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EDITORIAL NOTES.

MR. P. M. RIELLY, recently engaged in canvassing for the TRUE WITNESS, is no longer in our employment as canvasser and collector of subscriptions.

THE most loyal men in the world are the Orangemen—that is to say, loyal to their own order. As long as the Sovereign and Parliament of Great Britain are with them, and particularly, as long as they are inclined to legislate against Catholics, the Orangemen will gladly lay down their lives for the Crown and the Constitution. But the moment that their intolerance receives a check, or that the monarch does not smile favorably upon their bigotry, or that the Government does not see its way to coerce and persecute the Catholics—particularly the Irish Catholics—these loyal subjects dash off in the opposite extreme, and threaten to “kick the Queen's crown into the Boyne,” and to “shatter the edifice of the constitution.” According to Dalton McCarthy and a few Orange leaders the same spirit animates them here. The constitution, through its mouthpiece, the Privy Council, speaks, and because the legal decision is not in their favor, they are prepared to smash up the whole British fabric. If justice is rendered to the abominable (?) Roman Catholics of Manitoba, the result will be the same as has been promised should Home Rule be granted to Ireland. The next football season will, then, be one of special attractions, since these loyal gentlemen may form a team to “kick the crown into the Red River” and give an exhibition of their prowess on the broad fields of the great Western Province.

CONFESSION, as practised among Anglicans and Episcopalians, is one of the most ridiculous and injurious of innovations. It is an abuse of a sacrament, inasmuch as it is simply an imitation that verges on mockery. In the first place the minister does not claim to have any

special mission or grace to hear confessions; and in the second place, he does not even pretend to have the power of granting absolution for the sins confessed. Then of what use to the sinner the ceremony of telling his sins to a man who cannot forgive them, nor lighten in any way his load? The only results that we can see consist in the minister knowing secrets that he would be better off were he never to hear, and the sinner feeling himself lowered in the estimation of one before whom he would like to appear perfect.

We desire to give a general and final reply to a certain class of correspondents. We cannot pay any attention to anonymous communications. And as far as the postal-card critics are concerned we leave their effusions to be read by the postman, if he thinks worth his while. There is one, however, whom we would advise to get a friend to write his cards for him. His penmanship betrays his identity, while all the aliases in the world would not disguise the style and tone—they are both unique.

THE Western Watchman has the following, which deserves repetition:

“The Catholic Standard strikes a full resonant note of Catholic feeling when it urges the Catholics of the country to erect monuments to the memory of the great Catholic editors of the past. These men had no honor and small profit in life; it is proper some respect should be paid them after death. But the great Catholic heart of the world has a soft spot for the man who watches on the tower week after week and year after year, till his eyes grow dim and the weapons drop from his nerveless grasp. The capable and conscientious editor needs no stone to commemorate his deeds or round out his fame; if has done the work he had in hand he will not be forgotten. But the tribute might induce others to take up the calling and continue the good work.”

ACCORDING to the London Universe “the late Monsignor Gilbert bequeathed the whole of his property for the endowment of the Providence (Row) Refuge, in Crispin Street, Bishopsgate (popularly known as Dr. Gilbert's Home). The institution was founded many years ago to provide food and lodging for many thousands of destitute poor annually, irrespective of creed.” We might add that this famous refuge is under the Sisters of Mercy, and is on Crispin Street, Spitalfields; amongst the pioneer sisters, and for years the superioress—until her recent retirement on account of increasing age—was Rev. Sister Mary Joseph Alecoque, a maternal aunt of the Editor of the TRUE WITNESS.

AT Hastings, in England, a woman was recently fined for being drunk and incapable. The alderman who passed sentence said that he was certain “that if the police had a camera to take a photograph of a woman in a condition of drunkenness, and were to show it to her the next morning, it would make her ashamed of her conduct so much that

she would never offend again.” The cure might prove effective, provided the woman was not already too degraded to care for appearances. How would the same method suit in the case of men? There are many men who, if they saw themselves as others see them, would make desperate efforts to overcome the passion. It is a pity that no spiritual kodak could be invented to give a picture of the soul under the influence of sins of that class. It would not be very refreshing for the possessor of that soul to recognize the horrible deformity that was wrought in the most beautiful of objects.

THE consecration of Archbishop Langevin, in Winnipeg, was a grand and imposing affair. Perhaps never in the history of Canada was there a more distinguished gathering of prelates. To him do we heartily repeat all the good wishes expressed in our editorial of two weeks ago,—*ad multos annos!*

We received a copy of “Down at Caxton's,” the new book just published by Murphy & Co., of Baltimore, and written by our friend Walter Lecky. For reasons that will become apparent later on, we prefer postponing, for a week or so, a review of the work. We wish to connect it with another subject of criticism which we shall have in hand. Meanwhile, we can say that “Down at Caxton's” is a most interesting, original and masterly work. In it the author does for several living writers what in “Green Graves” he so ably did for the dead, but immortal, litterateurs of Ireland. The price is only thirty-five cents, and it should command a very extensive sale.

THERE are numerous ways of assisting a paper apart from subscribing and advertising. If each reader who, having read an advertisement in our columns, goes to the store or establishment therein mentioned to make a purchase, would be good enough to inform the proprietor thereof that he came on account of the notice that appeared in THE TRUE WITNESS, he would be rendering the paper a very great service and at no cost to himself. We specially request our friends to take a glance over our advertising columns; they will find almost everything that they may require mentioned in those notices. We are anxious that the merchants and others who patronize us by advertising with us, should receive in turn the patronage of our subscribers.

THE Rev. Mr. Noble, of Quebec, informed us, a week ago, that after he could get rid of a certain amount of pressing work, he would answer our challenge, made in our issue of the 6th of March, regarding the teachings in Catholic schools. On Monday evening we received a lengthy communication from the Reverend gentleman on the subject. It came, however, too late for this issue, as all our pages, except the editorial, were made up. In next week's TRUE WITNESS

we will publish Rev. Mr. Noble's letter, and beforehand we invite the special attention of our readers to its contents. It must be read in connection with our editorial of the 6th under the heading, “Rev. Mr. Noble Again.”

REV. T. DE WITT TALMAGE preached a “sermon” on marriage at the New York Academy of Music two Sundays ago. Amongst other refreshing things this caricaturist of Christianity said: “God authorizee divorce, but Americans have abused the privilege by making divorces too easy to obtain.” What logic! what scriptural knowledge! what Christian preaching! Ingersoll could do better and without posing as a Reverend, and without calling his sensational lectures sermons.

ACCORDING to Harper's there is an amazing ignorance of the Bible prevalent among the students of the public schools and non-Catholic colleges. At this we are not surprised. While our Protestant friends almost constantly harp upon the old string of Catholic ignorance of the Bible, we have ever been under the impression that the average Catholic knows more about the Holy Scriptures than does the average Protestant. The latter may have more texts by heart, and be able to give chapter and verse for the same; but he generally knows them and is able to repeat them somewhat after the parrot's fashion. Ask him to reason out a theory, not from a mere text, but from the combination of passages, from the ensemble of the Bible, from the spirit of the writings, and you generally find that he flounders about and grasps for the nearest floating straw of a text, while unable to regain his balance. The Protestant thinks that a passage has a certain meaning; the Catholic knows it to have such; the former reads by his own light, the latter by the infallible light of the Church.

THE Syndic of Rome delivered the principal address on the occasion of the laying of the corner stone of the Garibaldi monument. There was a large gathering. The report does not say in what terms the eloquent Syndic eulogized the brigandage of the Garibaldian period, nor does it tell how many red shirts were in the crowd. Garibaldi is badly in need of a monument to perpetuate his memory, for during life he was more given to pulling down than to building up—as a consequence he only left ruins to tell of his passage.

MR. WILLIAM BAYARD HALE, writing in the Forum, an extract of whose article we publish elsewhere, urges, all the Christian bodies to boast of every Catholic feature that they can claim, and to abandon the term Protestant, and thus “to put away that common name which confesses Rome a greater fact.” It is true that the word Protestant implies the pre-existence of the Orthodox Church—against which it protests—but what good is there in changing name if the substance remains the same?

