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MONTREAL, WEDNESDAY, OCTOBER 6, 1897.

PRICE FIVE CENTS.

A PATRIOTIC SPEECH

Delivered by Cardinal Logue at Donegal.

His Theme Was the Existing System of Administration and Its Defects—Home Rule the Only Hope for the Old Land—A Spirited Declaration of Confidence that Under Its Sway It Would Be the Dawn of a New Era of Prosperity and Peace.

On Saturday evening, says the Dublin Freeman of September 25, his Eminence Cardinal Logue reached Donegal, the town of the Masters, with the object of delivering a charity sermon in the parish church of Clar. The people, once it was known for certain that his Eminence was to be amongst them, determined to mark the occasion by every token of reverent affection and popular esteem in their power to bestow, and on Saturday evening the Cardinal, in once again coming in person amongst his kinsfolk, received what truly may be described as a royal reception. The enthusiasm was unbounded. At Strabane Junction his Eminence was met by Mgr. Hugh M'Fadden, and was accompanied by Mgr. M'Namee, Omsagh, and Very Rev. Canon M'Cartan. On reaching Stranorlar, the Most Rev. Dr. O'Donnell and Rev. Wm. Sheridan, Adm, joined the train, and thence the party proceeded to Donegal town. Here was such a welcome in waiting for his Eminence and for his prelate associate, Dr. O'Donnell, as only the warm-hearted and devoted Celtic population know how to give. The immense concourse cheered again and again, and after some time a procession of carriages headed by bands proceeded to the residence of the parish priest, the venerable and beloved Monsignor M'Fadden. The presentation of addresses from the clergy and people then became the order of the evening, and to these his Eminence's severally replied. Replying to that of the Red Hugh Branch of the Irish National Federation, His Eminence said:—

My dear friends, there is just one remark which I think it well to make when receiving this address, and indeed I should have made it with regard to other addresses. I have had no opportunity beforehand of receiving the kind expressions which would be conveyed in these addresses, and I may say some foolish things, speaking as I do on the spur of the moment (no, no). I am not afraid of saying foolish things when there is a question of religious interests, because I am accustomed to speak about them, and with regard to ordinary matters of business I have fair warning, but as to starting a person to speak on the subject of patriotism on the evening of a fast day, when he is well worn down beforehand, when from the very fact of his brain being worn down by the fast, his brain is likely to be a little excited. I think it is a very dangerous thing to reply to an address such as that which Mr. Boyce has just read. A person may lose himself and I really believe that if there was any danger of losing ourselves it would be under the circumstances in which we find ourselves in Ireland at present. Mr. Boyce very kindly said with his colleagues in the address that I always took a deep interest in the welfare of the country, and if I did not take such an interest in the country I would not only be unworthy to be Bishop or priest, but I would be unworthy to be a Christian. I believe it is a real Christian duty for every one

TO LOVE THE COUNTRY THAT GAVE HIM BIRTH,

and to labour for its welfare as long as he can. Any little thing I have ever been able to do for the good of the country, acting indeed more through others than taking any immediate part myself, it has been a delight to me to do it, but the present state of Ireland, Mr. Boyce and friends, is a very discouraging thing. As a great Irishman once said at a similar crisis when he left the country, "Ireland was on the dissecting table," and I think Ireland is on the dissecting table at the present day, and very much through her own fault. There are circumstances over which we have no control of course. We have no control in making or unmaking Governments, at least latterly, and hence we are not responsible for any faults of commission which the present Government may give rise to; but taking the state of the country in every respect, taking the state of division among the people, which leaves them completely at the mercy of the enemy of Ireland, and the

want of sympathy on the part of our governors, I do not believe Ireland was ever in a more desperate state than she is at present. That is one of the foolish things I was afraid to say, but I think it is the truth, and hence listening to the very flattering address read by Mr. Boyce this thing came before my mind. I believe I am surrounded by Catholics and surrounded by good earnest Irishmen, and I may say with my dear friends that we are ruled now not by the Queen of England, nor the Ministry of England, but we are ruled by

A SMALL CLIQUE IN A CORNER OF THE NORTH OF IRELAND

who rejoice in the name of the Loyal Association of Orangemen. That is one reason why I say that Ireland is in a desperate state at present. No matter what measure is proposed for the welfare of the people and the good of the country, and taken up even in faith with the best intentions in the world by the members of the present Ministry, one tap on the Orange drum is sufficient—(A Voice—Yes)—to have the measure put into the background. I need not give instances, but the very first act of the present government was to put their foot upon a measure which was very necessary in the towns of Ireland—a bill which was brought in to give suffrage to the great body of the people in the towns of Ireland. Then, again, another measure was spoken of—a measure which had been acknowledged on all hands—at least acknowledged by all thinking and sensible people—as being a measure of justice to the Catholics of Ireland—that is, a good system of university education which would enable the young men of Ireland to work their way in the world and not be mere hewers of wood and drawers of water as they have been forced to be in the past. As I said,

ONE TAP OF THE ORANGE DRUM

was enough to put it in the background. Then you are promised an amended Local Government Bill for the next session of Parliament. I would not venture to prophesy, but judging from the past I believe that that measure you will not see passed in the next session of Parliament. Some of the ruling minority in this country would be busy, and immediately you will have the tap of the Orange drum again, and the Ministry will throw it aside. Now we have a very discouraging state of things in the country at present, and I must say that for that state of things we are ourselves to a great extent responsible. Instead of holding together united for the welfare of the country you have one party flying in one direction and another party flying in another direction, and a third party flying in the third, and if it be not the will of Providence watching over us instead of three parties you will soon have half a dozen, and while that goes on there is no hope for Ireland, and that is the very thing that makes me say that we are in a hopeless condition at present. Well, now, Mr. Boyce, there is one thing I know, I know it of old, and I know it now—that there is a spirit living among the people here in Donegal, a spirit living here among the people in the town of Donegal (cheers).

THE SPIRIT OF LOVE OF COUNTRY,

the spirit of patriotism, and the spirit of devotion to the interests of the country, and as long as that spirit lives the cause is not altogether hopeless (loud cheers). Hence though I think it would be wrong for me to say what party is in fault, or is not, I believe that the members of the National Federation here, and those who are connected with you, are animated by the old spirit (hear, hear)—by the spirit which, when I was your Bishop here, and when there was no division, animated you, by the spirit which your present Bishop is exerting himself to foster among the people—animated by the spirit of patriotism; and so long as the spirit of patriotism lasts we may have clouds on the horizon from time to time, but the cause will never die (loud cheers). I believe from those instances I have given you, and from many other instances I have been observing for years, that there is one remedy, and one remedy only, for the wrongs of Ireland—one means, and one means only, of regenerating Ireland, and that is to leave us to ourselves (cheers)—give the destinies of the country into our own hands (cheers). We may spoil them, perhaps, but if we spoil them we shall have no one to blame. I do not believe we will spoil them (cheers). Notwithstanding all that has been said of substitutions for the great measure that has been looked forward to with hope by the people of Ireland for numbers of years, notwithstanding all the substitutes that have been suggested for this great measure of Home Rule, I believe that the only hope for Ireland, that the only chance of Ireland's miseries being remedied and for Ireland's future being made triumphant and successful, is that

WE SHOULD HAVE HOME RULE IN IRELAND.

We have seen what the promises of killing Home Rule by kindness have come to—the kindness is very hard to find. It is told of an old philosopher in Greece that he was seeing through the market place in broad noonday with a lamp burning, and some person who thought he was a fool asked him why he was going about with a lamp, and he said he was looking about with his lamp for an honest man. Well, I think if you had the lamp of Diogenes at the present time to search out this great kindness which was to kill Home Rule in Ireland it would be more likely for Diogenes to find his honest man than for you to find that kindness (cheers). Hence, my dear friends, I have very little confidence in this matter of killing Home Rule by kindness. Let them give us Home Rule first and kill it afterwards (cheers), and I believe that if everyone worked as hard and with such singleness of purpose, and with as great a devotion in the cause as Mr. Boyce and the members of the

FEDERATION HERE IN DONEGAL

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WORK TOGETHER SHOULDER TO SHOULDER,

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OUR PHILADELPHIA LETTER.

The Sway of the Catholic Reading Circle.

An Interesting Outline of the Advantages to be Derived From Association With the Organization—Some Things for Catholic Women to Read

FROM OUR OWN CORRESPONDENT. PHILADELPHIA, October 4, 1897.

The Reading Circle's have already commenced with us, and the members are coming together with a good deal of enthusiasm and interest, even in the case of those who were not present at the sessions of the Summer Schools. The first meetings were interesting in many ways, for the summer outings in any direction had more to them than formerly. With minds awakened to much without the ordinary and commonplace daily routine of the present, and prepared to accept such associations and allusions as belong to the past, travelling and sight seeing take on many aspects that were not theirs a decade ago. The members of the Circles who have been abroad during the holidays bring to them a new element of wider views than the "home tours" provide, particularly as many have ties with the Old World not yet—nor ever!—to be severed. Of course, no work of any kind was accomplished at the first meeting, but the plans were presented and discussed so that an idea of the work to be done in the future is too early to decide as yet as to the regular course in all cases, but this will certainly be a more vivid and vivifying year than those already filled and mastered. The members have been diligent and patient with very heavy and far off subjects and are now coming into a wider and less difficult heritage. The difference in our city since the Reading Circle's began is very marked and very encouraging. The originators and helpers of that movement deserve the hearty esteem and the most encouraging assistance of every Catholic and every intelligent person, Catholic or non-Catholic. They were the

FIRST TO OPEN THE WAY INTO PATHS

so many longed to tread and could not unclose the gate even when they found it. Now, with the impetus of knowing how to "read up" and to note their thoughts on such readings, the acquirement of any particular, the perfecting of any special period or feature of a period has no longer any terrors for the student. It will become more and more necessary as the Circles advance that they should have ready access to the best journals and periodicals that are devoted to the treatment of such systems of study. The Catholic Reading Circle Review is of great assistance, for it is prepared for the use of those who are working in the line of the Summer Schools and Reading Circles with great care and perfectly disinterested devotion to the cause. There are, therefore, no fads nor fancies, but the broad, clear views of honest thinkers. Some who are simply read and find it "heavy" or "dry," but, then, it is meant for students for those who are really desirous of improving, and they will not—should not—object to heaviness or dryness, since there is seldom solidity without a little of both. Heaviness and dryness are generally parts of the mind, not the book. The intelligent and diligent master both by application, and reap the reward of their victory by the ability to see clearly into the depths of learning. To the indolent, the best thoughts are "heavy," because they require the lifting of the sluggish mind to a plane higher than can be reached without effort. Every Reading Circle would do well to form bands of four or six, each band to subscribe for the Reading Circle Review (the one Mr. Mosher so ably edits I am sure), for that will not be a heavy tax upon any one, and each will have an opportunity to get all that the monthly number offers within the month. I once spent a week with a friend in a very

SPLENDID AND THOROUGH INSTITUTION,

where there were a large number of assistants, teachers and directors. The arrangement adopted for the use of the monthlies and quarterlies, which were all sent to them, was one that would suit admirably for the bands of a Reading Circle. On the back of each periodical was a printed slip of names—those of the inmates. Opposite to each name was the date when the periodical was due at the room of that individual, and it must be sent on that day to that room. To make this explanation perfectly clear, let us imagine that the Reading Circle Review is subscribed for by Miss A., Miss B., Miss C. and Miss D. together. It is due at Miss A.'s house on the first of each month. She reads it or not, as suits her, but on the 8th she must send it to Miss B. without fail. Miss B. keeps it until the 15th, when she must send it to Miss C. Thus, each has one week's time at her disposal for the use of the magazine. The plan works well with several magazines "clubbed." If a club of four unite to take four magazines, each gets one of the four the first week in the month, and passes it to the next week later. At the close of the year, each of the four has one set of twelve numbers to add to her library, give away or dispose of, and if one cares more for such things than another, an arrangement can easily be made by which the old magazines become her property, as may suit all the club. There is really no comfortable

way to get at the magazines (except by regular subscription. Buying them each month as they come out is sure to "fizzle out" provokingly, and the very number that contains the very article one wants is forgotten, or delayed beyond the time when it is on the stands, or missed by a temporary absence. And to get hold of a particular number after it is off the news stands is more troublesome than one thinks. At all events, the Reading Circles ought

TO CLUB FOR THE READING CIRCLE REVIEW, because there is nothing that can quite take its place. It is a good time at the beginning of a new year of thought and eager desire after a higher mental life, and a better place in all that the world considers best, to read an admirable paper by the Rev. George Tyrrell, S. J., on "The Old Faith and the New Woman." It is a very strong and able article, one that is so fair and just, so sensible and kindly, so ready to acknowledge the "advantages" of the present when they are advantages, that the most excited and venomous of the new school cannot but accept it as a truthful and impartial view. It explains so many "worries"—as old-fashioned women would say of their anxieties—and little us out of so many little puzzles of the great "slough of despond," that it deserves to be sown broadcast throughout the land of Catholic women readers. Nothing so good, so easy to read yet so clever, so solid yet so short, has come in my way on the question. It appeared first in the American Catholic Quarterly Review for July, 1897, and has since been issued in pamphlet form at 27 Withings Alley, Phila., by the Editors of the Society of Jesus, via League Tract. At least, I suppose that anyone who would like to read it can find it under that form, as one of the pamphlets lies before me from an unknown source. Do read it, if you are interested and anxious as to the possible—but by no means probable—future for women.

SARA TRAINER SMITH.

been able to cripple and well-nigh stamp out the unassisted industries of their neighbours. The people on the mainland have also given up fishing. The fishing itself on this coast has been privily quered all the year. It has put no money into anybody's pocket up to the present, and promises little or nothing for the autumn.

By November 1 the 500 people on Long Island will be without food for the means of procuring it. On the mainland it is not so bad as this, but it is very bad indeed. There are several thousand people in this little peninsula who will not keep alive through the winter without assistance. There is, of course, the considerable Government problem of providing seed potatoes for next spring. But there is the more urgent problem of procuring seed that famine and the Government's slow machinery can be set in motion.

Thus far I catch not a sign of what used to be called agrarian disturbance or agitation. No doubt landlordism is still on the backs of the people, but various legislative readjustments and the altered spirit of administration have between them put the burden about so that it no longer presses on open sores. There are still too many constables to be seen, but they have nothing to do but watch the weather and pray for rain to flood the trout streams for them. Even in this Gleaneriff district to which I have just come, there is nothing visibly remaining of the fierce spirit I remember there in the year 1881. The potatoes here are a total failure, among the poorer farmers at least, and this is one of the poorest districts in all Ireland, but one hears not a word about "landlords" or "agents" or "rents." Later on these words may come to the top in popular speech, but at present they are not mentioned. Don't imagine from this that any notable political change has been effected. The people are Nationalists as sincerely as ever they were, and they like the system of misgovernment and muddling under which they live as little as ever they did. It is only that the abuses of this system have become temporarily obscured or abated in the people's consciousness. They are for the moment thinking of other things. An acute touch of distress in the bad districts, however, would bring the subject sharply back into their minds again. If there is not speedy help that acute touch must surely come, and with it many things that no good person will welcome.

HARVEST FAILURE.

Harold Frederic on the Situation in Ireland.

The Potato Crop in Cork—The Condition of the Fishermen.

Harold Frederic writes as follows in the London Chronicle of September 15:

The inquirer in Ireland finds always two stereotyped classes of authorities—the people who think that it is going to be a very bad winter and the people who declare that there is really no cause for apprehension whatever. For the first time in an experience of some fourteen years I find this latter class confessing to some anxiety. The most implacable optimists in Munster admit that there are grounds for nervousness.

Two districts I have personally inspected within the past fortnight both in County Cork. The first is in a fairly prosperous country, of which Youghal, Middleton, Carrigtwohill and Cloynare the principal points of population. Here, as elsewhere, the potatoes are bad, but here, under ordinary circumstances, this would be of secondary importance if the barley had been well sown. It is a brewing and malting district, and barley is its money crop. When I came away nobody was able to estimate what remnant of the crop was likely to be saved. From Canon Keller down they took the most despondent view of the calamity, however, and I see that later reports speak of the ruin as if it were complete. This, with the failure of the potatoes, will for once put East Cork in almost as bad a position as her immemorably afflicted western sister.

The little peninsula of West Carbery, which lies between Raring Water Bay and Dunmanus Bay, has a heart-rending history. Skibbereen, which stands at its island gate, possesses a horrible supremacy over all other parishes in Ireland in the matter of human deaths by starvation. Here everything, with a solitary exception, to be examined later, is worse than it has been before in fifty years. Of course, the potatoes are here the great staple food crop, and they are practically a total failure. Perhaps a fifth or a sixth part of them can be used for human eating, but even this selected fraction is of miserable quality, wet, coarse-grained and tasteless.

The explanations of this disastrous failure of the potato bear a sinister likeness to the accounts of 1847. There was an exceptionally wet spring which delayed the planting generally a month. Then, as the belated shoots came to a certain height, there came across the land a kind of blighting mist which withered the plants as it passed. Most of the mountain people speak of this as a storm or a flood which misled me at first, but it seems that they all mean the same thing—a sort of aultry and sweating mist which lay upon the field for two or more days. The exception noted above in the general disaster is that of the green crops. All over County Cork from Youghal to Gleaneriff, the cabbages, turnips, mangel-wurzels and all the rest are in a most luxuriant state. I have never seen them so big and fine as to-day before, and the roots seem to be all right as well.

What makes the outlook in this South Crookhaven district peculiarly bad is that the fishing has also failed. Ever since Baroness Burdett-Coutts gave her magnificent present of outer-boats, nets, tackle, school plant, etc., etc., to the fishing communities of Baltimore and Cape Clear, it has been growing increasingly hard for the unaided villages further west to make a living out of the sea. The Courts-aided fishermen have

Nine men out of ten believe that lynchings are nearly always the result of violent assaults by negroes on white women. Many with this supposition in their minds will refuse to admit that there is not something to be said in extenuation for the lynchings. The crime of indecent assault, always horrible, is rendered doubly revolting when tinged with that race feeling which exists in all parts of the United States, and especially in the South, where lynching has long been of more frequent occurrence than judicial execution.

Let us, however, look to the facts and figures of the matter. Statistics of lynchings in the United States from the beginning of the year 1897, compiled by the Telegraph, of Macon, Ga., are curiously instructive. During these eight months there were 97 reported cases of lynching, that is, at the rate of three persons lynched every week. Texas heads the list with 19; then Alabama with 12; Mississippi has 10; Georgia and Louisiana, 8 each; Tennessee, 7; Florida, 6; South Carolina, Kentucky and Arkansas, 5 each; Missouri, 3; Virginia, 2, and Arizona and Maryland, 1 each. In the North, California, Ohio, Nevada, Alaska and Illinois had one each. Since the figures were compiled, Indiana has stepped into the lists with one lynching, in which five men were victims. Of the 97 persons lynched 80 were negroes, 14 whites and 3 Indians. It will surprise nobody to see that nearly 80 per cent. of the victims are colored.

What, however, will surprise most people is the fact that only a small proportion of these eighty negroes were lynched for criminal assault. Thirty-five were killed for the crime of murder, 14 for criminal assault and 9 for attempted assault, 4 for robbery, 3 for arson, 2 for suspicion of arson, 2 for race prejudice (!), 2 for murderous assault, 2 for unknown causes (!), and 1 each for burglary, writing an insulting letter, sloping with a white woman, train wrecking, refusing to give evidence, insults, and harboring a murderer.

These figures are the strongest indictment that could be framed against lynching. It is very often happens that a white murderer escapes the penalty of his crime through the address of well fed, unscrupulous and clever lawyers, through political influence or on other grounds—but the negro murderer has rarely or never these advantages, and if proved guilty before the court will almost inevitably be convicted. Therefore there is no excuse or palliation for the murder of these thirty-five men.

