the reign of Queen Anne, A.D. 1714.

Capital Subscribed	\$ 2,250,000
Capital Paid Up	900,000
Total Funds (Dec. 31, 1893)	12,250,000
Annual Income	2,982,280

FIRE RISKS accepted on almost every description of insurable property, at lowest rates of premium. Dwellings and their Contents, Churches, Colleges, Nurseries, School-houses and Public Buildings insured on specially favorable terms for one or three years. Losses settled with promptitude and liberality.

Canada Branch Office: 55 ST. FRANCOIS XAVIER STREET, Montreal.  
**T. L. MORRISSEY, Resident Manager.**

The undersigned having been appointed city agent of the above staunch old fire office, respectfully solicits from his friends and the public generally a share of their patronage.  
**Telephone 1943, T. J. DONOVAN, City Agent.**

**RELIGIOUS NEWS.**

The Catholic Order of Foresters claim 25,000 members, of which 40 per cent reside in Cook County, Ill.

Rev. Henry Van Renselaer, S.J., has gone to Frederic, Md., to pass the last ten months of his novitiate.

The Irish Dominicans have suffered a grievous loss in the death of Rev. Father Foley, O. P., of Tallaght.

That was a genuine Catholic wedding in New York the other day, at which twenty-five of the friends of the bride and groom received holy communion with them at the nuptial mass.

It is intended that at the next session of the Catholic Summer School more practical and useful subjects than some of those that were discussed this year will be presented for the consideration of the students.

It appears that Count de Mun, the Catholic leader in France, was whip-sawed by the pious royalists because he followed the Pope's advice in assuming a friendly attitude towards the republic. The count will reappear in political life.

A new Catholic weekly paper, La Voce del Operato, has been issued in Rome. It is the organ of the workingmen's Society of St. John Baptist de Rossi, in the quarter of the Porta San Lorenzo fuori le mura. As its title indicates it specially addresses itself to the working classes.

The late Mr. Patrick Halligan of Drogheda, Ire., who died about a month ago, has bequeathed by his will the munificent sum of \$65,000 to the Association for the Propagation of the Faith. For the thirty years previous to his death he gave an annual subscription to the same association of \$350.

The French Council of State has just given judgment in favor of the Augustinian nuns, who claim the right of managing the St.

Louis hospital, France, against the decree of the prefect, for superseding them with lay nurses. The tribunal held that the hospital differed from others, the nuns' right being based on a decree of 1810, and not on arrangement reversible at pleasure.

Bishop Foley of Detroit delivered an eloquent and significant sermon on the educational question in his cathedral on the Sunday preceding the beginning of the present scholastic year. The Detroit ordinary has always been noted for his staunch advocacy of the parochial school; and his sermon was, consequently, an eloquent plea for the proper support of such institutions by Catholics. Dr. Foley made this allusion in his sermon to Monsignor Satolli: "His excellency, the most reverend apostolic delegate, a man of broad mind and intellect, whose heart and soul are centered in education and all that pertains to the lifting up of man, by his authority and learning clings to the wise decrees of the fathers of Baltimore, and upholds the parochial school."

A correspondent writing from Spain says: The Bishop of Leon, domestic prelate to the royal household, has been summoned from Madrid to San Sebastian not only to dedicate the new church of the Royal Palace at Miramar, but also to make arrangements for the confirmation of the King. After his confirmation Alfonso XIII will be placed under the care of a tutor, and already Monsignor Merry del Val y Zulueta, private chamberlain of his Holiness Leo XIII, and son of the Spanish Ambassador to the Pontifical Court, has been selected for the highest trust Spanish royalty can confer.

The Holy Father was greatly pleased with the letter addressed to him by President Cleveland in recognition of the observance of his golden jubilee. It was gratifying to the Sovereign Pontiff to see that his admiration for the political institutions of the United States and his profound interest in the welfare of the toiling masses were so cordially appreciated by the Executive of this country.

**S. CARSLEY'S COLUMN**

**Just Received!**

— FIVE MORE CASES OF —

**Ladies' Jackets and Mantles**

..... INCLUDING .....

Latest Parisian Novelties in Evening Wraps, in all the newest and most stylish shades and lined with Satin or Fur. Trimmed with different kinds of Fur. These are really the most recherche garments that have ever entered this city. A visit of inspection solicited.

**S. CARSLEY,**  
Notre Dame Street.

**LADIES' FINE CLOTH COATS**

With Raglan Sleeves.  
With Large Revers.

With edges piped in suitable colored cloths.

Ladies' Full Jackets with Plain Skirts, Umbrella Skirts, Stylish Capes, Butterfly Capes, Large Revers.

Trimmed with all kinds of Fur.

Jackets in all New Materials.  
Jackets in all Stylish Lengths.

**S. CARSLEY,**  
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**FUR LINED CIRCULARS AND CAPES**

Lined and trimmed with all kinds of Fur

Every Novelty in  
**LADIES' FALL ULSTERS.**

In New Pattern Tweeds.  
In New Colored Cloths.

