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# The True Witness

TESTIS IN CÆLO FIDELIS

CATHOLIC AND PROGRESSIVE

VOL. XLIII., NO. 32.

MONTREAL, WEDNESDAY, FEBRUARY 28, 1894.

PRICE 5 CENTS.

## EDITORIAL NOTES.

THE list of shareholders will be a roll of honor in THE TRUE WITNESS office, because it will contain the names of its rescuers. The list of subscribers will also be a roll of merit, because it represents the names of its supporters.

IN a future issue we will publish the name of each new subscriber to the capital stock of the Company. Upon the success of THE TRUE WITNESS and the measure of enthusiasm manifested during the next two weeks by the English-speaking Catholics depends the issue of a daily edition.

THE TRUE WITNESS under the new management is destined to succeed, because it will contain news of an especial interest to every English-speaking Catholic. Special attention will be given to commercial and agricultural matters in future. Every English-speaking Catholic parish in the city will have a weekly record of interesting news.

SIX THOUSAND DOLLARS are yet required to place THE TRUE WITNESS in a healthy financial condition. A share now subscribed to the capital stock of the new company means another move in the direction of maintaining the only English-speaking Catholic journal in the Province of Quebec.

IN our next issue we will publish the list of stockholders in the TRUE WITNESS, with the amount of shares taken. We trust that between this and then we will have a large number of additional names on our list. All who have generously given a helping hand in the time of difficulty will be looked upon as the privileged friends of Catholic literature, and will be gratefully remembered by this organ in the future.

ONCE more we desire to call the attention of the young men to the fact that they are represented on the Board of Directors, and that their interests, individually and collectively, will be looked after by THE TRUE WITNESS. We trust that they will, on their side, take an active interest in the welfare of the only Catholic organ, in the English language, that they possess. On the list of shareholders we hope to find the names of a goodly number of our promising young men. Now is the time to join in the good work.

SOME years ago we attended a performance at the Rideau street convent in Ottawa, and the subject of the little drama has ever since remained vividly stamped upon our memory. Theology, Philosophy, Mathematics, Geology, and all the sciences were represented by appropriately arranged characters. Each gave the list of all the benefits she had conferred upon man; and finally they all combined to crown Theology as the "mistress of all sciences." It seems to us that the day would come when some

writer would take up this form of expression and embody in a drama grand and all-important truths. Evidently the day has come. We have just received from the "Ave Maria" press, Notre Dame, Indiana, a drama in three acts, entitled, "Anima," written for the pupils of St. Mary's Academy, Notre Dame, by a member of the Congregation of the Sisters of the Holy Cross. It is written in blank verse and is a really admirable piece of composition. The language is only surpassed by the noble ideas and solid principles that it contains. The characters consist of "Anima," the Human Soul, Innocence, Scientia, Pride, the five senses (Taste, Hearing, Sight, Smell and Touch), Despair, Revenge, Faith, Hope, Charity, Poverty, Purity, Obedience, and Humility. Without further comment we would advise all our Catholic convents and young ladies' academies to secure copies of this splendid school drama. We may add that although it was written for girls, it may be adapted for entertainments given by boys and girls, or boys only. It is sold at ten cents per copy, or a dozen copies for one dollar, and can be had by addressing the office of the "Ave Maria," Notre Dame, Indiana.

LADY HERBERT OF LEA writes an article in the Month, in which she reveals a state of petty persecutions, in Russian Poland, that is beyond all conception. The Catholic priest is absolutely without any freedom. He is not permitted to go outside the limits of his own parish—not even to attend the dying. Even should he get a passport, in the case of a dying parent, he must wait several weeks for it, and the result is that when it comes he no longer requires it. It appears that one priest, last month, was fined a hundred roubles for having gone into a neighboring church and saying Mass there. Although there was no one else in the church, except the sacristan, still he was considered guilty of a grave offence. Surely the day will come when such tyranny as that will no longer be tolerated by the civilized nations.

INDEED the methods of preaching are becoming so varied and so extraordinary that some people who frequent certain churches will begin to find it difficult to distinguish between a sermon and a circus-man's oration. A week ago last Sunday, the Rev. Dr. Tyndall (a D.D., of course) created a sensation at the Broome street Tabernacle by introducing a live rooster in the pulpit. The despatch says that the reverend doctor informed his hearers that the devil hypnotized men just as he would the rooster. "He put the bird on a blackboard, pressed his head tightly down, then drew a chalk line from his beak and let him go. The rooster lay motionless for over a moment then got up and crowed much to the delight of the audience. The trick was performed three times, and then the preacher tried to do it without drawing the line, and failed." He then said that "the hypnotism is in the drawing of the

line. The devil gets men by the neck, then leads them, by the nose, down to Hell, just as I led the rooster." There is an edifying sermon for you. We hope that Dr. Tyndall did not mean anything serious in comparing the audience to a rooster and himself to the devil.

THE historian, Cesare Cantu, who recently entered upon his ninetieth year, sent a letter to the Pope on New Year's Day. The Holy Father replied in a beautiful letter, through Mgr. Voipini, sending at the same time one of his poetical effusions. The following is the poem in Italian and in English:

### LA MORTE.

Del sol cadente e che si asconde omai  
Splendon, Leon, su te, gli ultimi rai;  
Nelle riarse vene inaridita  
Lenta, lenta si spegne omai la vita  
Vibra morte lo stral, le fredde spoglie  
Chiuse in funereo vol, la tomba accoglie;  
Ma fuor di s'ya prigion lo spirito anelo  
Ratto dispiega il vol, ricerca il cielo  
D aspro lungo cammin questa la meta.  
Deh, Signor mio la santa voglia acqueta  
E se di tanta, tua merces, son degno  
Lo Spirto accogli nel beato regno.

LEONE XIII.

Vaticano, 27 gennaio 1894.

### DEATH.

The setting sun, while sinking from the eye,  
On thee, Leo, its fading beams reflects;  
In arid veins, life's stream runs slowly dry,  
And life itself th' approaching end expects.  
The frigid corpse, 'neath death's vibrating  
dart,  
In shroud funereal wrapped, the tomb ad-  
mits;  
But from its prison freed, the panting heart  
Spreads to the breeze its sail, and homeward  
flits:  
A rough and lengthy voyage here finds its  
goal.  
Ah! Lord, may now my holy wish have rest!  
And if, by grace, thou worthy prov'st my  
soul,  
Then call it home to the mansions of the  
blest.  
Leo XIII.  
The Vatican, January 27, 1894.

WE have noticed that within the past month quite a number of prominent journalists have died. The great father of "Puck," the foremost American editor of a comic paper, Mr. Keppler, has passed away; Rev. Father Casey, one of the most prominent American clerical journalists in his time, has departed; Editor Wolff of the Philadelphia "Catholic Standard," has left a vacant chair that will not be readily filled. We have read of three or four other editors, in different parts of the country, who have died during the month. Even here in Montreal we lost one of the ablest journalists of Canada in the person of the late Mr. Livingston. In fact, it would almost seem as if the month of February had some ill-luck in store for men of the journalistic profession. It is to be hoped that a good many years will pass over before grim Death reaps such another harvest.

THE January number of the American Catholic Quarterly Review is, as usual, full of most highly instructive contributions. The Very Rev. Augustine F. Hewitt, D. D., of the Paulists, furnishes another admirable article on Hancock's Dogmatic History. There are three con-

tributions that deserve a very special notice and should be read by all Catholics who take an interest in the higher questions of our Faith. The first is "St. Gregory the Great and England," by Michael Hennessy; the second is "Honorius and Liberius, Pontiffs," by Arthur F. Marshall, B.A. (Oxon), and the third is "The Church and the Empire, A.D. 250-312," by Rev. Thomas J. Shahan, D.D., S.S. Apart from all the other glowing pages, these articles alone should suffice to make the last issue of the Review one of great value to all serious students.

SOME person has started the idea of a C. P. A., "Canadian Protective Association," or rather some one claims that such is the original and proper title of the P. P. A. It seems to us that it matters very little what letters are used to designate such a body. They might make use of all or any of the letters in the Alphabet, and it would not change the spirit of the organization nor make it a whit more honest in its designs. It is the same as the A. P. A. in origin, in methods and in object. Suppose it took the second letter and became B. P. A. (Bigoted Protestant Association), it would be no better—no worse. C. might stand for "Crooked;" D. for "Diabolical;" E. for "Evil;" F. for "Foolish;" G. for "Giddy;" H. for "Humbog;" I. for "Idiotic;" J. for "Jumbo;" K. for "Kicking;" L. for "Lawless;" M. for "Muddled;" N. for "Nonsensical;" O. for "Orange;" P. for its present meaning; Q. for "Queer;" R. for "Revolt-ing;" S. for "Sickening;" T. for "Traacherous;" U. for "Unchristian;" V. for "Vile;" W. for "Wicked;" X. for "Xiphias," or sword-fish natured; Y. for "Yellow;" or Z. for "Zigzag"—but call it by whatever name you like, or add to it any letter you please, and it still remains the same hydra-headed monster that seeks to poison the atmosphere of Canada.

PUBLIC attention is greatly awakened, and we find that the tide in favor of the laudable project of placing this paper on a solid and permanent footing, is rapidly rising. In order to participate in the honor of having come to the rescue in the moment when assistance was most needed, we would invite our friends to immediately step forward and take shares—anything from one to forty may be taken.

CANCELLED Postage Stamps don't cost much, and yet if you save them up and send them to Rev. P. M. Barral, D.D., P.O. Box B, Hammonton, N. J., you will be doing an incalculable service to Catholic Missions. Later on we will explain more fully how it is that these stamps can procure so much and be the source of a host of blessings. Meanwhile, if any of our readers feel so inclined we would invite them to save all the old stamps—no matter of what denomination—and forward them to the above address.

JESUIT PRINCIPLES.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS.

Nineteenth, Twentieth, Twenty-first and Twenty-second Meditations—Private Life of Our Lord; Our Saviour in the Temple; The Two Standards; and the Three Classes of Men.

NINETEENTH MEDITATION—THE PRIVATE LIFE OF OUR LORD.

*First Point.*—Contrast the happiness of the rich and great with that of the Holy Family, poor and unknown. In our Lord virtues did not increase with years, nor could they increase in His pure soul, for being the essence of holiness he was perfect from the beginning. Yet in His exterior he daily allowed himself to shine forth in brighter lustre, thus apparently increasing in grace, virtue and sanctity.

Compare yourself with this model and you will find the reverse. Have you not gone from worse to worse, and accumulated, for your last hour, abundant matter for never-ceasing tears? Alas! My God! Such was my manner of proceeding. Pardon me and allow me to resume your service and to preserve it till death.

*Second Point.*—See how the Holy Family converses with God, what recollection and fervour in their prayers! How delicate and kind their intercourse with each other! How genuine their charity! On the other hand in a worldly family, little or no intercourse with God! Anger and harshness intervene. They treat their neighbours with pride and contempt; and back-bite them.

He would wish to be baptized in his baptism of blood, but since His Eternal Father wished Him to lead a hidden life so as to give us a model, He said, in this as in all other things, "Thy will be done."

Let us give ourselves entirely to the ruling of Divine Providence, and at once all complaints, disquietudes and false pretexts will cease; and if to this we join a charitable and edifying intercourse with our neighbor, we shall steadily progress in virtue before God and men.

*Third Point.*—Consider the Holy Virgin engaged diligently in taking care of her household, St. Joseph gaining his bread by the sweat of his brow, and Jesus employed in the humblest and lowest offices of the house, helping St. Joseph at work and promptly obeying his every command. How excellent must be the virtue of obedience, since the Evangelist reduces the whole private and hidden life of the Son of God to those words "He was subject to them." But why so obey? Because in them He saw His Father's authority. Thus He teaches us to be subject to our superiors, to spend our lives in useful employment, to despise human greatness, to prize retirement and recollection, and to have no object in view except to please God.

Now, filled with confusion, compare your conduct with the amiable conduct of the Saviour, His Mother and St. Joseph, and reflect what you ought to do for the future.

It should be directed to the Holy Ghost, humbly and earnestly begging His Divine grace, together with the virtues of charity, humility, meekness, and especially obedience, that you may in some way imitate the examples of our Divine Saviour.

TWENTIETH MEDITATION—OUR SAVIOUR'S GOING UP TO THE TEMPLE.

*First Point.*—Jesus, Mary and Joseph repair to the Temple of Jerusalem. Joseph desires to comply with the divine precept, Mary to offer her most holy son for our salvation, Jesus to comply more fully with the will of His Father.

They enter the Temple and each presents his or her gifts. See the obedience and love wherewith Jesus offers Himself to His Father, a victim for our sins, to reconcile you with Him, to save your soul, to draw you to Him by the sweet bonds of charity. To whom then have you to give your heart? To whom has it belonged until now? Pardon me, O Saviour of my soul, and now that you behold me undeceived, vouchsafe to receive that portion of life which I still enjoy; I will belong to you till the hour of death, that hereafter I may belong to you forever.

*Second Point.*—Consider the grief of Mary and Joseph when they perceived

that they had lost Jesus. (Father Faber says that those three days of agony were the days of Mary's greatest suffering in life.) Jesus knew what her agony would be; yet He leaves Her without saying a word, because His Eternal Father willed it; it was time for Him to show a ray of His Divinity to the Doctors of the Law; besides He wished to, at that age, teach us what He afterwards taught: "He that loves his father and mother more than me is not worthy of me." Why are we so long in reforming our conduct? Why turn a deaf ear to His appeals? Why not go to Him when He asks us?

*Third Point.*—Listen to the tender complaint of the loving Mother: "Son, why hast thou done so to us? Behold, thy father and I have sought thee sorrowing." This was one of the greatest sufferings of the afflicted Mother. Listen to His answer: "Do you not know that I must be about my Father's business?" The Mother spoke of His foster-father; the child tells her who His true father is, and clearly teaches us that no one ever should be but there where God his father wishes him to be.

Perhaps you, too, have felt some holy impulse, some interior movement to good, but human respect or false worldly pride made you shrink from the good motion. Are you not ashamed? There is still a remedy left. Repeat with pure resolution the words of Eternal Truth: "I must be about my Father's business."

Grant me, O, God! fervour and strength to put this into execution, and faithfully follow in your footsteps. By thus following your person in life, as closely as possible I hope to be with you forever in eternity. Amen.

TWENTY-FIRST MEDITATION—THE TWO STANDARDS.

The saint pictures to us Christ, the Leader of the army of the just, and Satan, leader of the army of rebellion; each striving to enlist us in his array. There are two parts—divided into three points each.

FIRST PART.

*First Point.*—Imagine that you see the chieftain of the enemy, with a dreadful and terrible aspect, seated on a chair of fire and smoke, on the plain of Babylon. The words *Babylon, chair, smoke, fire, and terrible aspect*, clearly manifest the character and interior disorder of the first criminal, who, being under the lash of Divine anger, neither desists in his pride or rage against the Creator, nor his hatred for men,—for in man he beholds the image of God. We see in this description of Satan his spirit of trouble, agitation, darkness, and sadness. Never take a resolution when your mind is in a troubled state.

*Second Point.*—Consider how he summons his legions of devils, sends them all over the world, omitting no place and no person. This is Satan's work, who burns with a desire of destroying man, so as to rob God of the glory of man's service. Even saints, and Jesus Himself, have been tempted; why should we not wrestle and win? To conquer the Devil is to augment God's glory and to secure an immortal laurel.

*Third Point.*—He encourages them to secure men by snares, chains, tricks. Pride (applause of the world) is a great instrument. Riches, honours and pride are his usual instruments. His is a guerilla warfare; waged by snares and deceit. He knows that wealth, honours and pride are the fruitful sources of all other sins. He is cunning indeed!

SECOND PART.

*First Point.*—Consider Jesus Christ, full of grace and beauty, stationed in the other plain, in the vicinity of Jerusalem, on a pleasant but humble spot. Whether we consider His lovely countenance, His placid mien, or the humble spot He has chosen, we cannot but see that in Him all is grace, virtue, benignity, love and sweetness. At this sight the soul is aroused into a desire of pleasing God and enrolling under the standard of the Redeemer. These are the marks of the inspirations which come from God. They are noble and freighted with calm joy.

*Second Point.*—Consider how Christ chose His apostles, disciples and other persons for His service, sending them through the whole world to propagate His doctrine. Desirous of all men's souls He sends His disciples to the uttermost ends of the earth to spread the light and seed of the gospel. Whither am I to go, oh Lord? What souls am I to save? At least you ask any one. As to others speak and I will obey: happy

they who are chosen by you for such a work.

*Third Point.*—Listen to His exhortation and harangue before sending His ministers on their glorious expedition. He orders them to teach and assist men, by causing them to embrace poverty of spirit, disengagement of worldly things, and real poverty if necessary; animate them with humility, though being contemned and despised. So here are three degrees: Poverty opposed to riches, contempt to honours and humility to pride. Who, though, could refuse all this in presence of the unfurled banner of the Redeemer? Enlist at once, do manifold battle, that you may reap the crown of glory.

Holy Mother, ask of thy Son to enroll me on the list of his army; oh, Christ and Chieftain, ask of your Eternal Father to accept me as a son,—oh, God Eternal, grant me the grace to "fight the good fight" beneath Christ's *Lebarum*.

TWENTY-SECOND MEDITATION.—THREE CLASSES OF MEN.

*First.*—Imagine three classes of men, or rather three persons, who have each a thousand dollars, and are desirous of saving their souls by divesting themselves of the affection for their acquired wealth.

*Second.*—Imagine you are standing before God and His saints, desirous of knowing what is most agreeable to His Divine Majesty.

*Third.*—Ask what you desire; i. e., grace to choose that which will tend most to His glory, and the salvation of your souls.

1st.—The first of these men had an inefficacious desire of saving himself, since although he is willing to that effect, to divest himself of his irregular attachment, yet he puts it off till the hour of death. By so doing, at every moment, he exposes himself to the danger of losing eternal bliss, because he is not secure in the execution of his resolution. He may die any moment.

2nd.—The second does something more; yet not what is necessary; he would wish to detach his heart from his dollars, yet lets it remain, as he would prefer some other way to draw God to him. Thus he prevents the order of nature, wishing to adapt the end to the means and not the means to the end.

3rd.—The third keeps his heart detached from his money, as if he had already renounced it, and it is totally indifferent either to abandon or keep it, according as it will tend to the greater service of God. This one has the only proper disposition.

Let the exercitant, while avoiding the danger of the two first, strive to imitate the third by overcoming all difficulties, detaching his heart from earthly wealth, honours and pleasures. This should be the fruit of the exercises of this day. Take the example of the sick man and the medical adviser and apply it.

As eternal salvation is more important than a physical cure, let him courageously struggle with himself and subdue nature so as to imitate the conduct of the third. To this end let him do what St. Ignatius prescribes at the end of this meditation; to ask in the colloquies, although nature may rebel, that the Lord would vouchsafe to call him to actual poverty or to anything else, if such be the wish of God for His greater glory.

O most Holy Virgin, obtain from Thy Son for me to-day abundant grace to break the bonds which hinder me from doing my duty; illumine my intellect and extend to me a hand that I may owe thee the happiness of complying with God's will.

Most loving Redeemer, give me your aid and leave me not to my own wayward counsels; give me docility and promptitude; guide me to the end for which I am created. This I ask with entire submission and humility: this I hope from your infinite love.

Of you, oh, Father of Mercy, I ask the same through the merits of your only begotten Son, and the intercession of His Blessed Mother. What is your wish be it mine—"Thy will be done." Amen.

A BEAUTIFUL LIFE AND DEATH.

With mingled feelings of sadness and grateful admiration (says the Jaffia Catholic Guardian), we have to record the death of a humble Christian virgin, who was called to her eternal reward, after a week's suffering of pneumonia, fortified by all the rites of Holy Church. Cecilia Veruswamy (of Malabar descent) was admitted into the Female Orphan-

age of Holy Childhood in 1863, being then about nine years old. In a short time her good behavior and aptitude in learning her prayers in catechism, merited for her the grace of regeneration in the waters of baptism. Soon after she had the happiness of making her First Communion. The visit of her God was fruitful and lasting. Cecilia's piety and obliging manner endeared her to her companions. The striking trait was her peaceful and forbearing spirit; all little differences were soon settled by her soothing and playful manner.

In 1870 the Vernacular girls' school in Trincomabi (Ceylon) required a mistress. Cecilia was chosen for the post at the early age of 15, under the guidance of Mrs. O'Flanagan. She faithfully acquitted herself of the duty for upwards of 10 years even at the risk of abridging her life, as she was far from being strong. Nothing but downright illness could make her quit her work, even for a day. She was loved and appreciated not only in the school, but by Catholics and non-Catholics with whom she came in contact. In 1884 a new field was opened to her zeal, in the Catholic girls' school at Passairoe. What she did there for these poor, ignorant and neglected children, has no doubt won her a bright page in the eternal records. She was one of Passairoe's most important workers. The village will long feel and mourn the loss of one with so much zeal and energy; a leader in good works, a generous and kind friend to the poor; in a word, one who, regardless of self, worked heart and soul for the glory of God and the good of her neighbors. The esteem in which she was held was unmistakably shown by the great number of persons who kept pouring in all day to pray round her remains. Particularly touching were the lisping accents of her baby pupils as they knelt, leaning familiarly against the feet where she lay surrounded with flowers and a virginal wreath on her brow. Her last words were for them, her "darlings," as she called them, as they stood around her a few hours before death. The boys and girls of both orphanages accompanied her remains, the former carrying the coffin on which was laid a large white floral cross. The Brothers of St. Joseph walked in front, singing the Psalms. The pupils of the deceased and the members of the Confraternity of the Immaculate Conception followed.

The absolution was pronounced in St. Joseph's chapel, and the procession proceeded to St. Mary's Cemetery. Father Gautier read the burial service. R. I. P. — *Illustrated Catholic Missions.*

LIST OF MISSIONARIES.

The following have been appointed by the Archbishops and Bishops of the Province of Quebec, to superintend the grand work of agricultural encouragement amongst the people:

District of Montreal—Very Rev. Dom Antoine, Abbot at Oka; Rev. J. B. Champeau, P.P., Berthier; Rev. A. P. Tasse, P.P., St. Cyprian; Rev. M. Tailon, P.P., St. Michel; Rev. G. T. Prevost, P.P., St. Jean de Matha; Rev. J. H. Lecourt, P.P., Longue Pointe; Rev. Alf. Breault, P.P., St. Paul; Rev. C. Daigneault, P.P., Ste. Julie; Rev. G. Moreau, P.P., Ste. Marguerite; Rev. J. O. Labonte, Bursar Ste. Therese College; Rev. Louis Casabon, Professor L'Assomption College.

District of Quebec.—Rev. E. M. Poirier, of the Quebec Archiepiscopate.

District of St. Hyacinthe—Rev. F. P. Cote, P.P., St. Valerien.

District of Sherbrooke—Rev. A. Masson, P.P., Danville.

District of Ottawa—Rev. Canon Belanger, P.P., Ste. Andre Avelin.

District of Nicolet—Rev. E. Douth, P.P., St. Leonard.

District of Rimouski—Rev. Canon Bernier, P.P., St. Epiphane; Rev. Canon Vezina, P.P., Trois Pistoles; Rev. Canon Audet, P.P., St. Fabien; Rev. M. Senez, P.P., St. Louis; Rev. C. P. Pelletier, P.P., St. Alexis; Rev. Jacob Gagne, P.P., de Marcia; Rev. M. Gagnon, P.P., Port Daniel; Rev. A. Poirier, Bursar of the Seminary of Rimouski.

District of Chicoutimi—Rev. Vicar-General Leclerc, P.P. of Malbaie; Rev. J. E. Fizotte, P.P. of Notre Dame; Rev. Thos. Roberge, Bishop's Palace.

District of Valleyfield—Rev. Frs. Reid, P.P., St. Telephore; Rev. M. Ducharme, Hemmingford.

District of Three Rivers—Rev. D. Gerin, P.P., St. Justin.

A tongue sandwich should have a telling effect on a man's appetite.

A TIMELY SKETCH.

CATHOLIC WRITERS AND JOURNALISTS OF CHICAGO.

Some Strong and Pertinent Comments: N. H. Thorne, Judge Hyde, Eliza Allen Starr, Mrs. Sullivan, and John Gibbons—Pointed Criticisms Worthy of Note.

During the recent World's Fair I had the pleasure of being the guest of an old journalist. One evening as we sat smoking and laughing at the mediocrity of the American-artists exhibition, an exhibition that could find no place in any respectable European gallery, an invited friend of my host joined us. A little bit of a man, all talk and no ideas. He was connected in some capacity with the Catholic exhibition, in what capacity I know not. He evidently seemed to carry the whole burden on his puny shoulders.