Nearly all the cases of criminal assault or attempted criminal assault have been based on the evidence of fact or of identity furnished by women who must in some instances have been under the influences of hysteria. The remainder of the cases do not, in any event, furnish ground for the death penalty, and should be classed in criminal statistics as murder pure and simple. Is it not high time that the law-abiding community in the States infected by lynching should insist on the punishment of the perpetrators of these outrages on justice and social order?—New York Freeman's Journal.

POPE LEO'S ENCYCLICAL.

The Rosary of Mary is Its Subject.

The Growth of the Devotion to the Most Blessed Virgin. Its Importance Both for Public and Private Interests. Among All Organizations, the Society of the Most Holy Rosary Holds First Place.

The New York Freeman's Journal, in its last issue, contains the following translation of the Encyclical of His Holiness Pope Leo regarding the devotion to the Blessed Virgin Mary:—

How important it is both for public and private interests that devotion to the most august Virgin Mary should be maintained assiduously and spread with ever-growing zeal, will be understood by everybody who reflects on the eminent position of her and glory in which God has placed Mary. From all eternity He chose her to become the mother of the Word who was to clothe Himself in human flesh. He so distinguished her, too, from among all that is most beautiful in the three orders of nature of grace and of glory, that the Church justly attributes to this Virgin the following words: "I came out of the mouth of the Most High, the first-born before all creatures." (Ecc. xxiv., 5)

MARY THE PLEDGE OF PEACE.

Then, after the ages had begun their course, after the parents of the human race had fallen into sin and all their posterity became marked with the same stain, Mary became the pledge of the re-establishment of peace and salvation. The only son of God lavished upon His Most Holy Mother wonderful tokens of honor. During His hidden life He took the Virgin as auxiliary in the first two miracles He performed—one a miracle of grace by which Elizabeth's babe leaped in her womb when Mary saluted her; the other a miracle of nature by which Jesus changed water into wine at the marriage of Cana. And afterward, when Christ at the end of His public life established the New Testament, which must be signed with His Divine Blood, He confided the Blessed Virgin to the beloved apostle with these sweet words, "Behold Thy mother." (John, xix., 27)

POPE LEO'S APPEAL TO THE BISHOPS.

Wherefore, We, who, all unworthy as we are, represent here below the Son of God, will never, as long as the light shines for us, cease to celebrate the praises of such a mother. Knowing well that by reason of our advanced age this period will not be long, We cannot help repeating to our brothers in Jesus Christ, all and singly, those last words which He Himself, nailed to the cross, left us as His testament, "Behold your mother."

We shall consider all our aspirations crowned if the result of our exhortations be that devotion to Mary becomes nearer and dearer than ought beside to every one of the faithful, and if it be given to all Christians to attribute to themselves the words which John wrote of himself, "The disciple took her to his own." (John xix., 27.)

THE RECENT GROWTH OF DEVOTION TO THE ROSARY.

On the approach of the month of October, We were unwilling, Venerable Brothers, to fail to write to you again this year; with our utmost ardor we exhort each one of you anew to merit grace for yourselves and for the Church militant by the recital of the Rosary. This species of prayer seems, in the Providence of God, to have taken on a marvellous growth at the end of this century, in order that by its means the flagging piety of the faithful might be stimulated, as witness those temples, those noted and renowned shrines, consecrated to the service of the Mother of God.

In the month of May we offered flowers to this divine Mother, and now we would that October, the month of fruits, be employed by all to honor Her with a special devotion and affection. For it is fitting that these two seasons should be consecrated to her who has said of herself, "My flowers are the fruit of honor and riches." (Ecc. xxiv., 28.)

CATHOLIC SOCIETIES PROMOTE TRUE BROTHERHOOD.

Those bonds of union, to the formation of which men are naturally inclined, have never, perhaps, been so binding as in our own days, nor sought after with such warm and universal ardor. None can complain that this natural leaning, which is in itself a most noble one, is often diverted from its true end and turned to evil. We do indeed witness different combinations of groups of impious men who join effort against the Lord and His Christ. (Ps. ii., 2) Yet it is observable (and very agreeable is this to us) that among Catholics pious associations are better appreciated than they were, that they are more numerous in the Church, that the bonds of charity unite all the faithful as in a common home, and, so to speak, establish them to such a degree that they may be truly called and that they seem in reality to be "brethren."

On the other hand, suppress the charity of Christ and none can take glory in this name or in this union. Tertullian once vigorously expressed this truth in these terms: "We are your brothers by nature because we have but one mother, although you be hardly men, seeing that you are wicked brethren." But how much more justly are they called brothers and recognized as such who acknowledge one God who have imbibed one spirit of

holiness, who from the one womb of like ignorance have passed amid terrors to the one light of truth."

THEY ARE OF ANCIENT ORIGIN.

Catholics are wont to establish under manifold forms these salutary societies of which we speak. Such are clubs, rural banks, gatherings held on feast days for the recreation of the mind, patronages for youth, confraternities and many other unions founded for excellent ends. In truth, all these institutions, though seemingly of recent origin owing to their names, forms and their particular and immediate ends, are in reality very old. It is, indeed, certain that as associations of this kind are to be found at the very beginning of Christianity. But in the course of time they were confirmed by law, distinguished by insignias, endowed with privileges, devoted to service in the churches, consecrated to the wants of soul and body; they received different names at different epochs. To such an extent did they increase with the passing of centuries that in Italy especially there is not a district or town, and hardly a parish which does not contain several, or at least, one, society of this kind.

THE SOCIETY OF THE ROSARY HOLDS FIRST PLACE.

Amid these groupings we have no hesitation in assigning the place of honor to the confraternity known as that of the Most Holy Rosary, for considered in its origin, it is distinguished above all similar institutions by its antiquity, since it has had for its founder Dominick himself. Taking account of its privi leges it has, thanks to the munificence of our predecessors, obtained them in the largest possible number.

The form and, so to say, the soul, of this institution is the Rosary of Mary, the virtue of which we have elsewhere explained at length. But the power and efficacy of this same Rosary, regarded as an obligation imposed on the members of the confraternity to which it has given its name, are especially important.

Nobody is unaware how necessary it is for all men to pray, not that the Divine decisions may be modified, but that, as Gregory puts it, "men by asking may merit to receive what Almighty God has reserved from all ages to give them." (Dialog. i., 5) Augustine, too, has said: "He who knows how to pray well knows how to live well." (In Ps. cxviii.) But prayers are especially efficacious in obtaining heavenly aid when made publicly, with perseverance and union, by a great number of the faithful, in such wise that they who pray form, as it were, one choir. This is very clearly shown in those words of the Acts of the Apostles, where it is said that the disciples of Christ, awaiting the promised Holy Spirit, "persevered unanimously in prayer." (Acts i., 14) Those who employ this method of praying can never fail to obtain fruit.

AS PRACTICED BY ASSOCIATES OF THE ROSARY.

Now this is precisely the case of the associates of the Holy Rosary. Just as the priests, by the recitation of the Divine office, beseech God publicly, constantly and most efficaciously, so, too, the prayers of the associates in reciting the Rosary, or, as several Roman Pontiffs have named it, the "Feast of the Virgin," are in a sense public, unceasing and common.

And as public prayers are, as we have said, preferable to private prayers and have a greater power of impetration, the confraternity of the Holy Rosary has been styled by ecclesiastical writers as "the suppliant host, gathered by Father Dominick under the standards of the Glorious Mother"—that mother whom the Holy Scriptures and the history of the Church salute as "She who has vanquished the devil and triumphed over all errors." In truth, the Rosary of Mary does unite the faithful who practice this devotion by a common tie similar to that which exists between brothers or among soldiers lodged in the same tent. Thus is constituted a well-disciplined army, most potent against all enemies from without or within.

The members of this pious association may then justly apply to themselves those words of St. Cyprian: "We have a public and common prayer, and when we pray it is not for one alone, but for all the people, because we are all the people united." (De Orat. Domin.)

SHOWN IN THE ANNALS OF THE CHURCH.

Moreover, the annals of the Church prove the efficacy of such prayers by recalling the defeat of the Turkish troops near the Echinades, and the brilliant victories gained in the last century over the same people at Temesvar in Hungary, and in Corfu. Gregory XIII. perpetuated the memory of the first of these triumphs and instituted a feast in honor of Mary of Victories. Subsequently, our predecessor, Clement XI., put this solemnity under the title of the Rosary and decreed that it should be celebrated every year throughout the Church.

From the very fact that this suppliant host is "recruited under the standard of the divine Mary," a new merit and a new honor redound upon her.

The frequent repetition of the "Angelic Salutation" after the "Lord's Prayer," in the recitation of the Rosary, tends mainly to this end. At first sight it might seem as though this repetition is in a sense incompatible with the honor due to the Divinity, and that it creates a danger of giving some foundation to the belief that we place greater confidence in the patronage of Mary than in the Divine power. But the real effect is so different that, on the contrary, nothing more easily touches God and makes Him propitious to us.

EXPLAINED BY ST. THOMAS.

For Catholic faith teaches us that we should address our prayers not only to God, but to the blessed and to the inhabitants of heaven (Trent. Sess., xvi.) though the manner of supplication should differ, since it is the source of all blessing that we invoke in God; whereas, we look upon his holy ones as intercessors. "Prayer," says St. Thomas,

may be two fold: We may ask a person for something which he himself can give us, or we may beg him to obtain something for us from another. To God alone ascend prayers of the first category, for all our prayers should be subordinated to the obtaining of grace and glory, which God alone gives, according to what is said in Psalm lxxxiii., twelfth verse: "The Lord will give grace and glory." But prayers of the second kind are addressed to the saints, to the angels and to men, not to make our requests known to God by them but in order that our prayers may be heard through the merits of intercession. Hence it is that we read in the Apocalypse, chapter viii., fourth verse, that "The smoke of the incense of the prayers of the saints ascended up before God from the hand of the angel." (St. Th., 2a, 2ae, q. lxxxiii., a, iv)

THE MOST POWERFUL OF INTERCESSORS.

Now who, of all the dwellers in the abode of the elect, would dare to pretend to rivalry in merit with the august Mother of God? Who sees more clearly in the Eternal Word the pains that weigh upon us, the wants which besiege us? To whom has been given greater power to touch the Divinity? Who can equal her effusions of maternal tenderness? Hence it is that although we do not pray to the blessed inhabitants of heaven as we pray to God—"for we ask the Holy Trinity to have mercy on us and all the saints to pray for us" (ib.)—yet our manner of imploring the Virgin has something in common with devotion to God, so that the Church supplicates the Virgin with the same words she uses to supplicate God: "Have mercy on sinners."

The members of the confraternities of the Holy Rosary are doing an excellent work in weaving wreaths of prayer, as it were, of roses, to Mary. So high is the greatness of Mary, so powerful the favor she enjoys with God, that not to have recourse to her in need is to attempt to fly without wings.

DOING THE WORK OF ANGELS.

The association of which we speak has another quality about which we must not be silent. Whenever we meditate in the recital of the Rosary of Mary on the mysteries of our salvation, we imitate as closely as possible that most holy office once entrusted to the heavenly host of angels. They revealed successively, and in due time, these mysteries; they played a great part in them, they added to them their pious presence, at one time afflicted, at another triumphant.

Gabriel was sent to the Virgin to announce the incarnation of the Word Eternal. Angels celebrated the birth of the Savior in the cave of Bethlehem. It was an angel who warned Joseph to take flight and to withdraw into Egypt with the Child. In the garden of olives, when Jesus, overwhelmed with grief, saw the sweat of blood ooze out from all his body, it was an angel who reverently consoled him. When he came forth from the sepulchre triumphing over death it was angels who announced the fact to the holy women. Angels reveal the truth that Jesus has ascended to heaven and proclaim that He will return thence, surrounded by the heavenly hosts with whom He will join the elect to lead them to the celestial choirs over which the holy Mother of God has been exalted.

It is, then, to those who recite in common the pious prayer of the Rosary that are best applicable the words which the Apostle Paul addressed to the new disciples of Christ: "You are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels" (Heb. xii., 22). For what is there more glorious or sweeter to dwell upon than the thought of praying in company with the angels? What hope, what confidence, may one conceive of enjoying in heaven the blessed society of the angels when one has, as it were, helped them on earth to fulfill their office!

THE ROMAN PONTIFFS AND THE ROSARY.

For these reasons the Roman Pontiffs have always lavished the most exalted praise on an association so devoted to Mary. Innocent VIII. calls it "the most devout confraternity" (Splendor patris glorie, 26th Feb., 1891); to its efficacy Pius V. attributes the following results: "The faithful of Christ are suddenly changed into other men; the darkness of heresy is dissipated, and the light of Catholic faith revealed" (Consueverunt R.R.P.P., 17th Sept., 1589); Sixtus V., noting how useful this institution has been to religion, avows his own zeal for the Rosary. Many other Pontiffs, too, either enriched this devotion with the most abundant and honorable indulgences, or took it under their special protection by giving it a name or by according to it divers proofs of their benevolence.

LEO XIII. FOLLOWS THEIR EXAMPLE.

Stimulated by the example of our predecessors, we, too, venerable brothers, fervently exhort and encourage you, as we have often before done, to cherish with special solicitude this sacred host, in such wise that it may, thanks to your efforts, see a daily increase of effective membership enrolled under its standard; that, by your concurrence and that of those of the clergy under your charge to whom the care of souls is chiefly intrusted, the mass of the people may arrive at a true knowledge and appreciation of the virtues of this association and of its utility for the eternal salvation of men. We urge this the more earnestly since, within quite recent times, there has been a reblossoming of one of those forms of devotion to the Mother of God in the Rosary—the "Perpetual Rosary." We heartily bless this institution and earnestly desire you to consecrate your zeal and activity to its increase.

We entertain a most lively hope that the praises and prayers of the Rosary will prove most powerful when, issuing from the lips and hearts of a great multitude, they go on unceasingly, and when day and night alternately in the different regions of the globe the continuous chorus of prayerful voices rises in harmony with meditation on divine things. This continuity of prayer and praise was designated many centuries ago by those divine words addressed to Judith in a canticle of Ovid: "Blessed, art thou by the Lord, the most high God, above all women upon earth, because he hath so

magnified thy name this day, that thy praise shall not depart out of the mouth of men." And all the people of Israel acclaimed these words, crying out: "So be it, so be it!"

HIS BLESSING.

And now, as a pledge of heavenly love and in testimony of our paternal favor, we grant the Apostolic Benediction most affectionately in the Lord to yourselves, venerable brothers, to your clergy, and to all the people confided to your faith and vigilance.

Given at Rome at St. Peter's, on the 12th of September, 1897, in the twentieth year of our pontificate.

LEO XIII., Pope.

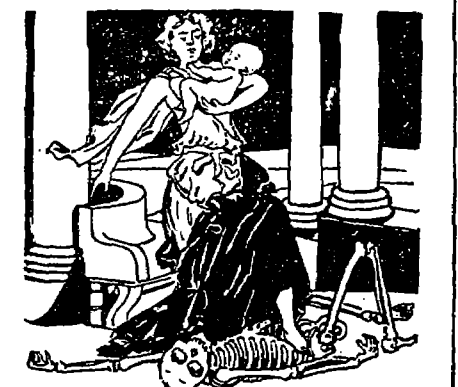
A SOLDIER OF THE CROSS.

Sketch of the Greatest Warrior of the Crusades.

One of the noblest characters of mediæval times was Godfrey de Bouillon the hero of the first crusade. Born at Boulogne-sur-Mer, France, he was the son of the famous knight Eustace, Count of Boulogne. Godfrey's mother was the Blessed Ida of Bouillon, niece of Pope Stephen IX. A woman of learning, as well as piety, she used great care in the rearing of her children, and to her Godfrey owed much of the knowledge which, during his whole career, marked him from his associates. He spoke Latin, Romance and Teutonic fluently, while his serious manner, eagerness in acquiring information, and wonderful versatility seemed to point to his illustrious descent from Charlemagne, as was said by his contemporaries. From his childhood he was given to prayer and the exercises of religion, and the many stories told of that period give him the appearance more of a young monk than of the future champion of Christendom. At 13 Godfrey was adopted by his uncle, Godfrey, Duke of Lower Lorraine, and in his household passed through the degrees of knighthood. In 1073 he espoused the cause of the Emperor Henry IV., in the memorable struggle with Pope Gregory VII. At the battle of Wolkheim, in Saxony, Godfrey, then but 20 years old, carried Henry's standard, and was noted throughout the day for his coolness and bravery. But, despite dreadful carnage, the issue long remained doubtful, when the young knight, deprecating Rudolph of Swabia, the rival Emperor of Germany, in the distance, dashed upon him and ran him through with his lance. A few years later he planted Henry's banner on the walls of Rome, which he was the first to scale. The idea, however, that he had committed a sacrilege by

VIOLATING THE CITY OF ST. PETER.

sat heavy on his soul. A short time after he was stricken down by a fever, while in the Eternal City. Perhaps he then remembered how other nobles had done penance for their sins by a pilgrimage to Jerusalem. At all events, he sought pardon for his sins, and bound himself by a vow to go as a pilgrim to the Holy Sepulchre, in case he should recover. Peter the Hermit's story of the cruelties undergone by pilgrims to the Holy Land at the hands of the Turks led Pope Urban II., following the policy of his predecessors, to attempt a union of Christian Europe against Moslem aggression. The Council of Clermont, held 1095, called Christendom to arms. As soon as the crusade was proclaimed, he mortgaged his lands, in order to procure funds for the enterprise, and set out in the Spring of 1096, with his two brothers—Eustace and Baldwin—for the Holy Land, at the head of 70,000 foot and 10,000 horse. On Aug. 1, 1096, at the battle of Dorylaeum, Godfrey rescued the Norman army under Bohemond, and put to flight the Turks. Towards the end of October the crusaders began the siege of Antioch, the place where the name of Christian was first adopted. For fourteen years it had been held by the Turks. The siege dragged slowly through the Autumn and Winter, and famine came. At last Godfrey, who had been ill for six months from injuries he had received while saving one of his army from a savage bear, which animal Godfrey had killed after a desperate struggle, came upon the scene and everything changed. Thirty thousand Turks were advancing to the relief of Antioch. "The Turks



True happiness does not begin for a woman until she becomes a mother. The fear of death stands between thousands of women and this supreme joy. If a woman will but take the right course, she may trample this fear out of her heart, and all care for it out of her body. There is practically no danger, and but little pain, in maternity, for a woman who is thoroughly healthy and strong in a womanly way. Dr. Pierce's Favorite Prescription makes the delicate organs that bear the burdens of maternity strong, healthy, virile and elastic. It banishes the distress of the period of impending maternity, and insures the new-comer's health and an ample supply of nourishment. An honest druggist will not try to get you to take some substitute for his profit's sake. Prospective mothers who write to Dr. R. V. Pierce will receive the best advice of an eminent and skillful specialist, for thirty years chief consulting physician to the great Invalids' Hotel and Surgical Institute, at Buffalo, N. Y.

"A neighbor of mine who was expecting the arrival of a baby before very long, was in very poor health." writes Eliza Remensider, Post-office at Maple, Bourne Co., Kansas, and I induced her to try Dr. Pierce's Favorite Prescription. She used four bottles, and has just been delivered of a fine daughter, as I ever saw she was only a short time in labor and is now doing well.

For sick headache, biliousness and constipation, Dr. Pierce's Pleasant Pellets are the best of all "cure-alls." They are mild but thorough and effective. They regulate and invigorate stomach, liver and bowels. Never grip. No other pill is like them.

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are gathered in force," said he to his men, "but we fight in the name of the living God." He skillfully disposed his men, put the infidels to flight, and captured many horses, of which his men stood much in need. At length Godfrey and his men effected an entrance, and the crusaders poured in and

CAPTURED ANTIOCH.