**LADIES' SEALETTE GARMENTS**

In immense variety.

Sealette Jackets in all Lengths.  
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Beautifully made and finished.

**S. CARSLEY,**  
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**SEVERAL MORE CASES OF NEW DRESS FABRICS**

Just received and placed into stock.

**FURTHER ADDITIONS**

Of the latest effects in Fall Dress Fabrics added to our already large stock almost every day.

Dress Fabrics in Latest Effects.  
Dress Fabrics in Latest Designs.  
Dress Fabrics in Every Shade.

**S. CARSLEY,**  
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**VELVETS.**

Twenty-five New Shades in Silk Velvet Extra Value. Only \$1.35 yard.

**ANOTHER LOT**

Of Colored Silk Velvets in numerous New Shades.  
Extraordinary Value, \$1.75 yard.

**NEW SILK PLUSHES**

In Several Choice Shades, 80c yard.  
Shot Silk Velvets.  
Shot and Spotted Silk Velvets  
In most desirable shades.

**S. CARSLEY,**  
Notre Dame Street.

**VELVETEENS.**

Just received a large stock of FINE TWILLED BACK VELVETEENS, in Blacks and Colors, manufactured expressly for our own trade.

Black and Colored Velveteens... 40c yd  
Black and Colored Velveteens... 55c yd  
Black and Colored Velveteens... 75c yd  
Black and Colored Velveteens... 85c yd  
Black and Colored Velveteens... \$1.10 yd

**SHOT CORDUROY VELVETEENS.**

In all Newest Shades

For Dress Trimming  
For Jacket Trimming

**S. CARSLEY,**  
Notre Dame Street.

**RIGBY WATERPROOF.**

Ladies' and Gentlemen's Rigby Waterproofs, in all Styles.

**S. CARSLEY,**  
1785, 1767, 1769, 1771, 1773, 1775, 1777, 1779  
NOTRE DAME STREET,  
MONTREAL

**\$3 a Day Sure.**

Send me your address and I will show you how to make \$3 a day; absolutely sure. I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 per every day's work; absolutely sure; don't fail to write to-day.

Address A. W. KNOWLES,  
Windsor, Ontario.

**AFRICA.**

Nuns on the Portuguese Missions.

The Lisbon papers announce that the Superiores of the Mission (Ireusa da Missa) lately received from the Government officials thanks for the great service rendered by these religious in the district of Lourenco Marques. The congregation is of French origin, but 120 Sisters, of whom a little over one half are Portuguese and eight are Irish, are at work in Portuguese territories. In West Africa they have houses at Mossamedes, Huilla, and Caconda; in East Africa, at Lourenco Marques and Balama, and one in the Azous. In 1892 they nursed in the hospital of Lourenco Marques 4,045 patients, and in their various missionary schools they teach 277 native boarders. It is pleasing to have news of this kind from the Portuguese territories.—Illustrated Catholic Missions.

**Live Stock Market.**

There were about 850 head of butchers' cattle 70 calves and 850 sheep and lambs offered at the East End Abattoir on Monday. Among all these cattle there was not one good bullock, and the best offered brought about 4c per lb., while some of the leaner beef critters did not bring much over 2c per lb. The market was overstocked with common and inferior cattle, a large proportion of them being young stock without any superfluous fat on their rumps and ribs. Pretty good stock sold at from 3c to 4c per lb., common dry cows and thirty steers at about 3c, and lean heifers at about 2c per lb. Calves were scarce and in active demand at advancing rates, the prices ranging from \$3 to \$12 each. Mutton critters were somewhat slow of sale as the butchers bought largely last week. Sheep sold at about 3c per lb., and lambs at from 4c to a little over 4c per lb. Fat hogs were slightly lower in price and brought from 6c to 6c per lb.

**Montreal Horse Market.**

Reported by the Montreal Horse Exchange, Point St. Charles.

The receipts of horses at these stables for the week ending September 10th 1893, were 64; left over from previous week, 55; total for week, 114; shipped during week, 53; left for city, 11; sales for week, 14; on hand for sale, 26. The horse trade at these stables during the week was fairly good and 14 horses were sold at fair prices. We have on hand for sale 28 choice horses, comprising heavy and medium draught, choice drivers, saddle and coach horses, with one car to arrive early in the week.

**Montreal Stock Yards Company.**

The receipts of cattle at the yards of the Montreal Stock Yards Company, Point St. Charles, were lighter than that of the previous week. The enquiry was good and trade generally brisk—prices rather firmer—other things unchanged—everything cleaned out. Small supply of sheep, lambs and calves. Hog firmer at \$0.80 to \$0.70. Medium receipts. We quote the following as being fair values:

Cattle—Export	4 50 to 4 40
" Butchers' good	3 40 to 4 00
" medium	2 40 to 2 50
" culls	2 00 to 2 50
Lambs	\$2.50 to \$3.00
Calves	\$3.00 to \$3.50
Hogs	\$5.00 to \$6.70