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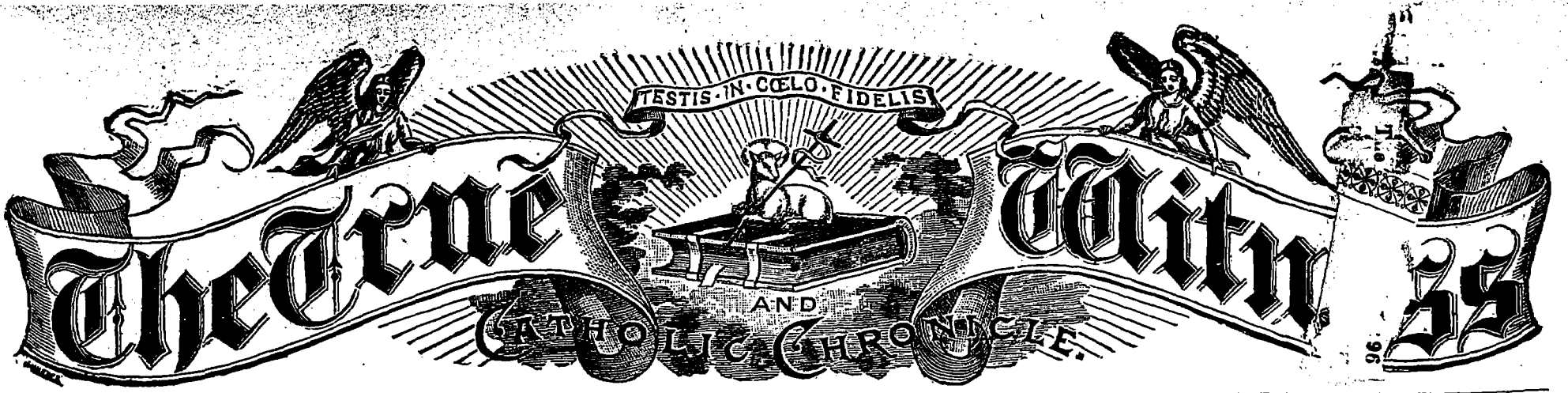
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AMERICA'S LOURDES.

THE SHRINE OF THE QUEEN OF MARTYRS IN AURIESVILLE, N.Y.

THE SPOT WHERE FATHER JOGUES, THE JESUIT MISSIONARY, SUFFERED MARTYRDOM—MIRACULOUS CURES OF PILGRIMS—PETITION OF THE JESUITS FOR THE BEATIFICATION OF THE MARTYRS AND "THE MOHAWK LILY."

Although the United States has been blessed with many men and women whose lives were virtuous and heroic, none of them have yet been honored by a place in the Calendar of Saints of the Roman Catholic Church. In the twenty-seventh private session of the third plenary council of Baltimore the committee on new business reported the petition of the fathers of the Society of Jesus to the Holy See for the introduction of the cause of the beatification of Isaac Jogues, Rene Goupil and Catherine Tegakwitha. The fathers of the council by unanimous consent subscribed to the postulate. Many members of the Canadian hierarchy and twenty Indian nations have sent a like petition. There is a reasonable ground to believe that the petitions will be granted.

Father Jogues and Rene Goupil were martyred in Auriesville, N.Y., where Catherine Tegakwitha, "the Lily of the Mohawks," was born. The site of the martyrdom, known as the Mission of the Martyrs, came into the possession of the Society of Jesus in 1884, and a shrine has been erected on it in honor of Our Lady of Martyrs. Pilgrimages have been made to this shrine every year since 1885 during the months of July and August, with the object of making known the virtues and heroism of the men who toiled, suffered and died there.

The number of pilgrims has increased each successive season, and thousands of pious lips have repeated the prayer usually made for the beatification of God's chosen servants:

"O God, who didst inflame the hearts of Thy servants with an admirable zeal for the salvation of souls, grant, we beseech Thee, that the favors we obtain through their intercession may make manifest before men the power they possess in heaven for the greater glory of Thy name. Amen."

The Jesuit fathers say that abundant proof has been offered to the power of the martyrs' intercession, as they have obtained for many of the faithful ones the spiritual and temporal favors they most needed. In fact, Auriesville is becoming an American Lourdes, and

MANY MIRACULOUS CURES

are reported. The Herald a few days ago told the story of Policeman Michael Griffin, who after making a pilgrimage was cured of a running sore that had troubled him for more than a score of years. He had heard of others whose bodily afflictions had been healed, and he determined to try the efficacy of a piece of rock under which Rene Goupil's bones are supposed to rest. He powdered a fragment in St. Ignatius water and applied it to the sore, which disappeared. His landlady, Mrs. Macdonald, found immediate relief from rheumatic pains in the same manner.

The publication in the Herald directed public attention to the shrine of Our Lady of Martyrs, about which comparatively little has been said in the secular press. A Catholic poet said of the shrine:

Here bloomed the Lily of her race;
Sweet Catharine, and pure and fair
Before us shines the youthful face
Of saintly Rene. All the air
Is filled with fragrance, and thy shrine,
Regina Martyrum, that gleams
With light and beauty all divine,
A gleam of heaven to us seems.

The records of the Jesuits go back to the time when the League of the Five Nations of the Iroquois Indians—the Mohawks, the Oneidas, the Onondagas, the Cayugas and the Senecas—held undisputed sway over the country between the Mohawk and the Genesee. On Aug. 14, 1642, Father Isaac Jogues, Rene Goupil and William Couture, with several Christian Hurons, were brought to Ossernenon (Auriesville), having been taken captive while carrying supplies from Quebec to the Huron mission. The savages, young and old of both sexes, were ranged along the bank and up the hill, ranged in two lines, and armed with

sticks or the iron ramrods of their muskets. The prisoners passed in single file between them

UNDER A SHOWER OF BLOWS.

Father Jogues remembered that it was the eve of the feast of the Assumption of the Blessed Virgin Mary.

"I had thought all along," he says, "that the day of this great joy in heaven would be for us a day of sorrow, and I gave thanks because of it to my Saviour Jesus, since the joys of heaven are bought only by sharing in his sufferings."

Rene fell beneath the heavy blows, and it was necessary to carry him to the platform in the village, where the public torture was to be inflicted. He was so bruised and covered with blood that Father Jogues declares that there was no white spot left on him except the white of the eyes.

On the platform an old Indian sorcerer obliged a captive Christian to cut off Father Jogues' left thumb. The prisoners, after a day of bitter torments, passed the night, tied hand and foot, on the ground. Then children were turned loose to make their apprenticeship in cruelty.

They were dragged from village to village for seven days, finding new sufferings everywhere. In Tionnontoguen they met four new Huron prisoners, whom Father Jogues found means to instruct and baptize before they were put to death. Rene's habit of constant prayer, and especially his teaching the children the sign of the cross, which the Indians had learned to hate, had caused some among them to seek the opportunity of killing him.

He had gone on Sept. 29, the feast of St. Michael Archangel, with Father Jogues to a wooded hill near the village that they might pray in peace. Two young men came and ordered them to return to their cabin.

"I had some presentiment," Father Jogues relates, "of what was to happen, and I said to Goupil: 'My dear brother, let us commend ourselves to our Lord and to our good mother, the most holy Virgin. I believe these men have some evil intention.'"

They turned their steps toward the village, reciting the rosary as they went. They had finished the fourth decade when they came to the gate, the two savages following them. One of these

SUDDENLY DREW A TOMAHAWK

from beneath his garments, and struck Rene a violent blow on the head. He fell half dead with his face to the ground, uttering the name of Jesus. Father Jogues, who on his knees awaited a like fatal blow, was told to rise, that he should not then be killed. He gave the last absolution to the still breathing Rene, and with tears pressed him to his heart. The savages tore him away, and two more blows of the tomahawk made sure their ghastly work. Father Jogues afterwards wrote in solemn words:

"It was Sept. 20, 1642, that this angel in innocence and this martyr of Jesus Christ was immolated, at 35 years of age, to Him who had given His own life for his redemption. He had consecrated his soul and his heart to God, his hand and his existence to the services of the poor savages."

The missionary was allowed two days later to look for the body and found it at the foot of the hill on which the village was built, where, in a ravine, a rivulet joins a water course on its way to the river. It was already mangled by the dogs, and to save it until such time as he might return with a spade and give it burial he placed it in the deepest part of the stream, weighted down by stones. Two days again passed, and when he was at last able to return to the spot he found nothing, and the savages only answered him with lying stories. The body had in reality been hidden in a wood hard by, as Father Jogues learned in the ensuing spring.

"After the melting of the snows," he says, "I betook myself to the place pointed out to me and gathered together a few half gnawed bones, which had been left by the dogs, the wolves and the crows, especially a head cleft in many places. I kissed with respect these holy relics, and I hid them in the earth, in order that some day, if such is God's will, I may enrich with them some holy and Christian soil. He

DESERVES THE NAME OF MARTYR, not only because he was killed by the enemies of God and of His church and in the exercise of an ardent charity

toward his neighbor, but particularly because he was killed on account of prayer and expressly for the holy cross.

Rene Goupil entered the novitiate of the Society of Jesus after having been educated as a physician. Ill health compelled him to leave the society, but later on he became a *donne* to the fathers of the Canadian mission—that is, one who gave his services gratuitously to the missionaries.

During the winter months of 1648 Father Jogues learned the language of the Mohawks and tried to instruct them, not only satisfying their curiosity about natural things, but especially in regard to the faith of Christ. His zeal was not without fruit, for, during the thirteen months of his captivity, he conferred baptism on more than seventy persons.

While he was visiting the cabins to baptize the dying children and instruct the well disposed among the sick he met a young man in the last stage of a painful disease. He addressed the father by his Indian name, and asked him if he did not remember one who, the year before at Tionnontoguen, when the suffering from the cords with which he had been tied had become unendurable, came forward in the midst of the general derision and cut the bonds. The missionary exclaimed:

"Often have I prayed for thee to the Master of Life."

And he went on to speak to him about God.

The sick man could only say, "What must I then do in order to please the Master of Life?"

Father Jogues told him to believe and to be baptised. Ondesonk died a Christian.

The missionary went to France for a short time, but returned in 1644, and two years afterward established the

MISSION OF THE MARTYRS.

He was taken by the Mohawks, and once more he crossed the river and went up the hill as a captive, beaten with cruel blows.

"Wonder not," they said; "you shall die tomorrow; but take courage, we will not burn you. We will strike you with the tomahawk and put your head on the stockade, so that when we take your brothers they may still see you."

One of the Indians, seizing hold of the father, sliced off pieces of flesh from his arms and shoulders and devoured it, saying: "Let us see if this white flesh is the flesh of an Okton" (one of their spirits).

A great council met at Tionnontoguen, several miles away, the next day. In the evening Father Jogues, still in the first village, was invited to sup in the cabin of the Chief of the Bear. As he entered the door a tomahawk was buried in his head, which was at once cut off and put upon the stockade, the face turned in the direction from which he had come.

The thirty-eight years following the death of Father Jogues were eventful in the extreme for the Mission of the Martyrs. Many priests visited the mission, and many Christians were tortured and slain. Father Poncet, who exercised the ministry of a Catholic priest for the first time at Albany, was captured and tortured there, but afterwards returned to Canada. The year 1656 was signalized by the birth of Kateri Tekakwitha in St. Peter's, now Fonda, five miles west of Auriesville, but she was not baptized till Easter Sunday of the year 1676, by Father De Lamberville. This fair flower of the West, the "Lily of the Mohawks," bloomed here in the valley of the Mohawk. It was through one of the murderers of Father Brebeuf that she afterwards escaped to Caughnawaga, near Montreal, where her remains are kept to this day as a precious treasure by her own Indian people. At the beginning of the year 1684 the missions among the Mohawks were abandoned on account of the French and English war, and thus closed the old Mission of the Martyrs.

The attempt to reopen the mission was made two centuries later. Nearly the whole site of the old village, comprising ten acres, has been purchased. A small octagonal oratory, large enough for an altar and for a priest and his server, stands on the brow of the hill—where

THE INDIAN TORTURE PLATFORM

once was—the gilt cross that surmounts it may be seen from far down the valley. A glass plate in the front door enables visitors to pray before the altar during the seasons when the oratory is closed. Over the altar is a beautiful statue of the

Virgin in plaster, that has just replaced a Pieta. This statue will soon be cast in bronze.

South of the oratory is a great crucifix, with a heroic sized figure of Christ, and statues of the Virgin and St. John at the foot. This is called the "Calvary."

Around this in circular form is the way of the cross, with each station marked by a large wooden cross. Westward, at the top of the hill of prayer, wooden steps lead up the bluff into the grounds at the entrance of the Indian village, where Rene Goupil was struck down with a tomahawk. Here is erected a memorial cross, recalling the early missions.

There were more than 5000 pilgrims at the shrine last August, and it is hoped that the number will be far greater this year. Many improvements are contemplated, including an open chapel, large enough to accommodate 1500 persons. A Jesuit father will say Mass every morning in August, and at intervals during the month pilgrimages will come from various places in the neighborhood of the shrine. On August 15, the Assumption of the Virgin, and the anniversary of the first public torture of Father Jogues and Rene Goupil, the chief pilgrimage will be held.—*The Republic.*

THE SCHOOL QUESTION.

La Semaine Religieuse of Quebec, organ of His Eminence Cardinal Taschereau, speaking of the Manitoba school question, says: "The question has once more returned to the political domain, where it should have remained. Be that as it may, no Government can now step backward, and it must force the Manitoba Government to repair an injustice which has already lasted too long. This task naturally falls upon the present Government; and we hope it will do its duty even though it should succumb. It will at least have fallen gloriously. If it retreats it goes to almost certain defeat. More than this, if the Catholics understand their duties properly no Government, Conservative or Liberal, can remain in power at Ottawa, as long as the question has not been settled upon the lines of equity and justice. Regarding the ordinance of the Council of the Northwest adopted in 1892, and which abolishes separate schools, the Ottawa Government may disallow it at any time, or at least amend it."

LITTLE LOCALS.

The Emerald Court, C.O.F., No. 378, had their annual drive and social to Harvey's, Lachine, on Friday evening last.

St. Mary's Court, No. 164, C.O.F., will have a grand smoking concert at the Gaiety Hall, Panet street, Monday evening, the 25th inst.

Lieut.-Governor Chapleau is to visit St. Mary's College on Saturday, the 23rd inst. The students are rehearsing "La fille de Roland," for the occasion.

There was a gala fete at Mount St. Louis Institute last Wednesday, on the occasion of the fortieth anniversary of the birthday of the Chaplain, Rev. Candide Therien. There was a religious service, a seance and dinner.

The annual dinner of St. Joseph's orphanage was held in St. Joseph's hall, last Wednesday evening, and was a great success. There were about a thousand persons present. His Honor Judge Loranger presided and delivered an appropriate address. He was presented with an address and Madame Loranger with a lovely bouquet of flowers by the orphans, who sang some songs very sweetly. Among those present were Drs. Hackett and Rodier, Rev. J. A. Donnelly, Ald. P. Kennedy; Messrs. Thos. Gauthier, N.A. Lariviere, Wm. Brice, F. B. McNamee, Israel Clement, O. Faucher; Mesdames Trihey, Clement, McNamee and Lyall; Misses Trihey, Donovan, Casey, and many others.

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RELIGIOUS NEWS ITEMS.

An important congress of Catholic workmen is announced to take place in Paris soon after Pentecost. M. Leon Harmel is taking an active part in preparing for the event.

The most successful mission ever given in a Catholic church in New York city closed last Sunday week in the church of the Paulist Fathers. Over 10,000 persons made the mission.

Berlin is very inadequately supplied with Catholic churches. It needs at least seven new parishes and as many as thirty priests. Two churches are building at the present time.

Milan is soon to celebrate the fifteenth centenary of the death of St. Ambrose. A statue of the great Archbishop is to be erected on the public square facing the basilica dedicated to him.

Among the patients of Father Knipp, of Woerishofen, Germany, is His Highness the Rajah of Boroda, India. He goes barefoot about the place at certain hours, by command of the priest.

The deaths are announced of Rev. Edward Goss, a well-known Wisconsin priest, and Rev. Bonaventura Henggeler, one of the Capuchin Fathers, stationed at St. Francis' Church, Milwaukee.

One hundred and fifty men are now at work at the famous monastery of Great St. Bernard erecting a new wing to the hospice, the accommodation for travelers for a long time past having proved insufficient.

Next April the first congress of the Salesian co-operators of Dom Bosco will take place in Bologna. The first idea of this congress originated in that city. A committee of promoters has been organized under the presidency of the Archbishop of Bologna.

Bernard Conway, who died in Philadelphia recently, left by will \$100,000 to Archbishop Ryan, "or his successor in said office," for the purpose of educating and supporting the orphans left destitute in the archdiocese. Mr. Conway's estate was valued at \$200,000.

The Catholic Church has native priests in China and Japan. Bishop Cousin, of Nagasaki, Japan, states that he has in his diocese 15 native Japanese priests, 46 native catechists, 8 native religious communities, consisting of 180 Japanese Sisters, engaged in nursing the sick and in teaching girls.

Archbishop Ryan, of Philadelphia, has purchased the farm of Lemuel Eastburn, in Upper Merion township, the price paid being \$19,768. The farm consists of 133 acres, and is excellently situated on an elevation overlooking Norristown and adjoining the town of Bridgeport. The object of the purchase is the founding of a reformatory for boys, work on which is expected to begin in spring.

Dr. McGlynn is said to have aged considerably in looks during the years that he was outside of the ranks of the New York clergymen. His once erect form shows a slight stoop; his black hair is thickly tinged with gray, and other evidences of his advancing years are readily discernible in him. His eye still retains its brightness, however; his voice has lost none of its melodiousness, and his intellectual faculties are as active and alert as ever. It is said that his congregation are highly pleased to have so able a man as the doctor for their pastor.