At length the pilgrims resumed their march to Jerusalem, and at last began to ascend the mountains of Judea. On June 7, 1099, in front of the pilgrims lay the object of their vow, for which they had undergone three years of hardship and sorrow. They fell upon their faces, kiss the ground the Saviour may have trod, and from a hundred thousand throats goes forth a shout that is echoed from hill to hill: "Jerusalem! Jerusalem!" The Holy City was held by a strong garrison of Mohammedans. An assault was tried, but failed, and the crusaders set about a regular siege. On July 15 Godfrey was able to propel one of his moving towers to the wall. The infidels made a determined resistance, but Godfrey's tower reached the wall, its bridge was lowered, and Godfrey himself was the first to set foot on the ramparts. Now began a series of desperate street fights that ended in the annihilation of the Mussulmen. Godfrey, barefooted, clad in a coarse sack, with three of his officers, made the Stations on the Way of Sorrows. After this victory an election was held to choose the fittest as King of Jerusalem. The result was that Godfrey was the one man in whom were united the warm faith, the heroic valor, the utter denial of self, and the purity of life, which had greatly contributed to the success of the crusade, and rendered him, above all others, worthy to rule the Holy City. But Godfrey preferred to be called "Baron and Advocate of the Holy Sepulchre," not deeming it right to wear "a crown of gold in the place where his Saviour had worn a crown of thorns." On July 15, 1100, one year after taking Jerusalem, he died within its walls, and was buried in the Church of the Holy Sepulchre. Though Godfrey was not tall, his strength was prodigious. It is said that with one blow of his sword he clove asunder a horseman from head to saddle, and with one back stroke would cut off an ox's or camel's head.

Audacious Request.

We have received the following note: Editor Catholic Union and Times:

Dear Sir—Having been asked by my friends to become a candidate for I should wish you to recommend me to the delegates for the city convention in your valued paper. Am a member of Branch—C. M. B. A., Council C. B. L., and Catholic Knights.

Yours truly,

In reply we beg to say that the Union and Times is not "in politics." While it occasionally recommends a candidate, it does so on high moral grounds and not because he is a Democrat or a Republican, and more especially for some better reason than the mere fact that he is or is not a Catholic. We are sure the societies named would deprecate any attempt on the part of fellow-members to "use them" for political purposes. If we are not mistaken, the constitutions of all Catholic societies expressly stipulate that political discussions, or "politics" in the general acceptance of the term, must be strictly barred from meetings, and members are prohibited under penalty from attempting to make capital out of their membership to gain political advantage.

Another thing, although not of special consequence, in this connection, is the fact that the name of the gentleman who here requests the support of this paper towards securing him the nomination for a political office, is not and never has been on our subscription books. Although abundantly able to take the paper, he has never done so, nor has he ever received his support or encouragement in any way. If audacity be the path that leads to political preferment, this candidate will surely get there.—Catholic Union and Times.

NO MORE LODGE DOCTORS.

College of Physicians and Surgeons Orders Them to Quit.

QUEBEC, October 1.—At their recent meeting the College of Physicians and Surgeons adopted a new tariff of fees and also the following highly important resolution:—

"Moved by Dr. J. B. McConnell, and seconded by Dr. Gauthier: 'That, in view of the extent to which the members of the medical profession are defrauded of proper remuneration for professional services owing to the acceptance by many of the positions of medical officers to various benefit societies, lodges and other positions whose remuneration is arranged for by contract, it be considered beneath the dignity of our profession to accept and hold such positions; and in order that all professional services shall be awarded remuneration not less than the tariff adopted by the board, it is hereby enacted that members of the College of Physicians and Surgeons of the Province of Quebec shall be prohibited from accepting and retaining the position of lodge doctor or medi-

cal officer to any lodge or society where a stipulated amount is paid annually or otherwise professional services amounting to less than the minimum tariff adopted by this board, or from attendance upon families, groups of families, or other associations at contract prices, which name a stated amount for a certain term, usually an annual fee, and that no physician shall be permitted to retain membership in this College or practice in this Province who accepts such positions."

A Home Treatment, known as the Dyke Cure, by which every Victim of Intemperance can be Permanently Cured.

All crave or desire for stimulants is removed in from three to five days, and in four weeks patients are restored to their natural condition. It consists of a vegetable liquid, taken as a tonic. No publicity, no bad after effects and no loss of time from business duties.

For further information write or consult Dr. McTaggart, 130 Mansfield street, Montreal.

References as to Dr. McTaggart's professional standing and personal integrity permitted by

Sir W. P. Meredith, Chief Justice of Ontario, Toronto;

Hon. G. W. Ross, Minister of Education, Toronto;

G. W. Yarker, banker and financial agent, Toronto;

R. J. Fleming, ex-Mayor of Toronto City, Toronto;

H. S. Strath, general manager Traders' Bank Toronto;

S. Nordheimer, German Consul, Toronto.

The following, from Ald. Spence, Secretary of the Dominion Alliance, is one of many such testimonials in his possession:

Toronto, July 12, 1897.

A. McTaggart, Esq., M. D.

Dear Sir—In reply to your inquiry regarding my knowledge of the Dyke Cure for Intemperance, I have to say that it was brought under my notice about a year ago, and I specially interested myself in a number of cases that were treated by it. In some of them the results were remarkable, several parties who were confirmed inebriates becoming entirely changed and remaining till the present time sober and useful citizens. Several other parties treated at the same time I have lost sight of, but do not personally know of a case out of over half a dozen in which the treatment was not successful. With best wishes, I remain, yours sincerely,

F. S. SPENCE.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedies. Have cured many thousands cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of cured cases sent FREE by 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN'S HOME, Specialists, ATLANTA, GA.

NOTICE.

Achille Fortier, Emery Lavigne, and Arthur Letondal, Professors of Music; Joseph M. Fortier, Manufacturer, and Godfrey Langlois, Journalist—all of Montreal—give notice that they will petition the Provincial Legislature, at its next session, to be incorporated under the name of "La Compagnie du Conservatoire de Montreal," with the object of establishing a Theatre and a Conservatory of Music, with power to acquire immovables, to sell and mortgage them, and to issue debentures for the above objects.

Montreal, 27th September, 1897. 11-5

HOME WORK FOR FAMILIES. We want the services of a number of families to do work for us at home, whole or spare time. The work we send our workers is quickly and easily done, and returned by parcel post as finished. Pay \$7 to \$10 per week. For particulars ready to commence send name and address. This S. A. Supply Co., Box 25, London, Ont.

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Reliable men in every locality, local or traveling, to introduce a new discovery and keep our show cards tacked up on trees, fences and bridges throughout town and country. Steady employment. Commission or salary, \$65 per month and expenses, and money deposited in any bank when started. For particulars write

WORLD MEDICAL ELECTRIC CO., London, Ont., Canada. 10-26

PATENTS PROMPTLY SECURED Send a stamp for our beautiful book "How to Get a Patent." What positions to invent and "Patent" your "Invention." Address: F. E. Mendenhall, MARION S. MARION, EXPERTS, Temple Building, 35 St. James Street, Montreal. The only firm of Graduate Engineers in the Dominion transacting patent business exclusively. Mention this paper.

BRODIE & HARVIE'S Self-Raising Flour It is the best and the only genuine article. Household should keep it, and use it. They will be all other articles.

OUR NEW YORK LETTER.

The Struggle For Supremacy in Municipal Administration.

The First Practical Move in the Greater New York Campaign—'Division in Both Camps,' Republicans and Democrats—Tracy and Low—Van Wyck and George—Business Men on the Trail—Looking After Fraudulent and Suspicious Features—An Investigation Committee Appointed.

NEW YORK, Oct. 2.—The Democrats of the City of New York held their convention on Thursday last and adopted the following platform, which seems to be at first glance a most formidable one. The nominations for Mayor, Comptroller and President of the Municipal Assembly were made. For the first named office Judge Van Wyck was selected as standard-bearer, but not without some little friction, which is now evident will result in bringing out Henry George as the nominee of the new section.

The Platform of Democracy.

- 1. We regard as the supreme issue of the municipal campaign the inauguration of a wise, liberal, honest and Democratic government, in place of the present costly, wasteful, illiberal and inefficient administration.
2. We denounce the prodigality, inefficiency and hypocrisy of the city administration of the past three years. Its pretensions of disinterestedness cloak its yearnings for office. Its mismanagement produced a corrupt, expensive, factious, discordant, intolerant and incapable government that has impaired the credit, increased the taxes and augmented the death of the city.
3. We believe that home rule is essential to the preservation of liberty. The Democratic party stands for the supremacy of the municipality in matters of local government. We denounce, as a usurpation of the rights of both the individual and the municipality, any attempt of the State Legislature to dictate the customs, habits and pursuits of the citizens. We condemn the repeated flagrant violations of our rights in this regard by the Republican majority in the State Legislature.
4. We believe that under free institutions the only proper function of government is to provide for the convenience, well-being and protection of the people, and that all laws that unduly abridge the personal liberty of the citizen in the practice of innocent customs and in the pursuit of harmless pleasures, until repealed, should be carefully construed and liberally administered. We denounce the system of unlawful arrest and detention, that has grown up in disregard of the correct principles of government, as a development of the arbitrary exercise of official power, and we demand a strict observance of all legal requirements before any citizen shall be deprived of his liberty.
5. We condemn the so-called 'Rainey' Liquor law as iniquitous and intolerant. It was passed at the instigation of the Republican State machine against the protest of the majority of the people of New York, irrespective of party. It has injured owners of real estate. It has closed avenues of legitimate employment. It has deprived thousands of our citizens of rational enjoyment. It has given rise to a system of spying and official intermeddling abhorrent to a free people. It extorts exorbitant revenues from this city to aggrandize other portions of the State. It sought to deprive the citizen of a trial by jury, and, in the collection of penalties, compels the licensee, at the caprice of the State Commissioner of Excise, to defend himself in remote localities. It protects and masks the dive keeper, while it harasses and impoverishes the reputable dealer. It promotes intemperance, furnishes a legalized refuge for vice, imperils the innocence of children, and destroys the sanctity of home. We therefore demand its prompt repeal and the enactment of an Excise law, conservative of the public morals and liberal in its provisions, that shall place its administration and revenue, so far as shall apply to this city, within the control of this municipality, thus insuring strict enforcement of law by the consent of the governed.
6. We maintain that combinations of capital, commonly called 'trusts,' are conspiracies to limit production, arbitrarily to increase the price of the necessities of life, to reduce the wages of labor, to crush out the smaller independent dealers and to strangle competition. They are not private affairs; they are matters of governmental concern. They are denounced by both the common and statute law, and are fatal to the prosperity of a free people. We condemn the last Republican Legislature for its refusal of additional legislation proposed by the Attorney-General as necessary for the suppression of these monopolies.
7. All proper municipal functions should be exercised by the municipality itself and not delegated to others. We favor municipal ownership and municipal control of all municipal franchises. We oppose the granting of any public franchise in perpetuity. We oppose the granting or extending of any such franchise, or the bestowal of any new privilege upon a corporation holding such franchise, without adequate compensation. We therefore approve, as a step in the right direction, the provisions of the new charter, which require adequate compensation to the city for all franchises hereafter to be granted, and which limit the terms of all such franchises, with reversion to the city on their expiration. We denounce the Republican party for its wasteful and reckless grant of valuable public franchises to private individuals by special legislation, with no provision for compensation to the municipality, whereby this city has already lost some of the most valuable franchises on its most important streets.
8. We renew our demand for a reduction in the price of gas used for the purposes of illumination, and we refuse to accept as a settlement of the

question in any sense the deal of the Republican Legislature and Governor with the corporations interested, under and by reason of which the value of gas stocks so favored with enormous and exorbitant dividends has increased one hundred millions of dollars since the adjournment of the State Legislature. We know from expert and reliable investigation that the commodity can be produced with a liberal profit at the price of one dollar per thousand feet, and we insist upon such immediate amendment of the law as will require that it be supplied to consumers at that, or, if practicable, at a less price.
9. We welcome the investment of capital in business enterprises that will build up our large territory and furnish more remunerative employment to a greater number of its people. Private property should never have occasion to fear loss of the respect and protection to which it is entitled under the Constitution and which are essential to a permanent social order. We insist with equal force that capital shall bear its fair share of the burdens of government, and that it shall deal justly with the labor engaged in and necessary to its profitable employment. We denounce all attempted evasions of just and equal taxation as unpatriotic and treasonable.
We rejoice in the progress made by organized labor in the direction of permanent and substantial recognition, and the ultimate triumph of its intelligent and reasonable demands.
We demand in all municipal work the enforcement of the Eight-Hour law, and payment of the prevailing rate of wages. Neither the contractor nor the middle-man should be permitted to deprive labor of any part of its just remuneration, either by adding to the hours of toil or by decreasing wages below the highest market rate. We insist that, in so far as it is feasible, the system of direct employment of resident labor by the city should be extended to all municipal departments.
We protest against the extension of the law of injunction in suppression of the struggles of the laboring masses to alleviate their hardships, against the perversion of legal process contrary to time-honored precedent and against the subversion of the rights of citizens, by public assembly and freedom of speech, to agitate for the redress of grievances.
We protest against the punishment of alleged violations of such injunctions upon the sentence of a tribunal that is at once accuser, party and judge, and which proceeds upon evidence unknown to the law as proof of guilt; and we demand that charges of contempt, not committed in the immediate view and presence of the Court, shall be prosecuted by indictment, tried by jury, and safeguarded by all the securities provided for the protection of innocence against unjust conviction.
10. We demand adequate school accommodations for our population, so that no child may be denied the opportunity of education or restricted to half-day attendance at school, and this we believe to be second to no other municipal want.
11. We recognize that the future development and prosperity of Greater New York largely depend upon the establishment of quick, safe, comfortable and cheap transportation between the different parts of our city. We therefore favor the speedy construction of bridges over the East River that will connect Manhattan Island with the Boroughs of Brooklyn and of Queens, the improvement in all possible ways of the ferry communications between the borough of Richmond and the rest of the city, and the building and completion, without further delay, of rapid transit railroad lines between the Battery and the northern boundaries of the Borough of the Bronx.
We condemn the dilatory policy of the present city administration in matters relating to rapid transit, and we especially condemn the recent action of the Park Board in refusing its necessary approval to the plans of the Rapid Transit Commission.
12. We advocate public improvements of every character, fairly distributed between the various boroughs, which will serve to make the metropolis more attractive and healthful, provided that the public funds shall be carefully husbanded against extravagance and waste.
Subject to the limitations of reasonable, but not parsimonious expenditure, the municipality should provide all needed facilities for the open air recreations of the people. Good roads, bicycle paths, improved pavements, open air playgrounds, small parks and pier gardens are improvements in this direction, and the Democratic party pledges itself to the prosecution of such work wherever demanded by the well-being of the residents of the greater city. We also favor the construction of public baths and lavatories throughout the city.
We declare that to maintain and to advance the commercial interests of the Port of New York should be one of the foremost concerns of the incoming administration, and we favor all measures wisely designed for the prompt and substantial improvement of our entire waterfront.
In support of these principles and to accomplish these ends we invite the earnest co-operation of the liberty-loving people of the Greater New York, asking them to stand shoulder to shoulder to secure, as the fruit of the important political contest upon which we enter, the advancement of all public improvements, the sufficiency and efficiency of our schools, improved conditions for all our citizens, enlarged opportunities for the remunerative employment of labor, freedom from the oppression of trusts and monopolies, municipal ownership and jealous protection of the public funds, a just and liberal excise regulation, the re-establishment of home rule, the extension of personal liberty, a return to popular government and all the blessings of Democratic administration, making this great metropolis of America the home of a prosperous, enlightened and free people.

ticket. I wish I were as sure of salvation as I am that Benjamin F. Tracy will be the first Mayor of Greater New York."
The Low wing are not idle judging by the ramors in circulation.
NEW YORK CREDIT MEN'S ASSOCIATION.
The prosecuting and investigating committee of the association held its first meeting yesterday at the association rooms. The committee is composed of Hugo Kanzer, chairman; Aaron Naumling, secretary; A. C. Trumbull, J. F. Magovern, and Charles F. Wiebusch. The committee will investigate fraudulent and suspicious failures that are brought to its attention by members of the association, and has been actively engaged in adopting a method of procedure for the thorough investigation of such failures. The local association will be in communication with the Secretary of the National Association of Credit Men to secure their support in obtaining evidence in cases in which the failure affects any member of the latter.
Slanders in the Catholic Church.
It has become fashionable with certain politicians who profess the Catholic religion to criticize priests, brothers and religious, and deplore their want of prudence. These people should remember that slanders have occurred and will occur in the Catholic Church. In the light of the wondrous, mysterious life of the Catholic Church, which has now lasted for nearly 1,900 years, it would be incredible that a Church subsisting in so many countries, in the midst of so many civilized, semi-civilized and barbarous people should be free from scandals. Indeed, were it so she would not be the Catholic Church as all, for Jesus compared His Church unto a net cast into the sea, into which was gathered fishes of every kind; and to a field of wheat, in which both the wheat and the tares grew together till the harvest. In the time of Our Lord Himself one of the Apostles, trained by Him in His own school, was a thief and a traitor; and the Apostles had again and again to denounce and expose heretics, false character and wicked and prodigal life, and in all subsequent days their successors have had the same sad task to perform, and they have never shrunk from the painful duty.—Sunday Democrat.
A Priest as Arbitrator.
A dispatch to an American exchange from Spring Valley gives the information that the employers of a silk mill, which furnishes the means of livelihood to the majority of the working class of the village of Spring Valley, N. Y., recently went on a strike. The results were very serious. The men would not work nor permit others to take the idle looms. Excitement and disorder prevailed. A meeting between the firm and the strikers was arranged, and a member of the firm suggested settlement by arbitration, naming the Rev. Fr. McCormick, pastor of the Catholic church, as a man whose judgment would be acceptable to the firm. The men acquiesced, and the priest consented to listen to the grievances of both parties.
Fr. McCormick settled the strike to the satisfaction of all. He secured the men their former wages, but convinced them of the unreasonableness of some of their demands. It was a Protestant firm and most of the strikers were of the Protestant persuasion.
Total Abstinence and Longevity.
The secretary of the United Kingdom Alliance (London) is seeking to prove that a total abstainer lives longer than a person who uses alcoholic liquor. In one of his statements he says: "Nearly a quarter of a century ago Dr. William Farr, who at that time was the medical assistant to the Registrar-General, wrote as follows: 'The great pending experiment of total abstinence by thousands of all classes seems to show already that men can live in health without alcoholic liquors; but whether their lives are better or worse, as age creeps on, than the lives of their fellow mortals, the insurance offices will find out. Abstainers deserve to be watched attentively by the physiological student.' I have been watching them very attentively, and have found that, ever since Dr. Farr wrote this passage, evidence has been rapidly accumulating that total abstinence produces a highly beneficial effect on health and life.
The following statistics, the substantial accuracy of which is beyond all rational controversy, are specimens of this evidence: The Independent Order of Rechabites is a teetotal working-men's benefit society. It has an adult membership of 142,000 and a juvenile membership of 79,000. It has been in existence over sixty years, and financially is highly prosperous. Its mortality experience, as calculated by Mr. Nelson, the actuary, shows that at 18 years of age the Rechabites have an 'expectancy' of life of 50.2 years, while, according to the Registrar-General, the expectancy of all males of the community is 41.90, and according to the Institute of Actuaries' life tables, that of 'healthy males' belonging to the well-to-do classes, whose lives are insured, and are at the age named, is 43.00 years. If the Rechabite figures are accepted as true, a very formidable conclusion will necessarily be drawn from them. They will be held, and rightly held, to show that all males in the country over 18 years of age, who use alcohol, shorten their lives to the extent, on the average, of something more than seven years each.
Menthol Soothing Syrup is recommended by the doctors as the most efficacious soothing syrup for all children's sickness.
Menthol Soothing Syrup is on sale everywhere; price 25c per bottle.
Mr. Van Rensby—That man is becoming a fearful bore. He comes in here every day and makes a nuisance of himself. If he doesn't let up, I will be forced to move.
Caller—Who is he?
Mr. Van Rensby—My landlord.

