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TESTIS IN CÆLO FIDELIS

# The True Witness

CATHOLIC CHRONICLE

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## EDITORIAL NOTES.

ELSEWHERE we publish the powerful appeal made by Rev. Father Quinlivan, on last Sunday, in St. Ann's Church, on behalf of the TRUE WITNESS. While inviting our readers to kindly peruse carefully that logical and touching address, we will supplement it now, by earnestly inviting all our friends, and the friends of true Catholic literature, to come forward and, each according to his means, to aid in the grand work by subscribing stock in the company, or else by subscribing for the paper itself, and by advertising in its columns or giving it the printing patronage that may be at the disposal of each one. In one way or the other each person can add a mite to the aggregate and that aggregate will secure, on a permanent and lasting basis, a solid, reliable and fearless organ for the English-speaking Catholics of this city and Province. Now is the time; and we hope to be able to see our people in possession of a sterling advocate of their cause and defender of their rights.

EMPEROR WILLIAM visited Prince Bismarck in Friedrichsruhe on Monday last. When we were children we always fell out with our dearest companions and the one that we would "never speak to again" was our most cherished bosom-friend in a few hours. Old Bismarck, in his second childhood, and young William, who never got over the whims of his first childhood, seem to be playing this little game of "falling out" and "making it up;" and Europe looks on and shrugs its shoulders, and merely remarks, "child's play; it is little odds to the world whether they are friends or enemies; they are both fools."

REV. J. C. MADILL, of Belwood, Ont., President of the P.P.A., has been completing the organization of a lodge of that order in Ottawa, and has undertaken to invade Quebec. This reverend gentleman's name is very suggestive; it seems to correspond with his rashness and folly in coming into this province to spread his moral cholera. *Mad-ill* indeed! *Mad*, if he thinks that success is going to crown his efforts here; *ill* when he finds out how few Protestants in Quebec want to be bothered with this peace-destroying element.

THE news of the burning of portion of that historic building on the farm belonging to the Ladies of the Congregation de Notre Dame, recalls to mind the sad event of last June when the magnificent structure of the Mother House, on Mount Royal, was destroyed by the flames. It had been the wish of the Venerable Foundress, Marguerite Bourgeoys, that the members of the community should earn their livelihood and continue the work of education without being a burden to anyone. We have noticed in the history of that institution that this desire has been ever carried out, despite the most overpowering embarrassments that at times arose. But

Providence seems to will otherwise; the elements oppose it. Of late years the number of Sisters has greatly increased, and the old Mother House on St. John Baptist street—which they are forced to occupy—is in no way capable of providing them with proper accommodation. The result of these sad, but uncontrollable, circumstances is that it became necessary to open a building fund, under the patronage of the Divine Infant Jesus and His Blessed Mother, a design which has received the approbation and encouragement of His Grace the Archbishop of Montreal and several other Ecclesiastical Dignitaries in Canada and the United States. An appeal—the first we believe in the history of the Congregation—has been recently made to the former pupils; and it is to be hoped that it will not be made in vain. We go a step more; we believe it to be the duty of every Catholic, who has been blessed with abundance, from Heaven, to add to this fund. No fervent appeal is necessary: the case is too well known to require any elaboration from our pen. We feel confident that the hint is all that a great number require, and that, once reminded of it, they will not hesitate to send in something to Sister St. Mary of the Cross, Mother House, Congregation de Notre Dame, Montreal.

FOR a long time Rider Haggard had been the rage; his mad ravings in "He," "She" and "It," filled the imaginations of thoughtless and careless readers, and even critics—so-called of course—undertook to point out the depth of meaning in all that jumble of nonsense. But when Mr. Haggard attempted to belie and calumniate the purest of women and the best of men, in the persons of Catholic nuns and priests, he suddenly awoke to find himself more notorious than was pleasant. The Liverpool Catholic Times has the following comments in its last issue:

"The collapse of Mr. Rider Haggard's Mexican story of 'immured nuns' has been so complete that we are reminded of another ridiculous mistake made by him in the domain of elementary science. In 'King Solomon's Mines,' the most famous of his romances, he not only causes two worn out travellers to ascend a very high mountain without taking the 'mountain sickness,' but he actually makes the famous eclipse of the sun take place almost at full moon. Of course every schoolboy knows that an eclipse of the sun can occur only at new moon, when the moon is between the earth and the sun. At full moon, and near that time, the moon is at the opposite side of the heavens to the sun, and cannot eclipse the light. Of course errors of this kind are comparatively trivial in a romantic story, but we take notice of them when their authors make similar blunders to the disparagement of so large a body as the Catholic Church."

ON THE 16th, Henry Fowler, president of the Local Government Board, directed the attention of the House of Commons to several questionable features in the Peers' amendment of the Parish Councils Bill. The Speaker ruled that the Peers had exceeded their rights and in

structed the House to ignore the amendment against which Mr. Fowler had protested. The announcement of the decision was loudly cheered. Connect this fact with the following: The Daily News says: "Sir William Harcourt's assurance in his Portsmouth speech that the Government will not endure the dictation of the House of Lords fully satisfied his audience." Sir William's words were these:

"It has never been more needful that Liberals should stand shoulder to shoulder. The party is about to enter a great struggle from which it will finally emerge victorious. Is it this nation's will to be controlled by the representatives of the people or by a chamber representing nothing but a selfish class? I especially regret the recent actions of the bishops. Property has been the chant of the Lords temporal, and amen has been the response of the Lords spiritual. Lord Salisbury has thrown down the gage of battle. The Government will not shrink from the conflict. It is the business of the Liberals to convince the Lords that people will not allow them longer to override the people's will."

This simply means war to the death between the people and the Lords; the result of which must inevitably be the end of the Lords. They have brought it on themselves. It is the first bitter fruit of their action on the Home Rule Bill. *Mane, Thelkel, Phares*, are written upon the wall of the Upper House.

THE Anarchists have got over to London; they are at work there. Another Vaillant tried to play socialist apologist in the tribune of the French Chamber of Deputies; he was soon silenced. The fellow who threw the last bomb in Paris came from London; the fellow who blew himself up near the Observatory in London, came from Paris. It is Dickens' "Tale of Two Cities," with anarchists for actors and murder for a plot. The sooner the governments of Europe put an iron hand on these devils the better.

IT HAS already been mentioned in the TRUE WITNESS, and in the daily press, that the widely-known American *litterateur*, Rev. Father MacDermott, will lecture at the Windsor Hall, Montreal, on St. Patrick's night. The subject of the address will be "The Literary Movement of the Century." Any one who loves a pure, original literary treat, should not fail to hear Father MacDermott.

THE London Universe, of recent date, says: "We expect a great success for the next volume of the New Library of Ireland, which is to be a more modern 'Spirit of the Nation,' edited by the patriot veteran, Martin MacDermott. There will be some fresh and beautiful poems in the book." Like the dear friend, who called our attention to this remark, we were under the impression that Martin MacDermott had long since joined the ranks of the departed. But we are rejoiced to learn that the author of "The Exiles" and "The Coolun" still lives to enrich the literature of Ireland, even as he has already done in the days of his youth. We are anxious to see this new

volume; we hope to have our dreams realized; to dwell again with the revived "Spirit of the Nation" is something to be anticipated with feelings of indescribable fervor. Times numberless, when pouring over MacDermott's sweetly patriotic and nobly-loving poems, have we felt the unbidden tear trickle down the cheek as we repeated—for we supposed him dead—those lines from his own exquisite and touching "Coolun":—

"Heaven bless thee, Old Bard, in whose bosom was nursed,  
Emotions that into such melody burst!  
Be thy grave ever green!—may the softest of showers  
And the brightest of beams nurse its grass and its flowers;  
Oh, oh, be it moist with teardrops of love;  
and may angels watch round thee, forever above!  
Old bard of the Coolun,  
The beautiful Coolun,  
That's sobbing like Eire, with sorrow and Love!"

It is like a soothing story recalling happier days, scenes that are vanished and friends that are gone, to hear that Martin MacDermott is still in the land of the living and still wielding his glorious Celtic pen. May he add some new poem of his own to the "Spirit of the Nation;" his was a poetic soul that could lose none of its fire and tenderness, even with age. At twenty-four he was "An old, old man;" to-day he is surely "A young, young man," for he beholds the visions and hopes of youth flashing upon the scene around him.

"CELT VS. SAXON, OR, IRISH HONOR VINDICATED," is the title of a domestic drama, in four acts, specially written for the St. Ann's Y. M. S. by Mr. James Martin—a member of the society. In one of our coming issues we will comment more fully upon this brilliant addition to our Canadian literature. Suffice for the present to say that the author has far surpassed any of his former efforts, and there are numerous points of excellence in this new work deserving of careful analysis and of the highest praise.

IT CERTAINLY speaks volumes for the popularity of Henry Irving and Ellen Terry that on last Friday night crowds of eager citizens should collect at Nordheimer's door and stand there until Saturday morning, awaiting a chance to secure tickets for this week's performances. But it decidedly does not prove very much concerning the common sense of people who would spend such a night as last Friday out on St. James street, packed like sardines, against a store door. The cuffs, collars, pieces of coats and caps that were found in and around the store, gave evidence of a pretty rough time during the twelve cold hours that the ticket seekers wrestled for places and fought for room. A portion of our city must have been struck with a species of hystriomania—if there be such a term. There is such a thing as going to extremes; while the thermometer was in one extreme these people's stage fever must have been in an opposite one otherwise they would have frozen. Truly it is a strange world.

JESUIT PRINCIPLES.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS.

Fifteenth, Sixteenth, Seventeenth and Eighteenth Meditations—The Prodigal Son—The Most Holy Sacrament—The Reign of Christ—The Incarnation of the Son of God.

FIFTEENTH MEDITATION—THE PRODIGAL SON.

**First Point.**—The son fled from his father's house; losing the peace, security, contentment and happiness of home. So with the sinner who flies from the protection of God, his Father—(so with me—both literally and figuratively). When all he had was squandered he became a hireling amongst strangers—a hireling to a swine-dealer. Apply this to myself—1st, having abandoned God and herding with swine of iniquity; 2nd, abandoning home and becoming a tramp.

**Second Point.**—His repentance: 1st. He entered into himself and saw that "how many hired servants have abundance of bread in my father's house, and here I perish with hunger." I have but to reflect on this; the story is too recent to need comment. 2nd. "I will arise and go to my father, I will say, 'I have sinned against heaven and before thee; I am not worthy to be called thy son, only receive me as a servant.'" Do the same; arise from the mire of sin and return to God. 3rd. He executed his resolve, and though half-naked, miserable and covered with shame, he returned home. Since I imitated him in sin and in reality, let me do the same. There is hope here below; there is mercy in heaven.

**Third Point.**—The reconciliation: The humility with which he cast himself at his father's feet. But what a Father! He goes forth to meet the son; he is overflowing with joy; he will not allow him to make a full confession; gets new clothes, proposes a banquet and calls upon all to rejoice. What must that son have felt—so easily pardoned—what admiration, tenderness, gratitude and love. What a resolution he must have taken never again to offend that father! "I say to you that there shall be joy in heaven upon one sinner that doth penance." May God grant me now to go to my heavenly Father and be pardoned, and to then my earthly parents and soothe their old age!

SIXTEENTH MEDITATION—THE MOST HOLY SACRAMENT.

This gift must be considered, like all gifts, from three standpoints. First, as to its *intrinsic worth*; second, as to the *intensity of love* with which it was given; third, as to its *relative usefulness*.

**First Point.**—This gift could not be greater, since the Saviour may be said to have exhausted the treasures of His infinite goodness, by communicating the treasures of His Body, Blood, Soul and Divinity, with all His merits, graces and virtues. Done in such a way that it could never have occurred to the most exalted intellect of the seraphims. Let us thank Christ for His infinite liberality to so base a creature as me. I only ask that He may give me a due appreciation of His goodness.

**Second Point.**—In the greatness of the love is the true greatness of the favour. The institution of this sacrament is an effect of the purest and most holy love. At the very hour when we're coming to seize Him and crucify Him, He performs the dread mystery and leaves to men this treasure unmeasured. He knew all the contempt, ridicule, irreverences, sacrileges that He would be subjected to. How is it that I correspond so coldly to that love? Why am I not filled with a heavenly love after so repeatedly being filled with the fire of His affection? I ask to worthily receive Him in communion that I may have Him with me even unto death and be with Him for all eternity.

**Third Point.**—Let us consider the advantages that we receive from the Bread of Angels, called *communion*, because Christ communicates to each one the treasures of virtues, gifts and merits acquired during His Holy Life, Passion and Death. Not satisfied with placing His Sacred Body on the Altar of the Cross He renews daily that sacrifice on our altars. Not only does He impart grace through the other sacraments, but even He comes personally to shower them with

His own hand, illumining the intellect, inflaming our will, subduing the strength of our passions, reforming our vitiated senses and leaving in our very flesh the seeds of immortality.

O, my God! how admirable is this compendium of your wondrous deeds, a proof of incomprehensible love, a certain pledge of eternal felicity. How ungrateful I have been for so great a favor. What do I say, *fruit*? I who every day become worse, less devout, more vain, more self-interested and fonder of worldly pleasures. Assist me with your powerful grace; let your love triumph in me; and since you performed such a miracle to become the food of my soul kindle in my heart the furnace of divine love that I may forever live in grace and obtain glory eternal! Amen!

SEVENTEENTH MEDITATION—THE REIGN OF CHRIST.

It would be impossible for St. Ignatius to conceive as the foundation for the second and third weeks a meditation either more conformable to his military genius, better adapted to further his present design, or which would have impelled the soul with more efficacy to this happy end. It is the imitation of Jesus Christ, and all subjects will be drawn from His life. What can be better calculated to stimulate the Christian, who has already deplored his sins, and is fully determined to save his soul, than to propose to himself so excellent a model as that of the Redeemer of the world, represented as a warrior who conquers the Kingdom of Heaven for himself and for us? It is worthy of the military spirit of the Saint. There are two parts to the exercise—each in three points.

FIRST PART.

**First Point.**—Let us suppose a temporal king, whom all Christian nations obey; he is wise, just, prudent, courageous, generous, and so full of love for his subjects that he only seeks their happiness. A man of God—in fact!

**Second Point.**—Calling his subjects together; he says, "I am resolved to subdue all the infidel nations; I want you to follow me. I shall lead, and be the first to bear the hardships of war, watches, marches, heat, cold, hunger, toil, and blows. But the spoils of victory shall be yours: I want none of them."

**Third Point.**—What should be the answer to an offer from such a venerable and excellent king? All will doubtless offer to follow him; and if there be one who would refuse to take part in so glorious an expedition, he would be treated as a coward, and be condemned, despised and disgraced.

SECOND PART.

**First Point.**—The Hero is the King of Angels, the Son of God, the Saviour of men—the desired of all nations, Son of Mary the Immaculate Queen of Heaven. Redeemer of the world, Conqueror of Sin and Hell: a legislator who is the first to comply with his own law; whose counsels are feasible, useful, and tending to our greater happiness, safety and glory. He asks us to follow Him against the enemies of our souls, and He will cover us with honor and riches. He wishes to crown us with His own hand when we are worthy of Him eternally.

**Second Point.**—"Follow me," He says, "to the conquest of the Kingdom of Heaven, a home for man, a region of peace and bliss. I go before you to encourage you; I will suffer fatigue, hunger, thirst, &c.; all day I will toil under a burning sun, during the night I will watch for you. I shall be foremost in the fight; but all the advantages of victory shall be yours. For each who is faithful and valiant I have a kingdom in store, that the reward may exceed the services."

**Third Point.**—The conditions are so exciting, victory so sure, the exhortation and example of the Leader so soul-inspiring, that the one must have lost both reason and judgment who could refuse to follow. And those who wish to distinguish themselves to labor, but laying aside all earthly affections and denying their own flesh and sensuality, will make Him offerings of great value, determined upon clinging to His person as closely as possible, and will address Him thus: "Eternal Lord, in presence of your Majesty, of your glorious Mother, of all the celestial court, I make my offering, and I desire and wish, with your aid, to imitate you in suffering all kinds of injury, contempt, poverty of spirit and even real poverty, if you desire to adopt such a life. As all desires

proceed from you, confirm my resolutions and grant me firmness and perseverance. Amen!"

EIGHTEENTH MEDITATION—THE INCARNATION OF THE SON OF GOD.

**First Point.**—Let us go back to the time when the mystery took place, and glancing at the earth, contemplate the divers nations, tongues, dress, customs; some in peace, some in war; some prosperous and healthy, others downtrodden and ill, &c., &c. All come from a common source, just at first, criminal afterwards, contemned to eternal chastisement, had not the mercy of the Redeemer interposed itself. Then imagine the adorable Trinity contemplating with compassion the misfortune of the world. Chiefly gaze upon the pure Virgin, the source of our bliss. Let us bless the goodness of Christ and His Mother. Let each one resolve to follow, as best he can, in the footsteps of our Saviour and Chief.

**Second Point.**—Listen to the people of the earth; lies, blasphemies, murmurs, calumnies, obscenities, oaths, &c., &c. We live in blindness like children of wrath. We are undeserving of God's mercy. His patience has been infinite. His mercy our only hope. Behold the benefit of the Redemption. The Trinity speaks: "Let us perform the work of man's redemption." Compare the kindness of these words with the wickedness of ours. Then hear the message of heaven's envoy: "Hail, Mary, full of grace, the Lord is with thee. Thou wilt conceive a son—the Son of the Most High. Thou shalt call him Jesus; He will save the world." Then her reply: "Behold the handmaid of the Lord; let it be done unto me according thy word."

Let us thank her for this consent which was the beginning of her happiness.

**Third Point.**—Let us see how the actions of men correspond with their words. How many injustices, murders, treasons? What rage, lawless cruelty in war, and in peace what ease, idleness and luxury! The greater part weep without any fault on their part. Those who enter the world are born in misery and tears; those who live in it are addicted to all species of guilt. Those who leave it end in anguish and despair, and often hell. What would have become of us had not the Redeemer, through an act of mercy, wished to save us?

Whilst men thus give proof of their wretched need, the Persons of the Blessed Trinity put into execution the mystery of the Incarnation of the Divine Word, a mystery, I might be allowed to say, in which the wisdom, love and power of the Deity is exhausted; which fills heaven and earth with wonder. The Word became flesh, in the womb of Mary, to redeem man and lead him to life eternal by way of humility. And the most pure Virgin, at the very instant when God raises her to the dignity of His Mother, humbles herself as much as she can, thus giving of this, as well as of all other virtues, a bright example.

Having considered this, let each one reflect what he ought to say to the Holy Trinity, to the Incarnate Word, and to His Virgin Mother. Let him act according to the impulse of his grateful heart; and, as if he were to see the Saviour present, let him ask powerful grace from his Divine Lord, to follow His footsteps, to fight according to His example, to conquer with His Divine assistance, and finally to triumph with Him in heaven.

TWO INTERESTING LETTERS

From Far Alaska to Bishop Clut (Translated from the Chipewigan language.)

MOOSE ISLAND, Dec. 14, 1893. For the Great Man of Prayer, Bishop Isidore Clut:

Father,—I wish to write to you a little. Here we are until to-day in good health. And you also, if you could see this letter, it would be well surely. But when I saw you the last time, you remember, alas! you were far from being in good health.

My old Father (Mgr. Clut) is he still living? Will he see my letter? In this uncertainty why do I write to him, I ask myself. This is why I do not write you a long letter; and that I am ill at ease, it is real embarrassing. Still to prove my faithful remembrance, I write a little to you.

If you are still alive, and if you receive this letter, and if you answer it, then I shall write you for good.

As to us, here is the way we are just at present: that by which we live (provisions). Oh! there are not much. At our place there is no meat, and fish is equally scarce. That which the ground produces (potatoes), also we have very little of. For that reason we will have to try and procure some fish. This is the way we shall pass the winter.

They say that way off towards the prairies that there is an abundance of reindeer. But from here it so far that we have not yet gone after some meat.

Around the country where we live, we used to kill the animals of the forests, but this winter it is not thus. That is why it happens that the people live only of fish. There are no traces of moose-deer. If there were no fish, it would be a great misfortune for all the world. But thanks to the fish and rabbits, all the people live. That is why it is a pretty good chance.

I wish also to tell you this: during the summer a powerful disease spread among the people. Still there are not many persons who died of it. Among those who died and of whom we heard, are Basile Najere, (Sore Eyes,) and Isaac, (Beaver Foot). At the mountain of the Island, Fort Rae, they say that many died there, but I do not know them. That is enough for the present,—I only give you these news.

Will you not return to the country? I do not know how it will be, that is why that which you are going to do, write it to me. It is only when I shall have seen your letter that I shall write to you in earnest.

That with which I would entertain myself with you, (news) there are no more. That which I used to ask you I shall say it again: you will pray for me.—I also pray for you, so that God will take pity on us.

This is finished: I shall touch your hand.

Michael Mandeville, your child who loves you, and of whom you have undoubtedly kept a remembrance—these are his words.

My wife tells you this: I have not yet lost the remembrance of my old father (Mgr. Clut.) I do not write to him, still I love him with all my heart, even if he be far from me, seeing he prays for me, I place my hope in him. She tells you this and she says besides I shall touch your hand.

Here are the words of Eliza Mandeville for the Great Man of Prayer. (Bishop):

MY LORD,—I wish to write to you a little. It is not that I know the news, but to let you know that I always remember you. Yes, I should always keep you in remembrance, for you have been so good to me. I know where you live, so it is my duty to write to you. Until to-day I am in very good health; my children, also, are well. They say that my daughter Marie desires to become a religious. I would be very happy of it. I would be very satisfied if you prayed for her. As to me, each day, for you, I pray. I shall probably never see you again in this world. I lead a good life, so shall see you again in heaven. Pray much for me. Well, my Lord, I touch your hand. It is Eliza Mandeville who said this.