MISSION TO PROTESTANTS.

EVENING SERVICES AT THE CHURCH OF THE PAULIST FATHERS, NEW YORK.

The Mission to non-Catholics which the Paulist Fathers are conducting in the Church of St. Paul the Apostle at Columbus avenue and Sixtieth street, New York, is the most important work of the kind ever attempted in a Roman Catholic Church. It is the direct outcome of the four weeks' Mission which the Paulist Fathers have been giving. So great has been the interest aroused among the thousands who have attended the Mission that the Fathers of the community determined to accede to the request from many people to open the doors of their church to Protestants.

Father Alexander P. Doyle is conducting the services, and other members of the community, including Fathers Ryan,

Youman and Clark, take charge on other evenings during the week. The exercises begin each evening with what is called the "question box." This consists of any question of a religious nature by any one present, which is answered by the priest from the pulpit.

It is the aim of the Fathers to expound the principles of Catholic doctrine and to show how great a conformity there is between many points of Catholic and Protestant faith. No creed will be attacked. Generally speaking, the method to be employed will be the same as that used by Father Elliott in the West.

ADVICE TO CATHOLICS.

HOW TO BEHAVE IN CHURCH.

Every Catholic ought to know that the roof which shelters the Blessed Sacrament is holy, and that when he comes into the Real Presence, his manner should indicate that he is aware of the great mystery of the altar. Unfortunately, there are Catholics whose behavior in church shows but too plainly, that either they are ill-instructed, or else that the spirit of the world has driven out of their souls all reverence for the sacredness of the house of God.

How often are we not shocked to see fashionable ladies come into the church, rustling their silken garments and making a parade of their jewelry, and attracting attention by their vain and haughty bearing, while they sweep into the pew, without so much as a slight inclination of their heads. While Mass is being said, their minds do not seem to be on their prayer-books, but are apparently centered on the dress and appearance of their neighbors. How frequently do we see young men in the house of God more intent looking upon the young girls than fixing their attention upon the awful mysteries of which they are witnesses only by bodily presence. Young ladies, too, sometimes, take occasion to exchange news items and gossip while in church, and at other times, indulge in giggling in addition to whispering.

It is needless to say, that the faults that we have just mentioned are to be avoided by all means in our power. When we enter the church, where our Lord is, really and truly, we should at once banish from our minds all worldly thoughts and become impressed with the fact that we are treading upon holy ground. After blessing ourselves at the holy water stoup, we should reverently, piously and quietly walk up the aisle to our pew, and, after bending the knee to the floor, we should kneel and say a little prayer. To place ourselves in the presence of an assembly, we bow the head and even incline the body slightly in token of our appreciation of the person whom we meet, but in a church, we are in the very presence of our Lord, and common sense dictates that we should act differently to what our practice is with human beings. What is a proper salute to persons is utterly out of place and improper when used to our God. Instead of a nod, therefore, let us bow the knee in adoration of the Sacramental Presence.

When once in church and in our pew, let us raise up our hearts to heaven and follow the services, uniting ourselves with the officiating priest. Let us thank God that we are privileged to adore our Blessed Lord, in preference to so many who know not His Sacramental Presence upon our altars, and let us become absorbed in the sublimity of the Unbloody Sacrifice, which is offered for us and for all mankind. Let us remember that we are but dust, and into dust we shall return, is the language of the Church in which we may be tempted to display our purple and fine linen. It will some day resound with the De Profundis chanted over our dead body.

If we realize that the church is holy ground, we shall not have occasion to whisper and to smile, while we are within its portals. If it is considered a breach of etiquette to whisper in company, it is sacrilegious to indulge in useless conversation in the precincts of the church. Besides, while robbing our Lord of the reverence which is His due, we cause distractions to others who are more reverent than we, and we give a bad example to children, who, in seeing such conduct on our part will very likely imitate our bad manners in church.

Another fault, of which some Christians are guilty, is the practice of turning the head around to look at the organ-loft, when a particularly fine piece of music is being executed by the choir.

If we would only remember that there is a distinction between the church and the opera, we would not be guilty of this breach of proprieties.—Church Progress.

FATHER LACASSE'S LECTURE.

The literary and musical seance at the Cercle Ville Marie, Friday evening, was a splendid success. The chief feature of the evening's entertainment was a lecture by the Rev. Father Lacasse, of the Oblat order, who became quite prominent a few months ago by the publication of what was known as the "Third, Fourth and Fifth mine," which brought on a lively discussion between the Rev. gentleman and Doctor Louis Frechette. Father Lacasse was sent as a missionary amongst the Indians soon after the Rev. Father's ordination to the priesthood, and from that time till about two years ago he labored faithfully to bring them to civilization and to the light of the Gospel. His subject was "The Neshapis Indians and Esquimaux of Labrador." Their manner of living, as well as many new and interesting features connected with savage life, were described in the most interesting and instructive manner by the reverend lecturer, who also gave several amusing anecdotes, touching the several peoples amongst whom he had passed many happy and he hoped useful years. At the close of Rev. Father Lacasse's lecture, Hon. Joseph Royal delivered a fine address, replete with a well justified appreciation of missionary labor and especially that of Rev. Father Lacasse. Mr. Achille Courtois, Albert Tasse, Elzear Roy and Joseph Roy contributed final selections to the success of the soiree.

PROF. L. M. MORRIN, SARFIELD SCHOOL.

The following are among the latest successes of Mr. Morrin's private classes: T. Bannerman, of the firm of Bannerman Bros., Matric. exam., Bishop's College; T. Curran, Matric. exam., McGill College; Lieut.-Col. Dixon, Inland Revenue; Messrs. O'Neill and Turgeon, Pharmacut. exams., and J. Tuohy, who scored first place in Harvard College, U.S.

THE GOOD OLD TIMES.

The County Dublin a century and a half ago, and particularly the now fashionable district lying between Bray and Monkstown, clearly presented a very different aspect from that which it exhibits now. If anyone doubts this an interesting old hunting song, descriptive of a day's sport with the Kilruddery hounds, enjoyed on the 5th December, 1744, which is reprinted in Mr. Alfred Perival Graves's "Irish Song Book," will remove all hesitancy in accepting the sentiment. The song in question was written by Thomas Morgan, who was born 1710, and died in 1770. The following is a portion of Morgan's description of the particular "run," the glories of which he sung:—

Ten minutes past nine was the time of the day
When Reynard broke cover, and this was his way—
As strong from Killegar, as if he could fear none.
Away he brush'd round by the house of Kiltiernan,
To Carrickmines thence, and to Cherrywood then.
Steep Shankill he climbed, and to Ballyman Glen.
Bray Common he crossed, leaped Lord Anglesey's wall,
And seemed to say, "Little I care for you all."

He ran Bush's Grove up to Carbury Byrnes—
Joe Dehl, Hal Preston, kept leading by turns?
The earth it was open, yet he was so stout,
Tho' he might have got in, still he chose to keep out;
To Malpas high hills was the way that he flew;
At Dalkey's stone common we had him in view;
He drove on to Bullock, he slunk Glenageary,
And so on to Monkstown, where Larry grew weary.

Thro' Rochestown wood like an arrow he passed,
And came to the steep hills of Dalkey at last;
Then gallantly plunged himself into the sea,
And said in his heart, "None can now follow me."
But soon to his cost he perceived that no bounds
Could stop the pursuit of the staunch settled hounds;
His policy here did not serve him a rush,
Five couple of Tartars were hard at his brush.

A very slight acquaintance with the localities named will enable the reader to appreciate the impossibility of even such staunch sportsmen as those of the Kilruddery Hunt repeating their exploits of 1744 to-day.

Hiland—"What a nuisance that egotist Spudkins is?" Halket—"Right you are. He's a regular 'I' sor."

Mrs. A.—"At our hotel there were so many people to talk with!" Mrs. B.—"And at ours there were so many people to talk about."

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GREAT DISTRESS IN BRITAIN.

THE DEATH RATE GREATLY INCREASED, WHILE SOUP KITCHENS ARE HAVING A VERY BUSY TIME.
LONDON, February 15.—The coldness of the weather continues to cause widespread suffering and many deaths. The thermometer is four degrees below the freezing point to-day and the air is raw and penetrating. In eighty inquests held in London the verdicts have been that death was accelerated by the cold. The immediate causes of death were given as bronchitis, pleurisy, syncope and other heart and lung ailments incidental to the weather. The death rate has been especially heavy among the aged. The keen winds have increased distress in the dwellings of the poorest families. It is impossible to keep these dwellings warm, and although no case of death by freezing has been reported, dozens of cases of pneumonia in the under heated or fireless rooms are brought to notice daily. The ice pack in the Thames still impedes navigation. Work in the building trade has been suspended and the contractors have dismissed their men for the present. The trades unions report that 30,000 of their members in London are unable to get employment and must remain idle until the weather shall moderate. The majority of these men are carpenters, plasterers and stonemasons. In Liverpool, Manchester, Birmingham and several other manufacturing centres, the unemployed are making street demonstrations. In all these cities the soup kitchens are crowded from morning to night, yet are unable to satisfy the extraordinary demands upon them. Glasgow alone is feeding more than 40,000 persons.

It is satisfactory to record that the movement to restore the sisters to the hospitals is growing in Paris.

ST. PATRICK'S DAY, 1895.

In the advertising columns of the St. Patrick's Day Souvenir Number, special rates will be given to all Religious and Educational institutions.

For terms application should be made at the office, 761 Craig street. This is a most favorable opportunity of making known to the public the advantages afforded by our different institutions, and we trust that many of them will see the benefit of obtaining space in this exceptional number.

EDITORIAL NOTES.

TWO WEEKS ago Brother Columbkille, the oldest Christian Brother in the United States, passed away from the scene of his labors to that of his reward. There is something very suggestive in the adopted name in religion of the good and holy man whom so many lament. It at once connects him with Ireland, and associates his life with the ages of glory when Erin was the "Isle of Saints."

It was Napoleon I. who instituted the Legion of Honor, as a decoration for merit, to replace the titles that the monarchs conferred for signal services. Of the vast number who have received the Cross of the Legion of Honor, there are forty-eight women, and of these twenty-nine were Sisters belonging to various religious Orders, such as Sisters of Charity and Sisters of St. Vincent de Paul. What grander testimony could be paid to the noble Catholic women who sacrifice their lives for the glory of God and the good of humanity.

THE Catholic Standard of Philadelphia says: "A leaf of the Bible in Visigoth characters of the ninth century has been discovered in the archives of the Haute Garonne in Toulouse. After a profound study of the text, which corresponds with chapters XX. and XXI. of Ecclesiastes, it is believed to be an ancient Latin version, hitherto unknown, the first and only one signalized in Europe after the Vulgate, and which the evidence of probability leads to be attributed to St. Jerome. The Abbe Donais, professor of history at the Catholic Institute of Toulouse, will shortly publish an appreciation of this precious document."

We cannot too strongly recommend that our readers should order, as early as possible, whatever copies of our St. Patrick's Day Souvenir Number they may require. The edition is limited and we feel that as soon as the magnificent work of art displayed upon the cover is seen, thousands will be hastening to secure copies at any price—but they will be too late. Although we consider that this number will be actually the finest of its class ever issued in Canada, it will be sent wrapped in a tube to any address, for the sum of twenty-five cents. Once more we state—and we do not exaggerate—that the cover alone is worth double the money. The illustrations, letterpress, and subjects, will be in keeping with that artistic triumph. "First come, first served."

THE Chicago Tribune says: "Mr. Maurice Francis Egan, who is acknowledged by the critics to be one of the living masters of the sonnet, has written very few since his famous 'Theocritus' and 'Maurice de Guerin' sonnets, which attracted the attention of Mathew Arnold." It is announced that Mr. Egan's "Resurrection," the product of two years' work, will appear in the April Century. We are anxious to read this effort of the versatile author. Certainly if Mr. Egan has devoted so much

time to a poem it cannot fail to be a model of construction. There is something very pleasing in his name; it never grates upon the senses, it seems to flow most musically, and, whether the subject be simple or grand, it is always appropriate.

A CONTEMPORARY suggests that its subscribers in sending in their subscriptions should also send the names and addresses of friends, so that sample copies may be mailed them. If each subscriber would send in one name, the circulation of the paper would be doubled. Just reflect how simple and easy it is to augment the influence of your Catholic paper and to secure its permanent prosperity. Would our readers kindly take the hint?

REV. JOHN S. CULLEN, who has recently been named successor to the lamented Father Stack, of Watertown, has many friends in Montreal who will be glad to hear of his well-deserved promotion. Rev. Father Cullen completed his theological course at the Grand Seminary of Montreal. Recently he has been the pastor of South Framingham, Mass., where he did almost wonders for that young parish. We congratulate Father Cullen on his new appointment, and wish him every success imaginable in his future career.

It is rumored in Rome that in order to not depart from the usual custom in the promotion of Apostolic delegates abroad, Mgr. Satolli will be appointed Nuncio at Lisbon, prior to being created a Cardinal. What foundation there is for such a rumor is very difficult to say. We were not aware that it was a custom to appoint a Papal representative to the post of Nuncio before conferring the red hat. If Rome thinks well of elevating Mgr. Satolli to the rank of Cardinal, we are under the strong impression that Rome can do so, whether he is in the United States or any place else.

WASHINGTON TERRITORY has at least one very brilliant representative, and, better still, he hails from the classic region of Olympia. Inspired, probably, by the defunct pagan gods of old Olympus, or the modern imitations, in the demi-gods of Olympia, W.T., he has introduced in the House a memorial to Congress asking that Mgr. Satolli, the Papal Alegate, be removed from United States territory. Mr. A. P. A. Taylor is very ambitious; but we fear he is overdoing the business this time. There will be a Papal Delegate in the United States, if Rome so desires, long after that bright representative has been removed from his Olympian abode to the Hades of his deities.

IN our last issue we published Henry J. Morgan's admirable article, which appeared in The Owl, entitled "Recollections of Father Dawson." Mr. Morgan has issued the same in a pamphlet, to which he adds a portion of the sermon preached by the Rev. W. T. Herridge, B.D., in which the Pastor of St. Andrew's, Ottawa, refers to Dr. Dawson's example and career. The whole is dedicated to Mr. Sandford Fleming, C.M.G., Chancellor of Queen's University, and one of the late priest's oldest and most valued friends. Mr. Morgan announces that he is preparing, at the request of a committee of Irish-Canadian gentlemen, the Life, Speeches and Literary Remains of the late Thomas D'Arcy McGee—poet, orator and statesman. Mr. Morgan invites the assistance of all persons "who may be in a position to contribute interesting anecdotes or recollections in connection with Mr. McGee's career in

Canada, or to furnish reports of lectures and speeches delivered, or copies of letters, reports or memoranda, written by him during the same period." These communications may be addressed to Mr. H. J. Morgan, P. O. Box 445, Ottawa. We may state that, owing to the fact of nearly all Mr. McGee's lectures and addresses having been prepared mentally, and on the plan of a few notes or headings, and in consequence of a great lack of reports in those days, many of his grandest efforts are lost. The more precious then the few that have escaped oblivion.

IN the town of Tramore, Ireland, "there are now living no fewer than four centenarians—Martin Fitzgerald, aged 107 years; Mrs. Kennedy, aged 105; James Maher, aged 101 years, and Jos. Phelan, who has just completed his hundredth year." In the London Globe of January 7, appeared these lines:

Now, you who find living a bore,
Keep away from the town of Tramore,
For the air is so rare,
That the populace there,
However they try,
Cannot possibly die,
Till they're close to the age of five score,
Five score!

But if you would live to five score,
Make tracks for the town of Tramore,
Where you'll find by the shore
Centenarians four
(There are possibly more),
And old people galore,
So healthy a town is Tramore,
Tramore!

There's marvellous Martin Fitzgerald,
Mrs. Kennedy, grandest old girl,
Old girl!

Maher, Phelan aroo!
And O'Donnell aboo!
And Methusalem, too,
If he had but his due,
Would be found to have hailed from Tramore,
Would be found to have hailed from Tramore.

It was a splendid example that the late Marshal Canrobert set on his return from the funeral of King Victor Emmanuel. The Government had voted the Marshal four thousand dollars for his expenses as representative of France upon that occasion. Of the sum he only spent two thousand four hundred dollars. On his return he handed the Minister of Foreign Affairs the balance—one thousand six hundred dollars. The Minister remarked that the lump sum of four thousand having been voted, it belonged to the Marshal, and the Treasury could not take it back. Placing the money on the table, Canrobert said: "I know nothing about your financial manoeuvres, but this I know, that I did not spend those \$1,600, and I leave them with you." Marshal Canrobert was not of the modern school of politicians—"Que les tenyons sont changes!"

LA BANNIERE DE MARIE IMMACULEE is the title of a most interesting and highly instructive publication that appears once yearly from the Oblate Juniorat at Ottawa. The third number has just been issued, and it is replete with contributions of great interest. It is largely illustrated and ably edited. The object of the publication is to facilitate the vocation of young men who feel themselves called to the great field of missionary life. Amongst the illustrations in the present number are: Mgr. C. J. E. De Mazenod, Bishop of Marseille, and Founder of the Oblate Order; the Juniorat du Sacre-Coeur; Mgr. Tache, late Archbishop of St. Boniface; The Missionary's Farewell—a most inspiring picture, consisting of about twelve scenes; De Maisonneuve; Mgr. Lartigue, first Bishop of Montreal; Notre Dame Church; Mgr. Bourget, second Bishop of Montreal; Sacred Heart Church, Montreal; Mgr. Fabre, first Archbishop of Montreal; St. James Cathedral, Montreal; Vicar-Gen-

eral Bourgeault; Rev. Canon Racicot; Villa Maria Convent; The Grey Nunnery; The Good Shepherds; Very Rev. Pere Soullier, Superior General of the Oblates; St. Peter's Church; Laval University; Interior of St. Vincent de Paul Church; Rev. Canon Bruchesi, and fourteen scenes in the Qu'Appelle missions. Imagine the contents of a publication of which the foregoing are only a few illustrations, the reading matter corresponding with them. The number before us consists of eighty pages; and not the least interesting of them is the graphic account of the last days and death of the good and great Archbishop of St. Boniface. The Oblates of Mary Immaculate deserve great credit and their Banner of Mary Immaculate has a strong claim to generous support.