BELFAST CATHOLICS.
Their Efforts to Secure Representation in Municipal Affairs.
Bishop McHenry's Great Speech—The Old Spirit of Enthusiasm Rekindled—A Most Successful Meeting.
At a recent meeting held in Belfast, Ireland, an unusually large attendance was the result.
The meeting was fixed to take place at St. Mary's Hall, but long before the hour appointed it was seen that larger premises were needed to accommodate the immense gathering. A change was therefore made.
His Lordship Bishop McHenry presided, and the greatest enthusiasm was displayed.
The following clergymen were present: Very Rev. R. Crickard, P.P., Ballynafeigh; Rev. D. McDonnell, P.P., Ligoniel; Rev. H. Lavery, Adm. St. Patrick's; Rev. Joseph J. Donnelly, Adm. Sacred Heart; Rev. H. O'Boyle, Adm. St. Paul's; Rev. J. Nolan, O.C., St. Peter's; and Rev. B. J. Murphy, etc.
The following laity, including the eight candidates for the two wards, were on the platform: Mr. Wm. McCormick, J.P.; Dr. O'Connell, J.P.; Messrs. J. J. McDonnell, J. P.; Chas. McEneaney, J.P.; James Dempsey, P. J. M. gov. solicitor; Jas. Corr, Jas. McKelvie, M. McWater, John Lavery, P. Lavery, L. B. solicitor; Wm. O'Hare, Joseph McCauley, J.P., etc.
His Lordship, in opening the proceedings, was greeted with loud applause. He said—Gentlemen, in rising to address you I wish first of all to say that I am very grateful to you, the municipal electors of Smithfield Ward, for your presence here this evening in such large numbers—so large that we have had to change from the minor to the major hall of St. Mary's (applause). I am pleased to think that the old spirit of the Irish still with undiminished fervor in this locality of St. Mary's (applause), and that your love of religion is not inferior to your love of country (applause). I have no fear that the Catholics of Belfast, and especially the Catholics of this quarter of the city, will ever give countenance to the mischievous policy of denying the bishops and priests the right of interfering in municipal affairs (loud applause). Had the bishops and priests not interfered in municipal affairs in opposition to the Belfast Corporation Bill I need hardly tell you that there would be no two wars for Catholics to quarrel about (hear, hear). There is no reason why the Catholics of Belfast should quarrel. There is every reason WHY THEY SHOULD UNITE, and especially unite in the selection of candidates for municipal honors (applause). The Catholics fight the Town Council on Catholic and not political lines. We fought and we won on non-political lines (hear, hear). Because we fought on non-political lines we were able to secure the cooperation and assistance and support of the Irish Parliamentary representatives of every caste and shade, and it is a strong argument in favor of the wisdom of our policy that we secured, by going on non-political lines, the ablest advocacy of some of the brightest members of Parliament on the benches of the British House of Commons (applause). As Catholics we obtained for the Catholics of Belfast exceptional legislation owing to the exceptional treatment as Catholics we had received from an exclusive Town Council (hear, hear). Now I ask are the Catholics of Belfast, numbering nearly 80,000, not satisfied with the limitation of two wards? Is that the goal of the ambition of the Catholics of Belfast? ("No.") Are there not other boards in the city—the Harbor Board, the Water Board, and the Poor Law Board, where the Catholic representation is either nil or miserably inadequate? (Hear, hear.) In our struggle for adequate Catholic representation on those Boards are we to discard the policy of union, which has been so far successful in obtaining our municipal rights? (No, no.) I will take the opportunity of saying that the gentlemen listening to me this evening from Smithfield Ward will be no party to the wreck and ruin of the Catholic cause. (Applause.) I am satisfied they will NEVER GIVE COUNTEenance TO A WRONG HEADED POLICY of dissension and disunion among the Catholics of Belfast. (Applause.) Need I ask you to pay no attention to the false and reckless charges which are spread broadcast against me, and the gentlemen who, notwithstanding these charges, are standing by me to endeavor to obtain representation and employment for the Catholics of Belfast on the public Boards of the City. (Applause.) I have from time to time repelled some of these charges, but there are some of them so mean and despicable that I would not waste your time in asking you to listen to a refutation of them. At the meeting in St. Paul's and St. Peter's districts I myself and the other gentlemen succeeded, I think, in clearing the air and putting before the electors the real issue in this contest which is being thrust upon our Catholic people for the edification of our non-Catholic neighbours. The real issue is this—Are you going to put aside the advice and the guidance of the gentlemen, including your Bishop, who got for you the chance of representation in the Town Council (no), and are you going to put in their place a coterie of self-constituted guides who, I may tell you, did all they possibly could to spoil and prevent you getting representation at all. ("No.")
THE CATHOLICS OF BELFAST will not follow as guides men who thwarted the Catholic Committee as far as they possibly could to try and poison their Parliamentary friends against the Catholic Committee, but public opinion was too strong for the poison to take effect. (Applause.) The Catholic people of St. Paul's will not follow such guides. (Applause.) The Catholic people of St.

Peter's, notwithstanding the organized obstruction and the disgraceful tactics resorted to by a few individuals who gave proof of the intellectual capacity of which they are the representatives in trying to make an effort, a little effort (applause) to hound down our speakers at last Monday's meeting. Are the electors of St. Mary's district in favour of undignified obstruction or are they not rather in favour of argument and free speech. (Applause.) It was man or number of me to wish to show their superiority let them come forward and give their arguments. (Hear, hear.) If they wish to quarrel at they are right, they are taking the wrong plan by resorting to violent measures instead of arguments. It is the sign of a losing cause for anyone to try and close the mouths of his opponents by giving reasons to personal abuse. (Hear, hear.) Now I ask am I right or am I wrong? (Cries of you are right.) Am I right in endeavoring to unite the Catholics of Belfast as one man, and to hold them united ("Yes" and applause.) Ours are our opinions right in trying to divide the Catholics of Belfast? ("They are wrong.") "They never will do it." The trades unionists know the advantages of union, and who would deny to the trades unionists the right to combine? We have the practical experience of the advantage of union in fighting the Belfast Corporation Bill and who will deny to me as the head of the Catholics of Belfast, the right to try to well and combine the Catholics of Belfast? (Applause.) In my opinion and the opinion of the good Catholics of Belfast we will need it all to secure the advancement and the promotion of local Catholic interests. (Applause.) While I do not mean to put in the members of the Irish hierarchy in my local attachment to the principles of Nationality (applause). They are engaged in this local struggle to keep aloof from identifying myself with party politics. (Hear, hear.) While I do not wish to see any one on a platform representing representatives, I consider it the wisest course for me personally, and I have a right to my opinion, with I can give to all others the right to judge for themselves of the political leader they all too freely provided this pointed lead works for.
SELF-GOVERNMENT IN IRELAND AND OF SEVERAL OTHER COUNTRIES.
(Heard.) While this is so, I shall be greatly surprised if any reasonable politician will not act in conformity with the impudent pretensions of a few individuals whose occupation it is to seek local office and who cry with pharisaical cant or National unity. I understand that every man who is opposing the candidates of the Catholic Association—who is attempting to cause the selection of candidates for the Town Council, is opposed to the Bishop. (Cries of "Right," and applause.) Moreover, in selecting candidates who are not the sanction of the entire Catholic body of Belfast and carrying on their campaign in the Catholic office, these gentlemen are practically discriminating the Catholic electors of thirteen wards out of the fifteen wards by diverting attention from the men needed registration. In conclusion his Lordship said—I wish well to all rational organizations when they confine themselves within their proper sphere and work on legitimate and constitutional lines for faith and faith (Prolonged applause.)
Mr. Wm. McCormick next addressed the meeting and affirmed his belief that if a contest were held, the candidates of the Catholic Association would be returned.
Mr. James Dempsey said they owed a heavy debt of gratitude to Mr. Corr (Applause).
The Rev. J. K. O'Neill, Adm., having been moved to the second chair,
Mr. Mathew McCueker proposed a warm vote of thanks to his Lordship for presiding. In doing so he said from that platform he would tell Mr. Dillon that he should inquire into the working of the Federation in Belfast at present. (Hear, hear.)
The vote of thanks having been carried by Mr. John Lavery, was carried with acclamation, and his Lordship having replied, the proceedings terminated.

the eastern side of the peninsula, and two years after the Franciscan missionaries began their work, to be assisted, shortly after, in their labors of evangelizing the people, by the Dominicans. They were both so successful that in 1534 Goa, the capital of the Portuguese possessions, was erected into a bishopric. The great apostle Xavier, who came in 1542 is said to have drawn to the faith somewhere between one and two millions, and he frequently made the most difficult and permanent mark on the native population. This zealous laborer for God and the Church died twelve years after his arrival, but the work of conversion was
CARRIED ON TRIUMPHANTLY BY HIS FOLLOWERS,
not only among the native pagans, but also among the Nestorian Christians, in whose behalf the Archbishop of Goa, Alexio de Menezes, invoked a council in 1580 at Damper, and received the submission of the Nestorian faithful to the number of 250,000 souls. Unfortunately, half a century later the descendants of these people had relapsed into their original errors, but the majority of these were reclaimed by Carmelite missionaries sent out by Pope Alexander VII. The trouble attendant on the loss of power by the Portuguese, resulting from the predominance of British rule, brings us to 1791, when the East India Company prohibited the Archbishop of Goa from exercising jurisdiction over the Catholics of Bombay, and when other steps within the British possessions were taken. The disputes which this state of things gave rise to are fully described by Father Gleeson down to the time when Leo XIII., by a Brief dated May 20, 1887, separated the Churches of the Syrian Rite, on the Malabar coast, from those of the Latin Rite, and thus caused the disappearance of schism in those parts, and the restoration of peace and harmony. Father Gleeson believes that in all human probability the country would have been Catholic if the Church's labor had not been hampered by the opposition of the British, and by the influence arising from the banishment of her missionaries. In this opinion he is sustained by an able and reflecting non-Catholic, who is said to have asserted that had not the Society of Jesus been suppressed, the members would have converted both India and China. The actual condition of Catholicism in India is shown by the following summary from the Malabar Directory of 1885: Total Catholic population 185,720; number of dioceses, 31; churches and chapels, 3,433; elementary schools, 1,887; seminaries, 22; students, 607; European missionaries, 715; native priests, 655; members of religious communities of men, 591; members of religious communities of women, 1,806.
Napoleon the First never had an equal, and the same may be said of Menthol Cough Syrup for all diseases respecting the lungs and the respiratory organs. It cures coughs and colds instantly.
Menthol Cough Syrup is on sale everywhere; price 25c per bottle.
FROM MAGOG.
Death of Mr. Austin O'Malley.
(From our own Correspondent.)
Magog, P.Q., September 29.—Austin O'Malley, of Worcester, formerly of Magog, fourth son of Mr. Michael O'Malley, was accidentally killed while at work at the Union depot, on September 6, 1897. The remains were brought home by his brothers to be buried in the family burial ground.
He was a young man of exemplary conduct, honest and upright in all his dealings, and a strong advocate of temperance. He was in the very flower of manhood, being scarcely twenty-five years of age, and with prospects for a happy and useful life. A great deal of sympathy has been shown for the aged father, the lonely and desolate sisters and brothers, who mourn an irreparable loss. The funeral service was held in the Roman Catholic Church and was largely attended. Rev. Father Millette officiated. May his soul rest in peace.

CATHOLICITY IN INDIA.
A Contribution From the Pen of the Rev. William Gleeson.
The Rev. Father William Gleeson, in a recent issue of the Rosary Magazine, gives a very spirited and concise history of the Catholic Church in India. The article is peculiarly timely on account of the recent disturbances on the Indian frontier. Father Gleeson reminds his readers that tradition accredits St. Thomas with introducing the faith into India. This carries back the history of the Catholic Church in that country to the days of the apostles. The labors of St. Thomas, however, were confined exclusively to the Coromandel coast, where he is said to have converted a great number of the inhabitants.
THE INDIAN CHURCH during the first three centuries appears to have been closely associated with Persia, for one of the subscribers to the decrees, in 325, at the first Council of Nice, signed himself bishop of Persia and India, which would seem to indicate that the last-mentioned country was governed from Persia. India, however, had a bishop of its own, when it was visited by the Egyptian monk, Cosmas Indicoplestes, in the seventh century, but the patriarch at Babylon consecrated this bishop, and hence the evils that subsequently befell the Church, for the Nestorian heresy having been propagated through Central Asia, the poison of religious error thus found a ready entrance into India two centuries later, when some Nestorian priests from Armenia and Persia arrived on the Coast. For six centuries after this the Indian Church was Nestorian. In 1498, the Portuguese, under Vasco da Gama, took possession of

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WEDNESDAY OCTOBER 6, 1897

OFFICIAL.

The following letter was read by Rev. Father Quinlivan at High Mass, on Sunday last, at St. Patrick's Church.

MONTREAL, October 2nd, 1897.

REV. AND DEAR FATHER:—As I have noticed from reports in the newspapers that what I said in St. Patrick's on Sunday last, in reference to a Catholic paper, was somewhat misunderstood, I wish you would explain to your people that what I then said on that subject was meant entirely for the TRUE WITNESS. In fact I did not advise the founding of a new paper, but the joining of efforts to make more powerful the organ which exists. The true Catholic spirit which for some years past has animated that journal, and the self-sacrificing devotedness of the gentlemen who have conducted it, since it came under the present management, make it deserving of the united support of all who have Catholic interests at heart.

If the English-speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country.

I heartily bless those who encourage this excellent work, as well as that of the Catholic High School, of which I also spoke last Sunday, and which I deem so necessary for the spiritual welfare of our children.

Believe me to be Rev. and dear Father, Yours very truly,
PAUL, Archbishop of Montreal.
Rev. J. QUINLIVAN, S. S.,
St. Patrick's Church, City.

A "TRUE WITNESS" BUILDING.

A meeting of the representatives of the various Irish National, Benevolent and English-speaking Catholic organizations of Montreal will be held to-morrow evening at St. Patrick's Hall, Alexander street, for the purpose of considering the project of erecting a permanent home for THE TRUE WITNESS, and a public reading room for the English speaking Catholics of this city. There is a very enthusiastic spirit at present existing in the ranks of the members of our Catholic associations to carry out such an undertaking, and it is expected that some steps will be taken at this meeting with this end in view. Rev. Father Quinlivan, pastor of St. Patrick's, will preside at the meeting. The hour is 7.30 o'clock.

IRISH CATHOLIC PRISON OFFICIALS

There have already been some changes in the Kingston Penitentiary and in the sister institution at St. Vincent de Paul. One of the latest in the latter is the removal of the Deputy-Warden, Mr. McCarthy. No special reason is given for his superannuation, except that he is too old for his duties, although, in point of fact, he is more efficient than some of those he has left behind. Be that as it may, Mr. McCarthy is an Irish Catholic, and it is but justice to expect that one of that nationality should fill the vacant position. It is said that one of High Constable Bissonnette's men is after it, but we are of the opinion that his office should not be made a graduating class for penitentiary officials. The present Acting-Warden, Constant, was one of Mr. Bissonnette's underlings, and forcing another in looks too much like a family compact. Those of our country who have influence with the Government should see that our rights are conserved.

There is already a great deal of talk about the methods adopted in Kingston, and the

way Catholic officials and guards have fallen there before the Orange and Sons of England axes. We look to Hon. Mr. Fitzpatrick to see that in Quebec in any case this kind of thing is not repeated.

CHANGES AT ST. ANN'S CHURCH.

The sorrow of the people of St. Ann's in losing the Rev. Father Schelfault, C.S.S.R., who for the past four years has proved himself their faithful pastor, is not unmixed with consolation in that they have had restored to them the Rev. Father Catulle, C.S.S.R., whose patient labor and loving kindness had done so much for the parish. In being deprived of Father Schelfault St. Ann's suffers a loss which it feels keenly. His amiable and cheerful disposition and his eloquent discourses made him popular with his large flock, and in and out of season it had ever his undivided attention and devotion.

St. Ann's is happy in the possession of pastor and priests whose sole aim is to discharge their sacred duties in behalf of the people over whom they hold spiritual sway.

THE YELLOW JOURNALIST AND THE YELLOW JOURNAL.

We have had the yellow dog, the yellow cat, and now we have the yellow journalist and his child the yellow journal. The two former are the results of accidents of nature, the last is a work of the devil engineered to spread all the lowest vices broadcast through the land. No respectable Catholic, no sincere father of a family, no one who has any respect for the future of his children, should allow these pestiferous emanations of besotted human brains enter his home. They are not only of the world, worldly, but of Satan, satanically. Puerile stories, immoral pictures, and records of events which never ought to find their way into print, form the sum and subject of matter in their columns. It is not matter, it is filth, and as such ought not to be tolerated in any decent community. If the Government of Canada did its duty, it would refuse admission through the mails to these disgraceful examples of latter day journalism. There are any number of respectable newspapers both in Canada and the United States which, while chronicling the daily events of the world, make safe and proper reading for young and old.

Some of our exchangers seem to think that Catholics mainly support these sheets. Speaking for Canadian Catholics in general, and Montreal Catholics in particular, we give the statement an emphatic denial. One has only to keep his eyes open where these papers are for sale to find out what class of citizens buy them. It is not the Irish or French Catholic, but the business men, who look as eagerly for these journals as if they were the latest market reports.

THE "HERALD'S" CHARITY.

The Montreal Herald has of late been controlled by western ideas and methods, and under its new management never ceases to inculcate its theories on that portion of the public which are its readers. Its latest d liverance is on the subject of public charities and how they ought to be dispensed. In the first place the fact is forced upon the reader that the writer in discussing the question does so in a peculiarly matter of fact, if not cold blooded style. It is evident that the writer has either never heard, or, if he has, has never studied, the words, "the quality of mercy is not strained." Reading the article gives us the impression that the Herald writer would like to put charity in a strainer and let him do the straining. His sensitive nerves are shocked at seeing so many beggars on the streets, and mildly censures the people who listen to their prayers. Out door relief he considers a blunder, or to quote his own words:

"As to out-of-door relief to families, the merest novice will know that it is a blunder to give food, clothes and fuel to an applicant simply because he says he is destitute."

Then he tells us what to do. Investigate, call at the home of the unfortunate, etc., etc. It is ridiculous. Western people seem to think that we are behind the times, that our charitable people and our charitable organizations have been asleep and do not know how to attend to their business. Have all the cripples placed in a home, he says, and establish a city relief bureau in charge of the Sanitary police, and all these suggestions are humbly laid at the feet of the revisors of the City Charter.

Not one reference to the great work performed by the religious organizations in behalf of charity. We are not surprised. The Herald is an exponent of the secular idea, not alone in matters of charity, but also in regard to our schools.

TALKING about the City Charter and its proposed revision, there is one subject that should attract attention, and that is a closer supervision of the local theatre, and a stricter censorship on the plays presented. It is an open secret that at one place of entertainment scenes

were presented on the stage which brought the blush of shame even to the most hardened. And young girls and boys scarcely in their teens were allowed to witness them and in fact formed the larger part of the audience. Where such degrading spectacles are allowed to come and go, it is impossible to protect youth. Let the revisors see to this.