One of his bombastic remarks was "that a great Catholic Literary Movement was sweeping the land." To puncture the pigmy's egotism I denied flatly the assertion, and by a series of arguments that were by no means syllogistic, I made him retreat. Peace be with him, may I never meet him again. After his departure I fell to chat of Catholic Literature—its hopes in such a city as Chicago. They were not alluring. The substance of that chat may be found in what follows. The reason is the old story. Listlessness of the Catholic public—want of energetic Catholic publishers. The old cry of "no Catholic writers" is long since exploded. The authors are here, but they don't propose to address empty benches, when they can draw a crowd elsewhere. Chicago has a few weekly journals. One was lately established with much sounding of brass, and word display. It was to lead the way—a kind of new Moses. I believe by this time its editor, Judge Hyde, has found out that the paths of the Catholic editor are dark and painful. He is supposed to please everybody, and like the table of the man and his ass, ends by pleasing nobody. When will sane men banish from their minds that a Catholic journal is something else than a dumping-pit for their hastily written effusion. I often pity the Editor, if he does not print the effusion he becomes a marked man. A charming divine but one who had no faculty for English composition was once wrathful. The cause, as he informed me, was, that thirty-three sheets of closely written legal foolscap were returned as unavailable. It may be of interest to know that the rejected MS. was on the benefits of immigrating to his parish. Another journal panders to the physical force movement in Irish politics. It is of the pyrotechnic brand of Irish "blatherskite." The readers are of the Irish-born of the uneducated class. Irish-Americans and Irish-Canadians will not be gulled. They know that moral suasion is the only means open for Ireland. They do not believe in backdoor movements. Irish oratory is at a discount. This is an age of practical methods. Chicago has a Review. It is bright, up-to-date, but now and then alarmingly erratic. These fits, I am glad to say, are on the decline. Every Catholic editor will now and then make an error of judgment. "The man who enters the Catholic editorial chair," says Cardinal Gibbons, "and is afraid to risk an occasional blunder, has mistaken his calling, and is of but little use in the battle of truth." Wise words. The founder of the Review is a convert. All converts are reformers. They come to our church with a head full of ideas. A little time and patience, and they are good citizens. Mr. Thorne's Review should be encouraged. It is brainy, like a mustard plaster, prickly. You may not believe its views in full, many of them will make you think and scratch your skull, even then they will not be downed. Of the resident authors Eliza Allen Starr deserves first notice. She has worked hard in behalf of Catholic letters. Her books are healthy reading, full of meat, well digested. Mrs. Starr, as a writer on art, far exceeds Mrs. Jameson. Here, however, is the anomaly. Mrs. Jameson's books are sold by the hundred to one of Mrs. Starr's. The apathy of the Catholic public is truly appalling. Had Mrs. Starr pandered to the crowd irrespective of creed, her books would have found a ready sale. She has chosen the better way. The appreciation of the rising generation will be her best guerdon. Mrs. Sullivan is a

busy journalist. Her few books had but a passing interest. She is by no means the greatest journalist in America, as some of her admirers love to write. She has much common sense, a rare quality, a strong, clear, masculine style. Her work is for the day, and admirably done. Her husband is brainy, and needs no assistance from his wife in the writing of his occasional articles. Mrs. Onahan is the youngest of Chicago's literary coterie. She is a writer of marked ability. There is a graceful mingling of strength and delicacy in her writings. If she will have patience, learn to use the pruning-hook, her future is assured. This young writer should be heartily welcomed. She is the product of Ireland in America, a Celt in artistic environment, the only environment natural to the Celt. She points to what the Celt must be before another century lapses. Another writer almost unknown is John Gibbons. This should be otherwise. In his own department he is no ordinary man. We have so few writers on economy and kindred subjects, that when one arises of the sterling worth of Judge Gibbons, his advent should be hailed with delight.

Judge Gibbons' first book, "Tenure and Toil," published by Lippincott, was an immediate success. It was welcomed by the competent as a wanted work. The book treats of Tenure in all ages. It is delightful reading, and should be put on the shelf with Devos. The sarcasms brilliantly scattered through the book at the modern apostles of socialism and anarchy linger long in the reader's memory. This book should find itself in every Catholic library. The mindful reading of it will make the citizen feel deeper his responsibility to his home and country.

"Build up the home," says our author, "for it is the centre of love and peace, of harmony and happiness, of social order and patriotic devotion. Make this a nation of homesteaders and peasant proprietors, and our institutions will continue in the future as they have been in the past, the model and marvel of the world." John Gibbons was born and reared on a farm in County Donegal, Ireland, and emigrated to the United States in 1866, when about 18 years of age. He received his scholastic training at a private academy in Londonderry, at Broad Street Academy, Philadelphia, and Notre Dame University, Indiana, which latter institution conferred upon him the degree of Doctor of Laws. After reading law in Philadelphia, he settled in Keokuk, Iowa, where he was admitted to the bar in March, 1850. He practiced law in all the courts of that State for ten years, and came to Chicago in January, 1880. No man in Iowa was more esteemed as a lawyer and citizen than he, and while in Keokuk he was honored by being appointed Assistant Prosecuting Attorney. Mr. Gibbons is recognized as one of the ablest lawyers at the Chicago bar. He edits the Chicago Law Journal; lectures at the law department of Notre Dame University; is one of the professors of the Kent Law School, and is, in addition to all this, a genial and courteous gentleman. Mr. Gibbons is an honored member of the Sheridan and Columbus Clubs, but while deeply interested in the progress and welfare of these institutions, goes but little into society, as he is one of the hardest workers at the Chicago bar. At the last election Mr. Gibbons was nominated and elected as judge. One who knew him well writes:

"He will cause no abatement of good opinion if he be elected to the bench, for he will be at his best and strongest as a Judge. His mind is juridical. He knows the principles of law, understands them as a philosophy, and has the practical experience and sound judgment which will enable him to use promptly and wisely in the trial of causes his perception of general principles. His practice at the bar and his editorial work have given him a wide and accurate knowledge of case law. His character is transparent, clear, sincere and beautiful in its integrity. He is as good as he is studious and able. There was a time when partisan politics made some city judges who discredited the bench. That period seems to have passed, and with such men as John Gibbons chosen for the bench is very far past. He is as upright as John Marshall."

When I am asked for a Celt I point to such a man. A Celt and an Irish blatherskite are things different.

WALTER LECKY.

Why is the letter "t" pugnacious? Because it always begins a row.

ECHOES FROM STE. THERESE.

Never before in the history of the College has such a deep and heartfelt grief been so universally felt as when, on Monday morning, the mournful news spread throughout the college that Jos. Lorrain was dead. It seemed for the moment that the destroying angel had overstepped his bounds in thus ruthlessly cutting down one of the best and most promising young men of the college, but so it was, and when the students, some of whom perhaps had never looked upon death, heard the mournful news the whole truth rushed on them in a moment and brought to their minds the passage of Scripture: "One knows not how or when his end may be." Sunday evening, after chapel, the rev. director signified his intention of giving the injured boy the last rites of the church, and as the procession passed from the chapel 250 heads were bowed in awe and reverence and 250 paters and aves ascended to heaven praying that if it pleased Almighty God to take the sick boy to Himself He would have mercy on his soul. The following morning Mr. Lorrain passed peacefully away. Beside the death-bed were the mother, father and brother of the dying boy, and amid the tolling of the bell and the murmur of prayers the spirit took its flight, we trust, to that land where care and want are never known. Mr. Lorrain was born at Ste. Jerome in the year 1873. His father, Mr. Francois Lorrain, is engaged in farming in that parish. At the age of 14 years he entered the Seminary of Ste. Therese and was a member of the class graduating in 1895. Throughout his course Mr. Lorrain held the confidence of both masters and fellow pupils. Being the happy possessor of a good gentle nature he had all those qualities which go so far towards making a boy popular at college, and the familiar cry of "Joe," on the campus, will now be only heard in imagination, but Joe himself will be kept in the memory of his fellow students until the time comes for them to join him in his new home. His aim in life was to enter the holy priesthood, which would have certainly been greatly strengthened by his presence. The remains were embalmed and placed on the catafalque in the chapel, where the students thronged every recreation to offer up their prayers for their dead fellow pupil. At 5 o'clock the students, all costumed for the occasion, proceeded to the chapel where the Libera was chanted. The remains were then placed in the hearse for conveyance to Ste. Jerome. The students in mournful procession followed the hearse, while behind came the father and mother of the deceased. After a march of about a half mile the procession halted and divided, allowing the parents to drive through the ranks to the hearse, while every head was bared. The students then returned to the college. On Wednesday eight of Mr. Lorrain's classmates, together with the rev. president, director and bursar of the college, proceeded to St. Jerome to attend the funeral. The remains were borne by Messrs. Mignault, Gascon, Latour, Laplante, Benoit, Fauteau, Julien and Marchand, all classmates of the deceased. Solemn High Mass was sung by Rev. M. Coursol, director of the seminary, with Rev. M. Brunet, bursar, as deacon, and Rev. M. Carriers, curate of the parish of Ste. Therese, as sub-deacon. M. Marchand, '95, presided at the organ.

The sad circumstances of the case are greatly mollified by the fact that Mr. Lorrain's death-bed was one of the saintly type. His last prayer was for his classmates, and he breathed his last exhorting his fellow-pupils to pray for him. *Requiescat in pace.*

Mr. Chaumont, '95, is spending a few days with his parents on account of ill-health.

Mr. Longpre, '95, has given up his books for a short while and is recuperating at his home.

Hon. G. A. Nantel, Commissioner of Public Works, and brother of Rev. A. Nantel, our worthy president, visited the college last week prior to his departure on a journey to the Holy Land. The honorable gentleman sails from New York on Tuesday.

Thursday the debating club busied themselves in the election of a critic. Some opposition was made to the motion, which brought forth some first rate speeches on both sides; after the motion was thoroughly discussed it was carried by a large majority. The office was then balloted for, the students' choice falling

upon Mr. Latour, '94. The motion was brought in by Mr. Lacroix and seconded by Mr. Geoffrion.

The weather seems to have an unfriendly feeling towards our games. The last few days it has been very stormy, but despite the storm our snowshoe enthusiasts strapped on the raquets and tramped to Ste. Rose on Thursday.

Mr. Geoffrion, Professor of Junior English, who was confined to his home on account of sore eyes, returned to college on Friday and resumed his work.

GOOD BYE TO THE SAULT.

THE JESUIT NOVITIATE.

(The word "Sault" is pronounced as if written "So," not, as it is wrongly pronounced, "Soo," a ridiculous term used in connection with the Sault-Ste-Marie. Sault-au-Recollet is pronounced "So-oh-Reck-oh-lay."—ED. T.W.)

*Au revoir, not Adieu,*  
Dear refuge to you,  
Sweet spot of contentment and love,  
Again do I pray,  
That returning some day,  
Once more in your stillness I'll rove.  
What greatness you've wrought,  
What lessons you've taught,  
I shall cherish wherever I go—  
And my soul shall burn,  
For a day to return  
To the dearly loved shrine at the Sault.

May Heaven's own peace,  
In your cloister increase,  
May the blessings of happiness shine,  
Like the glorious blaze  
Of Divinity's rays,  
'Round your humble and purified shrine!  
May the Saviour's great love,  
From His mansions above,  
Fall soft as the crystals of snow,  
That, feathery and white,  
Drop from regions of light,  
And in purity rest on the Sault.

More precious than gold  
Are the treasures untold  
That are laid in your silent abode;  
For a halo of grace  
Illumines the place  
Where perpetually dwelleth our God.  
The turmoil and din,  
And the blackness of sin,  
Your corridors never shall know;  
But glorious and bright  
Be the heaven-born light  
That shall constantly flash on the Sault.

The man doomed to fight  
In the battle of right,  
With temptations unnumbered around,  
Can feel a relief,  
Though the moment be brief,  
As he walks on your sanctified ground.  
And he leaves it with pain,  
In the hope that again,  
'Ere his days shall be numbered below,  
That returning to rest,  
In this home ever blest,  
He may kneel again at the Sault.

May tyranny's hand  
Never strike at the band  
Of soldiers that Christ has array'd,  
In this fortress of love,  
Where His word from above,  
Is respected, is honored, obeyed!  
May the standard of God  
Wave over our sod,  
In the flush of prosperity's glow;  
May our country behold  
That banner unrolled,  
By the garrison now at the Sault!

*Au revoir, not Adieu;*  
Oh! be faithful and true;  
May no wickedness cause you to fear—  
In your phalanx is strength,  
That in glory, at length,  
The "Standard of Christ" shall appear.  
Like dew from above,  
May the treasures of love  
Refreshment and pleasure bestow;  
In Humility meek  
A last refuge would seek—  
In obedience, 'twill be at the Sault.

J. K. FORAN.

Domus Probationis S.J. St. Joseph, ad Saultum Recollectorum.

"Your neighbor appears to have failed a good many times?" "Just twenty-four times. The next one will be his silver bankruptcy."

A FAITHFUL SENTINEL

IN GUARDING ONE OF UNCLE SAM'S PORTALS RELATES HIS EXPERIENCE.

Treasury Department, U. S. Immigration Service, Buffalo, N. Y.

WORLD'S DISPENSARY MEDICAL ASSOCIATION:

Dear Sirs—From early childhood I have suffered from a sluggish liver with all the disorders accompanying such a companion. Doctors' prescriptions and patent medicines I have used in abundance; they only afforded temporary relief. I was recommended to try Dr. Pierce's Pleasant Pellets, I did so, taking three at night and two after dinner every day for two weeks. I then reduced the dose to one "Pellet" every day and continued this

PIERCE Guar- ANTEES A CURE

OR MONEY RETURNED.

practice for two months. I have in six months increased in solid flesh, twenty-six pounds. I am in better health than I have been since childhood. Drowsiness and unpleasant feelings after meals have completely disappeared.

Respectfully yours,

*John A. O'Berry*  
U. S. Inspector of Immigration.

## REV. FATHER STRUBBE, C.S.S.R.

### LEAVES FOR BELGIUM ON A VACATION.

A Farewell Greeting from St. Ann's Parish—The Address Presented and the Reverend Father's Touching Reply.

A large number of St. Ann's parishioners and other friends of the Reverend Father Strubbe, assembled in St. Ann's Hall, on Sunday afternoon, the occasion being the presentation of an address and purse to the Reverend Father, on the eve of his departure for his native town of Bruges, Belgium.

Mr. M. Casey opened the proceedings in a few well-chosen words, and Mr. Jos. Johnston read the address, which was as follows:—

To the Reverend E. Strubbe, C.S.S.R.:

REVEREND AND DEAR FATHER,—With feelings of mingled joy and sadness we assemble here to-day to bid you adieu for a while, and, from the bottom of our hearts, we thank God that it is not 'forever.' In the noon-day of your strength and manhood; in the midst of your labors in our behalf, and while urged on by your great heart to toil for our welfare, you were stricken down, and as you lay on your bed of pain, struggling with a nearly fatal illness, a mighty wail arose from our hearts, and with souls stirred as they had never been before we cried to Heaven to spare our true friend, our adviser and comforter, our beloved Soggarth Aaron! God in his mercy heard our cry and your life was saved, and were we possessed of silver tongues we could not fitly express our thanks to Him for His answer to our prayer. You recovered, but, alas! even now your former strength is not with you, and, acting upon urgent medical advice, you seek in another clime, less rigorous than ours, a return of that vigorous health with which God had so long blessed you.

Never before have we publicly given voice to the feelings of gratitude and love which we bear you, for well do we know that you would keep from your left hand the knowledge of good performed by the right, but on this, the eve of your departure for your native land, we could not repress our feelings, or hide the emotions that fill our hearts, and even if we could we would not!

Since your advent among us your gifted mind has ever been given to the devising of plans whose object was our moral and physical betterment; and, for the successful issue of which you made free use of your wonderful energy, powers of organization and concentration, with the result that you have earned a title, than which there is none nobler or greater—that of a devoted priest.

Your thousand acts of kindness are known throughout the parish and farther, for gratitude wears not a silent tongue. Your uplifting and encouraging influence has been felt by us all, old and young, while your eloquent tongue, whether in the delivery of a powerful Lenten sermon, or breathing sweet and consoling words at the bed-side of a fleeting human soul, has ever reached our hearts and shewn us, in vivid colors, the beauty and grandeur of our religion.

Our parish, as a whole, has shared in the benefits flowing from your zeal for the good of all; but the young men therein owe you even a greater debt of gratitude than do the older members. Your coming among us was, to them, as the bright, warm beams of the morning sun are to the flowers in summer—brightening their lives and revivifying them with your magnetic influence, until now, the whole parish looks with pride on that organization, so creditable to themselves and to us—the St. Ann's Young Men's Society.

Were this your only achievement, it were enough to earn our undying gratitude, for the buds of to-day will be the flowers of tomorrow, and the love of faith and home, and country, so firmly implanted by you in the hearts of our youths, will carry its fruits to another generation, and bring with it peace, and joy, and happiness, and keep afresh the devotion to the good old faith we love so well.

In a few hours you will leave us to cross the ocean, but the parting is not bitter, for you will return, and, with the help of Heaven fully restored to health; and, moreover, we know that every day will bring you nearer to the home of your childhood. We cannot be with you in body, but we will, in spirit. With our minds we will follow your course, and when you step upon your native shore, we will share in the emotions that will stir you; and, when you clasp in your arms your beloved mother, we will partake of that exquisite joy which can be experienced only at the long-deferred meeting of a true mother and a worthy son; then, when the duties of your ministry call you away from the side of your dear mother, tell her that you are returning to those who love you,—to those who fully appreciate your great efforts in their behalf, and who will follow wheresoever you lead.

And now the time is short, the hour of parting draws near, but before you go, we ask you to honor us by accepting our offering, the intrinsic value of which, we know, you will not weigh with the spirit that prompts the giver. One more favor we will ask, and that is, to remember us in your prayers; to bear us in mind while treading the familiar paths of your boyhood's home, so that the link which now binds us may not be severed, even for a time, and, rest assured, we shall not forget our youths' director, our true and faithful friend, our own dear Soggarth Aaron.

Upon rising to reply, the Rev. Father was greeted with cheers, and when the enthusiasm had abated he thanked those present for the kind words they had spoken in their address, and told them that conflicting desires stormed within his bosom at that moment. He was overjoyed at the thought of beholding his dear mother at home, but on the other hand the parting, even for a while, from such dear friends as he saw before him deeply affected him, but he was consoled with the knowledge that in a short time he would again be with them.

The act performed by the members of St. Ann's Young Men's Society, in receiving Holy Communion that morning as a special appeal to heaven for his safety and general welfare, gave him more pleasure than he could express in words, and was surpassed only by that profound act of theirs, namely, their pilgrimage to the Bonsecours Church, some time ago, when he was ill and suffering. They had laid aside all feelings of human respect, and in the cold of a winter's morning, walked to that holy shrine to beseech Our Lady to ask Her Son, the Almighty Master of heaven and earth, to stay the malady which had prostrated him. That one act had more than repaid him for his efforts in their behalf, and he would never forget it. They had asked him to remember them in his absence, and he would. In the tumult and tossing of the sea, his soul would be calm with the sweet memory of the expressions of love he had received from the people of old St. Ann's, and from the bosom of the broad Atlantic a prayer would daily ascend to heaven asking the blessing of God upon those whom he loved so well.

At six o'clock, the hour of departure, the St. Ann's Young Men and many others assembled at the Bonaventure Depot to wish the Rev. Father God-speed. When his car was reached a touching "Farewell" was sung, the train moved out amid hearty cheering, and the priest who had endeared himself to all who knew him was gone. A sigh arose from each heart he had left behind, but the welcome thought in every mind could be expressed in one sentence, and that was, "Tis only for a short time."

### A BIRTH-DAY CELEBRATION.

REV. FATHER DONNELLY, OF ST. ANTHONY'S, CONGRATULATED—A HEARTY EXPRESSION OF ADMIRATION.

On the 22nd February, the thirty-third anniversary of Rev. Father Donnelly's birth-day, the numerous friends of St. Anthony's popular pastor met to celebrate with him the day and to extend him their hearty congratulations as well as to express their good wishes for his future. In the morning Father Donnelly visited the academy, and the pupils presented him with addresses and handsome souvenirs. It was a happy evening for both pastor and pupils. At noon the reverend gentleman entertained a number of the clergy, from the different parishes, to lunch at the rectory.

To say that Father Donnelly is one of the most popular and dearly beloved priests of the archdiocese is but simple justice. He was born in St. Ann's parish on the 22nd February, 1861—the anniversary of the birth of the immortal father of American Independence, George Washington. The name of the latter has been trumpeted down the years as the advocate of freedom; but the former has stepped aside from the paths of worldly emolument to devote his life to the emancipation of souls from the servitude of sin and the guidance of men in the great battle for eternal freedom. Father Donnelly, like a host of other leading citizens, commenced his education in his native parish—in the St. Ann's Christian Brothers' school. Thence he went to Ste. Therese, where, in 1872, he entered upon the classical course. In 1880 he graduated, after most brilliant examinations and with well-deserved honors. He immediately began his theological studies in Ste. Therese, which he completed at the Grand Seminary of Montreal. On terminating his theological course the clever young ecclesiastic—who had bounded through all the difficulties of a severe curriculum—was not sufficiently advanced in years to be ordained. Consequently the Archbishop of Montreal took him to act as his private secretary. In March, 1884, however, he was raised to the priesthood, and at once entered upon the grand but responsible duties of his ministry. During five years he was assistant under Rev. Father Leclair, in St. Anthony's parish; and during those years he gave evidence of good administrative qualities, of an untiring energy, a deep-rooted devotion to the spiritual—and also temporal—needs of the parishioners under his care. In 1891—two years ago—Father Donnelly was appointed pastor of St. Anthony's, and to-day he holds that important position, to the great satisfaction of every one—the hierarchy, the clergy and the large congregation over which he presides.

Although young in years, the pastor

of St. Anthony's seems to have a Solomon-like gift of wisdom and experience far beyond the average in one of his age. He is frankness itself, and to a generous heart he adds sterling sense of justice. In all human probability he has many long years of usefulness ahead of him, and we are assured that it is the prayer and hope of St. Anthony's parish that he may spend them in laboring for the good of its congregation. We also wish to join his many friends in wishing him many happy returns of the 22nd, and we hope that each succeeding year will bring him new marks of appreciation and love from all who reap the benefits of his labors.

### ST. PATRICK'S RETREAT.

A GRAND SUCCESS—LARGE ATTENDANCE AND GREAT SATISFACTION FELT.

On Sunday, at four o'clock, the closing exercises of St. Patrick's Retreat for the young men took place. Rev. Father Klauder, C.S.S.R., who has been conducting the mission, has expressed himself highly satisfied with the results. The sermons throughout were most practical and powerful, while the attendance averaged one thousand. Over eleven hundred men approached the Holy Table, and the confessionals were kept busy during the whole week and especially the latter part of it.

On Sunday afternoon it was a grand sight to behold about twelve hundred men, each with a lighted taper in hand, taking part in the solemn ceremony of renewing baptismal vows. The sermon was a touching and impressive one, and the features of the reverend preacher showed clearly that his heart rejoiced in the result of his work, and that he will leave this city with a very high estimate of our young Catholics.

The Church is gradually assuming a fresher and grander appearance. The zeal and energy of Rev. Father Quinlivan, the pastor, is apparent in the external transformations. He evidently wishes to have the appearance of the temple accord with the brightness that has come upon the spirit of the congregation during this retreat. The adjustable stool in each pew is not the least important feature of the new improvements. From the inlaid flooring to the gorgeous gasolier there seems to be an entire change coming over the appearance of St. Patrick's.

The choir is now actively engaged, under the direction of their own professor Fowler, in rehearsing Rossi's celebrated Mass for St. Patrick's Day. It is expected that this year the religious ceremonies on that occasion will be surpassingly attractive.

On his departure for New York the reverend preacher of the retreat received a token of the esteem and gratitude of the members of the congregation, and it is certain that the greatest of all pleasures that he enjoyed was the knowledge that so much good had come of his exertions in the cause of holy religion. The Fathers of St. Patrick's are to be congratulated on the success of this mission, and we hope that the seed sown will take root and fructify, and that for long years to come the blessings thereof may be enjoyed by the young men of the parish.

### ST. JAMES CATHEDRAL.

ARCHBISHOP FABRE HAS DECIDED TO HAVE IT OPENED ON EASTER DAY.

It has been definitely announced by Archbishop Fabre that the new Cathedral of St. James the Minor is to be dedicated on Easter day, the 25th of March. The interior of the imposing temple is very nearly completed.