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**TWO ELOQUENT SPEECHES.**

**DELIVERED AT THE OLD TUQUE BLEUE DINNER.**

**Reminiscences of the Old Days—A Most Interesting and Enjoyable Celebration.**

Owing to our lengthy article on the Catholic Summer School of America, which appeared in last week's issue, we were unable to give the following report of the two able speeches delivered by Hon. J. J. Curran, Solicitor-General, and Dr. W. H. Hingston—two Irish Catholics of prominence—before the Tuque Bleue Snowshoe Club.

**HON. SOLICITOR-GENERAL CURRAN,**

who was given an enthusiastic reception, expressed his great pleasure in joining with the Montreal Snowshoe Club at their annual banquet. Their reception was very gratifying to him. He felt that it was not so much a personal compliment as an acknowledgment of their devotion to the institution of the country to which they were profoundly attached, for whose maintenance they would always be ready to struggle, and for which they would contend under all circumstances. (Cheers.) He had the privilege of assisting at many public banquets during the course of the year; at those given by the Board of Trade, the Commercial Travellers' Association and kindred societies, the leading spirits of these great institutions made speeches that inspired our legislators, and in many instances guided Parliament in its deliberations, but of what use would any legislative body be unless they had a brave and manly race of people to legislate for. (Cheers.) The snowshoe clubs and their sister societies developed the best energies of the people. They gave us true manhood. (Hear, hear.) In ancient times they knew that whilst it was considered chivalrous to cultivate manly exercises the empires of old flourished; when they allowed those exercises to fall into disuse, or left them to their slaves or professional athletes, the greatest nations became dismembered and obliterated. In Canada to-day manly sports were in vogue with all classes. From the old lands they had borrowed many of their games, such as curling, and they excelled in them. The games of the aborigines they had preserved and improved upon. Snowshoeing and lacrosse were the national sports of Canada. (Cheers.) Skating held a big place, and hockey was a favorite game. Throughout the country manhood was developed, and nowhere more than in and about the city of Montreal. (Loud cheers.) In fact, Montreal was so accustomed to victory in all the games that people looked upon it as quite natural that they should occupy the first place, so that when any other city or town secured, once in a while, a championship, it was not to be wondered at that the people of that locality should go perfectly wild over their triumph. (Loud cheers.) Montrealers were glad when another city occasionally secured a victory; it was necessary that honors should be divided so as to keep up the spirit of emulation. One of the best features of the present day in our country was the introduction of the military and gymnastic exercises into our public schools. (Cheers.) The boys who are acquitting themselves so well to-day would be the men of the future; the brave lads would not only take their part in athletic clubs, but fill the ranks of our Canadian volunteers. (Cheers.) Some wisacre over in England, the other day, had stated in a public speech that the Empire was secure at all points but Canada, which could easily be invaded. The man who spoke in that strain did not know what our five millions of Canadians were made of. He did not appreciate the vigorous manhood that constitutes this and similar associations throughout the Dominion; young men who would present a bold and impenetrable front to any foe and fight to the last ditch for the preservation of their right to nationhood as Canadians, proud to belong to the great Empire that sheltered their liberties beneath the flag that floats above them. (Prolonged cheering.) Their club was a branch of the Montreal Amateur Athletic Association that had done so much for the development of athletics in Canada, and he was sure they wished God speed to the Shamrock Athletic Association and all generous rivals in the noble work

they were themselves engaged in. (Cheers). There was room for all. It was pleasant to see the representatives of other associations present speaking words of kindness and breathing a spirit of Canadian brotherhood. They must all hope that these sentiments would ever find a place far beyond the limits of their association, that all asperities might be removed, that the bonds of friendship amongst the various races should be made stronger and stronger, as years roll on, and a patriotism broad and deep should everywhere prevail. (Loud cheers.) He thanked the association for its kind invitation and hoped to be with them for many years to come. They were doing a grand work for their country and no one more ardently desired than himself, that the members may increase and that the old Tuque Bleue should ever maintain its present position at the head of the many rival associations of which it was the parent. (Great cheering.)

**DR. W. H. HINGSTON'S ADDRESS.**

Dr. Hingston, who was received with great cheers, made a very pleasing speech. He said he rose with great feelings of pleasure to respond to the toast, but in looking round the table he must say that his feelings were somewhat of alloy not of regret, but of the changes in the personnel of the old Tuque Bleue. Here collected the champions of nearly fifty years ago, when the club had as its members such men as de Montaigne, Stevens, Brown and Murray, and also a man who had every love and thought for the members of the club, Nick Hughes. (Cheers.) He had been reminded of how the present members cherished Mr. Hughes' memory, and how, when they tramped around the mountain on their weekly tramps, they stopped around his grave and sang "Auld Lang Syne." He was well entitled to it, for no one worked more for the advancement of the Tuque Bleue than the one whom they honored. But, said the speaker, coming down to more modern times, a great many clubs have started since then, and as there is room for all, they are worthy of consideration, but for all that the old Tuque Bleue covers the warmest spot of our affections. The exercise of snowshoeing was the most useful that one could indulge in. Hockey and skating were all very well in their place, but the snowshoers had the additional advantage; he could go over hedges, etc., when the others could not, and he was always in the fresh air, which was the means of giving health to his body. Being a medical man he would speak but little of that, but he was strongly in favor of the twice a week walk around the mountain, where they not only enjoyed the fresh air, but were also enabled to lay in a stock of health which perhaps they would not get anywhere else. He was sorry to say that men when they became a little old threw off their sports and donned their slippers, but in this they made a mistake. They should still continue to take outdoor sport, and there was no better one than snowshoeing. The speaker in conclusion thanked those present for their kind reception, and expressed a hope that the old Tuque Bleue would be foremost of the societies of this character. (Cheers.)

**THE LATE MR. CALLAHAN.**

**A PROMISING YOUNG MAN CALLED TO HIS REWARD.**

On Wednesday afternoon, the 7th February, the funeral of the late Thomas Francis Callahan took place from the residence of the deceased's father, on University street. In last week's issue we gave an account of the largely attended funeral. Mr. Callahan had all the sterling qualities that can be traced in the character of an exemplary young man; he was a good Catholic, a dutiful son, an affectionate brother, a trustworthy friend and a model of patience and frankness, and industry was one of his predominant virtues. He spent three years at Notre Dame College, during which time Rev. A. Louage, C.S.C., (then Provincial of the Congregation of the Holy Cross, now Bishop of Bengal), was Superior. There he proved himself to be both a submissive and proficient student, and the possessor of rare talents. On leaving college he was for a time engaged in the grocery business, then, as a printer, he served a four years' term in his father's employment, where he remained until last winter, when he received an attack of pleurisy, a relapse

of which caused him to lose that health and vigor which generally characterizes the morning of manhood. Last summer the deceased spent three months among the firs and pines of the famous Adirondacks, where he inhaled the invigorating breeze of that climate and recuperated his health. But unfortunately after he had returned to his paternal residence the respite lasted for a few weeks only. He entertained great expectations of recovering; nevertheless, toward the end of his life he seemed to be from day to day more convinced that he had only been carried to so high a pinnacle of hope in order that he would be hurled into the sweet abyss of humble submission to the will of the Master of all. At times indications of reviving health would hurry over his placid countenance, as over the unrippled mirror of a dormant lake the image of a bird in the air will sometimes fly. At last, on the 5th day of this month, life's last faint spark went forth, and death came, like a kind friend, to relieve him from the endurance of further sufferings. Surrounded by the family, and while the prayers of the dying were recited, he poured forth his well-prepared soul into the hands of his Lord and God. He

"So lived, that when his summons came to join  
The innumerable caravan that moves  
To the pale realms of shade, where each  
shall take  
His chamber in the silent halls of death,  
He went, not like the quarry-slave at night,  
Scourged to his dungeon; but, sustained and  
soothed  
By an unfaltering trust, he approached his  
grave,  
Like one who wraps the drapery of his  
couch  
About him, and lies down to pleasant  
dreams."

R. I. P.

**THE LATE T. J. DOHERTY, Q.C.**

In our last issue we gave a short account of the funeral of one of Montreal's most popular and rising young men, Mr. Thomas James Doherty, Q.C. This week we feel it our duty to pay an humble tribute to the memory of the deceased. The sad event of Mr. Doherty's death took place at Colorado Springs, where he had gone to recuperate, if possible, from the shocks that his system received from the disease which unfortunately proved fatal. He was a son of our esteemed and universally respected fellow-citizen, Hon. Marcus Doherty, ex-Judge of the Superior Court, and brother of the present Judge, C. J. Doherty, one of the most popular and universally admired citizens of Montreal. Mr. Doherty leaves also three sisters, one of whom is Madame Mary of the Annunciation, of the Order of Jesus and Mary, Fall River, Mass.

The deceased was one of those rare young men whose lives are models of Catholic virtue and who move in the world spreading a happy influence upon all who come within the circle of their society. He made a remarkably brilliant college course, and came forth, in the full flush of youth and vigor, with bright prospects and abundant hopes. He decided upon the profession of the law, and in the footsteps of his able father and talented brother, went through the University, ever holding a foremost rank and doing honor to himself, to his fellow-countrymen and to his co-religionists. Immediately on receiving his diploma he entered upon the practice of his profession.

Mr. Doherty seemed to have had a special love for his profession; he looked upon it—as all true lawyers should—as a noble one, and he considered very rightly that the study of the law is one of the finest and most elevating of studies. It is second only to that of Canon Law, the science of all sciences. Thus it was that he considered his vocation from an elevated standpoint, and consequently put into practice the high principles which such a student must necessarily imbibe. He was one who could never drift into the narrow groove of a mere legal collector; there was nothing to restrict his action, and he gave full liberty to those higher aspirations which cause a man to look upon his profession as sacred and its lore and science most soul-elevating. Consequently, while yet comparatively young, Mr. Doherty was appointed a Q.C.—one learned in the law—and the recognition was but the harbinger of future and greater honors, had it pleased Divine Providence to have extended his lease of life. Had his young life been prolonged we are confident that he would have some day taken his place, as did his father and brother,

amongst the members of the Canadian Bench.

Of the many characteristics that marked the life of Mr. Doherty was one which shines forth conspicuously above all others—his sterling honesty. The country has lost, by premature death, a good and honorable citizen, the Bar of the Province has lost a distinguished member, his friends have lost a pleasant, a kindly and a cherished companion, while his immediate relatives have lost a dutiful son and an affectionate brother. What the Church Militant has lost, the Church Triumphant has gained, and we join—while expressing our sincere sympathy with his bereaved family—in the consoling prayer of that Church: "May his soul rest in peace."

**THE CONDITION OF ITALY.**

THINGS COULD NOT BE MUCH WORSE.

The state of Italy is going from bad to worse. Signor Crispi, with the best intentions, cannot work miracles. There is no people in the world so overwhelmed with taxation as the Italians; no country with its comparatively limited resources groaning under such a load of national and international obligations. The incidence of income-tax has reached two shillings and six-pence in the pound on those incomes that are able to bear it, and their number is growing alarmingly less. Governmental taxes are heaped up on municipal rates, and the peasantry are taxed beyond the measure of their strength. In Northern Italy there is universal discontent, in Southern Italy a revolt. It is difficult indeed to realize how abject is the condition of Italy at the present moment. On the one hand the national institutions are threatened with anarchism, religion is being sapped by Freemasonry, and the resources of the country are eaten up in maintaining an army and navy at an artificial strength which must sooner or later collapse.

In the face of such internal administrative chaos, Parliament is paralyzed. It seems to us that it is utterly impracticable for Signor Crispi to impose fresh taxation. Let him turn where he will, the cup is drained to its dregs, while an overflow from Fortunatus' purse would hardly bring him perceptible relief. Direct taxation is, we have said, an impossibility; everything taxable is taxed already in Italy. Nor can he look to the Customs for much relief. Unless the import of goods is entirely suspended, not much can be realized in that direction. The King of Italy is said to recognize the danger of the situation, and he is inclined to temporize in the hope that the prosecution of a successful war, which he believes to be imminent, under the martial ægis of the Triple Alliance, would relieve the financial and revolutionary pressure which is threatening to crush in his throne like an ill-fated ship among Arctic ice-floes.

There are two thousand noble families in Sicily, ranging in all degrees of rank and indigence. There are 70 ducal houses and a retinue of princes and their collateral kinsmen who were hardly tolerable even in the halcyon days of Sicily's prosperity, but who have now become positively intolerable. These noblemen and their families live on their rents without performing any useful work, just as the Irish squirearchy did, and many of them are absentees just in the same way that the Irish landlords are absentees. In fact the same economic conditions prevail in Sicily to-day as prevailed in Ireland some twenty years ago, and they are leading to the self-same results. According to an excellent authority, the Sicilian agricultural laborer earns on an average about fivepence or sixpence a day when he can get work. The taxgatherer comes and takes his share of this, and the landlord so much of the remainder that the unfortunate serf is unable to keep body and soul together. The Ministry and agents of Signor Crispi may apply the title "Anarchist" to these men who assassinate, loot and burn, and that they are of that class their actions would appear to indicate, but Anarchists in the real sense of the word they can hardly be considered. Men who carry before them a crucifix and portraits of the king and queen may be a desperate, ungovernable and treacherous rabble, but you can hardly bring together a hypocritical army of revolutionists. —*Liverpool Catholic Times.*

What lock has occasioned more talk than any other? Wedlock.

**A STRONG APPEAL.**

**REV. FATHER QUINLIVAN AT ST. ANN'S.**

**A Powerful Plea in Favor of "The True Witness," by the Reverend Pastor of St. Patrick's, Delivered on Sunday Last in St. Ann's Church.**

On Sunday last, at High Mass, Rev. Father Quinlivan of St. Patrick's, at the invitation of the Redemptorist Fathers, occupied the pulpit in St. Ann's Church and delivered a powerful, a logical and convincing address on behalf of the project of placing THE TRUE WITNESS on a solid and permanent basis. He opened by stating that he accepted with pleasure the invitation extended to him to deliver a sermon—or address—by the reverend pastor of that parish, and he felt, as did all Catholics, that the subject on which he was to speak was one of paramount interest and of the greatest concern for all the English-speaking Catholics of the city, and of the province. He was going to ask the co-operation of all in the grand and necessary work of preserving the only Catholic organ in the English language that we possess to-day.

It would not only be a deep humiliation to have to say that between thirty and thirty-five thousand English-speaking Catholics could not uphold one weekly paper, and the only mouth-piece they had, but it would also be a loss that would affect the community at large, and each one individually, were any apathy or other cause to allow it to disappear. He then spoke at some length upon the merits of THE TRUE WITNESS as a reliable, outspoken and fearless defender of Catholic rights and privileges, as well as a sound teacher of Catholic morals and principles.

On the subject of the Apostolate of the Press, the reverend Father emphasized the fact that Leo XIII. had dignified Catholic journalism by blessing and encouraging that grand Apostolate which has for its mission the circulating of papers, books and all publications that tend to the propagation of faith and truth. The press is a power for good or for evil, according as it is in the hands of men animated with lofty or bad principles. If the Enemy of all good makes use of this powerful instrument to sow the seeds of error, infidelity and immorality, should we not make use of the same arms in the cause of truth, faith, and morality? Are we to be outwitted by those very powers that Christ said would not prevail against the Church, but which, nevertheless, are constantly striving to undermine that glorious institution? The priest is the exponent of the Apostolate of the Word; and in the pulpit must he carry out his grand mission of preaching and teaching. But the editor is the exponent of the Apostolate of the Press, and in the columns of the paper he circulates the truths that are enumerated from the pulpit. Had the Apostles of old the press at their disposal they would have made powerful use of it; but not having it, they did the next best thing, they wrote epistles to the parts of the Church. It is true we have other Catholic papers in Canada, but nothing can take the place of a local one. This is the oldest, the wealthiest and most numerous colony of English-speaking Catholics in Canada, and surely we should not have to go to our co-religionists of other provinces for defence of our rights. Not of our own will, perhaps, but by the force of circumstances over which we have no control we are, in a certain degree, a class, with all the disadvantages that arise from such a situation. In this Dominion it is beyond all question of fact—and one that we must accept as such—that there are three distinct classes or divisions of the population—the Protestants, the French speaking Catholics, and the English speaking Catholics. This distinction is felt, or is made to be felt, in matters of religion, of education, and of what might be called (in default of a better term) public patronage. In the domain of religion we are separated from the Protestants by the tenets of our creed, and the Holy Father, Himself, in giving us distinct parishes, makes it—for wise ends—impossible that we should blend entirely with our co-religionists in all matters pertaining to the practice of our religion. In the educational domain we are absolutely cut off from the Protestant element, and the difference of languages

sets a partial barrier between us and our French Catholic fellow-citizens. In all other matters we can move hand in hand, in daily life, in intercourse of business, and in the grand dogma and practice of our faith we should be as one—but the distinctions above mentioned are not of our making, and we must accept the cold facts as they are. In the sphere of public patronage, rights and privileges, this three-fold distinction obtains; and from the formation of a Dominion Cabinet down to the employing of laborers on the street, in all the branches of government and office this classification is taken into consideration. Look at the police force, the fire department, or any other branch, and you will find that each of the three elements counts the chances and watches out for its own turn. It is, therefore, a living necessity that we should stand together and support each other, have our own public organ and give it the encouragement and support it so well deserves. Attacked on all sides by the American A. P. A., the Canadian P. P. A., by fallen priests and ex-nuns, by a press that frequently is only too glad to turn us into ridicule and to crush our prospects, if we do not hold fast to the only shield of defense that we possess, we have no one to blame but ourselves.

In Ontario, where each center is vastly our inferior in numbers, they support four weekly Catholic papers. The Protestant element in this city has four daily papers; the French Catholic element has also four daily papers; and thirty-five thousand of English-speaking Catholics have only a weekly, and apparently would allow that to die of starvation.

See what the TRUE WITNESS has done for our schools. If you have a night school here it is due in great part to the efforts of that organ. If we have any chance of securing a fair share of the benefits from our school-taxes, it is due to the powerful and logical writings in the TRUE WITNESS. And unless you are prepared to become Protestants or change your language, you will need a public organ to voice your wants and insist on your rights; and without being a prophet one may well predict that it will be a long time before you make either of these changes.

There are some who decidedly will be in opposition; and if they have no solid reasons to give they will find pretexts. If we waited to do a good act until no person would oppose it, the good would never be done. Our only way to act is to benefit these people despite themselves, do them good against their will, and let the actors have the merit of their noble course in the end. It will be said, "why does not such and such a man take up the business?" I cannot say, but he must have good reasons that are sufficient for himself. He is master of his money. Any way, we cannot take any man by the neck and tell him he must do this or that with his means. If he is unwilling to do so, it is no reason for us to sink beneath the humiliation of not having a sufficient public spirit to do without him. This is a free country. No man is obliged to become a lawyer, a doctor, a baker, a blacksmith, or a newspaper man simply because some one else thinks that he should take up that course.

After St. Patrick, no man ever did as much for the Irish people—and we to-day feel the effects thereof—as did Daniel O'Connell. He gave his life, his talents, his energies to the cause of his people; he carried Catholic emancipation almost single-handed against the array of English statesmen and the powers of a hostile government. And yet before his death he was misrepresented, his plans misunderstood, his great services partly ignored by some, and he eventually died in a foreign land, and died of a broken heart. He felt the sting of ingratitude and perished with the arrow of misconception through his heart, but his work was done, the emancipation of Catholics was accomplished, the blessings that his people-to-day glory in were secured. The motive may be misunderstood, the grand aims may be misjudged, and the sacrifices and labors of the man be ignored; but his work goes on, and as the rain falls on all alike, so the blessings of that work will come even to those who are opposed to its success.

Since, then, our religion, our schools, and our rights as citizens in this mixed community, require that we have at least one paper to uphold and defend our cause, and since all have an equal share in the advantages, it is only fair that each parish and each individual

should assist in rearing and maintaining our only Catholic newspaper.

We will not reproduce—for very obvious reasons—the kindly remarks of the reverend Father regarding the present editor; but merely conclude this short report with the statement that he strongly appealed to all present to join in taking stock in the new company, and to advertise in it, subscribe for it, and give it all the printing patronage within the sphere of their ability.

**THE GENERAL MEETING.**

In compliance with the request of the Rev. Father Quinlivan, a meeting of the parishioners of St. Ann's was held in the Presbytery, immediately after High Mass, there being present, among others, Ald. Kennedy, Messrs. John Kane, J. Killoran, A. Cullinan, M. Kannon, J. Slattery, Jas. McCrory, J. Cantwell, T. O'Connor, John Drew, John Power, D. Baxter, R. McCoy, L. Costello, P. O'Reilly, H. Gallagher, P. Jones, P. J. McCrory, M. Murphy, P. McDermott, and several others. Rev. Father Bancart, C.S.S.R., the pastor of St. Ann's, presided, and Rev. Father Quinlivan, who was also present, supplemented the remarks he had addressed to the congregation during Mass, by giving additional information regarding THE TRUE WITNESS, and what was required in order to establish it on a solid basis.

Ald. Kennedy expressed the pleasure the people of St. Ann's felt in having Rev. Father Quinlivan with them that day, and he trusted that they would be favored frequently in the future with his presence. The reverend father's lucid explanations, and the reasons he had brought out for maintaining THE TRUE WITNESS, clearly showed the necessity we were under for possessing an organ of our own, and he hoped the day was not far distant when they would have a daily paper instead of a weekly. Although he had been deceived, as well as many others there present, in the last attempt at floating a daily, nevertheless he was willing to assist again in such a praiseworthy object, in view of the fact that all the clergy of the city, with the respected pastor of St. Patrick's at their head, were interesting themselves in the matter. He sincerely hoped their efforts would be crowned with success, and that in the near future they would have an independent daily Catholic newspaper to defend their interests and assert their rights.