"To make hoodlum difficult" is the title of an editorial in the Herald, discussing the City Charter. The first proposition laid down by the writer is that our present system of municipal government is not satisfactory in that twenty-six aldermen have the control of expenditure larger than the total annual expenditure of the Province. The aldermen are not to be trusted, saith the Herald. It is the same old story. Toronto has a commission, and, therefore, so must Montreal. The western municipal commission may be doing good work, but if it is we have not heard of it. Before Montreal adopts the commission idea, it would be well to see whether it works well in its sister city.

If there is anything an editor contrarily inclined delights in is erecting a man of straw for the purpose of knocking him down, and this is what the writer in the Quebec Daily Telegraph, on the subject of "The Ship Fever Immigrants," has been doing. In a recent article he criticizes the TRUE WITNESS for suggesting that the Irish people of Quebec raise a few thousand dollars for the purpose of erecting a fitting monument. It was decidedly far from our thoughts when the above words were penned to expect for a moment that the full burden of such an enterprise should fall on the shoulder of our co-religionists of Quebec, although, despite the carping of the Daily Telegraph, we believe that there are any number of true-hearted sons of Erin in the citadel city who are ready to do more than their share in this pious work.

The Liberals have gained a great victory in Wales. In the East Division of Denbighshire, Mr. Samuel Moss, the party's candidate, defeated Mr. George T. Kenyon, the Conservative, by a majority of 2,327. Mr. Moss, in his nomination speech, said he placed implicit faith in a "union of hearts cemented by proper concessions to the reasonable demands of either Welsh, or Irish, or Scotch Nationalists, as expressed by their lawfully constituted representatives."

PROFESSOR Coleman, at the recent big convention of scientists in the Capital of Ontario, read an address on "Glacial and Inter-glacial Deposits in Toronto." It is to be hoped, for the knowledge of posterity, that he secured some of his data from local bank managers. For glacial or inter-glacial feeling for expression the heads of these institutions can give pointers to the greatest living scientist when the latter's deposit is at a low ebb.

MR. JOHN MORLEY, M.P., for Montrose Burghs, and leader of the Liberal party of Great Britain, has opened the autumn political campaign. In one of his speeches referring to Ireland he said that the Government's proposed measure extending local popular government to the Irish counties would only make the demand for Home Rule more audible and strengthen the forces behind this demand. He cited the case of Canada as justifying Home Rule.

THE month of October has been consecrated by our Holy Father, Pope Leo XIII., to the Blessed Virgin Mary, under the title of the Rosary. There is no more acceptable prayer to be laid before the throne of God than that of the Holy Rosary, and those who use it become stronger in religion and more faithful in those good works that spring from faith alone.

HIS GRACE, ARCHBISHOP BRUCHESI, leaves for Rome on Friday evening next, but previous to his departure on the evening in question special services will be held in St. James Cathedral at which His Grace will attend. He will then bestow his blessing on the faithful, all of whom are invited to be present to bid farewell to our beloved Archbishop and pray that his voyage may be prosperous, his mission successful and that he will once more be returned to his flock safe and in good health.

WASHINGTON, the capital of the District of Columbia, is fast becoming a great Catholic educational centre. The Capuchin branch of the Franciscan Order is the latest addition. It has sent to Washington two representatives, who have purchased fifty-four acres of land near the Catholic University with a view of establishing an affiliated theological college.

THE New York Freeman's Journal says—Mr. Lecky, the historian, estimates that in the Armenian massacres during the last two years 200,000 persons lost their lives and assets. Furthermore, the Sultan deliberately planned

them. There was a time when Christianity would not have tolerated this, but that was before the money lender ran European politics to suit himself.

THERE is no truth in the story that Sir Oliver Mowat is about to re-marry. The Minister of Justice is wedded to politics, and, the shrewd old diplomatist that he is, feels that he cannot serve two masters, even although one of them might be a lady.

ALD. KINSELLA is an Irish Catholic and therefore is a fit subject for an attack by La Patrie. The stalwart representative of St. Ann's Ward will survive the spiteful attempt made to do him an injury among a certain section of the electors in the district he represents.

SENOR SAGASTA is now Premier of Spain, vice Premier Canovas assassinated. It is to be hoped that the successor will not meet the fate of his predecessor. Spain at present is passing through a critical period in her existence, as a nation.

HIS HOLINESS the Pope has been so pleased with the admirable music furnished at the canonisation, that he has bestowed the dignity and decoration of Commander of the Order of Pius IX. on the maestro of the Sistine Chapel, Commandatore Mustafa.

THE Star has a sensational cable from Limerick about an alleged fight in that city over the election of a Mayor. There has been actually no fight, but the Star's correspondent, with commendable enterprise, expects it.

THE American Archbishops are going to meet this year at Washington, and the date of their convocation has been fixed for October 21. There are fourteen archdioceses now in the United States.

La Patrie has already arranged a nice soft place for Hon. Mr. Tarte. It has nominated him for the Lieut.-Governorship of the Province of Quebec, vice-Lieut.-Governor Chapleau to resign.

BISHOP DART AND THE LAMBETH CONFERENCE.

In the matter of interview the Daily Witness can always be relied on to faithfully reproduce the sentiments and conversation of the people its reporters ask for their views. Therefore, it must be taken for granted that the words of Rev. Dr. Dart, the Anglican bishop of New Westminster, B.C., as published in its columns, are a correct reproduction of that gentleman's remarks. Bishop Dart has been to the Lambeth Conference of Anglican prelates and has brought away with him some very curious impressions. To tell the truth, if one is to believe that his lordship is sincere, he is just on the wrong side of the fence, and, with very little more encouragement, will join the true Church. He acknowledges that there is no unity of action outside of our holy faith, and that, as matters now stand, the idea of a union of the separated denominations is a very difficult one to bring to a successful issue.

In answer to the question whether the American bishops admitted in any degree the authority of what the reporter called the Mother Church (Church of England), Bishop Dart replies:—

"No, nor was there any attempt to impose such authority. There was the utmost jealousy—a jealousy which certainly did not share—least the very smallest beginnings of such an authority should appear. There was really no danger, for the last man in the world to attempt to impose any authority upon the prelates by whom he was surrounded. The fact is, there was not a shred of authority in the conference. It was an informal gathering, the binding force of which was purely moral."

He denies that this was a disadvantage by the following peculiar train of reasoning:—

"No doubt, the Church of Rome is a highly centralized organization, but she has not learned to combine liberty with authority. It is all authority with her, and no liberty. Such a gathering as the Lambeth Conference, where men of diverse views met in harmony, would be impossible in connection with the Church of Rome, when the curé stands behind the Pope."

"This is the grand feature about the Church of England, that it is a home for men who hold divergent—divergent to some extent—views. There is freedom of thought and opinion within her pale. She is not narrow, and illiberal. She exerts a certain authority at the same time; but she combines authority with liberty. This is her genius. This is her distinction. She is not, as some say, made up of disconnected units. She is an organism; but she is not a mechanical organism, bound to a hard and fast formula. There was thus no attempt to set up a papacy in the conference, which would have been opposed to the church."

Bishop Dart's arguments are pure sophistry. Where there is no authority there is no union. Where there is no head there can be no body; where there is no controlling spirit there can be no life. He calls the present Church of England the mother church. It was from her womb, it is true, sprang many of the seeds of heresy which now number

over 200,000,000. It is true, but it is not the father of the so-called Reformation; and that the new "mother" church is as old as the Apostles. Will Bishop Dart tell us whether the Presbyterian body is an offshoot of his "mother" church, or was it fathered by Calvin? Whether the Unitarians, the Trinitarians, aye, even the Methodists, found any of their tenets in any part of the doctrine of the Protestant Church of England?

Bishop Dart ought to study a little more the religious history of the world, and then he would not commit himself so very badly. He would have us believe that his "mother" church is the Protestant Church of the English-speaking world, that all its separated systems of worship sprang from Canterbury, and, to quote his own words, is prepared to accept all these religious malformations under her shield. The interview goes on to say:—

"It is because of this distinction that his lordship thinks the Church of England is best fitted to be the mediator for the bringing about of Christian unity."

"That being the case, would it not be advisable for the church to formulate a plan which would be acceptable to the great dissenting bodies. Hitherto, as far as one may judge, there has only been the expression of a pious wish for unity."

"True, but I think the church will, in time, utter a decisive word on the subject. It is in the air. The subject presses upon the attention. Meantime every thing that makes for peace tends in this direction. We desire a better mutual understanding. Each needs to learn something of the other. Perhaps we all need to forget some things. Unity, however, is a subject with which the church is deeply concerned. This unity need not necessarily mean the interference with individual liberty, and it is for this reason that I think the church is best fitted to bring it about, because, by her constitution, she is elastic."

Bishop Dart says the Church of England is elastic. She would need to be to cover all the ground he proposes she should. And what a happy family! If ever his idea—we cannot believe it is the sentiment of the Lambeth Conference—comes into being, the Protestant Archbishop of Canterbury will have no sinecure. The poor prelate will be dead within a year and the ecclesiastical lords will all be in the insane asylum.

Touching the progress of the Catholic Church in England, Bishop Dart does not think it is a prosperous one. He says:—

"Do not think, because you hear here and there that an Anglican has gone over to Rome that the English nation is being converted to the Roman obedience. Every such convert is announced with a prodigious blowing of trumpets, which are heard at the four corners of the earth. You do not hear a word said about the Roman Catholics who come over to us. No; yet they come, priests and others. Nothing is said, first, because the Church does not desire to make a noise about the business; second, because not a few of the converts, particularly those who have been priests, desire silence lest they would be subjected to certain forms of persecution. But all the same there are not a few Anglican clergymen to-day in the Church who were Roman Catholic priests. Not that I myself believe in proselytism; but when people of their own volition change their faith, the case is different."

We wonder whether his lordship came across with Chiniquy, and in the throes of sea-sickness saw several Chiniquys instead of one. It is the only possible hypothesis, because we have failed to hear or read of any conversions to the Anglican or another separated church in England or elsewhere. If Bishop Dart can give us a little information on the subject we would be only too happy to apologize for the scepticism we now feel in regard to his assertion. There is to our mind not the slightest doubt that the Right Rev. Dr. Dart, Lord Bishop of New Westminster, British Columbia, when he finds time to study his interview as published in the Daily Witness, will come to the conclusion that he has made some very foolish statements.

IRELAND'S POPULATION.

Some Interesting Statistics From the Report For 1896.

The report of the Registrar General of Ireland for the year 1896 has been issued as a blue book. It states that the marriage rate in 1896 was considerably in excess of the decennial average and was the highest for any year since 1871.

The birth rate was above the average and was the highest for any year since 1884, while the death rate was below the average, being only 16.6 per thousand, the lowest for any year since 1871. The excess of births over death was 31,941.

As the loss by emigration amounted to 38,965 there was an apparent decrease of 7,024 in the population during the year. But against this decrease there is a set-off in immigration.

The estimated population in the middle of the year was 4,560,878.

The rate of immigration last year per 1,000 of the estimated population was 8.6, the average rate for the previous ten years being 12.7. The population in Ireland, including the military, naval and merchant services, amounted in 1822 to 6,292,708. From that period the number continued to increase until 1845, when it amounted to 8,245,061. It then began to go through a continuous process of decline, falling below

4,000,000 in 1850, below 3,000,000 in 1856 and below 2,000,000 in 1874, the lowest point being reached last year.

The immigration which took place in 1896 comprised 8,843 from the province of Leitrim, 15,455 from Munster, 7,431 from Ulster and 12,234 from Connaught. Of the total emigrants from Ireland last year 6.9 per cent. were under fifteen years of age, 83.7 per cent. between fifteen and thirty-five years old and 9.4 per cent. were thirty-five or upward. The great bulk, therefore, were in the prime of life.

OBITUARY.

The Late Canon Leblanc.

The death of Canon Leblanc last week caused a feeling of sadness and regret over all Montreal. Closely connected with our people for almost a half century, his loss will be felt keenly by all nationalities. His life, devoted to God and the Church, was one great example of self-abnegation and those who were intimately acquainted with him knew his loving and charitable heart. Many of his penitents were Irish Catholics, and his words of consolation and advice will be long remembered by those who had the happiness to kneel at his feet. A faithful servant of the Archdiocese of Montreal, in which, in turn, he was the assistant to three distinguished prelates who graced the episcopal throne, his death was the cause of the greatest sorrow to Archbishop Bruchesi, between whom and the dead there existed the affection of a father and child. On August the second, His Grace administered the holy sacrament of Extreme Unction to the dying priest.

By the death of Canon Leblanc the Chapter of the Archdiocese loses its oldest member. Born in the parish of St. Denis on July 18th, 1827, he was ordained sub-deacon on September 29th, 1850, and on October 8th of the same year was made deacon. Eight days later the dignity of the priesthood was conferred. Transferred to Montreal from St. Hyacinthe in 1842 he was appointed editor of the Melange Religieux, then Assistant Secretary in 1857, and in 1859 Procureur of the Archdiocese, as well as being created a Canon in 1860. He was successively chaplain of the Bishop's College, of the Convent of the Sacred Heart, of Convent of Villa Maria, and Mount St. Mary's College. In all these offices he impressed all who knew him with his mildness, charity and love of souls. Canon Leblanc in all the years of his priesthood devoted himself more particularly to the propagation of the faith and the building of churches.

The funeral service, which was held on Saturday at St. James Cathedral, was attended by a large number of the clergy from the city and surrounding districts and by the parishioners of the different parishes in Montreal.

Mr. Jeremiah Fogarty.

It is our painful task to chronicle the death of Mr. Jeremiah Fogarty, one of the best known parishioners of St. Patrick's Church. The sad event occurred on Sunday with a suddenness which shocked his large circle of friends and acquaintances.

Mr. Fogarty was one of the leading spirits in the boot and shoe trade of Montreal. He was born in Thurles, Ireland, in 1837. His parents came to Canada when he was six years old, settling in Montreal. He was educated at the Christian Brothers' School, and after serving for a time in a large mercantile house, he in 1861 commenced business on his own account. A brother, Mr. T. F. Fogarty, was shortly after admitted into partnership, but died in 1889, leaving Mr. Jeremiah Fogarty sole proprietor. The deceased was very unassuming in his ways, and was respected among all classes for his high integrity. The funeral, which was held this morning to St. Patrick's Church, and thence to Cote des Neiges Cemetery, was largely attended by hundreds of leading citizens. Mr. Fogarty leaves a widow and six children to mourn his loss.

Captain John Nolan.

A brave fireman passed away on Saturday last in the person of Captain John Nolan, Chief Engineer of the Fire Department. On the previous Saturday, while in a heated condition, at the Hayes House fire, Mr. Nolan was drenched with water, which resulted in a very severe cold, followed by an attack of pneumonia. On Friday his removal from his residence, over No. 1 Fire Station, to the General Hospital was ordered, but he did not rally, and breathed his last at one o'clock the following afternoon.

The deceased was only forty-eight years of age. He was a native of Montreal, and joined the Fire Brigade in or about 1867. He was promoted to the captaincy of No. 1 station in 1876, and a year later came near losing his life in the St. Urbain street fire, being rescued with some trouble from the death that befell seven men of the brigade. At the St. James Hotel fire a few years later he was among those who distinguished themselves in life-saving. Capt. Nolan is survived by a widow and eleven children, with whom much sympathy is felt.

The funeral, which took place on Tuesday, was one of the largest that has been held in this city for some time in connection with the burial of a fireman. About 8.30 the funeral cortege left the residence of the deceased, No. 1 Fire Station, headed by six policemen and the Police Band. These were followed by some fifty representatives of No. 1 Branch of the American O.M.E.A., with Mr. John Lapping, President of the Branch, and Mr. F. Lawlor, Secretary, of which deceased was a member. They came the same number of policemen under command of Captain Love of No. 5 Station, followed by a large contingent of firemen, commanded by Assistant Chief Beekingham and Dabois. Behind the hearse were the chief mourners, and a large line of friends. The cortege proceeded along Grand Street, up Beaver Hall Hill to St. Patrick's Church, where the impressive service was held. The remains were then transferred to Our Lady's Cemetery.

THE BLUE JACKETS' AT HOME.

Archbishop Bruce Visits the Catholic Sailors' Club.

An Address of Welcome, to Which His Grace Responded in An Eloquent Manner.

Rev. Father Devine, S.J., Outlines the Great Work Accomplished During the Year--An International Committee of Administration Proposed for All Catholic Sailors' Organizations--The Sanction of His Holiness to be Asked for the Project--A Distinguished Gathering Present.

Quite a large number of citizens, and especially ladies, interested in the good work that is being done by the Catholic Sailors' Club, assembled in that institution on Saturday afternoon, when it was visited by His Grace Archbishop Bruce, who was made the recipient of an address, conveying the Catholic seamen's heartfelt thanks for the kindly interest taken by His Grace in their spiritual and temporal welfare. Monsignor Bruce replied in terms of warm appreciation and encouragement in the laudable work that is being done by the Club, and promised, when in Rome, to use his influence to obtain the Papal Brief that is necessary to carry out the movement that is on foot to nationalize all Catholic Sailors' Homes throughout the world.

Seated beside His Grace on the platform, which had been prettily ornamented by a number of foliage and flowering plants—fuchsias, begonias, palms, cacti, etc.—and presented quite an attractive appearance, was Rev. Father Devine, S.J., whilst among the audience were noticed Rev. Fathers O'Bryan, S.J., President of Loyola College, Rev. John Quinlan, S.S., Seanlan, C.S.S.R., Rev. Abbe Colin, Superior of the Seminary, Sir William, and Lady Hingston, Mrs. Justice Mathieu, Mr. and Mrs. Michael Burke, Mr. and Mrs. James McShane, Mr. and Mrs. F. B. McNamee, Mr. and Mrs. M. Dineen and Miss Dineen, Mr. and Mrs. E. J. Duggan, Mr. and Mrs. S. H. Thompson, Mrs. Rogers, Mr. and Mrs. C. F. Smith and Miss Smith, Mr. Jos. Hudson, Mr. M. Sheridan and Miss Sheridan, Mrs. D. Bond, Mr. J. H. Feeley, Mr. James Milloy, Mr. H. J. Kavanagh, Mr. M. Sharkey, Mr. J. P. Curran and Miss Curran, Mr. T. P. Taney, Miss Sadlier, Mr. and Mrs. Arthur Hamel and Miss Theresa Hamel, Miss Mary Kelly (Toronto), Mrs. P. McGovern, Mrs. J. T. McNamee, Miss Coleman, Mrs. O'Loughlin, Mrs. O'Connor, Mrs. P. Kennedy, Miss Ellen Kennedy, the Misses Gethings, the Misses Feron, Mrs. and the Misses McAndrew, Mrs. Scullion, Mrs. Tabb, Mrs. J. C. Smith, Miss M. J. Mansfield, Mrs. and Miss Brady, Mrs. Cunningham, Mrs. Weir, Mrs. Trivey, the Misses Street and Miss S. Campbell.

Address of Welcome.
The following address, signed, on behalf of the seamen, by Mr. J. J. Walsh, chairman of the House Committee, was read by that gentleman to His Grace:—

To His Grace Monseigneur PAUL BRUCE, Archbishop of Montreal:
May it please Your Grace,—The Catholic seamen present, on behalf of their comrades of the sea, and particularly of those who have made the Catholic Sailors' Club their resting place during their stay in the port of Montreal, with the permission of Your Grace, beg leave to tender their heartfelt thanks for the kindly interest taken by Your Grace in their spiritual and temporal welfare. We earnestly pray that the Almighty may grant Your Grace a long life and the health necessary to fulfil the many and arduous duties imposed upon Your Grace as chief pastor.