The main altar of white marble, is already in position. It is placed nearly underneath the great cupola, and it presents a magnificent appearance in the centre of the large sanctuary, in the light which falls from above. The view of the sanctuary has not been spoiled by any railing or any other device which could detract from the ensemble. On each side are two beautiful open chapels surmounted by the side cupolas. The pews are being placed now.

The decorations of the main body of the church are now completed. They are very neat and elegant. The side chapels are yet unfinished, but they are entirely separate from the church. There also remains some work to be done on the outside of the edifice. Statues, porticos and various ornaments are still needed to give the new cath-

edral grace and life-like appearance, but the Archbishop and his advisers have thought that the people who have contributed to its erection would be happy to have it thrown open to worship at the earliest possible date.

### A ST. PATRICK'S CONCERT

ON THE 16TH MARCH IN ST. MARY'S COLLEGE.

On the eve of St. Patrick's Day, the sixteenth March, a grand literary and musical entertainment will be given by the pupils of St. Mary's College, in the academic hall under the Gesu church. It is expected that about one hundred voices will take part in the chorus, under the able direction of Rev. Father Garceau. A most attractive programme is being prepared. Mr. C. R. Devlin, M. P., for Ottawa County, and brother of the Reverend Prefect of the College, will deliver the address of the occasion. A grand treat may be expected. It is needless to comment upon the unfailing attractiveness of all entertainments prepared at the Jesuit College, nor upon the well-known eloquence of the lecturer. Being on the 16th it will not conflict with other celebrations and should be well attended.

### AMATEUR ATHLETICS.

THE SHAMROCK AMATEUR ATHLETIC ASSOCIATION.

The regular weekly meeting of the directors of the Shamrock Amateur Athletic Association took place last evening.

Mr. T. P. Crowe, vice-president, occupied the chair. The other directors present were Messrs. P. H. Bartley, E. Halley, F. Loye, D. Gallery, F. O. Reilly and P. McKenna. The principal business of the session was a discussion of the plans for the grand stand at the new grounds, St. Lawrence street.

The directors are very anxious to erect the most modern structure not alone in so far as the comfort of its patrons are concerned, but also with a view of keeping order in the playing grounds. It is estimated that the proposed improvements will cost \$10,000.

The new Shamrock grounds, when completed, will be the finest of the kind in Canada.

Recent advices from Colorado bring the pleasing intelligence that Mr. W. J. McKenna, the popular and able president of the Shamrock Lacrosse Club, is rapidly improving in health, and his return may be expected early in the summer, when we hope to see him again renew his splendid work in the cause of physical culture.

### C. M. B. A. GRAND COUNCIL OF CANADA.

The regular meeting of Branch 26, C.M.B.A., held Monday evening, was largely attended. President P. Reynolds presided. Considerable business of importance to the association was discussed, in which Brothers T. J. Finn, John H. Feeley, W. A. Corcoran, B. Tansey, Thos. T. Flynn, Edw. Jackson, A. D. McGillis, Robt. Warren, O. Tansey, Jas. J. Costigan, and others took part. The reports of the finance committee and board of trustees were read and approved. Three new members were initiated, five were balloted for and six new applications were read. Mr. John Kennedy was elected assistant secretary, and Mr. Thos. T. Flynn and Mr. L. E. Simoneau were elected to the board of trustees. An important letter from Grand President Fraser was read. The financial reports of the branch showed it to be in a most flourishing condition, and the membership was shown to be rapidly increasing.

### REV. BROTHER NOAH.

On Friday last the Hon. J. J. Curran, Solicitor-General, and Miss Curran left for New York on a visit to Mr. Curran's brother, who has been sailing for some time at Manhattan College. In religion he is known as Brother Noah, and as a teacher, a lecturer, a writer and a compiler he has made a grand mark for himself, and is looked upon as one of the most able men in the order of the Christian Brothers. He was a companion and friend of the late Brother Azarias, who was one of the literary lights of America. We trust sincerely that Brother Noah will be soon restored to health and strength, for there is great need of such men in the world to-day.

## BOMB-THROWERS.

Highway robbers, burglars, pirates, common murderers, hangmen and similar characters are respectable and worthy citizens compared to the bomb-thrower. There is something so diabolical about the man who can fabricate or use one of these infernal machines that no language is sufficiently strong to characterize him. His deed is three-fold criminal—it is so because he has no provocation, no certainty of the consequences of his deed, and no power to check or curtail the effects once the fatal movement is made. He is the rankest of cowards; and society is better without cowards. He is the most inhuman of beings; and society is better without inhumanity. He is an enemy of all mankind; and society is better without concentrated egotism when it takes the form of enmity against the world. He is a viper—and vipers should be crushed: he is possessed of a devil—and the possessed must be exorcised; he is merciless, and, according to the laws of God and the laws of man, he has no right to any mercy; he has never known pity, and he cannot expect pity; in a word, the "bomb-thrower" deserves to be "hurled anywhere, anywhere, out of the world."

The bomb-thrower may imagine himself injured by some individual or other—and it is invariably pure imagination—but that does not give him even the shadow of an excuse for endangering and perhaps taking the lives of hundreds of his fellow-creatures. He considers that society is his enemy, and, as a rule, he has been one of society's favored children. The more kindness he has received from the world, the more determined he is to repay the same by declaring indiscriminate war upon mankind. What provocation had the anarchist Vaillant to do the deed that he performed in the Chamber of Deputies? Absolutely none. It is true that no one was killed; but that was not his fault. He did his utmost to perpetrate a number of murders, and he tried hard to take the lives of innocent, unsuspecting people, who neither injured him or even knew him. What provocation had the fellow who shattered the inside of that Parisian restaurant? None in the world. He knew when he threw the bomb that the result was likely to be fatal to a number of persons present; and these were people who were neither public officials nor representative in any sense. In fact they were entire strangers to the fiend. What provocation had the two men who entered the boarding-house on the Rue Saint-Jacques and quietly placed a bomb on the mantel-piece of a bedroom and coolly walked out, leaving the infernal machine to do its work of death upon unsuspecting, unoffending and simple-mannered people of that house? None at all. There is no excuse, there can be none, for such men. They are more dangerous to society than were the wolves, in early years, to the settlers on this continent; and a price was set on the head of a wolf. God certainly created these men, but the devil just as certainly has taken entire possession of them. No law can be too severe on them; no execution too prompt.

While the bomb-thrower is the most calculating of scoundrels, in one sense, he has the least calculation in another one. He goes to work, in cold blood, and calmly prepares his instrument of death; he selects his opportunity with the utmost skill and deliberation; and he goes about his work with every chance and every detail fully calculated. But he never calculates the probable consequences to others; he never takes into consideration the number of innocent, unoffending, unsuspecting crea-

tures that he may hurl into eternity, or leave maimed and disfigured for life. In the next place, he is unable to calculate the extent of damage that he may cause—even were he willing to reflect upon the matter. These facts alone should suffice to render the bomb-fiend most terrible in the eyes of society and should whet the sword of justice against him.

There is, however, another phase to this question which is of great importance. Once the bomb-demon throws his machine, or else leaves it in a locality, he has no longer any power to check the operation of destruction; even though he were suddenly to repent and wish to arrest the terrible instrument of death in its work, he is no longer able to do so. He has started that which he cannot stop; he has set a trap that he cannot prevent from being sprung. It is probable that he does not take this into consideration; or if he does, it only proves that he has a heart of adamant and the character of Satan. It is becoming a question of great moment how governments are to deal with these anarchists. Of course each nation would be glad if its particular government would decree the expulsion of such enemies from the land; but that would be merely sending them to some other country and, perhaps, receiving an exchange of criminals in the form of that of another country's bomb-throwers. It seems to us that Mr. Asquith's remarks in the British House of Commons are very wise and timely. It is no use for the government legislating the expulsion of these characters; it is its place to legislate for the entire crushing out of them, right there and then. It is evidently a war to the bitter end between the State and Society on the one side, and these anarchists of the extreme type, on the other. If the State and Society do not crush them they will inevitably crush the State and Society.

Next to strong legislation and merciless execution of the law, it seems to us the greatest safeguard of the world is in proper education and good, sound, moral literature. Vaillant became a bomb-thrower from reading Herbert Spencer's mad theories; thousands of these light-brained characters become—in their own minds—predestined heroes, simply on account of the immoral and infidel works over which they pour for years. Even as the famous "dime novel," now happily a thing of the past, was the cause of thousands of young lives being ruined and fine careers blasted, so the evil literature of this decade is calculated to create candidates for the madhouse and victims for the gallows. In presence of these outrages and the likelihood of many repetitions of them, it is time for all serious men to pause and for the world to ponder. It is high time that measures should be taken to suppress the infidel and immoral works of the age, and to encourage pure, Christian, soul-elevating and God-fearing works. Authors, who give their lives to serious study and utilize their knowledge for the benefit of mankind, should be encouraged by the public and by the authorities that govern. Pure and elevating journalism should receive a support in proportion to the good it is likely to produce and the evils it is calculated to crush. If we had less unsound books we would have less bomb-throwers. Surely it is time for Society to be up and doing; it is better to prevent crime than to have to punish it, when irreparable wrong is done.

Visitor: That painting is by an old master, I see. Mrs. M'Shoddie apologetically: Y-e-s; but the frame is new.

Teacher: Define quartz. Milkman's son, who is rather absent-minded: Pint and a half.

## OBITUARY.

MISS MARY EDITH SMITH.

On February 14th, at her father's residence, No. 78 Durocher street, passed away, at the early age of seventeen years and four months, a sweet and gentle girl, Mary Edith Smith. She was the beloved daughter of our esteemed and highly respected fellow-citizen, Charles F. Smith, Esq. Long and lingering was the illness from which the young lady suffered. She had been touched by the cold hand of consumption and gradually but painfully did she sink, until it seemed as if she were actually vanishing by degrees before the eyes of those who so well loved her. We understand that the medical men had given up all hope of saving her life some months ago; but her father actually nursed along, protecting her in a marvellous manner from the breath of the fell destroyer. The last short space of her life and her final departure recalls to mind that most touching of pictures, described by Richard Dalton Williams, in his imperishable poem, "The Dying Girl":

"Well, she smil'd and chatted gayly,  
Tho' we saw in mute despair  
The hectic brighter daily,  
And the death dew on her hair.

"When our kindly glances met her,  
Deadly brilliant was her eye,  
And she said that she was better,  
While we knew that she must die.

"I stood beside the couch in tears,  
Where pale and calm she slept,  
And tho' I've gazed on death for years,  
I blush not that I wept."

There is something pathetic in such a close to so young a life—it is like the plucking of the lily before it has fully expanded, like the shattering of a model before it has been completed. There is a sadness that seems too sacred for strangers to intrude. We will not break in upon the grief with any cold expressions; we will simply extend our sincere sympathy to those in sorrow and pray with the Church for the repose of her soul.

THE LATE MR. RICHARD LENNEN.

It is with deep regret that we learn of the death of our esteemed fellow-citizen, Mr. Richard Lennen. The sad event took place at the Notre Dame Hospital on Monday. Some time ago, on account of failing health, Mr. Lennen sought a milder climate, but the fell malady, to which he succumbed, had done its deadly work and death seems to have enthroned himself in the system of one of the best-hearted, truest and most promising Irish Catholic young men of this city. The news will bring grief to the hearts of his many and warm friends, and all his relatives have our heartfelt sympathy. He was an active member of several patriotic, literary and Catholic organizations. Anything that tended towards the elevation of our race and the enlarging of that circle of influence which it possesses, found ready co-operation in Mr. Lennen. He not only laid down Catholic and patriotic precepts, but he preached them still more powerfully by his example and untiring energy in every good cause. Over his grave many a tear of regret will be shed and we know how much he will be missed by his host of friends. He was once president of the Young Irishmen's L. & B. Society, and a former secretary of the Shamrock Amateur Athletic Association. Cut off in the prime of life, still he has left behind him a record of honor and truthfulness that will be ever cherished by all who knew him or came within the circle of his influence. May his soul rest in peace is our fervent prayer, and may his reward be great in eternity.

MR. T. J. CROWE.

On Saturday last took place the funeral of the late Mr. Timothy J. Crowe, cousin of the vice-president of the Shamrock A. A. Association. He was ailing for a long time, and at last death relieved him from his sufferings and secured for him the reward of a well spent and useful Catholic life. He was a young man of good talents and fine promise. He was a pupil of Brother Arnold, and, like all the boys whom that venerable teacher has trained, he went into the world well equipped for life's battle. But it pleased Divine Providence to cut short his career on earth, and in bowing to that Supreme Will he proved his true Christian spirit and noble character. We extend our sympathy to all his friends in the hour of their sorrow and add the words of the Church: "May he rest in peace."

## ST. MARY'S COLLEGE.

THE ENGLISH ACADEMY'S ENTERTAINMENT.

On Sunday afternoon the members of the English Academy of St. Mary's (Jesuit) College held their usual meeting, to which the members of the French Academy, the reverend professors and directors of the College and the members of the Catholic Truth Society, as well as several prominent citizens, were invited. The occasion was the inauguration of the new and magnificent library of the College.

The event was celebrated by a lecture delivered by Mr. J. K. Foran, Editor of the TRUE WITNESS, on the "History of Two Colleges." The lecture took in the story of the old Jesuit College of Quebec, which was built in 1635, and was the oldest educational institution on this continent, and the present College on Bleury Street, which was opened in 1851. The object of the lecturer was to point out to the students how they now enjoy the fruits of that seed which was sown in the pioneer days by early missionaries, and which took root in a soil dampened by the blood of Jesuit martyrs.

The President of the Academy, Mr. Thomas Walsh, both at the opening and at the close, spoke in most happy terms and gave evidence of fine tact and a splendid command of language. The proposer and seconder of the vote of thanks, M. Thomas McMahon and T. D. McGee, acquitted themselves most creditably of the duties that fell to their share. As the mover has usually more prominence than the seconder of a motion, it may not be out of place to remark that Mr. McMahon's effort was really a masterly one. It was evidently *impromptu*, because all his remarks arose naturally from the subject of the lecture that had just been delivered, and his appreciation of the different points was most highly critical—that is to say, critical in the proper sense; taking the cream of the subject, he rapidly condensed it and reimpresed the most important facts and arguments upon the minds of the pupils. There is much and great things to be expected in the future from such young men, and they are a credit to the College and to their Academy.

The President of the French Academy, Mr. Edmond Brossard, spoke in a few choice and appropriate words the gratification of its members on being present, and expressed the hope that the lecturer would some day favor his Academy with an address in French.

On the whole the inauguration of the new library was an event in the history of the College and one that will long be remembered by all who were present.

## ST. ANTHONY'S PARISH.

Mr. E. F. Casey, at one time bass soloist at St. Patrick's, has been appointed leader of the choir. The appointment is an excellent one.

Miss M. Donovan, a talented musician, has also been placed in the position of organist.

## HOW MANY SOULS ARE LOST.

Seasonable and to the point are the remarks which we find attributed to Mr. Anthony Comstock. It is a sad picture of the havoc among souls transpiring every day. "Thousands of youths," he says, "every year are turned aside from paths of virtue and honesty by the assaults that are made upon the citadel of thought through criminal and obscene publications. The editor who makes his stock in trade the highly sensational details of loathsome crimes, in my judgment is the seed-sower from whose scattering much of this demoralization results."

## GOOD IN HARD TIMES.

These times help us to find out the value of our friends. Husbands and wives come nearer in sympathy as they face a common trial. Many a wife during these months has banished the shadow of care from her husband's face by showing him how bravely she is ready to face poverty with him, says an exchange. Children who have thought of their parents too much as simply sources of supply are finding new satisfaction in making and carrying out plans to help the family. It is a great thing to value anew our resources, to estimate the wealth of our health and love and faith and experience apart from money, and to find that we are still rich.

## THEATRES.

## The Modesty of Nature Overstepped in the Theatrical Presentations of the Present Day.

Whatever may be said of immoral placards, and much that is not pleasant and might be said regarding them, there can be no question but the plays of which they are the very obscene advertisements are truly demoralizing. The drama among ancient peoples was originally associated with religion. In our days, however, theatrical presentations have become a medium for the mockery of virtue and growth of vice. It may be that actors are sincere in the performance of their respective roles, but it must be conceded that the skill which enables them to portray human emotions is not only unnatural and irrational, but is often a painful embarrassment to a refined audience. Actors should learn to hold the mirror up to nature, but not all nature need be mirrored. There are moral plague spots which should find no place in the reflected life of the stage. It is neither commendable for counsel, admonition or reproof to portray the seemingly unavoidable sad scenes of our every day life, which are unqualified or forbidden topics of the drawing-room.

To the clean of heart all things are not clean, and the greatest dangers of a pure heart are not in the brutal attractions of gross passions, but in those sentiments which enchant with their delicacy and seduce with their tenderness.

There must be a conscious mental impression of impurity, no matter how white-souled and pure the person may be. To use the words of an eminent writer: Indeed, because of that innocence, impurity is more quickly discerned, and the blush of offended modesty that follows is nature's own evidence that impurity, and suggestion in art is quite as offensive as in nature.

If the motives which actuated actors possessed the legitimate qualities of tragedy without the attributes of vulgar sin, there would be sympathetic interest, but no shock to sentiments of propriety. Playwrights must learn, therefore, to provide heart-interest for their dramas without picturing either the Magdalen or the unfaithful wife. Young men and women cannot be present at these presentations where anger becomes frenzy and love is harlotry or delirium.

What is indelicate and bad taste for our drawing rooms should not be transferred to the stage.

The tendency of the dramas nowadays in vogue is to deify the passions; and deified passions are extravagance, immorality, corruption and crime. The heart—that magnificent harp which emits all kinds of sounds, from the deafening noise of the infernal caverns to the most delicate harmony of the celestial spheres—has enough themes engaging it without the perpetual reiteration of the dismal horrors of impurity. In no way can the stage be purified except by people refusing to attend objectionable presentations.

M. L. SHEA.

## THE WORLD AROUND

There is prospect of a rupture between Peru and Ecuador, and both countries have ordered war materials from Europe.

The Holy Father recently gave a private audience to Sir Robert Knill, the ex-Lord Mayor of London, who is in Rome.

Hans von Bulow, the world-renowned pianist, has passed away. He was sixty-four years of age, and was a native of Saxony.

Five hundred men belonging to the Foreign Legion have been ordered to proceed to Senegal to reinforce the French troops at Timbuctoo.

In London a crank-lunatic was placed under arrest Monday for writing a letter in which, unless certain demands were granted, he threatened to take the life of Queen Victoria.

Archbishop Ireland refused to appear on the same platform in St. Paul with Rev. Morrell, a creature of the Justin Fulton stripe, who had repeatedly abused the Catholic Church in the customary disgusting way.

Miss Harriet Hosmer's statue of Queen Isabella was unveiled in the Fine Arts building of the Midwinter Exposition in San Francisco, last week, under the di-

rection of the Women's Congress auxiliary. Miss Hosmer read a letter from Pope Leo XIII. complimenting her on her work.

Within the past sixteen months Bishop Horstmann of Cleveland has confirmed 30,000 born Catholics and 900 converts within a territory embracing less than one-third of the State of Ohio.

Cardinal Gibbons and other prelates are endeavoring to have the schedule of the Wilson Tariff bill relating to free art changed so that the imported pictorial paintings on glass may be admitted free under any circumstance.

The permanent password of the A.P.A. is "Omer." Our readers will notice that by making the final letter "r" the first letter, the word becomes "Rome." Thus if a member forgets the password he thinks of "Rome," then taking the first letter of the word and making it the final letter he has the magic word "Omer." The present quarterly password of the organization is "Union." This word is changed every three months, but the other is intended not to change, which is the reason, perhaps, the word Rome was taken.—*Northwest Catholic.*

## RELIGIOUS NEWS ITEMS.

His Holiness has appointed Rev. Dr. Montgomery as coadjutor to Bishop Mora of Los Angeles, Cal.

The Countess of Salabay of Turin, daughter of the Senator of that name, is about to become a Carmelite nun.

In Bethlehem the Catholics are predominant, their number being about 4,000. The total of population 6,000.

Jerusalem has a population of about 75,000 inhabitants, of whom 60,000 are Jews, 7,000 dissenting Christians, and 8,000 Catholics.

The Rev. Fathers Rudolph McCarthy and John Finigan, missionary priests of the Franciscan (Capuchin) Order, arrived lately in New York.

Sister Alvina, who contracted small-pox while caring for the patients at the Chicago pest-house, died Wednesday night, after a week's illness.

The Very Rev. Father T. A. Casey, Vicar-General of the Catholic diocese of Erie, Pa., died last week in Erie. He was forty-eight years old.

M. Fournier de Faix, a French statistician, gives the number of Catholics in the world as 230,866,633; Protestants 148,237,625; Greek Catholics, 98,014,000.

The Christian Brothers have opened a school for the Catholic Greek and Maronites in Nazareth, the Latin Catholics attending the school of the Holy Land.

The number of Protestants in France is put down at 65,000 in a population of 35,000,000. This number is less than it has been at any previous time during the past two centuries.

The old English name for the Feast of the Holy Innocents was Childermas; for Assumption, Marymas or Lady-Day-in-Harvest. The Exaltation of the Holy Cross was called Holy Rood Day.

The Holy Father has granted an indulgence of 100 days, to be gained once a day by those who recite the ejaculation: "St. Michael, Archangel, defend us in battle, lest we perish in terrible judgment."

In a circular addressed to all the priests of the Green Bay, Mich., diocese, Bishop Messmer has forbidden the election of saloon-keepers or any other persons engaged in the liquor business, to the office of trustees of congregations.

The following are the statistics of the Jesuit missions in India: Diocese of Bombay, 15,868 Catholics; Calcutta, 61,000; Mangalora, 72,637; Poona, 9,829; Trichinopoly, 183,900. This gives a total of 243,234 Catholics in the five dioceses, or nearly a quarter of a million in all.

The recent statistical quarterly statement of the German Empire reports the latest religious data of the country. Germany has 31,026,810 Protestant subjects, 17,674,921 Roman Catholics, 145,540 other Christians, 567,884 Jews and 12,758 without any religious profession. The total population of the Empire is 49,428,470.

## OBSTINATE COUGH CURED.

GENTLEMEN,—I had a very bad cough which I could not get rid of, but by using Hagyard's Pectoral Balsam I was cured in two or three days. It is the best and surest cough medicine I know of. JOSEPH GARRICK, Goderich, Ont.

## YOUR FIRST AND YOUR LAST ACT.

IT SHOULD BE THE SIGN OF THE CROSS, A TOWER OF STRENGTH TO YOU.

The sign of the cross is a token, the memorial of the pains and humiliations which our dear Lord bore for us; and each time we make it, we ought to mean thereby that we take up His cross, accept it willingly, clasp it to our heart, and unite all we do to His saving Passion. With this intention let the sign of the cross be your first waking act; dedicating your day to Him as a soldier of the cross, let your last conscious act before sleep be that precious sign of which will banish evil spirits from your bedside, and rest upon you as a hallowing safeguard till the day returns. Begin your prayers, your work, with the sign of the cross, in token that they are dedicated to Him. Let it sanctify your going out and coming in. Let it hallow your conversation and intercourse with others, whether social or in the order of business.

Who could be grasping, over-reaching, false; who could give way to unkind words, judgments, uncharitable gossips, unholy talk, who had just stamped the cross of Christ upon their lips in token that, they are pledged to use the gift of speech, like all else, in the service of their God. Let it consecrate your food, so that eating and drinking, instead of a mere indulgence of earthly cravings, it may be "to the glory of God." Let the sign of the cross soothe and stay you in sorrow, when above all, you are brought near him who lays it on you, but who also bore it for you. Let it sober and steady your hour of joy or pleasure.

Let it calm your impulse of impatience, of petulance, of intolerance of others, of eager self-defence. Let it check the angry expression ready to break forth, the unkind word, the unloving sarcasm. Let it purify, as the hot coals laid by angels on the prophet's lips, the light, or careless, or irreverent utterance, the conventional falsehood, the boastful word of self-seeking. And be sure that if the sign of the cross is thus your companion and safeguard through the day, it in all places and seasons you accustom yourself to "softly make the sign of angels known," it will be as a tower of strength to you, and the power of evil over you will become feeble and feebler.

## ROMAN NEWS.

(Gleaned from the London Universes.)

Signor Alibrandi, the famous advocate who was assigned at Rome to sustain the cause of Jeanne d'Arc, died on the very day she was proclaimed Venerable. The inhabitants of Orleans decorated and illuminated the city in honor of the maid on last Saturday.

The Catholic students of Paris made an inoffensive patriotic demonstration on Sunday afternoon before the statue of Jeanne d'Arc. They laid a wreath on the pedestal, and the Abbe Garnier delivered an eloquent discourse frequently interrupted with cries of "Live France," "Live the country." To which we echo with all the veins of our heart, Amen.