IN November and December, 1894, and January, 1895, The Month, of London, England, published three papers from the pen of Rev. Edward J. Devine, S.J., on the subject of the "Canadian Pacific Railway." Father Devine is well known in Montreal, where he was for a long time spiritual director of the Catholic Truth Society and editor of the "Little Messenger of the Sacred Heart." During the past two years he has been doing mission work along the line of the C.P.R., from Schreiber west several hundred miles. Travelling constantly up and down the line he has had ample opportunity of taking the observations that he has turned to such good account. The three papers take in the "History, Construction, Development and Present Organization" of that wonderful institution. Recently the three articles were reprinted in pamphlet form, and we have to thank the Rev. Father for a copy of his admirable work. It is certainly one of the most important contributions to the railway, as well as general, literature of Canada that our decade has produced. Written in a clear, forcible style, bristling with facts and data, free from all political bias, the work—while coming from the pen of a Catholic priest, and a Jesuit—is without a tinge of religious propagandism. It is one of the best pieces of evidence of the patriotic spirit of the Jesuit, and is a crushing proof of the miserable narrowness exhibited by the people who imagine that, when a man becomes a member of that noble Order, he necessarily divests himself of all individuality and all patriotic sentiment. Father Devine has done a good and a grand work; and we are proud that it has found an audience in Europe, where so little is actually known of Canada as she really is. Such works deserve unstinted encouragement.

THE Boston Pilot has generally very apt criticism in its short paragraphs. Amongst its many able and witty illustrations we find the following in last week's issue:

"Criticism is passed upon the Queen's speech, because it contains no allusion to Home Rule. We incline to believe that it is like the story of the Captain's Hat, the which is a parable: Once upon a time, when sea captains had a good deal more latitude than they now have, a worthy shipmaster, accounting to his owners for various expenditures on his voyage included among them the item of five dollars for a hat. "We do not pay for our captain's hats," said the auditor, in striking out that item. "All right," said the captain. When his next report was audited, the same critic remarked satirically, "I see you haven't any hat charged this time." "That's so," was the prompt reply; "but it's there all the same." We think that Home Rule "is there," whether Lord Rosebery has put it down in black and white or not. And if it is not there, it will be before the session ends, or somebody will know the reason why."

PASTORAL LETTER

FROM ARCHBISHOP FABRE

REGARDING THE COUNCIL OF BISHOPS OF THE DIOCESE WHICH MEETS HERE APRIL 28.

A pastoral letter and mandament, addressed by His Grace, the Archbishop of Montreal, to the regular and secular clergy, to the religious communities and to all the faithful, was read in all the Catholic churches of the archdiocese at Grand Mass on Sunday last.

In this letter, His Grace speaks of the government of the church. It is the Bishop's function to govern his particular diocese; but besides this, the episcopacy resolves itself into Councils to destroy heresy, to uproot schisms, to reform abuses when vigorous, prompt and efficacious measures are required; and in this the hierarchy acts in preconcerted movement. These Councils are necessary when it is incumbent to make Catholic truths shine more clearly, or to re-establish rights which are unknown or denied.

The Pope generally calls these Councils of the Bishops and Prelates of the Church, and they have thus assembled nineteen times since the Christian Era; they are the Ecumenical Councils.

However, it is only in most urgent times that it is necessary to call all the Bishops of the world together. Therefore the Church has granted to the College of Bishops the right to meet in particular Councils, which are composed only of the Archbishops and Bishops of a nation, or which may be formed by the Bishops of an ecclesiastical province, convened by the Metropolitan. At these national or provincial councils only the Bishops have a right to deliberate and vote; the clergy can only be called to give their views.

Particular councils date back to the commencement of the Christian era. That of Jerusalem has left to the church the Credo which Catholics of all ages have always repeated as a formula of their faith. These councils were held at rare intervals at first, but several have been held, amongst the most famous of which are those of Italy, Africa, Spain, France, England and Germany.

The Metropolitan of Montreal will also have a Council. It will be held on April 28; this is the first that has ever taken place here. "This remarkable event," quotes the letter, "carries us back to the past, and shows us the religious development of the country. Seventy years ago, Canada had only one Episcopal seat, that of Quebec. To-day Canada has seven Archbishops and more than twenty Bishops, governed by Bishops in the Valley of the St. Lawrence, in Ontario, in the Maritime Provinces, in the Northwest Territories and the Rocky Mountains, and in British Columbia. To speak only of the Diocese of Montreal, it has received its share of divine favor. Detached from the Diocese of Quebec in 1836, it has developed in a most extraordinary manner ever since. It has been dismembered several times; the Diocese of Ottawa was formed in 1846, and on June 8, 1852, the Diocese of St. Hyacinthe was also formed.

"On June 8, 1886, Rome made this diocese an archdiocese, giving as suffragan dioceses to the new metropolis, the bishoprics of St. Hyacinthe and of Sherbrooke.

"In April, 1892, the diocese of Valleyfield was erected. These protect a vast territory and a large population of faithful."

The first Provincial Council of Montreal comes at an opportune moment. "At this Council some of the great social questions of the day, which so interest us, and to which the Church cannot be a stranger, will be studied and treated according to the admirable, forcible and clear teachings which the Sovereign Pontiff, who actually presided over the destinies of the Catholic world, has never ceased to give since the beginning of his reign."

The pastoral letter then continues to give some other reasons for the holding of the Council:

"The Bishops shall do all they can to ensure the salvation of souls, the observation of divine laws, the respect of ecclesiastical dignity, the holiness of priests, the perfection of religious persons, the development of educational endeavors, in a word, the well-being of religion in public life, as well as in private and domestic life."

Therefore, in order that the delibera-

tions of the Council bear good fruit, it has been decreed by His Grace, with the advice of the canons of the metropolis, that:

1. At the sacrifice of the Mass the priests shall say the prayer of the Holy Ghost.

2. The three Sundays preceding the holding of the Council and the day of the opening of the session, the "Veni Creator" shall be sung before Grand Mass in all the Roman Catholic Churches.

3. Every Thursday, during the month of April, the Mass of the Holy Ghost will be sung in the Metropolitan Church.

4. Every day during the month of April and during the sessions of the Council, the Blessed Sacrament will be exposed all day in all communities of women, and in the evening there will be solemn Benediction. (These communities will receive notice of the day when each will have to conform to this paragraph of the decree.)

5. The cures and rectors of churches shall ask the faithful to say special prayers and to mortify themselves.

(Signed) EDOUARD CHS.

Arch. of Montreal.

By order of His Grace.

(Signed) ALFRED ARCHAMBAULT, Chancellor.

C. M. B. A.

GRAND COUNCIL OF QUEBEC.

SOCIAL AND BANQUET OF ADVISORY COUNCIL.

One of the most enjoyable events of the season was given under the auspices of the Advisory Council, in the Queen's Hall, on Tuesday evening, the 12th inst., at which over 200 persons were present.

Excellent music was provided for the occasion and dancing was kept up until midnight, at which hour the dining-room was thrown open. The guests entered and sat down to dinner, which was supplied by Mr. E. T. Dixon, caterer, in his usual grand style.

During the intermission short speeches were delivered by Grand President P. O'Reilly, P. McDermott, President Advisory Council, and Grand First Vice President C. E. Leclerc.

Recitations and songs were given by Bro. P. Morninge and others. Bro. J. A. U. Beaudry presided at the piano. Dancing was now resumed and all heartily enjoyed themselves; one and all were highly pleased with this the first social under the auspices of the Advisory Council.

Amongst the guests present were noticed: Grand President P. O'Reilly, Mrs. O'Reilly and Miss O'Reilly; Grand first Vice-President C. E. Leclerc, Mrs. Leclerc and ladies; Grand Treasurer A. E. Archambault, Mrs. Archambault and Misses Archambault; Messrs. J. P. Nugent, Supreme Deputy, and Miss Nugent; M. Phelan and Mrs. Paelan; Grand Deputy James Meek, Mrs. Meek and Mrs. Light; J. D. Quinn and Mrs. Quinn; H. Butler and Miss Butler; W. J. Innes, Mrs. and Miss Innes; John Lappin and Miss Lappin; Joseph McLaughlin and Mrs. McLaughlin; P. F. McCaffrey and Mrs. McCaffrey and the Misses Dwyer; John Scanlan and ladies; F. McCann and the Misses McCann; E. Laurendeau and Miss A. O'Loughlin, Toronto; E. A. McCurdy and Miss Milten; A. H. Newman and Miss M. McCann; Mr. T. Donahue and Miss K. Innes; Mr. P. Donahue and Miss L. Innes; Mr. H. Ryan and Miss Dwyer; J. P. Grace and ladies; Jas. O'Farrell and ladies; P. McDermott, jr.; J. A. U. Beaudry, F. Pare, jr.; P. Morninge, F. C. Lawlor, J. L. Jensen, R. Walsh, J. Halpin, P. Phelan, J. Curran, T. Coggins, Doctors Kennedy, Ricard and Fitzpatrick.

CONCERT OF BRANCH 226.

A fair sized audience assembled in the Town hall of St. Henri to honor Branch 226 C. M. B. A. of Cote St. Paul on the occasion of the celebration of its first anniversary. President A. T. Martin occupied the chair. Amongst the invited guests present were the Rev. Father Brault, pastor of Cote St. Paul; Rev. Father Donnelly, pastor of St. Anthony's, and other reverend fathers, as also representatives from the sister branches from the city. During the interval between the first and second part of the programme Rev. Father Donnelly delivered an address, in the course of which he gave the history of the association, the necessity of such organizations, the good it had done and was still doing. The St. Cecilia orchestra played two

selections during the evening. Miss Hollinshead sang "When the Heart is Young," "Of Thee I am Thinking," and had to respond to a hearty encore. Mrs. Tigh's, late of Salem, Mass., singing was heartily applauded, as was also a solo given by Miss M. Daignault. Miss May Milloy gave a recitation with her well known ability. The piano solo by Miss McGreevey, as also the concertina solos by Mr. Gray, were both greeted with applause. The gentlemen who took part were Mr. J. A. Payette, who possesses a powerful baritone voice which was heard to advantage, especially in his duett with Miss Hollinshead, "Holy Mother Guide His Footsteps"; Mr. J. J. Rowan, who sang "The Beautiful Girl of Kildare," and Mr. J. Tremblay, both met with a hearty reception. The musical programme was under the direction of Vice-President F. X. Payette, who deserves much praise for the manner in which everything was carried out. The evening was brought to a close by the presentation of the farce, "The Secret, or the Hole in the Wall," by the Iona Dramatic club, and in which Messrs. L. C. O'Brien, W. P. Doyle, W. E. Wall, J. Bolger, W. Corcoran and T. M. Cullen distinguished themselves.

C. M. B. A., GRAND COUNCIL OF QUEBEC.

At a special meeting of the Advisory Council, held on the 3rd instant, the following resolution was unanimously adopted:

Moved by Grand President P. O'Reilly, seconded by Grand Deputy James Meek and Bro. Doctor A. Ricard, and

Resolved,—Whereas, this Council has learned with the deepest regret of the death of the wife of Past President J. O. Bedard, the members of this Council, now in session, do extend their heartfelt sympathy to him in his bereavement, and in doing so, we pray that God may bless him with grace to bear up in his sad affliction, and humbly submit to His Divine will.

And that the secretary be instructed to send a copy of this resolution to our bereaved brother, and have the same published.

INSTALLATION OF OFFICERS.

The Farnham Branch, No. 7, C.M.B.A. Grand Council of Quebec, held a meeting in their hall at Farnham, at which the officers for the ensuing year were installed, by Chancellor P. A. D'Artois, Medical Supervisor. The following officers were installed:—President, J. E. Campbell; 1st Vice-President, F. R. Labonte; 2nd Vice-President, F. Richard; Treasurer, J. B. Nadeau; Recording Secretary, L. A. Beriau; Assistant-Secretary, M. P. Kelley; Marshal, Jos. Croteau; Guard, L. Barriere; Trustees, L.E.S. Choquette and Donahue.

There was a pleasant gathering of the members of Branch No. 9, C.M.B.A., at 118 Notre Dame Street, the other evening, the occasion being a double presentation. Mr. H. Butler, who is retiring from the trusteeship of the Branch, being presented with a gold-mounted cane as a token of respect by the members of the Association. The other recipient was Mr. R. Walsh, who got a gold ring for services rendered. A pleasant hour of music, song and speech followed.

A NEW FIRM.

We learn with pleasure that Messrs. Wall, Stewart & Co., have opened out their new paint and oil business establishment at 33 Bleury street. The firm is composed of young and enterprising citizens, and we certainly wish them every manner of success in their future. If any persons deserve public encouragement they surely are the young men who are commencing to walk the busy highway of commerce. There is no branch of our industries that requires more attention and careful management than that of paints and oils, and we are confident that the public will always meet with satisfaction at the hands of Messrs. Wall, Stewart & Co.

TRUTH SOCIETY.—The monthly meeting of the Catholic Truth Society took place in the hall under the Gesù, on Friday evening last. There was a good attendance, particularly of ladies. The readings comprised an article translated from the Revue deux Mondes, a continuation of the readings of Dr. Bilsborough's theological works and other subjects.

AN ENGLISH CATHOLIC'S OPINION.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—If you will kindly allow me the space, I wish to make a few remarks, in reference to an editorial which appears in your last issue. I allude to the article which treats of the education of the English in the cities and towns of England. As an Englishman, born, reared, and educated in an English provincial town, I emphatically protest against such unjust remarks being applied to my countrymen. It is a well known fact, and cannot be denied, that the standard of education amongst the working classes of England is equal, if not superior, to that of other nations, and especially so in connection with history, there being few Englishmen who cannot give you, from memory, the leading facts in the history of their country, from the time of the ancient Druids until the present time, not forgetting William the Conqueror, who, by the way, was not a Saxon King, as we are led to infer by the article in question.

In the same issue of your paper I notice an article censuring a certain Montreal daily for publishing in its columns a serial story which pictures the Irish character in a totally false and unjust manner. Now, in my opinion, Mr. Editor, you have done the same thing in regard to the English as the author of the story has done to the Irish, or in other words, while removing the moat from your brother's eye you have entirely overlooked the beam in your own eye. In subscribing to a Catholic journal, which is supposed to be devoted to the English speaking Catholics of this Dominion, and of Montreal in particular, I little expected to meet such an unprovoked attack on the qualifications of the English race, an attack, Mr. Editor, as unjust as it is untrue.

ENGLISH CATHOLIC.

Feb. 18th, 1895.

[We regret that "English Catholic" does not accept our expressions in the spirit in which they are given; but we none the less admire his patriotism. Granting him all possible credit for his sincerity we only beg the benefit of the same concession in our favor. We are glad to learn that the standard of education amongst the English working classes is equal, if not superior, to that of other nations. It has not been our experience, but we probably are not competent to appreciate their standard. It is a rule that correspondents should give their names if they expect to have their letters published. But in this case we make an exception, as the editor is the target, and he is desirous of granting "British fair play" to every one.—Ed. T. W.]

DRAMATIC PERFORMANCE.—The members of St. Patrick's L. & B. Association are making great progress in their preparations for the forthcoming St. Patrick's Day performance which is to be given in the Queen's theatre. The drama of their selection is entitled "Captain Jack," and is considered equal in literary and dramatic quality with the celebrated drama the "Shamrock and Rose." The dramatic section of this Association is one of the best in the city, and their splendid delineation of "The Shamrock and Rose" last year, at the Queen's Theatre, earned for their talents well merited appreciation which will not fail to attract a large audience to their performance on the coming St. Patrick's Night.

ST. MARY'S YOUNG MEN.—St. Mary's Young Men are working energetically for the success of their first annual concert, which is to take place in their hall underneath the church, on Shrove Tuesday, the 26th inst. Some of the best singers of the city have promised to place their talents at the disposal of the society for the evening, and everything augurs that the concert will be a great success. At the close of the concert the young men will present a laughable farce entitled "A Sea of Trouble."

SMOKING CONCERT.—The members of Dominion Assembly K. of L. 2436 will give a smoking concert in their hall, 662½ Craig street, on Friday evening next, 22nd inst. Some of the best local talent has been engaged for the occasion and a very enjoyable evening's entertainment may be expected.

She—"Am I the first woman you ever loved?" He—"Yes. Am I the first man who ever loved you?" She (tempestuously)—"You are insulting."

PAPAL INDEPENDENCE.

The Pope Cannot Be Subject to Temporal Princes.

BY JUDGE EDMUND F. DUNNE.

The following is addressed to the Catholics of the United States:

Ever since the Vicar of Christ was appointed to govern the Church of God, the utter impossibility of his becoming the personal subject of any earthly prince or power has been sufficiently evident.