REMEDIAL ORDER.

THE REQUEST MADE TO THE MANITOBA LEGISLATURE.

TEXT OF THE DOCUMENT SIGNED BY THE GOVERNOR-GENERAL — GROUNDS ON WHICH THE ACTION HAS BEEN TAKEN — THE MANITOBA SCHOOL QUESTION BEING BROUGHT TO A FOCUS.

On Thursday last the Dominion Cabinet met, and His Excellency was in attendance and signed the remedial order on Manitoba; which is as follows:

At the Government House at Ottawa, Thursday, the 21st day of March, 1895; present, His Excellency the Governor-General-in-Council:

Whereas, On the 26th day of November, 1892, a petition by way of appeal, under the provision of Section 22, of chapter 3, of the acts of the Parliament of Canada, passed in the 33rd year of Her Majesty's reign, and intitled: "An act to amend and continue the act 32 33 Victoria, chapter 3, and to establish and provide for the Government of the Province of Manitoba"—(commonly called the Manitoba Act) and continued by "The British North America Act of 1871," was presented to His Excellency, the Governor-General of Canada in Council, by and on behalf of the Roman Catholic minority of Her Majesty's subjects, in the Province of Manitoba, which petition, among other things, alleged in effect that by certain Acts of the Legislature of the Province of Manitoba, passed after the union and by an Act passed by the said Legislature in the forty-fourth year of Her Majesty's reign, Chapter four, which may be cited as "The Manitoba School Act," and by the Acts amending the same, the Roman Catholic minority of Her Majesty's subjects in Manitoba acquired the rights and privileges in relation to education thereby conferred upon them, including the right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided by the said statutes, the right to a proportionate share of any grant made out of the public funds for the purpose of education, and the right of exemption of such members of the Roman Catholic Church as contribute to such Roman Catholic schools from all payments or contributions to the support of any other schools;

That subsequently in the 53rd year of Her Majesty's reign two statutes were passed by the Legislature of the Province of Manitoba relating to education, which statutes came into force on the first day of May, 1890, and are intitled respectively "An Act respecting the Department of Education," and "An Act respecting public schools," and that the effect of the two last named statutes was to repeal the previous acts of the Province of Manitoba in relation to education and to deprive the Roman Catholic minority of the rights and privileges which it had acquired under such previous statutes;

And by the said petition the said Roman Catholic minority prayed, among other things, that it might be declared that the said last mentioned acts did affect the rights and privilege of the said Roman Catholic minority of the Queen's subjects in relation to education;

That it might be declared that to His Excellency the Governor-General-in-Council it seems requisite that the provisions of the Statutes in force in the Province of Manitoba prior to the passage of the said acts should be re-enacted in so far at least as may be necessary to secure to the Roman Catholics in the said Province the right to build, maintain, equip, manage, conduct and support their schools in the manner provided for by said statutes; to secure to them their proportionate share of any grant made out of the public funds for the purpose of education, and to relieve such members of the Roman Church as contribute to such Roman Catholic schools from all payment or contribution to the support of any other schools; or that the said Act of 1890 should be so modified or amended as to effect such purposes; and that such further or other declaration or order might be made as to His Excellency the Governor-General-in-Council should under the circumstances seem proper, and that such directions might be given, provisions made and all things done in the premises for the purpose of

affording relief to the said Roman Catholic minority in the said Province as to His Excellency-in-Council might seem meet;

And whereas the 26th day of February, 1895, having been appointed for the hearing of the said appeal, and the same coming on to be heard on that day, and on the 5th, 6th and 7th days of March, 1895, in the presence of counsel for the petitioners (the said Roman Catholic minority of Her Majesty's subjects in the Province of Manitoba) and as well for the Province of Manitoba, upon reading the said petition and the statutes therein referred to, and upon hearing what was alleged by counsel on both sides, His Excellency the Governor-General-in-Council was pleased to order and adjudge and it is hereby ordered and adjudged that the said appeal be and the same is hereby allowed in so far as it relates to rights acquired by the said Roman Catholic minority under legislation of the Province of Manitoba, passed subsequent to the union of that Province with the Dominion of Canada, and His Excellency the General-in-Council was pleased to adjudge and declare and it is hereby adjudged and declared that by the two acts passed by the Legislature of the Province of Manitoba on the first day of May, 1890, intitled respectively "An Act respecting the Department of Education," and "An Act respecting public schools," the rights and privileges of the Roman Catholic minority of the said Province in relation to education prior to the 1st day of May, 1890, have been affected by depriving the Roman Catholic minority of the following rights and privileges which previous to and until the 1st day of May, 1890, such minority had, viz.:

(a) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided for by the said statutes which were repealed by the two Acts of 1890, as aforesaid;

(b) The right to share proportionately in any grant made out of the public funds for the purpose of education.

(c) The right of exemption of such Roman Catholic schools from all payment or contribution to the support of any other schools:—

And His Excellency the Governor-General-in-Council was further pleased to declare and decide, and it is hereby declared, that it seems requisite that the system of education embodied in the two Acts of 1890, aforesaid, shall be supplemented by a Provincial Act, or Acts, which will restore to the Roman Catholic minority the said rights and privileges of which such minority has been so deprived as aforesaid, and which will modify the said Acts of 1890 so far, and so far only, as may be necessary to give effect to the provisions restoring the rights and privileges in paragraphs (a), (b), and (c), hereinbefore mentioned.

Whereof the Lieut.-Governor of the Province of Manitoba for the time being and the Legislature of the said Province and all persons whom it may concern are to take notice and govern themselves accordingly,

(Signed) JOHN J. MCGEE
Clerk of the Privy Council.

The Order-in-Council recommending the issuing of a remedial order on Manitoba was passed at a previous meeting of the Council. It recites a complete history of the case up to the hearing of it before the Cabinet two weeks ago, and then proceeds to say: The Committee therefore recommends that said appeal be allowed, and that Your Excellency-in-Council do adjudge and decide that by the two acts passed by the Legislature of Manitoba on the 1st day of May, 1890, entitled respectively "An Act respecting the Department of Education," and "An Act respecting public schools," the rights and privileges of the Roman Catholic minority of the said Province in relation to education prior to the 1st May, 1890, have been affected by depriving the Roman Catholic minority of the following rights and privileges which, previous to and until 1st May, 1890, such minority had, viz.:

(a) The right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided for by said statutes which were repealed by the two acts of 1890 aforesaid;

(b) The right to share proportionately in any grant made out of the public funds for the purposes of education;

(c) The right of exemption of such Roman Catholics as contribute to Roman Catholic schools from all payment or contribution to the support of any other schools, and committee recommends

that Your Excellency-in-Council do further declare and decide that for due execution of provisions of section 22 of Manitoba Act it seems requisite that system of education embodied in two acts of 1890 aforesaid should be supplemented by a Provincial act or acts which would restore to the Roman Catholic minority said rights and privileges of which such minority has been so deprived as aforesaid, and which would modify the acts of 1890 so far, and so far only, as may be necessary to give effect to provisions restoring the rights and privileges in paragraphs a, b, c, hereinbefore mentioned.

The Committee desires to add that their Lordships of the Judicial Committee state in their judgment:

"Bearing in mind the circumstances which existed in 1870 it does not appear to their Lordships an extravagant notion that in creating a Legislature for the Province with limited powers it should have been thought expedient in case either Catholics or Protestants became preponderant and rights which had come into existence under different circumstances were interfered with, to give the Dominion Parliament power to legislate upon matters of education so far as was necessary to protect the Protestant or Catholic minority, as the case might be."