The Monde states that it is a mistake that Cardinal Langenieux intends to prolong his journey from Rome to Jerusalem. On the contrary, he means to return immediately to his diocese of Rheims.

The Holy Father has received M. Gerard, Minister of France to Pekin, and was deeply interested at what he heard of the vast empire and its missionaries. France continues to exercise the paramount power there amongst foreigners. After the audience the Pope descended into the Vatican gardens, which in itself is sufficient testimony to his excellent health.

There is an interesting communication about Manchester in a recent number of the Osservatore Romano. The diocese of Salford is mentioned in terms of high laudation, and the districts of the busy north are recommended to visitors, who should not quit England under the impression that they have seen everything when they have admired the marvels of London. Cardinal Newman's saying that he wished the intellectual layman to be religious, and the devout ecclesiastic to be intellectual, is borne out there. The Catholic Truth Society is eulogized, and the faithful who show such allegiance to their religion under every circumstance of opposition, the heritage of past persecution and the ex-

istence of actual materialism, are cited with respect. The local branch is presided over by an Italian famed as an Orientalist—Don Luigi Castella, of St. Bede's College. The discourses delivered on Savonarola by John O'Dea, on "Foreign Freemasonry" by D. O'Connor, on "Catholic Emancipation" by Mr. Milburn, on Dante, and others, are panegyricized, and the lecture on the "Prospects of Socialism" by Father Browne, of Stonyhurst, is commended as it deserves.

The Ursuline Monastery at Blois has been enriched with the body of one of the earliest martyrs, St. Candide. The recognition of the relics and their translation have been the object of imposing ceremonies. The Archbishop of Cambrai announces the crowning of the patron of the diocese, Our Lady of Grace, for the 14th of May.

Cardinal Zerefino Gonzales has returned to Madrid after his journey to Berlin, where he consulted Professor Bergmann for an affection of the larynx. His Eminence is suffering from a cancer, which was aggravated so much during the voyage that his condition is now considered hopeless. By all classes of society he is regarded as a national glory.

## THE ROSARY.

ITS GOLDEN PERIOD, ITS DECLINE AND RENAISSANCE.

The history of the Rosary opens with a golden period of prosperity and fervor, wherein, for more than a hundred years, the devotion grew and spread under the welcome and zealous teachings of the Dominicans. At the close of this first century there occurred a change, the disastrous result of many evils. The horrible plague of 1348 swept over Europe, slaying its thousands and tens of thousands, and carrying off the religious until monastery after monastery was left desolate. The learned, the loving, the devout and faithful souls, which are the heart of the Church on earth, left few to fill their place as teachers and guides. Terror-stricken and demoralized, the survivors of their once carefully instructed flocks found themselves doubly alone, despondent, helpless and tempted. The new generation of religious were young and unversed in spiritual lore, and, for a time, showed themselves less faithful to Our Lady's Confraternity than the earlier sons of St. Dominic. Gradually the devotion of the Rosary fell into disuse with the many, and from 1350 to 1450 there was an entire cessation of the monthly meetings and other prescribed duties. But a few among the thousands remained faithful to the teachings of other days and to their beads. About the year 1460—not long before the birth of Luther and the discovery of America—the Blessed Alain de la Roche was moved to greater exertions in behalf of the almost forgotten Confraternity by a vision in which the Blessed Virgin appeared to him with her Divine Child, and kindled anew his love and fervor for his favorite devotion by the most tender and earnest words of counsel and advice. So faithfully did he respond that he has been recognized by following ages as the restorer of the Rosary. For fifteen years he preached it without intermission, reassembling and reforming the Confraternities in Germany, France, Flanders and Holland. From thence the new spirit spread into the neighboring countries, and the former practices were resumed. With more or less steady growth the devotion has reached in our day the beginning of a second "golden period" and almost "possesses the land." It has received a new impetus from our Holy Father, Pope Leo XIII., who has again and again recommended it to his children, and has earnestly and lovingly asked them to unite with him in the daily and fervent recital of its simple yet sublime prayers. Linked by its slender chains of adamant steel, there is a girdle of the earth not to be riven asunder, and Our Lady is offered a Rosary of praise by day and by night.—*Adapted from the Rosary Magazine.*

## THE PINE FORESTS.

The pine forests yield up their healing virtues for the cure of coughs, colds, asthma, bronchitis and sore throat in the pleasant preparation known as Dr. Wood's Norway Pine Syrup. 25 and 50c. at druggists.

A smart little boy calls himself Com-pass because he is boxed so often.

## THE MAID OF ORLEANS.

## THE LONDON TIMES ON THE FRENCH HEROINE.

A Glorious Tribute Paid to the Greatness and the Exalted Virtues of the Humble Shepherdess.

By the decision of Pope Leo XIII., acting upon the formal recommendation of the Cardinals who compose the Congregation of Rites, Joan of Arc is henceforth included in the ranks of those whom the Catholic church hails as "venerable." Although the "introduction of the Apostolic process, as it is technically styled, does not lead to canonisation or even to the minor honours of beatification, it marks a distinct step forward in that very prolonged procedure, and its attainment shows that, at all events, a preliminary and conditional claim to sanctity has been established on behalf of the candidate. While the Roman Catholic admirers of the Maid of Orleans must, therefore, content themselves for the present with paying her the lesser sort of homage assigned to the grade into which she has been admitted, they may look forward with good hope to the day when they will be permitted to salute her with the full honours of sainthood. When that day comes, even those who deny or deride the claims of Rome to pronounce on such matters at all will allow that few more noble figures have ever been held up to the veneration of their fellows. In the whole history of the Middle Ages there is no story more simple and more splendid, no tragedy more mournful than that of the "poor little shepherdess," the "*paupercula bergera*," who by her passionate faith raised her country from the depths of degradation and dejection, to die the cruellest and most shameful of all deaths at the hands of her enemies. The elevation and the moral beauty of Joan's character have won the hearts of all men. One of the very greatest of German dramatists has made her the heroine of not the least noble of his tragedies: and Englishmen have long since learnt to look back with shame on the crime of which she was the victim, and on the travesty of her career which Shakespeare seems to have accepted for truth.

Frenchmen naturally are inclined to fix their attention on one side only of Joan's nature. They see in her the embodiment of the exalted patriotism which swept away the invader from their soil. She is to them above all things the liberator of Orleans, the intrepid ally of Dunois, the conqueror of Tabot, the victor of Patay. To some of them indeed, her virtues and her memory apparently are dear chiefly as pretexts for the indulgence of race hatreds and even of those party animosities against which her life was so signal a protest. But it is not for her love of country, nor for her prowess in arms, nor for her mystic visions that the world at large does honour to Joan of Arc. It is because in a dark and cruel time she proved by her words and by her acts that the true spirit of Christian womanhood still lived amongst the humblest and most downtrodden of the people, and still bore in profusion, even in the most untoward conditions, its own fair fruits. It is the truth, the tenderness, the purity, and the deep piety of her nature that appeal most to those who love her story. The nature and the "objective" reality of the Divine voices which she heard, and which guided her throughout her active career, may be left by Englishmen to the consideration of the "Devil's Advocate" and tribunal before which he pleads. To her at least they were Divine, and from the hour that they bade her quit her father's cottage under the shadow of the village church at Domremy, until her head sank on her shoulder with the sacred name upon her lips in the market-place of Rouen, she felt that she must do their bidding. The task set her was a hard one, for she loved her home. Her life was that of a simple, modest and devout peasant girl, as those who knew her best bore witness. Her mother taught her her peasant's faith as the girl sat at home and learnt to sew and spin. She loved to pray; to visit the village church and listen to its bells. She nursed the sick, and knew how to win the hearts of little children. It is touching to find her boasting before her judges that no woman in all Rouen could teach her to spin, or to hear of her in the midst of her campaigns en-

tering the country churches and asking the children to pray for her. It seems, indeed, to have been an immense pity for the sufferings she had seen, and even to some degree experienced, amongst her people, rather than any more chivalrous conception of patriotism or loyalty, which most deeply moved her. The misery of those wars waged by such monsters as Gilles de Reth and La Hire is indescribable, and it was by depicting the piteous plight of the kingdom of France that the Archangel urged her to undertake its rescue. On the story of her martial career it is needless to dwell. English and French at that time seem to have agreed that her victories were preternatural. The only point on which they differed was whether it was a good or evil spirit that inspired her. Yet there were circumstances of a tolerably obvious kind that go a long way to explain her first great success. Once that was achieved and her reputation as something more than human accepted on both sides, her other victories followed naturally enough. The true miracle was the rapidity and the completeness with which Joan established her ascendancy over almost all those of her own countrymen with whom she came into contact. Even before she had obtained access to the King or first raised her standard the people everywhere believed in her. The strength of her will, the loftiness of her views, and the intensity of her enthusiasm bore down all opposition. The same qualities which enabled her to impose her own convictions upon others, enabled her to accomplish the yet harder duty of remaining true to herself. To the prisoners and wounded she is gentle and tender. Even for the English her soul is often filled with pity. She invites them to join her in a great crusade against the common enemy of Christendom, and when, with the help of some of her own recreant countrymen, they at last drew the net around her and condemned her to a horrible death, her last words were words of pardon to her persecutors. In taking steps to beatify Joan of Arc the Roman Church is honoring a type to which not one nation only, but all the world will gladly pay homage—the type of pure and tender womanhood in a sensual and merciless age.—*Indianapolis Catholic Record*.

## ARCHBISHOP IRELAND ON TOTAL ABSTINENCE.

At the celebration of the silver jubilee of the Father Mathew Temperance society, St. Paul, Minnesota, Archbishop Ireland, in the course of an inspiring address, said that some one jokingly remarked in his presence that day that there were two events in 1869 of the greatest importance to humanity; one was the council of the Vatican, and the other was the organization of the Father Mathew society of St. Paul. There was far more in the remark than the words spoken in jest meant to imply. God forbid that the memory of Jan. 10, 1869, and what occurred in St. Paul's on that day, should ever be blotted from the memory of those who participated, or from the annals of the church. His steps were more sprightly then than now as he left the door of his rectory and wended his way to the corner of Sixth and Wabasha, to meet fifty or sixty people who had asked him to join with them in the organization of a Total Abstinence society. The idea, he continued, first originated on Minnesota street, where six brave men reached the conclusion that they had tasted quite enough for their welfare of the cup which destroys. At the church in the morning he published the fact that they were to meet at 3 p.m., and he was the first to take the pledge, and he thanked God that with His grace he had been able to keep it, and said, "I declare that never, no never, under any circumstances, shall one drop of intoxicating liquor ever touch my lips." Cardinal Manning, who became interested in this work, was lying sick unto death, or nearly so at his home. Much remained for him to do in the way of arranging his temporal affairs, and his physicians urged him to take a few drops of alcohol, but his response was "never." "For the good of my people I have renounced it, and it shall never be said that I was unfaithful to my pledge; no, not even to save my life." Still urged, he forbade the subject to be referred to again, and declared that he would go before his Master and Judge if need be, but would go with his pledge inviolate. The Father Mathew Society of St. Paul builded bet-

ter than they thought, for from their organization the work extended to other cities and states, and to foreign countries. The fame of their labours was heard by the Sovereign Pontiff at the Vatican, and from his hand a letter appeared, which is the charter for temperance work throughout Christendom. The Archbishop said he had promised to attend the silver jubilee of all Father Mathew societies in his jurisdiction, and they were so numerous that he should have much of his time occupied. He added: Perhaps there are none of those who were present twenty five years ago who will be here twenty-five years hence to attend the golden jubilee, but we shall come in spirit and mingle with the crowd, encouraging them in their good work. He said to Catholics especially: The change which has come to them from the influence of this society has been wondrous. There are some yet who make their daily visits to the saloon, some who are slaves to drink, but multitudes have risen above their passions, proving themselves superior to their appetites, and have become an honor to themselves, their country, and the Church. There was a time when to drink was fashionable, when it was regarded as a proof of good fellowship, when one was looked upon as a miser and unsocial who did not drink, and the weak ones were carried away by the torrent of evil; but today these are looked upon as the true heroes who dare to abstain. It is no longer fashionable or esteemed to be especially honorable to be a saloon keeper. The few who now go into the business are not proud of it, and want to get out of it as soon as they can. "I make this statement," he added, "and desire to impress it upon my hearers. The one thing above all others which will put the Catholic Church forward is total abstinence. The more loyal Catholics there are to take the pledge the better will it be for them, for our country, and for the Church. The more the youth come forward and take their stand with those who abstain, the more religion will be honored and the more shall Catholics be brought to love and honor the Church." He spoke of drinking habits which at times prevail all over the country, and pleaded with his hearers to avoid them as they would avoid the pestilence. As they loved health and feared death they should avoid alcohol, for it only fits those who drink it for the seeds of disease. It is not essential to health under any circumstances, and always leads to distress, to disease, to death. He reminded them of the crimes committed every day through drink, of the accidents, of the cruel neglect, of the suffering, and insisted that no man could drink with safety. His Grace alluded to the hard times and paid a warm tribute to the noble philanthropy of the American people. He said that he would tell his hearers one way of relieving distress: If those who spend their substance for strong drink would stop, and give the same amount to the poor, every bit of distress from want of food and clothing in the land would disappear. He urged those present to turn to advantage the hard times and stop for a year, and devote their savings to the relief of others or save it for themselves. For his own part he was weary of the oft told story of drink. Better a fierce plague should come upon the people than that the habit of intemperance should fix its fangs upon them.—*Liverpool Catholic Times*.

## IRELAND'S ANCIENT WEALTH

All authorities agree in stating that the ancient inhabitants of Ireland must have been very familiar with gold and well accustomed to its use. Native gold occurs in geological deposits in many parts of Ireland. Until lately the gold mines in Wicklow were the most productive in the British Isles, and besides this there are six other known gold producing localities—Antrim, Derry, Tyrone, Kildare, Dublin and Wexford. It is probable, however, that many of the earlier auriferous deposits have been worked out, or are now unknown. It is a fact that no country in Europe possesses so much manufactured gold belonging to early ages as Ireland. In the museum of the Royal Irish Academy alone there are nearly 400 specimens of Irish gold antiques. The gold antiquities in the British Museum illustrative of British history are, without exception, Irish. The museum of Trinity College, Dublin, contains many fine examples, and

there are several large private collections. But there is no doubt that much greater quantities of gold ornaments than are now known as existing have been lost forever.

## FIRST IN CANADA.

THE OLDEST TOTAL ABSTINENCE SOCIETY IN THE DOMINION.

The anniversary of the formation of St. Patrick's Total Abstinence and Benefit Society, which has now been established for fifty-four years, occurred last week. It occupies the position of honor among temperance societies in Montreal, and it has done, as it is still doing, a great work on behalf of temperance principles. In addition, sick and funeral benefits are provided, which prove invaluable to the less wealthy members of the society.

The society began its career of usefulness on February 21st, 1840, and since that date its history has been one of continued progress. Thousands have signed the pledge, and there are members who joined the society on its formation exactly fifty-four years ago who are still staunch upholders of its principles.

The Irish Catholics a half century ago used to assemble in the Recollet Church, which then stood on Notre Dame street, between St. Peter and St. Helen streets, Rev. Patrick Phelan, pastor of the Irish Catholic congregation, was the founder of the society. The first meeting was held one evening after vespers when he preached a powerful and eloquent sermon on the evils of intemperance. Over three hundred advanced to the altar rails and repeated the pledge, after which the society proper was formed, Rev. Father Phelan becoming its Rev. President, Mr. Thomas Hewitt, Secretary, and Mr. Edward (now Senator) Murphy, Assistant-Secretary. The title adopted was "The Irish Roman Catholic Temperance Association," and thus was instituted the pioneer Catholic Temperance society of America, two years later than the first Catholic Temperance society founded by Father Mathew at Cork in 1838. Meetings were held every Sunday after vespers, and at the first annual meeting, in 1841, nearly 3,000 names were on the society's roll.

In 1843 Rev. Father Phelan was consecrated Coadjutor Bishop of Kingston, Ont., and was replaced by Rev. Father Richards, S.S., as Rev. President. In Sept., 1843, the society assisted at the ceremony of laying the corner-stones of St. Patrick's Church, and on the opening of that edifice in March, 1847, its title was changed to the "St. Patrick's T. A. and B. Society." The following clergymen have held the office of Rev. President in succession to Father Richards, who died in 1847 of typhus fever, contracted at the Emigrant Sheds:

Rev. J. J. Connolly, S.S., Rev. P. Dowd, S.S., Rev. Father Hogan, Rev. J. Bakenwell, Rev. J. Leclair, Rev. Father McDonald, Rev. Father Kiernan, Rev. Martin Callahan. In 1887 Rev. J. A. McCallen, S.S., assumed the office. His eloquent and indefatigable efforts to promote its interests and spread its usefulness are too well known to be here dwelt on. Hon. Senator Murphy, who is the oldest living active member, is the Society's Lay President.

The following are the other officers: Vice-President, M. Sharkey; Secretary, J. J. Costigan; Treasurer, James Tierney; Assistant-Secretary, F. Collins; Financial Secretary, W. P. Doyle; Assistant Financial Secretary, T. J. Kavanaugh; Marshal, James Milloy; Assistant Marshal, Thomas Martin. Committee—John Walsh, James Connaughton, A. Brogan, N. P.; Thomas Latimore, John H. Feeley, J. Howard, A. Martin, Jas. H. Kelly, M. Durcan, Jas. O'Toole, Thos. Smallshire, D. Brown.

The society usually celebrates its anniversary by an entertainment, but this year it has been deferred, and instead a grand concert will be held in the Seminary Hall on St. Patrick's night, at which addresses will be given by Rev. Father McCallen and Hon. John Costigan; and a number of well-known artists will take part.

## EXPERIENCE HAS PROVED IT.

A triumph in medicine was attained when experience proved that Scott's Emulsion would not only stop the progress of Pulmonary Consumption, but, by its continued use, health and vigor could be fully restored.



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WEDNESDAY, FEBRUARY 28, 1894.

## AN EXPLANATION.

We have received a letter from a city advocate informing us that, unless an apology appears in our present issue in regard to a report of a certain speech which appeared in our columns last week, we would be subjected to a suit at law. We have only to say that it was never intended, nor dreamed of, that any individual should suffer, either directly or indirectly, in consequence of the expressions published. Our eyes are turned toward the future and we care not to have aught to say about the past. No name was mentioned in our paper, nor by the gentleman whose speech we reported, and we have no right to assume that any special name was referred to—therefore we refrain from making matters worse by supposing, or suggesting to the public, that allusion was made to any person in particular. By mentioning now the name of any individual citizen we would be actually casting a suspicion regarding the gentleman in question—a thing which we would never consent to do. However, if any one has felt—even though mistakingly—that an injustice were done him by aught that we published, we express our sincere regret while disclaiming any such intention on our part. We desire to move upon the double track of Christian Charity and Catholic Faith. Personalities are foreign to our programme, and we seek to create friends and not to clash with any of our fellow-citizens, much less to injure them.

## DEWITT TALMAGE.

The Rev. DeWitt Talmage, the now famous and sensational preacher of Brooklyn, is about to start upon a trip around the world. He intends to visit the principal countries and the different parts of this globe, and to return with a carpet-bag of notes for future sermons, lectures, newspaper articles and magazine contributions. Mr. Talmage—with his Tabernacle—seems to have been a pretty heavy load for the Brooklyn congregation to carry. They paid somewhat steeply for the sensational displays to which he has been treating them for a long time past. There is no doubt that Mr. Talmage is a clever man; but he is decidedly out of his vocation. He might have been a very successful actor, and a prominent newspaper correspondent; but as a minister of the gospel he has been a decided failure—except in so far as the money-making goes.

In the course of his thousands of lectures, and his countless contributions to the press, there are certainly some very fine passages, some grand thoughts, some well-expressed and brilliantly conceived ideas; but neither the subject matter of his sermons, nor his style of delivery, is calculated to attain the end which a Christian preacher should have in view. His subjects and his style be-

long to the platform or hustings, not to the pulpit or temple. Imagine a man promenading up and down a stage, gesticulating like a tragedian, or performing the antics of a comedian, spouting nonsense, interlarded with pieces of sound reasoning, shouting like a maniac, whispering like an eaves-dropper, tearing his hair at one moment and grinning hyena like at another, and pretending through all this semi-pantomime to be preaching the word of God, to be impressing solemn truths upon the minds of his hearers, to be delivering that glorious message which Christ gave to His Apostles. Such is Mr. Talmage's style and decidedly it is not suitable to the pulpit. Of course it does very well for a man who feels that he can draw an aristocratic audience, the same as Henry Irving might fill the boxes of a theatre every night of the week. But is that preaching the word of God?

There are three grand qualities that a preacher must have, and all the eloquence in the world cannot compensate for the lack of any one of them. He must have *humility, sincerity and exactness*. No matter how great his talents, unless he is perfectly humble his words cannot produce the desired effect, nor is he fulfilling his mission. In our own Church it was the absence of humility that caused the downfall of every one of those unfortunate priests who lost the grace of God. The moment the members of the congregation go home with a greater idea of the preacher than of what he preached, or that they are attracted more by how he says things than by what he says, that moment the sermon loses its power, the true effect vanishes, and it becomes a self-glorification and not an accomplishment of God's purposes. And where is the humility in Talmage? Without wishing to judge the man's inward feelings, decidedly we must say that his conduct, throughout his whole career, is that of a vain-glorious character, one who feels his power and loves to exercise it.

Then comes the still more important quality of sincerity. Surely no person will pretend that a sincere preacher would stoop to the methods and means employed by Mr. Talmage in creating sensational scenes and producing emotional effects. If he sincerely wished to plant the seed of truth in the hearts of his congregation, would he not preach by example as well as by word? It is not to hear the word of God that the wealthy pay exorbitant sums for seats in the Tabernacle; it is to hear Mr. Talmage. It is not to be induced into the paths of virtue, sacrifice and obedience that they go there; it is to be amused by the wit, eloquence and acting of the great and all-important preacher.

And as far as the exactness goes, that is about the last thing that would ever disturb Mr. Talmage's plans for a sermon. If the historical incident, the Scriptural text, or the funny story fits in all right—and is exact—so much the better; but if it does not form an even pebble in his polished mosaic, then he will carve and polish it to suit his own purpose. But he is invariably inexact in some part or other of each of his sermons. Still that is no consideration when weighed in the balance with a big salary, loud applause, delighted audiences and abundant praise. In a word Mr. Talmage has not got any one of the characteristics of a preacher, nor one of the necessary qualities of a clergyman. All the glitter of smart phrases cannot ever take the place of the simple language that becomes the pulpit. But still for another reason is Mr. Talmage's preaching a mockery rather than an honest exposition

of those principles which belong exclusively to the domain of the pulpit. He preaches for the wealthy, the aristocratic, the ladies who can come to his Tabernacle in full dress, and the gentlemen who—at a couple of hundred dollars per seat—can occupy cushioned chairs and wear white neckties and swallow-tails; but he does not preach for the poor, nor even for the middle classes. Well-lined must be the pockets of the man who can afford the luxury of hearing Talmage, and of the upper circle must be the lady who has an opportunity of displaying her charms and her dress in the reserved seats of that anything but a God-inhabited temple.

Did Christ preach thus? Or did the Apostles go about cracking jokes and playing histrionic parts for the edification and amusement of the wealthy *habitués* of the Roman theatre. But we cannot blame Mr. Talmage; he really does not pretend to evangelize the poor; he makes use of his theatre, and (for the sake of novelty or attraction) he calls it a Tabernacle; he performs his wonderfully attractive parts, and calls it preaching. He might just as well do that as anything else, since it is to make money and create sensations, to gain applause and feel aristocratic that he has adopted the profession. But it is ridiculous to call that gentleman a preacher of the Word of God. Let us give him full credit for the marked ability that he possesses, for a certain kind of originality—a ticket-seller at the door of a circus often has as much—but, for goodness' sake do not rank him amongst the men whose vocation it is to walk in the footsteps of Christ, to teach all nations the doctrines of the new dispensation, and to lead the souls of poor and rich alike, out of the pathway of sin, into the highway of virtue. We admire Mr. Talmage, also, as a clever writer; but not as a philosopher or theologian: his philosophy seems to be that of Epicurus and his theology that of Machiavelli.

