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TESTIS IN COELO FIDELIS

# The Revue and Witness

CATHOLIC AND CHRONICLE

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## EDITORIAL NOTES.

IT APPEARS that nearly all the trouble into which the Dublin Freeman's Journal had fallen was due to the dissensions and irreconcilable attitude of Healy and Dillon. The stockholders settled the matter by putting the both of them out. The N. Y. News calls it "severe discipline." It is to be hoped that the result of the resolution adopted by the stockholders will be the end of all trouble. "A great public policy must not be embarrassed by personal quarrels"—is a most true remark.

WHOSOEVER started the rumor that Kossuth died a Catholic must have been very hard up for news. Anyone who has known the atmosphere in which the patriot was educated, and who has followed his career and his expressions carefully, would never dream for a moment that a Catholic sentiment could be harbored in his heart or a Catholic idea find a place in his brain. Whatever else he might do, the most unlikely thing in the world would be to become a member of a church which he hated most heartily and which he would have persecuted—in the name of liberty—even as thousands of others have done, had he the power.

IN OUR next issue we hope to present our readers with a short review of a most important publication. It is the life and labors of that grand pioneer missionary, Bishop Burke, first Vicar Apostolic of Nova Scotia; it is from the pen of the distinguished *litterateur* and eminent prelate, the Right Rev. Dr. O'Brien, Archbishop of Halifax. The name of the author is at once a guarantee of the importance and style of the sketch. It is a fresh page in the ecclesiastical history of Canada, and contains many facts that have been greatly ignored by men who have essayed to do justice to the period in which Bishop Burke lived. Every Catholic household should have a copy of it. We will attempt to review it in our next issue.

THE C.M.B.A. Weekly has the following:—  
"The Irish do not claim as a right the display of their countryless flag in public places. They simply have asked that the flag which twice waved in the van of America's battle line be placed now, once in a while, where those who were then in Canada or 'physically disabled' may see and become acquainted with it."

We may be very dull, but we fail to see the point. It may be witty, still we are not sufficiently sharp-witted to seize the humor of it. Far from the flag of Ireland being a "countryless flag," it belongs most positively to one of the most distinct countries in the world. Not only has it "waved in the van of America's battle line," but also in the front of many a glorious struggle for justice and national rights over the continent of Europe. If there is any meaning in the reference to "those who were then in Canada," it may be a slap at some deserters, but it must not be for-

gotten that to Irishman from Canada the United States owes a debt of gratitude for the stand they took during the last war that convulsed that country.

REV. FATHER LAMBERT, editor of the Philadelphia Catholic Times, in his answer to the many letters asking if he is the man who recently left the Church, denies the identity and adds the following characteristic paragraph:—

"By the grace of God we are not the man who renounced allegiance to the Catholic Church. To us the Catholic Church is Christianity in the concrete. Her divine origin and mission and the truths she teaches are as fixed in our mind as are the eternal truths of geometry. We cannot understand the logic of renouncing the Catholic Church and stopping anywhere short of atheism, of a denial of the supernatural, or of absolute skepticism. Once start on the inclined plane and there is no logical resting place till the gloomy depths are reached. Before these ultimate results we stand aghast and shrink as one shrinks who stands on a bottomless precipice. It is an awful thing to lose the faith, and those who forsake it never give their real reasons. There is always a dark mystery back of the act known only to the unfortunate soul itself, a secret that the pervert never exploits on the lecture platform."

ONE of the Lords Spiritual, the Bishop of Chichester, is now in his ninety-second year. It appears by "Dods' Parliamentary Companion" that he is set down as a Liberal, and that on Friday, February 23rd, he remained through the long sitting and voted in every division. But all his votes were given against the Liberals." The Universe remarks that "perhaps His Lordship has sat too long—long enough even to forget which side he really does belong to. Nestor himself will lose his memory at last." His Lordship is a very fair illustration of the fact that certain men may be Liberals or Conservatives upon all other questions except the Irish one—and on that they are anti-Irish, no matter what the party they belong to.

IN THE First United Presbyterian Church of Columbus, Ohio, the Rev. R. E. Patton (it is a wonder he is not a D. D.), delivered an Easter sermon, in which he argued that Protestants should not observe Easter, because its observance "was taught by the Roman Catholic Church." This learned divine does not find the festival of Easter mentioned in the Bible. He does find in Acts xii. 4, a reference to the event, but he calls it "a mistranslation and a revised version had properly rendered it 'pass-over.'" He refers to the days of the *Azymes*—the festival of the unleavened bread, or the pasch, which agrees with our Easter in every detail. He claims that the name is of heathen origin and therefore it is pagan, and he concludes that the teachings of Rome must also be pagan. For that matter the name of every day in the week is pagan. It is a cruel thing that a man of Mr. Patton's deep reasoning powers and profound theological erudition should be obliged to stand by and behold thousands of Protestants celebrating Easter. If they would only leave the commemoration of

the Resurrection to the benighted Catholics what a fresh lease of life the great Protestant body would receive. Well, in spite of Rev. Mr. Patton, and with all due respect to his opinions, we are under the impression that the festival of Easter will be celebrated until the end of Time. Decidedly he and his little sermon will be long forgotten when the Christian world shall have ceased to celebrate the dawn of Redemption. The Catholic Church would like well to please and accommodate Rev. Mr. Patton; but Easter is too important an event to change merely to satisfy his whims.

ST. FRANCIS XAVIER CHURCH, New York, has recently had a few remarkable additions to its congregation. Mrs. William Arnold, of Eighty-third street and Fifth Avenue, who is said to be worth three million dollars, renounced Protestantism and was received into the Catholic Church on the 25th February last. She was a prominent member of the Church of the Redeemer. Mr. and Mrs. Floyd-Jones, of Massapequa, L.I., made their first communion on Easter Sunday, in the St. Francis Xavier Church. They had been members of St. Ignatius' Episcopal Church, one of the very "highest" in New York. Every day is the Church adding important converts to her list, and every day is her mighty influence being felt more and more the world over. Thousands yearly come into her fold whose names are never mentioned and who prefer to enjoy the blessings of our religion without any outward show or loud parade of their newly acquired faith.

L'ITALIE, a Roman official daily, edited by M. Arib, a Jewish Deputy, recently published a strange article, in which it praises Leo XIII., and expresses regret that the Queen of Italy was not allowed to take part in the jubilee celebration, nor to kneel before the Pontiff and receive his blessing. Some think that the Queen, herself, is the inspirer of the article. Of course there is more surmise than certainty about it. However, the Liverpool Catholic Times has the following comment:

APROPOS of Queen Margherita, it is also said that she is a prey to indescribable terrors latterly. Not only is she convinced that the House of Savoy is destined to be overthrown very shortly, but that the crisis which we are told will destroy the Italian monarchy will be barbarous, and terminate by forcing the sovereigns to mount the scaffold. The sad fate of Marie Antoinette is ever in her mind, and she frequently says, "I shall die in the same manner." She attributes most of Italy's misfortunes to the sacrilege of despoiling the Sovereign Pontiff of his possessions and authority in Rome, and earnestly desires to see a reconciliation take place between the Vatican and Quirinal.

SINCE the Holy See returned from Avignon to Rome there have been sixteen Popes who have lived over eighty years. The youngest of these was Gregory XVI., who died in 1846, in his eightieth year. Then Gregory XII.,

Calixtus II., and Benedict XIII., all of whom reached eighty-one. Pope Alexander VIII. and Pius VI. died at eighty-two. Gregory XIII., Innocent X., Benedict XIV., and Pius VII., all passed eighty-three. Paul III. died at eighty-four. Pius IX. and Clement X. lived to eighty-five. Up to the present the two Popes who, since 1378, have attained the greatest age are Clement XII., who was nearly ninety-two when he died, and Paul IV., who was elected when eighty-nine and reigned until he was ninety-three. In the series of Popes prior to 1378 we have an example of longevity still more surprising, that of Gregory IX., who died in 1241, very nearly a centenarian. In referring to the anniversary of the present Pope's birthday, the New York Catholic Review gives the above statistics.

WE are pleased to read of so many sermons being preached recently in the Irish language. It had been claimed that the first one ever delivered in the United States was that in Chicago last St. Patrick's Day. But Brother Michael, the prefect of St. Patrick's school, Baltimore, stated that on "Thursday, March 17, 1881, the Rev. Hugh Mageveney preached the panegyric of St. Patrick at a Mass celebrated by Canon McGee of Belfast, Ireland, in St. Patrick's Church, Baltimore. At the Mass it was announced that Canon McGee would preach in the afternoon in Irish. It was an impressive scene. Canon McGee warmed up to his subject, preaching with fervor and faith, using pure Celtic, which with his oratorical power, carried his hearers back to the land of St. Patrick." There are several movements on foot to revive and perpetuate the Celtic language. May heaven prosper all who encourage in any way the noble and patriotic work of propagating that most melodious, rich and expressive of tongues.

THE Canada-Revue announces that it will in future appear as a semi-monthly, and if circumstances do not improve it will be obliged to become a monthly publication. Finally, it states, that if its finances do not augment it will be forced to cease publication. It sends up a mournful cry over the lack of spirit in the people of this Province and expresses the fear that it will be a long time before such another publication will appear, animated with the same courage and bound on the same mission. Individually we do not wish the promoters of that journal any harm, but we confess that we will not weep when its days are numbered. It is not difficult to find men ready to continue the crusade commenced by the Canada-Revue, but it is no easy matter to find a public sufficiently anti-clerical to take stock in its venture or to lend it a steady support. Like all others, who have squandered their talents in attacking the Church, the gentlemen of that organ could not expect anything other than an ultimate failure.

AN IMPORTANT PASTORAL.

The Catholic Bishops of Quebec Province on Education.

On Sunday last a lengthy and important pastoral letter from the Archbishops and Bishops of Quebec was read in the pulpits of the English-speaking Catholic churches of the city. Part of it had been read the Sunday previous in French. It is a most powerful document, and sets forth some very important principles. We have taken the following extracts from the English translation, and reproduce them in the hope that the truths therein laid down may be impressed upon the minds of our readers. The letter treats of the education of youth, in the family and in the school:—

"The parents, who have received children from God with the authority to bring them up properly; the pastors whose duty is to teach and to enforce the divine law; the heads of the state, whose duty it is to support intelligently and efficiently the pastors and parents; the educators of children, whose mission is to complete in the schools the work of the parents; all those who love the church and their country must have it to heart to see that that education is sound, and such as to form excellent Christian, honest, virtuous and learned citizens, devoted to their country.

"Over the schools, which are founded by private initiative or by the state, it is the duty of the church to exercise an attentive oversight, in order to exclude any teaching which might be contrary to Catholic doctrine. Moreover, as religious education should progress by the side of intellectual culture, the ecclesiastical authorities can and should require that no one destined to the teaching of the Christian doctrine shall be chosen and appointed without the ratification or previous approval of those whom Jesus Christ has entrusted with the care of preserving intact the sacred deposit of faith. . . . These sacred rights of the church it is our duty and firm intention to maintain in all their entirety. No doubt, very dear brethren, in a mixed society such as ours, that is composed of widely differing religious elements, it would be difficult to expect that people will recognize in the Roman church certain prerogatives which it might enjoy in an exclusively Catholic country.

"The Catholic church, whose origin on this continent dates from the cradle of American civilization and which has not ceased during more than three centuries, through its apostles and missionaries, to spread the light of Christianity over this country, can legitimately claim, without, therefore, being saddled with a double school tax, the right of bringing up the children who are entrusted to its care in the faith of their fathers, and of giving to these children an education consistent with the religious principles which they profess. There is in that, we proclaim it, a question of justice, of natural equity, of prudence and of social economy which is intimately connected with the vital interests of this country. The Canadian episcopate has never hesitated, as is well known, to teach on all occasions peace, concord, mutual confidence, a sincere loyalty to the British Crown, and it hopes that, thanks to the wise and firm intervention of our legislators, and thanks also to the fairness and spirit of conciliation of the several elements which make up the population of Canada, the uneasiness which actually exists in certain provinces shall soon be replaced by a feeling of general satisfaction."

This letter will be sent with another from every bishop to the clergy of his diocese.

Cardinal Taschereau adds: "His Grace Mgr. Tache, Archbishop of St. Boniface, has just published an excellent memoir on the question of the North-West schools, in reply to the report of the Privy Council on that matter. I invite you to secure that pamphlet. It will give you an idea of the just claims of the Catholic minority and of the flagrant injustice of which it is now the victim. It is well that you should be versed on this question, which now agitates so many minds, and on the solution of which largely depends the religious and national future of our patriots in the North-West."

Footballer's motto—"After the ball."

Naval engagement.—A lady's acceptance of a sailor's suit.

VIRTUE'S PATH.

At first it seems a lonely way,  
Dark and forbidding, thorn-straw,  
And o'er its narrow confines falls  
The shadow of a cross rough-hewn.

Impressive silence reigns around,  
And mysteries float upon the air,  
With God alone the soul communes  
Uplifted on the wings of prayer.

Full soon a deeper, truer light  
Upon the soul's radiance throws,  
A knowledge of eternal truths  
O'er the awakening spirit flows.

Nearer to God at every step  
Of daily life the spirit mounts,  
And wrapt in contemplation holy  
Draws life from heavenly fountains.

Deep draughts of peace divine are quaffed  
From wayside wells of God's own grace;  
The whirl of hovering angel wings  
Floats softly near the holy place.

And yet the mind and heart imbued  
With worldly love, affrighted, turn  
To broader ways to seek for peace  
Where only pain and passion burn.

The path seems steep, tortuous, rough,  
Its silent, peaceful calm appeals,  
Discordant notes of empty joy  
To festal scenes the spirit calls.

O Think ye of the Living Bread  
That feeds the soul for realms above,  
The strengthener of the spirit's life  
The priceless treasure of God's Love.

O let me tread the silent path  
A pilgrim 'neath the cross's shade,  
Till death shall mark my spirit's flight  
To paths of bliss that ne'er shall fade.

K. DOLORES.

PRESENTATION AND ACKNOWLEDGMENT.

Mr. John B. McDermott, of Montreal, having presented to the City Council of Kingston, Ont., a portrait of the late Rev. Father Dowd, is in receipt of the following hearty thanks:

[COPY.]

DEAR SIR,—On behalf and by direction of the Council of the Corporation of the City of Kingston we beg to acknowledge the very interesting gift to it of a portrait of the late Rev. Father Dowd, of Montreal. Known, as the reverend gentleman was, throughout the land for his liberal mindedness, his learning, and his eloquence, for his high sense of duty, his constant devotion throughout a long life to the welfare of the poor and unfortunate, which many institutions, established through his efforts, attest, his portrait can call forth but the kindest feelings and the highest respect from all, whether Roman Catholic or Protestant, who view his venerable features. But the portrait is also of interest to our citizens in connection with the fact that the original had been offered, as we are informed, the Bishopric of the Diocese, which offer his devotion to the people, among whom he so long labored, compelled him to decline. By direction of the Council his portrait was immediately after acceptance hung in the City Council Chamber. On behalf of the city we desire to thank you for this excellent memorial of a good man.

Yours very truly,  
Committee. {ALD. MUNDELL,  
{ALD. SKINNER.  
Kingston, March 21st, 1894.

BROAD VIEWS CONCERNING THE CHURCH.

The following are extracts from a sermon of Rev. E. P. Parker, a Protestant minister of Connecticut:

Dr. Parker gave instances of Catholics who hated Protestants, but they were Catholics only in name, and said Protestants who hated Roman Catholicism might be Protestants, but they were not Christians. He considered the present Pope to be the wisest and best man who had occupied that position for centuries. Dr. Parker said that he rejoiced with all his heart that Dr. Tierney had been promoted and he congratulated the people of Hartford that he was to be elevated to the episcopate. "He's a noble, devout and loyal Christian, and when recently, in response to my congratulations, he

IT FILLS THE BILL.

—a dose of Dr. Pierce's Pleasant Pellets. Sick Headache, Dizziness, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach and bowels are promptly and permanently cured.

Glen Easton, Marshall Co., W. Va.  
R. V. PIERCE, M. D., Buffalo, N. Y.:

Dear Sir—Two years ago I was pale and emaciated, food fermented in my stomach. A physician pronounced my case "Catarrh of the Stomach," but he could not help me. I lived a month without solid food and when I tried to eat I would vomit. At this time I began taking Doctor Pierce's Pleasant Pellets, and in two weeks I was decidedly better. I am now in good health, and never felt better in my life. I have a better color, eat more, and have no distress after eating—having gained thirteen pounds since I began taking them.  
Yours truly, MARY ANGUISH.



The Plan of Selling Medicines Through Dealers,  
ON TRIAL, PIERCE  
IS PECULIAR TO

saluted me as 'Your brother in Christ,' I knew he meant it. We respect each other and ought to be on terms of Christian friendship.

"Some say that the old dominating spirit of the Church will assert itself when it gets a chance, but I don't believe it. It wouldn't if it could and it couldn't if it would. The old conditions have gone by forever. . . . The world has moved on upward until religious tolerance is regarded as a part of modern faith.

Some shake their heads at the beautiful edifices the Catholics are erecting everywhere, but if they spend \$1,000 where we give \$100, I for one honor them for it, if they are willing to support them. Whatever I may think of their judgment, I do admire their devotion. They are loyal, and their unity, harmony and corporate power rebuke us. They have an adaptability to gather all classes together in one grand worship, and when we can so appeal through eyes and ears to the noble and peasant, the civilian and soldier, the rich and poor, the young and old, the learned and ignorant, as they do, we shall have advanced a great way."

Dr. Parker dwelt at length upon the good influences of the Roman Catholic Church upon the foreign element and speculated upon what might have been their condition without some adequate moral and spiritual control. The Irish in America owe everything to the Church, more than they are aware of. Who ever heard of an Irish Catholic anarchist, a nihilist or ultra-socialist? The Roman Catholic Church is a mighty bulwark; she holds her people in martial array for the faith. She stands as a powerful witness for truth and faith. She believes in some things and testifies to it. She believes in many things we do not, but she does not bow down and worship idols, and behind it all is the groundwork of Christian faith. Said Dr. Parker: "I find myself more closely allied to the Roman Catholic Church than to many Protestants, who by their rationalist belief have taken away my Lord. I could worship with them with some pauses."—Sacred Heart Review.

BOURGET COLLEGE, RIGAUD.

HONORING THE REVEREND PRESIDENT—A GRAND ENTERTAINMENT.

On Tuesday evening, April 3rd, the pupils of Bourget College, Rigaud, P.Q., honored their beloved President, the Rev. Jos. Charlebois, O.S.N., with a dramatical and musical entertainment, in honor of the anniversary of his holy patron's feast. The evening's proceedings began by a choice selection executed in a praiseworthy manner by the college band. After the harmonious strains of the band died away, addresses of congratulation and good-wishes were presented to the Rev. Father in French and English, to which he responded in a very eloquent and appropriate manner. The chief feature of the evening was the beautiful and interesting drama in five acts, "Le pris du sang," which was rendered in a praiseworthy manner by all the respective actors, who received showers of applause from the distinguished audience. Between the acts the College choir rendered skillfully several quartettes—the College band delighted the attentive hearers with several choice pieces—gymnastic exercises were also a prominent part of the programme. Although the roads were impracticable, they did not prevent a great many members of the clergy, friends of the college and parents of the students from coming to congratulate the Rev. President. Taking a retrospective glance at the whole entertainment, we must pronounce it a decided success in every respect and tender our heartfelt and earned congratulations to the actors and their moderator. The following is a copy of the English address, and Rev. Father Charlebois reply:—

REVEREND AND MUCH BELOVED DIRECTOR: It has always been your endeavor to instill into young hearts sentiments of gratitude, a virtue which you have taught us to admire and to cultivate, as being perhaps the fairest flower that should adorn the garden of youth. You will not, therefore, be surprised if we have thought it our dear right, as well as our filial obligation, to express to you our very sincere thankfulness, our strong and lasting affection, and also our hearty good wishes, on this the thrice welcome anniversary of your saintly patron's day. To this day we have looked forward to satisfying the necessity we felt, of acknowledging in an especial manner our indebtedness to you for the multitudinous benefits we have enjoyed under your kindly direction.