Rev. Father Devine read a number of statistics relative to the work of the Club. He said: In order to give some idea of what this Club is doing in Montreal, I may say that from the month of April to the present time the number of men who have visited it is 12,725; number of men enrolled in the League of the Sacred Heart, 138; number of men who have taken the total abstinence pledge, 90; received aid by money or otherwise, 87; letters written by seamen, 1,768; visits made by ladies, members of committee, 35; evening devotions, Stations of the Cross, &c., 21; weekly evening concerts, 21; number of articles of devotion furnished free of charge, 970. There has also been a varied selection of tracts furnished by the Catholic Truth Society. There has likewise been another good work undertaken by the Committee of Management, viz., the burial of the remains of those seamen dying in the port of Montreal, for which the directors of the Fabrique of Notre Dame parish kindly donated a large tract of ground in the cemetery. The first burial took place on the 29th June. Your Grace, this report does not mention the charity and devotedness of the ladies and gentlemen who have charge of the management, and whose work deserves certain recognition. Consequently I wish to inform Your Grace that, although there are Homes established in Spain, France, England, in New York, Bilbao, Barcelona, New Orleans, and London, we have much pleasure in saying that the Montreal Home was

in this city, and he suggested the formation of a national committee, which should take steps to put all these Homes under one committee, for mutual help and succor. He suggested that the committee of management should get the consent to this step of the bishops in this country in whose dioceses the various ports are, for example, Boston, Portland, Montreal. It is humbly desired that Your Grace should help us in this matter. His Excellency said that the only obstacle was the want of a brief from the Holy Father the Pope. His Holiness has shown such an affection for sailors that I don't think it would be a very difficult task to get this brief. We have had communication with our brethren in England, and they say that it would be a very easy matter and that the obtaining of it would be the beginning of a great work in reference to our Catholic sailors throughout the world. (Applause.)

Reply of His Grace.

In reply His Grace spoke in the following terms: Ladies and Gentlemen—I am always thankful for such congratulations and kind wishes as have been tendered me by your Chairman, but I come here to-day not to receive, but to tender my own congratulations and to thank you for the noble and great work you are doing here. An idea of charity has inspired the great work you have undertaken. Before the founding of this club Montreal had many beautiful institutions. We had Zions for the orphans, the blind, the deaf mutes, we had colleges and schools, we had many leagues and societies for workmen; but there was a class that was especially worthy of sympathy. This was the sailors; and united together, inspired by the love of religion and by the charity of Christ, we thought of providing a home for those poor men, who have no home but the sea. This Club, as Rev. Father Devine tells me, was the first established in the world. Consequently, I think it is a great honor for our city; and it proves that in everything Montreal is always ahead. (Applause.) These sailors live far from their families, and they work hard to maintain ashore that home in which dwell those whom they love. Of course, to cross the ocean, and to see the beautiful waves and to admire the sky, is something that many of us are acquainted with, and it is something that is very pleasant. But to live always amid the winds and tempests, to live day and night on the waves, is something that is at times very hard, and when these poor men land in a foreign country, where they have no friends, they are sometimes very unhappy and the suffer in their lives and especially are they liable to suffer in their hearts and in their souls. You have taken them under your charge.

THEY ARE YOUR SONS,
you have adopted them, and from the statement made by Rev. Father Devine, which is a revelation to me, I see that you do for them what a good father and a good mother would do for their sons. By your influence, I see that many of the sailors have taken the total abstinence pledge, and that many have received money and articles of piety. They have proved themselves good Christians, and have through your charity received many graces from God. Thus I see in you true benefactors of humanity. You know how great was the sympathy that my beloved predecessor entertained for your institution. I, as his successor, shall have the same sympathy for the Club that he had. (Applause.) Everything that I can do for its prosperity I will surely do with all my heart. (Reverend applause.) Mention has been made of a brief that you would be happy to obtain from the Pope. I am soon going to Rome, and if I get the brief myself, what would you say? (Laughter.) The great Pope Leo XIII. is my Pope. I was in Rome when he was elected; I was in St. Peter's to receive his first blessing, and three days after his ordination I was in his room alone with him, when he gave me his blessing and said: "Now, my child, you don't belong to yourself, but to the Church of Christ, and you must devote all your life to the Church of Christ." Now, seventeen years later, he makes me a Bishop, and if I go to him and say, "We have a society that pays the greatest attention to the sailors, could you not grant the brief asked for?" do you think that he would refuse me. (Applause.) And if I don't bring the brief with me, perhaps I may be, at least, the means of your receiving it. I cannot forget at the present moment

THE IMPORTANT CLASS OF MEN THAT YOU RECEIVE

and work for. What could I do without the sailors next week? I go to see the Pope, but I could not see the Father without the sailors. I should be in the hands of Providence, for, as my motto says: *In Domino Confido*. But sailors are very important men. Of course, I won't be able to tell all you do here, but my devotedness and sympathy are assured to your institution. I would like to see engaged in this work not only English-speaking ladies and gentlemen, but also French-Canadians. (Applause.) I would like in every good work in Montreal that the English-speaking and the French-speaking population would be as united. This is my wish; and you will allow me to add to it my blessing for yourselves, for your sailors and for your families.
His Grace then blessed the assemblage, after which those present filed past the platform, and were introduced to them by Lady Hingston, each kissing his ring.
Tea, coffee and cake were afterwards handed round in one of the lower rooms of the Club, and a pleasant half hour was spent in social chat.

Telephone communication from Limerick to Cork being 9d. for the same time. Three minutes' conversation, via Dublin, can be had by the new telephone service with London and the other centres in England and Scotland, conversation being had to-day with people in London, Carlisle, and other centres with the most satisfactory results. In several instances the voices of the operators were distinctly recognized, though a distance of from 400 to 500 miles separated those conversing at the instruments. The charge to London is 7s. 6d., and proportionate rates to other centres.

BRAVO, ST. GABRIEL.

An Enthusiastic Meeting of Irish Catholic Electors.

A CANDIDATE FOR THE COMING MUNICIPAL ELECTIONS SELECTED.

Tobias Butler the Man—The Choice Was Unanimous—The Practical Stalwarts of the Ward Mean Business.

There was a grand gathering of the Irish Catholic citizens of St. Gabriel's Ward, last evening, in the old St. Gabriel Church building, Centre street. Its object was to see that the Ward, which always in former times had among its Aldermanic representatives one of their own race and religion, should, in the coming municipal elections, assert their old prerogative. The meeting was called to choose a fitting candidate to place before the electors of the ward, and it must be acknowledged in accomplishing this the gentlemen associated in the matter have selected a citizen whose popularity among the people of the ward is second to none.

Mr. Tobias Butler was chosen by a unanimous and standing vote of over two hundred and fifty electors and the eager news with which they crowded round to sign the requisition papers was proof positive that they were prepared to confirm their action by incontrovertible testimony. Mr. John Connor was unanimously elected chairman of the meeting, with Mr. Francis McCabe secretary.

Amongst those present were Messrs John Lynch, P. O'Brien, Andrew Dunn, M. McCarthy, James Burns, John Colford, John Courroy, Denis Tansey, jr., Peter Reimond, John Campbell, Francis Tierney, Thomas Monahan, Francis O'Byrne, John Heaney, Jeremiah Heaney, William Casey, James White, Peter McCullum, Thomas Brennan, John Quinlan, John Ryan, Patrick Mooney.

The chairman, in a practical and effective speech, outlined the objects of the meeting, and, on motion of Mr. F. McCabe, seconded by Mr. P. O'Brien, the nomination was unanimously tendered to Mr. Tobias Butler.

A deputation consisting of Messrs M. McCarthy, John Colford, F. Monahan, J. Conway, J. Lynch, A. Dunn, J. Quinlan, Francis Tierney, John Lyon, J. Connors, F. McCabe and P. O'Brien, will wait on Mr. Butler this evening to get his answer to the nomination.

After the meeting had adjourned those present crowded around the secretary's table and signed the requisition papers to the number of over one hundred and fifty. At present St. Gabriel's Ward is represented by Ald. Jacques (French Canadian) and Ald. Turner, and it is but just that the Irish Catholics of St. Gabriel's Ward should have their turn, and with that view they have selected Mr. Butler as their champion, and their choice has the thorough endorsement of the TRUE WITNESS.

Our Reviewer.

The Catholic World, September number, has a most interesting and instructive article on Socialism and Catholicism, from the pen of Rev. Francis W. Howard. The writer takes the stand that Socialism as a theory can never in any way be reconciled with Catholicism, and as an economic system is at equal variance with the facts of industrial life and the principles of economic science. "In the Crypt of St. Peter's," in the same magazine, is a delightful sketch of a visit to the tombs of the mighty dead of the Catholic Church. The whole number is replete with interest and of great value to the Catholic reader.

The Rosary Magazine has a well written sketch of Father Ryan, the Poet of the South, and it is accompanied by a life-like picture of the late gifted

Sales Talk

With Hood's Sarsaparilla, "Sales Talk," and show that this medicine has enjoyed public confidence and patronage to a greater extent than accorded to any other proprietary medicine. This is simply because it possesses greater merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that tells the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this with its superlative medicinal merit, is why the people have abiding confidence in it, and buy

Hood's Sarsaparilla

Almost to the exclusion of all others. Try it. Prepared only by C. T. Hood & Co., Lowell, Mass. Hood's Pills with Hood's Sarsaparilla.

author. The tribute is the production of Mr. Louis B. James, and it shows in every line an intimate acquaintance with the subject of which it treats. Those who have read the beautiful verses of the dead priest will find pleasure and instruction in perusing the article. "Where the Klondike Gold Glitters," by the Rev. William D. Kelly, deals with facts about Canada's great gold fields, and should be read by intending prospectors on the banks of the Yukon. It contains a history of the Catholic Church in this land of the frozen zone.

We take the following from Donaboe's Magazine for September. It is an extract from an article by Henry Austin Adams, M.A., entitled "Erotic Literature." It is a timely topic and one which it is well not to pass over lightly. Mr. Adams says:—

"It was publicly declared lately that 'Catholics are the chief supporters of that particularly offensive type of erotic literature which flourishes in New York. As to this I do not know; but I regret to say that it is true that a great many Catholics do buy and introduce into their houses those vile sheets. One man defended his doing this on the ground that the paper in question was the only friend of the working man.' Nice friend of the working man! Valuable friend, who debauches the working man's daughter, defiles his home, inflames the passions of the boys, degrades, defouls, and ruins all that is pure and beautiful and high in life!

With priest and Church having only half an hour of a Sunday morning in

which to elevate and refine, and the great Sunday Opium Joint Journal the rest of the Lord's day and all six of the working days in which to demoralise, the odds would seem to be in the latter's favor.

Gentlemen of the Clergy, too many Catholics are being misled by political and social charlatans into reading, and allowing their children to read, these guide books to hell. What are you going to do about it?"

Donaboe's September issue is fraught with instruction to all."

We are in receipt of a little volume entitled "Short Life of the Venerable Servant of God, John Neponomucene Newman, C.S.S.R., Bishop of Philadelphia," by the Very Rev. F. Magnier, C.S.S.R. It is neatly bound and well printed, and the subject is one which must be of value to those who love the Catholic Church in America.

THE CATHOLIC TRUTH SOCIETY, St. Mary's Branch, Toronto, has just issued from the press a lecture by the Most Rev. John Walsh, D.D., of Toronto, on "Some things which Catholics do not believe, or Protestant Fictions and Catholic Facts." The objects of the Catholic Truth Society are too well known to require comment or endorsement at our hands.

The Catholic Home Annual of Benziger Brothers, which made its first appearance fifteen years ago, has just been

To the Readers of the "True Witness."

P. WRIGHT, 1327 & 1329 Notre Dame Street.

RETIRING--Retiring from business.

Great Unreserved Sale of Dry Goods—We have now determined to offer the balance of our Fall and Winter Stock, consisting of Black and Colored Silks, Satins, Mantle Velvet Trimmings, Plushes, etc. French Dress Goods, Irish Table Linens, Napkins, Turkish Towels, Table Cloths, White and Colored Quilts, Blankets, Lace Curtains, Ladies and Gents Underwear, in fact a general stock of Fancy and Staple Dry Goods. All the above goods are of the very best quality imported, and will be offered during the next few weeks at about 50c in the dollar.

SPECIAL OFFERING.

25 Grey Flannelette Blankets, reduced to 25c	25 Nice Quilted Comforters, reduced to 64c
126 Large Grey Flannelette Blankets, reduced to 35c	25 Extra Large Comforters, reduced to 95c
100 Pairs White Blankets, reduced to \$1.25	20 Elder Down Comforters, worth \$3.50, \$1.67
50 Pairs Imported White Blankets, reduced to \$2.25	10 Only Elder Down Comforters, worth \$7.50, \$1.75
75 Nice Quilted Comforters, reduced to 55c	10 Only Elder Down Satin Coverlets, worth \$6.75, \$3.75

BRUSSELS AND TAPESTRY CARPETS.

During our sale we will offer the balance of Carpets at such prices as will astonish Carpet Buyers.

20c per yard will buy a nice serviceable Tapestry Carpet.
20c per yard will buy a nice serviceable Tapestry Carpet.
24c per yard will buy a superior Tapestry Carpet.
24c per yard will buy a superior Tapestry Carpet.
29c per yard will buy a nice bright Tapestry Carpet.
29c per yard will buy a nice bright Tapestry Carpet.
35c per yard will buy extra heavy Tapestry Carpet.
35c per yard will buy extra heavy Tapestry Carpet.
50c per yard will buy a beautiful bright Tapestry Carpet.
50c per yard will buy a beautiful bright Tapestry Carpet.

BRUSSELS CARPETS, All Reduced.

37c will buy a nice bright green Brussels Carpet.	45c will buy an extra heavy Brussels Carpet.
37c will buy a nice bright green Brussels Carpet.	45c will buy an extra heavy Brussels Carpet.
45c will buy an extra heavy Brussels Carpet.	65c will buy a five frame heavy Brussels Carpet.
45c will buy an extra heavy Brussels Carpet.	65c will buy a five frame heavy Brussels Carpet.
65c will buy a five frame heavy Brussels Carpet.	69c will buy a velvet pile Brussels Carpet.
65c will buy a five frame heavy Brussels Carpet.	69c will buy a velvet pile Brussels Carpet.

BRUSSELS AND TAPESTRY SQUARES, With Border—All Reduced.

10 Squares 3 1/2 yards x 3 1/2	25 Squares 3 yards x 4
20 Squares 3 yards x 5	20 Squares 4 1/2 yards x 5
25 Squares 3 yards x 3 1/2	15 Squares 5 yards x 6

REAL IRISH TABLE LINEN.

2 1/2 yards x 2 at 57c	2 1/2 yards x 2 at 44c
3 yards x 3 at 60c	3 yards x 2 at 55c
3 1/2 yards x 2 1/2 at 60c	3 1/2 yards x 2 at 60c
	4 yards x 2 1/2 at 65c

IN STOCK A FULL ASSORTMENT

Table Napkins, Tea and Tray Cloths, Damask and Huck Towels, Glass Cloths, Towels and Toweling, Sizing, Pillow Linen, Tickings, Grey and White Flannels, Grey and White Cotton, etc., etc. Hundreds of other lines reduced in like proportion to the above.

HOUSE FURNISHINGS.

English Floor Oilcloth, Canadian Oilcloth, Window Shades, Window Poles. All Reduced 25 to 33 1/3 per cent.

White Lace Curtains, 3 yards long, 90c pair.	White Lace Curtains, extra fine, 4 yards long, \$1.25 pair.
White Lace Curtains, 3 1/2 yards long, 95c pair.	White Lace Curtains, extra large and heavy, 4 yards x 2, \$1.65 pair.
White Lace Curtains, extra heavy, 3 1/2 yards, 95c pair.	

CHENILLE CURTAINS AND PORTIERES.

Chenille Curtains 3 yards long, 95c.	Chenille Curtains, 3 1/2 yards long, beautiful dido, \$1.15.
Chenille Curtains, 4 yards long, extra heavy, \$1.25.	Chenille Portieres, 4 yards long x 2 yards, worth \$2.75, for \$2.95.
Chenille Portieres, 4 yards long x 2 yards, superior quality, worth \$10.50, for \$7.25.	

MEN'S UNDERWEAR.

25 Dozen Men's Heavy Ribbed Shirts and Drawers, at 15c.	20 Dozen Men's Heavy Ribbed Shirts and Drawers, at 22c.
20 Dozen Men's Heavy Ribbed Shirts and Drawers, worth 50c, at 29c.	10 Dozen Men's All Wool Shirts and Drawers, worth 50c, at 29c.
All other lines reduced in same proportion.	

WHITE TOILET QUILTS.

One Case White Toilet Quilts, extra large at 95c each.
One Case White Honey Comb Quilts, 2 1/2 yards x 3 at 69c each.

During this sale we will offer the balance of our Irish Tweeds and Irish Friezes at less than cost price.

Don't forget that this sale will continue week after week until the whole stock is sold without the slightest reserve.

P. WRIGHT, 1327-1329 Notre Dame Street

issued for 1898, and will, we are sure, meet with a hearty welcome from its ever increasing army of friends. The present number is unusually interesting, and in its pages will be found contributions from the foremost Catholic writers. A glance at the number shows a delightful choice of reading. There are stories by Maurice Francis Egan, Walter Lecky, Rosa Mulholland (Lady Gilbert), Katharine Tynan Hinkson, Marion Ames Taggart, and Margaret M. Trainer. More serious articles by Rt. Rev. Mgr. Conaty, of the Washington University, and Very Rev. Father Girardey, Provincial of the Redemptorists in the western province; the history of a famous pilgrimage, told by Very Rev. Dean Ling, an interesting sketch of Nassau, by a resident priest, and a brief biography of the Apostolic Delegate, Archbishop Martinelli, by Rev. Joseph F. McGowan, O.S.A., and of St. Vincent de Paul, by Ella McManon. From the start this Annual has been a success, and every year has seen an increase in its circulation. Nor is this surprising, for it is intended for the many rather than the few, and it is so made as to insure its popularity, and both in the quality and variety of its reading and its illustrations is the best of its kind. We can heartily recommend it for family reading, and he will be hard to suit, indeed, who cannot find in it much to his taste.

NOTE AND COMMENT.

"A prophet has no honor in his own country" is a very trite and true saying. Here is a case where a smooth-tongued swindler goes into a jewelry store in the city, buys twenty-five dollars worth of articles, presents a \$500 cheque in payment thereof, secures the articles and the \$475 and disappears. The cheque, of course, was not worth the paper it was written on. And it is thus all the time. It would be interesting to find out if any reputable citizen of Montreal could get goods on the same terms as this thief. We are afraid not. In order to obtain the confidence of local business men one has to be a stranger.

It is suggested, in view of the number of balloon accidents lately, that a law be passed forbidding such exhibitions. We agree with this, in so far as it involves ascensions at fair and for gate receipts, but we do not hold with restricting in the slightest degree the prosecution of aerostatics. The science of air-travelling is as yet in its infancy, but the time is not far distant when airships will be almost as common as trolley cars. And to attain this end many lives will no doubt be sacrificed, as no glory is ever secured without danger.

The pension list of the United States is growing, and if Uncle Sam does not look out there will be more pensioners than men who have fought in the army. According to the annual report of the Auditor for the Interior Department at Washington, we learn that the amount paid for pensions in the last year was \$140,477,637. The payments on pension accounts for the fiscal year 1896 were \$138,722,127; for the fiscal year 1895, \$140,558,641; for 1894, \$137,119,551, and for 1893, \$154,552,214. The cost of the service last year was \$3.99 per \$1,000; for 1896, \$4.07; for 1895, \$4; for 1894, \$3.77, and for 1893, \$3.35.