In the opinion of the Committee the Manitoba Act, as construed in regard to the present case by the Judicial Committee of Her Majesty's Privy Council, so clearly points to a duty devolving upon Your Excellency-in-Council that no course was open consistent with both the letter and the spirit of the constitution other than that recommended. To dismiss this appeal or grant a smaller measure of relief would be not only to deny to the Roman Catholic minority rights substantially guaranteed to them under the constitution of Canada, but in truth such a course might involve the declaration on the part of Your Excellency-in-Council that this provision of the constitution for the protection of the rights of certain of Her Majesty's subjects in Manitoba should not in any case be acted upon, and further the Committee do not perceive on what principle consistent with a declaration that effect is not to be given to this appeal, the Protestant or Roman Catholic minority in Quebec or Ontario could make the corresponding provision of section 93 of the B.N.A. Act in case of any provincial act or decision affecting their rights or privileges. If Your Excellency should see fit to approve of the foregoing recommendation the committee desires to state that it follows that refusal or neglect on the part of the Legislature of Manitoba to enact remedial legislation, which to Your Excellency-in-Council seems requisite, will confer upon Parliament authority to pass such a law. In this connection it was urged by counsel on behalf of the Province that should Parliament legislate under these circumstances its enactment would be absolute and irrevocable so far as both Parliament and the Provincial Legislature are concerned. The Committee without necessarily adopting this view, observes that section 22 of the Manitoba Act may admit of that construction. The Committee, therefore, recommend that the Provincial Legislature be requested to consider whether its action upon the decision of Your Excellency-in-Council should be permitted to be such as while refusing to redress a grievance which the highest Court in the Empire has declared to exist may compel Parliament to give the relief of which under the constitution the Provincial Legislature is the proper and primary source, thereby, according to this view, permanently divesting itself in a very large measure of its authority and so establishing in the Province an educational system which no matter what changes may take place in the circumstance of the country or the views of the people cannot be altered or repealed by any Legislative body in Canada. The Committee further, and for the reason hereinbefore stated, recommend that if Your Excellency-in-Council should be pleased to approve of this report, Your Excellency-in-Council do make an order in the premises in the form and to the effect set forth in the draft order hereunto annexed and that a copy of the report and of the said order be transmitted to his Honor the Lieut.-Governor of Manitoba for his information and that of his Government of the Provincial Legislature, also that a copy of this report and of the said order be transmitted to

J. S. Ewart, Q. C., of Winnipeg, as representing the Roman Catholic minority of Her Majesty's subjects in Manitoba.

A GRAND CELEBRATION.

HOW ST. PATRICK'S DAY WAS KEPT IN AYLMER, P.Q.

On Tuesday, the 19th March, which, by the way, was the feast of St. Joseph, the St. Patrick's Society of Aylmer celebrated, in a worthy manner, the anniversary of Ireland's patron saint. This is the first time in thirty years that such a celebration took place in the town, and to the few remaining old inhabitants it brought back memories of the long past, when the St. Patrick's Society flourished and the 17th March was enlivened by the strains from "Our own Aylmer Band."

In the morning, Grand Mass was celebrated in the beautiful new church, the officiating priest being Rev. Father Lemoine, with Rev. Fathers Kerwan and Labelle as deacon and sub-deacon. The altar was decorated with flowers, and in the church were the Papal colors blending with Canadian and Irish flags. The sermon was preached by Rev. Father Kerwan, of Quyon, who, in choice language, dwelt upon the virtues of St. Patrick, and drew many lessons of union and harmony, for the people of this country, from the lessons of French and Irish friendship and mutual assistance in the days of old.

The music was exceedingly good, as is usual on all great occasions in the town. Gounod's Mass was rendered.

However, there was a drop of sorrow in the cup of enjoyment. The able leader of the choir, Rev. Father Brunet, was missing, being called away by the death of his young brother, while the pastor, Rev. Father Labelle, had just returned from the funeral of his sister. Thus, in all the rejoicings, there was a gloom on account of the bereavements that the hand of death had created.

In the evening, a grand concert was held in the St. Jean Baptiste Hall. The local talent compared most favorably with that displayed elsewhere on the same occasion. The rendering of the Irish melodies by Miss L. Devlin was most heartily received, and the tableau at the close was admirable. Miss Marie Hollinshead's rendering of "The Holy City" was one of the most charming features of the programme.

The address was delivered by Mr. C. R. Devlin, M.P., and was a very eloquent, solid and just plea for Home Rule for Ireland. He spoke with dignity and pathos, and at the close a vote of thanks was moved by Mayor Ritchie and seconded by Mr. Bisson, President of the St. Jean Baptiste Society. The speaker of the evening was addressing an audience which had known him from childhood and "were," as he said, "more likely to remember his faults than his good qualities." His success in impressing such an audience was all the more remarkable and creditable. The following was the programme:

- Come Back to Erin.....Chorus
- Instrumental Solo.....Miss Rainboth
- Dear Little Shamrock, solo.....Miss Quirk
- Violin.....Mr. N. Cormier
- Sweet Kildare, solo.....Miss Devlin
- Recitation.....Miss Kerr
- When the Heart is Young.....Miss Hollinshead
- Instrumental Duett.....Misses Woods and Devlin
- In Fair Lorraine, solo.....Miss Bourgeois
- Address.....C. R. Devlin, M.P.
- Violin.....Mr. Cormier
- The River of Years, solo.....Miss McArthur
- Last Rose of Summer.....Chorus
- Irish Melodies, instrumental solo.....Miss L. Devlin
- The Holy City, solo.....Miss Hollinshead
- Recitation.....Miss Ayles
- Tableau.

PERSONAL.

Mr. John Nigh, agent for the Catholic Record, of London, Ont., passed through the city last week, on his way to the Maritime Provinces, and paid us a short visit during his stay here. We were pleased to find Mr. Nigh looking so well and so sanguine of success upon his mission; equally pleased were we to know that the sterling Catholic paper which he represents is constantly increasing in circulation and making great strides forward. We cannot have too many Catholic papers—especially when of the stamp and tone of the Record—for there is both room and need of them. We wish Mr. Nigh every imaginable success in his visit eastward.

A cable dispatch from Tokio says: China has been informed in general terms of the conditions upon which Japan will consent to peace. Japan has been notified that China is ready to accept these conditions and to sign a treaty.

BRITISH POLITICS.

STRANGE RUMORS IN THE AIR.

All this speculation may, however, amount to nothing. Something in the way of news must be sent, and, of course, there is no limit to speculation. Any way the London correspondent of the World says that the physical condition of Lord Rosebery is very critical. "Those who say him at the brief Cabinet meeting the other day," the correspondent says, "say his hair has turned quite white within the past month in consequence of his intense suffering and continued insomnia."

"Of course, this situation cannot last, and unless some relief is speedily found he will resign at no distant day."

"Should the Conservatives come into power in the general election, necessitated by such resignation, they probably would have a short tenure—unless they could repeat their success—for the Queen's death is considered inevitable within a year or two at the most, and with the death of the Sovereign, Parliament is immediately dissolved."

Mr. Gladstone's return to London has been hastened by the dead-lock in the Cabinet over the question of the succession to the Speakership and the still more serious difference in regard to the dissolution of Parliament, upon which question there seems to be no feeling of unanimity. It is certain that the advice of the ex-Premier will guide the Ministers in deciding both questions, and until the leaders have had the benefit of consultation with him nothing will be done.

At the Cabinet council, which was convened a week ago last Tuesday, it seemed improbable that there would be a dissolution until the Ministerial programme, fixed at the beginning of the session, had been carried out. The Executive Committee of the Liberal party had told the election agents that there would be no general election until November. The change in the situation is due to Lord Rosebery's increasing desire to withdraw from the Premiership, and there is a general realization now that something must be done to make a change in the existing state of affairs. The squabbles over the Speakership and the threatened desertions from the Ministerial ranks on the question of local veto have also had their effect upon Lord Rosebery, and the other Ministers are becoming disgusted over the tension caused by their working with a small and uncertain majority, which may at any moment become a minority.