Mr. John Kane stated that, in common with many others, he had hesitated before embarking in the present enterprise, as there was some misconception regarding the stand which THE TRUE WITNESS intended to take under the new management. The explanation of the Rev. Father Quinlivan, however, had removed any doubts that he might have had, and he would be glad to do his part by taking some shares in the company. He considered it the duty of every Irish Catholic, no matter what his views were on political or other matters, to co-operate in hastening the day that would see an independent Catholic daily paper established in Montreal, and that it would be entirely free from political or personal control they were quite convinced would be the case, seeing that Rev. Father Quinlivan had so assured them.

Messrs. Cullinan, Kannon, Slattery, Power, McCoy and others spoke in a similar strain.

Mr. T. J. Quinlan, one of the directors of THE TRUE WITNESS Printing and Publishing Company, stated that the Board were alive to the necessity of establishing a daily edit on of THE TRUE WITNESS, but the important thing that had to be done at present was to see that the weekly was put upon a solid foundation. He assured the meeting that the Board would leave nothing undone in order to attain that end. Of course they had to contend against "croakers" and individuals who always impeded every good work, but they were determined to go ahead, and they were quite confident, judging from the enthusiasm displayed that day, that their efforts would ultimately meet with that success which they deserved.

All the gentlemen present then came forward and subscribed for shares in the Company, the list being headed by Rev. Father Bancart, C.S.S.R., with 10 shares. There was a total of 65 shares subscribed for, with a promise of several others, and when the final list of shareholders is made up it is believed that the parishioners of St. Ann's will be found to have done their duty nobly, as they have always done in the past, in the interests of their Faith and Fatherland.

**THE REIGN OF CHRIST.**

(The following lines correspond with one of the meditations to be found in this week's article on "Jesuit Principles." Please read the meditation first and then return to the verses.—Ed. T. W.)

Behold a great monarch in glory advancing;  
Beloved of all nations, obeyed by them all;  
The grandeur of Hope on his banner is glancing,  
How the people flock 'round at his trumpet's first call!  
He is prudent and wise; both courageous and just,  
And his standard will rise o'er his enemy's dust!

He speaks to his subjects in tones of emotion;  
The infidel hordes of the earth must lie low!  
Like a tide rising fast on a basalt-bound ocean,  
The pride and the faith of his soldiers o'er-flow.  
"For you the spoils, and victory's pleasure,  
For me be the spoils that shall win you the treasure!"

"In hardships I'll lead and be first in the danger;  
You will follow—'tis all that I ask of you now,  
I'll suffer all pain in at the hand of the stranger,  
Till the infidel hosts in my presence shall bow.  
Then lo! let us on, though the field may be gory,  
Our victory is won, and you join in the glory."

Then who is the coward that would shrink from the battle,  
When invited by one of such generous heart?  
The sabres may clash and the cannon may rattle,  
Yet cowardly the one who could shrink from his part:  
Is there one to refuse all his forces to bring,  
All his strength to infuse in the cause of that King?

That monarch is Christ, the Holy, Eternal,  
The King of all angels, of Heaven the King,  
The Terror of Hell, and its legions infernal;  
His praises the hosts of the seraphim sing!  
The Son of the Queen who is Virgin and Mother,  
To man He has been both Savior and Brother!

The laws that He made He was first to obey them,  
The counsels He gave were both simple and true,  
His legions of soldiers, were He to array them,  
Would fill the vast space in your concave of blue.  
He came down to earth, for that glorious strife,  
To give man new birth and Eternity's life.

He has offered to lead in the vanguard of sorrow,  
To "fight the good fight" in pain and woe,  
To you has He promised a glorious to-morrow;  
He gives you the spoils He but asks you to go!  
He offers to bear all the burdens alone;  
The thorns He will wear, and let you have the throne!

Come! Let us not shrink to the coward's lowly level;  
Let us join in the ranks of that Leader Divine;  
Let us fight by His side 'gainst the flag of the Devil;  
Come, soldiers of Christ, now—fall into line!  
The victory is sure, for He's in the van—  
The spoils are secure for the God-fearing man.  
J. K. FORAN.

*Domus Probationis S. J. St. Joseph, ad Saltum Recolletorum.*

**THE CATHOLIC TRUTH SOCIETY.**

At the general monthly meeting held on Friday, the 16th inst., the following resolution of condolence was passed: That the members of the Catholic Truth Society, having heard with sorrow of the loss sustained by Mr. C. F. Smith, in the death of his daughter, beg to tender to him and his family their heartfelt sympathy and condolence.

**MARRIED.**

BERGERON-O'KEEFE.—At Danville, Que., Jan. 30, 1891, by Rev. A. Masson, Mr. Jos. Bergeron, of St. Leonard, Que. to Miss Mary O'Keefe, of Danville.

**DIED.**

FLANNERY.—At Belmont, California, fortified by the sacraments of the Church, on the 6th inst., Daniel T. Flannery, in the 27th year of his age, son of the late William M. Flannery and step-son of Mr. P. Lynch, postmaster at Chapeau, Que. [It is a matter of consolation to his relatives, in their sad bereavement, that he was, since his boyhood, attentive to his religious duties. A monthly Communion card may be considered a sure augury that his pure spirit has received the reward of the just. May his soul rest in peace.]

BUCKLEY.—On Saturday, February 16, at Toronto, Ont., John Buckley, in his 51th year.

CLANCOY.—At Quebec, February 15, Margaret Fyve, widow of the late Richard Clancoy, and mother of J. B. Clancoy, of the Allan Line, aged 72.

CAVANAGH.—In this city, on the 18th inst., at No. 59 Cuthbert street, Margaret Sayers, 30 years, daughter of the late Daniel Sayers, and beloved wife of John Cavanagh.

DEVLIN.—On Friday, Feb. 9th, at Toronto, Ont., Frank P. J. Devlin, aged 88 years.

DORAN.—On Tuesday, Feb. 8th, at Toronto, Ont., Margaret Doran.

LEAHY.—In this city, on the 17th instant, Michael, only son of Patrick Leahy, aged 21 years and 7 months.

LAROCQUE.—In this city, on Friday, the 18th inst., Marie Leocadie Boucher, relict of the late Alfred Chartier LaRocque.

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ST. PATRICK'S MISSION.

THE YOUNG MEN ON A RETREAT.

Eloquent Sermons, Grand Music, a Large Attendance, and Great Enthusiasm.

On Sunday, at High Mass, in St. Patrick's, the Rev. Father Klauder, C.S.S.R., opened a retreat for the young men of the parish, by an eloquent sermon on "Indifferentism." Practically, however, the exercises of the mission began at the evening service, and the attendance was very large.

Rev. Father Klauder is a native of Philadelphia, and a man of broad views, deep thought and facile expression. He is thoroughly master of each subject which he treats, and he treats it in a manner that produces a most telling effect. He is more logical than sensational, and is consequently a splendid illustration of the vast difference between the solid teaching of the Catholic missionary and the sensational methods of others.

The attendance on Sunday and Monday evenings might be calculated in round numbers at nine hundred young men each day. In fact the retreat promises to be a grand success. No pains are being spared by the reverend missionary and the Fathers of St. Patrick's; every effort is being made to add attractive features to the different services; and Prof. Fowler, with his usual goodness and devotedness, is placing his fine talents at the service of the whole congregation. In this connection, let us say a word about the musical programme heretofore followed. The congregational singing was admirable, and seems to give a stimulus to the fervor of the young men. Since the introduction of this feature in the church some time ago, it has produced wonderfully good effects, and the members of the congregation are becoming more and more accustomed to that method of chanting God's praises. As practice makes perfect, we are sure that the congregational singing will become gradually more exact and that soon the notes of melody that will arise from the body of the church will rival, in harmony, those that come forth from the organ loft.

On Sunday night Mr. A. P. McGuirk sang, in good style and with powerful and stirring voice, Gounod's "O Salutaris." The choir was large and quite full; and under the able direction of Mr. McCaffrey, gave Mevill's "Tota Pulchra Es." The "Tantum Ergo," by Haydn, was also rendered by the choir. We must again congratulate Professor Fowler upon the selections and upon his uninterrupted mastery of the grand organ; he is a host in himself.

On Monday evening the Rev. Father Klauder spoke upon sin. A subject at once interesting and most practical. He examined the deadly enemy of the soul from almost every conceivable point. He showed the hideousness of sin, the detestation of God for that evil, the ingratitude of man who sins, the sources of sin, the temptations that conduct inevitably to sin, and the dire consequences thereof. A fruitful subject indeed and one that, if properly understood, seriously contemplated, and conscientiously reflected upon, cannot fail to lead man away from the dark caverns where lurk the serpent of sin. The liability of young men to fall, the circumstances that surround their lives, the traps that the evil one sets for them, the efforts made by the demon to destroy young souls and to darken the lives of promising youths, are all considerations calculated to make us reflect and pause in the mid-current of life. The subject, as treated by the Reverend Father, scarcely ever comes up to our mind that we do not recall those telling lines in Thomson's "Seasons"; were we to reflect upon sin and its dire consequences, to realize the terrible woes, and miseries that it ever scatters on our path; then—

"Vice, in its high career, would stand appal'd and heedless, rambling, impulse learn to think."

As that sermon is only one link in the great chain that extends from Sunday to Sunday, a mere synopsis of it would give our readers but a very slight idea of the exact application of each division thereof.

The musical programme for Monday night was choice and impressive. Sir Julius Benedict's exquisite "O Salutaris" was rendered in admirable style and with great spirit by Mr. J. J. Rowan.

The choir, ever under its able director, sang Wilson's "O Cor Amoris," and Messrs. F. Feron and G. A. Carpenter sang each a solo. Unnecessary to add anything to the already countless tributes of praise that have been given both these gentlemen; their merits are too well known in Montreal to require even any additional praise from us. After the beads the congregational singing was very attractive, and seemed to infuse a special life into all present. The rendering of Rossini's "Tantum Ergo," by the choir, was worthy of a special mention. The beauty of the composition and the exactness of the rendition combined to mark it as one of the most effective pieces yet given. On Tuesday evening Mr. Clansy sang—and with good voice and spirit—Rosewig's "Ave Maria." The Litanies were chanted by the choir, Mr. G. A. Carpenter as soloist, and Verduzen's "Tantum Ergo," with its deep pathos and soul-stirring harmonies, completed the musical portion of the evening service.

We might mention that to-night Mr. Frank Foran will sing Wiegand's "O Salutaris," and on Thursday evening Mr. G. A. Carpenter will render Prof. Fowler's beautiful "Ave Maria." In fact from a musical standpoint the retreat is all that could be desired; on the part of the preacher it is certainly equal to the highest expectations; all that remains is for the young men to make it a striking success from the real beneficial side. The splendor of music and the power and sincerity of an orator would both fail in attaining the end in view, were it to result in any indifference on the part of those for whose sakes everything is done. And the preacher will reap his greatest reward and grandest consolation in the large number of communicants that will crown the work of a holy retreat by the most sublime and meritorious act that man can perform on earth.

C. M. B. A., BRANCH 74.

The following have been elected and installed as officers of that branch for the present year: Spiritual Adviser, Rev. Father O'Meara; Chancellor, W. Cullen; President, M. Murphy; 1st Vice-President, James Noonan; 2nd Vice-President, John Kenny; Rec. Secretary, R. Morris; Asst. Rec. Secretary, Jer. Coffee; Fin. Secretary, M. Hagarty; Treasurer, J. Penfold; Marshal, J. Foley; Guard, M. Hannan; trustees, J. Penfold and W. Cullen; representative to the Grand Council of Canada, Jer. Coffee, with W. Cullen as Alternate.

ANCIENT ORDER OF HIBERNIANS.

Thursday night was a gala one for the Ancient Order of Hibernians in St. Gabriel's parish. The occasion was the presentation of an address and well filled purse to the Rev. Father O'Meara, P.P. At an early hour Hibernians from all parts of the city came in groups, until the large and commodious St. Charles Hall on Island street was filled. President Dunn of No. 2 called the meeting to order, and after going through routine business, seven new members were initiated. The merry strains of St. Gabriel's brass band were heard playing National airs, and on entering the hall were loudly cheered. Shortly after Father O'Meara and Father Pelletier were escorted to seats by the Presidents of Divisions Nos. 1 and 2.

President Dunn introduced the Rev. Father O'Meara as chaplain to the Division. This being the first visit of Father O'Meara, the Hibernians turned out to tender him a hearty caed mille failthe. Bro. D. McOrthy read the address, eulogizing the Rev. Father for the very able lecture he delivered on the 23rd of November, at the entertainment given by the Ancient Order of Hibernians, in commemoration of the death of the Manchester martyrs. Father O'Meara in replying stated that he was taken by surprise when he was invited to come that evening. He merely did so as the chaplain, and he did not expect such a magnificent gift. He stated that the history of the Hibernians went to show that they were strongly attached to Faith and Fatherland, and an Order such as this was sure to prosper. Although young in this city they had on more than one occasion already proved themselves to be true children of Holy Mother Church. The Order would always find a true friend in him and any little assistance that he could render he would willingly do.

President Clark, of Division No. 1,

made a few brief remarks, hoping that the Hibernians would always remain united and help and assist each other in the time of need. Bro. Keys went into the history of the Order since it was founded, at the time the infamous penal code was put in operation in Ireland, down to the time when a united Irish party were fighting for Ireland's rights in the British House of Commons with Charles Stuart Parnell as their leader. Addresses were also delivered by Bros. Kerrigan, Feeney, Birmingham and others. Before the meeting adjourned the President announced that there would be a joint meeting of all divisions next Sunday afternoon at 2 o'clock to make arrangements for the due celebration of St. Patrick's Day.

WILL NOT GIVE IN.

The House of Lords Stands By Its Amendments.

LONDON, Feb. 19.—The House of Lords considered, this evening, the changes made by the House of Commons in the Employers' Liability Bill. When the bill went back to the House of Commons, Henry Cobb proposed, as a compromise, that workmen having special agreements with their employers concerning accident insurance be exempted from the operations of the bill. This compromise was rejected in the House of Lords this evening by a vote of 137 to 231. The House also reaffirmed the Earl of Dudley's amendment, that workmen might exempt themselves by a special contract. This action of the Upper House means that the measure must be abandoned.

A letter written by Henry Labouchere has been made public, in which the well known Radical says if the Queen's speech, opening the next session of Parliament, does not contain a declaration that a reform of the House of Lords is necessary he will move an amendment to the address in reply to the speech declaring that the power of the hereditary and episcopal branch of the Legislature to reject or alter bills approved by the House of Commons should cease. Mr. Labouchere adds that the adoption of the address in reply to the Queen's speech ought to be immediately followed by the passage of a bill to abolish the House of Lords. He says that if the ministers want a second chamber it should be formed by the popular vote.

The Winchester Gazette (Liberal) commenting on Mr. Labouchere's letter, says the introduction of a bill to abolish the House of Lords would be tantamount to a dissolution of the House of Commons in three months. The paper adds that it would be best to wait until it is seen how the House of Lords will treat the Welsh Disestablishment, the Registration and the Evicted Tenants measures, and then to go to the country with an overwhelming case against the Lords.

LONDON, February 19.—Herbert Asquith, the home secretary, has written a letter in which he declares that the Government will insist upon the passage by the House of Lords of the Employers' Liability bill in the exact form in which it was originally passed by the House of Commons.

ANSWERED THE REQUIREMENT

An office-seeker in Washington who had an idea that he was a distinguished and prominent citizen, when he first arrived at the capital, had hung around and been disappointed, until he was in the last stages. Then he thought of home and how to get there, and away he went after Colonel —, Passenger Agent of the — Railroad.

"I say, Colonel," he said, persuasively, "I want to go home."  
"Why don't you go?"  
"Got no money. Can't you give me a pass?"  
The Colonel stiffened his spine. "We give passes to nobody," he replied, firmly.  
The face of the despairing disappointed showed a faint smile of humility.  
"Well, Colonel," he pleaded, "give me one—I'm nobody," and the Colonel lent him a special for a week.—*Detroit Free Press.*

The smallest party is big enough for friends; the biggest party is too small for enemies.

Sometimes the man steals money; other times, and more frequently, money tears the man.

NOT IN HIS LINE.

The man had answered an "agents wanted" notice in person, and when he found it was to sell a book he backed away.

"Why don't you want it?" asked the chief. "You can do well with it."

"No, I can't," he replied firmly. "I've lost my nerve in that line. I used to be right spry, but about two years ago I went out with a book of interest to women, just to fill in a week of spare time I had, and got a setback. The first house I struck was presided over by a woman who was about the scrawniest specimen I ever saw."

"Good morning, Miss," I says to her, thinking the 'Miss' would catch her, which it did temporarily. 'I have here a book which I'm sure will interest you. It is just what you want; tells you how to remove wrinkles and traces of age; how to make a thin, scrawny neck plump and firm; how to cultivate a perfect complexion; how to restore an old face to youth; how to return gray hair back to its natural color; how to make a bad figure perfect; how to develop sunken cheeks round and full; how to shape the limbs, hands and feet; how to make thin hair grow; how to make women beautiful; how to—' and right there I stopped. I don't know what made me do it, but something in her expression warned me, so to speak, and all at once it struck me that what I was talking about and what that woman was didn't coincide exactly, and I had put my foot in it. Anyhow, somehow I got out of there in a wrecked condition, and since that fatal moment I have no heart in selling books. Not much," and he walked out.—*Detroit Free Press.*

MAPLE SYRUP AND WHAT THE BEST IS MADE WITH.—The impetus given to trade for maple syrup and sugar was very great at the World's Fair last year. Many people outside of our maple states learned for the first time what constituted a fine quality of syrup and sugar. The highest awards for maple products, both syrup and sugar, were given to Ohio and Vermont farmers, and almost entirely to those who in making this product used the Champion Evaporator, made by the Grimm Mfg. Co., at Hudson, Ohio, Rutland, Vt., and Montreal, Que., whose advertisement appears in these columns.

Love is a severe critic. Hate can pardon more than love.

An idle reason lessens the weight of the good ones you gave before.

Those who trample on the helpless are liable to cringe to the powerful.

M. KANNON, Veterinary : Surgeon,

LATE ASSISTANT : WITH

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

OFFICE . 106 Colborne Street,

MONTREAL.

Bell Telephone, No. 2687.

81 G

FARMS FOR SALE.

I make a specialty of farm property, and can supply you with a farm in almost every county. I have them in the Provinces of Quebec, Ontario, New Brunswick, Nova Scotia, Manitoba, British Columbia, also in Nebraska, Minnesota, etc., etc. I can sell you from a small market garden up to a \$20,000 farm, or a ranch out in the West. Prices vary from \$1,000 up to \$20,000 for an extra large well built farm; but the average price is \$2,000 to \$5,000, according to buildings, amount cleared, etc. I can give you some real bargains in the Province of Quebec and Ontario, in farms, all by persons anxious to sell out owing to ill-health, old age, etc.

Write for circular and information; no charge whatever to buyers. P. E. BROWN, Real Estate Agent; 17 Place d'Armes Hill, Montreal. 31

Recently published the CATHOLIC CHORISTER. A New Collection of Sacred Music for the Morning and Evening Services of the Catholic Church, compiled by B. Hanna. Vol. I., Morning Service, Price \$1.50 Net. Vol. II., Evening Service, Price \$1.25 Net. Both Volumes, Bound, Price \$2.50 Net. Address, J. FISCHER & BRO. Music Publishers, 7 Bible House, New York. 1-34

## CARDINALS TO BE CREATED.

## THE NAME OF ARCHBISHOP SATOLLI REPORTED ON THE LIST.

An Author Who Maintains That For Real Liberty the Pope Should Recover Rome—Death of Cardinal Serafini—Archbishop Gouthé-Soulard—Priests and Bull Fights.

The London Standard's Rome correspondent says that the following prelates will be created Cardinals at the next consistory: Mgr. Tancredi Fausti, papal auditor; Mgr. Ciasca, secretary of the Congregation of the Propaganda; Mgr. Ferraud, Archbishop of Bologna; Mgr. Jacobini, Archbishop of Ferrara; Archbishop Satolli, Apostolic Delegate to the Church in the United States; Eugenio Clari, Bishop of Viterbo, and Father Steinhuber, the Austrian Jesuit.

## THE POPE AND ROME.

Count Soderini, Pope Leo XIII's secret chamberlain, has written a pamphlet entitled "Rome and the Government During the Past Twenty-five Years." The author maintains that it is essential for real liberty that the Pope should recover Rome, but adds that Leo XIII. will discuss other means if any are suggested, and his dearest wish is the welfare of Italy.

## DEATH OF CARDINAL SERAFINI.

Cardinal Luigi Serafini, Bishop of Sabina, and ex-Prefect of the Congregation of the Council, is dead. He was born in 1808, and was made a Cardinal in 1877. Cardinal Serafini was among the oldest members in the Sacred College. His See of Sabina, by right and custom, was one of the four given to the oldest Cardinal living in Rome. Cardinal Serafini had the reputation of being a learned man and well versed in common law. It was only recently that he retired from the Prefecture of the Congregation of the Council, owing to his great age.

## ARCHBISHOP GOUTHE-SOULARD.

A dispatch from Paris says:—Archbishop Gouthé-Soulard, of Aix, has written a letter to a friend vehemently attacking the government for the manner in which it administers church funds. The Archbishop declares that the government's administration of these funds is tantamount to the confiscation of the revenues of poor churches. It is expected that the letter will result in the Archbishop's prosecution by the government.

Archbishop Gouthé-Soulard has before been in trouble for his criticisms of the government. In 1891 he obtained great notice by his opposition to the government. In the autumn of that year the Minister of Public Instruction and Worship, in consequence of the troubles that had arisen from the French pilgrimages to Rome, ordered that all such pilgrimages be stopped. The Archbishop protested against this action in a letter addressed to M. Fallières, the then Minister of Public Instruction and Worship. This letter was offensive to the government and led to his prosecution. He was convicted and condemned to pay a fine of 2,000 francs.