## PEERS AND PEOPLE.

Glancing carefully over the history of Europe, during the last two centuries, the student cannot fail to perceive that the great tendency is toward a greater decentralization of power. In Russia and Turkey, and, to a certain degree, in Germany and Austria, they cling to the old centralized form of government, the concentrating of all authority in the personality of one ruler. But even in Russia, despite the iron hand of the Czar on the one side, and the Siberian mines on the other, there is a deep feeling of unrest and an earthquake of revolution rumbles and threatens. When the shock comes—as come it must—we may expect to see a shaking of thrones and powers such as the world has never before experienced. Two centuries ago would any man have foretold that the line of the Bourbons would perish and that the nobility of France would become *citoyens*? Would any statesman have believed that the tide of Revolution would sweep over the country and not leave a single remnant of royal hopes when it had subsided? Would any one dream that the day would come when France would be a Republic, with her President elected by the voice of the people, and the *tri-color* waving on the flag-staff of the *fleur-de-lis* and the *oriflamme*? And yet to-day France is a democratic country, the members of the *noblesse* are merely citizens, and the Sovereign Pontiff of Rome has recognized the right of the French people to be governed according to the will of that people.

The spirit of democracy is abroad, and the olden methods of government are

merely tolerated for the present in some lands, while in others an opportunity alone is wanted to shatter them to atoms. Where the tyrannic and autocratic sway of an individual holds a people in semi-serfdom and quasi-barbarism the liberty loving people are forced, by circumstances, to hide their feelings and to watch their chance; the result is nihilism, bomb-fiends and destructive anarchists. But in lands where already the voice of the people is heard, where the representatives of the people have a say in the affairs of state, where the legislation—to a great extent—comes from the people, there is little danger of the one-man power, and consequently less violent measures are employed in advancing the cause that decidedly is daily and hourly gaining ground.

In England—or rather Great Britain—there is a limited monarchy; but the people have the ballot at their disposal and have their representatives in the most important branch of the nation's legislature. As long as the sovereign merely exercises those prerogatives that the constitution guarantees there is no danger of any rebellion against the nominal sovereignty; but the moment that any infringement of the people's rights is attempted, the nation possesses the means of resenting that infringement, and the democratic spirit that is rising and expanding will very soon assert itself. To a certain degree the titled dignity and hereditary power of the nobility, or aristocracy, is rather tolerated than upheld by the people. If any conflict should ever come between the exponents of the popular will and the representatives of the classes, the first aggressive movement would have to be on the part of the privileged and titled. Although the spirit of democracy is growing stronger and more ubiquitous, as this century draws to its close, still it would require a certain amount of provocation to fan into a real conflagration the slumbering embers of political revolution. Despite the fact that the people are asserting more and more their privileges and rights, still there is a certain feeling of respect for the olden institutions that survives; there is a special veneration for the institutions that have existed during long centuries that will always check to a degree the advancing wave that rolls up to the very foot of the throne—and there recedes, but to roll up again. If the breach between the people and the rulers comes in our day it will not be by the masses but by the classes that the gauntlet will be flung down.

But the moment that the challenge is given it will be taken up; and the end is certain to be a complete triumph for the democratic element.

In presence of the stupid and headstrong action of the British Peers in setting at defiance the will of the people as expressed by the House of Commons, and the murmurings that are heard from the press, the flashes of indignation that dart along the political horizon, might we not reasonably say that the hour of struggle is almost at hand? When the Lords rejected the Home Rule Bill it was to a certain extent to be expected; yet the world felt a slight thrill of astonishment at the bold and self-imperilling step. However, the Lords may have calculated that even Mr. Gladstone would not dare to appeal to the country under the circumstances. But "whom the gods wish to destroy they first make mad," and decidedly the deities that preside over the destinies of that House must have had evil designs upon the Peers, when they permitted that sage body to reject or amend the most popular measure that the Government has yet undertaken to pass. This

time it is not only in the face of all advocates of Home Rule, but actually in the face of the whole British public that these Lords Spiritual and Temporal seem to fly.

The Peers have decidedly flung down the gauntlet, and the people have taken it up. Whether Mr. Gladstone will appeal to the country or not, is a question for him to consider; but most certainly the next political contest in the Imperial arena will be a struggle to the death between the Peers and the people, the representatives of the old aristocratic element and the newer but more powerful democratic one. The result may not be known, nor may it be decisive this year, nor this decade; but as positive as the rules of cause and effect is the ultimate outcome of that battle. Before the rising tide of democracy the ancient and bloated remnant of aristocratic power must recede.

When the genius of American Independence struck that powerful key-note with the diapason of rebellion, it was caught up by the people of Europe, and although they were not yet prepared to continue the mighty chant of popular insurrection, still the *requiem* of the most stable of monarchies was sung when the streets of the capital rang with the notes of the *Marsillais*. It is not safe for the representatives of moss-covered ruins and hoary institutions to set at defiance the representatives of a new generation, the exponents of the great popular will. When the day comes that England's Queen shall go forth to join the great company of departed monarchs, and the one who is expected to succeed her ascends the steps of the throne, there may not—nor do we think there will be—as universal a veneration for that august position as exists to-day. Firstly, the Queen is a lady deserving of a courtesy that all loyal subjects are only too proud to extend; secondly, she is a monarch who, during a long reign, has done nothing to alienate from herself the warmest attachment of the British people; consequently she has an influence upon the mass of her subjects that her successor could never expect to exercise.

Is it wise, then, in presence of all these facts, for the Peers to set the people at defiance? Just as surely as a contest commences between the two elements, so surely is the power of the Lords doomed—and doomed forever. Once the spirit of democracy is stirred into determined action it will be very difficult to say where and how the struggle may end. One thing positive—it is only a question of time—the Lords must give in to the just demands of the people or else prepare for the worst. These are not revolutionary ideas, nor wild theories of an enthusiast; look at the history of the last few centuries, and behold monarchy after monarchy, autocratic and aristocratic powers in rapid succession, disappearing, like mountain-tops, under the rising waters of the democratic deluge. Perchance not even an ark will be vouchsafed the last of them as a refuge. If that day comes when Republican principles will be the basis of British government, then we say, the crown and the Lords will have only to thank the blindness, arrogance and foolhardiness of those hereditary rulers.

#### SIMON AND PETER.

Simon, Bar-Jonas, became Peter when Christ confirmed him in the Faith and handed him the "keys of the Kingdom of Heaven." Here, at once, we perceive a grand distinction between the individual and the officer, between the man and the Pontiff, between the personality and the Vicar of Christ. Cardinal Pecci

is the same individual that he was sixteen or more years ago; but he has also become Leo XIII., successor to St. Peter, and representative of Christ on earth. This is a distinction which non-Catholics fail to understand; equally do they fail to grasp the distinction between an infallible and an impeccable man. Simon was peccable; Peter was infallible. Cardinal Pecci could commit sin; Leo XIII. cannot err when pronouncing upon dogma of the Church and speaking *ex cathedra*.

St. Peter was infallible, so must necessarily be Leo, and *vice versa*. Yet all that infallibility does not secure the individual from temptation or sin. The Pope is obliged, even as the lowliest Catholic in the world, to have his confessor and to seek absolution for any faults that, as a human being subject to error, he may commit. It is ever and always upon this rock that—intentionally or otherwise—the opponents of Papal infallibility are wrecked. Were we to contend that because the Pope—as such—cannot err, he therefore cannot sin, we would be advocating a glaring absurdity. If it were so, then the fact of being elected Pope would be the establishment of a future safety against all sin, or disobedience of God's laws. That would be tantamount to saying that the Sovereign Pontiff must necessarily be a saint from the moment that he assumes the tiara. As long as any man on earth retains his human existence he will be the victim—in a more or less degree—of that evil which clings to our nature—Sin.

Simon was a poor fisherman from Galilee; Peter was the direct representative of Christ. Simon was an ignorant man, who knew more about nets and boats than about the ways of the world or the lore of the times; Peter became an inspired leader, filled with the Holy Ghost, a linguist, a theologian, and a fit and proper Pontiff in the Church of the new dispensation. Simon was a coward; Peter was a hero. Simon blushed and denied the Master; Peter suffered martyrdom for His sake. Simon could not trust himself to speak out the will of Christ; Peter thundered the revealed truths at the very doors of Cæsar's palace. Simon would cringe before the menace of earthly power; Peter defied the strength of paganism, and grappled with the idols in the very temples. Simon was not certain when supporting his own action in following Christ; Peter was infallible and most positive in pronouncing for the Church, over which he was appointed, upon the tremendous mysteries of a Divine religion. In a word, Simon was an individual, with all the frailty that belongs to humanity; Peter was also an individual, who retained the weakness that causes men to sin, but who also possessed the certainty, the assurance, the positive knowledge of his own infallibility, when dealing with matters that pertained exclusively to his high office and to the Church with which Christ promised to ever remain present. As Simon he may have known more about the business of catching fish than he did when he became Peter, because the want of practice and the absorption of his attention by other matters may have caused him to forget much that he knew perfectly well in his earlier days; but as Peter he knew that about converting and securing souls to which, when only Simon, he may never have given a serious thought. In after years he might possibly have been more apt to make a mistake in setting a net, or in catching a line, than he would have been in his youth; but he also was sure not to err in laying before the world the will, the teachings and the Word of Christ—a certainty that by no means was his be-

fore he was chosen as the rock upon which the Church was built.

And as it was with Simon-Peter, so has it been with each and all of his successors, down to the present Leo XIII. Prior to his election as Sovereign Pontiff the individual may have had his shortcomings, his temptations, his sins; he may have had his more or less serious inclinations in one direction or another; he may have been tortured by the enemies of mankind—the world, the devil and flesh;—he may have succumbed more than once when his soul was swept by the tempest of passion. If so, what of it? It only proves that he was a human nature, not a divine one. But the moment he became the Vicar of Christ he assumed the cloak of infallibility—as far as questions of faith are concerned and according to the circumstances under which he pronounces upon them—yet he did not necessarily divest himself of that undergarment of a human nature, the characteristic of which is to sin. The same passions might torture him—but he had additional power to resist them; the same temptations might assail him,—but he has extra graces to combat them; the same weaknesses might cling to him—but he holds the means whereby they may be converted into virtues. So that as Pontiff he is less liable to sin than he was before his election. But by no means does his nature change, nor does he become impeccable.

The present Sovereign Pontiff—apart from his high office and his vested infallibility—is a man of extraordinary powers; he is a genius beyond any doubt; he is not only a sound theologian, and deep philosopher, but he is a poet, a scientist, a statesman, and a miracle of universal knowledge. On the whole he is an exceptional man—one in a hundred thousand. But all his acquirements and talents are not due to the fact that he is Pope of Rome; indeed, it might be said—humanly speaking—that he is Pope of Rome in part on account of these gifts. He would have been a poet, an orator, a diplomatist, a theologian and a philosopher even had it never pleased God, in his Infinite Wisdom, to have raised him to the exalted station of Christ's Vicar upon earth. Yet all these gifts, with which he has been endowed, neither add to nor take from his infallibility as Pope. Were he as ignorant as was Simon, or as wise as Solomon, the moment he became the legitimate successor of St. Peter, and the one to whom Christ said that He would be with him for all time, he received the assurance of infallibility. If he were not infallible he could not possibly be the Vicar of Christ. To suppose fallibility on matters of faith in the representative of Christ, would be to assert that the Divine Founder, Himself, could err.

It is not our intention to enter into the arguments in favor of Papal infallibility; the subject is too vast for our space at present. We merely wished to point out the great distinction between infallibility and impeccability. This is one of the many clear and irrefutable facts connected with Catholic doctrine that the Protestant world will not understand, or if understanding, will not recognize. It is so with countless other errors.

One of the most interesting and most ably edited magazines that we receive is a monthly known as "The Catholic Reading Circle Review." It is the organ of the Catholic Educational Union, and Catholic Summer School of America. The editor is Mr. Warren E. Mosher, A.M., of Youngstown, Ohio. In the February number our own "Walter Lecky" has an

admirable paper on "Catholic thought in English Literature." We will reproduce it next week. The Review will contain—probably in its next issue—the programme of the Catholic Summer School for the session of 1894. It is decidedly a magazine that should be upon every Catholic table. It contains a fund of useful information and a stock of carefully selected contributions. It is away beyond the ordinary and has its own special field.

It appears that the Catholic press of Italy is meeting with no end of opposition from the Government. It is very difficult to express any sentiment in Italy without incurring great risk. In the provinces where martial law has not been proclaimed the following newspapers, of various stripes, have been suppressed in one week: At Rome, *La Vera Roma*, *L'Emancipazione*, and *L'Asino*; at Naples, *La Discussione* (four times) and *L'Uragano*; at Milan, *L'Osservatore Cattolico* (twice) and *L'Italia del Popolo*; at Bologna, *Il Resto del Carlino*; and at Fari, *Il Risveglio*. The *Vera Roma* for Sunday, 21st, was sequestered in the offices.

SEVERAL times during the past two years we have referred to the very unrefined and unjust manner in which some people strive to ridicule the Irish character. We were sorry to notice that recently, at a carnival in Ottawa, a number of persons—in costumes that are anything but calculated to give strangers a fair idea of Irishmen—undertook to parade as the "Mulligan Guards," for the edification of a number of people who rejoice in seeing our race caricatured but to the great disedification of all others. And what makes matters worse, is the fact that many of these masqueraders have names that would naturally suggest a higher estimate of their own nationality.

For any of our readers who are interested in watching the Romeward progress of Anglicanism we reproduce the following from a recent number of the *Liverpool Catholic Times*:

"The man who would get up at Exeter Hall before an Evangelical meeting ten years ago and suggest the establishment of sisterhoods on Low Church lines would be received with a storm of execration. The howls against Ritualism and "Popery" would alone make short work of his arguments. And yet the Pastoral Aid Society, which represents the Evangelical section of the Church of England, are about to start sisterhoods, who will live in community, but will take no vows. For doing this the same party have for years been holding up to obloquy and contempt the High Church party, but the latter have increased so much in numbers and influence, while they, in spite of their fervid oratory, have correspondingly declined, that they are beginning to think there is something radically wrong about their methods and principles, and that after all a monastic or semi-monastic life is not quite so wicked a way of spending one's time in this vale of tears as they and their predecessors have so long believed, or said they believed. How the tough old Evangelicals will regard this new departure remains to be seen, but it requires no prophetic insight to anticipate that they will not suddenly abandon their ancient prejudices at the bidding of the new lights. It is rather late in the century for the Low Church people to turn their feet Romeward. The High Church party are far in advance of them. The first Anglican sisterhood was founded in 1845 by Dr. Pusey and the present Duke of Rutland, Lord John Manners. Since that time quite a number of Anglican sisterhoods have sprung up."

Apprehensive—and for Reasons—Doctor, meeting a former patient who has come out for a walk: Well, Mrs. Schultz, how do you feel now? Mrs. Schultz, timorously: You are not going to charge anything, are you, doctor?

## LORD KILGOBBIN.

BY CHARLES LEVER.

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

## CHAPTER XLIII—Continued.

As he did so, his ear caught the sound of voices. It was Kate and Nina, who were talking on the terrace above his head.

"I declare, Nina," said Kate, "you have stripped every leaf off my poor ivy-geranium; there's nothing left of it but bare branches."

"There goes the last handful," said the other, as she threw them over the parapet, some falling on Gorman as he leaned out. "It was a bad habit I learned from yourself, child. I remember when I came here you used to do this each night, like a religious rite."

I suppose they were the dried or withered leaves that I threw away," said Kate, with a half-irritation in her voice.

"No, they were not. They were oftentimes from your prettiest roses, and as I watched you I saw it was in no distraction or inadvertence you were doing this, for you were generally silent and thoughtful some time before, and there was even an air of sadness about you, as though a painful thought was bringing its gloomy memories."

"What an object of interest I have been to you without suspecting it!" said Kate, coldly.

"It is true," said the other, in the same tone; "they who make few confidences suggest much ingenuity. If you had a meaning in this act, and told me what it was, it is more than likely I had forgotten all about it ere now. You preferred secrecy, and you made me curious."

"There was nothing to reward curiosity," said she, in the same measured tone; then, after a moment, she added: "I'm sure I never sought to ascribe some hidden motive to you. When you left my plants leafless, I was quite content to believe that you were mischievous without knowing it."

"I read you differently," said Nina. "When you do mischief you mean mischief. Now I became so—so—what shall I call it, *intriguee* about this little 'fetich' of yours, that I remember well the night you first left off and never resumed it."

"And when was that?" asked Kate, carelessly.

"On a certain Friday, the night Miss O'Shea dined here last; was it not a Friday?"

"Fridays, we fancy, are unlucky days," said Kate, in a voice of easy indifference.

"I wonder which are the lucky ones?" said Nina, sighing. "They are certainly not put down in the Irish almanac. By the way, is not this a Friday?"

"Mr. O'Shea will not call it among his unlucky days," said Kate, laughingly.

"I almost think I like your Austrian," said the other.

"Only don't call him my Austrian."

"Well, he was yours till you threw him off. No, don't be angry. I am only talking in that careless slang we all use when we mean nothing, just as people employ counters instead of money at cards; but I like him; he has that easy flippancy in talk that asks for no effort to follow, and he says his little nothings nicely, and he is not too eager as to great ones, or too energetic, which you all are here. I like him."

"I fancied you liked the eager and enthusiastic people, and that you felt a warm interest in Donogan's fate."

"Yes, I do hope they'll not catch him. It would be too horrid to think of any one we had known being hanged! And then, poor fellow, he was very much in love."

"Poor fellow!" sighed out Kate.

"Not but it was the only gleam of sunlight in his existence: he could go away and fancy that, with Heaven knows what chances of fortune, he might have won me."

"Poor fellow!" cried Kate, more sorrowfully than before.

"No, far from it; but very 'happy fellow,' if he could feed his heart with such a delusion."

"And you think it fair to let him have this delusion?"

"Of course I do. I'd no more rob him of it than I'd snatch a life-buoy from a drowning man. Do you fancy, child, that the swimmer will always go about with the corks that have saved his life?"

"These mock analogies are sorry arguments," said Kate.

"Tell me, does not your Austrian sing? I see he understands music; but I hope he can sing."

"I can tell you next to nothing of my Austrian—if he must be called so. It is five years since we met, and all I know is how little like he seems to what he once was."

"I'm sure he's vastly improved; a hundred times better mannered; with more ease, more quickness, and more readiness in conversation. I like him."

"I trust he'll find out his great good fortune—that is, if it be not a delusion."

For a few seconds there was a silence—a silence so complete that Gorman could hear the rustle of a dress as Nina moved from her place, and seated herself on the battlement of the terrace. He then could catch the low murmuring sounds of her voice as she hummed an air to herself, and at length traced it to the song she had sung that same evening in the drawing-room. The notes came gradually more and more distinct, the tones swelled out into greater fullness, and at last, with one long-sustained cadence of thrilling passion, she cried: "Non mi amava—non mi amava!"

with an expression of heart-breaking sorrow, the last syllables seeming to linger on the lips as if a hope was deserting them forever. "Oh, non mi amava!" cried she, and her voice trembled as though the avowal of her despair was the last effort of her strength. Slowly and faintly the sounds died away, while Gorman, leaning out to the utmost to catch the dying notes, strained his hearing to drink them in. All was still, and then suddenly, with a wild roulade that sounded at first like the passage of a musical scale, she burst out into a fit of laughter, crying "Non mi amava," through the sounds, in a half-frantic mockery. "No, no—non mi amava," laughed she out as she walked back into the room. The window was now closed with a heavy bang, and all was silent in the house.

"And these are the affections we break our hearts for!" cried Gorman, as he threw himself on his bed, and covered his face with both his hands.

## CHAPTER XLIV.

## THE HEAD CONSTABLE.

The chief constable, or, to use the irreverent designation of the neighborhood, the head peeler, who had carried away Walpole's luggage and papers, no sooner discovered the grave mistake he had committed, than he hastened to restore them, and was waiting personally at the castle to apologize for the blunder, long before any of the family had come downstairs. His indiscretion might cost him his place, and Captain Curtis, who had to maintain a wife and family, three saddle-horses, and a green uniform with more gold on it than a field-marshal's, felt duly anxious and uneasy for what he had done.

"Who is that gone down the road?" asked he, as he stood at the window, while a woman was setting the room in order.

"Sure it's Miss Kate taking the dogs out. Isn't she always the first up of a morning?"

Though the captain had little personal acquaintance with Miss Kearney, he knew her well by reputation, and knew, therefore, that he might safely approach her to ask a favor. He overtook her at once, and in a few words made known the difficulty in which he found himself.

"Is it not, after all, a mere passing mistake which, once apologized for, is forgotten altogether?" asked she. "Mr. Walpole is surely not a person to bear any malice for such an incident."

"I don't know that, Miss Kearney," said he, doubtfully. "His papers have been thoroughly ransacked, and old Mr. Flood, the Tory magistrate, has taken copies of several letters and documents, all, of course, under the impression that they formed part of a treasonable correspondence."

"Was it not very evident that the papers could not have belonged to a Fenian leader? Was not any mistake in the matter easily avoided?"

"Not at once, because there was, first of all, a sort of account of the insurrectionary movement here, with a number of queries, such as: 'Who is M—?' 'Are F. Y— and M'Causland the same person?' 'What connection exists between the Meath outrages and the late events in Tipperary?' 'How is B— to explain his conduct sufficiently to be re-

tained in the Commission of the Peace?' In a word, Miss Kearney, all the troublesome details by which a ministry have to keep their own supporters in decent order are here hinted at, if not more, and it lies with a batch of red-hot Tories to make a terrible scandal out of this affair."

"It is graver than I suspected," said she, thoughtfully.

"And I may lose my place," muttered Curtis, unless, indeed, you would condescend to say a word for me to Mr. Walpole."

"Willingly, if it were of any use; but I think my cousin, Mademoiselle Kostalergi, would be likelier of success, and here she comes."

Nina came forward at that moment with that indolent grace of movement with which she swept the greensward of the lawn as though it were the carpet of a saloon. With a brief introduction of Mr. Curtis, her Cousin Kate in a few words conveyed the embarrassment of his present position, and his hope that a kindly intercession might avert his danger.

"What droll people you must be not to find out that the letters of a viceroy's secretary could not be the correspondence of a rebel leader!" said Nina, superciliously.

"I have already told Miss Kearney how that fell out," said he; "and I assure you there was enough in those papers to mystify better than clearer heads."

"But you read the addresses, and saw how the letters began. 'My dear Mr. Walpole, or 'Dear Walpole?'"

"And thought they had been purloined. Have I not found 'Dear Clarendon' often enough in the same packet with cross-bones and a coffin?"

"What a country!" said Nina, with a sigh.

"Very like Greece, I suppose," said Kate, tartly; then suddenly: "Will you undertake to make this gentleman's peace with Mr. Walpole, and show how the whole was a piece of ill-directed zeal?"

"Indiscreet zeal."

"Well, indiscreet, if you like it better."

"And you fancied, then, that all the fine linen and purple you carried away were the properties of a head-centre?"

"We thought so."

"And the silver objects of the dressing-table, and the ivory inlaid with gold, and the trifles studded with turquoise?"

"They might have been Donogan's. Do you know, mademoiselle, that this same Donogan was a man of fortune, and in all the society of the first men at Oxford when—a mere boy at the time—he became a rebel?"

"How nice of him! What a fine fellow!"

"I'd say what a fool," continued Curtis. "He had no need to risk his neck to achieve a station; the thing was done for him. He had a good house and a good estate in Kilkenny; I have caught salmon in the river that washes the foot of his lawn."

"And what has become of it? Does he still own it?"

"Not an acre—not a rood of it; sold every square yard of it to throw the money into the Fenian treasury. Rifled artillery, Colt's revolvers, Remingtons, and Parrott guns have walked off with the broad acres."

"Fine fellow—a fine fellow!" cried Nina, enthusiastically.

"That fine fellow has done a deal of mischief," said Kate, thoughtfully.

"He has escaped, has he not?" asked Nina.

"We hope not—that is, we know that he is about to sail for St. John's by a clipper now in Belfast, and we shall have a fast steam-corvette ready to catch her in the Channel. He'll be under Yankee colors, it is true, and claim an American citizenship; but we must run risks sometimes, and this is one of those times."

"But you know where he is now? Why not apprehend him on shore?"

"The very thing we do not know, mademoiselle. I'd rather be sure of it than have five thousand pounds in my hand. Some say he is here, in the neighborhood; some say he is gone south; others declare that he has reached Liverpool. All we really do know is about the ship that he means to sail in, and on which the second mate has informed us."

"And all your boasted activity is at fault," said she, insolently, "when you have to own you cannot track him."

"Nor is it so easy, mademoiselle,

where a whole population befriend and feel for him."

"And if they do, with what face can you persecute what has the entire sympathy of a nation?"

"Don't provoke answers which are sure not to satisfy you, and which you could but half comprehend; but tell Mr. Curtis you will use your influence to make Mr. Walpole forget this mishap."

"But I do want to go to the bottom of this question. I will insist on learning why people rebel here."