On an auspicious occasion such as this, we love to applaud your deserved promotion to the position of trust, of responsibility and

honor which you now occupy—a trust which you so faithfully keep, a responsibility which you sensibly feel, and an honor which you always nobly uphold. Your untiring labors in our special behalf, your ever watchful and indeed fatherly care, so unparagonably bestowed, and especially your lessons and examples of piety are all eloquent and abundantly evident proofs of how deeply we should hold ourselves under obligations to you, and how very justly and sincerely we thank you and wish you many, many more years of a life, indeed full of arduous self-sacrifice, but also full of grand merits and of consoling results. May we enjoy many years of your mild direction, and as best proof of our true esteem, may we ever follow faithfully the principles and high aims which have been taught to us, and the excellent examples which you have constantly shown us, and thus may we always remain true and worthy children of Bourget College.

THE ENGLISH SPEAKING PUPILS OF BOURGET COLLEGE, RIGAUD

FATHER CHARLEBOIS' REPLY.

My dear friends,—I am exceedingly thankful to you for the kind words and good wishes expressed to me in your address, which is "last but not the least." I would here avow that I am personally opposed to any such demonstration as this, for I believe very little in what is merely written on paper, and I consider action by far the better expression of your feelings; however, I cannot complain that your action belie your words. I have been, in general, well satisfied with your behaviour; wherefore it is more acceptable to receive your thanks, congratulations and well wishing, and it is even perhaps safe enough to consider them sincere.

Again, I do not accept these manifestations of your respect and esteem for me personally, but for the principle, the authority, which I represent, the body that is assigned me to direct. Yes, my dear boys, gratitude is a grand, a noble virtue, and it is, I say it candidly, the more appreciable in youth as it is less generally a characteristic of the young. Gratitude, inborn, instinctive, self-acting, is very rare in the thoughtless unappreciative years of childhood and even in the teens. It is the mark of a more advanced and more considerable age. But, oh! how gratifying to find that fair gem adorn the soul of youth. Milton, in his "Paradise Lost," speaking of gratitude, says:

"A grateful mind  
By owing owes not, but still pays, at once  
Indebted and discharged."

On the other hand, "Ingratitude is a monster, to be strangled in the birth, not to be cherished," as Massinger says.

Do learn, then, ever, even now, to appreciate what is being done for you, and be persuaded that you can scarcely better repay your benefactors than by manifesting how deeply grateful you are for kind offices.

Every boy should have his head, his heart and his hand educated. Let this truth never be forgotten. By the proper education of the head he will be taught what is good and what is evil, what is wise and what is foolish, what is right and what is wrong. By the proper education of the heart he will be taught to love what is good, wise and right, and hate what is evil, foolish and wrong. And by proper education of the hand, he will be enabled to supply his wants, to add to his comforts, and to assist those around him. The highest objects of a good education are: to reverence and obey God, and to love and serve mankind. Everything that helps us in attaining these objects is of great value, and everything that hinders comparatively worthless. When wisdom reigns in the head, and love in the heart, the man is ever able to do good; order and peace reign around, and sin and sorrow are almost unknown. So, my dear boys, never forget the object for which your kind parents have placed you in this College, that is, for your intellectual, moral and physical training. Always be faithful to the lessons you receive here, and you will always be an honor to your parents, to your religion, to your name, to your country and to your Alma Mater.

Once more, I thank you in my name and in that of your zealous professors, who, as I, are constantly around you and spending their best energies in your behalf.

SEND TO-DAY.

Ladies and Gentlemen, be alive to your own interests. There has recently been discovered and is now for sale by the undersigned, a truly wonderful "Hair Grower" and "Complexion Whitering." This "Hair Grower" will actually grow hair on a bald head in six weeks. A gentleman who has no beard can have a thrifty growth in six weeks by the use of this wonderful "Hair Grower." It will also prevent the hair from falling. By the use of this remedy boys raise an elegant moustache in six weeks. Ladies if you want a surprising head of hair have it immediately by the use of this "Hair Grower." I also sell a "Complexion Whitering" that will in one month's time make you as clear and white as the skin can be made. We never knew a lady or gentleman to use two bottles of this Whitering for they all say that before they finished the second bottle they were as white as they would like to be. After the use of this whitering, the skin will forever retain its color. It also removes freckles, etc., etc. The "Hair Grower" is 50 cents per box and the "Face Whitering" 50 cents per bottle. Either of these remedies will be sent by mail, postage paid, to any address on receipt of price. Address all orders to,

R. RYAN,  
Gower Point, Ont.

P. S.—We take P.O. stamps same as cash but parties ordering by mail confer a favour by ordering \$1.00 worth, as it will require this amount of the solution to accomplish either purpose, then it will save us the rush of P. O. stamps.

In one of our large cities a short time ago an editor was met by a friend, who, taking him by the hand, exclaimed: "I am delighted to see you. How long are you going to stay?" "Why, I think," said the editor, "I shall stay while my money lasts." "How disappointed I am," said the friend. "I hoped you were going to stay a day or two."

Dear Sirs,—I have been using Burdock Blood Bitters for boils and skin diseases, and I find it very good as a cure. As a dyspepsia cure I have also found it unequalled. MRS. SARAH HAMILTON, Montreal, Que.



THE SCHOOL QUESTION

Discussed by a Protestant Minister and a Catholic Priest.

An interesting discussion on the school question took place last Tuesday evening before the Nineteenth Century Club at Sherry's, between the Rev. Dr. Lyman Abbott of Plymouth Church, (the successor of Henry Ward Beecher) and the Rev. Thomas McMillan of the Paulist Fathers in this city. A large and appreciative audience, including many of the prominent clergymen of New York and Brooklyn, was present.

The subject discussed was: "How should the moral and religious education of the child be provided for in our American system?"

Horace E. Deming, President of the Nineteenth Century Club, occupied the chair, and made the opening address.

Dr. Lyman Abbott was then introduced. He said:

"The question under consideration assumes, in the first place, that the child is a moral and religious creature. It is taken for granted that he is more than an animal, that he has a moral and religious nature, and that in some way that nature must be provided for.

"The question to be considered, then, is what provision should be made for moral and religious education, under a system which leaves every man to take care of himself? It seems very clear to me that the only system is this—that the community must provide the education of the individual in all those elements necessary to enable him to take care of himself.

"The nation has the right to protect the individual and the community must have the moral judgment and the moral nature so educated as to decide rightly. The people are the supreme court to decide all great public questions and they must be educated in the principles of right and wrong.

"It is clear that the work of education cannot be left to the Church altogether. The Church has her own work to do, and she has all that she can do to fulfill her own special work.

"The first thing to be done is to create a public sentiment throughout the Nation that will secure the preservation of the public-school system as a moral system, not as a workshop or a manufactory. We have first of all to teach the Nation that no system of education is worth what it costs if the nature and purpose of it is not to make men and women understand the principles of right and wrong."

Father McMillan, who is in charge of one of the most successful parochial schools in the country, in connection with the Paulist Fathers' Church, dealt with the subject from the practical standpoint.

"The knowledge gained by many years of work among the children of the masses," said Father McMillan, "may warrant me in claiming the sanction of practical experience, rather than the authority of official decisions of the Catholic Church, for my statement here tonight.

"For some time past, Dr. Lyman Abbott has given to the readers of The Outlook clear and vigorous arguments showing the absolute necessity of moral and religious training. My attention has been directed to an article which appeared with his signature in The Christian Union, Nov. 22, 1888. In that article I find these words:

"Development of intelligence without a concurrent development of the moral nature does not suffice, as has often been pointed out; intelligent wickedness is more dangerous than wickedness that is unintelligent. The devil knows enough. Sending him to a public school will not make a better devil of him. Knowing how to make dynamite without also knowing what are the rights of property and the rights of life will not make the pupil a safe member of society. Skill in speech unaccompanied with conscience gives to us only that product of modern civilization—an educated demagogue."

"It may be safely affirmed that this statement of Dr. Abbott is fully indorsed by all Christians, especially by Pope Leo XIII. His words are: 'In the education of youth he who neglects the will and concentrates all energies on the culture of the intellect succeeds in turning education into a dangerous weapon in the hands of the wicked.'

"The founders of our American Republic were educated in schools under

the control of teachers who taught the truths of religion and morality, together with the secular branches of knowledge. No voice was raised in opposition to Washington when he warned his countrymen to 'beware of the man who attempts to inculcate morality without religion.'

"An ordinance for the government of the Territory northwest of the Ohio River passed July 13, 1787, by the United States in Congress assembled, contains this significant declaration: 'Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged.'

"History does not inform us that any subsequent act of Congress attempted to deny the grand truth expressed in the ordinance of 1787. As a nation America has never denied that religion, morality and knowledge are necessary to good government and the happiness of the human race. The Federal Government has maintained a dignified and becoming attitude in relation to what is called 'our American system' of education, giving large grants of public lands to encourage the growth of free schools.

"'Here in America,' wrote Father Hecker, 'when Church and State come together, the State says: "I am not competent in ecclesiastical affairs: I leave religion its full liberty." This is what is meant here by separation of Church and State, and that is precisely what Europeans cannot or will not understand. They want to make out that the American State claims to be indifferent to religion. They accuse us of having a theory of government which ignores the moral precepts of the natural law and of the Gospel. Such is not the case, and never has been from the beginning. That is a false interpretation of the American State.'

"With all due respect to the great West and Northwest, the South and the East, I venture to claim that our Empire State of New York fully represents the American system of education.

"By granting charters to universities, colleges, and academies, and other institutions of learning, the State of New York gives the protection of law to the munificent endowments for higher education from individuals and religious bodies. This department is under the management of the Board of Regents. It secures official co-operation with many institutions sustained from sources of revenue not under the control of the State.

"Free tuition in the common schools is provided for by general taxation, leaving to the local trustees extensive power to select the best plans of securing an education for the children of the common people. I can find no evidence that the sovereign people of the Empire State at any time authorized the Board of Education in this city or elsewhere absolutely to prohibit the teaching of the Christian religion.

"Abundant proof is to be found, however, showing that the plan designed for the religious and moral training of the children in this city of New York has proved most unsatisfactory.

"As a Christian and as a teacher, I cannot understand how sincere men ever expected to secure by such a defective plan the positive teaching of the great moral truths which underlie the foundations of law and civilization as embodied in our American institutions. Our young folks have been sent out with minds confused on most important matters. Too much of the work was assigned to the home and the Sunday school; too little attention was given to moral training in the day school. Need we wonder that many have become entirely indifferent to the claims of religion, slaves of vice, advocates of socialism and anarchy, degenerate citizens, unworthy to be called Americans?

"By appointment of the Paulist Fathers I have been for over ten years in charge of large numbers of children attending our day school for the primary branches, and our Sunday school, which has a register of more than 1,600 scholars annually.

"It may be well to state that we who are designated Paulist Fathers represent a collective experience derived from missionary travels in all parts of the United States. We feel that Christian parents are at a disadvantage in training their children, when the environments of their homes and their recreations present to young minds the seductions of vice. This is specially the case in New York, a vast, crowded

city, with twenty families in one house in many of the tenement districts. Incentives to wrong doing are abundant. The home influence cannot produce its most salutary effects.

"Careful observation renders it evident that our Catholic people, as well as their priests, recognize the necessity of safeguarding the moral welfare of their children by positive religious instruction. They feel that industry, temperance, truthfulness, and other virtues should be taught in the schoolroom without fear or favor and without detriment to the secular branches of knowledge. According to their conscientious convictions good Catholics believe that in school and out of school children should be trained to regard obedience to the law of God as a supreme duty. Needless to say that this public assertion of Divine law cannot be adjusted to fit in with a theory of morals which excludes the recognition of an omnipotent law giver.

"We Catholics have no desire to disturb the friendly relations existing among American citizens when we assert our convictions as to the teaching of Christian morality. It is a subject on which we are entitled to form an opinion and to express it vigorously. The good work done in Catholic schools for secular education and for the observance of the moral code demands recognition.

"It is wise statesmanship to utilize the volunteer service of men and women consecrated to the work of education for the moral and material advancement of the Nation. The Gerry Society, the Foundling Asylum, the Free Kindergarten Association, the Cooper Institute in this city and the Pratt Institute of Brooklyn illustrate what is meant by the volunteer forces in educational work.

"Catholics would not, if they could, destroy the system now established for popular education in the United States. In common with other citizens, we can see many things to be admired in the common schools and some things to be severely criticised.

"Our American system of education, which is not the same in matters of detail throughout the different States, can be made more effective by a process of addition and subtraction. Take away all that is objectionable to the religious convictions of Christian American citizens, and let there be a full constitutional recognition of liberty of conscience, by which the positive teaching of morality and religion may be added to our common schools.

"In my opinion, the adequate answer to the question proposed for discussion this evening cannot be given by any individual. To have weight, the answer should be given by a tribunal, or commission of experts, after a careful study of all the interests concerned.

"From that commission the theorist, who can never learn anything from the teaching of experience, and the alarmist, whose imagination is ever filled with forebodings of danger, should be rigorously excluded.

"Such a commission was appointed in 1886 to do for England what has not yet been done for this country. They collected the testimony of the most competent teachers as to the changes needed in the existing law. The report of this commission is a treasure house for any one desiring to study the religious question in relation to elementary education."

At the close of Father McMillan's address Dr. Abbott said:

"I have nothing to say in reply. I heartily agree with the propositions that have been set forth by the speaker. I am not sure we agree on all propositions; that is another matter.

"I agree that the public school system is to be maintained intact, and by that I mean a system of popular education maintained by the community as a community.—N. Y. Catholic Review.

Burdock Blood Bitters cure Dyspepsia.

Burdock Blood Bitters cure Constipation.

Burdock Blood Bitters cure Biliousness.

Burdock Blood Bitters cure Headache.

Burdock Blood Bitters unlock all the clogged secretions of the Bowels, thus curing headaches and similar complaints.

He: Did you ever hear that Jagson's wife speaks two languages? She: Yes. He: What are they? She: The one for company and the other for Jagson.

RELIGIOUS NEWS.

A magnificent new church is to be erected for the German Catholics of the northern section of the city of Pittsburg.

Last Sunday week the Protestant preachers of Sioux City, Ia., united in denouncing the A. P. A. from their pulpits.

The Holy Father after subjecting himself for a day or two to the treatment of Mgr. Kneipp, the Bavarian priest-doctor, was induced to give it up.

The Attorney-General of Illinois has rebuked a bigoted sheriff who refused to allow a prisoner privacy to make his confession, and denounced his action as bigoted and outrageous. The sheriff is an A. P. A.

A Dubuque, Iowa, despatch of March 23 contained the sad intelligence that Mother Mary Joseph Gill, successor of Mother Agatha, who was buried Monday, had died suddenly that night of heart disease. Mother Aguil of Sioux City now becomes superior.

Berlin and its suburbs have a Catholic population of 176,000, in a total population of nearly two millions. There are in the city for the care of all these souls twenty-nine secular priests and seven Dominicans, who attend four churches, properly so called, and seventeen chapels, the greater number of which are small. Besides the want of churches, the Catholics are generally poor.

The new Catholic chapel within the grounds of Bellevue Hospital, New York, is rapidly approaching completion. It has been built of gray stone and is 37 by 130 feet in dimensions. The Chapel will be opened and blessed by Archbishop Corrigan next month. It has been built as a memorial offering by Miss Annie Leary, a sister of the late Arthur Leary. As the hospital receives some 14,000 patients every year, of which number some 11,000 are Catholics, the importance of Miss Leary's charity cannot be overestimated. Protestants through the generosity of the late Mrs. Townsend, have for many years had their own place of worship within Bellevue's grounds.

The Paulist Father Elliott continues to meet with good receptions at the missions which he is preaching to non-Catholics in the Detroit diocese, at Bishop Foley's request. His audiances are invariably large, with the majority of his hearers the people whom he is trying to teach; and as Father Elliott is a potent and persuasive speaker, the results of his sermons have been excellent. His readiness to answer all inquiries regarding Catholic doctrine that are addressed to him, and the skillful manner in which he does this constitute some of the best features of his addresses.

WAITER! BEEFSTEAK, HAM AND EGGS, FOR ONE.

"God gave us meat, but the devil sent us cooks," is a trite saying. From bad cooking, fast eating and overeating, comes a whole train of diseases—indigestion, dyspepsia, biliousness, catarrh of the stomach, headache, dizziness, and the like. God also gave us a brainy man, who compounded the "Golden Medical Discovery," a corrective of all the ills resulting from overeating and bad blood. Dr. Pierce, of Buffalo, has furnished in the "Discovery," a great desideratum in America, where everybody are in such a hurry to make money, they have no time to eat, and scarcely any time to live. It invigorates the liver, cleanses the blood and tones up the system.

Delicate diseases of either sex, however induced, speedily and permanently cured. Book of particulars 10 cents in stamps, mailed sealed in plain envelope. Address, World's Dispensary Medical Association, 683 Main St., Buffalo, N. Y.

Landleigh: That snowstorm you have painted is wonderfully realistic. Daubleigh: It must be. A tramp got into my studio one day, caught sight of the picture, and unconsciously put on my fur overcoat before he went out.

Sirs,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me. Miss A.A. DOWNEY, Manotic, Ont.

When is a robber most bird-like? When he is a-robbin'.

## STRANGE RUMORS.

## A CRISIS IS NOT IMPOSSIBLE.

The Revolt of the Radicals—The McCarthys Sticking by the Government—Political Notes.

LONDON, April 7.—The political situation has taken an unexpected turn and the conservatives confidently predict that Parliament will be dissolved within the present month. The Tories may be over-sanguine, but their prediction is by no means an extravagant one in view of the present aspect of things. The Liberals themselves admit that a crisis may be precipitated any day, and after their experience of Thursday, they no longer attempt to conceal their appreciation of their precarious hold upon Parliament.

Of course, any further defeat will involve the resignations of the ministry and the Opposition are looking forward with feelings of the utmost confidence to the next appeal to the country which they believe will result in the return of a Conservative majority.

The normal Government majority of 36 had been reduced Thursday night to 24, through the absence of the Parnellite members, who have recently been spending their time in Dublin, quarrelling among themselves and denouncing the Government's lukewarmness toward the Home Rule question. Three Liberals were also absent and not paired.

This would not have rendered the positions so critical, but the successive divisions taken in the House that night show that the Liberal whips cannot with any degree of certainty rely upon their men responding promptly, if at all, to their summons. From the 24 mentioned the Government's majority dropped to 18 through absenteeism, then to 15 and was finally wiped out in the division on the East London Water Bill.

The Liberals made great outcry of dissension over the action on the part of the McCarthys, but this was disproved by an analysis of the voting, which disclosed the fact that the McCarthys stood by their guns and that the dwindling majority was caused by the abstention of the Radicals from taking part in the division. The ratio of the vote of the McCarthys exceeded that of the Liberals.

The discontent of the Radicals has so nearly reached the point of revolt that the Government is extremely unwilling to take the risk of seeking a majority on Mr. Henry Dalziel's motion to abolish the veto power of the House of Lords. Fearing to test the sense of the House on this question, the Government have practically wiped out Mr. Dalziel's motion by appropriating the day set for its consideration to discussion of the private members' bills and Government business. This change in the programme will be made on motion of Mr. John Morley. A very large majority of the Liberal members are eager for immediate action against the House Lords and earnestly desire to obtain a decisive expression of opinion on the subject on the part of such as will support the Government, but the ministers are not so eager. Just now they are anxious for delay and will make every effort to secure it.

Last night Sir William Harcourt and Mr. John Morley were very active in canvassing the House in this matter and endeavored by private conversation to induce the irreconcilable Liberal members to submit to the waiting policy of the Government and acquiesce in the shunting of Mr. Dalziel's motion until some more opportune time. Instead of meeting with any success in their campaign, Messrs. Harcourt and Morley were met on all sides with the Radical ultimatum that the time must be given to the anti-Lords' motion, and given in the very near future, too.

The Conservatives are watching their chances in the defection of the Radicals, a chance which they believe will not be long stayed. Their whips are active, energetic and untiring. The normal Conservative voting strength in the House has been considerably augmented by the attendance of members who are seldom seen in their seats and besides this a full force of Unionists are on hand ready to assist in snatching victory from the Liberals on any division that may catch the Government napping or find them without a majority.

If the Government is unsuccessful in arriving at some clear "entente" with the Radicals before Monday, when Mr.

Morley's motion to appropriate the day set for debate on Mr. Dalziel's anti-Lords motion to other purposes will be discussed, the defeat of the Government on the division on the question is probable. The abstention of the Radicals from voting will be sufficient to give the Opposition a majority and there is now no likelihood that the Radicals will vote to delay the anti-Lords motion.