In the words of our own Brownson: "The Pope never was the subject of any temporal prince, and never can be. He represents Him who is King of kings and Lord of lords. He is above all earthly monarchs by the law of Christ. The status of Prince belongs to him by right of his office as Vicar of Christ, for by that office he is declared independent and clothed with plenary authority to govern all men and nations in all things relating to salvation." (Collected Works, vol. xii., p. 456)

He may be a prisoner, he cannot be a subject. More than a hundred times his independence has been temporarily suppressed, only to reappear again with a more emphatic recognition of the necessity of its continued existence. This miraculously continued re-appearance would of itself reasonably show that Papal Independence is a part of the Divine order of things, and that there can never be any permanent peace for the world while this Divine order is disturbed. But we are not left to reason alone to know this: Speaking of it in his allocution of May 24, 1884, Leo XIII declared:

"This principality has a sacred character which is peculiar to it and shared with no other state, because upon it depends the security and stability of the Apostolic See in the exercise of its sublime and important functions."

NOT A PERSONAL RIGHT.

This right of the Head of the Church to be politically independent is not a mere personal right of the particular Pontiff claiming it; it is a right of the Universal Church and of each individual member of it, in whatever country it may happen to be. This principle was recognized even by Prince Bismarck in his address to the Prussian Chamber of Deputies, April 22, 1887, in these words:

"As representative of the Government I must place myself at an independent point of view and I must recognize that the Papacy is not an Italian institution, but a universal one; and, because it is universal, it is also for German Catholics a German institution."

And because it is universal it is for Catholics of all nations one of their own institutions. So, also, every question inseparably connected with it is a question in which they are directly interested and upon which they must take such action as their duty requires. When the Head of the Church declares to them that he finds the continuance of this divinely established independence absolutely necessary for the proper discharge of his functions as ruler of the Church, they are not justified in entertaining a different opinion; they are bound to defer to his superior judgment and teaching authority. When he calls upon them to labor in a perfectly legitimate manner for the restoration of that independence, they are not justified in disregarding his requests. That this independence is necessary was declared by Pius IX. in his encyclical of June 18, 1859, in these words:

We openly affirm that the civil principality is necessary to the Holy See in order that it may exert, without any obstacle, its sacred power for the good of religion.

It was also announced in the "Declaratio Episcoporum," June 8, 1862, in these words:

We recognize that the temporal sovereignty of the Holy See is necessary, and that it has been established by the manifest design of Divine Providence; we do not hesitate to declare that in the present state of human affairs that temporal sovereignty is absolutely essential to the welfare of the Church and the free direction of souls.

Leo XIII. has been no less positive in his declarations and no less urgent in his requests. In his letter to Cardinal Rampolla on the subject, June 15,

1887, after showing that he was bound, even by his oath of office, to insist upon the restoration of Papal Independence, and declaring that he certainly would not fail in his duty, he reminds us of ours in these words:

The whole Catholic world, very jealous of the independence of its head, will never rest until justice has been done to his most righteous demands.

AN INTERNATIONAL CONFERENCE.

The urgent and repeated demands of Leo XIII. at last aroused the Catholics of the world to the necessity of some definite practical action, and a call was issued for an International Conference to consider the matter.

A preliminary meeting was held in Brussels in 1892, followed, by the conference of Liege, April 5 and 6, 1893, which was attended by distinguished representatives of the Catholic people of the principal nations of the world.

The Secretary of the Conference was Count Waldbot de Bassenheim, now residing at St. Andre les Bruges, Belgium. After due deliberation, the Conference issued a manifesto, directed to the world at large, asserting the necessity of the restoration of the Temporal Power, and giving a number of reasons and arguments therefore. The manifesto was summarized in the following five propositions:

1. Justice and right demand the temporal sovereignty of the Holy See.

2. That sovereignty is indispensable to the independence of the Holy See in the government of the Church.

3. The temporal sovereignty of the Pope is the safeguard of the liberty of conscience for Catholics throughout the whole world.

4. The authority of the Holy See, strengthened by its independence and continually better recognized and heeded by the nations, will contribute in the most efficacious manner to the maintenance of peace, the reconciliation of peoples and social classes, and the progress of civilization.

5. The greatness and dignity of Italy are not threatened, but would rather be assured by the independence of the Holy See, a "divine institution to which it is bound by special designs of God."—(Words of Leo XIII.)

It was then determined that some systematic effort be made to convince the world of the justice of these declarations and the necessity of bringing them to practical realization. It was determined that Catholics in each country should endeavor to enlighten themselves and their fellow-citizens on the subject, and that to that end there be a national committee in each country to consider the matter, and direct and assist such action. It was understood that the first work of the committee should be to cause the preparation and distribution of articles giving all needed information on the subject. These articles will be welcomed not only by Catholic journals in this country, by the secular press as well, for Americans delight in reading a good argument on either side of any great question, and these articles will be from the very best pens of Catholic culture. We propose to convince the intelligence of the world, "volens volens," and to convert it, if it shall please God.

It was foreseen that these articles might be interchanged between the different committees for translation and circulation in the different countries to the great advantage of all, whereupon the secretary of the Conference consented to supervise that work. Committees were formed for the different nations represented at the Conference. The secretary was authorized to invite the concurrence of other nations and has requested me to assist in organizing a committee for this country.

THE PRESENT CALL.

I, therefore, publish this "call," and beg that all in sympathy with the movement, and who are willing to take an active part in the work proposed (each in such a way as may be in his or her power) will communicate with me at as early a date as possible, fully and freely expressing their views in the matter, and particularly as to the following points. Whether the organization should be by province, diocese and parish, or by State, county and precinct; whether the National Committee should be composed of one member from each State with a small executive committee at or near some central place, or simply of a small number without regard to representation, whether I should wait for each State to organize and elect its member

of the National Committee, or, out of recommendations made in response to this call, appoint at once members for such States as respond and let each of such members organize his own State, others to follow, also, by what name the organization should be known, together with any other suggestions they may deem proper.

If it be asked what effect it is supposed any work of ours can possibly have on the final result, it may be answered that our efforts of themselves may have no effect whatever on the final result; but, if properly made, they cannot fail to have a great effect upon ourselves. Duty properly performed is never without its fitting reward. If, however, we consider the opposition this movement has already met with in other countries from its opponents there, we may conclude that they at least regard it as not without importance.

A WORK OF FAITH.

The Holy Father calls upon us to do all in our power to aid in securing our right—the right to have a free and proper administration of our Church affairs. We know that Divine Providence can do all things; but, in the language of Mgr. Schroeder, "We know, also, that Providence does not dispense us from doing what in us lies to further its designs; that it requires the co-operation of men and that it permits the most cruel trials to the Church, precisely in order to stimulate and fortify our zeal in the work of faith." (American Catholics and the Roman Question, p. 87.)

It is a work of faith to labor for the good of the Church. To work for God's Church is to work for God. We are invited to show our zeal. Let us not be afraid of consequent commotion or comment. Remember the words of that gallant and courageous Catholic, St. Ignatius: "He who fears the world will never do great things for God, for nothing worthy of God can happen but the world will be in commotion."

Peace is sweet, blessed peace! Let us hope for it, pray for it, work for it; but let it be peace with liberty, "peace with honor!"

I further suggest that all Catholic papers approving of the movement and desirous of aiding in it may very beneficially do so by giving this notice a place in their columns, together with such editorial comments as they may deem appropriate.

On March 2nd, the anniversary of the birthday of the Holy Father, I will begin collecting the suggestions and very soon thereafter will report the conclusions arrived at concerning them.

Please address all replies and comments to Edmund F. Dunne, Jacksonville, Fla.—*Catholic Mirror*.

CHURCH AND STATE.

LEO XIII. DOES NOT LOOK FOR THEIR UNION IN AMERICA.

Very Rev. Augustine F. Hewit, D.D., superior general of the Paulist Fathers, in the coming number of the Catholic World will answer certain critics of the late encyclical of Pope Leo XIII., with relation to the subject of church and state. Father Hewit will say, in part:

"It is to the equity and liberty established and sanctioned by our laws, which are contravened by those who seek to deprive Catholics of their full enjoyment, that the Pontiff ascribes in part the prosperity of the Catholic church in this republic: 'Moreover (a fact which it gives pleasure to acknowledge), thanks are due to the equity of the laws which obtain in America and to the custom of the well-ordered republic. For the church among you, unopposed by the constitution and government of the nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance.'"

"It is true that the Pope here enters a caveat, lest the conclusion should be drawn that our American status is the best desirable status of the church, and that the severance of church and state is universally lawful and expedient. We surmise that this caveat has been inserted, not as having a bearing on America, but in view of some other countries, to prevent would-be innovators on their order from applying the commendation given to the American system in view of the particular state of things in this republic to other nations where it is diverse. The mediæval ideal of a Christian nation and of Christen-

dom was that a society of Catholics should be a Catholic society. The people of the United States are not a society of Catholics, and, therefore, the nation cannot and ought not to be a Catholic society. Our status is the best and the only possible one for us, and we all, bishops, priests and laity, will loyally and faithfully concur with our fellow-citizens in keeping church and state separated as they now are. Loyalty to our American constitution does not require us to affirm that it is a model for Russia, Germany and every other nation to copy. Neither does our fidelity to the same constitution require us to condemn the mediæval ideal, in respect to the union between church and state, or to pass judgment on the laws regulating their mutual relations in Spain or Austria.

"We do not cherish any absurd wish that the United States or any single state should establish the Catholic religion. There is none so insane as to conspire and plot to bring about the realization of such an impossible scheme. It is true that the Pope says that the church would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authorities. Undoubtedly, if the whole people were to become Catholic, there would be a favor and a patronage extended to schools, asylums, charitable works, which would cause them to flourish more abundantly. The divine law in regard to marriage and divorce would be incorporated into the law of the land, and many moral and social evils would be corrected by the enlightened Catholic conscience of the people and their representatives. Such a state of religious unity and harmony we must, of course, regard as desirable; but it is only ideal, and there is no practical utility in speculations upon the happy effects it might produce.

"We have no doubt that it would be the greatest possible blessing to the nation, even in a temporal and worldly sense, if all or a majority of its citizens were to embrace the Catholic religion and live according to its precepts and rules. It is our duty and our right to strive for this end; but only by argument, persuasion, example and moral means.

"We may, perhaps, give a sense to the phrase, 'the favor of the laws and patronage of public authority,' which is perfectly consistent with the actual state of separation between church and state, and the practical conduct of our national, state and municipal authorities during the past century.

"Our greatest jurists have declared that this is a Christian country. The Sunday is recognized, and its observance protected by law. Thanksgiving and Fast day are proclaimed by authority. Chaplains are appointed in Legislatures, in the army and navy. Colleges, under the control of ecclesiastics, and institutions of charity have been liberally aided, and among these have been some institutions under the direction of Catholic authorities. There is nothing in this policy which is un-American. It would be contrary to the spirit and letter of our laws to favor one denomination above others. All should be treated impartially, not only those which are Christian, but the Jewish community as well. It is not aid given to any form of religion, as such, when patronage and favor are extended to works done for the general good of the community and the service of the state, by schools, orphanages, founding asylums, hospitals and industrial institutes for training boys and girls in useful occupations. It is un-American for the state to ally itself with the sect of the secularists, to the exclusion of all other sects, and to discriminate against religious societies, as co-workers in the cause of religion and morality. This is not the legitimate separation of state from church, but hostility of state against church.

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POPE LEO

ON RELIGION VERSUS SCIENCE.

On the 27th of November, 1894, M. Ferdinand Brunetiere had a private audience with the Pope at the Vatican. As a result of this audience he wrote an article, with the above caption, for the Revue des Deux Mondes, Paris, of which he is the editor. While no one expected that M. Brunetiere would show himself so ill-bred as to relate what took place at the audience, many persons, doubtless, would be glad to have one of the greatest living masters of French prose describe, in his own vivid way, the impression made on him by Pope Leo. The writer, however, has done something far better for his readers than satisfying vulgar curiosity by elaborating for them the reflections which passed through his mind as he stood before the earthly head of the Roman Catholic Church, whom millions of human beings all over the globe reverence and look to for spiritual guidance. These reflections related to a question of deep interest and importance to persons of all grades of intellect and culture, that question being how far the advance of science has crowded out religious faith. From the acute and lucid observations of a shrewd observer, so competent to deal with the question discussed, we translate the following extracts:

"The time is not very distant from us when learned incredulity passed generally for a mark or a proof of superiority of intelligence and force of mind. People did not despise the importance of 'religion' in history, and especially the importance of 'religion' or of the 'religious sentiment' in the evolution of humanity. This mental disposition was even something which was thought to be an advance on the Eighteenth Century, for people, while professing infidelity, still reproached the Voltaires, the Diderots, the Condorcets, for the violence of their anti-Christian polemics, for the unfairness of their arguments and the narrowness of their philosophy. Equal fault is found with the 'theological state of mind,' which is called the embryonic phase of the human intellect. 'Religions,' says a recent book, 'are the residue of superstitions. . . . All intellectual progress is followed by a diminution of the supernatural in the world. . . . The future belongs to science.' These words are found in a book dated 1892, but the spirit which dictated them is twenty or thirty years older than they.

"What has come to pass since then? What silent work has been accomplished in the depths of contemporaneous thought? Whatever has come to pass, describe it as you may, it warrants our pointing out the 'bankruptcy of science.' The men who are devoted to science are indignant at this phrase and laugh it to scorn in their laboratories. For, say they, what promises made by physics and chemistry have not been kept, and even more than kept? Our sciences were not born yesterday, and, in less than a century, they have transformed the aspect of life. Give our sciences time to grow! Moreover, who are those who talk about bankruptcy or even failure? What do they know about science? What discovery, what progress in mechanics or natural history has made their name famous? Have they even accomplished so much as to invent the telephone or discover some vaccination against the croup? When some scientific man, of a more chimerical or venturesome spirit than his comrades, makes, in the name of science, promises he cannot fulfil, should science be accused? Good sense, which Descartes thought 'the most widely disseminated thing in the world,' is, on the contrary, the rarest thing known—more rare than talent, as rare perhaps, as genius; and we admit, without hesitation, that some great men of science have lacked the quality of common sense. Thus talk those who claim that 'the bankruptcy of science is naught but a resounding metaphor; and I cannot say that they are altogether wrong.

"Nevertheless, what is thus urged is not altogether sound; and whatever distinction is attempted to be drawn between the good sense of some 'true' scientific men and the sorry rashness of others, what is certain is that science has more than once promised to renew the 'face of the world.' Condorcet wrote just a hundred years ago: 'I think I have proved the possibility of making good judgment a quality nearly universal; of causing the habitual condition of

man, in an entire people, to be governed by truth, to submit in its conduct to the laws of morality, to be nourished by sweet and pure sentiments.' And he added: 'Such is the point to which the labors of genius and the progress of intelligence must inevitably lead.' Almost the same promise was made by Renan who died only the other day. He said: 'Science will always furnish man with the only means he has for ameliorating his lot.' Were Condorcet and Renan not 'true' men of science? Are not these promises of theirs to be considered the promises of science? Well may one pretend that these promises have been fulfilled, or that in this respect science has not shown itself a bankrupt!

"Let us regard the question a trifle nearer. No one can deny that the physical or natural sciences have promised to suppress 'mystery.' Not only have they not suppressed it, but we see clearly to-day that they never will throw light on it. They are powerless—I will not say to resolve, but even to give a hint of a solution of questions of the utmost importance to us: these are the questions relating to the origin of man, the law of his conduct, and his future destiny. The unknowable surrounds us, envelopes us, constrains us; and we cannot get from the laws of physics or the results of physiology any means of knowing anything about this unknowable. I admire as much as anybody the immortal labors of Darwin; and when the influence of his doctrine is compared to that of the discoveries of Newton, I willingly admit the truth of the comparison. Yet, whether we are descended from the monkey, or the monkey and ourselves have a common ancestor, we have not advanced a step toward knowing anything about the origin of man. Neither anthropology, nor ethnology, nor linguistics, has ever been able to tell us what we are. What is the origin of language? What is the origin of society? What is the origin of morality? Whoever, in this century, has tried to answer these questions has failed miserably. And every one who hereafter shall try to answer these questions will fail as miserably, because you cannot conceive of man without morality, without language, or outside of society; and thus the very elements of the solutions are beyond the reach of science.

"Yet those who put their whole faith in science keep saying: 'Give us more time. The day will come when science will throw more light on the questions you suggest.' Supposing that to be so, in the meanwhile we have got to live, to live a life which is not purely animal; and no science to-day furnishes us with any means of living such a life. Life is not contemplation, or speculation, but action. The sick man laughs at rules, provided you cure him. While the house is burning, the sole question for those who dwell in it is to extinguish the fire. Or, to use a comparison at once nobler, perhaps it is neither the time nor place to oppose the rights of a community with the caprice of an individual when we are on the field of battle.

"It is clear that the fact that science after long trying, has been unable to aid us in any way in living properly has been recognized by a great multitude of persons. This is proved unmistakably by the literature of the last few years. There has been an undeniable change in the sentiments of both writers and readers. The present situation may be summed up in a very few words: Science has lost its prestige, and Religion has conquered a part of its own."—*The Literary Digest*.

A PRAYER OF THE PRIMITIVE CHURCH.

The Abbe Fouard, in his recent work, "Saint Paul and His Missions," writing of worship in the primitive churches, quotes a prayer which it was customary to recite after partaking of the Holy Communion. It was found in a Greek manuscript recently discovered in a library at Constantinople, and entitled "The teaching of the Apostles. This precious MS. is the earliest Christian work we possess outside of the inspired pages. According to the most reliable opinion, it was composed toward the close of the first century. It affords us a picture of some church in Syria or in Palestine, depicting its inner life, public teaching, religious services and practices. The prayer is translated as follows:

"Holy Father, we thank Thee because of Thy Holy name, which Thou hast made to dwell in our hearts; and for the

knowledge, the faith, and the immorality which Thou hast revealed unto us through Thy Servant Jesus. Unto Thee be glory for ever and ever. Almighty Master, Thou didst create all things for the glory of Thy name. Thou has given meat and drink to men, that they might enjoy themselves in thankfulness to Thee; but unto us Thou hast given a spiritual meat and drink, and life ever lasting, through Thy Servant. Above all we give Thee thanks for that Thou art almighty. Unto Thee be the glory for ever and ever. Be thou mindful, O Lord, of Thy Church, delivering it from all evil, endowing it with all perfectness in Thy love! From the four winds of heaven gather together this Church, made holy unto the kingdom which thou hast prepared for us; for unto Thee is the power and glory for ever and for evermore! Oh, let grace descend, and let this world pass away! Hosanna to the Son of David! Whosoever is holy, let him draw nigh; whosoever is not holy, let him repent. Maranatha (the Lord cometh.) Amen."