"In that case, I'll go home to breakfast, and I'll be quite satisfied if I see you at luncheon," said Kate.

"Do, pray, Mr. Curtis, tell me all about it. Why do some people shoot the others who are just as much Irish as themselves? Why do hungry people kill the cattle and never eat them? And why don't the English go away and leave a country where nobody likes them? If there be a reason for these things, let me hear it."

"By-by," said Kate, waving her hand as she turned away.

"You are so ungenerous," cried Nina, hurrying after her. "I am a stranger, and naturally like to learn all that I could of the country and the people; here is a gentleman full of the very knowledge I am seeking. He knows all about those terrible Fenians. What will they do, with Donogan if they take him?"

"Transport him for life; they'll not hang him, I think."

"That's worse than hanging. I mean—Miss Kearney would rather they'd hang him."

"I have not said so," replied Kate; "and I don't suspect I think so, either."

"Well," said Nina, after a pause, "let us go back to breakfast. You'll see Mr. Walpole; he's sure to be down by that time, and I'll tell him what you wish is, that he must not think any more of the incident; that it was a piece of official stupidity, done, of course, out of the best motives; and that if he should cut a ridiculous figure at the end, he has only himself to blame for the worse than ambiguity of his private papers."

"I do not know that I'd exactly say that," said Kate, who felt some difficulty in not laughing at the horror-struck expression of Mr. Curtis's face.

"Well, then, I'll say this was what I wished to tell you, but my cousin Kate interposed, and suggested that a little adroit flattery of you, and some small coquetries that might make you believe you were charming, would be the readiest mode to make you forget anything disagreeable, and she would charge herself with the task."

"Do so," said Kate, calmly; "and let us now go back to breakfast."

## CHAPTER XLV.

## SOME IRISHRIES.

That which the English irreverently call "chaff" enters largely as an element into Irish life; and when Walpolestigmatized the habit to Joe Atlee as essentially that of the smaller island, he was not far wrong. I will not say that it is a high order of wit—very elegant, or very refined; but it is a strong incentive to good-humor—a vent to good spirits; and, being a weapon which every Irishman can wield in some fashion or other, establishes that sort of joust which prevailed in the melee tournaments, and where each tilted with whom he pleased.

Any one who has witnessed the progress of an Irish trial, even when the crime was of the very gravest, cannot fail to have been struck by the continual clash of smart remark and smarter rejoinder between the bench and the bar; showing how men feel the necessity of ready-wittedness, and a promptitude to repel attack, in which even the prisoner in the dock takes his share, and cuts his joke at the most critical moment of his existence.

The Irish theatre always exhibits traits of this national taste; but a dinner-party, with its due infusion of barristers, is the best possible exemplification of this give and take, which, even if it had no higher merit, is a powerful ally of good-humor, and the sworn foe to everything like over-irritability or morbid self-esteem. Indeed I could not wish a very conceited man, of a somewhat grave temperament and distant demeanor, a much heavier punishment than a course of Irish dinner-parties; for even though he should come out scathless himself, the outrages to his sense of propriety, and the insults to his ideas of taste, would be a severe suffering.

(TO BE CONTINUED.)

## IRELAND UNDER QUEEN BESS

Doleful Letter From an Elizabethan Bishop of Cork Unearthed.

The Poor Man's Lamentations Over the Poverty of the Irish Catholics, who Would Not Conform to the Queen's Religion, But Persisted in Loving the Boggarth Aroon.

The latest volume of the "Calendars of State Papers Relating to Ireland," which has been issued by the Rolls Commission, under the capable editorship of Mr. Ernest G. Atkinson, contains much matter of no ordinary interest to the student of the history of this country. The documents quoted or catalogued in the volume in question cover the period between July, 1596, and December, 1597, and, therefore, that immediately previous to the open avowal of rejection of Elizabeth's authority by Hugh, Earl of Tyrone, and the commencement of the protracted contest which followed.

Amongst the papers to which we refer, none is more interesting than the letter in which William Lyon, Protestant Bishop of Cork and Ross, deploras what seemed to him the "miserable state of God's Church, and of the commonwealth." The Queen's Bishop commenced by pointing out that "where there is no knowledge of God and His truth, there can be no obedience to magistrates, no submission to laws, no true hearts to the Prince"; and he went on to show that the condition of affairs which he desired to see established in Ireland, was quite impossible, inasmuch as her people were "led away by false teachers, who drew them to that palpable and damnable blindness to obey her Majesty's capital enemy, the Antichrist of Rome," even "swearing the people to the Pope," and "that they shall not come to divine service" in the Queen's church, and so generally upsetting the plans of those who would Protestantize the nation.

According to Dr. Lyon, "law and order" were in serious jeopardy. Those citizens of Cork who brought their children to his church to be baptised were deserted by their kindred and neighbors, and none would stand sponsor, or "gossip" as the phrase went, by the font for the young addition to the ranks of the Queen's religion. Things had come to a pretty pass; and so, according to Dr. Lyon, "one poor man, that is the clerk, with his wife and a poor minister," were "made the common gossip in the city of Cork," while the bulk of the young Corkonians were made Christian "in private houses by Massing priests." The city was clearly in a dangerous state and needed to learn its duty to its Sovereign Lady.

Dr. Lyon, however, had even worse things to relate of Munster's capital and its citizens, for he went on to lament how the latter "show themselves very perverse and obstinate, the young merchants among them going to their Masses with their daggers and pistols ready prepared." The Queen's Bishop thought it right to point out these same "young merchants" showed no such readiness to handle deadly weapons when bidden a few months earlier to muster in her Majesty's service against "the Ulster traitors," but on the contrary "made forth the simplest of the people." The "young merchants" no doubt thought that if perforce they should march against their Northern countrymen they might at least leave to the Queen the supplying of their weapons. Indeed the bewildered prelate confessed his belief that, if the truth were told, "they of these parts were very unwilling to go "northward" because Tyrone is of their faction, and hath the Pope's Legate with him, one Galloghore, an Irishman, a Bishop appointed by the Pope, and called the Bishop of the Dirrye."

The heart of the Queen's Bishop was sad within him at the news which daily came from Ulster, for "many priests are gone out of this country to Tyrone," which was scarce wonderful, seeing that if Lyon could have laid his consecrated hands on them they would have been thrown into the deepest dungeon within the walls of Cork, while, worst of all, "the traitor" had within him no less than "three English Jesuits." Here was a tale of woe indeed, and scarce needing the Bishop's piteous plaint that "our state here is very dangerous," or his prayer that "the Lord

of Mercy will put it into her Majesty's heart to see to the reformation of it," to give it emphasis. The Bishop, however, had much more to tell, and he frankly admitted that Cork was beyond his control. "The Pope's legates, friars, priests, and seminaries, of whom this country is full, as also the city of Cork, whereas, there be ten seminary and seducing priests resident within the city, maintained and kept daily by the aldermen and merchants of the city to say Mass' baptise, minister the Sacraments and other of their Popish and heretical ceremonies, in their private houses; and, when I am out of the town, they walk openly and commonly in the streets, accompanied with the alderman and officers of the city, and conveyed forth of the town, when they go to say their Masses in the country abroad; neither want they anything." In other words, the stout burghers of the city by the Lee escorted their priests to and fro in their efforts to minister to the spiritual needs of the people of the rural districts. Indeed, Dr. Lyon declared that he had "been acquainted with their manners and life these twenty-five years, and have been Bishop these fifteen years and I have observed their doings, but I never saw them so badly-minded as they be now in general."

The signs which he saw must have appeared truly alarming, and were certainly far beyond the comprehension of such a sordid, worthless being as he was. A native of England, who had taken up the new religion for sake of its worldly advantages and profits, a full share of both of which he managed to secure, he found it impossible to understand the evidences which he daily witnessed of silent but heroic sacrifice for conscience' sake on the part of the Irish clergy. That he should, in his own coarse Saxon way, ascribe what he saw to base motives was not unnatural; but his words give us an insight into the stolid brutal nature of the man and his lack of recognition of higher aims. He complains how "also the priests of the country forsake their benefices to become Massing priests because they are so well entreated, and so much made of among the people," while "many have forsaken their benefices by the persuasion of those seminaries that come from beyond the seas," and generally the Bishop felt that "they have a new mischief in hand, if it be not prevented." The fact was, of course, that the priests referred to could only have kept their benefices by preaching the Queen's religion and deserting the Sanctuary of the altar, proclaiming the sanctity of the royal but infamous woman who occupied the throne of England, and forswearing their allegiance to the Vicar of Christ. But one answer could come from Irish priests tried by such a test; the Queen's Bishop, however, could not be expected to enter fully into the motives.

He wailed how "the best name that they gave unto the Divine service appointed by her Majesty in the Church of England and Ireland is the Devil's service, and the professors thereof devils; and when they meet of the profession, they cross themselves after the popish manner, and any that company with us, or receive any living of me, or the like being appointed by her Majesty, they excommunicate him or them, and will not suffer them to come in their company." People who could behave in such a manner must naturally, and, of course, in the estimation of being like Lyon, be "no better than mere infidels, having but a bare name of Christians, without any knowledge of Christ or light of His truth," and concerning whom it was clear that "neither truth nor credit could be reposed in their oaths," the more especially as it was "an unusual thing amongst them here in Muuster, after meal and some sort of thanksgiving made without the once naming her Majesty to pray for the good estate with the speedy and safe return of their good Lord James, meaning the Earl of Desmond's son, who is now in England in the Tower." No wonder that Lyon "heartily wished" that "the good Lord James" might long remain in the cell where he was eating out his heart for sight of the green plains and rolling hills he loved so well and "that a great many of his countrymen of that mind were with him!"—*Irish Catholic.*

## THE BEST TONIC.

Milburn's Quinine Wine is the best tonic for weakness, debility and lack of strength. It is an appetizing tonic of the highest merit.

## THE WORLD IN NINETY-FOUR.

THE OUTLOOK NOT A BRIGHT ONE FOR LOVERS OF PEACE AND PROSPERITY.

With the dawn of the new year has come the thought expressed in many quarters that 1894 is destined to be notable in the annals of the race. There are stirrings of strange forces in the world and impending conflicts of old hates. Europe is resting on her sullen guns, whose mouths may any moment belch the red flame of war. The peace tension, which for the last decade or more has sufficed to give uneasy quietude to the nations of the continent, seems now at last about to break. The combatants are ready. France is eager, Germany prepared. The Northern Bear is steadily lumbering towards the Dardanelles, with his forepaw threatening English supremacy in the Mediterranean and with his hind foot tearing the robe of India. A little more aggression and then war!

The lesser nations must wait the fortunes of the event. Bulgaria is still the queen of the Balkans. Serbia watches with a jealous eye, but chance alone and not her own resources will humiliate her rival. The Sultan scans these dominions, gazes across the Bosphorus at the vice-royalty of Egypt, dreams of the glories that are gone and awaits the destruction that is to be. The selfishness of the Powers is his own pledge of existence.

Austria and Italy are decrepit. Hungary menaces the autonomy of the former, Sicily the overlordship of the latter. Neither can be of vast assistance to the German Empire in its coming struggle with France. What England will do is still the question of the time. Her own affairs are far from happy. Ireland is yet a thorn in her flesh, and her own unwieldiness is likely to keep it so until the logic of civilization gives, as it soon will give, that oppressed country the boon of liberty. India is still safe to her, but how long will its possession be assured? The Czar is creeping step by step to the very borders of Afghanistan, and his mailed foot is already at the entrance of Khyber Pass.

His own Empire, however, is torn with secret Nihilistic forces. The terrors of Siberia do not daunt the plotters. The martyr spirit is abroad in his dominions and though he wears the tiaras of eighty nationalities he does not know how soon his head will be struck by the assassin's bomb.

Republican government in Europe is steadily growing in popularity. Switzerland, France and Great Britain are all free States, the first two republics, the last a democracy. The Low Countries are approaching this condition and "constitutionalism" is paving the way for universal freedom. Meanwhile the Rock-founded Church of Christ undisturbed by those national upheavals pursues its divine mission of peace and charity among men, while her peerless Pontiff from the serene empyrean of Peter's chair prayerfully scans the world and labors for the golden reigns of justice and love in every heart.

In our own land, we enter the new year under distressing commercial depression, but the natural resources of the United States can be relied on soon to inaugurate a new era of prosperity. At all events 1894 bids fair to be an important year in the chances and the changes of the world.—*Catholic Union and Times.*

## WHERE THE TRAPPISTS EAT.

A writer in Temple Bar thus describes the refectory of a Trappist monastery: A great cold room with white-washed walls, and five long, narrow tables with benches on each side, stretching from end to end, was the place where the monks took their very frugal meals. There was no cloth, and it is almost needless to add that there were no napkins, although these are considered so essential in France that even in the most wretched auberge one is usually laid before the guest. Trappists, however, have little need of them.

At each place was a wooden spoon and tork, a plate, a jug of water, and another jug—a smaller one—of beer, and a porringer for soup, which is the chief of the Trappists' diet. Very thin soup it is, the ingredients being water, chopped vegetables, bread, and a little oil or butter.

Until a few days ago no oily matter, whether vegetable or animal, was allowed in the soup, nor was it permissible, except in case of sickness, to have

more than one meal a day, but the necessity of relaxing the rule a little was realized. Now, during the six summer months of the year, there were two meals a day, namely, at eleven and six, but in winter there is only one that is called a meal, and this is at four. There is, however, a goute—just something to keep the stomach from collapsing. No fish, nor flesh, nor animal product, except cheese and butter, is eaten by these Trappists unless they fall ill, and then they have meat or anything else that they may need to make them well. There is, however, very little sickness among them.

The living of each Trappist costs no more than sixpence a day to the community. Assuming that the money brought into the common fund by those who have a private fortune—the fathers, as a rule, are men of independent means—covers the establishment's expenses, and the taxation imposed by the State, there must remain a considerable profit on the work of each individual, whether he labors in the field or in the dairy and cheese room, or concerns himself with the sales and with the accounts, or like the porter at the gate, tests with an instrument the richness of the milk that is brought in by the peasants lest they who have been befriended by the monks in sickness and penury should steal from them in return.

To devote this surplus obtained by a life of sacrifice, compared to which the material misery of the beggars whom they relieve is luxury, to the lessening of human suffering, to the encouragement of the family, offering the hand of charity to the worthy and unworthy, expecting no honor from all this, and not even gratitude, is a life that makes that of the theoretical philanthropists and humanitarian philosophers look rather barren.—*Western Watchman.*

## IMPORTANT TO WORKINGMEN.

Artizans, mechanics and laboring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure, for outward and internal use.

## THEY KISS AND MAKE UP.

A notable event of the past week was the apparent reconciliation of Prince Bismarck with the Emperor of Germany. The latter, on the occurrence of the birthday of the Prince, forwarded to him a barrel of wine, accompanied by a friendly letter. This broke the coldness which had so long existed between them, and a reconciliation followed. The old Chancellor was invited to Berlin. On Friday of that week Prince Bismarck entered that city. His appearance occasioned a great display in his honor, amounting to what may be termed a triumph. The Emperor and people united in the graceful reception. Flowers were showered on the streets upon the procession. The Emperor received the veteran statesman at the palace with marks of distinction, and at 3 o'clock Chancellor Von Caprivi, followed by all the Secretaries of State, called at the castle and left their cards for the Prince.

If a gymnast fell off his trapeze, what would he fall against? Why, against his inclination.

## Only a Step

from Weak Lungs to Consumption, from Depleted Blood to Anæmia, from Diseased Blood to Scrofula, from Loss of Flesh to Illness.

## Scott's Emulsion

the Cream of Cod-liver Oil, prevents this step from being taken and restores Health. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!  
Scott & Bowne, Belleville. All Druggists, 50c. & 75c.

## A CHURCH CALENDAR.

Hours of Services in the Different English Catholic Parishes.

The following will be changed according as circumstances demand. All additions thereto or changes therein the pastors are respectfully requested to furnish:

## ST. PATRICK'S.

Hours of Masses on Sundays—At 6, 7, 8, and High Mass at 10 A.M.

Hours of Masses on week days—At 6, 7, and 7.30 A.M.

Hours of Confessions—From 3.30 to 6, and from 7 to 10 P.M. on Saturdays.

Vespers—On Sundays at 3.30 P.M. Benediction and Sermon on Sundays, 7.30 P.M.

During Lent services at 7.30 P.M. every day.

## Meetings of Church Societies.

1st Sunday of the month, the Scapular Society.

2nd Sunday of the month, the Temperance Society, and Children of Mary.

3rd Sunday of the month, the Rosary Society.

4th Sunday of the month, the Young Men's Society.

## ST. MARY'S PARISH.

Masses on Sundays at 6.30, 7.30 and 10 a.m. On holy days of obligation Masses are 5.30, 7.30 and 10 a.m.

Vespers and Benediction of the Most Blessed Sacrament, or a sermon, at 7.30 p.m. Sunday evenings.

Confessions are heard every Saturday afternoon and evening, on the eve of holy days of obligation and on the eve of the First Friday, from 3.30 to 6, and from 7.30 to 10 p.m. Also before and after Low Mass on week days.

The Holy Rosary Society will receive Holy Communion on the first Sunday of every month and hold its regular monthly meeting on Sunday afternoon at 3.30 in the church.

The Boys' Sacred Heart Society, wearing uniform and badges, will approach Holy Communion on the first Sunday of every month at the 7.30 o'clock Mass.

The St. Vincent de Paul Conference meets every Sunday after High Mass in the Hall.

The Children of Mary Sodality will receive Holy Communion on the second Sunday of every month, and hold its usual fortnightly meeting on Sunday afternoon at 3.30 o'clock in the Convent Hall.

The Holy Name Society will receive Holy Communion on the third Sunday of every month and meet in the Hall after Mass.

The Catholic Young Men's Society will receive Holy Communion on the fourth Sunday of every month and meet in the Church Hall on the first Friday and the Friday preceding the fourth Sunday at 8 p.m.

The Promoters of the League of the Sacred Heart meet on the third Sunday of every month at 4 p.m. in the Church, and the associates on the fourth Sunday at 7.30 p.m. in the Church.

## ST. ANN'S.

Hours of Mass on Sunday—Low Mass, 6, 7, 8 and 9 A.M. Grand Mass, 10 A.M.

Hours of Mass on week days—At 6 and 7 A.M.

Hours of Confessions—Eve of festivals and Saturday, 2.30 P.M. Other days at 4.30 P.M.

Special Services during week—Every evening during Lent at 7.30 P.M.

## Meetings of Church Societies.

Holy Family (for men), every second Monday at 8 P.M.

Holy Family (for boys and girls), Sunday at 2 P.M.

Holy Family (for young ladies), every second Monday at 8 P.M.

Holy Family—(Meeting for married ladies), 2nd and 4th Sundays of the month at 3.30 P.M.

## ST. GABRIEL'S.

Hours of Mass on Sundays—6.30, 7.30, low Masses; 10 a.m., High Mass.

Vespers, 7.30 p.m.

Hours of Mass on week days—6.30, 7, 7.30

Hours of Confessions—Every Saturday afternoon and evening, eve of festivals, and 1st Thursday in the month; 3.30 to

6, and 7.30 to 10 p.m., also before and after Low Mass week days.

Special services during week. Evening devotions during Lent, 7.30 p.m.

## Meetings of Church Societies.

St. Vincent de Paul Society, every Sunday 11.30 a.m.

Young Ladies' Sodality, second Sunday 3 p.m.

Society of the Holy Name, third Sunday 4 p.m.

Rosary Society, first Sunday 4 p.m.

St. Mary's Temperance Society, fourth Sunday 7.30 p.m.

## ST. ANTHONY'S.

Hours of Mass on Sundays—Low Masses 7 and 8.30; High Mass 10 a.m.

Hours of Mass on week days—6.30 and 7.

Hours of Confessions—Every morning before the Masses; Saturday afternoon and evening and eve of all holidays.

Special services during week—Every evening during Lent at 7.30.

## BRITISH POLITICS.

## THE AGITATION AGAINST THE ACTION OF THE HOUSE OF LORDS.

LONDON, Feb. 24.—The cabinet prepared at its meeting yesterday the Queen's speech and decided at the same time on the order in which the Government measures will be introduced at the next session. This sequence of bills was determined on: Registration Reform, Irish Evicted Tenants, Welsh Disestablishment, Local Option.

The difficult financial question which will arise from the budget deficit and the simultaneous increased expenditure will fill out the programme which bids fair to be voluminous enough to protract the session far beyond the usual limit.

The backdown of the peers will undoubtedly moderate the popular movement to abolish them; nevertheless the whole Liberal party, while not sharing the eagerness of the Radicals for immediate action, have now determined that the power of the peers to control parliamentary legislation must cease. Out of deference to Mr. Gladstone, the Liberal party may continue to give Home Rule the first place on its programme, but the question of the peers will be regarded as the most vital and urgent issue of the hour.

The Speaker this week broached a plan which was suggested by several Cabinet Ministers and is approved by many Liberal Commoners. The plan is as follows: The power of the House of Lords to veto bills passed by the House of Commons shall cease. The House of Lords may continue its revisory and suggestive functions, may even initiate legislation, but when a bill once amended shall be returned by them to the Commons, the decision of the Lower House shall be final. In the event that the Peers absolutely reject a bill sent up by the Commons, the Lower House may re-affirm the measure by resolution, and thus override the objection of the Upper House.

There are five peers in Mr. Gladstone's cabinet, and none of them would support a measure to weaken the Upper House. Three of them, however, while prepared to stand by their class, are known to be willing to reform the peers. The ministers in question are the Earl of Rosebery, Secretary of State for foreign affairs; Lord Herschell, Lord High Chancellor; and the Earl of Kimberley, Secretary of State for India.

Leaders of the movement against the Lords have arranged for two popular demonstrations in Hyde Park. The Trades Council will hold meetings there on March 13, and the House of Lords Abolition League will have a procession and meetings on Easter Monday.

The Chronicle is authority for the statement that Lord Salisbury's attitude in regard to the Employers' Liability and Local Government Bills has aroused a strong feeling of opposition to his course on the part of the Queen and the Prince of Wales. The reigning family, The Chronicle adds, has always taken care of its own interest, and more than once has exerted its influence to prevent the peers from engaging in a conflict which might have its end in totally destroying the constitution.

## VOLUNTEERS AND ANARCHISTS.

The Duke of Devonshire spoke this evening at a distribution of prizes among the Eastbourne volunteers. He said that England was again face to face with conditions similar to those in which the volunteer movement origin-

ated. A number of desperate characters had come to England and had abused the country's hospitality. They utilized English liberty to hatch their nefarious and atrocious plots against institutions of their own country. Who could say that their outrages against governments on the continent might not revive the irritation which prevailed in France in 1859.

LONDON, Feb. 25.—John Morley, Chief Secretary for Ireland, has refused to receive a deputation from the Evicted Tenants' Association. He based his refusal on the ground that the Government had decided to introduce a re-instatement bill in the next session of Parliament. The Evicted Tenants Association of Cork resolved yesterday to return to the principles of the Land League. The Association appointed a vigilance committee to render more effective the boycotting of the land grabbers.

## JESUIT MARYS OF SALSETTE.

The blessed Rudolph Aquaviva and his four companions, Alphonsus Paceco, Peter Bernus and Antonio Francisci, priests, with the Coadjutor brother, Francisco Aranea, were put to death in hatred of the faith, in 1533, at Salsette, in the neighborhood of Goa, the chief town of the Portuguese possession in the East Indies.

Rudolph Aquaviva, son of the Duke of Atri in the Kingdom of Naples, was born October 2, 1550. His paternal uncle was the famous Claudius Aquaviva, who was General of the Society of Jesus for thirty-four years. From his earliest youth he manifested a desire for the foreign missions and martyrdom, and in order to obtain the cherished object of his wishes, notwithstanding the opposition of high family connections, he entered the Society of Jesus in 1568.

Before the completion of his studies, he had offered himself for the missions of the East, where the successors of St. Francis Xavier were working wonders in planting the Church, inspired with the hope of one day laying down his life for Christ; for the annual letter of his brethren in Japan and the Indies testified, that now, as in the Apostolic days, "the blood of martyrs was the seed of Christians."

After his promotion to Holy Orders, he departed for Goa, the headquarters of Portuguese domination, and the centre of Missionary enterprise in the Indies. Shortly after his arrival, in 1579, he was sent upon an embassy to the court of the Great Mogul, the widely ruling Emperor, Akbar, who had manifested a disposition to listen to the teachings of the Christian religion. It was the delight of this sovereign to embroil the Molsem doctors and Hindoo pundits in public religious disputations, but the introduction of Catholic teachers caused all the followers of error to band against them. It was soon evident that the Emperor was led by idle curiosity, and that nothing could be accomplished, and all the members of the embassy withdrew, except Aquaviva, who remained for three years in the midst of a fanatical population, exposed to constant insult and danger. He reduced his adversaries to silence in frequent encounters, but defeat only increased their rage and obstinacy, and finally, seeing the hopelessness of the cause, he returned to Goa, where the crown of martyrdom awaited him.