The fidelity of the McCarthys in adhering steadfastly to the Government continues unimpaired, despite their internal feuds, and has excited a great deal of favorable comment even from the Opposition members, who are forced to admire their consistency.

## THE GOVERNMENT SAFE.

LONDON, April 9.—The floors and galleries of the House of Commons were packed with members, diplomats, peers, and others this evening when Sir William Harcourt, chancellor of the exchequer and the leader of the Liberal party in the House, arose to move the resolution of which notice was given last week by Mr. Morley. Sir William Harcourt reminded the House that a large number of Government bills required attention, and that there was also a large amount of important administrative business awaiting the consideration of the House. He did not desire to deprive members of the opportunity to discuss their private bills, but it was absolutely necessary, if the ministerial bills were to obtain due consideration, that the time devoted to private bills should be limited to Friday evenings.

Mr. Balfour said the Government itself, in his opinion, would be more likely to misuse the time of the House through its proposal to appropriate the whole attention of Parliament at an early stage of the session and practically shut out all private bills. This was a proposal, he said, which members on both sides should resent.

John Redmond said if the Government had the confidence of the House their supporters would be justified in giving up what the ministry had asked for; but he wanted to know what business the Government intended to carry to the front. Would the Evicted Tenants' bill have precedence, he asked, or would it even have second place?

John Morley, chief secretary for Ireland, said the Evicted Tenants' bill would be kept in the front line of legislation. The Government would not play with a question it was pledged to carry through. (Cries of "Hear, hear.")

Mr. Chamberlain said, regarding the private bills, that it was, as a rule, the biggest bore that got the first night. He had no objection to depriving members of some of their private bill time, but he disliked to give some of that time to the Government, as he had no reason to suppose that the Government would make any better use of the extra time than if it were devoted to private bills. The Government had already wasted an immense amount of time on Home Rule, but they had not the courage to appeal to the country on that question. They rather sought to relieve their position by working two Queen's speeches into their variety programme. (Hear, hear.)

Sir William Harcourt's motion was carried by a vote of 268 to 244, a Government majority of 24.

## TOOK THEIR FIRST VOWS.

His Grace Archbishop Fabre last week received the first vows of the following young ladies, who are entering the order of the Sisters of Providence:—M. Clementine Auclair, Ste. Anne de Stukley; M. Evelina Savoie, Ste. Ursule; M. Anne Trudel, Ste. Ursule; Eugenie Edouardina Lambert, Ste. Ursule; Herminie Carriere, Ste. Scholastique; M. Angelina Hebert, Montreal; Julie Anais Lozeau, Montreal; M. Philomene Zerilda Leveil'e, Ste. Anne des Plaines; Delphine Normandin Lavigne, Montreal; M. Henriette Clotilde Gadbois, Williamst wn; Josephine Georgiana Cote, St. Germain de Rimouski; M. Genevieve Valentine Roy, Berthierville; M. Regina Villeneuve, Montreal; M. Eliza Vaillancourt, Yama-chiche; M. Delmina Simard, St. Ambrose de Kildare; M. Rosa de Lima Lefebvre, Suncook.

## "BROKEN KNIFE" IS DEAD.

Michael Tewatasariake, or "Broken Knife," as the name implies in English, the last pure-bred Iroquois of Caughnawaga, is dead, at the age of over eighty years. All the other Indians of Caughnawaga have more or less Scotch or French blood in their veins.

## DEATH OF A FRIEND OF MGR. FABRE.

The Archbishop of Montreal has lost a life-long friend, and a former class-mate, at the French Seminary of Issy, in the death of M. l'Abbe Le Rebours, Cure of the Madeline, in Paris, who died on Tuesday last. His Grace received a cablegram announcing the death of this priest, who was one of the most prominent members of the French clergy. The Abbe was a friend of Canada and always took deep interest in its progress. Mgr. Fabre was his guest on all his visits to Paris, and made him an honorary canon of St. James' Cathedral. The deceased declined the honor of being appointed Coadjutor Bishop of Cardinal Guibert, and later in turn Bishop of Soissons, Versailles and Nancy. He was 72 years of age. A memorial service was chanted here for the repose of his soul on Tuesday, at the Cathedral.

## SPRING ART EXHIBITION.

The fifteenth annual spring exhibition of the Art Association of Montreal will be held from April 23 to May 19, in the Association's gallery, Phillips square. Prizes will be awarded for figure, portrait, seascape, landscape and water color paintings, etc., for which all artists resident in Canada or Canadian artists studying or residing abroad may compete. A special prize of \$200 will be awarded to the picture obtaining the greatest number of votes of visitors attending the exhibition.

## COLONIZATION.

The General Colonization Society held its weekly meeting on Saturday afternoon, Mr. J. R. Rolland in the chair. It was resolved to secure elaborate plans of the various northern townships for the benefit of intending settlers. The members complained of the Department of the Interior in not putting more energy into the work of settling this part of the Province. The Society hold that European immigration having fallen off considerably the Government should second the efforts of the Society to secure the repatriation of French Canadians in the United States. Applications have been received from some three hundred families anxious to settle in the new districts. Mayor Blanchard, of Lachute, left with some settlers on Saturday and another batch are going from this city on Wednesday. The Rev. Cure Moreau, of Ste. Agathe des Monts, writes that there is room for three hundred families in Archangebeault township. The local Government have opened a new road to this place.

## THE WEEK'S MORTALITY.

There were 129 interments in the city cemeteries last week, 107 in the Catholic and 22 in the Protestant cemetery. Scarletina caused 22 deaths, consumption 13, bronchitis 8, and pneumonia 9.

There were 18 patients in the Civic Hospital on March 31; admitted during the week, 10; discharged 4; died 1; remaining in hospital on April 7, 23.

There were 24 patients in the General Hospital on March 31; admitted during the week, 15; discharged, 1; died 2; remaining in hospital on April 7, 36. The General Hospital was so full on Saturday that two patients had to be taken to the East End Hospital on Moreau street.

## HOT LUNCHESES.

When the Board of Protestant School commissioners met yesterday morning they were in receipt of the opinion of Drs. James Stewart, Blackader and Armstrong on the question of hot lunches for the scholars. The doctors are strongly of the opinion that the school children should have a warm lunch or dinner, and sufficient time to take it. They must not only repair the wear and tear resulting from their studies, and almost incessant activities peculiar to their age, but they must also grow, and at the same time develop all their youthful and immature tissues into a higher and more perfect organism. Cold luncheon, usually eaten too quick, often lays the foundation for indigestion, dyspepsia and nervous derangements, which may remain with them for years. It was also suggested by the physicians that if possible the boys' school hours should be four per day, say from nine to one during five days of the week, and if that proved to be impracticable, during x days. The

girls' session, from nine to two, was greatly disapproved of as too long. There should be provided ample time for lunch.

C. M. B. A.

## A NEW BRANCH INSTITUTED.

At Arthabaskville, Que., on April 6th, Mr. Charles Dupout Herbert, District-Deputy, of the Canadian C.M.B.A. Relief Association, established a branch of the relief Branch, No. 227, of Canada.

The following were elected officers in the new branch:

Chaplain, Rev. E. Grenier, Priest; President Louis Rainville, P.S.C.; First Vice-President, Rev. O. Milot; Second Vice-President, J. N. Gastonguay; Corresponding Secretary, Henri Laurier; Assistant Secretary, Oscar Pepin; Secretary-Treasurer, Henri Pepin; Finance Secretary, I. B. Ouellet; Trustees, Rev. O. Milot, J. E. Methot, J. B. Ouellet, Hector Pepin and Clovis Baril; Chancellor, Dr. E. T. Belleau.

BRANCH 26.

The regular meeting of Branch 26, C.M.B.A., grand council of Canada, was held at Glenora hall Monday evening, and was very largely attended. Among those in attendance were President A. T. Martin of Branch 229; First Vice-President F. X. Payette, of Branch 229; Grand Deputy Finn, Chancellor Feeley, Treasurer A. D. McGillis, Financial Secretary Robert Warren, Brothers W. D. Selby, Joseph Goad, T. E. Stevens, A. Brogan, N.P., Wm. Thos. Ryan, Owen Tansey, W. G. Delaney, B. Tansey, L. E. Simoneau, Thos. Smallshire, Joseph O'Toole, Frank Collins, F. G. Thurgood, John Walsh, T. J. Kavanagh, Thos. Fitzgerald, J. Kennedy, Jas. Milloy, John Hoolahan, J. A. Hartenstein, Wm. Palmer, Jas. Callahan and F. Evans. President P. Reynolds occupied the chair. The usual reports were submitted by the secretary, Bro. J. J. Costigan, and were approved. Five new members were initiated and several applications were received and balloted for. Several matters of importance were discussed. It was unanimously resolved that an open meeting be held on the fourth Monday of April, and a committee, composed of Grand Deputy Finn, Chancellor Feeley, Brothers John Walsh, B. Tansey, L. E. Simoneau, O. Tansey and Thos. Fitzgerald, were appointed to make the necessary arrangements. On the motion of Grand Deputy Finn, seconded by Brother A. Brogan, N.P., a vote of condolence was passed to First Vice-President Corcoran on the death of his wife, the daughter of Brother M. Haynes. Addresses on the good the association was doing were made by several present, after which the meeting was brought to a close.

## MGR. LAROCQUE'S PASTORAL VISITS.

Mgr. Larocque, Bishop of Sherbrooke, has arranged his pastorals of the various parishes of the diocese, to extend from May 28 to July 7, as follows:

May—St. Philippe, Windsor, 28, 29, 30; Ste. Bibiane, Richmond, New Rockland, 30, 31. June—Ste. Anne, Danville, 1, 2, 3; St. George's, Windsor, 3, 4, 5; St. Hippolyte, Wotton, 5, 6, 7; St. Camille, 7, 8, 9; St. Joseph, Ham., 9, 10, 11; St. Adrien, Ham., 11, 12, 13; St. Anges, Ham., 13, 14, 15; St. Fortunat, Wolfestown, 15, 16, 17; St. Julien, Wolfestown, 17, 18, 19; Ste. Luce, 23, 24, 25; St. Romain, Winslow, 25, 26, 27; St. Gabriel, Stratford, 27, 28, 29; St. Olivier, Garthby, 29, 30, July 1. July—St. Janvier, Weedon, 1, 2, 3; St. Adolphe, Dudswell, 3, 4, 5; St. Louis, Westbury, 5, 6, 7.

## DISGRACEFUL.

Under the heading "Shame," La Presse of Saturday tells the following story: "Last evening, about six o'clock, a group of men with sinister countenances and equivocal looks, and who seemed to be watching with fear all the points of the horizon, could have been seen coming out of a building that is not a hundred leagues distant from the Presse. Those men had evidently been doing something wrong. In their midst stood an unfortunate being decently clad, supported by his companions, and walking towards a carriage. This poor fellow was dead drunk, or under the influence of a powerful narcotic. This ignoble spectacle is not so uncommon as people think, and honest citizens are asking how much longer the police will tolerate the def of gamblers that disgraces St. James street.



**HUMBERT A FREEMASON.**  
THE KING OF ITALY, SO STYLED, IS A MERE MACHINE.

Adrian Lemmi is His Master—His Majesty Has Attained the Grade of Thirty-three and is a Supreme Council Magnate—Secret Message Issued Some Years Ago.

The Devil in the Nineteenth Century is the title of a monthly review printed in Paris. It devotes its pages exclusively to Freemasonry and the doings of the devil in secret societies. All the weird vagaries of spiritualism are analyzed under a Catholic microscope, and the only fact revealed seems to be the enormous proportions of the cloven foot. The January number contains an interesting question: "Is Humbert, King of Italy, a Freemason?" His Prime Minister, Crispi, is a high light in the order; Sonnino, the Finance Minister, is an Israelite, and more than three hundred deputies belong to the Masonic rite.

That Italy is in the claws of the secret society every one knows, but the position of Humbert with regard to this organization has been kept dark. Catholics are interested in the question. They know that Humbert is chief gaoler of the head of the Church; that he occupies an apostolic palace with his wife and dependents; that he is excommunicate, debarred the sacraments and on the high road to eternal misery. But still a thread of compassion courses through their veins when they see his haggard look and premature white hairs, and hope that his heart is not in the diabolical work. Poor Humbert is styled King of Italy, but he is a machine. His master is one Adrian Lemmi, a gaol bird once, now the Grand Master of Masonry throughout the world. Now he rules supreme in the palace of Borghese in Rome. Humbert has about thirty millions of nominal subjects, while Lemmi has 21,861 784 subject Masons under his orders. Humbert is one of them.

**A BLURRED ESCUTCHEON.**

The House of Savoy has had a long roll of noble and saintly names, but the escutcheon is blurred. One Amadeus of Savoy, an ancestor of Humbert, started as anti-Pope in 1440, and persevered in schism and sacrilege for nine years. At the end of that time the gnawings of conscience made themselves felt and Amadeus withdrew. Humbert has followed in his footsteps, has set himself up for Pope and wrought havoc in the fold. But even if he would he cannot withdraw. Lemmi is his master. For appearance sake the King of Italy must be the protector, the guardian of Catholic interests, while in reality he is but a tool in the devil's hands for rapine and death.

The following is an authentic copy of a secret message sent to the Freemason lodges of Italy in 1885 by Grand Master Riboli, now retired in Turin with the honorary title of Sovereign Grand Commander for life, to announce the election of King Humbert and his brother, the Duke of Aosta, to the Supreme Council of the Scottish rite in Spain the 18th March, 1885. It contains a special recommendation that the fact should be kept from the knowledge of the profane:

To the glory of the Great Architect of the Universe. Great Orient of Turin. Supreme Council of the Scottish rite, ancient and accepted. Sole and only acknowledged legal rite for Masonic government in the kingdom of Italy and its dependencies. To the venerable lodges under its obedience.

**NOTICE.**

The Supreme Council of the 33, together with the great symbolic Orient of Spain, with which we are united in bonds of fraternal friendship, have lately given us a proof how the Freemasonry of that illustrious country not only shares the sorrows which afflict us, but heartily joins in the events which flatter our self-love as a nation. In fact, they generously helped us with money to meet the disaster of Cambriccola and the ravages of cholera in Naples last year. Now they have sent to the Supreme Council of Italy two diplomas for His Majesty the King of Italy and His Royal Highness the Duke of Aosta, by which Spanish Masonry expresses its admiration for the act of public charity shown by our Sovereign and his august brother, when they solaced the victims in Naples and other places in Italy.

His Majesty King Humbert and His Royal Highness the Duke of Aosta—already invested with the grade of 33, when he ascended the Spanish throne—are consequently, by the unanimous vote of the Supreme Council, on the 18th of March, 1885, registered as members of the Supreme Council of Spain.

The diplomas are signed: Sovereign Grand Commander Grand Master Manuel Becerra, ex-Minister of Colonies, ex-Senator, Deputy to the Cortes, 33; Isidore Villarino del Villar, 33; Don Juan Brovo, 33; Grand Chancellor Juan Utor Fernandez, 33.

We have thought proper to communicate this matter to the brethren, with the special request that the new shall not pass our meeting-rooms and thereby be known to the pro-

fane outside, and we are sure the brethren will view with peculiar satisfaction the intimate union between the Spanish and Italian Masons, and be satisfied that the Scotch rite as well as the symbolic rite have chosen the Supreme Council to express their sentiments to Italy and its King.

Accept, beloved brethren, our fraternal embrace, persevere in maintaining justice, uprightness and charity, to the advantage of suffering humanity.

DR. TIMOTHY RIBOLI, 33,  
Sovereign Grand Commander.

**CONCLUSIVE PROOF.**

This document proves conclusively that Humbert is a sworn member of the secret society, that he has attained the grade of 33, and is now a supreme council magnate. By the good will of the Masons he is where he is, and will remain there at their pleasure. He is useful to them. Through him Finance Minister Grimaldi paid Lemmi out of the public treasury 600,000 francs last September to obtain the Borghese palace and pay the expenses of seventy-seven delegates who came to Rome to elect him Grand Master. Carducci was a rival; his hymn to Satan has made him popular with the sect, but the Roman bank bribed him with many millions to let Lemmi win. Satan the poet gave way, while Satan of tobacco notoriously smokes on high.—*Liverpool Catholic Times.*

**M. L. S. VS. M. L. S.**

The notorious Margaret L. Shepherd, the ideal ex-nun and vilifier of everything Catholic, has in last week's issue of her paper, published in the interests of one language, one school, one flag, one nation, commented on the Freeman Journal's praise of Edward Blake. Having the same initials as the editress of that organ—but having nothing else in common with that firebrand—I thought it well to give a piece of gratuitous advice. It would be of greater benefit to the readers of that rabid paper, and more to the interests of Canadians in general, if, instead of making poor and overdrawn puns on the word count, the persons responsible for the utterances of that journal would devote their time to the acquiring of a little accurate knowledge on the subject of Ireland's cause and the course taken by Hon. Mr. Blake. The Freeman is by no means in danger of premature dissolution, and I doubt if such paragraphs as the one in question, coming from such a source, are not more calculated to sting to death the one who makes use of them than to injure those at whom they are aimed. It is a pity, for the sake of the Toronto hydra, that Mr. Blake is not a ranting anti-Catholic; were he such, we can easily imagine the huge adjectives of praise that would be heaped upon him. It is evident that the powerful arguments of our Catholic papers are telling most effectively on the P.P.A. cause, otherwise the organ of that body would not display so much irritation and miserable attempts at replies.

M. L. S.

**CONCERT AND SOCIAL.**

**THE ENMET LACROSSE CLUB'S PROGRAMME.**

According to our statement last week we furnish our readers with the programme of the concert to be given on Friday night, the 13th instant, in the Victoria Rifles' Armory. After the concert a social will be given, at which Davis' orchestra will discourse music and Mr. D. McCallum will furnish refreshments. Mr. P. Shea, the popular and favorite accompanist, will preside all evening at the piano.

**PROGRAMME.**

**PART I.**

- Opening remarks by the President.
- 1. Song (selected).....Mr. T. C. Emblem
- 2. Song.....Mr. W. Murphy
- 3. Song and Dance.....Mr. William Kitts
- 4. Song.....Miss M. Wheeler
- 5. Recitation—"Ostler Joe".....Mr. E. Evans
- 6. Piano Duet.....Miss M. Walsh and L. Donnelly
- 7. Song.....Miss May Kitts
- 8. Comic Duet.....Messrs Parks and Traynor
- 9. Song—"Old Madrid".....Mr. M. Mullarky
- 10. Song.....Miss E. Collins
- 11. Ivy Quartette.....Messrs. Wm. Murphy, M. Mullarky, Ed. Quinn, Ed. Finn.

**PART II.**

- 1. Song.....Miss M. Wheeler
- 2. Song.....Mr. John L. Costello
- 3. Musical Selections.....Messrs. O'Hara and Duuu.
- 4. The German Senators.....Messrs. Hanrahan and Gummerell.
- 5. Song.....Miss May Kitts
- 6. Concertina Solo.....Mr. John Tunnoch
- 7. Recitation—"Asleep at the Switch".....Mr. J. J. Gethings.
- 8. Song (Comic).....Mr. Wm. Traynor
- 9. Recitation—"A Dark Secret".....Mr. E. Evans.
- 10. Irish Jig and Clog.....Mr. Geo. Donaldson

**NEW APPOINTMENT.**

Rev. A. Chausse has been appointed vicar of the parish of the Sacred Heart in this city.

**BISHOP O'FARRELL'S FUNERAL.**

**IMPOSING CEREMONIES—A SOLEMN REQUIEM.**

The funeral of Bishop O'Farrell was held on Thursday at St. Mary's Cathedral. Archbishop Corrigan, of New York, celebrated Pontifical Requiem Mass. The sermon was preached by the Very Rev. Thomas Campbell, President of St. Francis Xavier's College, New York. After the services the body was viewed by several thousand persons, and in the afternoon the interment was made at St. Mary's Cemetery, east of Trenton. The Cathedral and streets in the neighborhood were crowded with people.

There were more than two hundred clergymen present, including Archbishop Ryan, of Philadelphia; Dr. Magnein, of St. Mary's Seminary, Baltimore, representing Cardinal Gibbons; Bishops Wigger of Newark, Gabriels of Ogdensburg, McQuade of Rochester, Conroy of Curium, McDonnell of Brooklyn, McGovern of Scranton, and Keane of the Catholic University, Washington; Vicar-General O'Connor of Newark; the Rev. T. A. Wallace, Chancellor of the Newark Diocese; the Rev. Father McGean, Pastor of St. Peter's Church of New York; the Very Rev. Father Salliat of Philadelphia, the Rev. Dr. Brann of St. Agnes Church, New York, and the Rev. Father Newey of St. Patrick's Cathedral, New York.