It gives one a fresh realization of the perpetuity of the Church to know that a prayer recited as early as A. D. 80 is still exactly appropriate to the most solemn act of our holy religion.—*Ave Maria*.

NOT AMERICAN ENOUGH.

In the light of the following facts, things have come to a pretty pass for real Americans in this country. N. M. Estee, the defeated Republican candidate for governor of California, made this declaration at a recent meeting of the state committee. Just previous to the senatorial caucus a committee came to me and promised that I would be elected if I would give certain interests the control of my appointments. That committee also asked me to discharge a trusted employe on account of his religion. I refused to do either. I thought that I was a pretty good American. My great-grandfather fought in the revolution. My grand-father was a captain in the war of 1812; one of my brothers was killed at Vicksburg, and another was wounded at Gettysburg, but I was not American enough for the "American Protective Association."

MAGAZINES.

THE NORTH-AMERICAN REVIEW for February opens with three timely and important articles on "The financial Mud dle," written respectfully by the Hon. J. Sterling Morton, Secretary of Agriculture, Representative Wm. M. Springer, Chairman of the House Committee on Banking and Currency, and Henry W. Cannon, President of the Chase National Bank in New York and formerly Comptroller of the Currency.

In the CENTURY, for February, Prof. Sloane's "Life of Napoleon" is continued down to the first success at Toulon, and captivity at Antibes, following the fall of Robespierre. Mrs. James T. Fields contributes some reminiscences and letters of Dr. Holmes; Mr. Victor Louis Mason describes the new army weapons; there is an account of Emin Pasha's death by Mr. Dorsey Monun, United States agent in the Congo State.

The variety that young people always expect in St. Nicholas is to be found in the February number. Hon. S. G. W. Benjamin tell of "The Last Voyage of the Constitution from New York to Portsmouth, where the noble old frigate is now falling to decay. Mr. Benjamin was aboard the vessel during the cruise, which was one of peril and excitement.

The National Bank of Milan, O, was entered at an early hour Monday morning by five men, who blew open the safe and secured about \$30,000. Two men have been arrested for the crime.

Owing to a disagreement with Attorney General Olney, Lawrence Maxwell, Solicitor General, resigned. The president nominated J. M. Dickinson of Tennessee to be assistant solicitor general.

It is proposed to connect Lake Erie and the Ohio by making a canal from the Ohio River at Rochester, Pa., twenty-five miles from Pittsburgh, thence by Youngstown, Niles and Warren, O, and probably ending at Ashtabula, Fairport, or Lake Geneva on Lake Erie. It is proposed to make the canal large enough to provide for all economical transportation.

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WEDNESDAY, FEBRUARY 20, 1895

RELIGION AND POLITICS.

On the 14th January last, the Rev. C. E. Amaron—editor of *L'Aurore*—read a paper before the Ministerial Association in which he treated of "the tendency of the Liberal movement amongst French-Canadians." It would seem that this reverend gentleman has a self-imposed mission to proselytize his fellow-countrymen, and to add insult to injury, by heaping opprobrium upon them. Such was Voltaire's plan, when he sought to destroy the spirit of Faith in France; he insulted the race, the language, the customs and the most sacred heritages of the people. Mr. Amaron draws a contrast between Puritan New England and Catholic New France—but in so doing he omits facts, forges others, and distorts the remainder. After a rehash of the time-worn platitudes about Roman domination, ignorance and slavery, he has the sublime audacity to fling the following in the face of his fellow-countrymen:

"The French-Canadian population is divided into three classes—first, those who are by the conscience and heart wedded to the old religion; second, there are multitudes who are prepared to take your heads off if you dare to say a word concerning the errors of Romanism, and yet are as ignorant of the saving truth of those holy teachings that lead to the righteous living as the heathen of the South Sea Islands; third, there is a large and rapidly increasing class who have thrown aside the old faith, but attend church on state occasions, at certain set times, to save appearances."

He is careful to pass no comment upon those of the first category; he casts a baseless slur upon them, however, by the trick of creating a second category which evidently includes the first one; and those of the third category are unfairly judged, because he has no positive means of knowing that they are rank hypocrites, as he insinuates. He makes

matters worse by explaining that these Catholics, who only go for show to church, "are the better educated men and women, who have read a few pages of history." In other words, the French-Canadian who becomes educated, according to Mr. Amaron's ideal system, has learned to sail under false colors, to act the pretender, and to play the hypocrite. He again accuses his race of the rank-est cowardice, when he says:

"Speak to lawyers, physicians, notaries, journalists, intelligent business men, on these questions. If they do not fear to be betrayed, they tell you very plainly that they abhor the old system and that they have no faith in it."

They must be very noble characters who can thus speak to Mr. Amaron under the provision that he will not betray them.

We have no special mandate to defend the good French Canadian people of our Province against the aspersions of one of their own nationality; but as Catholics we do not wish to have them misrepresented before the other sections of our mixed population. In all that deliberate attack upon the race, and consequently upon their Faith, the only truth that is expressed may be found in the following sentence:

"The history of France is well known. A similar work is going on among the French of this country. There has been for a long time a spirit of restlessness in all the ranks of French society. It has matured in thousands upon thousands of cases, passing from the stages of opposition, indifference, and carelessness, to infidelity. The number of these is already very great, and is increasing rapidly."

Yes; we agree the history of France is well known—we don't require Mr. Amaron to teach it to us. That a similar work, to that which brought desolation on France, is going on—on a smaller scale—here, we admit. The spirit of restlessness does exist in French society. The passage from indifference to infidelity is true. So far as the effects are concerned we are with Mr. Amaron; but where we disagree is on the causes that produce such effects and upon the remedies to be applied.

He sees the cause of this infidelity—flowing from religious indifferentism—in the authority exercised by the Catholic Church and in the precepts that she teaches; he sees the remedy in Protestant evangelization, proselytizing, and perverting.

If he will kindly follow us for a few moments we will point out to him the real cause of whatever infidelity this Province has had the misfortune of possessing. He will see that it does not spring from the Church, but in spite of the Church. We need not remind Mr. Amaron that the cry which brought on the "Reign of Terror" was that of the radical, infidel, secret society section of the people. "Down with the clergy!" "Down with the nobility!" "Death to the King!" The altar stood in the way of the anti-clerical forces, and when the altar could not be torn down, it was seized and made the throne of glory for the goddess of Liberty, in the person of a wretched woman from the city slums. "The mob executioner of to-day became the mob victim of to-morrow." Faith fled, bleeding, before the demon of infidelity; the atheist imagined that he beheld the end of Catholicity, but in the drunken banquet of his fancied triumph, the *Mane, Theckel, Phares* blazed upon the wall, and the diadem fell from the brow of the iconoclast.

Out of the chaotic mass of the French revolution arose thousands of insects of infidelity, born in the darkness of secret conclaves, and sent abroad—like the plagues of old—to infect every land where the spirit of Faith was triumphant. On the heels of the pioneers of

Catholicity the parasites of infidelity rushed breathless and with a vengeance. In every land where the seeds of Faith were sown, these envoys of evil sought to plant the germs of infidelity. In no land more than in Canada—and particularly in Quebec—was the Faith most widely and firmly planted; therefore, this section of the New World afforded exceptional fields for the destructive work of the enemies of the Church. Here we wish it to be thoroughly understood that we are not speaking of the political policies, the merits or demerits of any party. Mr. Amaron speaks of the "Liberal movement among French-Canadians." We desire to point out to that gentleman that he is playing upon the word "Liberal," to the detriment of exactness and truth.

We have two political parties here; the Liberal and the Conservative; with their politics we have nothing to do. As far as the Church is concerned they are on an equal footing. A Catholic may be a good Catholic and belong to either party; he may be a bad Catholic no matter which party he belongs to. The name given to a party may have more or less significance according to its origin. We have now to deal with the Liberal party among French-Canadians, not from a political, but from a religious standpoint.

To understand exactly the situation, and avoid the rock upon which Amaron splits, we must distinguish between a Catholic-Liberal and a Liberal-Catholic. The Catholic-Liberal is a man who is in full accord with the Church, whose Faith is sincere, whose belief and practice are in harmony with Catholicity, and who, in the political sphere, believes in the policy of a party that is known by the name of Liberal. But a Liberal-Catholic may be a Conservative or anything else in politics, while he is an indifferent and unfaithful child of the Church. The Old France infidel, the continental mason, the offshoot of the revolution, the radical, God-hating, church-destroying enemy of Catholicity calls himself a Liberal, in contradistinction, not to a Conservative, but to a Catholic. He is a Liberal-Catholic.

This Liberal-Catholic lands here with his seed of infidelity and he commences to prepare the ground before sowing the germs of destruction. He meets the French-Canadian, who is a Catholic-Liberal—that is a Catholic in faith, a Liberal in politics; and he naturally asks, "what party do you belong to?" "To the Liberal party," replies the Canadian, "So do I," says the Frenchman, "so we are in the same boat." No they are not: the Canadian is an honest Catholic-Liberal, the other is a dishonest and cunning Liberal-Catholic. But our Canadian friend does not stop to draw fine distinctions nor to ask explanations of principles. He believes in the stranger, and the latter plays upon his confidence. Soon the Liberal-Catholic gets a hand upon the press; by degrees he identifies himself with a party in politics, in order to use it for his own purposes of infidel and anti-Catholic indoctrination. Soon the Catholic-Liberal is saddled with the designs and evil machinations of the real author of the infidelity that is seen cropping up in many quarters. It is not a political, it is a religious—or rather anti-religious propaganda.

There, Mr. Amaron, is the true cause for the effects you point out. It is not the Catholic Church, but the hidden, sworn enemies of Catholicity that are the parents of the indifferentism and infidelity of which you speak. We have not far to go for examples. If, then, the effacing of Catholic teaching, the crea-

tion of anti-clericalism, the training of a generation in the ways of Liberal-Catholicity, constitute the cause of the evil effects, the remedy must be in the removal of that cause, by a return to Catholic principles, by a spreading of Catholic ideas, dogmas and practices, by the Catholic education of the rising generation in the ways of the Faith, and in obedience to a Divinely constituted authority. Your Protestant evangelization of French Canadians is as powerless to stay the advance of the evil indicated as the fantastic and eccentric teachings of Pere Hyacinthe would have been to extinguish the fury of the Reign of Terror.

BALFOUR ON SCHOOLS.

Now that the all-absorbing question of separate schools (as we call them here) is upon the lips of every person, it may not be out of place to give our readers a few quotations from Mr. Balfour's recent address before his constituents of East Manchester. What we call the separate school is known as the Voluntary School in England. No person will accuse Mr. Balfour of any partiality to Catholics or Catholic systems; but his arguments in favor of voluntary, or separate schools, apply equally in Great Britain and in Canada. And what stands good in the case of education in England or Scotland is likewise applicable in Manitoba, New Brunswick, Ontario and Quebec. Having spoken of the arguments in favor of the School Board system—or Public School system—Mr. Balfour said: "I take precisely the opposite opinion. In my view the normal education, the normal machinery of education, required alike by the parent and by the community, is the voluntary school."

This is a pretty broad and sweeping assertion that is carried out on the wings of most irrefutable argument. "Nothing makes me more indignant," said he, "when I listen to these debates, the debates which take place partly in the newspapers, partly in the House of Commons, upon this subject, than to hear the tone of tolerance, sometimes of hostility, with which the voluntary schools are treated. I agree that, if voluntary schools do not represent great voluntary effort they will probably lose their value and their efficiency. But while they represent great voluntary effort, while they are the outward sign of the great feeling in the community among parents that their children should be educated in the faith of their fathers, so long they deserve, and ought to receive, something more than this bare treatment." Thus does Mr. Balfour continue: "In the second place, it has been conclusive evidence of how strong is the feeling of the parents of this country, and of those who believe in the cause of religious education, that to divorce secular matters in this way from religious matters, to declare that, because one is under the patronage of the State, the other may go shift as it will, to give grants and rewards and all the honors of this world to one and let the other go slide, is contrary to the best interests of the State and the individual."

Here is a solid argument and a very sensible statement. Coming down to the more immediately practicable, we find the English statesman expressing exactly what, times numberless, our Catholic people have contended in the present case of the Manitoba schools. "What is State Money?" he asks, and he replies, "State money is the money contributed by the taxpayer, and I do not suggest that out of the money contributed by the taxpayer you should pay in voluntary schools for a system of re-

ligious education of which the ratepayers may disapprove. But what is your existing system? Your existing system is that you compel the ratepayer, however much he may object to the system of education pursued in the Board schools—however determined he may be to send his child to a voluntary school, however freely he may subscribe to that voluntary school, you compel him to give what you call State money in support of a school of the whole system of which he disapproves. Now, I want to remind you that if the voluntary schools are destroyed, it is not merely the cause of religious education, but the cause of the ratepayers, which is imperilled. I say that the two interests are conjoint, and that at this moment the voluntary schools in all those districts where they are brought into competition with the Board schools are in the extremest peril, and that is a peril which no citizen of this country interested in secular education, interested in religious education, interested in keeping down the rates even, can contemplate without something like dismay."

After appealing for a settlement of the school question in favor of voluntary or separate schools, Mr. Balfour thus closes: "It can only be settled by their will; it can be settled by no more powerful engine; and so far as my voice will reach I beg them to exercise it in the cause of what I truly believe is not only that of religion, but that of civilization itself in all its higher aspects."

Right Mr. Balfour; the cause of separate schools is certainly that of "civilization in all its higher aspects." The efforts of the Manitoba Government to drive the abominable law down the throats of the minority savor greatly of that barbaric principle, "might is right." The perpetrators of the deed and the men who, with voice, or pen, with vote, or compliance, aid and encourage them, are only a degree removed from the tyrants of penal years. Were the same to be attempted in Quebec the whole Protestant population of Canada would be up in arms. But here is Mr. Balfour, a leader in the British House of Commons, a most determined opponent of every Catholic interest, laying down the same broad, constitutional, and rational arguments as those that form the basis of the Roman Catholic petition in the present Manitoba case. What have the P. P. Aists to say to Mr. Balfour?

A PAINFUL CASE.

THERE is a class of cases to which we desire to draw attention. Recently a woman was found dying and surrounded by three starving children in a poor lodging. The kind policeman had secured food for this family and called in a doctor, he sent for the ambulance and had the woman conveyed to the Notre Dame Hospital. The doctor and the Rev. Vicar of Hochelaga concurred in the necessity of the woman being sent there. But the hospital refused to take the woman "because her case was incurable." We do not know anything about the hospital rules, nor do we know who is responsible for such a rule, if it exists; but we do know that there is no Christian charity in such a heartless course. This is only one of many cases. It is as cruel as to fling a dying person, without food or clothing, upon the street. If that is a sample of the benevolence of institutions that the public support, then we have to go to some barbaric land for samples of true charity. The argument may be used that if one case were admitted it would create a precedent, and that there is (or should be) some place for incurables. As well argue that a rich man would be justified in letting a

poor creature die on his door step, because were he to save that life he might be called upon to succor every tramp that came along. There is a vast difference between the case of an incurable who has a home, or friends, or means, and one destitute of all and to whom rejection means death. We have come in contact with so much ostentatious charity coupled with an absence of the real, practical, humane charity, that at times indignation knows scarcely any restraint. There are cases that cry aloud for mercy, and all the display of subscriptions, public dinners, and newspaper puffs, cannot efface the hardness that is evidently deaf to such appeals. For God's sake let our institutions have rules sufficiently elastic to admit of unselfish charity in dire necessity.

STATE MASSES.

After all his bombastic effusion of a couple weeks ago, on the subject of State Masses for the Dead, Dr. Carman finds, to his sorrow, that he was much too hasty. He jumped at conclusions after a manner that clergymen and persons holding responsible public positions should avoid. After accusing the Government of paying for State Masses for the Dead, and thereby making him, Dr. Carman, as a ratepayer, cash up for what he did not believe in, we find that the Premier thus settled the irate Doctor's contentions:

"I notice, by the by, that you have written another letter condemning, in your usual trenchant style, the government for having done certain things which you regard as wrong, that is, paying for masses for the repose of the soul of the late premier. I have spoken to the Hon. Mr. Haggart and the Hon. Mr. Curran, two of the committee of three in charge of the funeral arrangements, and they say most positively that no such expense was incurred, nor authorized; nor is it intended to pay for such services.

"I should have been pleased had you written me frankly on this subject, so that you might have saved yourself from meeting out condemnation where there was no guilt. The government did pay a considerable amount for the funeral at Halifax and elsewhere; but after what England had done it was thought this was the least that Canada could do to honor the late premier."

OUR SOUVENIR.

It is thus our bright and prosperous contemporary, the Canadian Freeman, of Kingston, anticipates our St. Patrick's Day number:

"The souvenir St. Patrick's Day number of the Montreal TRUE WITNESS promises to be an elaborate affair and will add more laurels to Catholic journalism in Canada. THE TRUE WITNESS management is sparing neither money nor labor to make this edition perfect; therefore we bespeak for it a large patronage. THE TRUE WITNESS is doing great work in Quebec Province in the interests of Catholicism and its proposed St. Patrick's souvenir is a sure sign that it means to carry on the good work with greater vigor than ever. The artistic edition will be eagerly watched for."