Many of the inhabitants of Salsette, a peninsula situated at the distance of a few miles from Goa, had been converted to the faith; but the Pagan neighbors had invaded the territory, burning the churches and driving out the Christians. It was determined to re-establish the mission, and Father Aquaviva was appointed superior. He was preparing to lay the foundations of a new church, when the infidels, excited to frenzy, fell upon him and his companions, and all were massacred with circumstances of insult and cruelty, which it would be revolting to describe.

The martyrdom took place July 15th, 1593, but the Festival of the Blessed is assigned to the 27th of the same month. The difference in time is due to the fact that the Gregorian Calendar was adopted the year before, but in those days of slow communication the change was not shown in India until after their death.—*Boston Pilot*.

## IN EVERY CASE.

In every case of dyspepsia, where it has been fairly tried, Burdock Blood Bitters has performed a complete cure. B. B. B. cures where other remedies fail.

## THE FEBRUARY INTENTION.

The League of the Sacred Heart will specially comply, during this month, with the point on which our Holy Father so strongly insisted in his last address to the pilgrims of the Apostleship of Prayer.

The chief point is to use God's gifts with true humility, which is to use them with absolute dependence on His holy will, in other words, to make right use of them.

We are to assail the Throne of Grace with the powers of our world-wide League of Prayer, that the sweet and gentle might of His grace may be brought to bear on the designs of His infinite mercy and compassion, so that the spirit of the times may be revolutionized, that the selfishness, the pride and sensuality of the world may be overcome, that the ruling disorder, the worship of self, may yield to the infinite charity of the Sacred Heart of Jesus.

## EXCELS ALL OTHERS.

DEAR SIRS,—Your Burdock Blood Bitters excels all other medicines that I ever used. I took it for biliousness and it has cured me altogether. WM. WRIGHT, Wallaceburg, Ont.

## DIED.

AHEARN—In this city, on the 21st inst., at No. 17 St. Columbian street, Owen Ahearn, 60 years of age.

## BIRTH.

QUINN—At St. Anne de Bellevue, on Saturday, 24th February, 1894, the wife of M. J. F. Quinn, Q. C., of a son.

# ERIN GO BRAGH!

Literary and Dramatic Entertainment.

UNDER THE AUSPICES OF

ST. PATRICK'S SOCIETY OF ST. MARY'S COLLEGE.

ADDRESS BY

MR. CHARLES R. DEVLIN, M.P.

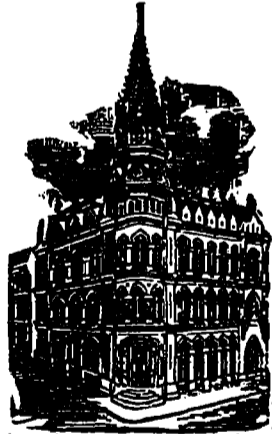
ACADEMIC HALL.

(St. Mary's College.)

FRIDAY, MARCH 16th, 1894.

The College Choir, assisted by Old Students and distinguished Artists, under the direction of Rev. Father Garceau, S.J., formerly the leader of the "Gesu" Choir, will take part in the entertainment.

Leader of Orchestra, Prof. A. P. McGUIRK.  
Tickets, 25c; Reserved Seats, 50c.  
Concert to begin at 8 p.m.  
Plan of Hall at St. Mary's College. 323



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108 pp. 5th Edition. Written and sold by a farmer and Poultryman of 30 years experience. A plain, practical System, easily learned. Describes their diseases, how to make them lay. Cholera, Gapes & Roup you need not have. Price, 25c. (stamps). A Free Catalogue. A. K. LANG, Cove Dale, Ky.

WANTED.—A General Servant for a family of one. Must have best of reference. Apply at 278 Mountain street.

A SOCIETY'S NOBLE WORK.

HOW THE ANCIENT ORDER OF FORESTERS SAVED A BROTHER.

The Startling Experience of Mr Isaac Briggs, of London-A sufferer for Four Years-His Lodge Came to the Rescue After Doctors Had Failed-He is Again Able to be Out.

From the London Free Press.

The home of Mr. Isaac Briggs, at 501 Charlotte St., this city, is one of the most prettily situated and well kept of the many homes of the workmen of London.

And so it was not to be wondered at that Mr. Briggs was found in a cheerful mood. But a conversation with the gentleman revealed the fact that there were very good reasons why any man under the same circumstances, and enjoying the same bright hope, could not but allow his face to beam forth with what he felt.

The family, too, began to lose faith in medical skill. They had given a trial to some of the foremost practitioners of the city, but always with the same unhappy result.

Court Forest City, A. O. F., of which Mr. Briggs is a member, proved just at this juncture to be a friend indeed. During all his illness the brethren had looked carefully after his wants, and had been very attentive.

With renewed strength came renewed hope, and the invalid began to look upon Pink Pills as his deliverer. He used them faithfully, taking six a day.

there were in that first day spent in the neat little parlor, seated in a big arm chair beside the window where the sun sent in its warm, bright rays.

Mr. Briggs has only used twenty boxes of the pills, at a cost of \$10. Certainly his bill for medical attendance shows a marked decrease.

Mr. E. W. Boyle, druggist, 652 Dundas street, who is also secretary of Court Forest City, was also interviewed with respect to the case, and his statements were all confirmatory of what Mr. Briggs had said.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feelings therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc.

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schnectady, N.Y., at 50 cents a box, or six boxes for \$2.50.

COMMERCIAL. FLOUR, GRAIN, Etc.

Flour.—Patent Spring.....\$3.60 @ 3.65 Ontario Patent..... 3.30 @ 3.50 Straight Roller..... 3.00 @ 3.20 Extra..... 2.70 @ 2.90 Superfine..... 2.45 @ 2.65 Fine..... 2.15 @ 2.30

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

Bran.—A car of Ontario bran was sold at \$18 laid down here on track. Shorts are steady at \$17.50 to \$19, and Moullie sells at \$22.

Wheat.—Holders of No. 1 Manitoba hard wheat are asking 77c Montreal freights. Here prices are nominally quoted at 76c to 77c for No. 1 hard, and 74c to 75c for No. 2 hard. No. 2 red winter 65c to 67c.

Corn.—Car lots of Ontario corn are quoted at 62c to 63c on track.

Peas.—In the west prices are steady at 53c to 54c per 60 lbs, but the demand is very light.

Oats.—Sales of car lots of No. 2 in store at 40c and 40c, some holders asking 41c per 84 lbs. No. 3 sold at 39c.

Barley.—Malting grades are steady at 49c to 52c, and feed at 42c to 43c.

Malt.—The market is quiet and steady at 70c to 75c.

Rye.—Quiet at 52c to 53c for car lots.

Buckwheat.—Market dull at 52c to 53c.

Seeds.—We quote:—Quebec timothy \$2.25 to \$2.50, and Western timothy \$1.90 to \$2.10. Alsike \$7.00 to \$7.50 for good to fancy. Red clover quiet at \$8 to \$7 as to quality.

COUNTRY PRODUCE.

Eggs.—Grocers are paying 9c to 10c for jobbing lots of Western, while Montreal times bring from 10c to 11c. Held fresh is also quoted at 10c to 11c.

Maple Products.—50c to 65c in cans as to quality, and at 4c to 5c in wood as to quality. Dark sugar, 8c to 7c.

Honey.—Extracted honey is slow sale at from 7c to 8c per lb for choice 1898, and old honey at from 4c to 5c per lb. Comb 7c to 13c as to quality and quantity.

Beans.—We quote medium to fair \$1.10 to \$1.25, and good to choice \$1.30 to \$1.55 per bushel.

Hops.—We quote 15c to 17c; really choice samples 20c to 21c. Old olds to yearlings are quoted at 5c to 10c.

Baled Hay.—Sales in the country are reported at \$7.50 to \$8.00 f.o.b. as to position No. 1 pressed is quoted lower in this market at \$9.50 to \$10.00 and No. 2 at \$8.50 to \$9.00.

PROVISIONS.

Pork, Lard, &c.—We quote as follows: Canada short cut pork per bbl.....\$18.00 @ 18.50 Canada clear mess, per bbl..... 15.50 @ 16.00 Chicago clear mess, per bbl..... 00.00 @ 00.00 Mess pork, American, new, per bbl..... 00.00 @ 00.00 Extra mess beef, per bbl..... 12.25 @ 12.50 Plate beef, per bbl..... 16.25 @ 16.50

DAIRY PRODUCE.

Butter.—Creamery, early made..... per lb. 21c to 22c Creamery, late made..... 24c to 25c Eastern Townships..... 21c to 22c Western..... 19c to 20c

Cheese.—Finest Western colored..... 11c to 11c Finest Western white..... 11c to 11c Finest Quebec..... 11c to 11c Underpriced..... 10c to 11c Liverpool cable..... 6 7/8 @ 7

FRUITS, Etc.

Apples.—Prices are a little higher this week, namely, \$4 to \$6.00 per bbl.

Grapes.—Almeria grapes are selling fairly at \$4.50 to \$6.00 per keg.

Oranges.—Florida oranges are in good demand, good counts of Brights selling from \$3.25 to \$3.50, do Bussata \$2.75 to \$3 per box. Valentias selling from \$3.25 to \$3.50 for 42 1/2 and \$4.50 to \$4.75 for 7 1/4. California navel are in fair demand at \$2.25 to \$2.75.

Lemons.—Sales at \$2 to \$3.50 per box, although stocks are rather heavy. Prices are decreased somewhat in the New York and Boston markets, lemons selling as low as \$1.50 to \$2.50 per box.

Cranberries.—Soft berries at \$4 to \$6, and fancy Jersey berries from \$7 to \$7.50 per barrel.

Pears.—Pears at \$2 to \$2.50 per box, with light stocks.

Bananas.—Sales are reported fair at \$3 per bunch.

Figs.—At 8c to 12c per lb.

Dates.—At 4c to 5c per lb.

French Prunes.—French prunes are reported at 4c to 6c per lb.

Onions.—There is a good demand for Canadian red and yellow onions at \$2.25 to \$2.50 per barrel.

Potatoes.—Are selling from 60c to 80c for bags of 80 lbs. Potatoes on track are quoted from 65c to 80c per bag of 80 lbs, and 10c per bag extra for jobbing lots.

FISH AND OILS.

Pickled Fish.—A fair Lenten demand has been experienced for salt fish this week. No. 1 green cod rules at \$4.50 to \$5.00, No. 1 large are scarce at \$7.50. Dry cod \$5.00 to \$5.25, and stocks continue light. Salt herring are in small supply and firm at \$5.00 to \$5.25 for Labrador.

Fresh Fish.—Frozen herring have sold at 50c, 75c and \$1.25 per 100 as to quality and size. Fresh haddock and cod 3 1/2c to 4c, dore 8c, and pike 6c.

Oils.—The market for Newfoundland cod oil is steady, and prices are quoted at 85c to 87c. Steam refined seal oil 45c to 47c. Cod liver oil quiet at 50c to 60c as to quality.

CITY MARKET REPORT.

BUTTER.—Creamery, 27c to 30c; dairy, 23c to 25c; good cooking, 20c to 21c.

EGGS.—Fresh, 30c; June, 13c to 15c.

GEEN, per lb., 7c to 8c.

TURKEYS, per lb., 10c to 11c.

DUCKS, 50c to 60c pr.

GAME.—Black Duck, 90c to \$1 pair; mallard, 90c to \$1 pr; blue bill duck, 50c to 60c pr; partridge chicken, 90c pr; quail, \$2 75 to \$3 dozen.

MAPLE SUGAR, per lb., 10c.

APPLES.—Greenings, \$4.00 to 6.00 per bbl.; Baldwins, \$4 00 to 6.00; Spys, \$4.00 to 6.00; good cooking, \$2.50 to 3.50.

ONIONS, \$2 to \$2.50 bbl.

TURNIPS, \$1 bbl.

CARROTS, \$1.25 bbl.

BEETS, \$1 bbl.

ORANGES.—Valentias, \$3.50 to \$4.75; Florida \$3 to \$3.50; California, \$2.75 to \$3.

CRANBERRIES, \$7 bbl.

BEANS, \$1.50 to 1.70.

GRAIN.—Oats, per bag, 80c to 85c; peas, per bushel, 70c to 75c; corn, per bushel, 65c to 70c.

The death occurred, on the 24th ult., of Thomas Duffy, of Bohea, whose discussions on Horace and Homer were noticed by Mr. William O'Brien, M. P., in his writings. Father Colgan, a warm friend, attended him in his last moments.

Canada, Province of Quebec, District of Montreal. Superior Court, No. 555. Dame Marie-Louise Henriette Massue, of the city and district of Montreal, wife of Jean Gustave Adolphe Drouet, advocate, of the same place, has instituted, on the twenty-seventh day of December, 1898, an action in separation as to property against her said husband.

PROVINCE OF QUEBEC, SUPERIOR COURT District of Montreal. No. 2113.

DAME AGLAE alias Valida Vallieres, of the City and District of Montreal, wife of Henri Adolphe Pelletier, merchant, of the same place, hereby gives notice that she has, this day, sued her husband for a separation as to property.

Montreal, 18th February, 1894. BEAUDIN, CARDINAL & LORANGER, Attorneys for Plaintiff.

(True copy.) [Signed] BEAUDIN, CARDINAL & LORANGER, Attorneys for Plaintiff. 5-31

Cottolene

A SHORTENING.

Down the street through the busy way A lady passed on marketing day. Who, pausing at a grocery store, Stepped quickly in at the open door.

The grocer, leaving off his work, Interrogated every clerk; But none up to that time had seen An article called "COTTOLENE."

"What is it?" said he to the dame, "That answers to this curious name. What is it made of? What's its use? My ignorance you'll please excuse."

"You're not the merchant for my dimes, I see you're quite behind the times. For COTTOLENE, I'd have you know, Is now the thing that's all the go, An article of high regard; A healthful substitute for lard. Its composition pure and clean; For cooking give me COTTOLENE."

As from his store the lady fled, The grocer gently scratched his head— On his next order, first was seen, "One damn case COTTOLENE."

Ask Your Grocer for it.

Made only by N. K. FAIRBANK & CO., Wellington and Ann Streets, MONTREAL.

COVERNTON'S NIPPLE OIL.

Superior to all other preparations for cracked or sore nipples. To harden the nipples commence using three months before confinement. Price 25 cents.

COVERNTON'S Syrup of Wild Cherry.

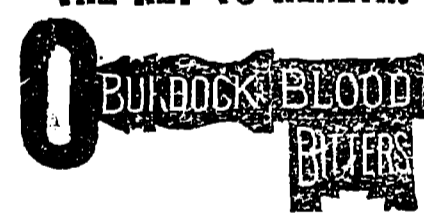
For relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents.

COVERNTON'S Pile Ointment.

Will be found superior to all others for all kind Piles. Price 25 cents.

Prepared by O. J. COVERNTON & CO., 121 Henry street, corner of Dorchester street.

THE KEY TO HEALTH.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Fimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.

T. MILBURN & CO., Proprietors, Toronto.

P. BRADY

Helena P. O., Que., Co. Huntingdon.

Agent for the celebrated Heintzman Piano, Evans Bros., Vose & Sons, and others, as well as the G. W. Cornwall Organ and New Williams Sewing Machine.

To Organ and Piano customers I would say I have had many years experience in the business, and not being at the expense of enormous city rents I am enabled to quote prices that I feel assured will be found lower than you can buy elsewhere.

I am offering a SPECIAL DISCOUNT to those who wish to buy within the next sixty days. Will be pleased to forward Catalogue and quote SPECIAL PRICES on application.

ADDRESS: P. BRADY, Helena P. O., Que.

**HOUSE AND HOUSEHOLD.**

**TRUE CORN DODGERS.**

One and one-half cups of white corn-meal. One teaspoonful (not heaping) of lard. One teaspoonful of salt. One and one-half cups of rice already boiled (hot or cold). Three cups of boiling water.

These we mix as follows: Mash the rice through the cornmeal (the salt should be sifted with the cornmeal). Add the lard in a lump. Pour over this the boiling water, a little at a time, stirring the while. By the time you have used all the water the lard will be melted, and the ingredients thoroughly mixed. Take pie tins or dripping pans, grease them slightly with lard, and with a large spoon drop the batter (which will be just thick enough not to run) so as to make little cakes. Put them into an oven hot enough to crust them over quickly. Bake them three-quarters of an hour. Bring them to the table hot—they will be just thick enough to split; will be moist inside and crusty without. Butter them and you will have delicious corn dodgers.

**BREAD OMELET.**

Housekeepers who have too much principle to throw away stale bread and who cannot bring their families to relish bread pudding, will find that they can put their loaves to practical use making what an experienced mother calls "bread omelet." Cut the bread in very thin slices—and there is nothing that one can slice so thin as stale bread—and dip the slices in beaten eggs. Fry in butter. A most substantial, economical and satisfactory dish for breakfast.

**CREAMED CODFISH.**

Boil a pound of codfish, taken from the middle in order to get a solid cut, in the following way: Put it on in cold water, let it come to the boiling point slowly, drain and cover again with cold water; let it simmer very slowly until tender, as salt meat or fish that is boiled rapidly is tough; drain the fish and flake it with a fork. This should be done the day before. The next morning make a sauce of one pint of milk, two table-spoonfuls of butter and two of flour; lay in the dish with one cup of mashed potatoes; mix it through with a fork and serve as soon as hot.

**PRESSED CHICKEN.**

Take a good-sized chicken; boil in very little water. When done take meat from bones, remove skin, chop and season it. Press into a large bowel, add the liquor and put on a weight. When cold cut in slices.

**BREADED CODFISH.**

One pound fish, freed from skin and bones. Season with salt and pepper. Dip in beaten egg and roll in dried bread crumbs. Cook for three minutes and a half in cottolene so perfectly hot that blue smoke rises from its centre.

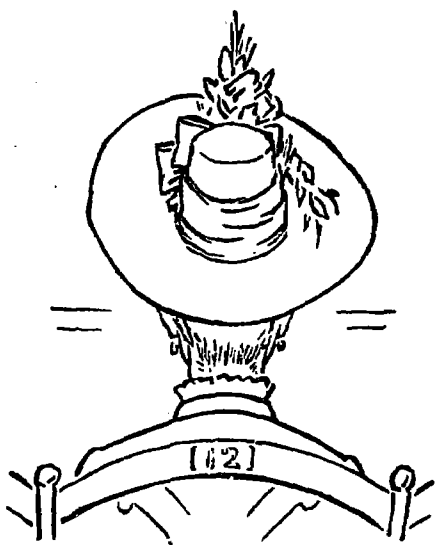
**LOBSTER SALAD.**

Two lobsters, the tender leaves from two heads of lettuce, and one-half pint of mayonnaise sauce. Boil the lobster, and when cold take out the meat, being careful not to break the body or tail shells and rejecting the stomach, the black vein running along the back of the tail and the spongy fingers on the outside of the body. Cut the meat into dice with a silver knife and stand in a cold place until wanted. Make the mayonnaise sauce. Clean the two tail shells, and with scissors remove the thin shells from the under side of the tail. Wash and dry the lettuce leaves and put them around the salad dish in two or three layers. Join the shells together in the form of a boat, the body shell in the centre; place them in the salad dish. Mix the mayonnaise sauce and the lobster together and put into the boat. If there is any coral, mash it fine and sprinkle it over the whole. Garnish with a chain of the whites of hard-boiled eggs cut into slices and linked together.

**A QUEENLY HEAD**

can never rest on a body frail from disease any more than the lovely lily can grow in the sterile soil. When Consumption fastens its hold upon a victim, the whole physical structure commences its decay. At such a period, before the disease is too far advanced, Dr. Pierce's Golden Medical Discovery will arrest and cure it. So certain is this, that an offer is made to refund the money paid for it when a failure can be found under the condition of a fair trial.

Once used, Dr. Pierce's Pellets are always in favor. Specific for constipation, piles, biliousness, and headaches.



*Can't be overlooked—*  
the simple truth about *Pearlina*. It washes clothes, paint, dishes—everything that can be washed. It cleans your house from cellar to attic. It saves you half the work, and most of the wear, and it injures nothing with which you use it. The facts about *Pearlina* make its imitators mourn; she who has used it longest, knows best their truth.

Beware of imitations. 248 JAMES PYLE, N.Y.

**WOMAN'S WORK IN ART.**

AND CHRISTIANITY HAS PRODUCED ITS HIGHEST FORMS.

One of the most suggestive papers read at the Catholic Congress of Chicago was Eliza Allen Starr's on "Woman's Work in Art." It, as we read it, appears to us without fault, so beautiful is the language and thought. She proves conclusively that Christianity has produced the highest form of art, for art is the expression of the beautiful, and no where may the artists gain a clearer view of beauty than in the doctrines of Jesus of Nazareth. With a loving hand she traces the careers of women who have left honored names, and she describes the influence of the Virgin Mother on the creation of the imperishable works of Cimabue, Giotto, Raphael, etc. Here, indeed, we obtain a glimpse into the soul of the true Catholic woman. Strong and tender in her love for the Blessed Virgin, for she remembers that to Mary is woman indebted for the sacred dignity with which she is honored. Degraded once, but now revered, a puppet once in the hands of man, but now one of the most powerful factors of all that conduces to the welfare of humanity. With brow illumined with the holy light of purity she goes forth to her mission, not to sink to the level of a clamorer for rights, but in the home or convent to uplift and ennoble and to sanctify those around her. And that is done every day by the gentle Catholic woman, of kind words and voice, whose best reward is the consciousness of duty performed. They strive to imitate the grandest woman that ever lived; and from the striving come all the qualities that give strength and beauty to the wife and mother.

Miss Starr says that there was not one artist during the middle ages, whether monk or nun or courtier, who did not invoke the patronage of Mary; nor is there a school or academy that furnishes ideals like those that Mary gives to the hearts of her faithful sons. She cannot do less for her faithful daughters.

In conclusion, she advised women to put not their trust in academies or schools of technique, but in the Mother of God.

Earnest words, and truthful, for such confidence has never been misplaced. She has quickened the imagination of artist and sculptor and opened out before them vistas of wondrous beauty, and gave them power to portray them on canvass or marble. More than all, she inspires her children to depict the painting which mankind admires, that of a pure, unselfish life. The others adorn the walls of salon or chapel, but this is placed in the celestial mansions.—*Catholic Record*.

When a man has confidence in his doctor the latter should trust his patient.

**Montreal** :: :: ::  
**ROOFING**  
:: :: :: *Company,*  
**GENERAL ROOFERS and CONTRACTORS**  
**ROOFING**  
**In Metal, Slate, Cement, Gravel.**  
**ROOFS REPAIRED.**  
Before giving your orders get price from us.  
**OFFICE and WORKS,** corner Latour Street and Busby Lane.  
Telephones—Bell, 130; Federal 1302.  
Post Office Box 909.

**Carpets.**  
The place to get them right, and fullest selection, is at  
**THOMAS LIGGETT'S,**  
**Curtains,**  
Shades, Portieres and Window Mountings—new, pretty, and splendid value, at  
**THOMAS LIGGETT'S.**  
**Oilcloths,**  
Cork Flooring, Linoleums and Inlaid Tile Cork, well seasoned and from celebrated makers, at  
**THOMAS LIGGETT'S.**  
**Mats,**  
Matting, Rugs and Parquet Carpetings, immense quantities to select from, at  
**THOMAS LIGGETT'S,**  
**1884 Notre Dame Street,**  
And 58 and 55 Sparks Street, Ottawa

**WHAT IS**

**ROBSON'S HAIR RESTORER**

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

**Testimony of Dr. D. Marsolais, Lavaltrie.**

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

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

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

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

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

For sale everywhere at 50 cts per bottle.

**Marble and Granite Works**  
COTE-DES-NEIGES, MONTREAL.  
**J. BRUNET,**  
IMPORTER AND MANUFACTURER OF  
**Monuments, Headstones,**  
**Vaults, Posts, Copings,**  
And all kinds of Cemetery and Architectural Works.  
All Kinds of Repairing at Moderate Prices.  
Residence: COTE-DES-NEIGES.  
Telephone 4866; connection free for Montreal. 47-G

**PORTER, TESKY & CO.**  
454 & 456 St. James Street,  
MONTREAL.  
Importers of and Wholesale Dealers in  
:: :: :: **DOLLS,**  
:: :: **TOYS,**  
:: **GAMES,**  
and SMALLWARES and FANCY GOODS of every description. If our travellers should fall to see you, write for samples.  
Canadian Agents for HENRY MILWARD & SONS Fish Hooks.