Monsignor Moran of Princeton was the assistant priest at the Mass. The deacons of honor were Dean Fitzsimmons of Camden and Dean O'Grady of New Brunswick; deacon, Dean Robert F. Burke, Paillipswick; sub-deacon, the Rev. B. J. Mulligan, New Brunswick; master of ceremonies, the Rev. John Fitzgerald, Lemperville. Nearly all the Catholic societies in the city were in the procession that escorted the dead Bishop's body to the cemetery.

Archbishop Corrigan has appointed Very Rev. James A. McFaul Administrator of the diocese, *sele vacante*. Father McFaul, who was the late Bishop's Vicar-General, was a classmate in the class of '73 at St. Francis Xavier College, in this city, of Bishop McDonnell, of Brooklyn, and of a number of well-known New York priests. He has gained an excellent reputation as a financier and executive during a pastorate at Long Branch and at the Trenton Cathedral, as well as in the offices of Chancellor and Vicar of the diocese. His selection as Administrator shows how well Archbishop Corrigan regards him, and, while not a sure indication that he is to be Bishop O'Farrell's successor, it shows that his chances as a candidate are to be considered. He is 41 years old, a ready and pleasing talker, and has a most agreeable personality. He is thoroughly democratic and American in his ideas and leanings. In church policy he may be set down as conservative. In less than two years there have been four changes among Archbishop Corrigan's suffragan bishops. There are now two vacant sees to be filled, Trenton and Albany. A rumor is current that Albany may be raised to an archbishopric, with the dioceses in the northern and western part of the State as subordinates. Another statement is that Bishop Ryan, of Buffalo, has asked for a coadjutor, owing to the increased infirmities of age.

The will of Bishop O'Farrell has been made public. He bequeaths to his successor, as Bishop of Trenton, his library; to St. Mary's Cathedral he gives \$1,500 for decorating the church; to the Sisters of St. Francis, for the Home for the Aged, at Beverly, N.J., \$2,000; to the Sisters of St. Francis Hospital, Trenton, \$5,000; to the Sisters of St. Francis at St. Mary's Orphan Asylum, New Brunswick, \$3,000; to the Sisters of Mercy for the convent school at Bordentown, \$15,000; to Vicar-General McFaul, "for his many kind acts and services rendered," \$1,000; to the rector of St. Mary's Cathedral, \$500, to be expended in having Masses read for the Bishop's eternal welfare. Several small sums are bequeathed to relatives and housekeepers. All the rest of the Bishop's estate goes to establishing an orphan asylum and industrial school at Hope Well, N.J.—*Irish American.*

**OBITUARY.**

**DEATH OF REV. E. BLYTH.**

The Rev. Etienne Blyth, formerly parish priest of Ste. Martine, died at his residence in that parish, on Tuesday, the 3rd inst. He was eighty-four years of age. His funeral took place at Ste. Martine on Friday, the 6th inst., at 10 A. M.

OUR NEW 1894 FLOWER SEED OFFER.

**A Magnificent Collection of FLOWER SEEDS 200 Varieties, FREE!**

An Unparalleled Offer by an Old and Reliable Publishing House! This Ladies' World is a large 20-page, 80-column illustrated Magazine for ladies and the family circle. It includes stories, poems, jokes, fancy work, home decoration, house-keeping, fashions, hygiene, juvenile reading, etiquette, etc. To introduce this charming ladies' paper into 100,000 homes where it is not already taken, we now make the following colossal offer: Upon receipt of only 12 Cents in silver or stamps, we will send The Ladies' World for Three Months and to each subscriber we will also send Free and postpaid, a large and magnificent Collection of Choice Flower Seeds, 200 varieties, including Pansies, Verbenas, Chrysanthemums, Aster, Phlox Drummondii, Rabbits, Cypripedium, and many others. Remember twelve cents pays for the magazine three months and this entire magnificent Collection of Choice Flower Seeds, put up by a first-class Seed House and warranted fresh and reliable. No lady can afford to miss this wonderful opportunity. We guarantee every subscriber many times the value of money sent, and will refund your money and make you a present of both seeds and Magazine if you are not satisfied. Do not entrust this offer with the catchily schemes of unscrupulous persons. Write today, don't put it off! Six subscriptions and six Seed Collections sent for 60 cents.

**SPECIAL OFFER!** To any lady sending us 12 cents for above offer, and enclosing the paper in which she saw this advertisement, we will send her free, in addition to all the above, one packet of the celebrated Marguerite Carnation (half-dwarf variety), the only Carnation that will bloom from seed the first season. It produces in great abundance, large, exquisitely fragrant flowers of the most brilliant hues, in the various shades of white, red, pink and various colors, but no double flowers. Plants begin to bloom in four months after planting, and continue to bear profusion until frost comes. This packet of seeds is alone worth the price charged for the entire collection.

**ANOTHER GREAT OFFER!** Upon receipt of Thirty-cent subscription price we will send The Ladies' World for One Year, together with our magnificent Collection of Choice Flower Seeds and free, likewise one packet of the extremely beautiful and popular Marguerite Carnation. Address: S. H. MOORE & CO., 27 Park Place, New York.

**A FEARFUL ACCIDENT.**

**NINE MEN LOSE THEIR LIVES.**

MILWAUKEE, Wis., April 9.—At 4 20 o'clock this morning flames were seen breaking out from the rear of the Davison theatre and hotel, a structure valued at \$300,000. Immediately on the arrival of the firemen ladders were run up and the men rushed on the roof, six stories from the ground. In doing so Allie Reese, one of the men, slipped and fell to the ground, being killed by the fall.

All the men from Engine House No. 4 were directed to the rear portion of the roof, right over the stage where the fire was the worst. These firemen and others took their stations and began work, when, without warning, the roof under them gave way, precipitating nine of the men eighty feet below, into the fire on the stage of the theatre, and all of them were either killed by the fall or burned or suffocated to death. These men are missing, and it is certain they perished: George Jansen, assistant chief; August Jansen, Archie Campbell, fire boat cataract; Thomas Morgan; Frank McQuirk; James Freeman; —McNeil; —Crowley; Captain Linsam.

The building was used for a theatre on the ground floor and the rear, while the portion above the ground floor to the front was utilized by the Hotel Davidson, with an annex extending to the north, which was not damaged by the flame. The hotel portion was well filled with guests, but they were all warned in time and made their escape without injury, though a panic prevailed, many of them escaping in hastily made toilets or scarcely any at all, to the Schlitz Hotel nearly opposite.

The fire originated apparently on the stage. The members of the insurance fire patrol were covering up the seats of the parquette, when suddenly a little light appeared through the roof above. They ran back just in time to escape the falling roof. They saw the struggling firemen and debris fall into the raging flames. The agonizing cries of the men could be heard for a short space of time and then they died away as their vitality was overcome. There was no escape for the men who fell on the stage. They fell into a blazing pit and were covered by the debris of the roof. The entire interior of the magnificent theatre soon became a furnace of flames. Just how many fell with the roof is not known, although a fireman says he thinks there must have been twenty.

**THE CHOLERA IN TURKEY.**

CONSTANTINOPLE, April 9.—Cholera is spreading here in an alarming manner. Calliadi Bey, a councillor of state, and the servant attached to the Greek Legation, were suddenly seized with choleraic symptoms yesterday, and died within a few hours. As a result of the death of the servant at the Greek Legation, the lazar has been removed to Therapia, about seven miles from this city.

LIVERPOOL, April 9.—The Rev. Bishop O'Reilly, of the Roman Catholic diocese of Liverpool, died to-day.

## TRENTON'S LOSS.

## FATAL ENDING OF BISHOP O'FARRELL'S ILLNESS.

A Diocese in Mourning—Sketch of the Career of South Jersey's First Catholic Prelate.

The Catholic Standard, of Philadelphia, has the following tribute to the memory of the late Bishop O'Farrell. Coming from the land in which the last years of his life were spent, it will be of interest to our readers with whom his early days were passed. :—

Rt. Rev. Michael Joseph O'Farrell, Bishop of the diocese of Trenton, died at half past 5 o'clock Monday morning at the Episcopal residence on North Warren street in the 62nd year of his age. At the time of his death he was surrounded by Vicar-General McFaul and Fathers Phelan and Kenny, of St. Mary's Cathedral.

Bishop O'Farrell's death was due to kidney trouble, but while he has been somewhat indisposed for the past six weeks his end was not thought to be so near. Only Sunday week, Easter Sunday, he was present at Mass at St. Mary's Cathedral. Sunday night Father McFaul insisted upon sitting up with him, although the Bishop protested that it was not necessary. Father McFaul noticed that the end was approaching and summoned Fathers Phelan and Kenny. The Bishop's death was a most peaceful one.

The funeral took place on Thursday morning at 10.30 o'clock. A Pontifical Requiem High Mass was celebrated by Archbishop Corrigan, between whom and Bishop O'Farrell the closest friendship existed.

The Catholic Young Men's Association held a special meeting on Monday night to take appropriate action on Bishop O'Farrell's death. The religious Retreat, which they were to hold this week, has been postponed.

## THE BISHOP'S CAREER.

Prior to 1881 the Diocese of Newark embraced all New Jersey. In that year it was subdivided by the Holy See, when fourteen southern counties, including those on the Atlantic seaboard, were formed into a new diocese and the Episcopal See located at Trenton—the counties composing the diocese being Atlantic, Burlington, Camden, Cape May, Cumberland, Gloucester, Hunterdon, Mercer, Middlesex, Monmouth, Ocean, Salem, Somerset and Warren. These counties embrace the most famous summer and bathing resorts of the country.

Right Rev. Michael Joseph O'Farrell, pastor of St. Peter's Church, New York City, was appointed to be the first Bishop of the new See. He was born on December 2, 1832, in the city of Limerick, Ireland, where a number of his family had become clergymen. After acquiring a good elementary education in the local schools of Limerick, and having avowed his choice of the priesthood as his vocation, he began his studies in All-Hallows' College for the foreign missions. He afterwards journeyed to Paris, and followed up his ecclesiastical studies at the Seminary of St. Sulpice, and completed his course with honor. He had for one of his preceptors the able and learned Abbe Lehir. Returning to Ireland he was ordained on the 13th of August, 1855. He subsequently became a member of the Congregation of St. Sulpice in Paris, where he made his novitiate with edification. Having completed his ecclesiastical studies, he set out for America to join his Sulpician brethren in Canada, and became a professor in the seminary of the same congregation at Montreal. He was a good theologian and an able professor. He was appointed pastor of the important Church of St. Patrick at Montreal, and was a zealous and laborious missionary. In 1869, Father O'Farrell, having left the Sulpicians, came to New York, and was appointed assistant pastor of St. Peter's Church, the oldest in New York, then under Rev. William Quinn's pastoral care. Subsequently, in 1872, he became pastor of the important Church of St. Mary at Roundout. On the transfer of Rev. William Quinn to St. Patrick's Cathedral, and his appointment as Vicar-General, Father O'Farrell was recalled to New York, and made pastor of St. Peter's. Here, as elsewhere, he showed great energy and zeal for his flock. He labored especially for the education of

the children of St. Peter's, and he erected the spacious and commodious school-houses in Trinity place, which accommodate many hundreds of boys and girls. While pastor of St. Peter's, as now while Bishop of Trenton, he won distinction as a preacher, and has preached many eloquent sermons in New York, New Jersey and throughout the United States and Canada.

In 1881 the new Diocese of Trenton was carved out of that of Newark, and Father O'Farrell was, as we have said, appointed its first Bishop. Bishop O'Farrell was consecrated on All Saints' Day, 1881, at New York, in the new Cathedral of St. Patrick, by Cardinal McCloskey, assisted by his Coadjutor, Archbishop Corrigan, and Bishop Loughlin, of Brooklyn. He took early possession of his See, made St. Mary's Church, at Trenton, his Cathedral, and organized his diocese with promptness and efficiency by the appointment of Vicar General, Secretary and Chancellor, Diocesan Consultors, Rural Deans, Synodal Examiners of the Clergy, Promotor Fiscalis, Defender of the Bond of Matrimony and Examiners of Schools. The new diocese, when set off in 1881, possessed the Minor Conventuals with their convent at Chambersburg, and the Brothers of the Holy Cross, Sisters of Notre Dame, Sisters of the Order of St. Francis of Assisium, the Sisters of the Third Order of St. Dominic, Sisters of Mercy, and Sisters of Christian Charity; there were fifty-one Priests, nine Brothers, one hundred and four Sisters, six clerical students, sixty-nine churches, twenty-four stations visited, one convent, three academies, twenty-four parochial schools, one hospital, and a Catholic population of about forty thousand souls.

Bishop O'Farrell addressed himself with energy and zeal to the work of providing his diocese with churches, priests, schools and charitable institutions. Since his advent the Augustinian Fathers have founded their house at Atlantic City and built the two churches there, St. Nicholas' taking the place of a small chapel of the same name, and St. Monica's in the Chelsea or southern part of the city. The diocese now possesses also St. Mary's Union, established February 21, 1882, for the protection, education and moral improvement of homeless children, under the general direction of Very Rev. James A. McFaul, V. G., its founder and Rector of St. Mary's Cathedral, Trenton, with thirty thousand associate members, whose contributions of twenty-five cents per annum are the chief support of St. Mary's Catholic Orphan Asylum at New Brunswick. Bishop O'Farrell increased the number of his clergy to ninety-two, and there are one hundred and one churches and sixty five stations, six convents, two hundred and fifty-six Sisters, fifteen ecclesiastical students, eight academies, with four hundred and fifty pupils; the orphan asylum contains sixty orphans, and there are thirty-two parochial schools, with an attendance of nearly seven thousand five hundred children. The diocese has a Catholic population of sixty thousand. There are also conferences of the Society of St. Vincent de Paul, Sodalties and other religious associations attached to every church in the diocese, Young Men's Catholic Associations, and also many literary societies, and other good and elevating organizations. In the Third Plenary Council of Baltimore Bishop O'Farrell was selected to deliver the public sermon on "Christian Marriage."

The great work of the closing years of his life was the building of the fine St. Michael's Church, West End, Long Branch. He was a man of considerable literary ability and of profound and extensive learning. Besides being an eloquent preacher and lecturer, he wrote several exceptionally able pastoral letters and a life of St. Patrick, which is among the best of books of its kind. May he rest in peace.

## THEY DO NOT DESPAIR.

An utter loss of hope is not characteristic of Consumptives, though no other form of disease is so fatal, unless its progress is arrested by the use of Scott's Emulsion, which is Cod Liver Oil made as palatable as cream.

Young Wife: What is baby trying to say, dear? Husband: Give it up. He seems to be trying to manufacture a word about twenty syllables long. Young Wife: Isn't that lovely? He'll be a great scold some day.

## AT THE VATICAN COUNCIL.

## CARDINAL GIBBONS' RECOLLECTIONS OF SOME DISTINGUISHED PRELATES.

Cardinal Manning was unquestionably, the most attractive figure among the Episcopate of England. His emaciated form and ceaseless activity suggested a playful remark made to him in my hearing by Archbishop Spalding: "I know not how Your Grace can work so much, for you neither eat nor drink nor sleep." He delivered the longest oration in the Council, and yet it hardly exceeded an hour, which is evidence of the usual brevity of the speeches. The question is commonly put in America: "How long did he speak?" In Europe they ask: "What did he say?" Cardinal Manning's discourse was a most logical and persuasive argument, and, like all his utterances, was entirely free from rhetorical ornament and from any effort to arouse the feelings or emotions. It was a Scriptural and historical treatise appealing solely to the intellect and honest convictions of his hearers.

Ireland had a distinguished representative in the person of Archbishop Leahy, of Cashel, who was, perhaps, the most graceful orator among the English-speaking Prelates. His reply to Cardinal Prince Schwarzenberg, in the Infallibility debate, was a masterpiece of sound reasoning and of charming declamation tinged with a delicate flavor of Irish wit.

Archbishop Spalding, of Baltimore, and Archbishop Kenrick, of St. Louis, were among the most noteworthy prelates from the United States. Archbishop Spalding was a member of the two most important committees, in which he was busily employed. He delivered but one discourse during the Council. Archbishop Kenrick spoke Latin with admirable ease and elegance. I observed him day after day reclining in his seat with half-closed eyes, listening attentively to the debates, without taking any notes. And yet so tenacious was his memory that, when his turn came to ascend the rostrum, he reviewed the speeches of his colleagues with remarkable fidelity and precision without the aid of manuscript or memoranda.—*North American Review.*

## BERANGER'S DEATH.

Father Jean, historiographer of the Society of Jesus, supplies an account of the conversion of the French poet, Beranger, which will be read with an engrossing interest by his many admirers. The singer of Napoleon's ballads had a sister in the Convent of Les Oiseaux, Marie des Agnes. She knew of the multitudinous acts of charity which he had manifested, therefore she never doubted that he would finally come to the better way. On the 16th of July Beranger died. On the 10th Mother Sophie and Sister Marie des Agnes received a letter, ordering them to go to the couch of the poet. They went, but a whistle was heard as they entered the house, as if by accident, and immediately they saw three men pass successively into the salon. They were pretended "friends and brothers" who were anxious that the patient should not have a visit from any people connected with religion, and they had been at dinner at the moment the nuns had come in. Mother Sophie boldly walked into the room where the genius lay, although two of the strange persons endeavored to stop her and uttered some offensive words. "Messieurs," she said. "I am ignorant of what right you have here, but I doubt if any exists. You cannot hinder a sister from consoling her dying brother." They answered that the invalid, being feeble, he must be spared every emotion. "The emotion we shall create," she continued, "can injure him neither in soul nor in body." They did not dare to offer further objections. A few days afterwards the nuns had the satisfaction to learn that the penitent had been fortified with the cheering confidence in the faith and had been admitted to the sacraments by Abbe Joussetin, pastor of the parish.—*London Universe.*

The presence of over ten thousand members of the various Catholic Societies of Rome at the Holy Father's Mass in St. Peter's on the 18th of last month, was a very pleasing evidence of faith and piety among the Romans. A little incident which took place on last Sunday week (January 7) was an equally pleasing manifestation of courage in ad-

dition. The parish priest of the Church of St. Dorotea, in the Trastevere—near the south end of the Lungara—resolved to carry the Viaticum to some sick people of his parish, and his flock took the opportunity of rendering public homage to Our Lord in the Eucharist. At an early hour on the Sunday morning the Church was filled with the people, and as the priest removed the sacred species from the Tabernacle, hundreds of wax candles were lit, as by magic, in the crowd. Then the people, carrying their candles, went in procession through the streets, the men in front, the women following behind the Blessed Sacrament—all reciting the Rosary. It rained hard; but the devout people stuck to their posts throughout a long journey—the homes of the sick being at great distances from each other—and the cortege was joined, *en route*, by others, and by quite a number of soldiers. Such incidents are indeed, as the Memorial de de Rome puts it, "d'une touchante spontaneite," and deserve to be recorded.—*London Tablet.*

## HE FAINTED.

"Madam," he said, rising deferentially, as the landlady entered the parlor, "I have a matter of considerable importance to lay before you very briefly."

"Book agent?" she inquired.

"I do not even read books, much less sell them," he replied with dignity. "I have called to explain to you one of the most important inventions of the age."

"Yes, I know about it already," she interrupted, "patent ice-cream freezer. You put the cream in a hopper and the machine does the rest. Young man, I don't want it."

"Nothing of the kind, madam."

"Mebbe, you're sellin' soap—some new kind that costs less and lasts longer. We ain't buyin' soap to-day."

"You are wrong," protested the visitor as soon as he was able to get in a word. "Permit me to ask you a question. Do you use much poultry?"

"Much poultry!" almost screamed the landlady. "With nine boarders that's swore off all meat except poultry, and all the rest hungry enough to swallow horn buttons, reckon I do use poultry. I'm nearly crazy with the chicken bill."

"That's it, that's it," said the visitor, rubbing his hands with satisfaction.