We are very grateful to our Catholic contemporaries for the expressions of approval regarding our venture. We only hope to meet and even surpass their expectations.

MINSTRELS.—St. Ann's Young Men's Minstrel troupe will give two of their unique entertainments on next Monday and Tuesday, the 25th and 26th insts. The entertainments will be given in their hall, Ottawa street, and all who would wish to spend a really enjoyable and jolly evening should not fail to be present.

Archbishop Fabre has appointed the Rev. Father T. Joubert pastor of the new parish of Dorval.

YOUNG LADIES' MISSION

AT ST. PATRICK'S.

The grand success of the Mission for unmarried women and girls, at St. Patrick's, must be a matter of great encouragement to the parish and of much edification to the other parishioners of St. Patrick's. On the first day, between three and four thousand young ladies attended, and at each service, since the opening on Sunday evening last, the number of those present has steadily increased.

The Mission is being given by the Rev. Father Klauer, Redemptorist, of Brooklyn, N.Y. Father Klauer is the missionary who last year gave a most successful mission for the young men.

There is perhaps no means so potent in promoting the welfare of the soul as a mission, and when the missionary has the hearty co-operation of all the parish in his work, the spiritual benefit that results must be enormous. In a sermon last Sunday morning the Rev. Father Klauer touched lightly on the value of a mission and of the great heinousness of the sin of indifference which sometimes gains dominion over Catholics who allow their fervour to grow less, even in a very small degree; he said that to attend only one early Mass on Sundays was in many cases a sin and in some cases a mortal sin. It was to strengthen the fervour and to bring into the Church those Catholics who had wandered that missions were established; he therefore exhorted all parents and relatives to use their authority and influence with the young women of the parish and to get them to attend regularly the services during the mission.

The efficacy of this appeal was apparent on Sunday night and at the succeeding services on Monday and Tuesday, when so many young women were present. The services of the mission are at 5 o'clock in the morning, when a Mass is said and an instruction given. The service is brought to a close at 6 o'clock. The second and last morning service is given at 7 o'clock, when Mass is said again and a second instruction given. The last service of the day is at 7.30 p.m.

The Mission will close on Sunday evening next, when baptismal vows will be renewed and the Pope's blessing, which conveys a plenary indulgence, will be given to those present.

Before each sermon, during the Mission, a hymn is sung and the chorus joined in by all those present. On two evenings of the week the orphans of St. Bridget's Home will sing the Canticles.

ST. BRIDGET'S NIGHT REFUGE.

Report of relief given for the week ending Sunday, February 17:—Males, 471; females, 68; total, 539. Nationality—Irish, 339; French Canadian, 108; English 62; Scotch and other nationalities, 30. Religion—Catholics, 460; Protestants, 79; total, 539. Nations were given to 539 persons.

ST. PATRICK'S CHURCH.—The work of renovation at St. Patrick's church is progressing rapidly. The second coat of paint is nearly on the interior. Mr. Locke has come on from Brooklyn to superintend the work. As soon as the second coat of paint is finished Messrs. Cassavant Bros. will commence work at the new organ.

WILFRED LAURIER ON ST. PATRICK'S DAY.—Yesterday morning the Hon. Wilfred Laurier was waited on at the St. Lawrence Hall by Mr. James McShane and invited to deliver an address at the Monument National on St. Patrick's Day. The Hon. Mr. Laurier readily accepted, and expressed great pleasure at being requested to meet his Irish friends on that occasion. The lecture will be given under the auspices of St. Patrick's Society, of which organization the Hon. James McShane is the president.

A LECTURE.—The first of a series of entertainments by St. Anthony's Y. M. S. was held in their hall last Friday evening. Mr. A. J. Gordon, president, extended a hearty welcome to those present. He stated that the object of these complimentary entertainments was to bring together the Catholic young men of the parish. In this he was pleased to see that, with the assistance of their spiritual director, Rev. J. T. Donnelly, and the co-operation of a large number of honorary members, the society has greatly increased their membership. The object

of the society was to bring together the young men for the purpose of intellectual, social and moral advancement. Friday evening's entertainment was given by Mr. J. H. P. Brown. There was a large attendance, numbering some of the most prominent Catholics of the district. The subject of the lecture was "Character reading from a phrenological standpoint." The lecturer is an excellent phrenologist and his shrewd remarks were heartily appreciated. A very acceptable musical programme was gone through, those who contributed being Messrs. T. H. Hockley, J. Morgan, T. J. Murray and Masters Schneider and Boron.

The death is announced at Lowell, Mass., of the Oblat Father, Rev. Andre M. Garin, head of the Order there, aged 75 years. He had been a missionary among the Canadian Indians.

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THE SECRET OF THE CONFESSORIAL.

About the year 1790, Father Frank Fitzgibbon was parish priest of a large church in Dublin. His elder brother, who had resigned a captaincy in the French army to escape the terrors of the Revolution then breaking out, had taken up his abode with their widowed mother. The captain who had led a rather loose life, engendered, no doubt, by his army habits, about this time became enamored of a very charming young lady, and had about concluded to settle down, in which resolution he was encouraged by his mother and Father Frank. Unfortunately, there was a rival suitor in the way, and it was not long before a deadly hate sprung up between the two men.

What the result of this enmity was, we shall let Father Frank tell in his own words:

"One night my brother and his rival happened to meet at a club; words passed between them, and the intervention of friends alone prevented them coming to blows. They were separated, and two hours later the lifeless body of my brother's rival was found in a lone-ome street; he had been stabbed to the heart. As his sword was still in its scabbard he had evidently not been killed in a duel, and although his coat and vest were torn open, his watch and valuables were untouched, so it was certain that robbery was not the motive for the crime.

"What then could it be but revenge? Suspicion at once pointed to my unfortunate brother, who was forthwith seized and thrown into prison, and as the evidence was strong against him he was indicted for the murder, and bail was refused.

"I must confess that I myself was inclined to believe him guilty, the more so as it was found that the point of his sword was broken—although he denied all knowledge of it—but our dear old mother, although deeply affected, stoutly asserted his innocence, and had no fear of his acquittal.

"My brother bore himself with a Christian fortitude which was quite impressive, and steadily maintained his entire innocence of the crime.

"It was the Lenten season, and when I mounted the pulpit on Good Friday night to preach on the Passion my mind involuntarily reverted to the coming Easter term of the Court. In my fancy I saw my brother standing before the jury as our Lord stood before Caiaphas and Pilate. The agony in the garden, the unjust accusations, the ignominy of a public trial, the terror of a shameful and horrible death, rose before me with the vividness of an actual occurrence. My soul was torn with anguish, and in that moment my brother's innocence was revealed to me. I was deeply moved as I described the sorrows of our Blessed Lady standing at the foot of the cross, for it was my mother's form I saw there, and it was her head that was bowed in grief. My voice choked with sobs, and as I left the pulpit there was scarcely a dry eye in the congregation.

"From the pulpit I went to the confessional, where I remained until late, and was just about leaving when another penitent entered and begged to be heard.

"Shall I ever forget that night, and the terrible story there revealed! After long hesitation my penitent confessed that he had committed a murder. He had been employed in a bank which was the agent of a lottery. Among the tickets, he had sold one to an acquaintance, whom he saw fold it carelessly and place it in his vest pocket.

"A few days after, the drawing of the lottery reached the bank late in the evening, and my penitent found that that ticket, of which he remembered the number, had drawn a prize of £2,000. The lust of gold seized on his soul, and that night, before any one knew of the prize, he waylaid his friend, and after murdering him, robbed him of the ticket, which he presented to a bank through a broker, under pretext that the owner did not wish to be known.

"After this horrible confession, I began to question my penitent of the time and circumstances of the murder, until it gradually dawned upon me—slowly at first, then surely and unmistakably—that I was face to face with the murderer of my brother's rival.

"My first impulse was to thank God fervently, but the next moment the thought of my duty rose before me, and I felt the awfulness of my position. I

USE SURPRISE SOAP ON WASH DAY; AND EVERY DAY.

was worn out by the fatigues of the day, and the strain was too great. I uttered one cry of anguish and swooned.

"When I recovered my senses I found myself supported by my penitent. We were alone, all alone, in the church, and in almost utter darkness. I turned my face towards him and cried out: 'Unfortunate man! My brother is suffering for your crime.'

"What! he almost shrieked, 'you—you are a brother of Captain Fitzgibbon?'

"Yes, I replied, 'and the son of his mother, whose aged head is bowed with sorrow almost to the grave.'

"Merciful heaven! he exclaimed, 'and I have confessed my guilt to you! But you will not betray me! You dare not, for you are bound by the seal of confession.'

"Alas! I replied, 'I know it but too well, but I cannot see my brother die!' 'And I,' he answered, 'do you think I want to die, now that I am rich? Oh no! Swear to me by the Blessed Sacrament which now rests in the Repository that you will never reveal what you have this night heard.'

"He laid his hand on my sleeve as he spoke, but I disengaged myself, and seizing him, held him firmly in my grasp as I replied:

"I have taken an oath before God, and that I will keep. But I owe you none, nor will I take one for you.'

"He was but a child in my grasp; and feeling his helplessness, he began to tremble and to weep. I pushed him towards the door of the church, saying at the same time:

"Meet me here to-morrow night without fail. In the meanwhile I will learn what I must do to reconcile my duties as a brother and a priest. At all events you will be safe to go and come.'

"He was gone; and I staggered to my room, where I threw myself on my bed, but not to sleep. The one thought was constant before me: What could I do? How could I keep my priestly oath and at the same time save my brother from the scaffold? At daybreak I arose and wrote to my Bishop, relating all the circumstances—without giving my penitent's name—and asking for advice in my great trouble.

"The answer came promptly: See your penitent again; point out to him that he is about to commit another and more dreadful crime. Beg him to acknowledge his guilt or at least to make such a declaration as will save your brother. How or before whom such a declaration is to be made, I leave to your discretion, but it must be voluntary and without compulsion. But should the man refuse, should Almighty God not give you the grace to move his heart, it will be because he has other ends in view for both you and your brother, and we must bow to His holy Will. No one, much less a priest, has the right to question His action. In this case, my dear son, your duty is the more painful, but none the less plain: You can only pray and be silent."

"I read this letter again and again, and resolved to follow the advice as that of our Lord Himself.

"I was all impatience to see my brother, so greatly did my conscience reproach me for the unjust suspicions I had previously entertained: I hastened to the prison and even before we were alone, I threw myself into his arms. 'Pardon me, my dear brother!' I cried, 'that I should have doubted you. You are innocent! I know it now, I know it.' 'Thank God!' he exclaimed fervently and bowing his head the strong man who had endured my suspicions without murmuring wept like a child.

"When he had somewhat recovered he began to ply me with questions. 'How

has my innocence been established? When shall I be released?'

"Need I say what anguish these simple questions caused me? I ought to have been prepared for them, but now I knew not what to answer. I mumbled, I know not what, about being able to prove, and finally withdrew, leaving my brother depressed and helpless by my imprudent words, which had raised his hopes only to dash them to the ground again. I dared not go home, as I feared to face my mother, so I spent part of the day in church and then walked the streets until the hour appointed for meeting my penitent. I had to wait some little time, and began to fear he would not come, when I saw him enter the church. He looked furtively about him, as though suspicious of some trap, and when I called him, he started and his hand unconsciously sought a hidden weapon under his cloak. When assured we were alone he wanted to enter the confessional.

"Come to my house, I said. 'There we can talk more freely and without interruption.'

"He looked at me suspiciously, 'I prefer the confessional,' he replied; 'it is more sacred.'

"A priest is the same everywhere,' I continued; 'had I wished to betray you, you would have been arrested ere this.'

"But you have a brother to save!"

"True, but I have also a soul to lose."

"He looked at me steadily, seemed to hesitate a moment, then took my arm, and we left the church together.

"What passed between us at my house it were hard to tell. No two men, probably, ever had a similar conversation. I began to speak of my brother and the terrible injustice for an innocent man to die on the scaffold. He admitted it was undoubtedly very sad, but at the same time inevitable, as he was not disposed to suffer for the crime he had committed. I described our aged mother, and spoke of her anguish; he remained so unmoved that one might doubt whether he ever knew what it was to have a mother. The man was a brute with two instincts; greed and self preservation. As I found him susceptible to fright the previous evening, I now spoke to him of hell, and of the terrible reckoning he would one day have to give. That moved him, and he at length broke into tears, and offered me one, two, three hundred pounds if I would give him absolution.

It were vain to try to persuade him to give himself up; besides, I was not sure that my conscience would allow me so to advise him. I therefore tried to persuade him that he might save my brother without risk to himself, and proposed that he should go to some foreign country, and there, in presence of witnesses, make a declaration in which he avowed his guilt, giving such particulars as would carry conviction to the mind of the judge. But no, the man had no faith in any one, and feared the witness would betray him, and in some way deliver him up to justice.

"What I suffered at that interview it would be impossible to tell. I argued and pleaded, and listened with a patience of which I would not have believed myself capable. But I was playing for a heavy stake, and would attempt anything to win it.

Once—for a moment only—I lost sight of my holy office. Wearied with fighting this selfish nature, I turned on him, and threatened to give him up. He drew a knife, but I wrenched it from his grasp as if he were a child, and threw it into the street, but the next minute, covered with shame, I cast myself at his feet, and begged his pardon.

It was all of no use; the man had no more heart than a wild beast!

"At daybreak we parted, after a night

of unavailing effort on my part. Then I threw myself on my bed, utterly exhausted; for I had not closed my eyes for forty-eight hours. It was not long before tired nature succumbed, and I fell asleep.

"When I awoke my mother was standing by my bedside, pale and agitated. I feared that I might have talked in my sleep and trampled lest my fatal secret had escaped me. Thanks be to God, it was not so! But I had said enough for her to suspect that I knew something. I had spoken of my brother's innocence as certain; I had talked with the real murderer, but without revealing his name or how I made his acquaintance. My mother began to question me, but finding me dumb to all she asked, she at first heaped on me the most bitter reproaches, and then, breaking down, begged me, while the tears coursed down her cheeks, by all that I held dear and sacred, to restore to her her darling boy. How long this painful interview might have lasted I cannot say, but it was happily interrupted by a call from the Bishop, and my mother withdrew so that we might be alone.

"I told him all that had happened since the previous night; he listened with tears in his eyes, holding my hands in his, and speaking words of encouragement. Suddenly he cried out: 'Thanks be to God! my son, you are in a high fever. Almighty God, who values your sacrifice, sends this sickness to spare you for a time from mental anguish. From this moment you are no longer responsible for what you say, but I, to whom you have confided your secret, am, and since you cannot keep guard over yourself, your Bishop will remain and watch you.'

"It was true; and for more than a week, day or night, he never left my bedside, and while I was in the delirium of fever, he allowed no one to enter my room, not even my mother. When the delirium left me and I recovered consciousness, I was so weak that I had scarcely strength to suffer. The Bishop called on me every day, and when, at length, the fatal morning of the execution came, we passed the time on our knees repeating the prayers for the dying. We were often interrupted by the cries of the populace and the roll of drums, for a large military force was ordered out on duty. The Christian resignation of my brother and his repeated assertions of innocence had gained him many friends, and there were fears of a revolt for which Ireland was then ripe.

"But nothing occurred to interrupt the fatal proceedings, and my poor brother was hanged in chains, as a nobleman unworthy of his rank. Before the execution his sword was broken before his eyes and our family arms destroyed.

My mother did not long survive him; she seemed completely broken-hearted, and a week later she was united to her martyred son. At the last, when her soul was about leaving its earthly tenement, the Bishop, who had been most attentive to her, leaned over and whispered something in her ear; joy lit up her face as she raised her eyes to heaven. Then she beckoned to me, whom she had refused to see since the day of the execution, she pressed me in her wasted arms, covered me with caresses and tears, called me her saintly boy, her blessed one, her martyr, and begged me to bless her, and passed from earth breathing thanks to God for all His mercies.

"Some years after my brother's innocence was fully established, as the murderer on his death-bed made public acknowledgment of his guilt. Had he not, I could not now be telling the story of his crime.—*Catholic Home Annual.*

OPEN AS DAY.

It is given to every physician, the formula of Scott's Emulsion being no secret; but no successful imitation has ever been offered to the public. Only years of experience and study can produce the best.

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DRY GOODS EMPORIUM.

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Dress Goods, all colors.
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A few doors west of Napoleon Road,
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"CATHOLIC TRUTHS."

THE OTTAWA BRANCH OF THE C. T. S.

PAPER BY MR. DEBRISAY ON EDUCATION—PRESIDENT'S ADDRESS.

The inaugural winter soiree of the Catholic Truth Society took place last night, in the Academic Hall of the College. There was a fairly good audience to enjoy the really rich treat served up. Mr. Joseph Pope, president of the society, occupied the chair, and amongst the clergymen present were: Rev. Fathers McGuckin, rector of the University, Whelan, McCarthy and Constantineau. Mr. Pope, in his opening remarks, returned thanks for the honor done him in electing him president. He took no small pride, he said, in the thought that he was the successor of such a man as the late lamented premier. He then explained the objects of the society, and referred to the large amount of ignorance that prevails with reference to the rites and practices of the Catholic church. It was the purpose of the members of the society to dispel this ignorance, in order to cause prevalent ignorance to vanish, all that is needed is the enlightenment of those who are in darkness upon the ceremonies in which Catholics take part. He spoke his belief, that the lectures delivered by Father Whelan on Cardinal Manning, and by himself on certain phases of English history, were fruitful in splendid results.

To the musical portion of the programme Mrs. Collier Grounds, Mrs. E. L. Sanders, Messrs. J. P. Dunne, H. Collier Grounds and F. E. Smith contributed, every selection being catchy and pleasing.