Lord Rosebery is gaining strength steadily, but he has prolonged periods of insomnia and symptoms of serious nervous disorder. Nevertheless he will not withdraw from office until he sees the end of the present Parliament. For ten days he has not had a day's sleep, and his favorite remedy, that of drinking warm water, which he has found valuable on previous occasions when similarly attacked, has not been efficacious.

Only drugs have given relief to him, and these only temporarily. His condition is such that his physicians have urged him to take a sea voyage as the only thing which would permanently benefit him.

THE QUEEN AND THE PREMIER.

The Queen has been informed of Lord Rosebery's condition and desire to retire from office, and has declared herself most unwilling to accept his resignation. She has expressed hope that his colleagues will allow time for the Premier to recover from his ailments before taking action which would embarrass him, and this course may be pursued. However, there is a clique of Ministers, among whom Sir William Harcourt is the most prominent, who think that the easiest way out of a seemingly impassable road is an early dissolution.

A LITTERATEUR HONORED.

MRS. JAMES SADLIER AWARDED THE LAETARE MEDAL.

The University of Notre Dame, Indiana, has conferred an honor on Mrs. James Sadlier by awarding to that lady the Laetare medal, which has only been conferred in the past on Americans who have distinguished themselves in literature. Mrs. Sadlier is the first Canadian to be so distinguished, and only three ladies have had the honor conferred upon them. They are Mrs. Dorsey and Miss Eliza Allen Starr, whose works

are well known, and the late Mrs. Sherman, the wife of General Sherman, for her efforts in the education of the Indians. The last to receive the medal was Augustin Daly, the New York playwright and theatre manager, in recognition of the good he has done the drama. The presentation in his case was made by His Grace Archbishop Corrigan of New York.

The authorities of Notre Dame University have requested His Grace Archbishop Fabre to make the presentation to Mrs. Sadlier, and he has consented to do so. The ceremony will take place next Sunday at the Archbishop's Palace. Invitations have been issued by Rev. Dr. McGarry, O.S.C., President of the St. Laurent College, who has been requested by the authorities of Notre Dame University to inform Mrs. Sadlier of the honor conferred on her, and to make all the arrangements for the presentation.

A number of the clergy and many well known citizens have accepted invitations, and they will be present. Dr. Hingston will read the address of congratulation. It was intended that the ceremony should take place last Sunday, but His Grace was obliged to postpone it, because he desired to attend the consecration of Mgr. Langevin at Winnipeg, and he was not certain of the date of his return.

Mrs. Sadlier is well known as a novelist, and there is hardly an Irish Roman Catholic who has not read her stories. There is no English Catholic school in the Province of Quebec which does not distribute her books in prizes to its pupils every year. Though in her 75th year, Mrs. Sadlier has lost very little of her vigor; but she has abandoned literary work; occasionally, however, she contributes to the magazines. Mrs. James Sadlier (Mary Ann Madden) is a native of Castlehill, in the County of Cavan, Ireland, where she was born on the closing day of the year 1820. In November, 1846, she became the wife of Mr. James Sadlier, one of the original partners in the publishing house of D. & J. Sadlier & Co. She resided in Montreal for fourteen years, and it was during that period that her most successful stories were written; at that time she also contributed to the New York Tablet. In 1860 she went to reside in New York, and her husband died there in 1869. When she was a young girl, Mrs. Sadlier used to contribute to La Belle Assemblee, a London magazine. She also contributed to the Boston Pilot, to Freeman's Journal, to the Literary Garland, and to the American Celt.

Her first book to appear was a collection of short stories entitled "Tales of the Olden Time," which issued from the press of John Lovell and Co., and it met with a flattering reception. After the first venture came "The Red Hand of Ulster," "Willy Burke," and "Alice Riordan."

She has written more than sixty novels, besides many translations and adaptations. Among her other best known works are: "The Confederate Chieftains," "The Blakes and Flanagans," "Confessions of an Apostate," "Daughter of Tyrconnell," "MacCarthy Moore," "Maureen Dhu," "The Hermit of the Rock," "Bessy Conway," "Elinor Preston," "New Lights, or Life in Galway," "Con O'Riordan," "Aunt Honor's Keepsake," "The Old House by the Boyne," "Old and New," "Father Sheehy and Other Tales."

It was to warn Catholics against the dangers of the public schools that "The Blakes and Flanagans" was written.

A few years ago Mrs. Sadlier returned to live in Montreal. The well-known New York Jesuit, the late Father Sadlier, was her second son, and Miss Anna T. Sadlier, who contributes to the Catholic World and other periodicals and magazines, is a daughter of Mrs. Sadlier.

Mrs. Sadlier has always been regarded as a benefactress of her race and of her religion, and it is as a recognition of her services in literature that the Laetare Medal has been awarded to her. She has already been congratulated by a great many Catholic clergymen and by many well-known citizens.

In the leper hospital at Gotemba, Japan, Catholic priests and nuns take care of one hundred victims of the hideous disease, besides attending many more as out-patients for whom they have no accommodation.

Our post office box heretofore has been No. 1758; in future all communications should be addressed to our new box—post office box 1188. We trust that special note of this change will be taken by all who have communications to address to THE TRUE WITNESS.

OUR SOUVENIR NUMBER.

A SECOND EDITION ISSUED.

COMMENTS OF THE PRESS—THE FAVORABLE

REMARKS OF CONTEMPORARIES — A GRAND SUCCESS—EVERY IRISH CATHOLIC HOUSEHOLD SHOULD HAVE A NUMBER, AS A SOUVENIR OF THE GRAND NATIONAL CELEBRATION OF 1895.

It is thus that the press and leading citizens speak of our splendid issue, the St. Patrick's Day Souvenir Number of THE TRUE WITNESS:

THE MONTREAL HERALD.

A consistent experience in the purchase of "special numbers" of Canadian weeklies is apt to discourage most careful men from the further wasting of money. To such an experience the perusal of the St. Patrick's Day number of THE TRUE WITNESS of this city will not in any way contribute. Among those holiday numbers of Canadian journals which have been issued in recent years this souvenir is unique. Mechanically it presents such excellence as is commonly lacking in Canadian productions of this sort. The cover is handsomely illuminated, showing an allegorical picture of the benefits of Home Rule in Canada and its possibilities in Ireland, the arms of the Irish Provinces and the familiar national symbols of the Dominion and the Old Sod. The number is handsomely illustrated; there are several full-page engravings, portraits of the great Home Rulers, the Irish Catholic churches and the Irish Catholic pastors of Montreal, the Shamrock Lacrosse Club, Sir John Thompson, Lady Aberdeen and many others. The history of the Home Rule agitation is told in J. K. Foran's forcible and eloquent manner. Hon. J. J. Curran has a short article in memory of Sir John Thompson. The several local institutions which are peculiarly Irish Catholic are described. There are several excellent short stories and among the poems will be found one by Charles G. D. Roberts. Irish literature and music are treated in appreciative articles. The attractions of this number are manifold; in their variety, their freshness and their brightness they throw off much of that nameless charm which is inseparably associated with green in the hearts and minds of her sons and admirers.

THE DAILY WITNESS.

The True Witness Company have published a fine souvenir number to celebrate St. Patrick's Day. The cover is tastefully colored and the subject emblematic of the achievements and hopes of the Irish race. Throughout the number is profusely illustrated by decorative borders, pictures of Irish scenes, and patriots, including the likenesses of pastors of Irish churches in Montreal, Sir John Thompson, and Irish patriots, and the Shamrock Lacrosse team, as well as views of the Irish Catholic churches in Montreal, and other views of peculiar interest to the Irish. Then there are some good stories, articles, poems, all of much interest to Irish people. From cover to cover the matter is Irish.

THE MONTREAL STAR.

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THE MONTREAL GAZETTE.