"Same story everywhere, madam, and just to save you that expense I have called to explain a remarkable invention of mine. I have here some samples of my artificial leg and wing bones of chickens, ducks and turkeys. These imitation bones are made of gutta percha, so hardened that heat does not affect them. Each bone is accompanied by a tin mould, and like all great inventions, the process is very simple. You place the bone in this slot in the mould, pack any kind of inexpensive meat, such as pork or veal, tightly about the bone, close the mould and bake in a hot oven. You then carefully remove the mould, serve with dressing, and not one of your boarders will detect the imposition."

"How about the white meat?" asked the landlady.

The visitor laughed harshly. "No boarder," he said, "ever received any portion of a chicken but the legs and wings. It would excite suspicion to supply anything else. Madam," he added, "you see the magnitude of this invention. Shall I leave you a dozen legs and a dozen wings on trial?"

"They would be useless to me," said the landlady, quietly.

"Hey?"

"I serve my boarders nothing but the white meat of fowls."

The visitor looked stunned. "What do you do with the legs and wings?" he faltered.

"Throw them away."

For a moment there was silence in the room. A smile of triumph lurked on the landlady's face. She did not move.

And then the visitor slowly rose and moved toward the door. His face was drawn and haggard.

"Pardon me," he said in broken tones, "for detaining you, madam; fact is I—I think I fainted!"—*New York Tribune.*

Tommy: Mr. Y., my sister, Laura, said at table this morning that she thought you had the prettiest moustache she ever saw. Y.: You oughtn't to tell things you hear at table, Tommy. Tommy: But she's going to give me a penny for telling you.



## OUR CATHOLIC AUTHORS.

## A PLAN OF EXTENDING THE INFLUENCE OF THEIR WRITINGS.

Catholic Reading Circles—Powerful Words of Rev. Wm. Barry, D.D.

The interchange of thought among Catholic Reading Circles has fostered a desire for accurate information about Catholic Authors whose works, whether original or translated, are now published in the English language. It was urged by the Columbian Reading Union that a complete list of our authors and their works would show forth the influence Catholic thought has exerted on modern literature. As the work advanced it became evident that such a list would have a standard value for librarians and buyers, if restricted to those writers who had published a volume. Then came the labor of ascertaining the books now in print, which was found a most difficult task on account of the apathy of certain publishers that give little heed to any movement in favor of authors.

The Catholic World has printed, during the past three years since 1890, many letters in aid of the undertaking from various parts of the United States, from Canada and Great Britain. Cordial thanks are due to all who have willingly taken part in gathering data about authors and books from the wide area of the English-speaking world. A considerable expenditure of money will be required to fully complete, in a comprehensive way, the study of Catholic authors as planned for the Columbian Reading Union. The sample pages appended will indicate, better than any description, the value to librarians and readers of a complete list of Catholic authors.

No one has pleaded the cause of Catholic writers with greater ability than the Rev. William Barry, D.D. He demands for them recognition, as exponents of saving truths, religious, philosophical, scientific, political, and social. This recognition should come first from their own fellow-Catholics, and with recognition, honor and support. The time has come to spread the best literature we possess. Indications are not wanting that the era of materialistic and agnostic science is passing away. Blank unbelief cannot satisfy the mind. In this transitional period our writers have a great opportunity to expound with average literary power, in language not above the common mind, the true principles of religion, of philosophy, of moral and social science.

"If St. Augustine has taught many centuries, and Cardinal Newman a whole generation, it was not because one was Bishop of Hippo and the other Cardinal of St. George, but because they were Newman and Augustine, with the Catholic Church behind them to secure their freedom by guarding them against error. The greatest name in Catholic literature, if it is not Shakespeare, is Dante. Can we say, then, that only the clergy need concern themselves to show forth religion in its most taking form? The laymen of to-morrow will be trained in our schools, the priest in our seminaries. If literature is to flourish, the roots of it must be planted in both these wide fields. Would it not be a grand thing if from the beginning it were admitted on all hands that the career of a Catholic writer is not only honorable, but worthy of reward; that it can be made such only by the multitude of Catholic readers, eager and willing to accept what he offers them, and prepared to pay a price for it, as they are prepared without grudging to support church and school now? It depends on Catholics themselves, on the wage-earners in this democratic time, who can spend their earnings how they will and where they will—on them it depends whether we shall have a literature not unworthy of the faith and of the nation we would win to the faith. Numbers are not wanting to us, nor material resources, nor talent, nor industry in those who possess talent. Why, then, should we fail? We shall not fail. But, if we are to succeed, literature must be recognized amongst us as a sacred calling, with its own place and prerogatives and a befitting sustenance."

It has been estimated from reliable sources of information that thousands of dollars are annually expended by Catholics, especially in the rural districts, for ponderous subscription books. Unscrupulous

agents grossly misrepresent the value of such publications, and even attempt to get from priests an endorsement of their fabulous prices. Efforts are made to establish the impression that the sale of these books in some way is an aid to the church. To counteract the designs of avaricious publishers engaged in the nefarious work of deceiving simple people, there is need of an organized movement to secure the best books of our Catholic authors at reasonable prices. In this movement Catholics having wealth and leisure can find ample scope for intelligent zeal. The intellectual defence of the truth under existing conditions requires a wider diffusion of Catholic literature.

Though our Catholic authors represent the highest culture of mind and heart, we know that this highest culture is not always the most profitable in dollars and cents. The authors of lofty mind can always claim the attention of those who are identified with the progress of the world; and it is the duty of every one endeavoring to raise the standard of civilization to utilize all available forces which remove ignorance and foster the growth of high ideals. For this reason there is a direct duty on the head of the reading public to patronize the best in literature and to be vigilant in searching out the deserving authors. This duty is sadly neglected when people blindly follow a defective stand of criticism, and give public honor and wealth to writers of shallow books.

Often the statement is boldly proclaimed that Catholics have no literature. Such an opinion should compel us to exercise pity for the one who holds it, because it is an indication of the most deplorable ignorance. Publishers outside the church have discovered many of our glorious classics containing the highest and best Christian thought, and have made no apology for daring to send forth to confiding readers mutilated editions of books written by Catholic saints and scholars. Our heritage in literature is so valuable that pirates have boldly seized upon our treasures. Vigorous protest should be made when heretical editors pick and choose at random unauthorized selections from Catholic literature.

After the process of writing a book, then comes the long period of delay during which the publisher is entertaining the MSS. and deciding whether it will suit his patrons. It is just here that the Catholic reading public has failed to materialize sufficiently to show a ready sympathy for writers of knowledgeable merit. The publisher is not able to determine in advance the needs of his customers; he needs evidence to be convinced that the reading public exists and demands Catholic literature. Sometimes the publisher is accused of driving a hard bargain with authors, by demanding more than a reasonable share of compensation for his services in launching a book upon the market. Authors have been required to bear the whole expense of printing their books, and to pay the publisher a very liberal percentage on sales. Incompetent publishers and librarians are the chief obstacles to the success of many writers, because they deprive readers of the opportunity to see and enjoy important works.

## THE CATHOLIC WORLD FOR APRIL.

A great range and diversity of subjects is the most notable feature of the April issue of The Catholic World magazine. Theology, literature, biography, topography, education, sociology, poetry and fiction are all distributed in satisfactory proportion throughout.

The foremost article is bound to command widespread attention. It is an exceedingly able statement of the Church's position, in the past as well as now, towards not only the problems but the facts of the labor question, by the Rev. Dr. O'Riordan, Ph. D. Walter Lecky's Adirondack sketch, "The Coming of Hiram Jones's Day," will be recognized as a life-like rendering of present-day experiences in remote districts. Very Rev. Augustine F. Hewitt, D. D., contributes a masterly article entitled "The Broad Church Position Untenable," in reference to the Parliament of Religions. Rev. Walter Elliott continues the absorbing narrative of his missionary experiences. An article on "Garaontie," by Jane Marsh Parker,

revives the memory of a truly great Christian Iroquois, and the sketch is splendidly illustrated by Mr. J. E. Kelly. Professor Seton furnishes a profound article on "The Pathology of the Will," and reminiscences of old Detroit, by Richard R. Elliott, furnish an interesting chapter of colonial history. Many noteworthy facts in the life of Aldus are recalled in an article entitled "A Prince of Printers," by Marion Ames Taggart. The position of Catholic education in Mexico is lucidly explained by the Rev. Kenelm Vaughan. Eliza Allen Starr writes pleasantly of Notre Dame, Indiana, under the heading "A Western Educational Centre." Helen M. Sweeney contributes a pointed story, headed "Was She Right?" The poetical contributions include "At Eastertide," by Magdalen Rock; "Two Little Sisters of the Poor," by John J. O'Shea; and "La Gloire," Rev. H. E. O'Keefe, C. S. P. The book notices are of more than ordinary interest, dealing with many new publications in a searching and outspoken way. A large space is devoted to the editorial notes on contemporaneous events.

## GERALD GRIFFIN.

THE LEADING IRISH NOVELIST OF THE NINETEENTH CENTURY.

Gerald Griffin is an instance of another one of those young men who attained fame early in life and died early, a "man of promise."

In 1823, when only twenty years of age, he went unknown to London. His father had emigrated to America, and he was to be the architect of his own fortune. For three years his life was a prolonged struggle, first for recognition and then for existence itself.

Still, a spirit like Griffin's knew no compromise with fortune. He resolved to succeed or perish, and it is questionable if the latter fate would not have been the most probable had the clouds which obscured his early prospects not been suddenly and unexpectedly dispersed. His occasional sketches in the newspapers and periodicals at length attracted attention, a proposition to write a series of tales illustrative of Irish peasant life, made to him by a London publishing house, was accepted, and "Holland-Tide," his first sustained effort, appeared in 1826. This work gained for the author moderate pecuniary compensation, and, what he more valued, the applause of the metropolitan critics. "Tales of the Munster Festivals" soon followed. Griffin's abilities as a novelist, so long unrecognized, were universally admitted, and his personal independence as a writer fully assured. He had now discovered his true vocation; so abandoning, not without regret, the dramatic muse, he concluded to devote himself to prose fiction. From this time until 1836 he was ever busy with his pen, producing in succession his masterpieces, "The Collegians," "The Duke of Monmouth," "The Invasion," and several other shorter, but not less meritorious and artistic, volumes, so well known to the English-speaking public. Abandoning his residence in London, he availed himself of the earliest opportunity to hasten to his old home, where, surrounded by the love scenes of his boyhood, he spent the leisure hours snatched from labor, in social and friendly intercourse with his relations and neighbors.

At the early age of thirty-two, Griffin had attained the summit of his worldly ambition. In a few short years he passed through all the vicissitudes of literary life, rising from the depths of despondency to the pinnacle of well-earned and enduring fame, neither soured by suffering nor unduly elated by popularity, when, to the surprise of all, he quietly abandoned the honors so eagerly sought and so bravely won. After long and earnest deliberation, he entered himself as a postulant among the Christian Brothers, one of the humblest and most self-denying of the orders of the Church, where even his name was no longer to be mentioned, and in which, in the simplicity of his heart, he hoped that even his very existence would be forgotten by the outside world. This change of life took place September 8, 1838, and Brother Joseph (his name in religion) continued a devoted, obedient member of the order, and an indefatigable teacher of children, till his death, which occurred on the 12th June, 1840, in the North Cork Missionary.—*Catholic Citizen of Milwaukee.*

## POPE PIUS IX., AND SIR HARRY VERNEY.

Many interesting anecdotes of the late Sir Harry Verney have been told within the last few days, but one which Mr. Alexander Devine contributes to the Manchester City News will probably be new to most readers. One of Sir Harry's famous exploits was his riding across Argentina, and thereby hangs the tale. One day his attention was drawn to a figure lying on the roadside some miles from Santiago under the shelter of a rude hut of leaves and branches. "Pulling up, he discovered a priest, who turned out to be in a high condition of fever. Verney obtained assistance, had the prostrate man carried to his own rooms, and practically nursed him into convalescence and eventual recovery. After some months of friendly intercourse and companionship, the two separated, and probably never thought to meet again. Many years passed, so many that the majority of men had lived their lives and died, but the two who had met under such striking circumstances still lived, the one Sir Harry Verney, the other no less a person than Pio Nono, Pope of Rome." Sir Harry Verney, being in Rome subsequently, decided to pay a visit to the man he had befriended so many years before. By-and-by he was face to face with the Pope, and the usual compliments passed. Presently, "the Pontiff bowed as much as to say, 'Our interview is now over.' But so far the talking had been all on one side, and Sir Harry felt that his turn had come. So drawing himself up he said, 'You don't remember me, Holy Father! No,' said the Pope, eyeing him curiously. To which the baronet rejoins, 'Do you remember the young English officer who met you on the roadside at Santiago, over forty years ago?' At these words it seemed as if the whole incident recurred to the mind of the Pope, for, with a look of undisguised pleasure and cordiality, he rose from his seat and warmly shaking his old companion by the hand, conducted him to his own rooms, where they remained talking and laughing over their odd experiences for nearly two hours."—*N. Y. Catholic Review.*

## ANTIQUARIAN EXHIBIT AT THE GESU CHURCH.

One of the most interesting features of the Montreal Exhibition of September, 1892, was the exhibit of the Antiquarian Society, and notably that portion of it loaned from the archives of St. Mary's College. As many were disappointed at being unable to examine in detail this collection, to which valuable additions have been recently made, the Rev. A. E. Jones, S. J., archivist of St. Mary's College, has consented, by special request, to place his maps, documents, autographs and precious books once more before the public, on the evening of April 10, 11 and 12, from 8 to 10, in the Library Hall, under the Gesu Church. An antiquarian, referring to the collection, today, said: "Canadians in general do not sufficiently appreciate the wealth of historical materials to be found in the province of Quebec, but no one who has seen this collection can afterwards imagine that Canada is without an interesting history, and no doubt many of those who visit the Library Hall of the Gesu next week will be inspired with a desire to make themselves more familiar with the stirring events of early Canadian history."

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"Slow times, these," remarked an idle workman to a hungry tramp. "Slow times!" growled the latter. "I never knew so many fast-days."



# THE TRUE WITNESS

AND CATHOLIC CHRONICLE.

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WEDNESDAY, APRIL 11, 1894.

**NOTICE.**

All subscribers who are in arrears for more than one year are hereby notified that if the arrears are not paid up on or before the first of May next, their paper will be stopped, because the prompt payment of subscriptions is of vital importance to the financial standing of THE TRUE WITNESS, and even the stopping of the paper by no means relieves a subscriber of the legal or moral obligation of paying such a just debt.

Montreal, 28th March, 1894.

**WE ARE CRUSHED.**

We had little idea when penning a few remarks, in the form of an editorial note, in our issue of the week before last, that we were awakening a hurricane of indignation, especially from that unexpected direction whence pours the erudition, logic and Christian (?) charity of the British Canadian. Our eight or ten lines upon the apostacy of the man who calls himself Father Lambert—but whose real name is Van Lobeck—must have hit the nail pretty fairly on the head, since it has aroused the ire of Margaret L. Shepherd, the editor of that organ. A lengthy leader, taking up a couple of columns of a paper published in the "interests of one language, one school, one flag and one nation," has been dedicated to THE TRUE WITNESS and its editor. The article is a magnificent specimen. If it is in the interest of *one language*, that certainly must be the language of vituperation; if written for *one school*, it is evidently a "school for scandal;" if composed under *one flag*, it can be only the standard of revolt; and if intended for *one nation*, that nationality must consist of the "lost tribes."

Of course we had no right to criticize Mr. Lobeck's action, nor to presuppose that he was going to get married. In our article of last week entitled "The Real Motive," a complete answer will be found to the few serious remarks that the tirade against us contains. We have no intention of repeating the same. Also in our last issue is an editorial on "Catholic Marriage," which settles all the little objections raised and the baseless insinuations and false assertions launched by the editor of the British Canadian against that holy sacrament. We are,

however, under the impression that these articles will not be read by the one who penned the crushing editorial in question. In refuting our statement—that when a Catholic priest abandons the Church, it is almost always for the purpose of getting married—our Christian friend confirms our statement while attempting to dispose of it. She says: "And finally (if the prophecy of THE TRUE WITNESS can be relied upon) by taking unto himself a good, helpful and pious and devoted wife, and living as God intended man should live—in all this he will be following in the footsteps of Luther, Calvin, Zwingli, Knox, Wesley, Whitefield, Chiquy, O'Connor—and of all the great and good men whom God has raised up from time to time to rebuke error and proclaim the truth." Exactly! Does not this prove—if it proves anything—the truth of our statement,—that pervert-priests always rush into the matrimonial state—that marriage is the motive power that impels them and is the object toward which they move? We use the term marriage because it is more delicate than to say that it is the taking of a woman that the apostate wants. It is a pity that to the list of "great and good men," above given, the author of that article did not add those of (Bishop) Macnamara, (Monk) Widdows, and a few more of the same stamp.

Here is a specimen of the elegant style and lady-like sentiments of the one who is so vexed with the Editor of THE TRUE WITNESS. "When a sheep leaves the Roman fold there is no good shepherd to seek him out, but execrated by priestly lips and scorned by the 'faithful,' he is considered and treated as a moral leper and a religious outcast, doomed to a heretic's hell." Not at all. When a sheep leaves the Roman fold the Church prays for him, begs of God to grant him the grace to return to the faith, and offers up her petitions for his conversion. She prays for those who betray her and even for those who persecute her. But, from a worldly stand point, there is no need of her intervention. The "sheep that leaves the Roman fold" can do without any "shepherd" that the Church might send after him; he is certain that a Mrs. Shepherd will be on his heels as soon as he has crossed the threshold—and she will certainly attend to his terrestrial prospects. We can leave him in her hands, at least his chances of a job will be secure.

"Although Protestants regret to see," says this famous editorial, "a soul fall into the errors of Rome, yet they never revile him for so doing." In the first place, they have the grounds whereon to revile him. As J. K. Stone so well puts it, "no Protestant ever became a Catholic in order to throw off restraint or indulge his passions." There is nothing in the life of such a man to afford an excuse for attack. Still no human being ever used more abusive, vile, unwomanly language against another than did this very Mrs. Shepherd when attacking and belying one of the foremost men of the country—simply because he became a Catholic.

"The editor of THE TRUE WITNESS seems to regard marriage as a curse." The editor of THE TRUE WITNESS never made use of any expression that could, directly or indirectly, lead to such a supposition; and yet on this gratuitous assumption the would-be logician goes on: "If marriage is a curse, then the curse must rest upon the priests of Rome, for they, like the rest of us, are but products of the institution founded by Christ and His Apostles. But for the institution of marriage it is doubtful if the editor of THE TRUE WITNESS would ever have appeared on the scene

to edify us with his ebullitions of wisdom on things wonderful and mysterious!"

Marriage is a sacrament, and the abuse of that sacrament is a curse—it is a sacrilege. There is a vast difference between the use and abuse of a holy state. There is no doubt of it, to the marriage of his parents is due to the fact of the editor's presence to annoy that Christian lady-editor of the British-Canadian. But that marriage was due to the will of God, and also was it His will that the editor should be born of that marriage. Yet there something more to be considered. Neither of the editor's parents ever pronounced a solemn vow of celibacy and then committed perjury by breaking that vow and sacrilege by receiving the sacrament of matrimony under the cloud of such a sin. Therein lies the difference between a christian marriage and a desecration of the soul for the purpose of satisfying certain inclinations under the transparent veil of a so-called marriage. Such the difference between the marriage of our parents and that of the editor of the British Canadian. Most decidedly "marriage is the gravest sin," when the consummation of it necessitates the trampling under foot of solemn vows of chastity made voluntarily at the altar of God.

We would not refer to this out-burst of anger on the part of the moral Shepherdess were it not that we desire our readers to have an idea of the poor and miserable subterfuges to which people of this class are obliged to have recourse in order to bolster up their unpardonable conduct. As to Mr. Lambert Van Lobeck we have only to say that his erratic story is written in the annals of a dozen houses of religion throughout the country. Individually he was a queer specimen of a priest, and is a still stranger sample of an apostate. He remained a priest, according to himself, because he had no other way of living.

**THE HOME RULE FUND.**

In our last issue we gave the complete list of the subscribers to the Blake Fund for the Home Rule cause. The total amount was \$1,718.39. We took occasion to mention the successful manner in which the members of the Young Irishmen's Literary and Benefit Association prepared and carried out the programme for the lecture delivered by the Hon. Mr. Blake and the reception accorded him. Any words of praise that we might have used must necessarily have fallen short of the mark; for truly the members of that association are deserving of the greatest credit, not only for the result of that occasion, but also for the manner in which they have upheld—under every circumstance—the dignity and name of Irishmen in Canada. It is our fervent hope that the sphere of their action may constantly increase, and that the circle of their influence may ever grow wider and wider. They seem to have grasped the true spirit of nationalism and to be possessed of the courage and ability to foster it for all time. We need associations of that class to keep before the world the fine characteristics of our race and to pave a way to success for the sons of future generations of Irish Catholics in Canada.