Milwaukee, in common with many other cities on this continent, is trying to solve the garbage problem. The cremation idea, with a public plant, apparently finds most favor, but the discussion has brought out many other suggestions. Of these the most interesting is that of a member of the Board of Trade, who advises that each family be required to care for its own garbage under the regulation and control of the Board of Health and of the police, to secure sanitation. He regards it as inequitable that the direct tax-payers, who are in the minority, should pay for the removal of the garbage of those who are not directly taxed, and he sees in his plan a saving of \$75,000 annually for the city. Families, he points out, could bargain individually for the removal of garbage, or could save themselves all expense in the matter by permitting the farmers to cart away the accumulation, or they could burn it at home in one of the small and cheap crematories which may be attached to any stove-pipe. This latter method, he argues, would be decidedly the best sanitariously, as it would be the quickest.

The Nation says:—Irishmen are proverbially fond of a row. The Indian Government are not averse to gratifying our countrymen in matters of this kind. Whenever a little fighting has to be done Irish regiments are moved with despatch to the front. We should not be surprised to find a battalion of Irish nurses being honoured in a similar fashion—that is, if Government regards Miss Teresa McGrath, of Guilford Fort, as an average example. In the attack upon the fort Miss McGrath attended the wounded men under fire. The officers who witnessed her brave and humane action speak in the highest terms of her conduct. Of course we are not surprised at an Irish girl showing such splendid spirit. But very seldom does an opportunity occur of giving proofs of such creditable nerve. It is to be hoped that the episode will be marked in some special way by the authorities. The Government has not the reputation of being very ready to recognize deeds of this sort in the manner they deserve. Miss McGrath has done well. Whatever recognition her conduct may receive, she has at any rate acquitted herself in a manner of which she may very well feel proud.

O. T. C. Pills are never injurious; on the contrary, they cure all forms of head-ache. They are on sale everywhere; price 25c per box.

DIED:
O'MALLEY—At Worcester, on September 6th, 1897, Martin Austin O'Malley, formerly of Magr; aged 21 years 3 months and 2 days. R.I.P.

In Woman's World.

THE FASHIONS.

The New York Post Fashion writer, referring to the millinery in vogue, says—

Some very striking colors in prelate, royal and orchid purple appear both in superb satins and brocades, immense faulle and satin plaids, figured moiré, plain and fancy wools, and in fall and winter millinery.

Much of the new elaborate autumn headgear is large in size, the hats tilted to one side over the ear, the other side rolled high or arched in an upward direction. This model can be worn by a young and beautiful girl with an abundance of wavy hair, but there are others who have elected for the style, and as one beholds the courageous wearer one is moved to look the other way. Above a solemn-visaged face, where time has left its sad, unmistakable impress, a tipped hat laden with flowers, laces, and feathers, is not attractive, and the wearer thereof furnishes only food for reflection to the general observer, and inspiration and delight for the artist of the funny newspaper, seeking whom he may caricature.

Odd arrangements of frilling, lace, net, fur braid, velvet, fringes, etc., are very much used on bodices, redingotes, and princess dresses fastened at the left side; and a very dressy appearance is imparted to otherwise simple gowns by the addition of these trimmings.

Regarding sleeves, the latest French designs show the same funnel-shaped a yoke, little mutton-leg models, coat forms with pretty diminutive apologies for shoulder decorations in the form of Hungarian caps covered with silk-cord passementerie en appliqué, slashed tops with interstices of some rich contrasting color, and mousquetaire shapes for women with overslender arms—these wrinkled from shoulder to waist. The foundation or basis of most of the prevailing modes is a closely fitting shape, encasing the arm like a long tight glove. The decorations vary constantly, as each modiste tries her art at devising new effects for each of her patrons, so that no two shall be just alike.

Black materials will be greatly favored during the fall and winter seasons and a special and very elaborate display of elegant black fabrics is made at the various importing houses. Many fancy weaves are shown, but the standard black textiles brought to such exquisite perfection have their own decided attractions. The outlook indicates an even greater demand for handsome black textiles than was experienced a year ago, when this color so widely prevailed. The smooth-finished cloths in black and also in all the new fashionable colorings are pre-eminently handsome, both in texture and weave, and the choice as to color is almost unlimited. Many of the expensive patterns are deeper in tone than they have been for several seasons past.

Autumn wraps show a wonderful diversity among the models of short, medium, three-quarter, and redingote lengths, all equally in vogue, and presenting a choice more varied in style than has been exhibited at any one season within recollection. The display includes Russian blouses, modified boleros, and mess jackets; Breton coats with horizontal decorations across the front, from neck to belt; Louis XIV. and XV. styles in corded silk or velvet; elaborately braided models in jersey cloths and meltons; braid-trimmed cutaway styles, with which are worn exceedingly smart vest-fronts; long and short box coats of tan or pale-gray cloth; ulsters made of reversible double-faced cloth or Scotch cheviot; rainy-day redingotes of handsomely colored waterproof cloth; English walking-jackets with a simple decoration of machine stitching and handsome buttons; and French models with fancy fronts and tabbed skirts, or made double-breasted and elaborately trimmed with soutache braid and a narrow fur edging. Demi-dress jackets of broadcloth or ladies' cloth in petunia, dahlia, brown, green, or blue shades are silk lined, and many are trimmed with narrow rows of satin, stitched on each edge, this garniture being warranted by certain importers to wear nearly as well as braid. French ulsters are made with double or triple shoulder-capes and trimmed with rows of braid and fancy gilt buttons.

One decided feature of the Russian blouse is the slight pouching of the fullness front and back. This idea will be carried out in all materials of sufficient body to preclude the effect of a characterless droop. For full street wear, silk-faced velveteen, velours and veloutine are used when silk velvet is not chosen, but in the meantime the corded silks are not to be forgotten, and this style lends itself to a great deal of decoration. Passementerie in silk cord or jet, or both, fur bands and braiding, all look well on the yokes and sleeves or placed at the left side of the garment from shoulder

to waist. The Russian blouse will be used as part of the gown both for indoor wear and as an outside wrap in heavier fabrics. Tall, slender women look extremely well in these new shapes, and upon most figures of this type they are more chic and youthful in effect than either a coat or a cape. These blouses are shown in green, brown, gray, black, blue, and the dahlia dyes, and models in Russian red cloth are a mass of black braidwork, but often a finish of otter or other rich fur at the edges of the garment. Blouses of dark royal blue satin cloth have collars and revers of handsome brown fur, and expensive models are braided in brown silk soutache, fastened with old bronze buttons and edged with very dark mink.

THE HOUSEHOLD.

A writer in the N. Y. Post says:— In the season when mushrooms, which are taking each year a firmer hold on the taste of the general public, are found most abundantly it is well for the timid lover of this article of diet to remember that there are over three hundred species that have been thoroughly tested by mycophagists and found to be entirely harmless. The fine books now published on this subject, with colored plates, where the growing fungi are exactly reproduced, give the most wary an opportunity to discover for themselves whether the specimens they may have gathered during a country ramble are safe to use. There are several varieties of mushrooms which, while gastronomically disturbing, will not prove fatal. In fact, there is now thought to be but one variety that is sure death. And even for this—the deadly amanita—an antidote is said to lie in atropine. This is an equally deadly poison given in one-sixtieth of a grain does in hypodermic injections. The mushroom lover who may be, if only temporarily, remote from medical advice, would be wise to inquire into the matter of antidotes though for those who are situated at all accessibly, the most fearless cannot encourage any course but summoning a physician if there is the least fear of even a minor poisoning from mushroom-eating.

The china or metal tray has quite superseded the pincushion upon the latter-day toilet-table. This is more or less a pity, since the latter is far more convenient as a receptacle, and may be so constructed as to hold a number of those small and useful articles which have such a provoking way of losing themselves if they have no abiding place. Such a "catch-all" may be made of flowered and delicately colored silk in a square shape. On two sides should be full pockets for collar-buttons, cuff-links, etc., and on the others are folds of velvet harmonizing in color with the predominating shade of the silk. Through these may be thrust the button-hook, glove-buttoner, nail-scissors, etc.

As many women use the last sunny days of autumn for long walking tours, they may be glad to know of a simple remedy, always in the house, for the not uncommon ailment of a blistered heel. Scrape a little yellow soap, such as is used in the laundry, to a past with a very little water, and apply to the spot. Or, before starting out on a long tramp, turn the stockings wrong side out and thoroughly soap them about the heel. This will be found an efficient preventive.

While the late peaches are still in the markets, it is well to suggest for the benefit of busy cooks that if a thin-skinned variety of the fruit is selected it may be canned without the labor of paring. The fuzz and all outside coarseness must, of course, be rubbed away with a rough cloth, which is, however, a much less arduous task than the removing of the skin of each juicy peach in a large basketful. This method of preparation for the canning process has, besides the saving of labor, two other real advantages—the rosy color of the skin is secured, and also the delicious flavor of the pit.

One of the finest effects for a corner in a darkly as well as richly furnished room is one in copper color. Where an ebony or ebonized wood screen forms a background, a highly polished rosewood spindle-legged table holds a tall copper ewer, a couple of books bound in dull, rather lightish yellow, a long-necked amber glass vase, with a stem or two of dark red poppies, chrysanthemums, or chrysids, or roses. Beside the table stands a fauteuil upholstered in appliqué embroidery wrought in several rich shades of copper on an olive-green background.

In England, of course, the umbrella is much more in necessary evidence than with us, and a part of house-furnishing absolutely and constantly required. Yet it is odd to see how few umbrellas are given as wedding presents in this country. Every British bride has any number among her gifts. A florist should be called in from time to time to examine any large plant to see if it has room enough to grow. A thrifty plant, for instance, will not thrive for long without ample room in its pot or tub for the expansion and sustenance of its roots. With crowded quarters it is impossible to give it earth enough.

It is hard to find a wash for light hair, whose color is anxiously watched and preserved, which will not hurt the growth. Soda brings out the bright tints, but if freely used will harm the hair—or so it is alleged—and doubt in such a case is fatal. A good shampoo for flaxen hair is made of a bit of standard glycerine soap, melted in hot water, and with a few drops of ammonia added. This will throw out all the light tones of which the hair is possessed.

THE WOMAN WHO WEARS WELL. Many women please at first sight, and for a short time are thought simply charming, but seldom, if ever, do these brilliantly attractive ones wear well. In a short time they either feel well enough acquainted to cease trying to be agreeable as at first, or they have in reality talked themselves out.

Perhaps they are vain; and others do not see fit to tender to such selfishly. Be that as it may, when the recognition comes—the address of the first day of

two discover that the wit was not upon taneous, the graceful manner, natural, or the interest in their affairs genuine, and they drop the flashing brilliant meteor and look about for the steady glowing star that sheds its mild radiance on all about in a quiet, unobtrusive manner, yet with a beauty all its own that is wonderfully taking.

The woman who wears well is rarely a beauty. If she were, perhaps she would consider her personal perfection so great that she would deem it unnecessary to cultivate the grace of heart and mind that prove so attractive to those about her.

She is usually possessed of intelligence, which lights up her countenance as no mere beauty could ever do, a desire to please, which an unselfish disposition naturally helps her to accomplish.

She keeps a sunny face turned towards the world, with her own troubles pushed far away out of sight, while she does her best to assuage those of others.

She is always the same, yet never monotonous, as her originality is one of her chief charms. If she marries she will love her husband with all her heart, and to him she will seem a treasure far above the brilliant but changeable beauties who take a man's heart by storm.

ARE WOMEN GROWING?

That women are larger than they were 40 or 50 years ago is supposed to be an acknowledged fact.

A little measure book, date 1859, recently testified to the accuracy of this statement.

Miss — waist measure eighteen inches

Mrs — waist measure twenty inches; the bust measure and skirt lengths being in proportion.

Seventeen inches for a waist measure is quite a common jotting in the dressmaker's measure book, while eighteen and nineteen inches are repeated continually; here and there a sixteen-inch waist is noticeable.

The entries are nearly all for slender women, and not so tall as the girls of today.

The average waist measure of fifty women whose gowns were cut in 1856 and 1857 was only twenty-one inches. Eighteen inches was the largest waist measure for the wedding dresses, and one was only fifteen.

Girls of twenty nowadays have waists of twenty-two or twenty-three inches, and the proper measurement for a young lady five feet seven in height is supposed to be twenty-four or twenty-five inch waist.

Women are generally acknowledged to be an inch or two taller and three inches larger round than their grandmothers were.

Men have not altered so much, but what difference is noticeable is said to be in an opposite direction—they have deteriorated slightly since the dates above mentioned.

WOMEN WHO SHOULD NOT MARRY.

The woman who proudly declares that she cannot even hem a pocket handkerchief, never made up a bed in her life, and adds with a simper that she has "been in society ever since she was 15."

The woman who would rather nurse a pug dog than a baby.

The woman who thinks she can get \$5,000 worth of style out of a \$1,000 salary.

The woman who wants to refurbish her house every spring.

The woman who buys for the mere pleasure of buying.

The woman who does not know how many cents, halves, quarters, dimes and nickles there are in a dollar.

The woman who thinks that men are angels and demigods.

The woman who would die rather than wear a bonnet two seasons old.

The woman who thinks that the cook and the nurse can keep house.

The woman who reads cheap novels and dreams of being a duchess or a countess.

The woman who thinks it is cheaper to buy bread than to make it.

The woman who marries in order to have somebody to pay her bills.

The woman who expects a declaration of love three times a day.

The woman who expects to have a good, easy time.

The woman who cares more for the style of her winter cloak than she cares for the health and comfort of her children.

The woman who stays at home only when she cannot find a place to visit.

The woman who thinks embroidered centre pieces and doilies are more necessary than sheets, pillow cases and blankets.

The woman who buys bric-a-brac for the parlor and borrows kitchen utensils from her neighbors.

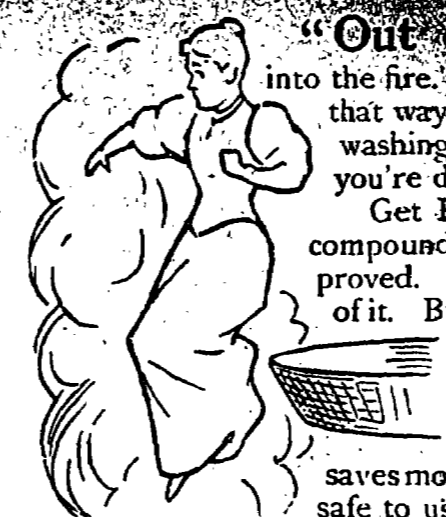
The woman whose cleanliness and order extend no further than the front hall and the drawing room.

The woman who wants things just because "other women" have them.

The woman who thinks she is an ornament to her sex if she wins a progressive euchre prize.

THE SOCIETY OF ARTS OF CANADA.

1666 Notre Dame Street, Montreal. Distributions every Wednesday. Value of prizes ranging from \$2 to \$2,000. Tickets 10 cents. 10-6



"Out of the frying-pan" into the fire. Take care that you don't go that way, when you try to make your washing easier. Better be sure of what you're doing. Get Pearline, the original washing-compound, the best-known, the fully-proved. There are plenty of imitations of it. But even if they're not dangerous—and some are—they're not economical. Pearline used properly, goes farther, does more work, and saves more wear than anything else that's safe to use.

MILLIONS NOW USE PEARLINE
SCOTTISH UNION AND NATIONAL INSURANCE CO. OF EDINBURGH, SCOTLAND.
Assets Exceed . . . Investment in Canada: Fortv Million Dollars. . . \$1,783,467.83.
MONTREAL OFFICE, 117 St. Francois Xavier St. WALTER KAVANAGH, Chief Agent.

Another Jubilee Echo.

One result of the Royal visit to Ireland, says the Cork Herald, has been the setting adrift of innumerable rumors as to what the Government intend doing in behalf of the "distressed country." The latest report is far different in character from its predecessors, but if its realization it will be hailed with universal satisfaction over Ireland. A London correspondent says:—In addition to the advocacy by Lord Charles Beresford and others of a Royal residence in Ireland, called forth by the occurrence of the Queen's Diamond Jubilee, and the recent progress of the Duke and Duchess of York through Ireland, there is another scheme which is attracting considerable attention and adhesion. This is the establishment of a Royal College of Irish National Music, in which Royal prizes might be given for the best contributions, vocal and instrumental, and which should have a very special regard to the cultivation of the harp. The idea is an eminently practical one, and it is to be hoped that it will be carried out. It should be quite possible to recognize existing Irish musical institutions upon a large basis, and to turn to more eminent account the opportunities of which we already are possessed. The establishment of a Royal College of Music in Ireland would vastly benefit the art and consolidate all its interests. There are Irish musicians fully capable of taking their place at the head of such an institution, and there can be no doubt that if the plan were properly propounded the public would gladly fall in with its idea. There are all the materials to found such a college as is suggested, and to make use of them would, under proper auspices, represent a wise and a progressive policy.

CATHOLICITY IN ALASKA.

Interesting Letter From That Ice-Bound Region.

Rev. Father Yorke of San Francisco is in receipt of a letter from Alaska, which throws interesting light on the state of religion in that ice-bound region. It is written by a member of the religious community in charge of the Alaska Catholic schools. The letter is as follows:—

KOSYREVSKY, ALASKA July 12, 1897. Last winter was a very hard one for us. You know from my former letters how hard it is to procure food in ordinary years, but last winter was like the famine in Egypt. There was no fish and as for game, Emma the Indian woman, who is still with us, caught but one rabbit the whole winter. In other seasons she was able to take many and we had a little fresh meat but last season there was none to be seen. We had in all sixty children during the last term, boarding in our schools. Of these, twenty-seven were boys and were taught by the Fathers, and thirty-three were girls and were taught by us. Both boys and girls have given great satisfaction. They are all improving little by little in discipline, in piety, in knowledge and in civilized life. We have, of course, day scholars, but the only way to make Christians of the children is to have them as boarders. The family influences are as bad as bad can be. Everything tends to drag them back into their heathen superstitions. The incantations of the Shawman or the medicine man are the most dangerous and degrading of all. He is NOT ONLY A JUGGLER AND IMPOSTOR, but he is also something of a spiritualist. The mediums who make such a sensation in the United States are but novices compared to our Alaskan medicine men. Sometimes when one hears of the things they do and the knowledge they manifest it is hard not to entertain the suspicion that they are in league with the devil. The funeral customs of our Alaskans show in the root a strange likeness to those in some portions of America. We have read how families beggar themselves with display at funerals, and how Bishops have had to order that simplicity, especially in the matter of flowers be observed at funerals held from the church. In Alaska it is not uncommon for our Indians to be reduced to the most desperate poverty after a funeral. When a person dies the village is informed of the fact by an appalling yell from a member of the family. Then all the old guns they can find are collected and several volleys are fired to summon those whom the yell failed to reach. When all the inhabitants are gathered, men, women and children, the corpse is placed in the middle of the Casino. All around are platforms rising story above story and upon these the mourners sit. The relatives are nearest the corpse and

The Celto-Germanic Race.

The people of England are not Anglo-Saxons. To so designate them is to name a part for the whole—a clan for the nation. It is clannishness—pure and simple. The epithet Anglo-Saxons has been popularized by a few persistent, narrow minded, pig headed clannish men of that ilk.

Nearly a hundred years ago, before Ireland, Germany, Spain, France and Canada had begun pouring population into this country from a hundred doors, Thomas Paine said; "Europe and not England is the mother country of America."

But even to-day there are persons who belittle this great people by audaciously calling it an Anglo-Saxon race. Let us consult the figures of the last census to get at the true ethnological facts and let us for the purpose of the inquiry assume that all men of English ancestry are of the Anglo-Saxon race.

Of the 65,000,000 of American citizens some 7,500,000 are negroes. Fully 16,500,000 are the children of parents born in other countries besides England and America. Here, then, are a round 25,000,000 out of the 65,000,000 who are clearly of non-English ancestry. There are left some 40,000,000 whose fathers are of American birth.

Now, even assuming that these 40,000,000 are of English stock, is it truthful to term the entire 65,000,000 a community in which two out of every five persons are of non-English extraction—an Anglo-Saxon people?