Mgr. Gouthé-Soulard was born on September 1, 1820, at Saint-Jean-la-Votre (Loire), Forez. After his ordination he was made professor of philosophy at the Seminary of the Order of Minius, then curate of the Church of St. Vincent de Paul, in Lyons. In 1871 Mgr. Ginouliac made him his Vicar General. Subsequently he was put in charge of the important parish of St. Pierre de Vaise, which covered the workmen's quarter in Lyons. He was promoted to the Archbishopric of Aix in 1866. This was an extraordinary promotion, because he was the first simple priest who, in half a century, had been given an Archbishopric without serving as a Bishop.

He is the author of a "catechism" presenting the duty of voters. Although the prelate is such a thorn in the side of the government, he is personally remarkably affable and simple in his mode of life. He is noted for works of charity and his championship of the working classes.

## PRIESTS MUST SHUN BULL FIGHTS.

The correspondent of the London Telegraph at Rome says: "The Pope has approved the decree forbidding the clergy to attend bull fights in Spain. He orders that the priests must refuse to give absolution to a dying matador."

A Catholic congress, the holding of which was forbidden in Naples, has been

summoned to meet in Rome on the 15th inst. The Pope has ordered that the proceedings shall be private.

Cardinal Rampolla, Papal Secretary of State, has written a letter to Count Mun who, at a recent bye election in France, was returned to the Chamber of Deputies, congratulating him upon his election. The Cardinal says that his success is encouraging to social and political action, as it is in consonance with the Papal policy in France.

The representatives of the United Press in Rome recently sent a denial of the reports that Archbishop Corrigan, of New York, has been summoned to Rome. On Monday Cardinal Rampolla, Papal Secretary of State, authorized the United Press to again deny the report.

## THE POPE'S BELIEF.

His Holiness has the belief that he will live another four years. Recently an Italian Bishop congratulated him on his good health. To this the Pope replied, laughingly:

"They bury me periodically, but, happily, I am none the worse for it. When I was elected Pope a prelate predicted that I would reign four lustra, that is to say twenty years, and now I am only in the sixteenth year of my reign. I believe I have still four years before me."

## THE WESTERN AND EASTERN CHURCHES.

Information has been received to the effect that the Pope will shortly publish an encyclical on the union of the Western and Eastern churches. On Sunday last his Holiness read to Cardinal Langenieux, Archbishop of Reims, important passages from the encyclical. The Pope traces the attempts that have been made to effect a union of the churches since the schism, and shows the endeavors of the Papacy to bring about union. The encyclical indicates the political and theological obstacles in the way of effecting the desired end, and enumerates the advantages that would be derived by the Eastern churches through a union with the Western.

The Pope declares he is strongly in favor of keeping intact the rites, prerogatives, autonomy and discipline of the Eastern churches; for the Papacy, though universal, is not Latin.

The encyclical concludes with a pathetic and ardent prayer that this historical event will be accomplished soon. It is probable that the encyclical will be published on March 3.

## A BRAVE SISTER OF CHARITY.

Official and private reports on the recent revolt of natives in the Cameroons call attention to the great heroism of Margaret Leuo, a Sister of Mercy, who passed through the thick of the fighting armed only with a revolver and tended to the wounded in the midst of a hail of bullets.

## JUBILEE TO FRANCE.

The Pope has accorded an extraordinary jubilee to France. The period of the jubilee will extend from Easter to Christmas. The occasion of the jubilee is the fifteenth centenary of the baptism of Clovis, king of the Franks.

## CIVIL MARRIAGES.

The Vatican has issued instructions to the prelates of the Church in Hungary to encourage resistance to the Hungarian marriage bill, which makes legal civil marriages.—*Catholic Mirror*.

## ANOTHER DELEGATE

## APPOINTED BY THE PROPAGANDA AT ROME TO LOOK AFTER ITALIAN IMMIGRANTS.

NEW YORK, Feb. 4.—So rapid has been the immigration of Italian Catholics to this country and to South America it has been deemed advisable by the Propaganda in Rome to delegate a representative to look after their interest in the Western world. It is understood that this step has been taken on the advice of Mgr. Satolli.

In pursuance of the plan Father Joseph Vincentini, of the Order of St. Charles Borromeo, has been sent from Rome. He is looking over the country preparatory to entering upon his work.

Estimates of the Italian Catholic population of this city place the figures at about 25,000. Very many of these are not regular attendants at church, and means to bring them within the pale of spiritual influence have been considered.

After he has accomplished a portion of the work laid out for him in North America he will go to South America to investigate the condition of the Church there so far as Italians are concerned.

He will visit Argentina especially, which country has been the Mecca to which many Italians have gone and where that element of the Church is strongest in South America.

## RELIGIOUS NEWS ITEMS.

St. Mary Magdalene Church and parish school, Omaha, Neb., were burned last Saturday evening.

Pope Leo, it is said, will shortly publish an encyclical on the union of the Eastern and Western Churches.

There are 1,091 prisoners in the Kentucky State penitentiary at Frankfort. Of the entire number but 40 are Catholics.

A cablegram from Rome says His Holiness has approved a decree forbidding the clergy to attend bull-fights in Rome.

The Very Rev. Dr. Don Rua, successor of Don Bosco, announces that twenty new Salesian houses or churches were established in Europe alone during the past year.

The memorial statue of Barry Sullivan in Glasnevin Cemetery, will be unveiled by Mr. Henry Irving upon his return from America.

The Very Rev. Dr. O'Brien, rector of St. John's College, Fordham, Sydney, has been created a Domestic Prelate by the Holy Father.

Pierre van Beneden, whose death occurred lately at Louvain, was a professor in the Louvain University for a period of over fifty years.

The Rev. Dr. Koessing, Professor of Moral Theology at the University of Fribourg, in Brigau, has just passed away at the age of 68.

The Right Rev. Dr. O'Reilly, Bishop of Port Augusta, Australia, has, we regret to learn, been seriously ill with influenza. When the latest mail left he was convalescent.

Rev. John Conway, A.M., has been elected president of the Press Club of St. Paul, Minn. Father Conway was formerly editor of the Northwestern Chronicle of that city.

Father T. Sherman, S. J., has received a number of invitations from various parts of the country, to give his lecture on "the Jesuit of fact as distinguished from the Jesuit of fiction."

The Catholic Club of Baltimore, Md., which has been in existence a little more than a year, appears to be successful in one direction at least, as a dividend of 4 per cent. on a capital stock of \$50,000 was recently declared.

Foreign exchanges announce the death of Rev. Thomas Nolan, parish priest of Lixnaw, County Kerry, Ireland; Rev. Edmund Callahan, of Bullingham, near Hereford, England, and Rev. Father McCarthy, C.C., Inchigaela, Ireland.

The new convent in charge of the Sisters of St. Joseph, in the parish of St. Charles Borromeo, Philadelphia, which has just been finished, and is now occupied by the religious as their residence and academy, is one of the handsomest structures of the kind in that city.

The Sultan has conferred the decoration of the Chefeleal on Sister d'Ivrea, an Italian nun, who distinguished herself by heroism during a fire at an hospital in Pera. The decoration was presented to the Sister by the Italian Ambassador to the Ottoman Government.

A Rome despatch says the report is confirmed that the Pope, in addition to his encyclical on the close of the jubilee year, will issue an encyclical on the Catholic Poles. It is also stated upon high authority that the coming encyclical will be, in tone, conciliatory towards Russia.

His Eminence Cardinal Vaughan has ordered a simultaneous mission in all the Catholic Churches of London during Lent. The mission will continue for four weeks. To the Passionist Fathers twelve churches have been confided in which they will give the missions.

Cardinal Gibbons has sent to the Pope portraits of President Cleveland and ex-President Harrison. The Cardinal speaking of the gift says: "The Holy Father expressed a desire for the portraits and I got two very good ones. His desire for them shows the interest he takes in America and Americans."

The anti-clericals in Rome are now endeavoring to circulate the idea that the clergy promoted the insurrection in Sicily. The report is, of course, ridicu-

lous. The best assistance that General Morra has received in putting down the disorders is that which has been given him by Cardinal Celesia, Archbishop of Palermo, with whom he has had a long and cordial interview.

The Brothers of Mary, whose mother-house and novitiate is located near Dayton, Ohio, have received twenty medals for their various exhibits at the World's Fair, and, in addition, a diploma for their excellent teaching system, an honor well deserved.

Pope Leo has honored a student of the American College, Rome, the Rev. Edmund Shanahan, by creating him a doctor and giving him special advice to follow St. Thomas' theology, and in accordance with the interpretations by Mgr. Satolli, which was beyond doubt a great compliment paid to the delegate by His Holiness in the United States.

Count Soderini, privy chamberlain of the Pope, is about to publish a pamphlet entitled "Rome and the Government During Twenty-five Years." His argument is made on the lines followed in the Pope's address of January 28th, concerning the recent disturbances in Sicily and Italy. He urges that it is essential to the real liberty of the people that the Pope recover the temporal power over Rome.

The Colorado Catholic of Denver, Col., has printed 500,000 copies of the Pope's famous encyclical on the study of the sacred scriptures. Persons desiring this valuable document can have it on application, without charge. The rate of postage is five 2-cent stamps for every twenty-five copies. Our enterprising contemporary deserves credit for its effort to give general and popular circulation to the latest masterpiece of Leo XIII.

An interesting ordination will soon take place at the world-famous Monastery of the Grand Chartreuse. Dom Felix Faure, the son of that Felix Faure who will be remembered as a Peer of France and president of the Court of Grenoble in Louis Philippe's time, is about to enter holy orders. He himself has been a man of affairs, having held the office of "Maitre de Requetes" to the Council of State. This interesting candidate for the priesthood is over 74 years old and enjoys perfect health.

The indefatigable Father Tolton has succeeded in building and dedicating a church for the colored Catholics of Chicago. The dedication took place recently, when Father Tolton was assisted by several of the Chicago clergymen. The good priest has labored hard for several years back to build his congregation a place of worship, and the success of his labors must be very gratifying to him and his people. The church is dedicated to St. Monica, the mother of the great African bishop, St. Augustine.

## REUNION OF CHURCHES.

## Outcome of the Eucharistic Congress at Jerusalem.

The object of the Eucharistic Congress which was held at Jerusalem some time ago, was to propose and facilitate the reunion of the Eastern and Western Churches. The Congress voted the construction of a church at Patras, situated at the entry to the Gulf of Lepanto, in honor of Our Lady of the Rosary, giving the three following reasons for this step: The church will recall the celebrated victory of Christian arms over the Turks, thanks to the protection of the Blessed Virgin, on October 7, 1571; it will serve for the religious wants of a population of 6,500 Catholics, who have at present only a chapel capable of containing 200 persons, at Patras; finally the sacred edifice will be a place of reunion where prayers will be constantly offered up for the reconciliation of our Oriental brethren who are actually separated from the centre of unity by a deplorable schism.

This step was inspired by the last Encyclical on the Rosary by Leo XIII., in which the Sovereign Pontiff showed how Christians should place their confidence in the devotion of the Holy Rosary, not only for their private affairs, but also for public interest.

The Congress named an executive committee and placed His Eminence Cardinal Parrochi at its head, and as the work is one which meets with almost universal sympathy, a number of subscriptions have already been received at the offices of the directors which are situated in 76 Via Torre Argentina, Rome.

When two ride the same horse one must ride behind.

**"SEARCH THE SCRIPTURES."**

**THE GOSPEL OF THE GRACE OF GOD**  
(Acts xx. 24.)

One Infallible Church With Authority to Preach, to Forgive Sins, to Excommunicate, to Anoint the Sick—The Evangelists and Press Brought to Time by Means of the Scriptures.

The great evangelist, Mr. Fay Mills, has come to Montreal "to preach the Gospel." That is what the word "evangelist" means. St. Paul tells Timothy to "do the work of an evangelist" (2 Tim. iv. 5); and also—which is surely the same thing—to "preach the word" (2 Tim. iv. 2); that is, of course, the word of God.

What is "the work of an evangelist?" Surely this is a question worthy of a serious answer. According to Mr. Mills (Montreal "Witness" Feb. 1, '94, last edn., p. 1, col. 4, line 25) an evangelist "is a specialist" designed for an unusual work; for a task beyond the power of the ordinary pastor. But Timothy, as we have seen, was told to "preach the word" and then to "do the work of an evangelist." Let that pass: the question is, what is this work? Mr. Mills says he is here to "preach the Gospel," "to make men Christians!" So far, Mr. Mills and St. Paul are of the same way of thinking.

But St. Paul has more to say on the subject. He tells Timothy to "hold fast the form (a particular form, surely), of sound words." 2 Tim. 1, 13. He bids another of his friends "take heed to the ministry which thou hast received" (Coloss. iv. 17); and instructs Timothy to "commit to faithful men who shall be able to teach others also" "the things which thou hast learned of me." That looks very much like handing on "the tradition . . . received of us" (2 Thess. iii. 6); the "traditions" which St. Paul bids his disciples "hold" (2 Thess. ii. 15) to "keep as I desired them." Is not all this part of "the work of an evangelist"? At all events he must "preach the word," that is, "the Gospel of God" (Rom. i. 1). If so, what is our duty in the matter? When St. Paul himself, the greatest merely human evangelist the world has ever seen, preached in the city of Berea, those who heard him "searched the Scriptures daily to see whether these things were so" (Acts xvii. 11). They "proved all things" (1 Thess. v. 21).

Let us, in all honesty, in all fairness, in all truthfulness and charity, apply the same test to the preaching of Mr. Fay Mills. He cannot, certainly, object to being put, so far, on a level with St. Paul. He is here to "preach the Gospel." What Gospel does he preach? St. Paul gives us a very solemn rule: "Though we or an angel from heaven preach unto you another gospel than ye have received, let him be accursed" (Gal. i. 8). What Gospel have we received? What does the Gospel—the Bible—really say?

It is "the Gospel of God," so it must be not only true, but one as God is One, unchangeable, as He is, "the same yesterday, and to-day, and forever" (Heb. xiii. 8). It is "the gospel of salvation" (Eph. 1, 13), so we must believe it. Let us "search the Scriptures," like men of Berea, and find out what the Gospel really says.

It says, first of all, that there is one Church, not many "churches." "There shall be one fold and One Shepherd" (St. John x, 16), "one body and One Spirit" (Eph. iv., 3). Something visible, and something invisible.

Mr. Mills tells that from "the teaching of Christ arose the mighty Church of God." (Daily Star, Feb. 3, 1894, p. 1, col. 8, lines 29-30.) What does he mean by "the Church?" St. Paul calls it "the body of Christ" (col. 1, 18), "the Church of God" (Acts xx., 28). If the "Gospel of God" is true, because God is true; one as God is One; unchangeable, because He is; then surely "the Church of God" must be true, one, and unchangeable also. If "the Gospel of God" is Divine, "the Church of God" must be Divine as well. If you are sure that "the Gospel of God" is infallible, why are you not sure that "the Church of God" is infallible also?

You admit that "the Gospel of God" has the authority of God; that, you feel certain in your own heart, needs no proving. Has not the "Church of God" the same authority? What does "the word of God" say? "On this rock I will build my Church, and the gates of hell shall not prevail against it." (St. Matt. xvi., 18). Again, I am with you (with

the Apostles to whom He spoke?) . . . even to the end of the world." (St. Matt. xviii., 20). "He shall guide you (the Apostles only?) into all truth" (St. John xvi., 13); "the Church which is the pillar and ground of the truth." (St. Tim iii., 15). Does not all this seem like a promise that "the Church of God shall never err?"

If Divine and infallible, has not "the Church of God" authority? Once more, what does the Bible say? "If he neglect to hear the Church—(a living, visible authority, surely) let him be to thee as the heathen man" (St. Matt. xviii., 17). "As My Father hath sent Me, even so send I you," (St. John xx., 21) "He that heareth you heareth Me," St. Luke x., 16). Does not all this sound like a giving to the Church the authority of God? If not what does it mean? If it is no concern of ours, why is it contained in "the gospel of salvation"? If it does not mean what it seems to imply, who has authority to tell us what it does really mean?

What do we mean by the authority of the Church of God? Authority to teach; "teaching them to observe all things whatsoever I have commanded you" (St. Matt. xxviii.-20). "He that heareth you heareth Me" (St. Luke x. 16). "Exhort and rebuke with all authority" (Titus ii. 15). "Obey them that have the rule over you, for they watch for your souls" (Heb. xiii. 17). "Elders that rule well" (1 Tim. v. 17). "Feed the Church of God over which the Holy Ghost hath made you overseers" (Acts xx. 28). Surely, if we follow the Bible, we must believe that "the Church of God" has authority to teach "the Gospel of God." If so, then the "Church of God" must be infallible, must be kept from all error. Otherwise, how could it claim to be "the Church of God?"

Authority to forgive sins.—"Who can forgive sins but God only?" (St. Mark ii. 7). "The Son of Man hath power on earth to forgive sins" (St. Mark ii. 10). He was sent to forgive sins by God, who alone can forgive, as God, but also as "Son of Man." "As My Father hath sent Me, even so send I you" (St. John xx. 21). Does that include giving to men the power to forgive sins? What does the Bible say? "Whose sins ye do forgive they are forgiven" (St. John xx. 23). Can any words be plainer or more unmistakable? If we are honest in saying that we accept the Bible as the Word of God, must we not accept this?

Authority to excommunicate.—"If he neglect to hear the Church, let him be to thee as the heathen man" (St. Matt. xviii. 17)—That is what Christ said Himself. What does the great evangelist, St. Paul, say? "A man that is a heretic after . . . the second admonition reject him" (Tit. iii. 10). What is a heretic? A man who teaches false doctrine. How can we know what is true, and what is false, unless there is some infallible, present authority? You will say that the Bible is that authority. Who is to decide what the Bible really does teach? We are to "hear the Church," "the Church of God" if we do not, we are to be "as heathens." How does "the Church of God" make herself heard? By the voice of those to whom God has given authority to teach all nations (St. Matt. xviii. 19). To whom He has given power to "bind and to loose" (St. Matt. xviii. 18); power even to "deliver to Satan" (Tim. i. 20.) Has the Roman Catholic Church, in all this, claimed more than is in the Bible?

Authority to anoint the sick.—If ever there was a distinct, clear and unmistakable command given in the Bible, in the word of God, it is this: "If any among you is sick, let him call for the elders of the Church, and let them anoint him with oil in the Name of The LORD" (St. James, v. 14) To those who believe the Bible, let me ask, is this a command contained in the word of God? If so, have we a right to disobey it? Does Mr. Fay Mills, or any one of the pastors of "the united churches" "anoint with oil" any sick person "in the Name of The LORD?" If any man or woman in Montreal to-day were sick, and having read this command given by God, contained in the word of God, wished to obey it, whom could he or she call for? "The elders of the Church." Of which Church? Presbyterian, Methodist, Baptist, Church of England? Which church alone, in Montreal to-day, obeys the Bible, and "anoints with oil in the Name of The LORD?"

But all this is simple "Popery" you will say. Is it? Is it not all in the Bible?

You say the "Romish Church" is false to the Bible, teaches more than the Bible. Does Mr. Fay Mills teach all this? If not, does he not teach less than the Bible? Let the Bible be the test, by all means. All that I have quoted is in the Bible. Are we bound to obey it or not? Authority to teach: you will say "that was said to the Apostles." Certainly: if so, who gave Mr. Mills authority to teach? Who sent him? Our Lord Himself sent His Apostles to "teach all nations." Has that authority descended to Mr. Fay Mills? Does he claim his mission as direct from God? How does he prove it? The Apostles worked miracles. Does Mr. Fay Mills? Yet the Lord said "these signs shall follow them that believe." (St. Mark, xvi. 17.) What are these signs? Miracles, every one of them. Are there any such in the "united churches?" What one Church has always claimed authority to teach? In what one Church have miracles never ceased?

Authority to forgive sins. That is "popish" if not blasphemous, you will say. Did Christ give such authority to His Apostles, or did He not? Did He give it only to them? If so, was it only to them that He said "Go ye into all the world, and preach the Gospel to every creature." (St. Mark, xvi. 15) Why not one as much as the other? What right have we to choose out of the Word of God what we like, and to refuse to accept what we do not like? Let the Bible be the test, between the Church and the Churches. The Church of God, the One, Holy Catholic Church has nothing to fear from the Word of God.

The simple truth is this: You do not like "authority" and "rule" on the part of a minister, but the Bible says "obey." You do not like "forgiveness of sins" by a man, but the Bible says: "Whose sins ye do forgive they are forgiven" (St. John, xx. 23). You do not like "anointing with oil," but the Bible says "Reject him" (Titus iii. 10). You do not like "celibacy," but the Bible says "he that unmarried careth for the things of the Lord" (1 Cor. vii. 32); and "the greatest of all Evangelists," as Mr. Mills calls our Lord—(Star, Feb. 3, 94), the Perfect Man, who came, not to do His own will, was unmarried. Can those who preach the Gospel be wrong, if in this, as in all things, they are "made like unto the Son of God?" (Heb. vii. 3.)

Last of all, you do not like to think of an infallible Church. But does not the Bible tell us of "the Church of God"? just as much as of "the Gospel of God"? Is not the one the witness to the other? Are not both divine? What one Church has "taught" all nations? What one Church has always claimed to be "the Church of God," the "one fold" "the one body"—Divine and infallible? These meetings in Montreal, Mr. Mills says, will show that "there can be union among the Protestant denominations" (Witness, Feb. 1). There "can be union" in the one "Church of God." Is that all? Which is most like the Bible?