In connection with the list given last week, and to complete, as it were, the subject, we will now furnish the amounts transmitted, by the treasurer of the fund, Hon. Senator Murphy, to the Hon. Edward Blake. The first instalment was remitted to Hon. Mr. Blake, in Toronto, on the 5th February last, and it amounted to \$1,367. The second and final remittance to the same hon. gentleman, to the House of Commons, England, was made

on the 4th of April instant, and consisted of seventy pounds sterling—or \$351.39. The two amounts making the total given by us last week, \$1,718.39. Hon. Mr. Murphy has acted as treasurer on many occasions when there was question of adding to the fund for Ireland, and has always earned the gratitude of the public for the able, careful and prompt manner in which he fulfilled the duties of that office. We trust that the last remittance he has made may aid in carrying on the battle and in bringing the people of the old land nearer to the object of their desires.

We would have simply given these figures in the ordinary way were it not that we felt it opportune to say a few words upon the subject of Home Rule funds in general and of the present crisis in particular; we have therefore seized upon the occasion of the final remittance to Hon. Mr. Blake, to express our views upon one or two points connected with the Irish question. When Hon. Mr. Blake spoke in the Windsor Hall he made some statements and gave some explanations that may have escaped the notice of some or vanished from the memories of others. He told us of the circumstances that surrounded the parliamentary candidate in Ireland, and indicated the difference between them and those that accompany a member's election in Canada. We are too apt to judge of matters over there from the standpoint of our own position here; in so doing we are liable to do a grave injustice to the Irish members.

Here we find that all the election expenses—that is to say *legal* expenses—are paid by the country. If a candidate incurs any outlay it is merely a personal affair; it is for stump speeches, carriages, agents and all that paraphernalia of a campaign; but the voters' lists, the revision of them, the sheriff's or returning officer's fees, the poll clerk's salary, the rent for polling booths, the printing of proclamations, of ballots, of returns, the ballot boxes,—in a word, all the machinery connected with the holding of an election, and all the costs for the fixing up and running of the same are paid by the country. But in Ireland it is very different; the candidate is obliged to pay for all these things. When Davitt was declared bankrupt on account of election expenses, it was not for amounts due personally that he was held responsible, but for costs that in Canada would be paid by the Government. So that we see, even in this one item, how costly a piece of business it is for a man to enter the British House of Commons. And once he has secured a seat it is no small matter to live in London during two-thirds of the year without any salary, without the slightest remuneration; on the contrary at a constant and heavy expense. These are plain facts, and they are matters that seem to be entirely ignored by some. Hundreds make it a pretext to escape subscribing to such a fund that they cannot see for what so much money is needed. Others say that it would be better to divide it amongst certain classes of the people. And there are others who pretend that they have no faith in the men who administer these funds. All so many subterfuges, and miserable pretexts to escape giving to the cause.

Take for example the sum sent over from Montreal this last time. It is large considering the circumstances, it is small considering the requirements. How far would \$1,718 go to support the poor farmers or rackrented tenants of any section of the country? It might enable a few to pay their arrears and have a little comfort while the money lasted, but next year the same amount would be required; and again the year

after, and so on, as long as the laws of the land are unchanged and as long as Ireland is without Home Rule. It is obvious that it would be impossible to go on, for year after year, never endingly subscribing to assist the victims of a foul system, as long as that system itself is allowed to exist. If we want to free the tenant from his load and to drive misery away from the doors of thousands, we must begin by tearing down the structure of legalized robbery that has been built. Otherwise it would be like a vast ocean swallowing up every little stream of assistance, and never becoming fuller or less restless. In order to demolish the canopy that shuts out the sunlight of prosperity from the people we must have a sufficiently strong and united body of representatives in Parliament. And if the \$1,718 is going to secure one solid vote in the House, to enable one honest worker to battle for the amelioration of a whole people's condition, is it not most judiciously and profitably spent? We must not forget that until the Home Rule question is finally settled the Irish people must have representation in the British House, and as long as they must have the strength of their phalanx kept up they will require funds for that purpose. We hope and trust that the day is at hand when that nonsensical and ungenerous cry of opposition will no longer be heard every time that assistance is asked from beyond the Atlantic. Let us once get legislative autonomy for Ireland, and there will be no more calls upon the public for exceptional aid.

#### P. P. AISM HERE.

Some time ago it had been rumored that Rev. Mr. Madill came to this city for the purpose of establishing branches of the P. P. A.; but subsequently that gentleman denied the fact of having undertaken any such work. Be that as it may, whether P. P. A. branches or lodges have been created in Quebec, or whether they have not, one thing we know positively is the presence of a very pronounced spirit in our midst, and one that is in every sense akin to that of the organization in question. The evidence is not far to seek. In fact it has come under our personal observation in more cases than one. Of course we thoroughly understand that citizens who become possessed of that spirit are in no way anxious that the community should know it; they are ashamed of their motives and they often fabricate most senseless reasons or pretexts for their conduct.

In one of the leading establishments of the city, not ten days ago, a young man, who had proven himself both trustworthy, competent and in every way qualified to hold the highest office in the house, was to be promoted—on the ground of merit alone. It leaked out, by an accident, the day after he was told to prepare for the change, that he was a Roman Catholic. Until then no one ever questioned his religion; all that was taken into consideration were his qualifications, his labor, industry and honesty. Strange to say that on the eve of his promotion the matter of his faith arose and he was asked what church he attended. His reply was that he attended St. Patrick's. From that moment his fate was sealed. Not a promotion but a dismissal was the change that came. Certainly he was not told that he was dismissed on account of his religion: that would not do. He was suddenly informed that the business could no longer afford to pay so many salaries and that with deep regret his services would have to be dispensed with.

Still nearer to us has there been a case

that would surprise a great many of our citizens were they to know the names of the parties concerned and the circumstances of the affair. Neighbors would open their eyes and ask each other if it were possible that so much bigotry could exist beneath such very Christian masks. But what strikes us as strange is the fact that these cases—now becoming so frequent—have had their origin in or about the time that this P.P.A. movement was said to be coming in the direction of Quebec. We don't say that the persons to whom we refer, and fully a dozen others that we know of, have any direct connection with that organization, but we do claim that it has poisoned to a great extent the atmosphere and has spread seeds that, like the down of the thistle, are wafted by every wind in all directions. The idea of such a sentiment is so foreign to the spirit of our Church, and so adverse to the common practice amongst Catholics, that, were it not for the stories we read of the Pale and the Penal Days, we would fail to comprehend it. We see in it the very opposite to a true Christian spirit, and we look in vain around us for a place that could be suspected of engendering such a hydra.

While firm as a rock in the faith we hold, and while objecting to the slightest encroachment upon the rights of our Church, we are prepared to deal fairly, in all matters concerning the temporal welfare of our fellow-citizens and the good of the community, with those who unhappily do not agree with us on matters of religion. We believe that Canada is a land sufficiently vast to accommodate the different elements that go to make up her population. In matters of daily life we have need of each other; no one is perfectly independent. It is the index of a narrow soul to measure our conduct toward our fellow-men by the standard of our own creed. While in all that pertains to the soul, to the working out of salvation, and to the adoration due the Almighty, we have our fixed principles and hold no communion with those whom we believe to be in error, still that in no way should interfere with or govern our conduct toward them in life. We all adore the same God, and the same God commanded us to "love each other." We have no right to hate our enemies; much less have we any right to injure those who are only doing us good.

It would be a poor policy on the part of a Catholic merchant were he to discharge a trusted, competent, honest Protestant employee in order to make room for a Catholic whom he knew to be destitute of the qualifications and recommendations of the other. Nor would he be acting in accordance with the teachings of the Church. *In omnia caritas* is a principle that is peculiarly Catholic, and it finds an application in every day matters. By no means do we wish to saddle our non-Catholic friends with the errors and deeds of those who have become possessed of the P.P.A. spirit.

Writing from personal experience we can say that we have had dealings throughout life with Protestants, and have found them upright, fair, unprejudiced, generous, and possessed of all the fine qualities that go to make up the true citizen and the honest man. In the legal profession, in commercial pursuits, in the political domain, and in the journalistic world, we have had to do with non-Catholics and we found them so frank, so exact, and so free from any narrow prejudice, that, in many cases, we spent months together without that a question of religion ever once arose. These men—of whom we shall ever treasure grateful recollections—would certainly feel ashamed of their church

if they thought that the bigotry of the P.P.A. element would ever take up its position along side of it. Their views were too large and their sympathies too fine to permit of even a thought flashing across their minds—if that thought were prejudicial to a fellow-citizen's creed. It is pleasant to be able to honestly speak this of people who kneel not at the same shrine with us; it is equally depressing to be obliged to recognize the presence, in our midst, of the opposite spirit.

We refer to this subject for a special reason. We perceive that the evil spirit of unbridled bigotry is abroad, and that our people may have to meet and wrestle with it on many occasions. If so, we beg of them not to return evil for evil; rather should they prove by their conduct, their dignified acceptance of the situation, and their Christian demeanor to those who treat them unjustly on account of their Faith, that our Church is truly the mouthpiece of Christ, and that we alone comprehend His mission on earth.

#### CANADA'S INDEPENDENCE.

The Dublin Irish Catholic and Nation of March 17 comments on the now widespread pamphlet which ex-Lieutenant Governor Royal gave to the world last month. To judge from the portions of the pamphlet that our Dublin contemporary reproduces, and the analysis that it makes of other parts thereof, we feel that the article is calculated to leave a very wrong impression upon the minds of Irishmen at home, regarding the true feeling that exists and the attitude that is taken by Irishmen in Canada. Hon. Mr. Royal's utopian ideas of Independence are more likely to create ill-founded conclusions in the minds of strangers than to affect in any perceptible way the destinies of this country. However, it is of importance that our Irish friends in the old land should know exactly the circumstances that surround their fellow-countrymen in Canada, and that they should be enabled to estimate at its true value the importance of our position in the great struggle for Home Rule.

Independence, such as Mr. Royal advocates, would simply mean the most absolute dependence that could be conceived. It would mean the breaking away from the constitution which has guaranteed to us Catholics all the rights and privileges that we now enjoy; the tearing down of every barrier that keeps back the deluge of anti-Catholic bigotry which is rising and chaffing on all sides; the loss of the political autonomy which is ours by every right and in virtue of the Act that creates this country a Dominion; the rushing headlong into the great gulf of the American Republic; to be swallowed up, our laws, our institutions, our prerogatives, and our all; or else the standing alone, quivering and unstable, the toy of every wind and the victim of contending factions. It would mean the abolition of our magnificent system of Home Rule, a system that is federal in its strength and provincial in its autonomy. In no land, under God's sky, is there such a complete system of Home Rule as obtains in Canada. This cannot be denied. We enjoy its benefits, and we have no hankering after any change that might endanger them.

These comments of the Dublin organ on Mr. Royal's pamphlet have proved to us the danger there is that our Irish compatriots—living in Ireland—might undervalue the importance of the position we hold in Canada. Time and again have our foremost public men called attention to this subject; not later than last St. Patrick's Day, Hon. Solicitor-General Curran, in the course of a speech at Gananoque, said that "the Irishmen in Canada are hostages

for Home Rule." There is more in that statement than may at first be perceived. What else are we? Here is a country whose inhabitants enjoy all the blessings of a Home Rule government and have full possession of the rights and privileges for which Ireland's sons have been contending. In this country are Irishmen in thousands; and of those thousands not a few have risen to the highest positions in the land. In this Dominion Irishmen have been connected with the commercial, social, political and religious advancement that has been made, and foremost amongst the influential citizens of Canada have been Irishmen and the sons of Irishmen. While we—Irish-Canadians—are reaping the benefits of a complete Home Rule system; while we are sending our representatives to a Federal and to a Local Parliament; while we are dictating, by our votes, the laws under which we are to live, the Irishmen, who are in the old land, are fighting for, agitating for, speaking for, organizing for, and putting forth every effort for the acquirement of a similar form of government. Does it not stand to reason that, if we are dissatisfied with Home Rule in Canada, no species of Home Rule can be expected to satisfy the Irishmen in Ireland? If England could point to Canada and say, "behold your Irishmen, living in the full enjoyment of political autonomy, are anxious to shatter the constitution that guarantees them legislative liberty; how can we trust you with similar advantages—you would not appreciate them,"—if England could so speak, would it not be a mighty weapon in the hands of the Unionists?

But no; thank Providence that argument can never arise. If we are "hostages for Home Rule," we have done good service in the cause. Take up the history of Canada since the day of Confederation; ransack the account of every movement that had for its object the weakening or breaking of our system; examine the records of every agitation against the present autonomy of the Dominion; follow all the Independence, Annexationist, or other fads that have shot across our horizon, and we can say—without fear of contradiction—that you are unable to find the name of any Irish Canadian (or Irishman, if you prefer the term as more general), connected with the matter. There is not a more contented people in all the world than the Irish in Canada. The French Canadian may be as loyal as any British subject, but he sometimes forgets all that the constitution guarantees him, and, without weighing the consequences of his words if once realized, he talks about Independence, about separation, about annexation, and about a great many other impracticable things. But as long as the Irish Canadian has the full enjoyment of his liberty; the right to elect his own representatives, to have a say in the making of the laws by which he is governed—in a word, as long as he enjoys Home Rule in the plenitude of the term, he is perfectly satisfied with the constitution, and he proves thereby that, if Home Rule were granted to Ireland, his fellow-countrymen at home would be equally content. In this sense we are truly "hostages for Home Rule," and by our actions, our words, our appreciation of the advantages we have and our perfect contentment with a fair amount of legislative autonomy, we prove to Great Britain and to the world, that Irishmen are discontented at home simply because they are unfairly treated, and that a fair measure of Home Rule would suffice to make them the happiest, most prosperous people on the face of the globe. We don't want the Irishmen beyond the ocean, nor the Unionists in England, to suppose that we are so tired of Canadian Home Rule that we are prepared to sing in the chorus while Mr. Royal chants his independence solo. The men who are fighting the Home Rule battle may rely upon the conduct and support of the Canadian hostages.



## LORD KILGOBBIN.

BY CHARLES LEVER.

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

## CHAPTER L.—Continued.

"Why do I do what, sir? I am not aware of any action of mine you should question with such energy."

"I mean, if it only tends to ruin your prospects and disgust your family, why do you persist, sir? I was going to say more, and ask with what face you presume to come and tell these things to me?"

"I am really unable to understand you, sir."

"Mayhap, we are both of us in the same predicament," cried Kearney, as he wiped his brow in proof of his confusion.

"Had you accorded me a very little patience, I might, perhaps, have explained myself."

"Not trusting himself with a word, Kearney nodded, and the other went on: 'The post this morning brought me, among other things, these two newspapers, with pen-marks in the margin to direct my attention. This is the Lily of Londonderry, a wild Orange print; this the Banner of Ulster, a journal of the same complexion. Here is what the Lily says: 'Our county member, Sir Jonas Gettering, is now in a position to call the attention of Parliament to a document which will distinctly show how her majesty's ministers are not only in close correspondence with the leaders of Fenianism, but that Irish rebellion receives its support and comfort from the present Cabinet. Grave as this charge is, and momentous as would be the consequences of such an allegation if unfounded, we repeat that such a document is in existence, and that we who write these lines have held it in our hands and have perused it.'

"The Banner copies the paragraph, and adds: 'We give all the publicity in our power to a statement which, from our personal knowledge, we can declare to be true. If the disclosures which a debate on this subject must inevitably lead to will not convince Englishmen that Ireland is now governed by a party whose falsehood and subtlety not even Macchiavelli himself could justify, we are free to declare we are ready to join the Nationalists to-morrow, and to cry out for a Parliament in College Green, in preference to a Holy Inquisition at Westminster.'

"That fellow has blood in him," cried Kearney, with enthusiasm, "and I go a long way with him."

"That may be, sir, and I am sorry to hear it," said Walpole, coldly; "but what I am concerned to tell you is, that the document or memorandum here alluded to was among my papers, and abstracted from them since I have been here."

"So that there was actually such a paper?" broke in Kearney.

"There was a paper which the malevolence of a party journalist could convert to the support of such a charge. What concerns me more immediately is, that it has been stolen from my dispatch-box."

"Are you certain of that?"

"I believe I can prove it. The only in day which I was busied with these papers I carried them down to the library, and with my own hands I brought them back to my room and placed them under lock and key at once. The box bears no trace of having been broken, so that the only solution is a key. Perhaps my own key may have been used to open it, for the document is gone."

"This is a bad business," said Kearney, sorrowfully.

"It is ruin to me," cried Walpole, with passion. "Here is a dispatch from Lord Danesbury commanding me immediately to go over to him in Wales, and I can guess easily what has occasioned the order."

"I'll send for a force of Dublin detectives. I'll write to the chief of police. I'll not rest till I have every one in the house examined on oath," cried Kearney. "What was it like? Was it a dispatch—was it in an envelope?"

"It was a mere memorandum—a piece of post paper, and headed: 'Draught of instruction touching D. D. Forward to

chief constable of police at Letterkenny. October 9th.'

"But you had no direct correspondence with Donagan?"

"I believe, sir, I need not assure you I had not. The malevolence of party has alone the merit of such an imputation. For reasons of state we desired to observe a certain course toward the man, and Orange malignity is pleased to misrepresent and calumniate us."

"And can't you say so in Parliament?"

"So we will, sir, and the nation will believe us. Meanwhile, see the mischief that the miserable slander will reflect upon our administration here, and remember that the people who could alone contradict the story are those very Fenians who will benefit by its being believed."

"Do your suspicions point to any one in particular? Do you believe that Curtis—"

"I had it in my hand the day after he left."

"Was any one aware of its existence here but yourself?"

"None—wait, I am wrong. Your niece saw it. She was in the library one day. I was engaged in writing, and as we grew to talk over the country, I chanced to show her the dispatch."

"Let us ask her if she remembers whether any servant was about at the time, or happened to enter the room."

"I can myself answer that question. I know there was not."

"Let us call her down and see what she remembers," said Kearney.

"I'd rather not, sir. A mere question in such a case would be offensive, and I would not risk the chance. What I would most wish is, to place my dispatch box, with the key, in your keeping, for the purposes of the inquiry, for I must start in half an hour. I have sent for post-horses to Moate, and ordered a special train to town. I shall, I hope, catch the eight o'clock boat for Holyhead, and be with his lordship before this time to-morrow. If I do not see the ladies, for I believe they are out walking, will you make my excuse and my adieux; my confusion and my discomfiture will, I feel sure, plead for me? It would not be, perhaps, too much to ask for any information that a police inquiry might elicit; and if either of the young ladies would vouchsafe me a line to say what, if anything, has been discovered, I should feel deeply gratified."

"I'll look to that. You shall be informed."

"There was another question that I much desired to speak of," and here he hesitated and faltered; "but, perhaps, on every score, it is as well I should defer it till my return to Ireland."

"You know best, whatever it is," said the old man, dryly.

"Yes, I think so. I am sure of it." A hurried shake-hands followed, and he was gone.

It is but right to add that a glance at the moment through the window had shown him the wearer of a muslin dress turning into the copse outside the garden, and Walpole dashed down the stairs, and hurried in the direction he saw Nina take, with all the speed he could.

"Get my luggage on the carriage, and have everything ready," said he, as the horses were drawn up at the door. "I shall return in a moment."

## CHAPTER LI.

## AWAKENINGS.

When Walpole hurried into the beech alley, which he had seen Nina take, and followed her in all haste, he did not stop to question himself why he did so. Indeed, if prudence were to be consulted, there was every reason in the world why he should rather have left his leave-takings to the care of Mr. Kearney than assume the charge of them himself; but if young gentlemen who fall in love were only to be logical or "consequent," the tender passion would soon lose some of the contingencies which give it much of its charm, and people who follow such occupations as mine would discover that they had lost one of the principal employments of their lifetime.