But the remaining 40,000,000 are far from being the children of English colonists. When it is considered that the Dutch settled New York and western Pennsylvania; that the Scotch Colonists and Huguenots distributed themselves numerously throughout New England and the Carolinas; that the Mississippi Valley was explored and settled in 1682 by Frenchmen; that the English, with full directions for preparing and using. Sent by mail, by address, with stamp, name this paper. W. A. NOYES, 820 Pender Block, Rochester, N. Y.

THE WHOLE system feels the effect of Hood's Sarsaparilla—stomach, liver, kidneys, heart, nerves are strengthened and SUSTAINED.

merous places by French colonists; that New Mexico, California and the great Southwest is largely peopled by the descendants of the Mexicans and Spaniards; that an Irish emigration has been landing on our shores for over one hundred and fifty years and that we are now in the third generation since the European influx began to assume great proportions, it is placing the non-English portion of this 40,000,000 within very reasonable figures to estimate it at not under one-third, or 10,000,000.

Here then we have at least 40,000,000 of the 65,000,000 of Americans distinctly traced to non-English and non-Anglo-Saxon extraction. How false, how ignorant, how silly and impudently clannish it is therefore to mouth the expression "Anglo-Saxon race" in any connection with or reference to the American people.

To be reasonably accurate, truthful and fairly inclusive we can find no better term for this nation than "Celto-Germanic." And we strongly recommend the use of this term wherever the race of this nation is to be designated. Especially do we urge it in connection with the designation "Anglo-Saxon."—Milwaukee Catholic Citizen.

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No other oil and no other medicine has ever been discovered which can take the place of Cod-liver Oil in all conditions of wasting. New remedies come, live their little day and die, but Cod-liver Oil remains the rock on which all hope for recovery must rest. When it is scientifically prepared, as in Scott's Emulsion, it checks the progress of the disease, the congestion and inflammation subsides and the process of healing begins. There is the whole truth. Book about it free.

For Sick Women
Has your doctor failed to cure you? I am an experienced woman's nurse, and I have a Home Treatment for your weakness which will not fail. I will forward full private and description of my medicine FREE upon receiving your address with stamp. I wish to reach those women only who require assistance, hence I do not charge, as I can explain fully by letter. Write to me for the action of my medicine. Mrs. E. Woods, 575 St. Paul St., Montreal.

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ABUNDANT HARVEST.

Prof. Saunders Returns After a Western Tour of Inspection.

The Demand Good—Fruit Satisfactory—Some Features of the Work of Experimental Farms—Their Benefits to Agriculturists.

The director of the experimental farms, Dr. Wm. Saunders, has returned to Ottawa after having completed his annual inspection of the western experimental farms. He went west from Toronto during the latter part of August, when, associated with Mr. B. E. Walker, general manager of the Canadian Bank of Commerce, he was in charge of a large party of distinguished members of the British Association journeying to the Pacific Coast. This party includes Lord and Lady Kelvin, Sir John and Lady Evans, and a number of the other prominent scientists of world-wide reputation. By the kind courtesy of the officers of the Canadian Pacific Railway, these noted visitors were taken over the line from Winnipeg to Regina by daylight, thus giving them an excellent opportunity of witnessing the harvest operations at that time in progress throughout Manitoba and Eastern Assiniboia. They were delighted with what they saw, and with the aid of maps of different sections of the North-West plains, were enabled to form a fairly accurate estimate of the extent and fertility of the country.

Opportunities were given to see bands of Indians on the plains, and also to visit a portion of the higher plateau and the approach to the Rocky Mountains through the foothills and the famous Kananaskis Falls. At Agassiz, on the Pacific coast, the superintendent of the experimental farm met the party with a liberal supply of fruits, flowers and grain, the product of the farm.

At Victoria the party broke up. A considerable number took the steamer for Tacoma, and returned east by the Northern Pacific Railway and through the Yellowstone Park. Some, through the pressure of engagements at home, returned without delay, while others lingered in the mountains. A group of members specially interested in agriculture visited the experimental farm at Agassiz, where they had the opportunity of inquiring more fully into the character of the work in progress there, and of seeing the heavy crops of fruit in the orchards. This party, reinforced by another detachment, next visited Vernon, in the Okanagan Valley where they had been cordially invited by His Excellency the Governor General to see the large orchards and hop plantations which have been established on his estate at Coldstream. Subsequently the larger portion of this party visited the Kootenay district, where, under the guidance of Dr. G. M. Dawson and Mr. B. E. Walker, they had excellent opportunities of seeing the marvelous richness of the mineral deposits in that part of the Dominion; while a smaller number joined by Mr. B. E. Fernow, chief of the Division of Forestry, of the United States Department of Agriculture, travelled through the plains with Dr. Saunders, and visited the experimental farms at Indian Head and Brandon. All expressed themselves as highly pleased with what they saw and particularly with the evident practical bearing which the different branches of the work carried on at these farms has upon the progress of agriculture in the provinces and territories in which they are located.

Dr. Saunders reports the crops of fruit, grain, hay, in British Columbia, as generally good, and in some districts heavy. Prices are highly satisfactory to the farmer and the demand, especially from the mining districts, large and increasing and there are evidences of prosperity on every hand.

In the North West Territories the crops, as far as heard from, are good; threshing is progressing rapidly; there has been no injury from frost, and most of the wheat will grade No. 1 hard. In the districts about Indian Head the yield is excellent and will range from twenty to thirty-five bushels per acre where sown on stubble land, and from thirty to forty bushels on summer fallow. As a large proportion of the grain in this district has been grown on land summer fallowed, it is believed that the average there will be not less than thirty bushels per acre. On an experimental farm at Indian Head the varieties of wheat thus far threshed have varied from twenty-five to forty-two bushels per acre; oats from fifty to one hundred and one bushels; barley from forty-nine to seventy-seven bushels per acre; and peas from twenty-eight to forty-five bushels per acre.

At the experimental farm at Brandon, Man., the crops have also turned out well. The threshing there is now nearly completed. The different sorts of wheat had given from twenty-three to forty and a half bushels per acre; oats from thirty-nine to seventy-eight bushels; barley from thirty-six to forty-six bushels; and peas from thirty-six to forty-two bushels per acre.

At both these North West farms evidences of the benefit to crops of shelter from three belts have been very manifest this year, those fields influenced by shelter having given from five to twenty bushels of grain more per acre than the same varieties sown near by on similar soil and with similar cultivation, but beyond the influence of these protective agencies the shelter belts of forest trees not only break the force of the winds, but act also as snow collectors, and thus produce conditions of moisture in the spring very beneficial to the growing crops. The experiences gained from year to year on the experimental farms, which are witnessed by thousands

of farmers and which are published in the annual reports which now find their way into the hands of more than 50,000 of the most intelligent agriculturists in the country, are doing much to place the farmers of Canada in the front rank among the cultivators of the soil.

Convict Labor.

A dispatch from Albany, N. Y., says:—Attorney General Hancock has written an opinion in response to a communication from Adjt. Gen. Tillinghast, holding that the National Guard comes within the provisions of the prison-made goods act to the extent that the supplies of clothing, uniforms, arms, equipment, books, stationery, and other articles necessary for the maintenance and equipment of the military department of the State, must be purchased from the penal institutions of the State, if the same are manufactured therein. The Attorney General says:—

"From a careful consideration of the provisions of the prison-made goods act in connection with the military, I am constrained to the conclusion:—

"(1) That the provision of the constitution abolishing the contract labor system is self-acting.

"(2) That the legislature in conforming the prison-made goods act to the constitutional provision on convict labor clearly intended and demands that the labor of convicts shall be for the benefit of the people of the State, and that the products of such labor shall be purchased by every State official, state department, and state institution and not elsewhere, when articles so required can be furnished on requisition to the prison authorities.

"(3) As the militia of the state and the office of Adjutant-General constitute a department of the state government, it follows that upon the proper officials of that department, as the term is used in connection with the law devolves the duty of complying with it in respect to making to the Commissioner of Prisons an estimate of the amount of supplies required for the use of the militia and for the office of the Adjutant-General of articles that can be furnished by the penal institutions of the state.

"If the Prison Commission shall certify that such articles cannot be furnished elsewhere, but otherwise, no claim for such supplies shall be admitted or paid."

This opinion grows out of a demand which the State Prison Commission has made on every state department, calling for a submission, on or before October 1 of an estimate of the supplies which will be required by such department, for the fiscal year commencing on that date. The Adjutant-General did not think that the National Guard and his departments were included under the prison-made goods act, and submitted the question to Attorney-General Hancock. After discussing at length the purpose of the constitutional convention in prohibiting the general sale of prison-made goods, the power of the legislature to regulate the militia of the state, and scope of the prison-made goods act, the Attorney-General draws the foregoing conclusions.

How Best to Advertise.

Business men, who are approached by the advertising solicitors of religious journals, not infrequently put to them selves the question: Do religious papers pay advertisers?—and the answer—if the business man considers the question in its proper aspects, is invariably—yes. Religious papers pay because they go into the heart of the home and come closer to the people than any other class of papers. They are read leisurely from the first page to the last, not hurriedly skimmed and thrown aside, as are the dailies. They contain topics of interest for every member of the family and are especially interesting to women, who are the great buyers—the real economists and home-builders. Two-thirds of all the advertisements written appeal especially and directly to women. They purchase almost everything the family needs or desires. Their own wants are innumerable. An advertisement in a religious journal is never lost. The papers are filed away. The advertisement is read throughout the week. The advertisements in yesterday's dailies are more flat, stale and unprofitable than are the leading articles of yesterday. The advertisements in the daily are ephemeral—good for an hour—those of the religious weekly are good to be read seven days in the week.—Exchange.

A card on the outside of office door says: "Gone to lunch. Be back in ten minutes." And the man will be there on time. That is, for some days, weeks, or even months, he will. Then he will beat home occasionally for a day. He'll tell you he had a headache—a turn of cholera morbus, or maybe he'll say he had a lump in his stomach and felt too miserable to move. The lump was probably two or three ten-minute lunches condensed. The man who "bites" his lunches he find Dr. Pierce's Pleasant Pellets the best friend he ever met. There is no case of biliousness, constipation, indigestion, "heart-burn," or any of the rest of the night-mare breeding brood, that these little "Pellets" will not cure. They cure PERMANENTLY. Send 31 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N.Y., and receive Dr. Pierce's 1008 page "Common Sense Medical Adviser," profusely illustrated.

What it Costs to be a Collector.

The biggest price for a painting was that paid for Meissonier's "1814." M. Chancard gave \$170,000 for it. The most costly building of modern times is that of the New York State Capitol of Albany, \$19,600,000 having been spent on it. In 1892, J. McLooin Forbes paid Senator Stanford \$150,000 for the horse "Arlon," making it the most valuable equine the world has ever known. The most valuable book in the world is a

Hebrew Bible, now in the Vatican. In 1512 Pope Julius refused to sell it for its weight in gold, which would amount to about \$108,000. The "Imperial" diamond is considered the finest stone of its kind in the world. The Nizam of Hyderabad offered \$2,150,000, the largest price ever known, for this diamond. The costliest meal ever served was a supper given by Julius Verus to a dozen guests. It is said to have cost \$242,500.

A THRILLING RESCUE.

A YOUNG LIFE SAVED IN A REMARKABLE MANNER.

FLORENCE STURDIVANT, OF GRINDSTONE ISLAND, SAVED FROM AN UTMOSTLY DANGEROUS PREDICAMENT, BUT WERE HELPLESS TO AID HER—HOW SHE WAS RESCUED.

Among the Thousand Islands is one called Grindstone. It is seven miles long and three wide. The inhabitants of this island are a well-informed class of people who devote their energies to farming and quarrying for a livelihood. In the home of one of these islanders resides Florence J. Sturdivant, the four-year-old daughter of Mr. and Mrs. William H. Sturdivant. In February, 1896, she was taken with scarlet fever, and after the usual run of the fever she was left with a weak back and gradually began to lose strength, until finally, despite the best efforts of physicians, her life hung in the balance. It was at this crisis, when all seemed darkest, that an angel of health appeared on the scene and released little Florence from pain and suffering and restored her to strength and health. This remarkable occurrence is best told in the words of the father.



FLORENCE J. STURDIVANT.

Mr. Sturdivant said: "Florence was taken sick with scarlet fever and we immediately called a physician. He prescribed for her and we followed his directions closely, giving our little patient the best of care. After two weeks the fever subsided, but Florence was left with a very weak back. Severe pains were constantly in the back and stomach. We did all that possibly could be done to relieve our little sufferer, but to no avail. The difficulty seemed to baffle the efforts of the physician.

Finally, at the end of four months of treatment, we found our patient completely prostrated. At this time we called another physician, who agreed with the diagnosis of our own doctor and said that the trouble resulted from the scarlet fever. He prescribed a course of treatment and we followed it faithfully for three months, but instead of improving, Florence failed.

Mrs. Sturdivant and myself were completely discouraged. A brother of my wife, who was visiting us, advised us to use Dr. Williams' Pink Pills for Pale People, and I purchased a box of the pills and began to give them to Florence. This was in October, 1896. After using the pills a short time we could see an improvement. Her strength began to return and she would sit up in bed. Her appetite was restored and she ate heartily. We also noticed a gradual brightness in her eyes.

"We eagerly purchased a further supply of pills and watched with delight the change for the better that was being wrought daily. From sitting up in bed at times during the day and at times standing on her feet, Florence finally became strong enough to walk a little. She gained in flesh and strength rapidly and the pains gradually left her. In a month's time she had recovered her health and strength.

"We cannot praise too highly the value of Dr. Williams' Pink Pills. I am positive that without their use our child would have been today in the same sad condition of her early sickness—a confirmed invalid—if indeed she had had the strength to withstand so long the ill of her affliction."

(Signed) WILLIAM H. STURDIVANT. Subscribed and sworn to before me this sixth day of April, 1897. H. W. MORSE, Notary Public.

A CORNING HEIRLOOM.

FATHER BUSTIN CANNOT SELL, GIVE AWAY OR KILL HIS HORSE. You have heard of people having elephants on their hands, and Rev. J. M. Bustin, of Corning, is pretty nearly in the same predicament with a horse on his hands. Some years ago the late Very Rev. Dean Colgan purchased a horse for carriage and general purposes. The animal was a good one, but, like other creatures, time worked a change. The horse was a faithful one, always ready and willing to go. Old age, stiffness, ring bone, spavins and other ills did not hinder it from doing regular service, as the late pastor from the St. Mary's congregation was seen daily with the trusted beast about the streets. When he died, there was no provision in the will as to the disposition of the animal, which rendered so many years of service. When Rev. J. M. Bustin came to Corning the horse was still intact with the estate, but as the will was not probated, no disposition could be made of the horse. He could not kill it, because that would be cruelty to animals. He could not sell it, because nobody would buy it. He could not turn it loose to be a wanderer,

because that would be in violation of the law. He then tried to give it away, but no person would accept it, and faithful "Tot" still remains on his hands. The animal is known to most everybody in the city, and the above may be an explanation to those who frequently inquire why Rev. Father Bustin doesn't get a new horse.—Buffalo Union and Times.

A Great Discovery.

KINOSTON, Ont., Sept. 30.—Dr. James Third, superintendent of the General Hospital, has, after six months' research, made a great discovery, the perfecting of the fluoroscope, by which surgeons will be greatly aided in their work. With a sheet of heavy academy board chemically prepared with Dr. Third's discovery and placed in the fluoroscope over the end furthest from the eye, it is possible to look through opaque bodies and substances, with the aid of the X-rays, the object being focussed between the rays and the fluoroscope. By the use of Dr. Third's discovery it is possible to look through a human body and note every portion thereof. The photographing is now no longer necessary. Dr. Third does not claim credit for discovering the fluoroscope, but he does claim to have discovered a combination of chemicals which makes the use of the fluoroscope practical and possible in aiding surgical work. He does not, for obvious reasons, care to make known the nature of the chemicals he uses, beyond the fact that they are a combination of crystalline salts. Everything else has been tried in connection with fluoroscopes, but without any degree of success.

CHANGES IN TIME TABLES.

The following changes will take effect in the G.T.R. train service on October 3: Train leaving Montreal at 5:15 a.m. for Dorval will stop at Dixie. Train leaving at 8 a.m. for Lachine Wharf will stop at Dominion. The 9:30 a.m. Sunday train for Vaudreuil will be cancelled. The 2:15 p.m. Saturday train for St. Annes will be cancelled. The 1:30 p.m. train for Vaudreuil, now running daily, will run on Saturdays only. The 9 p.m. train, now running to Vaudreuil, will run to Dorval only. The 11:25 p.m. train now running daily, except Sunday, to Vaudreuil will run to Vaudreuil on Saturdays only, and at the same hour to Dorval on Mondays and Wednesdays. Train now leaving Vaudreuil at 7:55 a.m. for Montreal, will leave at 7:40 a.m. Train now leaving daily from Vaudreuil at 8 a.m. for Montreal will be cancelled; 10:55 a.m. train now running from Vaudreuil on Sundays will be cancelled. The 2:25 p.m. train now running from Vaudreuil for Montreal daily except Sunday, will run on Saturdays only. The 3:05 p.m. train from St. Annes for Montreal, now running on Saturdays, will be cancelled. The 10:00 p.m. train from Vaudreuil for Montreal will be cancelled. A train will leave Dorval at 11:55 p.m. for Montreal on Mondays and Wednesdays, and from Vaudreuil for Montreal at 12:25 a.m. on Sundays only. The 7:20 a.m. and 10:00 a.m. D. & H. trains for New York will be cancelled and, instead, the D. & H. train will leave at 9:10 a.m. for New York. A new train will leave Montreal at 12 noon for St. Johns daily except Saturdays and Sundays; on Saturday this train will leave at 1:25 p.m. The 1:45 p.m. Saturday train for St. Hyacinthe will be cancelled. The 8:40 p.m. train for Boston and New York via C.V.R. will leave at 8:25 p.m. The 8:45 p.m. train for Portland will leave at 8:30 p.m., and in addition will run to Quebec. This train will run to Portland daily, and to Quebec daily, except Sunday. The 11:15 p.m. train for Quebec will be cancelled, and instead a suburban train will leave at same hour for St. Lambert. The night train from Quebec and Portland will reach Montreal at 7 a.m. instead of 7:20 a.m. The D. & H. train arriving at Montreal at 8 a.m. will arrive at 7:15 a.m. The train arriving at Montreal at 3 p.m. from St. Johns will be cancelled. A new train will leave St. Johns at 1:30 p.m., arriving at Montreal at 2:30 p.m. daily, except Saturdays and Sundays; on Saturdays this train will leave St. Johns at 2:40 p.m. and arrive at Montreal at 3:40 p.m. The D. & H. train from New York, arriving at 9:50 p.m., will arrive at 8:45 p.m. Halifax and Quebec express arriving at 9:25 p.m., will arrive at 8:50 p.m. All other trains will run as at present.

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PATENT REPORT.

Below will be found the only complete report of patents granted this week to Canadian inventors by the United States Government. This report is prepared specially for this paper by Messrs. Marion & Marion, Solicitors of Patents and Experts, Head Office, Temple Building, 187 St. James street, Montreal. 590522—Charles Brunot, Paris, pyrotechnic signal. 590503—Frederick A. Clarry, Toronto, bicycle lock. 590530—Mery de Contades, Paris, secondary battery. 5590830—Louis M. G. De Leuney, Belleville, steam generator. 5590830—Louis M. G. De Leuney, Belleville, Jew water heater. 590543—Thomas L. Dennis, Jr., Brooklyn, phonograph. 590531—Francis G. Du Pont, process and apparatus for making smokeless powder. 590590—Charles Prevot, hose-coupling. 590794—Herrick H. Roche, Kingston, automatic car switcher. 590629—Francis F. Richards, cigarette machine.

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