Surely, it is not a matter of what we like, but a matter which concerns our eternal salvation. "No prophesy is of any private interpretation" (1. Pt. i., 20) and "all scripture is given by inspiration . . . and is profitable . . . for instruction" (II. Tim. iii., 16). Mr. Mills wishes to make men "Christians." What can that mean but disciples of Christ? "If ye love Me keep My commandments" (St. John xiv., 15). What are His Commandments? Where shall we find them? Surely, in the Bible. How can we tell which are to be obeyed literally and which are only figurative? Our Lord sent His Church "to teach all nations . . . even unto the end of the world" to "preach the Gospel to every creature." Can we know for certain what the teaching really is, what is "the Gospel of God." Yes, we can: "Ye shall know the truth" (St. John viii., 22.) "If any man will do His will He shall know of the doctrine whether it be of God" (St. John vii., 17).

What doctrine? "the doctrine which ye have learned" (Rom. xvi., 17). Learned—from whom did the Romans learn it? From St. Paul—from a living authority. From St. Paul, who bade Timothy "charge that they teach no other doctrine," I. Tim. i., 3 commanded him to "take heed to his doctrine" (I. Tim. iv., 16). Does not all this show the importance of "sound doctrine" (II. Tim. iv., 3)? There must be surely some present infallible authority to "teach all nations." What is "the Gospel of God?"

Friend, I have tried to show you what

the Bible says! Does the great evangelist who has come to Montreal preach the same Gospel as the great evangelist who came to Berea? If you are in doubt, do as the Bereans did: "Search the scriptures daily" (Acts xviii., 11).

You will say that Protestants claim the Bible. Very well, then, study your Bible, on your knees, in the presence of God. Not part of the Bible; not what you like; not what is "Protestant," without prejudice one way or the other. Then answer this question: Who preaches the whole "Gospel of God,"—Mr. Fay Mills or the "Romish" Church?

Surely, the answer is simple enough, if you could but look at it honestly, and as a matter of eternal, infinite importance. Let us put it this way: "The Gospel is the Word of God?" You have no hesitation, but answer "Yes," with all your heart. "The Gospel of God is true, because God is true?" "Yes," again; there can be no doubt about that. "One and the same, as God is?" "Certainly." "Infallible, because Divine and true?" "Surely." "Necessary for the salvation of all men?" Once more, "Yes."

Very well, then, answer like an honest man or woman, who must render an account to God? If the "Gospel of God" is true, unchanging, infallible, why not also "the Church of God?"

What Church is "the Church of God?" Sure that Church, and that alone, which, like the "Gospel of God," is infallible, unchanging and true. "There is one Body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of us all" (Eph. iv. 4). "To Him be glory in the Church by Christ Jesus." (Eph. iii. 21).

**A Piece of Her Mind.**

A lady correspondent has this to say: "I want to give a piece of my mind to a certain class who object to advertising, when it costs them anything—this won't cost them a cent."

"I suffered a living death for nearly two years with headaches, backache, in pain standing or walking, was being literally dragged out of existence, my misery increased by drugging."

"At last, in despair, I committed the sin of trying an advertised medicine, Dr. Pierce's Favorite Prescription, and it restored me to the blessedness of sound health. I honor the physician who when he knows he can cure, has the moral courage to advertise the fact."

The medicine mentioned is guaranteed the delicate diseases peculiar to females, to cure as "Female Weakness," periodical pains, irregularities, nervous prostration, spasms, chorea or St. Vitus's Dance, sleeplessness, threatened insanity.

To permanently cure constipation, biliousness, indigestion or dyspepsia, use Dr. Pierce's Pleasant Pellets.

**FIGHT WITH A CROCODILE.**

A naval correspondent describes a lively fight with a crocodile in Port Royal Harbour, Jamaica. The reptile was observed about eleven o'clock in the morning of August 9th, taking its ease in the water. Immediately Captain Roe, of the dockyard staff, ran across the courtyard closely followed by Captain Evans, H.M.S. Urgent. Captain Roe seized the Martini-Henry rifle of a sergeant of marines, and fired at the monster, wounding it, as subsequently appeared, in the head. The crocodile dived, and was lost for some time; but it reappeared in half-an-hour, and Captain Evans (who had meantime procured a rifle) and Captain Roe fired shot after shot at the intruder, though seemingly with little effect, as he still swam and dived around. But at length a well-directed shot by Captain Evans caused the brute to turn over, and he seemed in some distress. A boat was now procured and an endeavour made to harpoon the crocodile, but its thick hide defied this process of capture. However, a shot by Captain Roe, at a short distance, settled matters, and though the crocodile even then snapped viciously at his captors, grazing the boat, he was secured and brought ashore. He measured nine feet in length, and weighed 192 pounds. Captain Roe has had the skin preserved as a memento of the adventure.

**THE BEST TONIC.**

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



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## ROBERT BROWNING.

Under the title of "The Religion of Browning's Poetry," the Rev. M. J. Savage has an article in this month's *Arena*, which is not unworthy of attention. To what denomination Rev. Mr. Savage belongs we are not aware; but decidedly, if we are to judge him by this contribution, we must come to the conclusion that his ideas about Christianity are somewhat hazy. He commences by stating that the title of his paper ought to be, "Mr. Browning's Religion as Shadowed Forth in His Poetry." He then proceeds to analyse the poet's works from different standpoints, namely, "his general religious attitude, what he thought about God, Jesus, life and immortality." He quotes copiously from Browning's works, and concludes his article with these words: "A grand theism, like a battle and a victory, spanned by a bow of hope that arches all the future—such is the religion of Robert Browning."

A very wonderful sentence indeed; it is quite poetic, even if inexact—but after reading it we are forced to ask Rev. Mr. Savage, "what is the religion of Browning?"—and "do you approve of what you are pleased to call the religion of Browning?" "A grand theism,"—in your careful analysis of his poems you prove most conclusively that he is an agnostic of the most pronounced kind. How can a man be an agnostic and a theist at the same time? If your study of the poet's productions be exact you prove that his theories are materialistic, pantheistic, anything but theistic; if your concluding sentence is right, then your whole investigation must be faulty. You occupy twelve pages in proving that the man is not Christian and you wind up, as a conclusion to all your researches, by stating that his is a grand belief in a Deity. As a Christian minister—for we suppose that the Rev. Mr. Savage is a clergyman of some Christian sect—we are astonished at his reading of Browning, and surprised at his very loose principles regarding the teachings of his, or any other Church. For the amusement of it we will take up a few of Rev. Mr. Savage's statements, examine a few of his criticisms, reproduce a few of his own theories, and leave to our readers the easy task of forming an opinion not only of Browning's religion as shadowed forth in his poetry, but also of Rev. Mr. Savage's ideas of Christian doctrine as shadowed forth in his critical article.

Rev. Mr. Savage says: "He was not a churchman; he was not a Christian, in any dogmatic sense; but he possessed an intensely religious nature. . . . That he was not a Christian in any technical sense, we are assured by Mrs. Orr, his biographer. . . . So, Mrs. Orr says, 'He denies the positive basis of Christian belief.' He accepted no such

supposed certainties as go along with idea of a written revelation. But that he was earnestly religious, reverent, devout, and profoundly interested in all the deeper problems of life and destiny, is apparent throughout his entire life work. He can be claimed, then, by no sect, and classified in nothing narrower or smaller than the religion of humanity." We can scarcely bring ourselves to believe that a man professing to be a minister of the Gospel, and possessing the full enjoyment of his faculties, could write such a jumble of contradictions and give expression to such anti-Christian principles. And this is what Rev. Mr. Savage grows enthusiastic over and calls "a grand theism." He tells us on one and the same page that Browning had no religion and that he was religious; he speaks of the supposed certainties of Christianity; he refers to the deeper problems of life and destiny; and he—a Christian clergyman—is not ashamed to talk of Christ's work as being narrower and smaller than a humanitarian set of ideas. Honestly we begin to think that it was Browning who should have filled Mr. Savage's pulpit, and Mr. Savage should have gone about teaching materialism.

Rev. Mr. Savage next goes into delight over "the subjective, intuitive, inspirational quality" of Shelley, after whom Browning modelled his ideas. Splendid, meaningless adjectives—indicative of a very volatile, Christian spirit in the reverend critic. But let that pass! "Mr. Browning, then, ceased to be, or even to think himself, an atheist; but never became a Christian in his idea of God, nor a theist at all. . . ." Heavens! Mr. Savage, did you not wind up by declaring the religion of Browning to be "a grand theism?" He was not an atheist, nor a Christian, nor a theist; in the name of common sense what was he? The only thing left would be a pagan; and even a pagan has his god or gods. Rev. Mr. Savage says: "He was a compound of the purely rational and the transcendental, and frequently mixed the two in dealing with the same theme." We would be pleased to know what a polemical pharmacist would call the compound or mixture concocted out of pure rationalism and transcendentalism. According to the Rev. Mr. Savage, it is probably "a grand theism, spanned by a bow of hope that arches all the future,"—whatever that means.

Let us see "what Mr. Browning thought of Jesus," according to Rev. Mr. Savage. The reverend critic says: "It is not easy to be clear and sure on this." It would have been as well had he confined himself to this statement and confessed that he does not know anything at all about Mr. Browning's ideas or opinions regarding Our Saviour. According to Mrs. Orr, "Christ remained for him a mystery and a message of divine love, but no messenger of divine intention towards mankind." Now, all that this proves is that Robert Browning was a good poet and a bad theologian; that Mrs. Orr was an interested admirer of the poet and an incompetent judge of his theological opinions; and that Rev. Mr. Savage—clergyman and all that he is—cannot be considered either a poet or a theologian, nor even a competent critic of the one or the other.

When referring to "Sordello," Browning himself says, "The historical decorating was purposely of no more importance than a background requires, and my stress lay upon the incidents in the development of a soul; little else is worth study." Rev. Mr. Savage concludes from this remark that Browning "believed that, through the strange, dark or bright, processes of life all souls were somewhere, and somewhere to be developed."

In fact we might just as easily conclude that the poet believed in the "evolution of the soul." But whether he did or whether he did not, one thing is positive, that to seek philosophical or theological principles in the poetic productions of Robert Browning would be as great a loss of time as to go looking for strawberries on the branches of a pine tree. He was a poet—that is to say, a man gifted with a lively imagination and a good command of the English language; but he was no student of religion, nor did he possess any. Take the last stanza of his "Apparent Failure," and it gives us all that any one can possibly know of Browning's belief. And yet his faith—if we may call it so—in the ultimate happiness of the human race, good and bad alike, is not a belief, is not a religion,—it is only the generous impulses of a poetic nature turned into fanciful theories for the good of mankind. Browning would like to see all happy, and "the wish was father to the thought," and to theory. He did not like to think of any person—no matter how bad, being punished for wrong doing; he would have liked to have everyone feel that at some distant time, after certain vicissitudes and changes, the souls of all would come to a perpetual happiness. Now this is about the sum and substance of Browning's humanitarianism—he had no religion, his supposed faith was the offspring of a poetic mind and a naturally generous disposition. Let us take the stanza referred to:

"It's wiser being good than bad;  
It is safer being meek than fierce:  
It's sifter being sane than mad.  
My own hope is, a sun will pierce  
The thickest cloud earth ever stretched,  
That, after last, returns the first,  
Though a wide compass round be fetched;  
That what began best can't end worst,  
Nor what God blessed once, prove accursed."

There, in a nut-shell, is Browning's belief. The Rev. Mr. Savage, however, clearly sees and states all this—but he seems to admire the vague, meaningless, baseless thing which he calls "Browning's religion." As a Christian minister we humbly submit that he is not over solid upon his feet; we fear that a little blast from a poet's trumpet would startle his theological firmness so much that he would soon totter and fall.

## THE GAZETTE'S ERRORS.

In the *Gazette* of the 13th February appeared a despatch from Rome regarding the beatification of Joan of Arc. A writer in the *Gazette* adds thereto the following—intended we suppose to display his erudition, but which actually exhibits the grossest ignorance:

"Beatification is a solemn act of the R. C. Church, introduced in the 12th century, by which the Pope, after scrutinizing the life and services of the deceased, declares him or her to be among the blessed in Heaven. After this the person in question may be adored in certain parts of the church, and is generally afterwards canonized."

Here are six mistakes in almost as many lines. Let us take them one after the other. 1st, Beatification was not introduced in the 12th century; 2nd, It is not the Pope who "scrutinizes the life and services of the deceased;" 3rd, "The life and services" are not the only groundwork of beatification; 4th, After beatification "the person in question may NOT be adored;" 5th, Neither may the person be adored in certain parts of the Church—all parts of the Church are the same as far as that point goes; and 6th, The beatified one is not necessarily ever canonized—perhaps never receives a decree of canonization. We will establish each of these six points in as brief a manner as possible; although a couple of them would require many pages to fully explain. However, we will give enough to prove that the writer in the

*Gazette* knows no more about the subject than he does about conic sections, or the syllogisms of Sanseverano and Tongiorgi.

Under the word "Beatification," the *Catholic Dictionary*, by Addis and Arnold, gives the following very lucid statement, which proves that the process of beatification is of gradual growth and extends back into the first ages of Christianity. "The act of declaring a person or persons deceased, whose virtues have been proved by sufficient testimony, and whose power with God has been demonstrated by miracles, to be among the number of the blessed.

"In early times, individual bishops, and afterwards metropolitans, acting upon local testimony, and sifting it the best way they could, declared the blessedness of certain persons and proposed their memories for the veneration of the faithful. But it is notorious that local testimony is rarely free from bias, that national and provincial sympathies, or even antipathies, are apt to disturb the judgment, and that for this reason the universal Church could not safely endorse, without inquiry, even the unanimous judgment of his own countrymen on the virtues of a reputed saint. Considerations of this kind prevailed, many centuries ago, to cause the inquiry into reputed sanctity to be reserved to the central authority in the Church, the Holy See, and to recommend the wisdom and necessity of the decision that, without the sanction of that See, no religious cultus may lawfully be paid to the memory of any holy person however eminent for virtue or notorious for miracles. As early as the fourth century, in the case of Vigilius, Bishop of Trent, we find the authority of Rome invoked to recognize a martyr or confessor as such, and sanction his being honored in the liturgy. The procedure to be observed was gradually regularized, defects remedied, and safeguards supplied; and in the tenth century we meet with the complete process of a canonization, of which the object was St. Ulrich, Bishop of Augsburg. Still, however, through the inordinate fondness with which those of a particular country or religious order regarded holy persons of their own blood or profession, instances of abusive cultus sometimes occurred; and accordingly we find (this is the *Gazette's* starting point) Alexander III., in 1170, publishing a decree in which it is declared unlawful to HONOR any person publicly as a saint, however celebrated for miracles, without the consent of the Roman Church. Still more important is the bull of Urban VIII. (1684) in which the form of procedure in cases of canonization is minutely prescribed, and various abuses condemned. In this bull, however, the Pope declares 'that he did not wish to prejudice the case of those (servants of God) who were the objects of a cultus arising either out of the general consent of the Church, or a custom of which the memory of man ran not to the contrary, or the writings of the Fathers, or the long and intentional tolerance of the Apostolic See, or the Ordinary.'" Extract from Ferraris' *Cultus Sanctorum*.

Thus we see that Beatification was not introduced in the 12th century, but dates back to the first centuries. It was only the mode of procedure in the beatification that assumed definite shape about that period. It is not the Pope, but the tribunal, composed of cardinals of the Sacred College, that investigates the case and hears the evidence for and against the candidate for beatification, and that determines upon the representation to be made to the Sovereign Pontiff. The principal groundwork of the decision, is not "the life and services" alone, but

especially the miraculous manifestations indicative of exceptional sanctity. On the subject of ADORATION it would require too much space to re-refute that maliciously reiterated accusation of the honor paid to God's saints. Times out of mind has it been shown, in every form and in every key, that we honor the saints whom God has honored, that we venerate their memories, but that we pay the tribute of adoration to God and to Him alone. The assertion, that a person "may be adored in certain parts of the Church," means either nothing at all, or it is absurd in the extreme. If the wise commentator means "certain parts of the temple," he is talking nonsense; if he means "certain parts of the Universal Church," he should have sense enough to know that what is allowed in one part of the Church is equally allowed in every part of the world where the Church is to be found; it is the same for all that is prohibited. It is true that beatification is the first step toward canonization; it always comes first; but canonization does not always follow beatification. There is a vast difference between the two.

When next the Gazette undertakes to explain questions of doctrine or discipline in the Catholic Church, it would do well to get some better authority than an encyclopædia. That is the Star's method of giving its readers enlightenment on Catholic practices; and the Star is always wrong when it undertakes to explain Catholic dogma. The Gazette would do well to take the hint and not expose itself to such stupid blunders.

#### IRISH TENANT RIGHTS.

Last week, in an editorial note, we promised a Park Hill friend to reply to the article on Irish Tenant Privileges which appeared in the columns of the Mail, of February 5th inst. The Mail, with its usual anti-Irish prejudice, and its want of honesty, informs its readers that the Irish tenant has privileges that are enjoyed in no other country by the same class. The first privilege is that he cannot be over-rented; he has the Land Court to which he can apply for redress. He can sell his interest to any incoming tenant; this is called his tenant "right." He can buy his holding; if he can agree with the landlord, the government will advance him the money, charging him four per cent. for forty-nine years. Divested of superfluous comments these are about the statements of the Mail in a few words. We do not hesitate to say that they are as misleading, from a political stand-point, as are Dr. Chiniquy's quotations in the realm of polemics. Whosoever penned that editorial in the Mail is either in bad faith or very ignorant of the subject. If in bad faith he deserves to be castigated; if only ignorant he deserves to be shamed, if any sense of shame is left in him. If we are not greatly mistaken the same writer penned these words about eight years ago: "Since 1870, by numerous enactments of the Imperial Parliament, the Irish tenant has become for all practical purposes the owner of the land on which he lives."

What are these "practical purposes?" Has he become the owner for the "practical purposes" of selling, leasing, hypothecating, transferring, dividing by will amongst his heirs, or of reaping the full benefits of his improvements? Most certainly not! Then what are these "practical purposes?" Merely the right of cultivation, with certain restrictions. We must not forget that each of those Imperial enactments since 1870 was accompanied with a "Coercion Act," a "Crimes Bill," or an "Arms Bill." In other words the Imperial

Parliament made agricultural implements for the Irish tenant's use, placed them before him, then shackled his feet and tied his hands behind his back, and told him to "dig away and cultivate the soil." The Imperial enactments protect the Irish tenant as the policeman protects the man he is conducting to the cells.

We have carefully examined all the Acts which have been passed within the last twenty-five years for the benefit (?) of Ireland and the Irish peasantry; and chief amongst them are the "Gladstone Act of 1870," the "Three F's Act" of 1881, and the "Purchase Act" of 1885. It is to the last one that the Mail particularly refers in its editorial.

Let us take a glance at the effects of those acts. Of course the Mail has not spoken of, nor drawn attention to the Grand Jury Cess; that abominable burden of the tenant which remains unrelied by the landlord; nor is there any word about the "Running Gale," that future and uncertain debt which the Clanricarde difficulty (the Woodford estate troubles) brought out so clearly. It was the discovery of that gigantic deception that opened the eyes of Mr. Blunt and converted him to Home Rule. We will examine this case, as it is, in itself, a reply to portion of the Mail's statements. Two years' rent in full had to be paid on the Woodford estates, but twenty-five per cent was taken off. Yes, taken off the Running Gale, a debt which had no existence, but which was merely a fiction; therefore twenty-five per cent taken off nothing. In other words the system was a fraud, well planned for the deception of the tenant and the perversion of public opinion. And so is it with each and all of the enactments that the Mail considers evidence of tenant privileges.

It is true—so far we are in accord with the Mail—that the Act permits the tenant "to purchase his holding by converting his rent into an annuity terminable at the end of 49 years." But the landlord, and not the Land Commission nor the tenant, has the fixing of the price of purchase. One example will suffice to explain our meaning and to prove the incorrectness of the Mail's contention. Lord Londonderry seeks to sell all his property in Ireland, but he demands thirty-two years' purchase money down. In other words he offers to sell and he sets down such conditions of purchase that it becomes absolutely impossible for any tenant to avail himself of the Act. Suppose a tenant's holding is worth £80 per annum he can purchase the fee simple of it by paying down 22 times 80, that is £660 cash. If it is almost impossible for him to pay one year's rent, how in the name of reason can you expect him to pay twenty-two year's rent at one payment?

The statements of the Mail are simply the old and threshed out arguments against Home Rule. To this contention of ours regarding the impossibility for a tenant to purchase the soil, the Mail will reply: "The tenant can get the money from the Government; the Government will advance the amount at four per cent interest." Of course it will; and take a mortgage on the land and replace the landlord, and eject the tenant if the amount is not returned, with the additional four per cent. in yearly instalments. It is jumping from the frying pan into the fire; the landlord with his £80 rent that must be paid annually, or the government with its loan of £80, plus £1 5 0 interest upon the same. And, remember that a stray landlord may be found who has a little touch of conscience; but a government has "neither body to kick nor soul to damn," as O'Connell said, and its conscience would

be need to be stirred up with the sharp end of the North Pole, and even then it would freeze you by the contact. A landlord might be found who would grant a favor, a delay to a tenant; but no government would be guilty of such a generous act. Again the Mail's scribe will ask us why it is that a tenant finds it hard to pay one year's rent? Foreign competition is the cause. When, in 1885, £100,000,000 were paid for foreign imported grain in London; when such an importation of cattle and stock exists that an Irish tenant who fed a cow for two years for market can get no more for her at the expiration of the two years than he could have got when he commenced to stall-feed her; when Canadian, American and European competition is encouraged in England, how can the tenant single-handed battle with the gigantic sea that rolls its destructive breakers over his little holding?