THE TRUE WITNESS has issued a handsome St. Patrick's Day Souvenir number. The cover, which is emblematic and quite artistic, is by the Sabiston Litho. & Pub. Company. There are twenty-four pages of reading matter, illustrated, containing many articles of special interest to the followers of St. Patrick and appropriate to the occasion. Among these are articles on Irish leaders, the Irish Catholic churches, and the Irish Catholic pastors of Montreal, and a half page picture of the Shamrock Lacrosse team. Bellelle Guerin contributes a poem entitled "A Piece of Irish Lace," which is dedicated to Lady Aberdeen, and is prettily illustrated. A poem is given by Chas. D. Roberts, entitled "Canadian Streams." On the whole this souvenir number is well gotten up, and contains several articles of general interest.

THE KINGSTON FREEMAN'S JOURNAL.

The St. Patrick's Day issue of the TRUE WITNESS reached us on Friday last and we cheerfully accord to it the credit of being one of the best Catholic journals that has ever reached our office. The paper has a magnificently gotten up title page, and contains 24 pages of exceedingly interesting matter. The illustrations alone are worth ten times the price of the number, for they are in the best style of engravings. The following are some of the subjects: "The Mass on the Mountain," portraits of Henry Grattan, Daniel O'Connell, Charles Stewart Parnell and Justin McCarthy, illustrating an article on the struggles of Ireland; views of the Irish Catholic churches of Montreal, portraits of the pastors of the Irish churches in Montreal, a portrait of the Shamrock Lacrosse team and a portrait of Sir John Thompson. The poetic and literary productions are far above the average and would do credit to the choicest review or magazine; amongst the selections we might mention are: "Something About Irish Music," "Irish Litterateurs," "The Irish Immigrants' Monument," "With the Irish Fairies," "The Fiddler of Lone Inlet," "Canadian Streams," "A Piece of Irish Lace," "Our

Banners Green and Gold," and "Home Rule." The paper on which the issue is printed is of the very best quality and presented in a style that reflects credit on the office from which it is turned out. We hope that the creditable enterprise of the management may be duly appreciated, and that our esteemed contemporaries may live to furnish many such "souvenir numbers."

THE LONDON, ONT., CATHOLIC RECORD.

We congratulate the publishers of the Montreal TRUE WITNESS on the beautiful souvenir number of St. Patrick's Day which they have brought out. In referring to this paper a few weeks ago we said we had no doubt that the promises made in the prospectus would be carried out. Now that we have had that number before us we can safely say that our predictions have been more than verified. The illustrations (printed on fine paper) are works of art, and the subjects should prove a treasure to every Irish Catholic home in the land. The reading matter, too, is appropriate to the occasion and is the work of some of our best writers. We recommend our Irish fellow-citizens to send 25 cents to the TRUE WITNESS, Montreal, and obtain a copy of the souvenir. A glance at the table of contents, as under, will show it to be a treasure of good things well worthy of a place in the homes of our fellow-countrymen:—St. Patrick's Day Greeting; The Mass on the Mountain; A Fraternal Appeal; Ireland's Struggles; Something About Irish Music; St. Patrick's Blessing; Then and Now; Irish Litterateurs; The Irish Churches of Montreal; The Pastors of the Irish Churches; The Shamrock Lacrosse Team; The Irish Immigrants' Monument; With the Irish Fairies; A Piece of Irish Lace; My Irish Friends; The Late Sir John Thompson; Our Banners Green and Gold; Canadian Streams; The Fiddler of Lone Inlet; Aboriginal Antiquities; Home Rule; An Expression of Hops.

THE TORONTO GLOBE.

In honor of St. Patrick's Day THE MONTREAL TRUE WITNESS has issued a capital Souvenir number of 24 pages, excellently illustrated and of remarkably good quality on the literary side. The illustrations are numerous. They include "The Mass on the Mountain," portraits of Henry Grattan, Daniel O'Connell, Charles Stewart Parnell and Justin McCarthy, illustrating an article on the struggles of Ireland; views of the Irish Catholic churches of Montreal, portraits of the pastors of the Irish churches in Montreal, a portrait of the Shamrock Lacrosse team and a portrait of Sir John Thompson. Among the articles are:—"Something About Irish Music," "Irish Litterateurs," "The Irish Immigrants' Monument," "With the Irish Fairies," "The Fiddler of Lone Inlet" and other sketches and tales, while among the poems contributed Professor Charles G. D. Roberts' "Canadian Streams" holds first place, others being "A Piece of Irish Lace," "Our Banners Green and Gold," and "Home Rule." The whole number is a most creditable one, and should meet with wide favor.

SATURDAY TIMES.

The publishers of THE TRUE WITNESS have done themselves infinite credit and added a new glory to the Irish race by their last souvenir number. Unlike anything attempted before to commemorate the celebration of St. Patrick's Day, it will stand as a memento of the enterprise of the publishers and a fitting tribute to the great Apostle of Ireland. It is a work of art, and as such will be highly esteemed by connoisseurs, while the articles, which of course are all more or less flavored with Irish sentiment, should find a ready response not only in the heart of every son of Erin, but amongst those of other nationalities who love what is pure and good in prose and song. The paper is enclosed in a handsomely illuminated cover, the whole forming a beautiful exhibit of the engraver's and printer's arts, and at the nominal price of 25c, at which it is issued, is a marvel of cheapness. We congratulate our contemporary on its altogether excellent production, and trust it will receive the reward merited by such enterprise and patriotism.

THE CATHOLIC UNION AND TIMES, BUFFALO.

The St. Patrick's Day issue of the Montreal TRUE WITNESS is an achievement of which any paper in the land might be proud. We congratulate our progressive contemporary.

THE FARM, ORCHARD AND GARDEN.

The TRUE WITNESS, Montreal, has issued an artistic souvenir St. Patrick's number. Send 25 cents for a copy.

THE CATHOLIC MIRROR.

The Souvenir number of THE TRUE WITNESS, of Montreal, for St. Patrick's Day this year was very handsome. The cover is in green and gold, and is a delight to the eye.

The Second Edition OF THE ST. PATRICK'S DAY SOUVENIR NUMBER

OF The : True : Witness IS NOW READY.

Every Irish Catholic should have one.

Price, TWENTY-FIVE cents.

TRUE WITNESS, Office 761 Craig Street.

EDITORIAL NOTES.

Continued from first page.

THE one who denies the dogma of the immaculate Conception, and the one who believes not in the virgin birth of our Lord, must have no faith in the Holy Scriptures. To be logical he must conclude that the accounts of the Annunciation and the relation of St. Joseph to the Blessed Virgin, as set forth in the Bible, are wrong. If so the Holy Scriptures could not have been inspired; and if not inspired they cannot form either the basis or the pillars of Christianity. Why cannot some of those learned clergymen of the different denominations learn to reason?

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It is certain that amongst many non-Catholics there exists a real hatred of Catholics. Unchristian as it may be the fact nonetheless exists. On the other hand Catholics have no hatred for Protestants. In fact, they often fall into the error of over-attachment for their separated brethren. By this we mean that Catholics more readily allow themselves to be influenced by Protestants than do Protestants permit Catholics to influence them. The Catholic finds so many good and noble personal qualities in his Protestant neighbor that he gradually extends to the creed the admiration he feels for the individual. Not so in the other case. No matter how much a Protestant may respect or love a Catholic, he will always draw the line at the Church, and distinguish between his individual friend and the faith of that friend. It is often thus that Catholicity suffers at the hands of its own adherents. The Catholic, in order to appear liberal minded, does not hesitate to side, to a certain degree, with the deadly opponents of his Church. By so doing he forfeits the true claim to Catholicity without gaining either the respect, confidence or admiration of the non-Catholic.