As he went along, however, he thought him that as it was to say goodbye he now followed her, it behooved him to blend his leave-taking with that pledge of a speedy return which, like the effects of light in landscape, bring out the various tints in the richest coloring, and mark more distinctly all that is in shadow. "I shall at least see," muttered he to himself, "how far my presence here serves to brighten her

daily life, and what amount of gloom my absence will suggest." Cecil Walpole was one of a class—and I hasten to say it is a class—who, if not very lavish of their own affections, or accustomed to draw largely on their own emotions, are very fond of being loved themselves, and not only are they convinced that as there can be nothing more natural or reasonable than to love them, it is still a highly commendable feature in the person who carries that love to the extent of a small idolatry, and makes it the business of a life. To worship the men of this order constitutes in their eyes a species of intellectual superiority for which they are grateful, and this same gratitude represents to themselves all of love their natures are capable of feeling.

He knew thoroughly that Nina was not alone the most beautiful woman he had ever seen; that the fascinations of her manner, and her grace of movement and gesture, exercised a sway that was almost magic; that in quickness to apprehend and readiness to reply she scarcely had an equal; and that, whether she smiled, or looked pensive, or listened, or spoke, there was an absorbing charm about her, and unable to see any but her; and yet, with all this consciousness, he recognized no trait about her so thoroughly attractive as that she admired him.

Let me not be misunderstood. This same sentiment can be at times something very different from a mere egotism—not that I mean to say it was such in the present case. Cecil Walpole fully represented the order he belonged to, and was a most well-looking, well-dressed, and well-bred young gentleman, only suggesting the reflection that to live among such a class pure and undiluted would be little better than a life passed in the midst of French communism.

I have said that, after his fashion, he was "in love" with her, and so, after his fashion, he wanted to say that he was going away, and to tell her not to be utterly disconsolate till he came back again. "I can imagine," thought he, "how I made her life here; how, in developing the features that attract me, I made her a very different creature to herself."

It was not at all unpleasant to him to think that the people who should surround her were so unlike herself. "The barbarians," as he courteously called them to himself, "will be very hard to endure. Nor am I very sorry for it; only she must catch nothing of their traits in accommodating herself to their habits. On that I must strongly insist. Whether it be by singing their silly ballads—that four-note melody they call 'Irish music'—or through mere imitation, she has already caught a slight accent of the country. She must get rid of this. She will have to divest herself of all her 'Kilgobbinries' ere I present her to my friends in town." Apart from these disparagements, she could, as he expressed it, "hold her own;" and people take a very narrow view of the social dealings of the world who fail to see how much occasion a woman has for the exercise of tact and temper and discretion and ready-wittedness and generosity in all the well-bred intercourse of life. Just as Walpole had arrived at that stage of reflection to recognize that she was exactly the woman to suit him and push his fortunes with the world, he reached a part of the wood where a little space had been cleared, and a few rustic seats scattered about to make a halting-place. The sound of voices caught his ear, and he stopped; and now, looking stealthily through the brush-wood, he saw Gorman O'Shea as he lay in a lounging attitude on a bench and smoked his cigar, while Nina Kostalergi was busily engaged in pinning up the skirt of her dress in a festoon fashion, which, to Cecil's idea at least, displayed more of a marvelously pretty instep and ankle than he thought strictly warranted. Puzzling as this seemed, the first words she spoke gave the expression.

"Don't flatter yourself, most valiant soldier, that you are going to teach me the 'Czardasz.' I learned it years ago from Tassilo Esterhazy; but I asked you to come here to set me right about that half-minute step that begins it. I believe I have got into the habit of doing the man's part, for I used to be Pauline Esterhazy's partner after Tassilo went away."

"You had a precious dancing-master in Tassilo," growled out O'Shea. "The greatest scamp in the Austrian army."

"I know nothing of the moralities of

the Austrian army, but the count was a perfect gentleman, and a special friend of mine."

"I am sorry for it," was the gruff rejoinder.

"You have nothing to grieve for, sir. You have no vested interest to be imperiled by anything that I do."

"Let us not quarrel, at all events," said he, as he arose with some alacrity and flung away his cigar; and Walpole turned away, as little pleased with what he had heard, as dissatisfied with himself for having listened. "And we call these things accidents," muttered he; "but I believe fortune means more generously by us when she crosses our path in this wise. I almost wish I had gone a step further, and stood before them. At least it would have finished this episode, and without a word. As it is, a mere phrase will do it—the simple question as to what progress she makes in dancing will show I know all. But do I know all?" Thus speculating and ruminating, he went his way till he reached the carriage, and drove off at speed, for the first time in his life really and deeply in love!

He made his journey safely, and arrived at Holyhead by daybreak. He had meant to go over deliberately all that he should say to the viceroy, when questioned, as he expected to be, on the condition of Ireland. It was an old story, and with very few variations to enliven it.

How was it that, with all his Irish intelligence well arranged in his mind—the agrarian crime, the ineffective police, the timid juries, the insolence of the popular press, and the arrogant demands of the priesthood—how was it that, ready to state all these obstacles to right government, and prepared to show that it was only by "out-jockeying" the parties he could hope to win in Ireland still—that Greek girl, and what he called her perfidy, would occupy a most disproportionate share of his thoughts, and a large place in his heart also? The simple truth is, that though up to this Walpole found immense pleasure in his flirtation with Nina Kostalergi, yet his feeling for her now was nearer love than anything he had experienced before. The bare suspicion that a woman could jilt him, or the possible thought that a rival could be found to supplant him, gave, by the very pain it occasioned, such an interest to the episode, that he could scarcely think of anything else. That the most effectual way to deal with the Greek was to renew his old relations with his cousin, Lady Maude, was clear enough. "At least I shall seem to be the traitor," thought he; "and she shall not glory in the thought of having deceived me." While he was still revolving these thoughts he arrived at the Castle, and learned, as he crossed the door, that his lordship was impatient to see him.

Lord Danesbury had never been a fluent speaker in public, while in private life a natural incivility of disposition, improved, so to say, by an Eastern life, had made him so sparing of his words that at times, when he was ill or indisposed, he could never be said to converse at all, and his talk consisted of very short sentences strung loosely together, and not unfrequently so ill connected as to show that an unexpressed thought very often intervened between the uttered fragments. Except to men who, like Walpole, knew him intimately, he was all but unintelligible. The private secretary, however, understood how to fill up the blanks in any discourse, and so follow out indications which, to less practiced eyes, left no foot-marks behind them.

His excellency, slowly recovering from a sharp attack of gout, was propped by pillows, and smoking a long Turkish pipe, as Cecil entered the room and saluted him. "Come at last," was his lordship's greeting. "Ought to have been here weeks ago. Read that." And he pushed toward him a Times, with a mark on the margin: "To ask the secretary for Ireland whether the statement made by certain newspapers in the North of a correspondence between the Castle authorities and the Fenian leader was true, and whether such correspondence could be laid on the table of the House?"

(To be continued.)

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## A FINE LECTURE.

## ST. FRANCIS OF ASSISI AS A REFORMER.

George Parsons Lathrop at the Catholic Club of Harvard—A Splendid Account of the Life and Works of the Great Saint.

George Parsons Lathrop, LL.D., lectured before the Catholic Club of Harvard on the evening of Wednesday, March 21. His subject was "A Thirteenth Century Reformer—St. Francis of Assisi." Despite the bad weather a large audience gathered in Sanders Theatre, many non-Catholics among them.

Mr. Thomas Mullen, the president of the Catholic Club, was chairman. On the platform with him and the lecturer was the Rev. William Orr, rector of St. Paul's, Harvard Square.

The main idea of Mr. Lathrop's lecture was St. Francis of Assisi as a herald and exemplar of true Christian democracy. He conquered the rich to his cause, not by socialist or anarchist methods, but by shaming them with his own Christ-like choice of poverty. He knew how to reach the rich with whom he had consorted in his gay and care free youth; and he learned how to plead for the humble by becoming himself the poorest of the poor and the lowliest of the lowly. Out of this two-fold knowledge came his wonderful Third Order, which united all classes and conditions in one human brotherhood. He was the greatest force of his age against feudalism and despotism.

Let us quote a few passages from Mr. Lathrop's lecture:—

"Nowadays a prevalent notion of reform is that it should be something rather noisy, that it should ring a loud bell; display placards; parade with brass bands, or inundate us with 'a campaign literature,' of pamphlets. The current reformer's plan seems to be to threaten the world with a deluge of statistics and argument, and then persuade the public that the only way to escape the flood is to walk into the ark he has prepared for them. To offset one disturbance in the moral or the social order, he raises another disturbance, but does not protect us from the result of his own violent methods in the tumult of which the ark is liable to founder."

With this too familiar type of reformer, Mr. Lathrop contrasted the reform of St. Francis.

He first outlined the epoch into which the saint was born, the close of the twelfth century, which has been described as "a century of mud and blood, when darkness prevailed over light, evil over good, the flesh over the spirit."

The conflicts of Barbarossa with the Pope, the warfare between Guelf and Ghibelline in Italy, the selfish motives not seldom directing rulers in their apparently pious undertaking of Crusades, were all graphically pictured.

Among the Italian people another conflict was going on, of the *popolo minuto* against the *popolo grasso*; the little against the big;—essentially the same that we see to-day in our vastly improved Republic; that between the Democratic element and the plutocrats or oligarchs; and their employers.

"Other evils had come upon the Church itself in its long struggle with barbarism, and through the partial alliances which it had been obliged to make with feudalism as the only framework of social order then existing. Baronial manners, pomp and pride, the selling of benefices, a selfish desire for wealth, and other evils likely to come in the train of these had crept in among individuals of the clergy. All the vigilance and authority of the Popes were needed to correct them, and to cure the temporary alienation between the people and certain quarters."

The lecturer then sketched the picturesque birthplace of the saint, his worldly father and his pious mother; his pleasure-loving youth and his soldier-life; bidding us note, through all, that he was ever distinguished for charity and purity.

Then his absolute conversion to God, his religious life; his espousing of poverty and the folly of the Cross, and the persecution he underwent from his father; then the founding of his order.

And here Mr. Lathrop, recalling re-

cent Protestant interest in St. Francis and attempts to show that he wasn't quite a Catholic, bade his hearers note his loyalty to the Holy See, as proved by the journey of himself and his first disciples to Rome to get the approval of Pope Innocent III., for the new order, sixteen years before the Lateran Council had made such action obligatory on a founder.

As to St. Francis' methods of reform:—"He had discovered that the only hope or relief possible for the age lay in a decisive spiritual and social revolution, which must be entirely peaceful, recalling people to the primitive simplicity, unselfishness, and personal self-sacrifice of the time of Christ and His Apostles."

And for this, personal examples, as given by St. Francis and his followers, were indispensable.

These apostles of poverty and self-sacrifice were withal so cheerful that St. Francis called them "God's merry-makers."

In his analysis of St. Francis' character and methods, the lecturer did not forget his exquisite tenderness of heart and his genial humor.

We quote again from Mr. Lathrop:—"People are apt to think that 'the modern' invariably means something different from the old—they must even seek for 'the new Bible,' 'the new Christianity,' and so on. But, after all, there is nothing so completely modern and applicable to our times as the Sermon on the Mount, or some of St. Paul's searching utterances that go right to the heart of things and are good for every age. In these short sayings of St. Francis we find the pith, the shrewd reflection and reserved humor that animated Thoreau. But Francis combined with these a great deal more, viz., profound insight and far-reaching faith."

"What was the practical outcome of all this effort, sacrifice and spiritual devotion? In the first place, within a very few years, Francis brought not only the citizens of Assisi and Umbria to cease from their scoffings and hail him and his associates as the heralds and the enactors of an immense humanitarian and spiritual improvement—all without a blow struck, a human life destroyed, or a trace of violent controversy—but likewise gained all Italy to the support of this benign movement, and sent the current of it spreading through the whole of Europe and into Africa and Asia. In 1210, by simple appeal from the Christian point of view, he—the once despised outcast—brought the warring factions of nobles and commoners in Assisi together, and bound them in harmony by a written agreement, which was observed for many years. He regenerated the active spirit of Christianity; and in conjunction with that mighty champion of Church reform, Pope Innocent III., broke down the outworks of feudal and despotic institutions.

"While he instilled democracy, the giving of alms, . . . he also taught that every one should labor usefully with his hands, as well as with his brain and soul."

The lecturer mentioned some of the great names which the various orders of St. Francis have given to the Church, the State, literature and science. He spoke of the Franciscans' part in the discovery and civilization of the New World.

"The love of St. Francis encircled this country," he said, "in practical works of beneficence from the St. Lawrence to Florida, and from the Rio Grande to the Pacific shore; and his name rests in perpetuity on that city of the Golden Gate, San Francisco."

Mr. Lathrop showed, in conclusion, that reform means not substitution, but restoration. His lecture, of which the above brief outline and meagre extracts give but an imperfect idea, was heard with profound interest and attention.

We hope that many of our Catholic societies will have the pleasure of hearing it for themselves.—*Boston Pilot*.

Haughty Lady, who has just purchased a revenue stamp: Must I put it on myself? Clerk: Not necessarily. It will probably be of greater service if you put it on the document.

A Gentle Hint.—Tom, as he blows out a ring of smoke: Ah, isn't that a perfect ring? Grace with feeling, as she puts her finger through it: O Tom; how nice it would be if it were only gold.

## IRISH NEWS.

The death occurred on the 10th ult. at Weatherstown, Glenmare, of Edward Hartley, uncle of the Rev. James Hartly, curate at Wexford.

The Rt. Rev. Monsignor Kennedy, V. G., D. D., parish priest of St. James', Dublin, has been appointed Dean of the Archdiocese of Dublin, in room of the late Monsignor Lee.

At the Convent of Mercy, Cahir, on March 6, Sister Mary John (Miss Kate Ryan, daughter of the late Gerald Ryan, of Coolea and sister of the late Rev. John T. Ryan, of Thurles) received the black veil at the hands of the parish priest, the Rev. Robert Power.

These Mayo Catholics have passed away: On March 5, at Crossboyne, Michael Meath, aged seventy-three years; on March 15, at Kinion, Kilfian, Thomas Higgins, aged eighty-four years; on March 14, at the Workhouse Row, Ballina, Patrick Convey, aged sixty-nine years.

Justice Johnson opened the Donegal commission at Lifford on March 16. In charging the grand jury he said the Criminal business to go before them was the smallest he had ever met since he was promoted to the bench. Three unimportant cases having been disposed of, the criminal business concluded.

At the Convent of Mercy, Enniskillen, there passed away, on March 11, Mother Alphonsus, known in the world as Mary Alphonsus Gayer, a former superior of that institution. She had been ailing only a few days. She had the happiness of receiving Communion the previous day with all the rites of the Church, and died at the age of seventy-two.

At Naas, on March 12, the spring assizes of County Kildare were opened by the Lord Chief Justice and the Lord Chief Baron. The former presided in the Crown Court. Addressing the grand jury, he said he was glad to be in a position to say that it appeared to him that the County of Kildare was characterized by its normal condition—practical immunity from crime. The cases that were to go before them were few in number, and, with a single exception, were of no complexity.

Mrs. Nannie Denvir, widow of the late George Denvir, of Rathmines, and formerly of Newry, who died on November 21, 1892, left the following bequests to charitable institutions in Newry: £1,000 to the Mother Superior of the Convent of Mercy, towards an orphanage; £500 each to the Superior of the Convent of Poor Clares, to the Home for the Aged and Infirm, to the St. Vincent de Paul Society and to the Catholic Bishop of Dromore, for the improvement of the Cathedral.

## FOOTBALL IN IRELAND.

"The game of football as I see it played in the inter-collegiate contests in this country," said a South of Ireland gentleman whom I met on the gridiron field lately, "is as unlike the game we used to play in the old country as one thing can be unlike another. It used to be football in the strict sense; now it is largely handball. We used to lay out our chief strength in kicking the ball; these fellows start it with their hands, catch it with their hands, run with it under their arms, and roll over each other on the ground in a struggle to get hold of it, but you hardly ever see two square kicks given in a whole game."

"It used to be fun at home to see a football match between two parishes. The boys used to come in great masses—not merely eleven on a side, but as many as each parish could muster—big, brawny, lusty fellows, with chests like oxen, and wearing heavy hob-nail shoes that gave a real momentum to a kick when the foot of the kicker swung forward. The priest was always there, too, to see the sport and govern it. He was usually a youngish man, with broad shoulders and a fist like the hand of Providence, and he always carried a blackthorn walking-stick. He would take possession of the ball as soon as it was brought upon the field, and wait until the two sides lined up and got ready. Then he would come down the lines with the ball under his arms. His address to the players was quite as much to the point as Hamlet's, and a good deal shorter: 'Now, boys, he would say, 'get ready. No fighting, I'll crack the head of any one I see striking a foul blow.'

"Down would go his stick for a minute, while he placed the ball in position.

Taking a little run, with a vigorous swing of his big foot, he would send the ball sailing through the upper air and the scramble began. About fighting, he was as good as his word. If he discovered any of the youngsters slugging each other or resorting to unfair tricks, he would rush in the thick of the struggle and lay his blackthorn about him in royal style. He did not wait to hold an investigation and find out which party was the aggressor; it was enough for him that his orders had been disobeyed, and although it is fair to presume that the quarrelsome boys were getting enough of a beating from each other, he went in on the Scriptural principle that 'to him that hath shall be given,' and gave each something more in the way of blood and bruises to carry home.

"It was easy to see the characteristic Irish traits sticking out in these games. There was nothing the boys looked forward to from year to year more than the football season with its chances for a general scrimmage; and the boy who might have been the most violent partisan in the ranks of one parish this year would become an equally violent partisan on the other side next year, if his family happened to move across the parish line in the meanwhile. The parish teams, of course, were recruited from the tenant class, and the resident landlords, with their friends, used to come down to the green only to look on at the fun; but just as surely as one of those gentlemen saw his own tenants getting the worst of the contest his feelings would overcome him and he would throw off his coat with a loud whoop and take a hand himself, beckoning to all of his family and guests to join him.

"Ah, that was football! I wouldn't exchange one such frolic for twenty of your games of science as we see them here.—*Kate Field's Washington*.

## PROVING IT.

A noted temperance lecturer once visited the shop of a hatter and asked him to give something to "the cause." The shopkeeper coldly replied that he had no interest in it, and then it was that the temperance man began to instruct him, after the Socratic method of question and answer.

"I am sorry to hear that," he said, "for it shows me that you are not acquainted with your own business."

"If you are more familiar with my business than I am," said the man, with some spirit, "I shall be happy to take lessons of you."

"Well," said the lecturer, "you deal in hats, and intend to make a little money on every hat you sell?"

"Yes."

"Whatever sends customers to your shop, and increases their ability to buy, promotes your interest, doesn't it?"

"Certainly."

"Whatever makes men content to wear old, worn-out hats does your craft injury?"

"Yes."

"Well, sir, if you and I were to walk out along the wharves, and through the streets and lanes of this city, we should see scores of men wearing on their heads old, miserable, slouched hats, which ought years ago to have been thrown into the fire. Now, why don't those men come at once and buy of you?"

"That is not a difficult question to answer," said the shopkeeper. "They are too poor to buy hats."

"What has more influence than liquor in emptying their pockets, and not only that, but injuring their self-respect to such an extent that they are willing to wear old clothes?"

"Nothing," said the man, hastily. "Here is some money for your cause. I am beaten!"

## THE PIANO.

The pianoforte, like the organ and violin, has played a mighty role in the development of musical form.

It may be called the protagonist on every stage of musical display in the century, both for good and for evil, for enlightenment and for imitation.

It is worth remarking that nearly every great composer has been a pianist, and often the leading virtuoso of his time.

The effects of the pianoforte upon musical art historically have been to stimulate and render possible more than half of the entire compositions now in the world.—*T. S. Van Cleve*.



## MGR. SATOLLI'S REPLY.

## AN ABLE REVIEW OF TWO CONTRIBUTIONS.

Prof. Mariano's Article on "Italy and the Papacy," and Mgr. Satolli's Reply, as Analyzed by the Gazette.