The Mail may ask us what is the cause of this competition? That question brings us exactly where we want to have that very bigotted organ. It is caused by the ignorance of and more than indifference to Irish interests on the part of the Imperial Government. Here is a sorites for the Mail to study: 1st. The Acts exist granting the tenant a right to purchase. 2nd. The landlord has the right to fix the price of purchase. 3rd. He fixes it so high that no tenant can pay it. 4th. No tenant can pay it on account of foreign competition. 5th. Foreign competition is due to British maladministration of Irish affairs. Therefore Ireland is in absolute need of local government and native legislation. The Acts of 1870-81 and '85 are null in their effects and can possibly have no other practical results than a deception of the public and a systematic crushing of the Irish tenant. The Mail is very ready to point out the advantages that British legislation has secured for the Irish tenant; were the Mail authorized to dictate the Acts, would it bother its little soul in trying to ameliorate the peasants' condition? Remember that, deeply as the Mail hates the Irish and detests the Catholics, the governments of England hated and detested them more strongly.

WE HAVE nothing to say for or against the New York Weekly Union and Times on account of its opinions on Irish affairs; it has a perfect right to disagree with the majority of Irishmen all the world over, if it finds that such a course suits its purpose. But we do object to the insolent manner in which it refers to Hon. Mr. Gladstone and the unbecoming tone of its remarks upon Hon. Mr. Blake. The Union and Times is evidently one of those organs that sink nationalism in the current of partizanism, and crushes the general welfare under the heel of individual interest. Hero-worshippers, who would be the first to tear down their own idols if they did not speak oracles that suited the adorers. Not only on national, but on religious questions, does our New York contemporary bluster and talk ill-manneredly. By its tone one would imagine that its inspiring genius were on such terms of equality and familiarity with the world's leading men that he would say "Hello, Leo!" were he to be introduced to the Holy Father, and would slap the President of France on the back and have him come out for a cigar. That tone may be admired by some; but it is foreign to Catholic journalism and antagonistic to genuine Irish refinement.

In Saturday's Witness Dr. Chiniquy gives the public another three column letter. This time, however, the Witness has taken the hint, and has suppressed about a column of matter, which it

states is not fit for publication and can be easily studied in works devoted to the subject, and which it qualifies as "a long and revolting record." We are exceedingly glad to find that the Witness has been Christian enough to save its readers from the vileness of Dr. Chiniquy's lowest tirades; but we regret that it has given publicity to the blasphemies and blackguard insinuations that remain in that letter. Of course nothing can affect the aged apostate; but it is too bad that the outpourings of his vile conceits should be deluged upon a self-respecting public. Were these letters to come through the Customs they would be branded as highly immoral literature and not allowed to enter the country. Just as were Dr. Fulton's books stopped at Rome's Point. But that they are published here in Montreal, by a daily religious paper, is beyond comprehension. Argument would be thrown away on Chiniquy; the only way he could be met would be in his own style, and no other Canadian citizen—Protestant or Catholic—would consent to wallow in such moral slime even were it to result in the silencing of that hippopotamus among religious blasphemers.

REV. DR. BAUM has been delivering a series of illustrated lectures on the "History of the Christian Church" in Montreal. Amongst other very interesting historical facts (?) this learned Doctor, (all Protestant D.D.'s seemed to be very learned), scolded St. Augustine did not convert England. To use his own expressions, he contended "that the Italian mission only converted one of the kingdoms of the Heptarchy, and that all the other kingdoms were converted by the missionaries from Lindisfarne and Iona." Heaven protect us from men of Dr. Baum's erudition! Suppose we were to say that Ireland was not converted by St. Patrick. He only converted the kingdom of Meath; the other portions were converted by missionaries from Tory Island and Kells. Or better still, Jacques Cartier did not discover Canada; he only discovered the Province of Quebec; all the other provinces were discovered by explorers who came with Cartier or after him. Dr. Baum also said that a result of the Crusades was the founding of a standing army in Rome with which the kingdoms were harassed. We hope the stereopticon views were good; if not we pity the people who paid to hear such absurdities. But anything will go down, as long as it gives a cut to Rome.

HERE is a very wise and truthful item from the columns of the Liverpool Catholic Times:

"A Catholic journal derives no satisfaction whatever from the decline of any Protestant sect, except it were indeed an ascertained fact that those who left it left it voluntarily and by conviction to join the ancient Church of Christendom, and so return to the only worship known to their ancestors for many hundreds of years. It is by no means encouraging to those who want to see Christianity a power in the land, that any of its scattered segments should show signs of declining, because in too many instances it is due to a falling off in religion generally, a disbelief in Church and Bible, and even in the reality of another world where there are rewards and punishments. The statistics appearing in the new issue of the Congregational Year Book seem to indicate that notwithstanding the great exertions of the Christian Endeavor Society, the Pleasant Sunday Afternoons, and the keen and zealous activity manifested by the members of that persuasion in the social question of the day, Congregationalism is on the whole stationary if not on the wane. Its leading men make no attempt to conceal this—they simply go on working and hoping for better. But facts, whether admitted or not, are stubborn things. There is no evidence that Congregationalists have left to join other Nonconformist bodies, for the latter on the whole show little appreciable advance. Have these free church people gone into the Church of England? This latter claims a large accession of numbers, since there was some earnestness and reality infused into it by the High Church party."

## LORD KILGOBBIN.

BY CHARLES LEVER.

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

## CHAPTER XLII.—Continued.

"Can I help you in your search, dear-est?" said Kate, coming over the piano. "Might I hope to be of use?" asked Walpole.

"Mr. O'Shea wants me to sing something for him," said Nina, coldly. "What is it to be?" asked she of Gorman.

With the readiness of one who could respond to any sudden call upon his tact, Gorman at once took up a piece of music from the mass before him, and said: "Here is what I've been searching for." It was a little Napoleon ballad of no peculiar beauty, but one of those simple melodies in which the rapid transition from deep feeling to a wild, almost reckless, gaiety imparts all the character.

"Yes, I'll sing that," said Nina; and almost in the same breath the notes came floating through the air, slow and sad at first, as though laboring under some heavy sorrow. The very syllables faltered on her lips like a grief-struggling for utterance, when, just as a thrilling cadence died slowly away, she burst forth into the wildest and merriest strain, something so impetuous in gaiety that the singer seemed to lose all control of expression, and floated away in sound with every caprice of enraptured imagination. When in the very whirlwind of this impetuous gladness, as though a memory of a terrible sorrow had suddenly crossed her, she ceased; then, in tones of actual agony, her voice rose to a cry of such utter misery as despair alone could utter. The sounds died slowly away, as though lingeringly. Two hold chords followed, and she was silent.

"If that is singing, I wonder what is crying," cried old Kearney, while he wiped his eyes, very angry at his own weakness. "And now will any one tell me what it was all about?"

"A young girl, sir," replied Gorman, "who, by a great effort, has rallied herself to dispel her sorrow and be merry, suddenly remembers that her sweetheart may not love her; and the more she dwells on the thought, the more firmly she believes it. That was the cry: 'He never loved me,' that went to all our hearts."

"Faith, then, if Nina has to say that," said the old man, "Heaven help the others?"

"Indeed, uncle, you are more gallant than all these young gentlemen," said Nina, rising and approaching him.

"Why they are not all at your feet this moment is more than I can tell. They're always telling me the world is changed, and I begin to see it now."

"I suspect, sir, it's pretty much what it used to be," lisped out Walpole. "We are only less demonstrative than our fathers."

"Just as I am less extravagant than mine," cried Kilgobbin, "because I have not got it to spend."

"I hope Mademoiselle Nina judges us more mercifully," said Walpole.

"Is that song a favorite of yours?" asked she of Gorman, without noticing Walpole's remark in any way.

"No," said he, bluntly; "it makes me feel like a fool, and, I am afraid, look like one, too, when I hear it."

"I'm glad there's even that much blood in you," cried old Kearney, who had caught the words. "Oh, dear! oh, dear! England need never be afraid of the young generation."

"That seems to be a very painful thought to you, sir," said Walpole.

"And so it is," replied he. "The lower we bend, the more you'll lay on us. It was your language, and what you call your civilization, broke us down first; and the little spirit that fought against either is fast dying out of us."

"Do you want Mr. Walpole to become a Fenian, papa?" asked Kate.

"You see, they took him for one today," broke in Dick, "when they came and carried off all his luggage."

"By the way," interposed Walpole, "we must take care that that stupid blunder does not get into the local papers, or we shall have it circulated by the London press."

"I have already thought of that," said Dick, "and I shall go into Moate tomorrow and see about it."

"Does that mean to say that you desert croquet?" said Nina, imperiously.

"You have got Lieutenant O'Shea in

my place, and a better player than me already."

"I fear I must take my leave to-morrow," said Gorman, with a touch of real sorrow, for in secret he knew not whither he was going.

"Would your aunt not spare you to us for a few days?" said the old man. "I am in no favor with her just now, but she would scarcely refuse what we would all deem a great favor."

"My aunt would not think the sacrifice too much for her," said Gorman, trying to laugh at the conceit.

"You shall stay," murmured Nina, in a tone only audible to him, and by a slight bow he acknowledged the words as a command.

"I believe my best way," said Gorman, gayly, "will be to outstay my leave, and take my punishment, whatever it may be, when I go back again."

"That is military morality," said Walpole, in a half-whisper to Kate, but to be overheard by Nina. "We poor civilians don't understand how to keep a debtor and creditor account with conscience."

"Could you manage to provoke that man to quarrel with you?" said Nina, secretly to Gorman, while her eyes glanced toward Walpole.

"I think I might; but what then? He wouldn't fight, and the rest of England would shun me."

"That is true," said she, slowly. "When any one is injured here, he tries to make money out of it. I don't suppose you want money?"

"Not earned in that fashion, certainly. But I think they are saying good-night."

"They're always boasting about the man that found out the safety-lamp," said old Kearney, as he moved away; "but give me the fellow that invented the flat candlestick!"

## CHAPTER XLIII.

## SOME NIGHT THOUGHTS.

When Gorman reached his room, into which a rich flood of moonlight was streaming, he extinguished his candle, and seating himself at the open window, lighted his cigar, seriously believing that he was going to reflect on his present condition, and forecast something of the future. Though he had spoken so cavalierly of outstaying his time and accepting arrest afterward, the jest was by no means so palatable now that he was alone, and could own to himself that the leave he possessed was the unlimited liberty to be houseless and a vagabond, to have none to claim, no roof to shelter him.

His aunt's law agent, the same Mr. M'Keown who acted for Lord Kilgobbin, had once told Gorman that all the King's County property of the O'Sheas was entailed upon him, and that his aunt had no power to alienate it. It is true the old lady disputed this position, and so strongly resented even allusion to it that, for the sake of inheriting that twelve thousand pounds she possessed in Dutch Stock, M'Keown warned Gorman to avoid anything that might imply his being aware of this fact.

Whether a general distrust of all legal people and their assertions was the reason, or whether mere abstention from the topic had impaired the force of its truth, or whether—more likely than either—he would not suffer himself to question the intentions of one to whom he owed so much, certain is it young O'Shea almost felt as much averse to the belief as the old lady herself, and resented the thought of its being true as of something that would detract from the spirit of the affection she had always borne him, and that he repaid by a love as faithful.

"No, no. Confound it!" he would say to himself. "Aunt Betty loves me, and money has no share in the affection I bear her. If she knew I must be her heir, she'd say so frankly and freely. She'd scorn the notion of doling out to me as benevolence what one day would be my own by right. She is proud and intolerant enough, but she is seldom unjust—never so willingly and consciously. If, then, she has not said O'Shea's Barn must be mine some time, it is because she knows well it cannot be true. Besides, this very last step of hers, this haughty dismissal of me from her house, implies the possession of a power which she would not dare to exercise if she were but a life-tenant of the property. Last of all, had she speculated ever so remotely on my being the proprietor of Irish landed property, it was most unlikely she would so strenuously have

encouraged me to pursue my career as an Austrian soldier, and turn all my thoughts to my prospects under the Empire."

In fact, she never lost the opportunity of reminding him how unfit he was to live in Ireland or among Irishmen.

Such reflections as I have briefly hinted at here took him some time to arrive at, for his thoughts did not come freely, or rapidly make place for others. The sum of them, however, was that he was thrown upon the world, and just at the very threshold of life, and when it held out its more alluring prospects.

There is something peculiarly galling to the man who is wining under the pang of poverty to find that the world regards him as rich and well off, and totally beyond the accidents of fortune. It is not simply that he feels how his every action will be misinterpreted and mistaken, and a spirit of thrift, if not actual shabbiness, ascribed to all that he does; but he also regards himself as a sort of imposition or sham, who has gained access to a place he has no right to occupy, and to associate on terms of equality with men of tastes and habits and ambitions totally above his own. It was in this spirit he remembered Nina's chance expression: "I don't suppose you want money!" They could be no other meaning in the phrase than some foregone conclusion about his being a man of fortune. Of course she acquired this notion from those around her. As a stranger to Ireland, all she knew, or thought she knew, had been conveyed by others. "I don't suppose you want money" was another way of saying: "You are your aunt's heir. You are the future owner of the O'Shea estates. No vast property, it is true; but quite enough to maintain the position of a gentleman."

"Who knows how much of this Lord Kilgobbin or his son Dick believed?" thought he. "But certainly my old playfellow Kate has no faith in the matter, or, if she have, it has little weight with her in her estimate of me."

"It was in this very room I was lodged something like five years ago. It was at this very window I used to sit at night, weaving Heaven knows what dreams of a future. I was very much in love in those days, and a very honest and loyal love it was. I wanted to be very great, and very gallant and distinguished, and, above all, very rich; but only for her, only that she might be surrounded with every taste and luxury that became her, and that she should share them with me. I knew well she was better than me—better in every way: not only purer, and simpler, and more gentle, but more patient, more tenacious of what was true, and more decided the enemy of what was merely expedient. Then, was she not proud?—not with the pride of birth or station, or of an old name and a time-honored house, but proud that whatever she did or said among the tenantry or the neighbors, none ever ventured to question or even qualify the intention that suggested it? The utter impossibility of ascribing a double motive to her, or of imagining any object in what she counseled but the avowed one, gave her a pride that accompanied her through every hour of life.

"Last of all, she believed in me—believed I was going to be one day something very famous and distinguished: a gallant soldier, whose very presence gave courage to the men who followed him, and with a name repeated in honor over Europe. The day was too short for these fancies, for they grew actually as we fed them, and the wildest flight of imagination led us on to the end of the time when there would be but one hope, one ambition, and one heart between us.

"I am convinced that had any one at that time hinted to her that I was to inherit the O'Shea estates, he would have dealt a most dangerous blow to her affection for me. The romance of that unknown future had a great share in our compact. And then we were so serious about it all—the very gravity it impressed being an ecstasy to our young hearts in the thought of self-importance and responsibility. Nor were we without our tiffs—those lovers' quarrels that reveal what a terrible civil war can rage within the heart that rebels against itself. I know the very spot where we quarreled; I could point to the miles of way we walked side by side without a word; and oh! was it not on that very bed I have passed the night, sobbing till I thought my heart would break, all

because I had not fallen at her feet and begged her forgiveness ere we parted? Not that she was without her self-accusings, too; for I remember one way in which she expressed sorrow for having done me wrong was to send me a shower of rose leaves from her little terraced garden; and as they fell in shoals across my window, what a balm and bliss they shed over my heart! Would I not give every hope I have to bring it all back again; to live it over once more; to lie at her feet in the grass, effecting to read to her, but really watching her long black lashes as they rested on her cheek, or that quivering lip as it trembled with emotion? How I used to detest that work which employed the blue-veined hand I loved to hold within my own, kissing it at every pause in the reading, or whenever I could pretext a reason to question her! And now, here I am in the self-same place, amidst the same scenes and objects. Nothing changed but herself! She, however, will remember nothing of the past, or, if she does, it is with repugnance and regret; her manner to me is a sort of cold defiance, not to dare to revive our old intimacy, nor to fancy that I can take up our acquaintanceship from the past. I almost fancied she looked resentfully at the Greek girl for the freedom to which she admitted me—not but there was in the other's coquetry the very stamp of that levity other woman are so ready to take offense at; in fact, it constitutes among women exactly the same sort of outrage, the same breach of honor and loyalty, as cheating at play does among men, and the offenders are as much socially outlawed in one case as in the other. I wonder am I what is called falling in love with the Greek—that is, I wonder have the charms of her astonishing beauty, and the grace of her manner, and the thousand seductions of her voice, her gestures, and her walk, above all, so captivated me that I do not want to go back on the past, and may hope soon to repay Miss Kate Kearney by an indifference the equal of her own? I don't think so. Indeed, I feel that, even when Nina was interesting me most, I was stealing secret glances toward Kate, and cursing that fellow Walpole for the way he was engaging her attention. Little the Greek suspected when she asked if 'I could not fix a quarrel on him,' with what a motive it was that my heart jumped at the suggestion! He is so studiously ceremonious and distant with me; he seems to think I am not one of those to be admitted to closer intimacy. I know that English theory of 'the unsafe man,' by which people of unquestionable courage avoid contact with all schooled to other ways and habits than their own. I hate it. 'I am unsafe,' to his thinking. Well, if having no reason to care for safety be sufficient, he is not far wrong. Dick Kearney, too, is not very cordial. He scarcely seconded his father's invitation to me, and what he did say was merely what courtesy obliged. So that, in reality, though the old lord was hearty and good-natured, I believe I am here now because Mademoiselle Nina commanded me, rather than from any other reason. If this be true, it is, to say the least, a sorry compliment to my sense of delicacy. Her words were: 'You shall stay,' and it is upon this I am staying."

As though the air of the room grew more hard to breathe with this thought before him, he arose and leaned half way out of the window."

(TO BE CONTINUED.)

## IMPORTANT TO WORKINGMEN.

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

The excesses of our youth are drafts on our old age, payable about thirty years after date.—Colton.

He who can suppress a moment's anger may suppress a day of sorrow.

## THE PINE FORESTS.

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

To remember—to forget! Alas, this is what makes us young and old.

## THE "QUEEN OF VIRTUES."

SERMON BY HIS EMINENCE CARDINAL GIBBONS ON CHARITY.

The Duties of Husbands and Wives—  
Value of Household Acts of  
Genuine Politeness  
and Courtesy.

Cardinal Gibbons preached on "Charity" at the Cathedral, Baltimore, Sunday to a large congregation. His text was from First Corinthians, thirteenth chapter, as follows: "Though I speak with the tongues of angels and of men, and have not charity, I am like sounding brass and a tinkling cymbal. And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor and deliver my body to be burned, and have not charity, it profiteth me nothing."

The Cardinal in his sermon said in part:

"This is one of the most sublime passages in Holy Scripture, and it was most fitting that the apostle should rise, so to speak, to the occasion, and that when he presented to our admiration charity, the queen of virtues, he should exhibit her clothed in robes suitable to the dignity of such a queen. The casket of words is worthy of the gem which it contains.

"The apostle tells me that all my virtues are of no avail if not animated by charity. I might preach to you with all the eloquence of Paul himself, I might make as many conversions as are ascribed to Francis Xavier, I might be a miracle worker like Gregory Thaumaturgus, I might have the prophetic vision of Isaiah, I might build hospitals and found universities, and yet all this will profit me nothing if I have not a fellow-feeling for my neighbor, if I have no genuine sympathy for a suffering brother, if I am not in touch with humanity.

## NOT SENTIMENT ALONE.

"We are commanded to love all men without distinction of religion, race or nationality. But we very much deceive ourselves if we imagine that we comply with the duties of Christian charity by a vague and sentimental profession of love for all men. Such professions cost us nothing. It requires no effort on my part to proclaim my benevolence toward the inhabitants of Patagonia or the people of Timbuctoo. I knew a member of the Church in a neighboring city who was very loud in his protestations of loyalty and devotion and obedience to the Pope, whom he never saw and never expected to see, and who was wanting in respect and obedience to his bishop and pastor, whom he daily met.

"Some one has defined a philanthropist as a man who loves all men in general and hates all men in particular. Though the definition is overdrawn, there may be some grains of truth in it. Many persons subscribe liberally toward the Society for the Prevention of Cruelty to Animals, and yet they will be cold and heartless to their fellow-being, 'who is made in the image and likeness of God.' I am far from desiring to speak in disparagement of that excellent society, of which I happen to be a member, but surely the lord of creation has a prior claim on our charity over the brute creation.

"There are some who will subscribe toward sending Bibles and tracts to the benighted inhabitants of China, though those Bibles are liable to be converted into waste paper, and yet they will take little interest in disseminating pure, moral literature at home. There are others who take a deep interest in European politics, who endeavor to improve the political situation in Great Britain, and yet will not raise a finger to correct alleged political abuses in our midst.

"I have heard of ladies shedding bitter tears over the imaginary sufferings of some imaginary heroine in a novel, and yet they would resent the intrusion of Little Sisters of the Poor who came to ask aid in behalf of their aged clients.

## EVERY-DAY OPPORTUNITIES.

"Charity should begin at home, and although it is justified in making excursions abroad, it should always take a special interest in home affairs. Husbands owe a duty of charity and kindness toward their wives, and wives should make their homes havens of rest

for their husbands when they return after being buffeted by the waves of the world."

The Cardinal also dwelt upon the relative duties of charity which parents and children, employers and employes owe to one another. Continuing, he said:

"I give it as my solemn conviction that one of the best means of preserving concord among the members of a household is by observing certain canons of politeness and certain rules of exterior decorum toward one another, without permitting these observances to degenerate into rigid formalities. I am equally convinced that the existence of bickerings and uncharitableness in families is very often due to the neglect of these exterior marks of courtesy toward one another. But you will say to me:

"I see my wife and children and the other members of my household several times a day. What is the use of observing any ceremony with them?"

"I answer, it is just because you see them so often that these exterior forms should be more faithfully observed. Is not politeness a social and domestic virtue, and who have a greater claim on its exercise than those of your own household? The precious gems of domestic charity are like pearls hung upon slender threads, and these threads are common civility and genuine politeness, which is the perfume of charity. As religion is fostered and cherished by outward ceremony and public worship, so is charity fomented and nourished among the members of the household by acts of genuine politeness and courtesy.