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THE latest piece of religious mockery, in which two persons with souls to save were the victims, was the recent so-called marriage which took place in Cincinnati, and the ceremonies of which were performed by a woman. "Mrs. General Ballington Booth was minister," says the report. "The admission fee was fifty cents. A supper and march to the temple preceded the ceremony, which lasted two hours. The pair," said Mrs. Booth, "were to be married under the flag of the army and of the nation. There were preliminaries of prayer, singing, clapping of hands, waving handkerchiefs and shouting hallelujah in concert." Mrs. Booth declared them man and wife; then each of the pair delivered a speech. Henceforth, in as far as Salvation Army regulations will permit, these two may live together as man and wife. According to the Christian faith it is held that "whom God joined let no man put asunder." God having united, through His duly authorized and ordained representative, the husband and wife, He alone has the power and right to separate them—and by means of death only is that separation operated. Logically, we suppose that "whom woman has united" can only be separated by a woman. So if this couple grows tired of the union there will have to be "a woman in the case" before they can secure divorce. Behold where the world is drifting! It is ever so when the sacraments are ignored and sacramental grace is rejected! Poor humanity!

BRANCH 26, C. M. B. A.

The regular meeting of Branch 26 held last Monday evening was largely attended. President A. D. McGillis was in the

chair. Bro. G. J. Callahan, of Branch 88, of Cornwall, was present as a visitor. Considerable routine business was transacted and several new members were balloted for and an application was read and referred to the board of trustees. Remarks in the interest of the association were made by Grand Deputy Finn, Chancellor Reynolds, Bros. Jackson, Ward, Gould, and others. Chancellor Reynolds reported the death of Mr. Michael J. Feeley, of Taunton, Mass., father of Chancellor Feeley, of Branch 26, and a resolution of condolence to Bro. Feeley was moved by Chancellor Finn, seconded by Chancellor Reynolds, and was adopted. It was also decided that the branch attend Holy Communion at St. Patrick's at the 8 a.m. Mass on Sunday next.

A GREEK PLAY.

A CLASSICAL PERFORMANCE AT THE MONTREAL COLLEGE.

The performance in Greek of Sophocles' play, "Antijone," in the Academic Hall of the Montreal College, yesterday, created considerable interest in those quarters. The clergy alone were to witness the first performance, but the public will be given an opportunity to witness the play later on. Mgr. Fabre presided yesterday. The play was got up under the direction of Rev. Abbes Schinkling and Laliberte, professors of belles-lettres and rhetoric. The music is by Felix Mendelssohn Bartholdi. The cast includes: Antigone, Delphis Lalonde; Ismene, Arthur Gibeaut; Creon, Jos. St. Cyr; Guardian, Bruno Labrosse; Heper, Achille Clarette; Tiresias, Raoul Bourbeau; Messenger, Eugene Cassidy; Eurydice, Chas. D. Lamiaude; second messenger, Edgar David; guards, Edward Polan, Arch. McMillan; maids of Eurydice, Nelson Duquette, Henri Frechette; child, Olier Dubuc.

The choir includes: Trefli Simon, Zenon Morin, Henri Lanthier, Francois Dartons, Jules Fortin, Pamphile Laplante, Joseph Bilodeau, Henri Prevost Ludovic Verner, Ernest Gagnon, Joseph Bastien, Frederick McKenna, Horace Gervais, Louis Bouchard, Edouard Lafleur.

ST. MARY'S COLLEGE.

THE ST. PATRICK'S SOCIETY'S LITERARY ENTERTAINMENT.

On Sunday afternoon last the members of the St. Patrick's Society of St. Mary's College gave a very fine literary entertainment. After the minutes of the last meeting were read and adopted, the president, Mr. Thos. J. McMahon, delivered a short address upon the work that had been done by the society during the present term.

A declamation was then made by Mr. D'Arcy McGee, nephew of the lamented patriot and orator. The declamation was both brilliant and forcible and carried with it the full sympathies of those who heard it.

Mr. Arthur Farrell delivered an original poetic composition in an elevating and intellectual manner.

Mr. Thos. J. McMahon delivered an exceedingly clever lecture on the late D'Arcy McGee, in the course of which he touched on the great Irishman as a writer, a patriot and as a Catholic. Mr. McMahon, in the composition of his lecture, evinced unusual literary ability; in the delivery of the lecture he was also exceedingly good. Mr. McMahon is a member of the Rhetoric Class, and, judging from his present attainments, he is destined in the future to accomplish some very estimable and valuable work.

THE MISSIONARY FATHERS VISIT ST. ANN'S SCHOOL.

On Saturday morning Rev. Fathers Wissel, Lynch, Bloom and Gannon, accompanied by Rev. Father McPhail, visited St. Ann's School. Major L. Atkinson, the drill instructor for the school, was in attendance, and made four hundred boys pass in review before the Reverend gentlemen, illustrating every kind of drill from calisthenics to regular company drill. The Rev. Fathers were delighted with what they saw, and complimented in a special manner Companies A and B on the proficiency they had attained in military drill. They drew attention to the grand display that had been made by Companies A and B in the

parade on St. Patrick's Day. They said that Major Atkinson had reason to be proud of the excellent discipline of his young soldiers. Rev. Father Wissel said that, judging from what he saw, he thought that when Uncle Sam took it in his head to gobble up Canada, he would find it a harder task than he expected.

AN INTERESTING CERE MONY.

"THE POPE'S MILITIA" AT ST. MARY'S COLLEGE.

On Sunday the very interesting ceremony of enrolling new members in the "Pope's Militia," took place in the Jesuit Church, on Bleury. Rev. Father Nolin, S.J., preached an eloquent sermon, and a large number of the pupils enlisted under the standard of Faith. The Pope's Militia is a sodality, or association akin somewhat to the congregation of the Blessed Virgin. It has its special duties and obligations, with corresponding indulgences and privileges. It is considered a great honor to be a member of this band of young Catholics, and on Sunday the ceremonies were in accordance with the solemnity of the occasion.

ST. PATRICK'S DAY AT MONTREAL COLLEGE.

A MOST ENTHUSIASTIC CELEBRATION.

It is with becoming joy and gladness that the Irish students of Montreal College hail the arrival of their nation's patron saint. It is their day in the true sense of the word, and they always celebrate it in a worthy manner, manifesting their love for him who brought to their forefathers "the gift of God's faith, the sweet light of His love." This year's celebration surpassed, we may safely say, that of former years. From day light till long after evening shades had fallen upon us the green and gold mingling with the shamrock predominated. On Tuesday, the day we celebrated, as the students entered the chapel for morning Mass the organ pealed forth one of those good old Irish airs so full of religious odour and zeal. Hymns were sung as far as the Sanctus in the English tongue. Mass was celebrated by the Rev. Father Thos. F. Heffernan, professor of English, as well as director of St. Anselm's academy. At the communion all the Irish students, preceded by the president and members of the academy in full regalia, marched from the choir gallery up the main aisle of the chapel to the holy table where they received the Blessed Sacrament, a fitting beginning for such a day. For High Mass the Irish students went to St. Patrick's church, that they might participate in that part at least of the celebration. The afternoon was spent in games and amusements of divers kinds.

About 7 p.m. the doors of the dramatic hall were thrown open for the evening's entertainment. A very pleasing programme had been arranged under the auspices of St. Anselm's Academy. First came "L'Oncle Ratoudu," a comic operetta, rendered by the French students. At its close the curtains were drawn aside to the soft notes of "Come Back to Erin," upon the first scene of the drama, entitled "More Sinned Against Than Sinning." The scene is laid in Killarney. The plot consists of the designing schemes of an unscrupulous land agent, Belhaven, against Squire Hilton's son. The old squire disowns his son, who goes off to America with Teddy O'Neill. Then Belhaven gets the old squire to make his will in his favor. He does so. Towards the end of the five years the agent distrusts the old squire and determines to get rid of him. About this time the son returns. Through schemes he is arrested and imprisoned for the murder of his father, the old squire, who cannot be found. He escapes; the father is found; the villainy of Belhaven is detected, who, by the way, in one of his villainous acts, is shot dead; a reconciliation follows between father and son. The moral follows: Thus is Ireland treated; she is more sinned against than sinning.