A CLEVER ESSAY.

The paper read by Mr. De Brisay on the "Illiteracy of Catholic Countries," was certainly one of the best which it has been the privilege of the society to listen to since its organization. He took up certain statements made by Dr. Madison C. Peters, of Boston, and Dr. Josiah Strong, secretary of the Evangelical Alliance in the United States. These he refuted as effectively as it was possible to do, giving direct contradiction to the propositions put forward by the two gentlemen mentioned. He quoted profusely from the Statesman's Year Book, and from Mulhall's handbook of statistics to show the absurdity of the charges made. His comparison of the educational condition of Catholic and Protestant countries, grounded on the figures of those professing the latter faith, was certainly interesting. He showed that in European countries, those which have clung to the faith of Rome were in better circumstances, as regards the advantages of education, than those other countries which do not yield allegiance to that church. In every instance referred to, he gave his authority, showing that he had studied the matter exhaustively and knew whereof he spoke. He concluded by expressing the hope that no offence would be taken at the remarks made, for such a thing was furthest from his mind. —The Ottawa Free Press.

MASQUERADED AS A PRIEST.

SACRILEGIOUS DECEIT TO EXTORT A CONFESSION FROM A PRISONER.

The methods used by the sheriff of Green Bay, the use of the priestly garb and disguise, and the debasing of a sacred calling to suit the ends of police trickery and extort a confession from a prisoner charged with murder, is now causing a sensation throughout Wisconsin, and is one of the most peculiar in many ways that has ever happened in this country.

Ex-Register of Deeds Berindson, at the instance of Sheriff Delany, it is charged, masqueraded, as a priest, and went to the cell of John Dazkowsky, the prisoner, who is supposed to have killed his wife and burned the body. Berindson made Dazkowsky kiss a crucifix, and attempted to ring from him a confession.

"He looked like a priest, and went through all the customary motions," the prisoner said, "and when he handed me the crucifix to kiss, I truly believed that he was a priest, and I then knew that I had to tell the truth. I confessed that I had beaten my wife, but denied that I had killed and burned her. The priest also promised to send me a rosary

the next day so that I could say my prayers. But he forgot to send it—he deceived me."

BISHOP MESMER'S PROTEST.

In view of this contemptible proceeding it is no wonder that the shame and indignation of all Catholics who are conversant with the case has been aroused. Bishop Mesmer is especially indignant at this blasphemous mimicry of religion and has issued an indignant protest in which he says:

"Shame and indignation must fill the heart of every Catholic at the thought that two of their co-religionists could be found so devoid of religious feeling, or so utterly careless of their doings and the consequences, that by a blasphemous mimicry they would make the character of the sacred ministry serve as a means of contemptible trickery. No words of mine could be strong enough to express the utter condemnation of such a shocking abuse of religious rites and convictions as is imposed on the proceedings, for which there is absolutely no excuse. It was a crime to leave the prisoner under the false impression that he was speaking to a priest. It was another crime to offer as excuse the pernicious principle that the end justifies the means. Proceedings like these, which are an insult to every religion, are a blow at the most sacred trust and confidence among men, and ought to be punished by the law of the land. The persons guilty of such sacrilegious deceit deserve to be publicly denounced until they have made a full apology to their indignant fellow Christians."

Irish News.

Rev. P. McDermott, of Bunninaddin, died on Jan. 21, at Killaville.

Francis Peter Gervais has been appointed Deputy Lieutenant for County Tyrone, vice Deane Mann, deceased.

John Givan, J. P., Crown Solicitor for Meath and Louth, and ex-M.P. for the County Monaghan, died at his residence, Martray Manor, after a brief illness, on January 21.

The offer of the Land Commission to purchase on behalf of the tenants the estate of Glounallogha and Shanavoher, in the parish of Kingwilliamstown, Cork, has been accepted by Justice Monroe.

Mr. Nevins and his nephews, the Irish-American capitalists, who were reported to have purchased Kil'een Castle, Lord Fingal's family place, last year, have acquired and settled in another old family mansion, Ramsgrange, County Wexford.

A respectable old woman named Ellen Lovatt died in Midleton on Jan. 18, from the result of injuries received a couple of days before during the burning of her residence at Inch, near Midleton. The house and furniture were completely destroyed.

The agent of the Duke of Manchester (Mr. Atkinson, of Tanderagee) has given notice to the tenants on the Duke of Manchester's Armagh estate, comprising four townlands, that if they pay their rent, due on Nov. 1, on or before March 1, they will be allowed 10 per cent. reduction.

At the Tralee Quarter Sessions on Jan. 22, a resolution was adopted by the grand jury urging that owing to the great depression in all agricultural produce, more especially corn and butter, and the ruinous expenditure incurred during the great inclemency of the weather, coupled with the failure of the potato crop, relief works should be started by the Government.

Miss Mary Woolf, of Birkdale, Eng., in religion Sister Mary Collette, received the black veil at the Carlow Graigue Convent of the Poor Clares, recently, and Miss Annie O'Reilly, of Brussee Hill, Co. Cavan, sister of the Rev. Matthew O'Reilly, rector of Whithwick, Leicestershire, Eng., in religion Sister Mary Clare, and Miss Anne Hallahan, Macroom, County Cork, in religion Sister Mary Anthony, each received the white veil.

Brother Dillon, of the Christian schools, Naas, died on Jan. 19. He was sixty years of age, and had been a long time a member of the Christian Brothers Order. He was Superior of the Christian Brothers' Schools in Ennis, for a number of years. During his Superiorship a fine house was built for the community, and a commodious school for the children of the town. He was also connected with

the schools of his Order at Synge street, Dublin, Limerick and Tralee, and for a time had charge of the industrial institution at Letterfrack, County Galway.

THE WORLD AROUND.

Another revolution has broken out in Peru.

Sweden has raised its import duties on grain.

Pittsburg is to build the largest tin plate works in the United States.

A hungry bear in Yell County, Ark., ran off with a four year old child.

Fire losses for January, 1895, in the United States are estimated at about \$11,000,000.

The Arkansas Supreme Court has judicially decided that a mare is a horse. A jury had thought otherwise.

Judge Nathaniel Baxter, one of the oldest and best known jurists in Tennessee, died suddenly at Nashville Sunday.

Great Britain, France and Russia are said to have instructed their ministers to advise China and Japan to come to terms.

It is estimated that the losses by the Brooklyn trolley strike will amount to \$1,000,000. The strikers have been beaten.

Ward McAlister, the aged fribble who led the New York "Four Hundred" in rapid vacuousness of fashionable follies, is dead.

A bill to give Mayor Strong of New York power to remove subordinate officers has passed the New York legislature.

Mme. Henri Joniaux has been sentenced to death at Brussels for murdering her brother, sister and uncle in order to secure insurance money.

Thomas Quayle, the pioneer ship-builder of Cleveland, died February 1st, aged 84 years. He was the builder of the steamer City of Cleveland.

A trolley car loaded with passengers ran into an open draw in Milwaukee Monday morning and plunged into the river. Three people were killed.

There were 354 failures in business in the United States during the seven days of last week. There were 317 during the corresponding week of last year.

Collis P. Huntington, the pacific railway magnate, is lying at his home in New York city in a very precarious condition. Only slight hopes of his recovery are entertained.

The Deaconesses' Home in Cleveland burned at noon last Friday, and the following were burned to death: William Allmeyer, Minnie Baumer, Walter Clark, 8 months old, and Jacob Krause.

In the United States Circuit Court at New York Monday, Judge Cox decided that as bamboo was a grass and not a wood, bamboo umbrellas were not subject to duty either as wood or umbrellas.

The socialist editors in Germany tell the Emperor that there is significance in the fact that most of the feasting and illuminating in honor of his birthday was of an official character, and little of it voluntary.

The Alabama House has passed a bill requiring insurance companies to pay in full insurance policies. Life insurance companies are required to return all premiums when contests are successful on ground of fraud.

The convicts on the chain gang of Savannah, Ga., have been subjected to cruel treatment. During the recent cold weather they were compelled to work in the ice without shoes and in consequence many will lose toes and fingers.

The negotiations for peace between Japan and China have again failed. When the envoys arrived in Japan and opened their credentials they found that they were not given power to close negotiations and the Japanese authorities refused to recognize them.

The Mexican Colonization Company is drawing on the Southern States for negroes to raise coffee under the liberal concessions of the Mexican government. A party of 300 negroes passed through New Orleans Monday night on their way to Mexico, and the company wants 10,000 in all.

Dick—"Hello, Jim. Where do you work now?" Jim—"Work? What yer givin' us? I don't work. I'm a plumber's helper, I am."



Well Satisfied. 11

Stephan, S. Dak., April, 1893. After using half a bottle of Pastor Koenig's Nerve Tonic for sleeplessness and nervousness, I must confess that it is the best medicine I ever used.

SISTER VICTORIA. The Best Medicine For Sleeplessness. Streator, Ill., May 8, 1893.

I used Pastor Koenig's Nerve Tonic for sleeplessness, from which I was suffering fifteen years. The Tonic had the desired effect. It is the only medicine which gives me sleep. SISTER M. JOHN.

St. Vitus Dance Cured.

Denver, Colo., Nov., 1892. Rev. I. P. Carrigan writes: I ordered five bottles of Pastor Koenig's Nerve Tonic for a girl ten years old, who was suffering from St. Vitus dance; she was perfectly cured by the same.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIG MED. CO., Chicago, Ill. 49 S. Franklin Street.

Sold by Druggists at \$1 per Bottle, 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

In Montreal by E. LEONARD, 118 St. Lawrence street.

ROMAN NEWS ITEMS.

Rev. Daniel Reardon, of Chicago, is in Rome and recently had an audience with Leo XIII.

Sister Maria Elena Bettini, who founded the Daughters of Divine Providence, died recently in Rome. With great success she presided over that community for some sixty years.

The Roman correspondent of the Paris journal, La Verite, says that the Holy Father will probably soon issue a new encyclical to recommend the Association for the Propagation of the Faith.

His Excellency the Papal Nuncio has forwarded to Father Tournado, the chaplain of the Young Men's Christian Association of France, a brief from the Pope, in which His Holiness speaks highly of the association in question.

We congratulate the Swiss Confederation on having chosen as President of the Federal Assembly at Berne for 1895, M. Zemp, of Lucerne, the first straightforward advanced Catholic ever elected to the office. The new President is as Papal as a Swiss Guard.—London Universe.

Leo XIII. has transmitted through the Turkish Consulate at Rome a copy of the Apostolic Constitution for the Eastern Church to the Sultan and an autograph letter for His Majesty, so that nothing that can add to the welfare of the Oriental Catholic Patriarchs should be wanting.

THE MANITOBA LEGISLATURE.

THE SPEECH FROM THE THRONE, IN THE SEPARATE SCHOOLS.

On Thursday, 14th instant, the session of the Manitoba Legislature commenced. In order that all concerned may know exactly the attitude assumed, and to be retained, by the Manitoba Government, on the school question, we subjoin the following plain paragraph from the speech from the throne:—

"By the judgment of the Judicial Committee of the Privy Council, recently pronounced on an appeal from the Supreme Court of Canada, it has been held that an appeal lies to the Governor-General-in-Council, on behalf of the minority of this province, inasmuch as certain rights and privileges given by prior provincial legislation to the minority in educational matters had been affected by the Public Schools Act of 1890, and that, therefore, the Governor-General-in-Council has power to make remedial orders in respect thereto. Whether or not a demand will be made by the Federal Government that that act shall be modified, is not yet known to my Government. But it is not the intention of my Government, in any way, to recede from its determination to uphold the present public school system, which, if left to its own operation, would, in all probability, soon become universal throughout the province."

It is a great deal easier to believe the returned angler's story when he sends you round a goodly portion of the fish.

House and Household.

USEFUL RECIPES.

BREAKFAST ROLL.

One cup of scalded milk, one compressed yeast cake, butter the size of an egg, teaspoonful of salt. Mix as soft as will knead, put in a warm place to rise. In the morning roll out half an inch thick. Put a little butter on each and double over together. Let it rise for two hours and bake in a moderate oven.

BEEFSTEAK AND OYSTERS.

For a steak of from two or three pounds use a quart of oysters, from which all bits of shell have been carefully removed. Broil the steak without salting it, as quickly as possible, placing it close to a very hot fire; as soon as it is brown, season with salt and pepper, put it on a hot platter, and put over it the oysters. Lay on the oysters two tablespoonfuls of butter cut in half-inch pieces, and put the dish into a very hot oven until the oysters are done, which will be as soon as their edges begin to curl. Serve the dish hot at once.

SOUP CRECY.

Take three good sized carrots, scrape and cut into small dice. Cook in boiling salted water two hours. Press through a strainer, put in a double boiler three cupfuls of milk, one tablespoonful of chopped onions, one-half saltspoonful of celery salt, one of salt, one-half saltspoonful of white pepper, boil five minutes, then pour over the grated carrot. Put all through a fine puree sieve and return to the double boiler. Blend smoothly one tablespoonful of flour with a little cold water, add to the soup and stir it until it thickens. Serve with croutons.

TARTLETS.

Have ready some little patty pans, greased, also one egg, beaten; three-quarters of a cupful of milk. Sweeten and stir well. Then take a quarter of a pound of lard and a quarter of a pound of flour. Mix flour with pinch of salt and moisten with very little water. Roll out thin. Take a quarter of the lard and spread. Sprinkle slightly with the flour; roll up and out again four times, using flour and lard each time. Line the patty pans, and pour a little egg and milk mixture. Bake very quickly. When taken from the oven, glaze with a brush, with half the white of a beaten egg, and place in each a piece of bright jelly, or a spoonful of any small fruit, preserved, and cover with whipped cream. Serve at once.

HOME MATTERS.

Lace collars are no longer regarded as luxuries; they are considered economical investments. One lace collar, if ingeniously treated, is capable of varying the effect of half a dozen waists.

Every woman knows that if the bodice of her gown appears like new her entire costume is stamped as such. Therefore, great is the value of a lace collar. It must be a large collar of some heavy lace like Russian thread, and should fall over the corsage and form epaulettes over the sleeves.

When it is purchased it should be worn untrimmed over a dark waist and will give a stylish effect to the whole costume. On its next appearance it may be joined to a gay little stock of chiffon or velvet; again it may appear lined with any of the new shades of silk. This will give a charming touch of color to a black bodice. It may also be made effective by turning it with ribbons, having the loops stand up high on the shoulders and the longest ends reaching below the waist line. These ribbons should appear to be fastened to the collar by bunches of flowers. Imagine a cream white lace collar trimmed with heliotrope ribbons in this manner and fastened with dainty clusters of forget-me-nots. This collar crowned with a forget-me-not blue chiffon stock would be an addition to any costume.

After a lace collar has been treated in these various ways as a last resort it may have the design outlined in jets, gold threads or tiny colored beads. Then again it will appear like new and fulfil its economical mission.

Like many other things, velvet can be bought for far less money than was the

case a few years ago. It may not have so much silk in it, nor is it of the same richness of fabric, as is easily shown by the difference in the wear. But the effect is very handsome, and except to one well versed in such matters the difference is not distinguishable.

Mirror velvet is quite a new thing, and does not possess anything like the richness of the original material. It comes, however, in beautiful shades and has besides the desirable quality of being easier to fit to the figure. The nap is shorter, and it is an easier material to seam. In the light shades, the mirror velvet is particularly desirable, most people preferring the other in the dark colors. There are certain shades of pale green, pale blue and pale yellow in this mirror velvet which are exceedingly handsome in evening bodices.

It is quite a fad this season to have the waists of dinner gowns made partly of this mirror velvet. For instance, one side of a white satin waist is entirely composed of pale orange; light yellow has green put with it, and as for purple pieces let in, they are so universally worn as not to seem in the least remarkable. Entire waists of the mirror velvet are also in fashion, but there is nothing particularly new about them, and they are not so smart as when the entire costume is of velvet. It is quite a mistake to suppose that velvet against the skin is of necessity becoming. On the contrary, it is a very harsh material, and has a disagreeable faculty of accentuating lines and wrinkles in a very trying fashion. The lighter velvets, of course, are different, but great care must be taken to be sure that they are becoming before having a waist made up of any of them.

A BATTLE FOR LIFE.

THE RESCUE OF A C. P. R. OFFICIAL'S WIFE

HELPLESS AND BED-RIDDEN FOR MONTHS—
\$275 SPENT IN MEDICAL TREATMENT WITHOUT AVAIL—HER EARLY DECEASE LOOKED FOR AS INEVITABLE—BUT HEALTH AND STRENGTH HAVE BEEN RESTORED.

From the Owen Sound Times.

Last fall when the Times gave an account of the miraculous cure of Mr. Wm. Belrose through the use of Dr. Williams' Pink Pills for Pale People, we had little idea that we would be called upon to write up a case which is even more remarkable. The case referred to is that of Mrs. John C. Monnell, whose cure has been effected by these marvellous little messengers of health. The Times' reporter was met at the door by Mrs. Monnell, who, though showing a few traces of the suffering she had undergone, moved about very sprightly. With apparently all the gratitude of a man who had been saved out of the deepest affliction, Mr. Monnell gave the following account of his wife's miraculous cure:

I have been in the employ of the C.P.R. at Toronto Junction for some time. In August last year, after confinement, my wife took a chill and what is commonly known as milk-leg set in. When I came home from my work I was informed of the fact, and next morning called in the family physician. The limb swelled in a short time to an enormous size. Every means known was adopted to reduce the inflammation, but without avail. Consulting physicians were called in, but all the satisfaction they could give me was that the doctors in attendance were doing their utmost. A tank was rigged up, a long line of rubber hose was attached and wound around the afflicted limb and ice water allowed to trickle down through the piping to relieve the pain and reduce the inflammation above the knee. The leg was opened and perforated, a tube inserted from the thigh to the ankle with the hope that it would carry off the pus which formed. For five long anxious months I watched the case with despair, while my wife was unable to move herself in bed. At the end of that time she was placed in a chair where she spent another three months. To add to the complications, gangrene set in, and for weeks there was a fight for life. At last the physicians gave up. They said the only hope was in the removal of my wife to the hospital. After a brief consultation she emphatically refused to go, saying that if she had to die she would die amongst her little ones. At this time she could not put her foot to the ground. Her nominal weight was 185 pounds when in good health, but the

affliction reduced her to a living skeleton, for she lost 65 pounds in the five months. To all human intelligence it was simply a case of waiting for the worst. Up to this time I had not thought of Dr. Williams' Pink Pills for Pale People, until one day I came across an advertisement and determined to try them. This was two months ago, just about the time we were moving up here from the Junction.