## EXAMPLE AND ADVICE.

"Christ tells us that we should love one another even as He has loved us and as He bore with the rudeness of His disciples. As He was patient with them in their shortcomings and infidelities, so should we endeavor to bear with the infirmities and faults of our brethren. Charity always involves personal inconvenience and self-sacrifice. St. Paul tells us charity is patient and kind. If you ask a gentleman on Broadway, New York, to point out a certain place, he will probably not stop to answer your question. He has not the patience to stop nor the kindness to enlighten you.

"The best definition of charity and its characteristics is given to us in the epistle of to-day. The lesson is too condensed to admit of an analysis. It is too clear to require explanation, and therefore I commend it to your careful perusal at home.

"Charity is patient, is kind. Charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hoped all things, endureth all things. And now remain faith, hope, charity, these three, but the greatest of these is charity."—*Philadelphia Catholic Times.*

## THE TOILET OF BIRDS.

The feathered tribe have many peculiar ways and fancies about the details of their toilets. Some birds use water only, some water and dust, while others prefer dust and no water. Birds are not only exceedingly nice in their choice of bath water, but also very particular about the quality of their "toilet dust." Wild ducks, though feeding by salt water, prefer to bathe in fresh water pools, and will go long distances inland to running brooks and ponds, where they preen and dress their feathers in the early hours of the morning. Sparrows bathe often, both in water and in dust. They are not so particular about the quality of the water as about the quality of the dust. They prefer clear water, but I have seen them take a dip in shallow pools that were quite muddy. The city sparrow must take a water bath where he can get it—in the streets or on the tops of houses—but he is most careful in the choice of his dust bath. Road dust, the driest and finest possible, suits him best. I have noticed the city sparrow taking his dust bath in the street, and invariably he chooses a place where the dust is like powder. Partridges prefer dry loam. They like to scratch out the soil from under the grass, and fill their feathers with cool earth. Most birds are fond of burnt ashes. Some early morning take a walk across a field that has been burnt over, and see the number of winged creatures that rise suddenly from the ash heaps. A darting form, a small cloud of ashes, and the bathers disappear.

## CATHOLIC MARRIAGE.

It is a Contract for the Preservation of the Church.

Ever since January 1, 1858, when the divorce courts were established in England under Lord Palmerston, we more frequently hear the question asked, "Why should the Catholic Church be so stern in her law regarding divorce?" In these days, when the English and American secular press is so full of the subject and when marriage is being secularized in so many countries, it may be well to remind ourselves of what the great Sacrament of matrimony is in the Christian system.

We may rest perfectly assured that if the Catholic Church is founded by the Redeemer of man there are many and good reasons for her stern laws. Not the least among them is the necessity to preserve the Sacrament of matrimony itself and consequently to assist in her own preservation.

At the present day we have the advantage of nineteen hundred years of working to throw light on the science of the Sacraments. That light makes clear the gladsome tidings of great joy how in the olden time the Maker of man came on earth to teach and help his weak and erring children.

A Church which had no marriage legislation would lack what we should expect from the foresight of a wise man, but a study of the Catholic Sacrament of matrimony proves that He who instituted it was divine and perfectly understood the needs of His creatures. At the right moment, in the fullness of time, our Saviour came on earth to set us the example of His life, to teach us the way to the happiness of Heaven and to give us gifts of help to be born again.

But these, His entire doctrines and Sacraments, He destined to be preserved through the turmoil of all times, and for that purpose entrusted them to an institution which He founded to be permanent amid all possible opposition. As the Church preserves her doctrines and Sacraments, so the doctrines and Sacraments by their nature help to preserve the Church. As the Sacraments generally are the means by which the soul is prepared for and born again into a better life, so the Sacrament of Matrimony helps the Church herself to be born again to the next generation.

By the union of a Catholic husband and wife an ark is prepared wherein the coming children of the Church are sheltered from dangers to their faith, insured Catholic surroundings and secured a reasonable certainty that they will become members of the Redeemer's household.

Protestantism, in its lax guardianship of the marriage tie, has by that neglect alone proved itself not of divine origin, not imbued and penetrated with a principle of self-preservation and propagation, and not zealous for the interests of Christ's creed.

Lax guardianship of the marriage tie leads to disintegration and breaking up, and that fact alone quite justifies the stern law of the Catholic Church regarding marriage and divorce.

What, then, is Catholic marriage? It is not merely a contract for the preservation of the home, the family and human society, but is far more. It is a contract for the preservation of the Catholic Church. Out of that contract comes the main body of the next generation of Catholics and of the next generation of Bishops and priests.

The Catholic Church does not, of course, depend absolutely on the Sacrament of matrimony for her concrete existence, because she gains recruits by her commission to preach and consequent admission to her fold. But matrimony is one of her own internal means by which she perpetuates herself to people yet to come, and therefore the reasons for her legislation are many and of vital importance.

If the system is destined to preserve and accompany the main body of the Church throughout all time and over all lands, it must be in every way superior to all the opposing systems it will necessarily come in contact with among different nations and from diverse forms of government and religion. If it were not superior, it would soon alter in character and rapidly disappear before the influence of the marriage customs and the strength of the marriage laws it would meet with all over the face of the earth and down the centuries of its life.

In the marriage contract there are difficulties sometimes met with, as there

are difficulties and disadvantages in every contract for social and business purposes which can be undertaken among the family of men.

Throughout our lives there are misfortunes, troubles, accidents, and sickness which will overtake us, whatever our station and whatever our occupation. The golden rule that the inevitable which cannot be cured must be endured holds good of matrimony as well as anything else human. These difficulties which sometimes crop up among the parties to the marriage contract are included in the vow to take each other for weal or for woe, but the Catholic knows that the Sacrament gives grace and strength to bear in the proper spirit such trials, should they arise.

In bearing them he knows that he strengthens his own heroism, and is suffering not only for his family and country, but for the sake and advantage of that Church whose founder and builder is God.—*Liverpool Catholic Times.*

## HOW ELEPHANTS DRINK.

In India domesticated elephants are usually given drink from large wooden troughs filled with well water by means of a pump, and it is commonly an elephant that fills this trough. Every morning he goes regularly to his task. While visiting a friend at his fine residence in India, a correspondent of a paper saw a large elephant engaged in pumping such a trough full of water. He continues: "In passing I noticed that one or two tree trunks which supported the trough at either end had rolled from its place, so that the trough, still elevated at one extremity, would begin to empty itself as soon as the water reached the level of the top at the other end which lay on the ground. I stopped to see if the elephant would discover anything wrong. Soon the water began to run off at the end which had lost its support. The animal showed signs of perplexity when he saw this, but as the end near him lacked much of being full, he continued to pump. Finally, seeing that the water continued to pass off, he left the pump handle, and began to consider the phenomenon. He seemed to find it difficult to explain. Three times he returned to his pumping, and three times he examined the trough. I was an absorbed looker on, impatient to see what would be done. Soon the lively flapping of ears indicated the dawning of light. He went and smelled of the tree trunk which had rolled from under the trough. I thought for a moment that he was going to put it back in its place again. But it was not, as I soon understood, the end which ran over that disturbed his mind, but the end which he found it impossible to fill. Raising the trough, which he then allowed to rest upon his huge feet, he rolled away the second supporting log with his trunk and then set the trough down, so that it rested on both ends on the ground. He then returned to the pump and completed his task.

A lad, in announcing his father's decease, said that the dead man had refused to have any doctor. "He always used to say that he'd like to die a natural death."

Suspicion is the sure road to misunderstanding.

## Pale Faces

show Depleted Blood, poor nourishment, everything bad. They are signs of Anæmia.

## Scott's Emulsion

the Cream of Cod-Liver Oil, with hypophosphites, enriches the blood, purifies the skin, cures Anæmia, builds up the system. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!  
Scott & Bowne, Belleville, All Druggists, 50c. & \$1.

## THE WORLD AROUND.

A Lutheran minister at Oshkosh, Wis., has barred out of his church all members of labor unions.

Emperor William will return the visit of Prince Bismarck Feb. 17, when he expects to go to Kiel.

Count Herbert Bismarck, it is said, is not pleased with his father's reconciliation to the Emperor.

Kentuckians have purchased the Lincoln homestead, and will beautify it and present it to the Government.

Buffalo marine men take a gloomy view of the prospects for the lake carrying trade for the coming season.

The presidential election in Brazil will occur on March 1. Peixoto is not a candidate. Martial law will cease on Feb. 26.

Small-pox has broken out aboard the American gunboat Concord at Yokohama. Three men have been attacked so far.

The bill to enforce compulsory education in Kentucky has been referred back to the committee on education, in whose hands it will remain.

A twenty-four foot driving wheel in Spartan's mill, at Spartansburg, S.C., exploded Tuesday, wrecking the mill and killing the engineer.

A retired French naval officer has invented a rifle that is capable of firing two kinds of explosive bullets with immense power of penetration.

It is estimated that the Catholics of New England have 815 churches, \$26,875,013 of property, and 1,904,650 communicants, or 21 per cent. of the population.

William Astor Chanler, who was in command of an exploring expedition to Africa and who was deserted by most of his supporters, is on his way to the coast.

A despatch from Lisbon says it is stated on high authority there that the Rothschilds are furnishing money to Admiral de Gama, the commander of the Brazilian insurgents at Rio Janeiro.

The Buffalo Express voices the sentiments of millions of Catholics when it urges the appointment of Father Lambert to the vacancy on the Board of Regents of the New York State University, caused by the death of Bishop McNierney.

Despite the attempts of the Portuguese government to suppress the facts, it is now known that serious rioting occurred in Oporto, January 29, and that warships were ordered there. Shops were closed, not only in Oporto, but also in Lisbon.

The estate of the late John D. Newman, who was Wisinkle of Tammany Hall for nearly forty years, goes under his will to his son, John T. Newman, and his two daughters, Lucinde E. Newman and Louise E. Neiss. Each of the heirs will receive about \$25,000 in real property. The personal property is about \$12,000.

In view of the possibility that the cholera wave which has been making progress around the world from Asiatic sources the past two years may reach the United States next summer, a fund of \$700,000 has been made available in the sundry civil bill reported to the House last week.

The number of families suffering from lack of employment in New York city is 48,681, consisting of 206,701 persons. Of these the number usually employed is 78,028. The number out of work is 67,280, or 52,692 males and 14,688 females. About 165,360 persons lack the necessities of life.

The thirty-first annual report of the New York Catholic Protectors for the past year was sent to the Board of Aldermen Tuesday of last week. It shows that there were 2,374 children in the institution, and that 818 were received and 887 discharged during the past year, leaving 2,305 in the institution. The total expenditures were \$299,735.43.

It is now twenty-eight years since the first fifty pairs of English sparrows were liberated in Central Park. Conservative ornithologists estimate that from these original colonists there have descended two hundred million birds, which have scattered all over the United States. It is true that a half dozen pairs were set free in Trinity Church yard about a month before those in Central Park, but they were said to be weak and sickly from an unusually long voyage, and

probably did not breed. Dr. W. A. Conklin was superintendent of the Park Menagerie at the time the sparrows were brought from England to destroy the green worms that infested the trees. The worms disappeared, and the sparrows multiplied to such an extent that they became almost as much of a nuisance to the farmers of Long Island and New Jersey as the worms had been. Five years ago they were so numerous that there was talk of legislating them out of existence hereabouts, but within the last year their numbers have perceptibly decreased, at least in the vicinity of New York.

## ROMAN NEWS.

(Gleaned from the London Universe.)

The Minister of Ecuador to the Holy See, Commander Larrea, has presented his letters at the Vatican as Envoy Extraordinary for the solution of the quarrel, which has been submitted to Pontifical arbitration, touching the delimitation of the boundaries between his Republic and Peru.

Cardinal Parocchi has presided at the consecration to the Holy Family of a number of neophytes in the Church of St. Charles, on the Corso at Rome. All social classes are represented in this confraternity. Mgr. Nussi, Secretary of the Congregation of Rites, and the members of the Council of the Association, assisted at the ceremony.

The Volkzeitung of Poland complains of the precarious state of the Catholic community of Berlin. There are two hundred thousand of our co-religionists there, and but five parishes and twenty priests. In Chicago there are three hundred and eighty-two priests. In London, with no more Catholics than the Prussian capital, there are three hundred and seventy.

If the reports current in Rome are to be credited, the approaching Encyclical on sacred music will singularly diminish the resources and the repertory of the Church. Decisions formerly taken by several Councils will be put in renewed vigor, and the use of string instruments too vibrating, too nervous, and charged with profane passion will be interdicted. Music of the "embroidered" character will be proscribed as too theatrical.

The French Minister of the Interior has presented the recompenses to the persons who signalized themselves during the cholera epidemic in France and Tunis in 1893. Three gold medals were accorded respectfully to Sister Martha, of the Hospital of Limoux (Aude), Sister Joseph, Superior of the same establishment, and Sister Saint-Laurent, attached to the huts of the Nantes Hospital. A bronze medal has been conferred on Sister Rosalie, of the hospital of Prades, in the Eastern Pyrenees.

The Noble Ecclesiastical Academy, destined to furnish distinguished pupils to serve the Holy See in the Roman Congregations and the Apostolic Nunciatures, has resumed one of its ancient traditions, which encouraged those attending its classes to give conferences themselves on philosophical, theological and historic subjects, or social, juridical, and scientific questions. This was the usage when Leo XIII. was a member of the Academy. His Holiness now stimulates Mgr. Guidi to organize these studies anew.

## GET THE BEST.

The public are too intelligent to purchase a worthless article a second time; on the contrary, they want the best! Physicians are virtually unanimous in saying Scott's Emulsion is the best form of Cod Liver Oil.

## MUNSEY'S MAGAZINE.

Frank A. Munsey and Company's Magazine, for February, has reached us. On glancing at the cover we were somewhat startled; on looking over the pages we were still more surprised. On the cover we find that the publication is reduced, in price, from 25 cents to 10 cents per number; and the subscriptions from \$3. to \$1. per year. We naturally concluded that a proportionate reduction in the quality of matter presented would be evidenced upon opening its pages; but we were astonished to find that in every sense there is a marked improvement. The numerous engravings are equal, if not superior, to any we have met with this year. Especially the illustrations of C. Stuart Johnson's

"Modern Artists and their Work," Charles L. Hildreth's "Something about Dogs," and the portraits of Marie Tempest and the different musical celebrities of New York, are simply magnificent. What puzzles us is how the Munsey Company can possibly make such a magazine pay at such a price. We expect, however, that they depend upon the well-deserved increase of circulation that must inevitably be the result of so much enterprise.

## IRISH NEWS.

Joseph Pratt, of Cabra Castle, Kingscourt, has been appointed High Sheriff of Cavan County.

A farmer named Bergin was found dead on the road near Rathdowney, with the car he was driving overturned.

Francis Newell, while talking with John McCracken, at Crawfordsburn, fell dead. Death was due to heart disease.

The collection on behalf of the Evicted Tenants' Fund is being made in Castlebar, and the laudable undertaking has been generously and heartily responded to.

The death occurred on Jan. 11, at Cork of Ellen, relict of the late Timothy Forde, timber merchant, and mother of the Rev. T. C. Forde, O.P., of St. Saviour's Church, Dublin.

Miss M. Browne (in religion Sister Mary Josephine Francis), daughter of the late James Browne, of Binn Hill, County Carlow, received the black veil at the Presentation Convent, Dingle.

Sir Edward Reid, J.P., of Derry, has presented to St. Eugene's Cathedral, that city, a beautiful painting of the Nativity, as a lasting memorial of his gratitude for that confidence and friendship with which the Catholics of Derry had ever honored him.

Addressing the Grand Jury at the Quarter Sessions at Wicklow, on the 26th ult., Judge Kane congratulated them on the scarcity of crime in the county. There was, he said, only one case to go before them, and this was of the ordinary character—a charge of stealing money.

At the last meeting of the Naas branch of the Federation, the Rev. C. Cullen, vice-chairman, presided. It was proposed "that a committee be formed for the collection of funds to support the evicted tenants." The committee of the branch was appointed to make a house to house collection for the funds.

The Hiliary Quarter Sessions for the northern division of Sligo County opened in the court house, before Judge O'Connor Morris, on Jan. 26. Addressing the jury, the judge said he was happy to inform them that there were practically only three cases to go before them from that division of the county.

Miss Kate Clarke (in religion Sister Mary Johanna), daughter of Brian Clarke, of Dundalk, and sister of the Rev. John Clarke, of Drogheda, and and Miss Mary Kearney (in religion Sister Mary Alphonsus), daughter of the late Owen Kearney, of Dundalk, made their solemn profession at the Convent of Mercy, Dundalk, on the 18th ult.

Addressing the Grand Jury at the opening of the Ennis Quarter Sessions, Judge Kelly said there were only three cases to go before them, and he believed, from the information he had received, they were only trivial matters, being two cases of assault and one of larceny. He thought it only right to congratulate them, from the information he had received, and from the proceedings at the late sessions, on the improved state of the country. He might say that the country was in a most satisfactory state, and he learned from the officials that there was a great diminution in the number of outrages, if not a cessation.

## EXCELS ALL OTHERS.

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

He who will never stoop will never stand highest.

## OBSTINATE COUGH CURED.

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

## "She Looketh Well"

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada.

But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using

the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it?

For sale everywhere.

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

## LA BANQUE DU PEUPLE.

DIVIDEND NO. 115.

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

The Transfer Books will be closed from the 15th to the 25th of February, both days inclusive.

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

Monday, January 30th, 1894.

## LA BANQUE DU PEUPLE.

## NOTICE.

The Annual General Meeting of the Stockholders of La Banque du Peuple will be held at the office of the Bank, St. James Street, on MONDAY, the 5th MARCH next, at 3 o'clock p.m., in conformity with the 16th and 17th clauses of the Act of Incorporation.

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

Montreal, January 30th, 1894.

T. FITZPATRICK, L.D.S.,

## DENTIST.

Teeth without Plates a Specialty.

No. 54 BEAVER HALL HILL.

MONTREAL. 45 G

## Carpets.

The place to get them right, and fullest selection, is at

THOMAS LIGGETT'S.

## Curtains,

Shades, Portieres and Window Mountings—new, pretty, and splendid value, at

THOMAS LIGGETT'S.

## Oilcloths,

Cork Flooring, Linoleums and Inlaid Tile Cork, well seasoned and from celebrated makers, at

THOMAS LIGGETT'S.

## Mats,

Matting, Rugs and Parquet Carpetings, immense quantities to select from, at

THOMAS LIGGETT'S.

1884 Notre Dame Street,  
And 53 and 55 Sparks Street, Ottawa

A GIRL'S NARROW ESCAPE.

HER FRIENDS DID NOT THINK SHE COULD RECOVER.

A Case Where the Expression "Snatched From the Grave" May be Most Appropriately Used—A Story Worthy of a Careful Perusal by Parents.

(From the Penetanguishene Herald.)

A few evenings ago a representative of the Herald while in conversation with Mr. James McLean, fireman on the steamer Manitou, which plies between here, Midland and Parry Sound, learned the particulars of a case which adds another to the long list of triumphs of a well-known Canadian remedy, and is of sufficient importance to deserve widespread publication for the benefit it may prove to others.

The case referred to is the remarkable restoration to health of Mr. McLean's daughter Agnes, 13 years of age, who had been so low that her recovery was deemed almost impossible.

Miss McLean's condition was that of very many other girls throughout the land. Her blood had become impoverished, giving rise to palpitation of the heart, dizziness, severe headache, extremely pale complexion and general debility. At this period Miss McLean was residing in Midland, and her condition became so bad that she was finally compelled to take to her bed.

A doctor was called in, but she did not improve under his treatment and another was then consulted, but without any better results. She had become so weak that her father had no hopes of her recovery and did not think she would live three months.

The lady with whom Miss McLean was residing urged the use of Dr. Williams' Pink Pills, and finally a supply was secured. Before the first box was all gone an improvement could be noticed in the girl's condition, and by the time another box had been used the color was beginning to come back to her cheeks, and her appetite was returning.

The use of Pink Pills was still continued, each day now adding to her health and strength, until finally she was restored to perfect health, and has gained in weight and she now weighs 140 pounds. Mr. McLean says he is convinced that Dr. Williams' Pink Pills saved his daughter's life, and he believes them to be the best remedy in the world, and does not hesitate to advise their use in all similar cases.

The facts above related are important to parents, as there are many young girls just budding into womanhood, whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which in variably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health.

WITH THE FARMER.

POINTS OF USEFUL INFORMATION CONCERNING THE INTERESTS OF THE FARM.

It never increases the milk supply to pitch milk stools at the cows or to swear at them.

When water can be brought into the barn it is an easy matter to bring it to a proper temperature before watering the animals.

Theoretically cows need watering twice a day in winter, but in practice once a day seems to be just as good.

An exchange says bran fed to cows makes the cream harder to churn and requires longer for the operation. It works the other way for us.

Too much washing of butter occasions a loss of flavor. Freezing damages butter, but if it is to be held long in storage it is better to freeze it, as it will go off flavor faster when held unfrozen.

Perhaps one of the things needed about your place this winter is an ice-house; if so do not wait till the crop is ripe and wasted before building the house—build it now.

No man was ever a poorer farmer because he possessed a liberal education. If you want to make your boy a really good farmer, better if possible than his father, do not stint schooling.

Look out for the man that wants to sell you the "right" to get more butter out of milk than the cow put in it. Take the right to get out all there is in it, but pay no royalty for doing it.

At present Florida ships nearly twice as many oranges as California. It is estimated that the growers received about \$1,600,000 for their crop, while the transportation companies were paid \$2,400,000.

Pay some attention to what your neighbor is doing, not being jealous of his success, but endeavoring to profit by it. It is quite likely he knows how to do some things better than you; and maybe you can give him a pointer or two in exchange.