All the participants did remarkably well. Special praise, however, is due to Messrs. Daly, McKenna, McCrory, Sheehan and Polan, who had the principal parts. Bursts of laughter attended the appearance of Mr. Polan as Teddy O'Neill. Mr. Sheehan, as Major Lookout, who was always in Belhaven's way for success in his evil designs, proved himself a "jolly good fellow, ye know." There is certainly a bright future before this young gentleman. The same must

be said of Messrs. McCrory and McKenna. Mr. McKenna can suit himself to almost any character, being very graceful and dignified, or surly, when occasion demands. It was Mr. McCrory's first appearance, and we are assured will not be his last, for, as the hero of the play, he showed his audience that he possesses the great gift of good delivery. He at times was quite pathetic, and all through the play proved himself a good and dutiful son, but at the same time unflinching in his convictions, especially his religious ones. Mr. Daly, as Squire, showed that the opinion formed of him was not amiss. He was much admired, and it is the general opinion that he was truer to his character than any of the others. As is well known, it is quite difficult for a young man to take off the part of an old man of 70. We wish him good luck, as bright prospects are before him. The other participants were Messrs. Doran, Blain, McMillan, Carroll, Bouchard and O'Connor, all of whom were indeed worthy of better parts; but, knowing that all cannot have the same parts, they very kindly consented to take the secondary ones. They were true to their different characters, and we may say that the acting of Mr. Doran was highly praised. He was Belhaven's associate, and left us to infer that he would strive to outbeat his associate in villany. Master G. Headen, dressed in little Lord Fauntleroy style, sang, with pleasing effect, "The ship that never returned." He was loudly and repeatedly encored, when he again appeared to sing "You'll not forget me, mother." The programme terminated with "St. Patrick's Day" by the Band, as one of the most delighted audiences that ever filled the hall filed out of it.

THE REMEDIAL ORDER.

RECEIVED BY LIEUT. GOVERNOR SCHULTZ.

The following despatch comes from Winnipeg, dated the 25th March:

The remedial order passed by the Dominion Government on the Manitoba School question was received by Lieut. Governor Schultz this morning. It will be transmitted to the Legislature at tomorrow's session and will be then laid on the table after being first read by the Speaker of the House. As forty-eight hours' notice must be given of intended action it is at present likely that the discussion on the question will open on Thursday evening. It is said there is some likelihood of the matter being handed over to a commission to report at the next session.

Premier Greenway, being interviewed as to what course would be followed, intimated but did not say so positively that action might be delayed and the Provincial Government go to the country on the question. It is very generally believed that the Premier and his Cabinet contemplate dissolution.

The remedial order continues to be the sole topic of conversation in Winnipeg. The papers continue to fill their columns with interviews with prominent public men on the important question. Some of these are fiery and declare there shall be no surrender, but others urge moderation and appeal for a compromise in order to avoid serious trouble.

The appeals of such men as Hugh John Macdonald and E. L. Drewry, for calm and dispassionate consideration, are having a good effect.

To-day there was a hint from a supporter of the Government that the answer to be returned to Ottawa will contain an option of purely secular schools. An effort was made to ascertain if members of the Government authorize the statement, but all positively declined to speak till the matter was discussed in the House.

MGR. SATOLLI.

Speaking of Mgr. Satolli, a writer in the Christian Advocate (Methodist) says: "He took his place among us in a meek and humble way, and up to the present time he has never been obtrusive. Silently and quietly he has performed his mission, and, without knowing why, without being able to explain to themselves, the people of the United States have grown to admire and esteem the 'American Pope.'"

It isn't the man with the biggest library who is the best informed. Generally he has to yield gracefully to the man who has only a score of books, and reads them.

TEMPERANCE.

BULLETIN OF THE GENERAL SECRETARY.

OFFICE OF THE GENERAL SECRETARY,
415 West 59th St., New York,
March 1, 1895.

Since the incoming of the Lenten season the activity in temperance work has been very extraordinary. So numerous are the calls for lectures and so enthusiastically have the societies taken up the lecture-course idea, that it becomes a simple impossibility for your general secretary to supply the numerous applications he has received from many quarters for lectures. He himself has been on the road lecturing constantly and has placed all the available lecturers at work. This activity has shown itself principally in the East. If the West and the Northwest are doing a great deal in the lecture field they are doing it from their own initiative. Connecticut, Scranton, Albany and Providence Unions are showing the greatest activity in this particular class of work. There is a demand for effective lecturers. If there are any others, particularly of the clergy, who would offer their service in this work, we would like to be placed in correspondence with them.

SACRED THIRST CARDS.

A custom that has received a wonderful emphasis during this Lent is the distribution of Sacred Thirst cards. There have been sent out very nearly five hundred thousand of these Sacred Thirst cards, and if every card did its best service we can readily conjecture what a tremendous amount of good this custom of encouraging the practice of Total Abstinence during Lent has brought about. If even fifty per cent. of Catholics receiving these cards faithfully keep the promises that they contain and during the holy season import into their lives the practice of Total Abstinence, no small proportion of them will become enamored of the custom and will faithfully preserve it afterwards. But now is the time for the societies of the National Union to do their best work. If by an unusual activity during this time a large proportion of those who become Total Abstiners are impressed into society organization the custom will perpetuate itself and our ranks will be swelled to more than ordinary proportions.

THE NATIONAL CONVENTION.

As the snow melts from the ground and warm days of spring come, our attention is drawn more and more to the days of midsummer, when the national delegates will be assembled in annual convention. You are quite cognizant of the fact that in this Convention we will celebrate the Silver Jubilee of the National organization, and every effort will be made to make the Convention, one not only worthy of New York but of the great work of Total Abstinence itself. It is expected that societies living within a day's journey of New York will not only send delegates but be represented by their entire membership as far as possible. Your national secretary herewith extends the warmest and most cordial invitation to every one in any way identified with temperance work to be present at our jubilation next summer. The metropolitan city of the country, with all its interesting sights, is worthy itself of a visit; but not only do we invite the temperance hosts to see New York and its environs, but we want to present to the people an object-lesson of Catholic total abstinence that will never be forgotten.

Twenty years ago the Catholic Total Abstinence Union of America met in convention in New York. Then it was an unknown body and received scarcely a hearing; this year it will come back and in monaster parade; it will marshal its forces by thousands, the greatest prelates of the country will do it honor, and the civic authorities too will join in making the celebration one of greatest note. In many sections tourist clubs are being organized embracing most of the society membership, thereby securing cheap rates to New York. It is advisable in every part of the Union to follow the example of the society in Fremont, Ohio. There they have organized a tourist club, selected a treasurer, and are canvassing the locality to increase their membership. From this one locality alone twenty-five, and possibly

fifty, representatives will come to the summer Convention. The commendable energy manifested here is worthy of imitation throughout the national body. Further information about railroad rates and board expenses will be given in detail later on.

THE NATIONAL BANNER.

Now and then telling indications come to us in a quiet kind of a way of the deep and earnest striving there is going on to capture the National Prize Banner. Connecticut is all alive with energy; Philadelphia is not saying much but doing a lot of thinking and working. What the West is doing we shall know better later on. They are preparing to spring a great surprise upon us all. The most successful increase in membership has been brought about up to this by personal work, and the society that has the greatest number of active members eager to make converts to the cause of Total Abstinence and impress them to society organization is the society that will present the best front and probably carry off the National Prize Banner.

NEW SOCIETIES.

To show what work has been done up to date we subjoin a list of new societies, with their accredited membership, that have been admitted into the National Union:

- Ladies' Cardinal Manning, Westerly, R. I., 58.
- Cardinal Manning Westerly, R. I., 76.
- St. Mary, Knoxville, Tenn., 50.
- Catholic Ladies, Streator, Ill., 25.
- St. Paul, Birmingham, Ala., 31.
- Angels of the Home, St. Louis, Mo., 64.
- St. Ignatius' Cadets, Centralia, Pa., 130.
- Father Mathew, Hudson, Mich., 164.
- St. Aloysius' Y.M., Middletown, Conn., 225.
- Father Mathew, Newport, R. I., 126.
- St. Patrick, Danville, N. Y., 27.
- St. Ann's Girls, Phila., Pa., 75.
- Annunciation Cadets, Chicago, Ill., 30.
- St. John, Cullom, Ill., 32.
- Catholic, Galesburgh, Ill., 88.
- St. Joseph, Bound Brook, N. J., 49.
- Father Mathew, Wheeling, Ind., 214.
- St. Patrick's, La Gro., Ind., 214.
- St. Bernard, Du Bois, Pa., 25.