At this point Mrs. Monnell took up the story of the marvellous cure, and corroborated what her husband stated. Continuing she said: "After using a few boxes I could walk on crutches, and after their further use I threw away my crutches and am now doing all my own housework. The limb is entirely healed up, and the cords, which in the terrible ordeal had been forced out of their places, have come back to their natural position. And to show how complete has been my recovery I am pleased to say that I have recovered my lost weight and five pounds more. I now weigh 140 pounds.

"We spent \$275 in doctors' fees and other expenses without avail, before beginning the use of Dr. Williams' Pink Pills," said Mr. Monnell, "and it seems marvellous that my wife, who a few months ago was considered past human aid, has by this wonderful medicine been restored to health and strength;" and the Times concurs in the conclusion.

Mr. Monnell is one of the C.P.R. staff of clerks at this port, and he is always willing to tell of the cure effected. But there are hundreds of witnesses to the truth of his statements both in Owen Sound and at Toronto, where he resided up to two months ago.

Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and unfailing blood builder and nerve restorer, and where given a fair trial disease and suffering must vanish. Sold by all dealers or sent by mail on receipt of 50 cents a box or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Beware of imitations and refuse trashy substitutes alleged to be "just as good."

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We have an immense stock, which we are bound to reduce at once. We will allow a discount of 20 per cent on all cash sales, and even 33 1/2 per cent on some lines of Upholstered goods. ALL GOODS MARKED IN PLAIN FIGURES. Purchasers can depend on getting bargains. Furniture stored FREE till May.

RENAUD, KING & PATTERSON, 652 CRAIG STREET.

BOURGET COLLEGE.

GRAND DRAMATIC AND MUSICAL ENTERTAINMENT.

On Wednesday, February 20th, the members of St. Patrick's Academy, of Bourget College, Rigaud, do honor to Ireland's Patron Saint and National Festival, by giving a grand musical and dramatic entertainment. The music will be furnished by the college band, orchestra and choir. A five act drama, entitled "The Pluribus," and a one act comedy, entitled "Chops," will be placed upon the boards. It is expected that this will be one of the finest entertainments ever given by the students of that institution. A large attendance is expected.

ST. JEAN BAPTISTE SOCIETY.

At the meeting of Notre Dame section of the St. Jean Baptiste Society, Friday evening, the following officers were elected:—Rev. H. Bedard, chaplain; Chs. Desmarteau, president; R. S. de Lorimier, 1st vice-president; L. N. St. Arnaud, 2nd vice-president; L. A. Lapointe, secretary; A. Carmel, treasurer; O. Bernier, marshal. Committee—L. G. A. Crease, W. Britton, Alp. Racine, Jos. Fortier, F. Granger, Pierre Demers, F. Mongeau and Ed. Leonard.

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YOUTHS' DEPARTMENT.

CURIOUS BETTY.

Once there was a poor servant girl who, no matter how hard she worked, was never able to please her mistress. In the morning she would rise long before day-break and toil until late at night, never for a moment stopping her mop or brush, or taking any rest whatever. But still her mistress was not satisfied and would reproach her, calling her an idle, lazy, good for nothing creature, and threatened her with dismissal.

One day the mistress had a great party at her house, and Betty was so busy preparing for the feast that she had not slept for several previous nights. When the company had all gone home and Betty had helped the last lady on with her wrap, she returned to the kitchen. There were stacks and stacks of dishes to be cleaned, the clothes to be put to soak for to-morrow's washing, besides the yeast to set for the baking, and the dining-room to be swept, the kitchen scrubbed and everything put in order before she went to bed.

It was already late at night, and Betty looked around at the work and sighed, bemoaning her hard lot. She was about to begin washing the dishes when she became so sleepy that she had difficulty in keeping open her eyes.

"I will lie down and take a short nap," she thought, "and be all the more refreshed and able to perform my work."

So Betty lay down and slept what she supposed was a few minutes. When she awoke the sun was streaming in the window, and springing from her couch, she ran into the kitchen. But imagine her surprise when she looked around and saw that all her work had been done. The washing she had left standing about in baskets and tubs was nowhere to be seen.

She ran to the linen drawers and peeped in. Not only was every piece washed, but ironed as well, and neatly folded away. The dishes were clean and shining, and arranged in order in the cupboard. The bread box was full of fresh made bread, and pies and cakes stood in the pantry. The kitchen floor was scrubbed, the windows washed and the stove shone until one could almost see one's self in it.

What did it all mean? At first Betty thought she was dreaming, or maybe she had lost her reason. But she went about as usual, preparing the breakfast, and when her mistress entered it was steaming on the table. After the morning meal her mistress came into the kitchen and said:

"Why, Betty, how smart you are. I never saw you have things so nice."

Betty made no explanation, and that night her mistress came into the kitchen, saying:—

"As the winter evenings are long, and you seem to have so much time on your hands, you can amuse yourself darning these stockings," and she laid a huge pile on the table. "Remember, they are all to be done to-night," said her mistress, sharply.

Betty examined the stockings and observed that the heels and toes were out of most of them, and no matter how rapidly she darned she could not finish them in less than a week. However, she sat down and worked bravely at her task, but at last, overcome with fatigue, she again fell asleep.

When she awoke once more it was daylight, and she began to tremble, thinking how her mistress would reproach her. However, when she looked at the stockings, she observed they were all neatly darned, far better than she could have done them had she labored a year.

"Surely," she thought, "the fairy folk are helping me" but she said nothing to her mistress, and as usual went about her work.

The mistress, seeing her work so willingly, gave her the next evening all her tablecloths, towels and napkins to hem, saying:—

"You can do this after you get your dishes washed."

Betty did not attempt the sewing, but left it lie on the table, and went off to bed. Nor was she disappointed, for when she awoke in the morning she found them beautifully hemmed, and neatly folded and placed in the linen closet.

Betty quit complaining after this, and, having so little work to do, became rosy and happy. Whenever she had hard work to do she left it in the kitchen, and in the morning it was all done. This

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CONSTIPATION
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TROUBLES

happy state of affairs continued for months, and no doubt would have lasted the poor girl's lifetime were it not for her foolish curiosity.

She became more and more inquisitive the easier her work grew; to know who her friends were. At last she made up her mind to watch, although she was warned by old Tommy O'Leary, the gardener, "niver to pry into the affairs of fairy folk."

"No gude iver comes of it, now moind yer," he said.

But Betty's mind was made up, and so one night she went to her mistress and inquired if she had any sewing to do, saying she did not care to sit idle. The mistress ransacked drawers and chests and managed to hunt up some aprons, handkerchiefs and nightcaps, as well as a few old stockings and mittens that needed hemming and darning.

Betty left the unwashed dishes stacked high, the washing standing in the tubs, and on the table the flour, sugar and fruit for the bread, pie and cakes. Then she crept into the kitchen closet and hid among the kettles and pans. Her position was anything but comfortable, and the time seemed very long. At last she fell asleep.

The clock on the mantelpiece struck 12, and awakened Betty from her slumbers. She peeped out of the knot-hole in the door, but all was dark. Just then the moon came out from under a cloud, and the kitchen was flooded with light. And such a sight as Betty saw never was seen before by mortal eyes.

On the moonbeams rode thousands of the tiniest little fairies, each one loaded down with correspondingly small buckets, brushes and scrubbing cloths. The captain drew them all up in line, and assigned to each company a particular work. Some were to wash the dishes, others to do the washing, a third company the ironing, a fourth the baking, a fifth the sewing, and so on.

A few hundred got out their washing and drying cloths and went to work on the dishes. Sometimes as many as a dozen would get into a single cup or glass and almost instantaneously give it such a shining that it glistened.

After they had the dishes washed the laundry work was attempted by Company B, as the captain called these fairies. They carried with them fairy bars of soap, and after stretching the unwashed piece as many as a hundred would scour it thoroughly. They did not use water, but removed the dirt with the magic soap. After the washing was done the ironers came forward, and jumping astride little sled-like irons they flew about over the washed piece until it glistened and shone as smooth and white as any piece of work from a Chinese laundry.

After this the bakers with white aprons and caps and sleeves rolled up stepped to the table and began their work. Some made bread, putting in fairy yeast; then they kneaded the dough and made tiny loaves no larger than bullets. Betty laughed outright when she saw the small roll of dough put in the pan and placed in the oven, but strange to say, when it came out it had filled the pan and was the usual size.

The cakes and pies were no larger than small sized buttons when they went in the oven, but when they came out, like the bread, they filled the large pans.

The sewing next occupied the attention of the fairy seamstresses, and soon the towels, napkins, tablecloths and aprons were all hemmed, not by hand, but on tiny fairy sewing machines. Next the stockings were darned, windows washed, stove polished and the kitchen scrubbed.

"We're done," shouted the fairies, forming in a ring and dancing around the kitchen.

"No, you're not," said the head fairy.

"You haven't cleaned the pot closet."

Betty trembled when she heard this, and tried to creep into a large brass kettle. But the door was thrown open and a crowd of little people with soap, scrub buckets and brushes, tumbled and fell into the closet. The Captain held a fairy candle up. Its flash revealed Betty.

The light was extinguished in a second, the fairies instantaneously disappearing, and Betty was left in darkness.

Nor did they ever come back, and ever afterwards Betty had to work hard, never again being helped by the fairies.

FOURTEEN MAJORITY.

MR. CHAMBERLAIN'S AMENDMENT WAS DEFEATED.

LONDON, Feb. 18.—The House of Commons this evening rejected, by a vote of 297 to 288, Joseph Chamberlain's amendment declaring it to be against the public interest that the time of the House be wasted upon bills which the ministers admitted would not pass when measures involving grave constitutional changes, which should be considered without delay, had been announced.

Sir Wm. Harcourt, chancellor of the exchequer, looked after the Government's interest in the debate preceding the division on Mr. Chamberlain's motion. He referred to the Conservative demand last voiced by Lord Salisbury on Saturday, that the Government appeal to the country on the Home Rule issue alone. There never had been, he declared, and there never would be a general election with a single issue. The ministers regarded themselves as absolutely bound, until condemned by the House of Commons, to prosecute the policy which they had been delegated to carry out.

After the division Sir William moved the closure of the debate on the address. The motion was carried by a vote of 279 to 271, and the address was agreed.

CHURCH AND STATE IN FRANCE

PARIS, February 18.—The Chamber of Deputies, has by a vote of 305 to 205, rejected a motion for the separation of Church and State, and also, by a vote of 379 to 111, refused to suppress the budget for the Ministry of Public Worship.

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JUSTIN McCARTHY

APPEALS TO THE IRISH PEOPLE.

Justin McCarthy, M. P., chairman of the Irish Parliamentary party, issued, on the eve of the new parliamentary session, the appended appeal to the Irish people:

The session which is about to open will be one of decisive influence upon the future of the Irish cause. One of its first tasks will be to amend Mr. Gladstone's Irish land legislation in many vital particulars in which the purpose of the Act of 1881 have been frustrated by means of legal subtleties and partisan administrations. Overburdened as the Irish farmers are by rent fixed upon their own improvements, by seasons of failure and low prices in almost every article of their stock and produce, and by the ruinous and constantly increasing pressure of foreign competition, immediate legislative relief is a matter of life and death to the Irish agricultural population. Inasmuch as the necessity for the promised Land bill presses with equal urgency on the Protestant farmers of Ulster, it is unlikely that the House of Lords will venture to withhold the relief which they denied last session to the evicted tenants of the South. Both the necessity and the opportunity for a measure founded on the report of Mr. Morley's committee are therefore matters of paramount interest to the Irish people. The approaching session will also probably be the last before the appeal to the country. On its work and history will depend to a large extent the result of that appeal. If the Home Rule Government, with its slender majority, is to be enabled to put down Unionist obstruction and make its appeal to the country, under the most favorable circumstances, against the present iniquitous powers of the House of Lords, the daily, nightly, and almost hourly attendance of the Irish party in its full strength at Westminster will be more than ever the first condition of the triumph of the Irish cause at the general elections. That we may be able to ensure this unremitting attendance, it becomes necessary for me, in the name of the Irish party, to make an earnest appeal to our fellow-countrymen, whose battle we are fighting, in whose confidence alone lies our influence and strength, and to whose generosity we have never looked in vain for the sustenance of an independent and vigilant Irish representation in face of the power and wealth arrayed against us.

I make that appeal in circumstances of urgency, and with the fullest confidence that the generosity and wise patriotism which has impelled the Irish people so often before to give an example to all the democracies of the world in political self-support, will also impel them to rise to the demands of the present eventful crisis in the history of Ireland.

The position of our kindred in America and Australia, in times of deep industrial depression, does not permit us to hope for any considerable or adequate assistance from them at the present moment.

In addition to the maintenance of the party in undiminished strength at Westminster throughout the session, it will be necessary for us to undertake an active and costly political propaganda all over Great Britain if we are to combat effectively the misrepresentation with which an organization of unlimited financial resources is inundating the British constituencies in view of the general elections. For all these reasons, then—to ensure the passing of the Land Act that will make an adequate reduction of the rental of Ireland, to again press forward the bill for re-establishing the evicted tenants in their homes, and to prepare the way for a speedy appeal to the country under circumstances that will offer the best hope of stripping the House of Lords of that veto which now alone stands between us and the establishment of an Irish parliament and a domestic Government of Ireland—I appeal with confidence to our fellow-countrymen at this momentous time to furnish us with the means of sustaining a party whose only ambition at Westminster is to secure happiness and self-government for our people, and upon whose continued unity and incessant energy it depends whether we shall in our day see the end of the dreary and heart-breaking story of Ireland's sufferings and wrongs.

JUSTIN McCARTHY.

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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.

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NOTICE is hereby given that the "Alliance Nationale," a body politic and corporate, incorporated by virtue of the Provincial Statute of Quebec, 56 Victoria, chapter 80, will ask the Parliament of the Dominion of Canada, at its next session, for a charter incorporating the same as a Benevolent Society with power to give assistance to its sick members during their sickness and also to pay to their legal heirs, after death, a certain amount in money, and also for other purposes pertaining to the same.

Montreal, 18th December, 1884.
BEAUDIN, CARDINAL & LORANGER,
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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Trent Canal," will be received at this Office until noon on Saturday, 23rd March, 1895, for the construction of about six and a half miles of Canal of the Peterboro' and Lakefield Division.
Plans and specifications of the work can be seen at the office of the Chief Engineer of the Department of Railways and Canals, at Ottawa, or at the Superintending Engineer's Office, Peterboro', where forms of tender can be obtained on and after Monday, 18th February, 1895.
In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the sum of \$7,500 must accompany the tender; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and on the terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.
The lowest or any tender not necessarily accepted.

By order,
J. H. BALDERSON,
Secretary.
Department of Railways and Canals,
Ottawa, 15th February, 1895. 81-8

Royal Military College of Canada.
INFORMATION FOR CANDIDATES.

THE ANNUAL EXAMINATIONS for Cadetships in the Royal Military College will take place at the Head Quarters of the several Military Districts in which candidates reside, in June each year.
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NOTICE.
NOTICE IS HEREBY GIVEN that application will be made to the Parliament of Canada, at its next Session, for an act to incorporate a Company to construct and operate a railway or tramway from some point on the north-eastern limit of the County of Vercheres, Province of Quebec, through the County of Chambly to a point on the western limit of the County of Laprairie, parallel with the St. Lawrence River; and from some point on the about described line at or near St. Lambert, in the County of Chambly, to a point in or near the Town of St. John, County of St. John, Province of Quebec; said railway or tramway system running through the several villages and parishes on its route or connecting the same by branches; with power to connect said system with railway or tramway line on the north bank of said St. Lawrence River by a general traffic bridge on said river at Montreal; also with power to develop and utilize one or more water powers in the Chambly River, and to generate, rent, sell, distribute and dispose of electricity, electrical power and hydraulic power, for any purpose whatsoever, and for other purposes.
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28-9

WAS THE WRONG MAN HANGED!
CORK CORONER AND JURY BELIEVE JOHN TWISS WAS INNOCENT.
CORK, Feb. 10.—At the inquest on the body of John Twiss, hanged here yesterday for an agrarian murder, the chaplain of the prison testified that the condemned man had declared that he was innocent and the victim of police revenge.
The jurors in their verdict say they believe Twiss was innocent, and that he ought to have been relieved. The Coroner coincided in this view.
The case has created a great sensation.

A. O. H.—Division No. 2 of the Ancient Order of Hibernians, will hold their second annual concert and lecture on St. Patrick's Night, Monday, March 18th. The entertainment will be held in St. Gabriel's hall, and the lecture will be given by Rev. J. J. Salmon, D.D., formerly of St. Gabriel's parish.
A solemn requiem service was chanted in St. Anthony's Church yesterday morning at eight o'clock for the repose of the soul of the late Mr. Charles Donnelly, father of the pastor of the church.