Do not think that the winter is a season for leisure only upon the farm. When it is so regarded leisure becomes only another name for loafing. Study, read, plan, think and fit yourself to be a better farmer next year than you have ever been. There is room for improvement.

In some of the great cattle-producing sections, where once nothing was thought of but stock, owners are now combining farming with their stock growing. This combination is true agriculture. Either branch by itself lacks something of its completeness.

COMMERCIAL.

FLOUR, GRAIN, Etc.

Table listing various flour and grain products with prices. Includes items like Patent Spring, Patent Winter, Straight Roller, Extra, Superfine, etc.

PROVISIONS.

Table listing various provisions with prices. Includes items like Pork, Lard, Canadian short cut pork, Canada clear mess, etc.

DAIRY PRODUCE.

Table listing dairy products with prices. Includes Butter (Creamery, early made, late made), Cheese (Finest Western colored, etc.), and Eggs (New Laid, Held Fresh, etc.).

COUNTRY PRODUCE.

Table listing country produce with prices. Includes Maple Products, Honey, Beans, Hops, Hated Hay, Dressed Poultry, and Apples.

FRUITS, Etc.

Table listing various fruits and oils with prices. Includes Apples, Grapes, Oranges, Lemons, Cranberries, Peas, French Prunes, Onions, and Potatoes.

FISH AND OILS.

Table listing fish and oils with prices. Includes Pickled Fish, Fresh Fish, and various oils like Cod Liver Oil.

CITY MARKET REPORT.

Table listing city market report with prices. Includes Butter, Eggs, Turkeys, Apples, Beans, and Grain.

TO FARMERS.

WANTED by a young man, 29 years old, experienced in Farming, a permanent situation on a Farm. Address, B. SMITH, 271 St. Dominique Street, Montreal.

Advertisement for Montreal Roofing Company, General Roofers and Contractors. Includes text: 'ROOFING In Metal, Slate, Cement, Graves. ROOFS REPAIRED. Before giving your orders get price from us. OFFICE and WORKS, corner Latour Street and Busby Lane.'

Advertisement for G. Ross Robertson & Sons, 11 Hospital Street, North British Chambers. General Insurance Brokers and Special Agents. Includes a list of insurance companies and their assets.

Advertisement for \$3 a Day Sure, featuring a portrait of a man and text: 'Send me your address and I will show you how to make \$3 a day... Address A. W. KNOWLES, Windsor, Ontario.'

Advertisement for Burdock Blood Bitters, featuring a large stylized 'B' logo and text: 'UNLOCKS ALL THE CLOGGED SECRETIONS OF THE BOWELS, KIDNEYS AND LIVER. CARRYING OFF GRADUALLY, WITHOUT WEAKENING THE SYSTEM, ALL IMPURITIES AND FOUL HUMORS.'

Advertisement for P. Brady, Helena P. O., Que., Co. Huntingdon. Agent for the celebrated Heintzman Piano, Evans Bros., Vose & Sons, and others.

TEMPERANCE BULLETIN.

Issued by the General Secretary C. T. A. of A.

416 West 59th St., New York, } Feb. 1st, 1894.

It has been with no little pleasure we have been in receipt from many quarters, during the past month, of encouraging letters concerning the way in which our monthly bulletin has been received in various societies.

This reviving interest will receive a still greater incitement as the season of special devotion and self-denial approaches. The Lenten season is one that is very favorable to the cultivation of the virtue to practice, yet it is not an infrequent custom of many, who during the rest of the year are not strictly total abstainers, to enforce in their own daily life during the season of Lent the practice of total abstinence.

The practice of total abstinence ought always to be put on, and kept on a religious basis. A man is a total abstainer for many reasons. He may consider the practice of total abstinence conducive to health; he may, following the dictum of St. Paul, as expressed in his words: "If eating meat or drinking wine offend my brother, I will not eat meat or drink wine, or do anything, whereby my brother is scandalized, offended or made weak"—he may, I say, following this principle for good example's sake, be a total abstainer because he considers the pledge to be an effectual barrier against a weakness he has discovered in his own heart.

This reason of all reasons is the one to be particularly urged just at this time of the penitential season. It is a laudable custom of many good pastors of souls to distribute among the people of the congregation the sacred thirst cards. Last Lent there went out from the office of the Temperance Publication Bureau as many as 800,000 of these sacred thirst cards, and the demand, started some years ago, is growing year by year into larger proportions.

It has been found that very many who have adopted the practice of total abstinence during Lent have found it of such very great benefit to themselves physically, mentally and spiritually, that they have come to love the practice, and would no more go back to the habit of intoxicating drink when Easter comes than they would return to a life of slavery after breathing the free air of liberty.

Another great means of urging on our work is the wider dissemination of temperance literature. It is nothing less

than marvelous how the literature idea has manifested itself in various parts of the National Union, It seems to be breaking out in spots, showing that the general spirit is animating the whole body.

But with all this abundant flow there is one thing which we should not forget, and it is this: that this literature is not so much for ourselves as it is for those who have not yet been converted to the temperance ranks. As the Jews of old considered every scrap of writing a sacred thing, lest perchance it should bear the name of the great Jehovah, so should we treasure up and utilize every bit of temperance literature. The way to utilize it is by putting it into the hands of men and women who are not total abstainers. It is a very useful practice to carry with you a number of temperance pamphlets, and many opportunities will present themselves of making converts by giving the pamphlets to another. Now this matter is of the utmost importance, for we have been chagrined at times on hearing that the temperance publications have been allowed to pile up in the corner of the temperance hall and have never been used. It is simply a want of thought, and societies that do this sort of thing will complain in the very next breath of a loss of membership. They'll say that the members take no interest in the society, while if, on the other hand, this society had procured a rubber stamp at a slight expense, and stamped each one of these pamphlets with the day and place of meeting, and sent the little white messenger out on its errand of temperance, or distributed them at the church door they might have increased their membership fourfold. Let us in all these matters exercise a little bit of thinking power. It might well be said that many temperance societies are made desolate because no one thinketh in his heart. I urge you, therefore, to be active in devising more practical means for disseminating temperance ideas among men who are not total abstainers. I urge you again to be energetic in going among the great crowd who know nothing of temperance work, and endeavoring to make them feel how good it is to be a total abstainer. I urge you again, a third time, to be not only active and energetic but to be restless at the little work done in many places, and to be enthusiastic in doing all you can to spread abroad the loveliness of total abstinence and make your fellow-man feel as you feel, that it is a noble thing to be enlisted under the white banner of Total Abstinence.

A VANISHING CHILD.

Mr. H. H. O'Rear is a respected citizen of Chattanooga, Tenn., and has a snug home, a handsome wife and several fine children, among them a bright girl of six. This young woman has recently thrown Chatham into a tremor of excitement over her wonderful power to disappear at will. Of course furniture is required for this, as usual. This is a plain walnut wardrobe that stands rigid inspection. A recent spectator of the child's performance writes thus of it: Mr. O'Rear then called his little daughter Emma and paced her in the box. He then closed the doors, and after muttering a few incoherent sounds, said the child had vanished, and imagine our surprise when the doors were thrown open to see the wardrobe vacant. There was not a vestige of the child that could be seen to mortal eyes. The doors were then closed, and after Mr. O'Rear had again repeated his foreign dialect the child reappeared in the box. When questioning the child as to where she had been, she said she was in the box all the time, which was an astonishing assertion, for there was not a visible place connected with the furniture that could hide a bumblebee."

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections; also, a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 520 Powers' Block, Rochester, N.Y.

Teacher: Spell slippers, Tommy. Tommy: S-l-a-p-p-e-r-s. Teacher: That spells slappers, Tommy: Same thing, miss.

COVERNTON'S NIPPLE : OIL.

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

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

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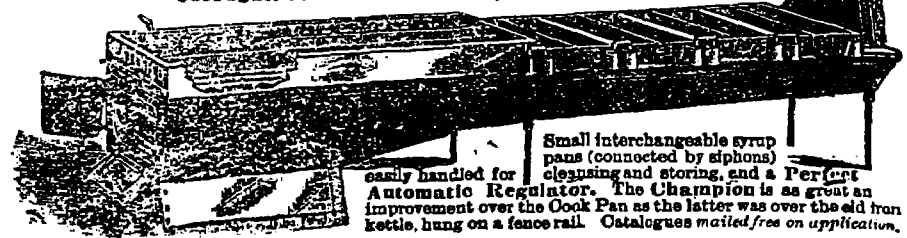
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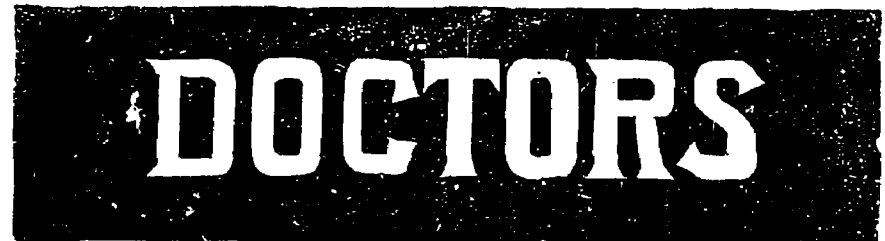
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"I certify that I have prescribed the PECTORAL BALSAMIC ELIXIR for affections of the throat and lungs and that I am perfectly satisfied with its use. I recommend it therefore cordially to Physicians for diseases of the respiratory organs."

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

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

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

L. ROBETAILE, Esq. Chemist. Sir,

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

"excellent remedy for Lung Affections in general."

N. FAFARD, M. D. Prof. of chemistry at Laval University. Montreal, March 27th 1889.

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

DR. J. ETHIER. L'Epiphanie, February 8th 1889.

"I have used with success the PECTORAL BALSAMIC ELIXIR in the different cases for which it is recommended and it is with pleasure that I recommend it to the public."

Z. LAROCHE, M. D. Montreal, March 27th 1889.

Lack of space obliges us to omit several other flattering testimonials from well known physicians.

For sale everywhere in 25 and 50 cts. bottles.

Canada, Province of Quebec, District of Montreal, Superior Court, No. 555. Dame Marie-Louise Henriette Massue, of the city and district of Montreal, wife of Jean Gustave Adolphe Droust, advocate, of the same place, has instituted, on the twenty-seventh day of December, 1893, an action in separation as to property against her said husband. Montreal, 20th Jan., 1894. Robideaux & Geoffrion, Attorneys for Plaintiff.

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REMARKABLE FACTS CERTIFIED TO BY MANY WELL-KNOWN MONTREALERS.

WORDS OF GRATITUDE FROM MANY MONTREAL HOMES.

Mad. Amable Desautels, 216 Panet St., says: My boy five years old suffered from a severe attack of Bronchitis. Three 25c bottles of Dr. Laviolette's Syrup of Turpentine cured him completely.

Mrs. Alfred McCauley, 288 Panet St., says: My little girl suffered for three weeks from what our family doctor pronounced to be a severe attack of Bronchitis. He prescribed Dr. Laviolette's Syrup of Turpentine. Two 25c bottles of this wonderful remedy cured her completely and permanently.

Madam. Edmond Bouchard, 1 Nonancourt Street, says: My little girl 18 months old suffered for eight weeks from a most dangerous attack of Bronchitis, and I am happy to say that she has been completely and permanently cured by using two 25c bottles of Dr. Laviolette's Syrup of Turpentine. All mothers should have this preparation in the house; for my part, I shall never be without it.

Mr. Jean B. Viau, 420 Panet St., says: I suffered for one year from a severe attack of Bronchitis, and during that time I made use of several remedies without having received the least benefit. Two 50c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete and permanent cure.

Henry Hoyden, 387 Panet St., says: I suffered for seven years from Chronic Bronchitis, and during that period I employed a large number of remedies, without, however, receiving any perceptible benefit. Four 50c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete and permanent cure, and I cannot commend this valuable remedy too highly to all those who may be sufferers from Chronic Bronchitis.

Mad. Frederic Leclair, 119 Panet St., says: I suffered from a severe attack of Bronchitis for two months, and tried eight different remedies without getting any relief whatever, and I was at last completely cured by using two 50c bottles of Dr. Laviolette's Syrup of Turpentine.

Mad. Louis Lacroix, 155 Panet St., says: I suffered for two months from a very bad attack of Bronchitis. No rest or ease whatever, could not sleep at night, and my fits of coughing were so violent during the daytime that I completely lost my appetite. I am now perfectly cured and free from Bronchitis, thanks to Dr. Laviolette's Syrup of Turpentine, of which I used three 25c bottles.

Madam Leon St. Onge, 205 Panet St., says: My little girl two years old suffered for two weeks from a very bad attack of Bronchitis, and she was completely and permanently cured by using two 25c bottles of Dr. Laviolette's Syrup of Turpentine, which is indeed a wonderful remedy.

Mrs. W. Macbeth, 161 Visitation St., says: My little girl eight years old suffered from a bad attack of Bronchitis and loss of voice. One 25c bottle of Dr. Laviolette's Syrup of Turpentine effected a complete cure.

Mad. F. X. Fortin, 277 Montcalm St., says: I suffered for two years from Bronchitis, during which period I employed several remedies, getting little or no relief. I have been at last completely and permanently cured by using five bottles of Dr. Laviolette's Syrup of Turpentine, and I cannot speak to highly of this wonderful remedy.

(To be continued next week.)

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

J. GUSTAVE LAVIOLETTE, M.D., Office & Laboratory, 282 & 284 St. Paul St., Montreal.

**CAREFUL RECIPES FOR THE HOUSEHOLD.**

**ORANGE APPLE SAUCE**

Parse, core and cut into quarters one pound of apples. Put three-quarters of a pound of sugar and a half-pint of water on to boil. Boil and skim; then add the grated rind of one orange; boil a moment longer, until syrup-like, then add the pulp of two oranges and the apples. Cover the saucepan and cook very slowly, until the apples are clear and tender, but perfectly whole. Sprinkle over two tablespoonfuls of lemon juice and serve cold.

**DELICIOUS ORANGE CAKE.**

Rub thoroughly to a cream two cups of sugar and two-thirds of a cup of butter, adding three eggs beaten separately. Squeeze the juice of two large oranges into a cup adding enough water to fill it. Stir this into the mixture, together with three and a-half cups of flour, two even teaspoonfuls of cream of tartar, one of soda, and a little of the orange rind, grated. Bake in layer tins. For the filling, use one egg, yolk and white. Grate a little of the orange rind into this and the juice of half an orange, adding sugar enough to thicken.

**GENERAL SATISFACTION.**

Line a pie-dish with very good paste, and put in the bottom a layer of preserves, break over stale cake enough to comfortably fill the dish. Beat the yolks of two eggs; add four tablespoonfuls of sugar and a teaspoonful of vanilla, and then about two thirds of a cup of milk. Pour this over the cake; let stand a minute and bake in a quick oven twenty minutes. Beat the whites of the eggs until they are light but not stiff; add two tablespoonfuls of powdered sugar, and beat until white and dry. Spread this over the pie; dust thickly with powdered sugar and return to the oven until a golden brown.

**WHOLE WHEAT GEMS.**

Mix two cups of whole wheat flour with one teaspoonful of salt and two teaspoonfuls of sugar. Beat the yolks of two eggs light, add one cup of milk to them beating all the while. Add the milk and two eggs to the flour, beat until smooth, then add one cup of lukewarm water. When well beaten, add the whites beaten to a stiff, dry froth. Mix quickly, turn into hot, greased pans and bake in a hot oven for twenty five minutes. The whole wheat flour can be used in making griddle cakes, etc., as well as the common wheat flour, after one has learned the use of it.

**A HEADACHE CURE.**

A heavy dull headache, situated over the brow, and accompanied by languor, chilliness and a feeling of general discomfort, with distaste for food, which sometimes approaches to nausea, can, say the Alienist and Neurologist, generally be completely removed by a two grain dose of potassic salt dissolved in half a wineglassful of water, and quietly sipped, the whole quantity being taken in about ten minutes. In many cases the effect of these small doses has been simply wonderful. A person who, a quarter of an hour before, was feeling most miserable and refused all food, wishing for quietness, would now take a good meal and resume his wonted cheerfulness. The rapidity with which the iodide acts in these cases constitutes its great advantage.

"But, surely," urged Barlow, "seeing is believing." "Not necessarily," responded Dobson; "for instance, I see you every day, but as to believing you —" He never finished that sentence.

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

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

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

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

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

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PRICE 25c. AND 50c. PER BOTTLE.

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PROVINCE OF QUEBEC, { SUPERIOR COURT  
District of Montreal.

No. 1872,

Dame Helen Jordan, of the City and District of Montreal, wife of Michael Wright, heretofore merchant, of the same place, hereby gives notice that she has, this day, sued her husband in separation as to property.

BEAUDIN & CARDINAL.

Attorneys for Plaintiff.

Montreal, 10th January, 1894. 28-5

**LOST!**

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

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**Holloway's Ointment.**

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

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

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

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For Ease of Management.  
For Design and Workmanship, it Leads all Others

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DEAR SIRS:—With reference to "Buffalo"  
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year, we are pleased to say that we find the  
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Yours respectfully,  
(Signed) DARLING BROTHERS,  
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Toronto, Detroit, Chicago, 8.25 a.m., 8.00 p.m.  
St. Marie, St. Paul, Minneapolis, 9.10 p.m.  
Winnipeg and Vancouver, 4.45 p.m., 9.10 p.m.  
St. Anne, Vaudreuil, etc., 8.25 a.m., 4.15 p.m., 8.15 p.m.  
Brockville, Vaudreuil, 8.25 a.m., 4.15 p.m.  
Winchester, 8.25 a.m., 4.15 p.m.  
St. Johns, 9.00 a.m., 4.05 p.m., 7.40 p.m., 8.20 p.m.  
Sherbrooke, 1.05 p.m., 7.40 p.m.  
Waterloo and St. Hyacinthe, 1.05 p.m.  
Perth, 8.25 a.m., 4.15 p.m., 7.40 p.m.  
Newport, 9.00 a.m., 4.05 p.m., 7.40 p.m.  
Hull, X, N. B., St. John, N. B., etc., 7.40 p.m.  
Hudson, Ridgand Pt. Fortune, 8.15 p.m.

Leave Dalhousie Square Station for  
Quebec, 8.10 a.m.; 8.30 p.m., 10.30 p.m.  
Joliette, St. Gabriel and Three Rivers, 5.15 p.m.  
Ottawa, 8.50 a.m.  
St. Linn, St. Eustache and St. Agathe, 5.30 p.m.  
St. Jerome, 8.30 a.m., 5.30 p.m.  
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**Castor Fluid.** Registered. A delightful refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cts. per bottle. HENRY B. GRAY, Chemist, 122 St. Lawrence street, Montreal.

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Ladies' Winter Ulsters, \$1.50 each.  
Ladies' Russian Circulars, \$5.00 each.  
Ladies' Dolmans, \$2.75 each.  
Ladies' Fur Lined Capes, \$5.00 each.

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Plain Costume Cloth, 12c.  
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**CHEAP FURS.**

Ladies' Fur Capes, \$7.00 each.  
Ladies' Fur Neck Ruffs, \$1.75 each.  
Ladies' Mink Muffs, \$2.20 each.  
Boys' Black Fur Caps, \$1.15 each.  
Baby Carriage Rugs, \$1.40 each.

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**MEN'S FURNISHINGS.**

Men's Fancy Silk Ties, 10c each.  
Men's Heavy Wool Socks, 7c each.  
Men's Heavy Ribbed Vests, 19c each.  
Men's Heavy Ribbed Drawers, 19c pair.  
Men's Heavy Vests, 45c each.

**CHEAP CARPETS.**

Stair Carpets, 7c yd.  
Wide Reversible Carpets, 8c yd.  
Outdoor Mats, 19c yd.  
Tapestry Carpets 25c yd.  
Large Reversible Carpet Squares, \$1.05 each.

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**CHEAP CURTAINS.**

White Lace Curtains, 38c pair.  
Lace Curtains, bound edges, 45c pair.  
Cream and White Lace Curtains, 58c yd.  
Roman Stripe Curtains, \$1.40 pair.  
Raw Silk Sofa Rugs, 50c each.

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**CHEAP MILLINERY.**

All Trimmed Millinery—Half Price.  
Untrimmed Felt Hats.....25c each  
Fancy Wings.....20c each  
Boys' Tweed Caps.....15c each  
Millinery Trimmings.....All reduced

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**CHEAP WHITEWEAR.**

Ladies' White Corset Covers..... 9c  
Ladies' White Cotton Drawers.....12c  
Ladies' White Cotton Chemises.....12c  
Ladies' White Cotton Skirts..... 28c  
Ladies' Night Dresses..... 86c

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Useful Roller Towelling, 81c yd.  
Bedroom Towels 30c each.  
Linen Table Doilies, 2c each.  
Fancy Bed Ticking, 8c each.  
Hand Made Linen Towelling, 5c yd.

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All-wool Red Flannel, 12c yd.  
Heavy Gray Flannel, 10c yd.  
Fancy Skirting, 20c yd.  
Heavy Gray Twill Flannel, 14c yd.  
All-wool Homespun, 28c yd.

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**CHEAP PRINTS.**

Remnants of Prints, 3c yd.  
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New Cotton Challies, 11c yd.

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**CHEAP GLOVES.**

Children's Black Kid Gloves, 18c pr.  
Ladies' Black Kid Gloves, 18c pr.  
4 Button Tan Kid Gloves, 35c pr.  
Colored Cashmere Gloves, 10c pr.  
Boys' Knitted Wool Gloves, 18c pr.

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**CHEAP COSTUMES.**

Ladies' Complete Costumes, Half Price.  
Ladies' Black Jerseys, with High Velvet Sleeves, reduced to 95c.  
Children's Winter Mantles, 50c each.  
Ladies' Dress Skirts, with Material for Waist, reduced to \$5.00 each.

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