In Thursday's Gazette appears the following splendidly worded analysis of two important articles. It appears in the form of an editorial, and is certainly worthy of reproduction and careful perusal:—

It may be recalled that in the January quarterly number of the International Journal of Ethics Prof. Mariano, of Naples, had an article on "Italy and the Papacy," and it was announced by the management that in the April issue Archbishop Satolli would reply to it. On the 2nd of January the Gazette published a synopsis of Prof. Mariano's article, and it is our duty now to present the substance of the distinguished churchman's reply. At the outset His Grace traces the professor's article back, through brochure, editorial and compilation, to Gregorius, whose "History of the City of Rome" was the primal source of inspiration. As for the tone of the article, the Archbishop thinks that, in attributing to it the *parti pris* of a 17th century Puritan, the Gazette did injustice to the Puritans, and that "Signor Mariano's paper is, more properly speaking, a sample of the partisan literature which the Italy of the nineteenth century has developed." In fact it is superficial, wrong in principle and unsound as to its basis of discussion. The question (as even the professor has to admit) affects not Italy merely, but all Christendom. Taking as his starting point the twofold proposition of Rudolf von Ihering: the defence of one's rights is a duty (1) to one's self and (2) a duty to society, the Archbishop proceeds to survey the religious and moral aspect of the question. Signor Mariano's article has brought out very clearly a fact which those distant from the stage of conflict find it hard to accept—namely, that in Italy the destruction of the Pope's temporal sovereignty implies the overthrow of his spiritual supremacy and the uprooting of Catholicism itself from its once most fruitful soil. To show that it deserves no forbearance the Naples professor misrepresents and distorts it. But he overshoots the mark. For when he reproaches the Church of Rome as a religion of externals, he closes his eyes to the almost universal return of even the Puritan churches to a ritual more or less impressive in its appeals both to eye and ear. The composite nature of man in his earthly state has been recognized by some approaches to the beauty of holiness in the worship even of communions once opposed to all that was not "spiritual." But to argue that this growing acknowledgment of the value of harmony in form, sound and color was associated with a corresponding decadence of spiritual sentiment would arouse a host of champions in all the sects of Protestantism from the Anglicans, among whom the reform began, to the Salvation army, which would be feeble indeed without its music. That his church lays less stress on change of heart than on the outward and visible signs of it Archbishop Satolli indignantly denies. Even apparently good actions lose their virtue unless the intention be upright, as every well-bred Catholic knows. And Signor Mariano ought to know that all Roman Catholicism is papal, whether in Italy or Germany or England. National differences there doubtless are, and, in considering these, allowance must be made for the principle of fluctuation in national growth. It was not fair, in comparing nation with nation, to choose arbitrarily a single period. Every nation that had attained a high mark of power, culture or splendor of any kind, has at some time been in the van, and it is a commonplace of history that mediæval Italy, in spite of wars and divisions, won triumphs with which modern progress has found nothing to compare. To the French invaders of the days of Francis I. the glory of Italian cities was a revelation—they felt like half civilized men beside their cultured hosts. If Italy, which morally, notwithstanding the effects of revolution and misrule, fears no statistical comparison with Germany, Scandinavia or Great Britain—save that wild southern passion prompts more fre-

quently in Italy the fatal blow—has had her seasons of decline, she is not exceptional; in her seasons of splendor she has been so, and most so where Catholic sentiment breathed life into her gifted sons. Take her for all in all, the Archbishop thinks that, all down the Christian ages, after as before the Tridentine era, the church has no reason to be other than proud of her Italian children, while Italy has no reason to blush for her Catholicism.

The years of Papal captivity are by historians associated with the years of exile (1305-1378) and sometimes Protestants find it hard to realize that, in his home in the Vatican, the Pope should be spoken of as a prisoner. For nearly twenty five years Popes Pius and Leo have issued their letters to the faithful without restriction, and treated of the great problems of the time with the utmost freedom and boldness. Spiritually their power has increased. By the world at large they have been held in esteem worthy of their characters and offices. The Italian Government has made provision for their maintenance and has held out a hand of conciliation. Where, then, is the injustice? Or, in what sense is the Pope at a disadvantage? To these questions Archbishop Satolli might content himself with a single answer: The Pope is the victim of force and fraud; he has been deprived of his estate. The only course that can satisfy him, the church and justice is to restore the papal dominions to their rightful owner. The Papacy has for ages been identified with Rome; Rome with the Papacy. To that fact Rome has owed its immortality. After being the capital of the Cæsars, it became the metropolis, the mother see and city of Christendom. Nor did Italy fail to profit by the privilege. "By fostering the arts, and by sheltering science and philosophy, the Popes made Italy a source of culture to mankind." But the essential condition of such a choice for the central see was that it should be dependent on no human authority. This perfect liberty is implied in the very institution of the Papacy. The Pope must be unhampered by any authority, his freedom must be on every side inviolable. As the head of the universal visible church, he stands in the same relations to all Christian sovereigns and unless he is in territory to which himself alone can lay claim, he is under a sort of constraint and in an anomalous status of quasi-subjection. "Here then is the dilemma that confronts him: If his relations with his ruler are strained, his action in Italy is sure to be cramped; if those relations are friendly, outside nations will oppose him on the pretext that his action is biased, or will seek to make him their tool with Italy as a go-between." The violence that wrested the temporal power from the hands of the Pontiffs was blind even to self-interest, and only by their reinstatement can the stupid wrong be righted. "Without the least prejudice to the real unity of the nation, without any diminution of national power or hindrance to lawful aspirations," the restoration of the Popes to their ancient domain would tend to the signal advantage of the kingdom both in its internal and in its foreign relations.

The latter half of Archbishop Satolli's article is devoted to the policy of Leo XIII. on the one hand, and to that of the Italian Government on the other. The course marked out in his first encyclical His Holiness has faithfully followed out in the intervening years. Though laboring under difficulties he has been able to enlarge the hierarchy by the establishment of one patriarchate, 27 archbishoprics, 77 bishoprics, 47 apostolic vicariates and 18 apostolic prefectures. Discipline has been rigidly maintained; episcopal authority upheld; quarrels between parties among the laity put an end to. An impulse has been given to the spirit of piety, and at the same time philosophical study and scientific research has been encouraged. Social questions have received earnest attention. The crusade against slavery, the amelioration of the laboring classes, and the promotion of better understanding between rulers and ruled have furnished occasion for letters of acknowledged wisdom and timeliness. But through all, His Holiness has never for a moment lost sight of the withheld rights of the Holy See, while giving due recognition to Italian aspirations. And in defending these rights, the Pope, urges the Archbishop, "discharges a duty towards the church and the civilized world." For, until it is untrammelled

by the secular power and aloof from the clashing of rival interests, the Papacy cannot accomplish its great mission in its full integrity and significance. This is, in meagre and inadequate form, the substance of Archbishop Satolli's reply to Prof. Mariano. In its preparation His Grace had the aid of Dr. Thomas Bouquillon and of Dr. E. Pace, both of the Catholic university, Washington, to whom his acknowledgments are expressed. Dr. Bouquillon is known to some of our readers as a man of rare learning and ability.

## MONSIGNOR SATOLLI ON THE PAPACY.

It was prophesied in The Pilot that when Sig. Raffaele Mariano should read Monsignor Satolli's response to his paper on "Italy and the Papacy," the subsequent proceedings would interest him no more, and after reading the Apostolic Delegate's paper in the April International Journal of Ethics, most persons think that really there is little for him to do but imitate Abner Dean of Angelo.

In the beginning Monsignor Satolli mildly says: "Professor Mariano has, to speak in culinary terms, simply treated his American readers to a 'warmed-over' morsel from earlier repasts. In other words, he has reproduced, with proper modifications, the brochure which he published in 1878 with the higher-sounding title 'Cristianesimo, Catechismo, Civiltà'; and this brochure, to complete the genesis, can be traced immediately to his articles in the Dritto, especially to the one published February 20, 1877, and remotely to his volume 'Roma nel Medio Evo,' compiled in 1873 from the 'Geschichte der Stadt Rom,' by Gregorovius."

Monsignor Satolli considers the religious, moral and political aspects of the questions, the action of the Pope and of the Italian Government, treating each topic at length, and producing the most instructive paper on Italian affairs ever printed in any American magazine. The temptation to reprint the greater part of the article is strong, but to yield to it would be unjust to the Journal. One extract, however, may well be permitted:—

"The Pope, moreover, with centuries of experience to direct him, knows enough of diplomacy to set a proper value alike on the promises and on the threats of interested statesmen. If, with honor to his position, he can obtain from them concessions in favor of the Church, well and good; and if, as the beneficial effects of Catholicism become more evident, they revive the sense of spontaneous justice that originally formed the 'patrimony of St. Peter' into an independent State, so much the better. But rulers and people may rest assured that no prospect of temporal power will make the Papacy swerve in the least from the line of its duty and of its adherence to the highest interest of religion. Nor would the union of the temporal and the spiritual sovereignty in the Roman Pontiff imply what it does in Kaiser, Queen and Czar; the spiritual would always control.

"Catholics, therefore, are accustomed to treat rather coldly such phrases as 'Papal intrigue,' 'Vatican schemes,' and the like. Also they know what confidence to place in rumored connections of the Pope with the 'Triple Alliance,' or with the Franco-Russian league. Neither of these coalitions offers any great attractions to the Pope; the one aims to perpetuate the wrong which he suffers, the other to exalt a nation which, in the name of its pretended 'orthodoxy,' oppresses Catholicism at home and thwarts, so far as it may, the action of the Church abroad. The alliances which Leo XIII. would favor and support are of a far different character—more pacific and more conducive to civilization. He would certainly, if occasion offered, take the initiative toward a European disarmament, and in doing so he would be faithful to the 'secular traditions of the Roman Church.' The spirit which brought about the Truce of God, which federated the nations in the Holy Roman Empire, which leagued them in the crusades against encroaching barbarism, and which made the Court of Rome a court of arbitration for the strong and of appeal for the weak—this spirit lives on in the Papacy, and would avail more to-day for the harmonious development of civilized Europe than the millions of soldiery armed to keep peace, or the over-zeal of rulers whose protests against war are its real provocation."—*Boston Pilot*.

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PROVINCE OF QUEBEC, } SUPERIOR COURT  
District of Montreal. } No. 312.

Dame Albertine Lefebvre, of the parish of Notre Dame de Graces, said District, has instituted an action in separation as to property against Godfroy Charlebois, her husband, of the same place.

Montreal, 2nd April, 1894.

BEAUDIN, CARDINAL & LORANGER,  
38-5 Advocates for Plaintiff.

## A WORTHY APPOINTMENT.

United Canada has the following very interesting item of news:

"On the recommendation of Hon. John B. Riley, the Consul-General of the United States, at Ottawa, the American Secretary of State has established an agency at North Bay, Ont. Mr. D. J. McKeown has been appointed Consular agent at that place. The lumber exports of that district aggregate four hundred million feet yearly and the agency at North Bay will be a great convenience and benefit to the lumber industry. The citizens of North Bay are delighted with Consul General Riley's selection of that town and the appointment of Mr. McKeown is very satisfactory also."

[We may add that Mr. McKeown's host of friends and acquaintances in Montreal will likewise rejoice in his appointment. No more sterling official, able and active citizen or honest and popular man than the nominee to that post. The choice reflects great credit on Consul General Riley's ability in selecting competent officials and his energy in pushing the business entrusted to his care.]





## HOUSE AND HOUSEHOLD.

## USEFUL RECIPES.

## PLAIN OMELETTE.

Six eggs, one tablespoonful of flour, one cup of milk, a pinch of salt. Beat the whites and yolks separately. Mix the flour, milk and salt, add the yolks, then add beaten whites. Have a butter spider very hot; pour in. Bake in a quick oven five minutes.

## CHERRY PIE.

Line the pan with good crust and fill with canned cherries, stoned; regulate the quantity of sugar you scatter over them by their sweetness. Cover and bake. When cold sift powdered sugar over upper crust. If desired, instead of cherries for fruit, raspberries, plums or blackberries may be used in the same manner.

## A GOOD SALAD.

It is made of cold chicken or veal chopped very fine and mixed with two minced pickled cucumbers and two apples. Take the soft roes of two pickled herrings, stir them in half a pint of cream either sour or sweet. Cut up the rest of the herrings in fine pieces, and with them two hard boiled yolks of eggs, and mix everything together with finely cut pieces of potato, beetroot, capers, onions, a little pepper, vinegar and oil as much as is necessary. Turn out in a form, and garnish with endive, beetroot and small anchovies.

## PRESSED CHICKEN.

Boil a fowl in just water enough to cook it until the bones will slip out easily. Take off the skin, pick the meat from the bones and mix the white with the dark. Skim the fat off the broth and season with salt and pepper, celery salt and lemon juice, and boil down to one cupful. Butter a plain round or oval mould, and arrange slices of hard-boiled eggs upon the bottom and slides of tongue or ham cut into round or fancy forms. Mix the broth with the meat and pack it carefully, and garnish the platter with celery leaves and points of lemon.

## POMMES SOUFFLES.

This is a very tempting form of potato. Peel some nice sized potatoes, and cut them in slices about one-quarter inch thick, dry them well in a clean cloth, put them into a frying basket, and fry in plenty of boiling lard or fat till they are cooked, but not colored. It is on this first cooking that their success depends, and they should be just so cooked that, while quite soft, they should bite crisp and short if you put a piece in your mouth. Now have ready a second pan of fat, throw a few of the cooked potato slices into the basket, and fry them in the fat till they color prettily and puff out on both sides. Put these to drain in a hot corner, and continue till all are colored and light.

## PLANKED SHAD.

"Planked shad, as a rule, is cooked before the open fire," says Mrs. Rorer in her magazine, Household News, "but there is just a little thing which makes a fish taste much better than when cooked in any other way, and that is cooked on a plank. Have an inch and a half or two inch plank made to fit the bottom of your oven; have a slight hollow in the center. Put this board in the oven before beginning to use it, and allow it to get very hot several times, so as to destroy the order of the wood. Split the fish, after it has been scaled, on the belly. Spread it, skin side down, on the plank, which has been previously heated. Dust it with salt and pepper, and baste it well with melted butter. Tack it through the gills and tail with just ordinary tacks; run it into a hot oven, and bake thirty minutes, basting twice with melted butter; garnish with parsley and slices of lemon, and serve on the board. All kinds of fish are very dainty in this way."

About two months ago I was nearly wild with headaches. I started taking Burdock Blood Bitters, took two bottles and my headaches have now altogether disappeared. EVA FINN, Massey Station, Ont.

A warning to young men.—Edith: No. I like you very much indeed, but I can never marry a spendthrift. Guy: How do you know I am a spendthrift? Edith: By the way you have been spending money on me.

When doctors differ we have to pay the bill just the same.



Washed overboard—

the clothes that are worn out before their time. It is the rubbing and scrubbing on the washboard that ruins them. Use *Pearline* for washing and you can use the washboard for kindling. What was done by hard work will be done easily and without harm. Easy washing makes clothes last longer; *Pearline* makes easy washing safe.

Beware of imitations. 259 JAMES PYLE, N. Y.

## ROMAN NEWS.

(Gleaned from the London Universe.)

Cardinal di Pietro has been named Protector of the Most Holy Order of Mary of Mercy, and Cardinal Vincenzo Vannutelli of the Sisters of the Poor of St. Catherine of Siena.

The solemn beatification of Venerable Jean d'Avila, spiritual director of St. Theresa, has been fixed for Sunday, 15th April, the date of the arrival of the Spanish pilgrims at Rome.

The death is announced from Rome of Prince Colonna, assistant to the Pontifical Throne. The Colonnas are amongst the oldest and noblest families of the faithful in the Eternal City.

The Holy Father celebrated Holy Mass on Monday, so that the rumours of his ill health are unfounded. In the afternoon His Holiness received the Crown Prince of Sweden. This son of royalty was a mere boy some years ago, when his father was crowned, and now he is a mature man. So wags the world.

The Giornale di Sicilia announces that Cardinal Dusmet, Archbishop of Catania, and the celebrated Palermitan who is so renowned in the Benedictine Order, is in a bad state of health—in fact, in a state that gives inquietude. We are solicitous for his speedy and plenary recovery for the sake of himself and the Universal Church.

Mgr. Paul Ambrose Bigandet, titular Bishop of Ramatha, in Palestine, and Vicar-Apostolic of Southern Burma, died at Rangoon on Monday. The deceased was a native of Malans, in the diocese of Besancon, where he was born on August 13, 1813. He was elected on March 27, 1856. He belonged to the Society of Foreign Missions of Paris.—R.I.P.

The Jesuit Fathers at Shanghai have established an observatory at Zi-ka-wei. In their chapel they have set up an organ made by one of the community, the pipes of which are manufactured of bamboo. The tone is said to be of incomparable delicacy. They have also founded a journal in the Chinese language, entitled The Sacred Heart of Jesus.

Cardinal Thomas, Archbishop of Rouen, who has just died, was a native of Paray-le-Monial. He was in his sixty-seventh year, and was nominated to the see of Rochelle when he was only forty. He was transferred to Rouen in 1883, and raised to the Sacred College last year. He was a great lover of quietude, and an ardent advocate of temperance. There are at present but six French Cardinals.

Italy must be in a very unpleasant condition. A few days ago a colonel, aged sixty, named Trussard, committed suicide at Milan, having left these lines after him:

I cannot assist at the submersion of my country.

This is a grave indication of the national bankruptcy which can drive people to such lamentable aberrations of intellect.

The manager of the Catholic journal, Vera Roma, has been sentenced by the Court of Assizes of Rome to ten months' imprisonment and 1250 francs fine for an article sustaining the independence of the Papacy. The public received the verdict with vivats in honor of the condemned. In like manner, the manager

of the *Moniteur de Rome* has been sentenced to eight months' imprisonment and 500 francs fine for attacks against the Italian monarchy and unity.

The Countess of Balmoral left the English shores on Wednesday morning for Italy. It may be useful to explain that this is the pseudonym of Queen Victoria. Her Majesty travels thus *incognito* to avoid the fuss of State receptions and the fumes of gunpowder from thundering salutes. She is accompanied among others by her Highland gillies and her Hindoo teacher of Oriental languages, and was preceded by her favourite donkey, her garden-chair, and a coachman.

The death of Father Hyacinthe Frati, of the Order of Dominicans, Secretary of the Index, is announced from Rome. The defunct was born at Lucca in 1841. He was distinguished for his profound science in philosophy and theology. In rotation he had been Regent of the College of St. Thomas at Rome, Prior of the Convent of Minerva, and President of the Committee for the publication of the works of St. Thomas as ordered by Pope Leo XIII. R.I.P.

It is reported from Rome that the negotiations between the Vatican and the French Government on the Fabriques has relation to the following points: Nomination of a mixed commission of Bishops and Juris-consults to examine the question, and a revision of the law of 1892, or at least a modification of the decree of 1893 on the councils. While the negotiations are pending the ecclesiastic authorities are to refrain from public protests while using the right to address, in an opportune measure, their reclamations to the civil power.

L'Etoile Belge has been condemned for an objectionable article on a religious Diest (Madlle. Van Lommel in the world), who is accused of having violated her vows. As defence it pretends that it did not mean to inculpate the lady in question. But the tribunal had no doubt on the affair, and sentenced the Etoile Belge to pay 1500 francs penalty, and insert the condemnation. We are mightily gratified at the result, and hope it may teach the frisky newspaper to restrain its malicious personalities. These exponents of their own opinion are very mean, when it comes to answer what they have criminally said before the magistrate.

I had a severe cold, for which I took Norway Pine Syrup. I find it an excellent remedy, giving prompt relief and pleasant to take. J. PAYNTER, Huntsville, Ont.

## ODDS AND ENDS.

A teaspoonful of alum will make clear four gallons of muddy water.

Sprinkle Cayenne pepper in the resorts of rats, and they will leave the premises.

Pine may be made to look like some beautiful wood by giving repeated coats of hot linseed oil, and rubbing hard after each coat.

To clean a zinc, or zinc-lined bath-tub, mix ammonia and whiting to smooth paste, apply it to the zinc and let it dry. Then rub it off until no dust remains.

To mend large holes in socks or in merino underwear, tack a piece of strong net over and darn through it. The darn will be stronger and neater than without it.

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who are thin, hollow-chested, or growing too fast, are made Strong, Robust and Healthy by

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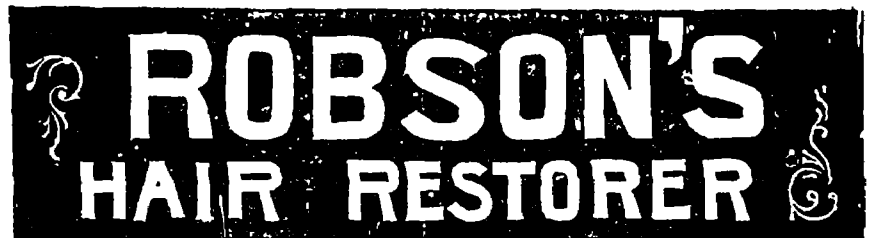
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