**\$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 for every day's work; absolutely sure; don't fail to write to-day.  
Address A. W. KNOWLES,  
Windsor, Ontario

ESTABLISHED 1865.  
**G. Ross Robertson & Sons**  
11 HOSPITAL STREET,  
NORTH BRITISH CHAMBERS.  
**GENERAL INSURANCE BROKERS AND SPECIAL AGENTS**  
Of the following well-known Companies having total Cash Assets of over \$247,000,000.  
North British & Mercantile.....\$ 52,000,000  
Royal.....42,000,000  
Alliance.....18,000,000  
Liverpool & London & Globe.....42,000,000  
London Assurance Corporation.....18,000,000  
Commercial Union.....17,000,000  
Western.....1,600,000  
Scottish Union and National.....20,000,000  
Insurance Co. of North America.....9,000,000  
Caledonian.....8,000,000  
Lancashire.....10,000,000  
Sun Fire.....10,000,000  
Total.....\$247,000,000  
The above shows our great facilities for placing large lines of Insurance, in addition to which we have connection with several other leading Companies in Montreal and New York.  
**Churches and Institutions Made a Specialty.**

**MORE TO FOLLOW!!**

**THE LIST OF MONTREAL HOMES MADE HAPPY IS FAR FROM EXHAUSTED.**

WONDERFUL RESULTS ATTESTED BY WELL KNOWN CITIZENS.

Madam Nap. Drapeau, 207 Visitation St., says: My father, aged 63 years, has been a sufferer for 30 years from Chronic Bronchitis; he lives at St. Henri de Mascouche, and I sent him a bottle of Dr. Laviolette's Syrup of Turpentine to see if it would give him any relief. He writes me that the effect of the Syrup of Turpentine was simply wonderful; it worked like magic, giving him instant relief, and he says that he will not be without it in the house as long as he lives.

Madam Veuve Boivin, 253 Beaudry St., says: I have been a sufferer for many long years from Chronic Bronchitis, and I have used many remedies in my day but never have I used anything that gave me such immediate relief and rest as Dr. Laviolette's Syrup of Turpentine. I have only used two 25c bottles of this wonderful remedy and the change it has effected in my condition gives me perfect confidence of a complete cure.

Mrs. S. James McBurney, 149 Beaudry St., says: I suffered for six weeks from a severe attack of Bronchitis, and I was completely cured by using three 25c bottles of Dr. Laviolette's Syrup of Turpentine. I cannot speak too well of this wonderful preparation.

Mad. Nap. Lalonde, 81 Beaudry St., says: I suffered for five months from a bad attack of Bronchitis, and I have been completely cured by using two 50c bottles of Dr. Laviolette's Syrup of Turpentine.

Mad. T. Julien, 154 Beaudry St., says: My two children, aged 2 and 3 years, suffered from an attack of Bronchitis; they were both completely cured by using two 25c bottles of Dr. Laviolette's Syrup of Turpentine.

Madam Arthur Tessier, 218 Beaudry St., says: I suffered for four months from an attack of Bronchitis and I was completely and permanently cured by using three 25c bottles of Dr. Laviolette's Syrup of Turpentine.

Avila Martin, 421 Montcalm St., says: I suffered for six months from a severe attack of Bronchitis and employed several remedies without getting any relief. I have been completely cured by using three 25c bottles of Dr. Laviolette's Syrup of Turpentine, of which I cannot speak too highly.

Mad. Esther Alarie, 211 Montcalm St., says: I suffered from Bronchitis for two years, and during that period I was treated by several doctors and made use of a large number of remedies; my condition however remained unchanged and I was almost discouraged, but I am happy to say that, thanks to Dr. Laviolette's Syrup of Turpentine, I am to-day completely and permanently cured, and I can honestly recommend this remedy to all.

Mad. Veuve Gedeon Marchand, 806 Montcalm street, says: I suffered for two months from a very bad attack of Bronchitis and tried several remedies without getting the slightest relief. Two 25c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete cure.

Mad. Hector Taillon, 57 Wolfe St., says: My little girl, 11 months old, suffered for one month from a bad attack of Bronchitis. One 25c bottle of Dr. Laviolette's Syrup of Turpentine cured her completely.

Mad. Albert Riopel, 432 Wolfe St., says: My two children both suffered for three months from an attack of Bronchitis. Two 25c bottles of Dr. Laviolette's Syrup of Turpentine cured them both completely. I consider the cures in their cases simply marvellous.

(To be continued next week.)

The publication of the hundreds of testimonials I am daily receiving will occupy many columns of the TRUE WITNESS. It will be continued every week during the winter. Persons desirous of verifying their correctness can cut out and preserve this column and apply at the addresses given.

J. GUSTAVE LAVIOLETTE, M.D., Office & Laboratory, 282 & 234 St. Paul St., Montreal.

**YOUTH'S DEPARTMENT.**

**A Young Chap Who Obeyed Orders Like a Soldier.**

"When I was a youngster of 17," said a successful business man, "I got a job as a collector with a man who was about as strict a martinet as I ever saw. He insisted on everything being done just as he said, and there were times when life was verily a burden, but I stuck to him for six months; then we had a difference. It was this way: One morning he called me up and handing me a bill on a man I knew, he said for me to take it around and collect it.

"It's one of our standbys," he said, "and every collector I ever sent to him reported him absent or not findable or something. Now you go and don't come back here till you see him."

"Do you mean that?" I asked, as two or three clerks looked up.

"You know me," was all he said in reply, and I went out after my man.

"He wasn't at home," the people said, and wouldn't be for six weeks. So I stuck the bill in my pocket and went off up the country for a visit. The old man sent after me half a dozen times, but my folks could only tell I was out of town, and I never paid any attention to a letter I got from the boss, but went on enjoying myself. Then I came back and had a visit with some other friends, and at the end of six weeks I called on my man again with the bill. I found him at home and told him what I had done, and he paralyzed me by paying the bill, with interest. Two hours later I stepped into the boss' office.

"There," I said, before he had time to gather his wits, "is the amount of your bill and interest. He was out of town for six weeks, and I couldn't see him before. You told me not to come back till I did see him and I was obeying your instructions. I had a rattling good time and the house owes me six weeks' salary."

"The old man gasped, got blue in the face and I thought he was going to explode; but he didn't; he gulped it all down and stuck out his hand.

"Young man," he said, "you ought to have been a soldier. I am going to put you in charge of the collection department and double your salary," and," concluded the merchant, "when I was 25 I was a partner."—*Delroit Press Press.*

**SMILES.**

Measured—He: Charley seems to me be a man of one idea. She: He is more fortunate than I thought.

Old Gentleman: So you'd like to become my son-in-law? Mr. Hardup: Yes, sir; if you can afford it.

Teacher: What have the various expeditions to the North Pole accomplished? Dull Boy: Made geography lessons harder.

First Friend: He must be a good artist when his pictures sell so well. Second Friend: Not necessarily. He may be a good salesman.

Little Dick: I know why little nigger boys is so happy. Mamma: And why? Little Dick: 'Cause their mothers can't tell when their hands are dirty.

A baldheaded man fainted the other day and was very indignant, when he was coming to, at hearing a cockney exclaim: "Give him hair; give him hair."

The Young Idea—Uncle: Well, Francis, how many hours' lessons do you have a day? Francis, aged seven: I can only spare an hour now I am always so busy.

Algernon: O Arabella, I must have something as a keepsake. Give me a lock of that beautiful hair. Arabella: No, sir, I will not. I'd have you to know that my hair costs money.

No Excuse.—Prisoner: It's hard to charge me with forgery, for you see I can't even sign my own name. Judge: That point is immaterial; it's another man's name you're accused of signing.

Practical Father: Has that young man who wants to marry you any money? Romantic Miss: Money? He gave me a cluster diamond ring studded with pearls. Practical Father: Yes, I know. Has he any left?

"Would you rather have a wife who played the violin or one who played the piano?" "I should certainly prefer a violin player." Why? "Because a violin you can throw out of the window and a piano you can't."

**Walter Kavanagh,** 117 St. Francois Xavier Street, Montreal.

REPRESENTING:

SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND  
Assets, \$39,109,332.64.

NORWICH UNION FIRE INSURANCE SOCIETY, OF NORWICH ENGLAND.

Capital, \$5,000,000.

EASTERN ASSURANCE CO. OF HALIFAX N.S.

Capital, \$1,000,000.

**M. KANNON,**  
Veterinary : Surgeon,

LATE ASSISTANT WITH

WM. PATTERSON, M. D. M. R. C. V. S.

OFFICE . 106 Colborne Street,  
MONTREAL.

Bell Telephone, No. 2687. 31-G

**T. FITZPATRICK, L.D.S.,**  
**DENTIST.**

Teeth without Plates a Specialty.

No. 54 BEAVER HALL HILL,  
MONTREAL. 45 G

**LA BANQUE DU PEUPLE.**

DIVIDEND NO. 115.

The Shareholders of La Banque du Peuple are hereby notified that a Semi-Annual Dividend of Three (3) per cent. for the last six months has been declared on the Capital Stock, and will be payable at the office of the Bank on and after MONDAY, the 5th MARCH next.

The Transfer Books will be closed from the 15th to the 28th of February, both days inclusive.

By order of the Board of Directors,  
J. S. BOUSQUET,  
Cashier. 29-5

Monday, January 30th, 1894.

**LA BANQUE DU PEUPLE.**

NOTICE.

The Annual General Meeting of the Stockholders of La Banque du Peuple will be held at the office of the Bank, St. James street, on MONDAY, the 5th MARCH next, at 3 o'clock p. m., in conformity with the 18th and 17th clauses of the Act of Incorporation.

By order of the Board of Directors,  
J. S. BOUSQUET,  
Cashier. 29-5

Montreal, January 30th, 1894.

**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 Warehouses, 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 Red 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:

Large Sales and Small Profits.

**OWEN MCGARVEY & SON,**  
1849, 1851 and 1853

Notre Dame Street.

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

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

**AGENTS WANTED**

For the most popular Catholic Books. Write for terms to BENZIGER BROTHERS, 36 & 38 Barclay Street, N. Y. City.  
31-8

AGENTS who work for us make MONEY fast. Send your address on postal card for particulars. THE ROYAL SILVERWARE CO Windsor, Ont. 11-G-93

**LOST!**

At or near the corner of Ottawa and Colborne Streets, a lady's shopping bag, containing \$40.00 in bills and \$2.00 in silver, a diamond ring, and a bottle of O'Reilly's Pectoral Balsam of Honey. The loser values the money and the ring; but not so much as the bottle of Pectoral Balsam, which is the best remedy for coughs and colds there is. It is manufactured by the O'Reilly Medicine Co., and sold by W. J. BURKE, Druggist, 107 Colborne Street, at 25 cents a bottle. Try it!

**DR. WOOD'S****Norway Pine Syrup.**

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

A PERFECT CURE FOR  
**COUGHS AND COLDS**

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant pine syrup.

PRICE 25c. AND 50c. PER BOTTLE.

SOLD BY ALL DRUGGISTS.

**HOLLOWAY'S PILLS.**

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

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

**Holloway's Ointment.**

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

**Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers**

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

**GOUT, RHEUMATISM,**

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

The Pills and Ointment are manufactured only at

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

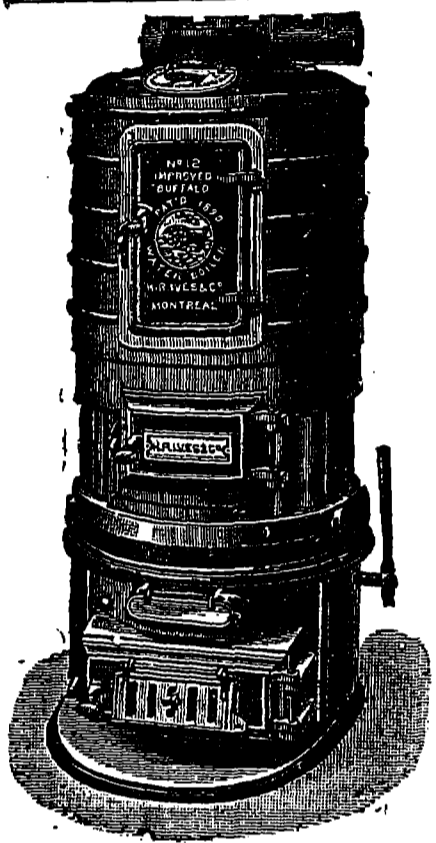
The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British possessions who may keep the American counterfeits for sale will be prosecuted.

Purchasers should look to the Label of the Pots and Boxes. If the address is not 28 Ford Street, London, they are spurious.



**McGALE'S** FOR . . .  
**BUTTERNUT**  
**PILLS**  
 25 cents per box.  
 By Mail on Receipt of Price.  
**B. E. McGALE,**  
**CHEMIST &c.,**  
 2128 NOTRE DAME ST.,  
 MONTREAL.

**Sick Headache,**  
**Foul Stomach,**  
**Biliousness,**  
**HABITUAL CONSTIPATION.**  
 For Sale by DRUGGISTS everywhere.



**HE HAD THEM TESTED.**  
 You are in want of a Thoroughly  
 Reliable Hot Water Boiler  
 PLEASE EXAMINE THE  
**BUFFALO**  
 Manufactured by H. R. IVES & CO.,  
 Queen Street, Montreal Que.  
 For Economy of Fuel, For Steadiness of Heat.  
 For Ease of Management.  
 For Design and Workmanship, it Leads all Others  
 READ THE FOLLOWING TESTIMONIAL.  
 Messrs. H. R. IVES & Co., Montreal,  
 MONTREAL 19th July, 1893.  
 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,  
 Reliance Works, Montreal.  
 Catalogue and Price List on Application.

**UNION**  
**ASSURANCE : SOCIETY.**  
 HEAD OFFICE: 81 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, 1892).....12,250,000  
 Annual Income.....2,968,260  
 FIRE RISKS accepted on almost every description of insurable property, at lowest rates of  
 premium. Dwellings and their Contents, Churches, Colleges, Nunneries, 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. MORRISEY, 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.**

**CANADIAN**  
**PACIFIC RY.**  
 Commencing January 1st, 1894.  
 Leave Windsor St. Station for  
 Ottawa, 4.45 p.m., \*9.10 p.m.  
 Boston, 8.00 a.m., \*8.20 p.m.  
 Portland, 9.00 a.m., 12.20 p.m.  
 Toronto, Detroit, Chicago, 8.25 a.m., \*8.00 p.m.  
 St. Marie, St. Paul, Minneapolis, \*9.10 p.m.  
 Winnipeg and Vancouver, 4.45 p.m., 9.10 p.m.  
 Ste Annes, Vaudreuil, etc.—8.25 a.m., 4.15  
 p.m., 6.15 p.m.  
 Brookville, Vaudreuil, 8.25 a.m., 4.15 p.m.  
 Winchester—8.25 a.m., 4.15 p.m.  
 St. Johns—8.00 a.m., 4.05 p.m., 12.40 p.m.,  
 \*8.20 p.m.  
 Sherbrooke—4.05 p.m., 12.40 p.m.  
 Waterloo and St. Hyacinthe, 4.05 p.m.  
 Perth—8.25 a.m., 4.15 p.m., \*8.00 p.m.  
 Newport—8.00 a.m., 4.05 p.m., \*8.20 p.m.  
 Halifax, N.S., St. John, N.B., etc., 12.40 p.m.  
 Hudson, Rigaud and Pt. Fortunes, 6.15 p.m.  
 Leave Dalhousie Square Station for  
 Quebec, 8.10 a.m.; \*8.30 p.m., 10.30 p.m.  
 Joliette, St. Gabriel and Three Rivers, 5.15 p.m.  
 Ottawa, 8.50 a.m.  
 St. Lin, St. Eustache and St. Agathe, 5.30 p.m.  
 St. Jerome, 8.30 a.m., 5.30 p.m.  
 St. Rose and Ste. Therese, 8.50 a.m., (a) 8 p.m.,  
 5.30 p.m.; Saturday 1.30 p.m., instead of  
 3 p.m.  
 \*Daily except Saturdays. \*Run daily, Sun-  
 days included. Other trains week days only  
 unless shown. \*Parlor and sleeping cars.  
 \*Sundays only. (a) Except Saturdays and Sun-  
 days. (Connection for Portland daily except  
 Saturdays.  
 City Ticket and Telegraph Office,  
 129 ST. JAMES STREET,  
 Next to Post Office.

**BAILY'S**  
 REFLECTORS  
 An important invention for  
 lighting Churches,  
 Halls, Churches,  
 etc. Satisfaction  
 guaranteed. Catalogue  
 and price list free  
 on application.  
**BAILY REFLECTOR CO.,**  
 705 Pine Ave. Pittsburgh, Pa.  
 The finest quality of bells for Churches,  
 Chimes, Schools, etc. Fully warranted.  
 Write for Catalogue and Prices.  
**BUCKEYE BELL FOUNDRY,**  
**The VAN DUZEN & TIFF CO., Cincinnati, O.**  
 THE LARGEST ESTABLISHMENT MANUFACTURING  
**CHURCH BELLS CHIMES & PEALS**  
 PUREST BELL METAL (COPPER AND TIN.)  
 Send for Price and Catalogue.  
**MESHANE BELL FOUNDRY, BALTIMORE, MD.**  
**CINCINNATI BELL FOUNDRY CO.**  
 CINCINNATI, O. Sole makers of the "Blymer"  
 Church, School and Fire Alarm Bells.  
 Catalogue with over 2500 testimonials.  
 NO DUTY ON CHURCH BELLS.  
 24-2800W Mention this paper.  
 FAVORABLY KNOWN SINCE 1826  
 HAVE FURNISHED 25,000 BELLS  
 (CHURCH, SCHOOL & OTHER)  
**G. MENEELY & CO. PUREST BEST GENUINE BELL-METAL**  
 WEST-TROY, N.Y. CHIMES, ETC. CATALOGUE & PRICES FREE.  
**Castor Fluid**  
 Registered. A delight-  
 fully refreshing prepara-  
 tion 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, Mon-**  
**real.**

**S. CARSLY'S COLUMN**  
**NEW MANTLES**  
 —RECEIVED—  
**New Spring Mantles**  
 At S. CARSLY'S,  
 Notre Dame street.  
**NEW JACKETS**  
 NEW SPRING JACKETS  
 RECEIVED  
 At S. CARSLY'S,  
 Notre Dame street.  
**NEW DRESS GOODS**  
 Cases New Spring Dress Goods  
 At S. CARSLY'S,  
 Notre Dame street.  
**NEW CHALLIES**  
 New Spring Challies  
 At S. CARSLY'S,  
 Notre Dame street.  
**NEW PRINTS**  
 Cases New Spring Prints  
 At S. CARSLY'S,  
 Notre Dame street.  
**NEW GOODS**  
 Hundreds of cases new Spring Goods  
 received  
 At S. CARSLY'S,  
 Notre Dame street.  
**THOSE GLOVES.**  
 Those Kid Gloves lately purchased so  
 cheap by our buyer in England from one  
 of the largest manufacturers in Europe  
**ARE COMING**  
 to hand by almost every steamer. They  
 are beautiful, new, fresh goods.  
**S. CARSLY:**  
**GLOVE PRICES.**  
 One lot Ladies' and Children's Black  
 Kid Gloves, 18c to 25c per pr.  
 One lot 4-Button Colored Kids, 35c.  
 Good Quality Lace Kid Gloves, 75c.  
 Good Quality 4 Button Kids, 75c.  
 Good Quality 4-Stud Kids, 90c.  
 Good Quality Lace Kid Gloves, 90c.  
 Fine Quality 5-Button Kids, \$1.25.  
 Fine Quality 4-Stud Kids, \$1.38.  
 Fine Quality Lace Black Kids, \$1.50  
**MARSEILLAIS.**  
 The Marseillais Brand is the Best Kid  
 Glove in  
**THE WORLD.**  
 The Marseillais Kid Glove, 'France's  
 Pride,' is the best that money can buy.  
 Price, \$1.70 per pair.  
 For all your Kid Gloves come to  
**S. CARSLY'S.**  
 NOTRE DAME STREET.  
**MILLINERY SALE**  
**MILLINERY SALE**  
**MILLINERY SALE**  
 The entire stock of Ladies' Trimmed  
 Winter Millinery to be cleared at  
**HALF PRICE.**  
 For instance:  
 Hats marked \$4 to be sold for \$2.  
 Hats marked \$6 to be sold for \$3.  
 Hats marked \$7.50 to be sold for \$3.75.  
 Hats marked \$10 to be sold for \$5.  
 Hats marked \$12 to be sold for \$6.  
 Hats marked \$15 to be sold for \$7.50.  
 Hats marked \$20 to be sold for \$10.  
 Lot of Ladies' Felt Hats, in several  
 Colors, 25c each.  
 Ladies' Felt Hats, in Dark Colors, 34c  
 each.  
 Boys' Cloth Caps,  
 At S. CARSLY'S.

**S. CARSLY'S COLUMN**  
**NEW DRESS GOODS**  
**NEW DRESS GOODS**  
**NEW DRESS GOODS**  
 Our New Dress Goods are causing quite  
 a talk. They are prettier than ever and  
 the value is capital.  
**S. CARSLY.**  
**NEW JACKETS**  
**NEW JACKETS**  
 Our New Jackets are both Stylish and  
 becoming and value is excellent.  
**A BARGAIN.**  
 Ten Bales Heavy Grey Cotton, yard-  
 wide Sheeting, to be sold at only 7½c,  
 worth 10½c.  
**A BARGAIN.**  
 Five Bales Strong yard-wide Grey Cot-  
 ton, to be sold at only six cents per yard,  
 same as sold elsewhere at nine cents.  
**A BARGAIN.**  
 Six Cases yard-wide White Cotton to  
 be sold at 6½c, same as sold elsewhere at  
 9c.  
**A BARGAIN.**  
 Six Cases yard wide White Cotton to  
 be sold at only 8½c, same as sold else-  
 where at eleven cents.  
**S. CARSLY,**  
**Notre : Dame : Street.**  
**QUINN & DUGGAN,**  
 Advocates, Solicitors and Attorneys.  
 OFFICES, TEMPLE BUILDING,  
 185 ST. JAMES STREET, MONTREAL.  
 M. J. F. QUINN, Q.C., Crown  
 Prosecutor.  
 E. J. DUGGAN, LL.B. G46-78  
**JUDGE M. DOHERTY,**  
**Consulting Counsel,**  
**SAVINGS BANK CHAMBERS**  
**Montreal.**  
**DOHERTY & SICOTTE,**  
 [Formerly LOBERTY & DOHERTY,]  
 Advocates : and : Barristers,  
 180 ST. JAMES STREET,  
 City and District Bank Building  
**THE SOCIETY OF ARTS**  
**OF CANADA, Limited.**  
**CAPITAL STOCK, \$100,000**  
 A Society established with a view to dissemi-  
 nate the taste for Arts, to encourage  
 and help Artists.  
 Incorporated by Letters Patent, of the Govern-  
 ment of Canada, the 27th February, 1893.  
**GALLERY OF PAINTINGS,**  
 Nos. 1666 & 1668 Notre Dame Street,  
 Montreal.  
**ONE OF THE RICHEST GALLERIES OF PAINT-**  
**INGS IN CANADA.**  
**ADMISSION FREE**  
 From 10 o'clock a.m. to 4 p.m.  
**DISTRIBUTION:**  
 The next distribution of paintings between  
 the members of "The Society of Arts of Can-  
 ada," and its Scrip holders, will take place on  
 the 26th instant.  
**Price of Scrip: \$1.00.**  
 The distribution is made by a committee of  
 well known and trustworthy citizens.  
 The list of winning numbers is sent to each  
 subscriber.  
 Those who acquire paintings from the So-  
 ciety can, within a delay of three months from  
 the date of such acquisition, exchange them  
 for others of an equal value that are disposable.  
 Again, within the same delay, if for one reason  
 or another they wish to dispose of them, they  
 can sell them back to the Society. In the latter  
 case, however, the Society does not bind itself  
 to pay for such more than 50 per cent. of the  
 price mentioned in the catalogues or marked  
 upon the work itself. For instance, it will pay  
 \$50 for a painting marked down at \$100.  
 Head office: 1668 Notre Dame St., Montreal.  
 All the paintings are originals, mostly from  
 the French school, the leading modern school.  
 Eminent artists, such as Francals, Roche-  
 Brosse, Aublet, Baran, Pezant, Petitjean,  
 Varius Roy, Scherrer, Saussy, and a great  
 many others, are members of this Society.  
**H. A. A. BRAULT, Director.**