These societies represent an addition of 1,505 new members, into the National Union. These new recruits with the 2,805 of the Knights make up to date nearly 4,000 new members. But great as this is, we consider that it is only a moiety of the crowds that will ask for entrance during the few months to come. Temperance work has had its successful days heretofore, but all the signs go to show that in the early future we shall have the opportunity of recording some of our greater triumphs.

Faternally yours,
(REV.) A. P. DOYLE,
General Secretary C.T.A.U. of A.
415 West 59th street, New York.

CORRESPONDENCE.

INTOLERANCE RAMPANT.

To the Editor of THE TRUE WITNESS:

SIR,—The amount of Protestant fanaticism and bigotry in Canada is incredible, really and actually beyond comprehension. More than that, it is the utterance of a certain class calling themselves Christians. The Manitoba School question has not created that unchristian, uncivilized feeling (rage I should call it), but it has brought it out—it has made manifest, open, public, what was inner, hidden in the hearts of these fanatics.

This bigotry breaks out now and then, but at the present time there is a general outburst. I will not allude to the Montreal Daily Witness, for that paper is the incarnation of that narrow minded fanaticism, beyond which it cannot see the shining light of truth, justice and equity. Like the owl, its eyes are only open to the hazy darkness of fanaticism. The Witness has always been the dumping ground, where fanatics are welcome to deposit the refuse of their hearts, bereft of charity, and of their minds filled with void and crooked ideas and thoughts. The paper has lately become so nauseated with the writings of the Chiniquys, Carmans and others *ejusdem farinae* that it is high time the Board of Health should interfere to prevent the spread of the plague which pervades the atmosphere of the plot.

Thank God, all the Protestants of Canada are not to be included in that unchristian class of bigots; there are exemptions, honorable and noble-minded, but unfortunately they are the minority,

specially in certain parts. Now, then who are the leaders and propagators of this pagan crusade against Catholics and Catholic institutions—of course, the Orange boys take the lead—why should they not? Are they not the champions of intolerance? They are not to be outdone by others—they must take the first prize. Are they not entitled to it?

Enough for the present. Should you allow, I will return to the subject again.
J. A. J.

A MINISTER'S EXPRESSION.

In the course of his sermon on Sunday, the Rev. J. Edgar Hill spoke as follows concerning the present condition of affairs in Manitoba: "If the minority have a grievance, and the majority refuse to redress that grievance, ultimately, it will be worse for the present majority than for the minority who ask to be relieved."

INDIAN NUNS.

THE "RED SISTERS" OF MOUNT BENEDICT AND THEIR NOBLE WORK.

There are five members of the Order of the Red Sisters of St. Benedict. They are: The prioress general, Mother Ligouri; Mother Frances, the sub-prioress; Mother Gertrude, Sister Anthony and Sister Aloysia. They are the only members of any religious order among the Indians, says the Union and Times.

The history of the establishment of the order reads almost like a legend, so romantic and picturesque is it in its details. The foundress of the order was Mother Catherine, the story of whose death before the altar only about a year ago was printed in almost every newspaper in the land. Mother Catherine was born in a war camp on the side of the Rockies only 27 years ago. Her father was the noted Indian chief of the Uncapapa tribe of the Sioux-Crow Feather. At the time of her birth the tribe was engaged in a fight with the whites. She was supposed to be, and was called, the sacred virgin of her tribe, and was given the name of Sacred White Buffalo. Her life was supposed to be safe from harm, and it was through this belief that while she was yet an infant she was carried into battle.

Her father, Crow Feather, had grown weary of the fighting tactics of Sitting Bull, whom he considered a worthless fellow, and resolved that, instead of attacking the defenceless white settlement, the thing to do was to attack the forts and stockades. He endeavored to induce his fellow-warriors to pursue this method, but failing, he announced that he was going to leave them. He started off with his family, carrying the little sacred White Buffalo in his arms to protect her from the bullets of the enemy, when he saw in the distance some United States troops. He resolved to give them fight, and trusting in his sacred daughter as a talisman, he put spurs to his horse and in a moment was in the midst of the troops, firing right and left from the hip. Several shots were fired after him as he broke the ranks, but not a ball hit him, and the firing ceased when it was seen that he bore in his arms a baby. It was in this way that Mother Catherine went through a battle.

She was brought down to the white settlement when still a child. She has often said that from her earliest recollection she felt a desire to be a sister. When she was still young she appealed to Father Craft, who was a missionary among the Indians in North Dakota at the time. There were also others of the nation who felt the same desire, but Father Craft found it would be difficult to have very many Indian sisters in the white convents, so they were sent to the Catholic Indian school at Avoca, in Murray county, to receive their education. Here they learned the English language and other branches, being in the school for three years. In 1891 it was decided to found the congregation, and Mother Catherine resolved to make it of the Order of St. Benedict; for, as St. Benedict in his lifetime, 1400 years ago, had stood for progress, and was a man far in advance of the spirit of his time, so she would take the spirit of the Benedictine rule and apply it to everything. In this idea

she was encouraged by the progressiveness of Pope Leo, Archbishop Ireland and Monsignor Satoll.

Before starting out for North Dakota again all the sisters became citizens of Minnesota, renouncing all further claims upon the federal government in virtue of blood, and American citizenship was made one of the requirements for admission to the order.

The general object of the order is to instruct for citizenship those of their own race, old and young, to do everything to bring them out of their transition state, instructing them in English branches and acting as directors of the societies of instruction in citizenship.

The success that has attended the sisters in their work shows conclusively that the time was ripe for the experiment. Mother Catherine, the foundress of the order, was a woman of remarkable intellect, and her death was a great misfortune. She died, as has been said before, at the altar of the chapel at the conclusion of a Mass. She had been ill for some time, and, feeling that the end was near, she had the sisters dress her in the robes of the order and carry her to the chapel. She was only 26 years old when she died, but had attained the distinguished honor of being the foundress of the first and only Indian congregation.

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THE IRISH LANGUAGE.

OPENING OF THE CLEAVER MEMORIAL FUND.

"THE CATHOLIC TIMES" IS CHOSEN TRUSTEE BY THE LEADERS OF THE MOVEMENT—GENEROUS SUBSCRIPTIONS—A LETTER FROM "SACERDOS."

- Rhode Island Irish Language Revival Society, through its president, Rev. Thomas E. Ryan..... \$50
- R. T. S. Shahan, Washington..... 10
- "Sacerdos"..... 10
- Rev. C. S. Kelly, Woonsocket, R. I. 5
- Rev. J. A. Hurley, Blackstone, Mass. 5

To-day marks the public opening of the "Cleaver Memorial Fund." The Catholic Times has been chosen trustee by the originators of the movement, and in its official capacity announces the reception of above subscriptions. A more auspicious beginning could not be wished for. The purposes and the aims of the "Cleaver Memorial Fund" have been detailed at length in the columns of The Catholic Times, and "Sacerdos" devotes considerable space to it in the interesting letter published below. The movement to revive the sweet language of the Celt is gaining strength day by day. The success of the "Cleaver Memorial Fund" will furnish undoubted assurance of a final crown of triumph for the general movement.

A REVIEW BY "SACERDOS."

Having heard with much pleasure that all arrangements are now completed to open the "Cleaver Memorial Fund" on the eve of St. Patrick's day, I thought it would be of interest to the readers of The Catholic Times to state a few facts in regard to the present condition and prospects of the Irish language movement in Ireland.

And, first of all, let me congratulate you on the auspicious event, for such it truly is, in the history of Irish efforts for freedom and enlightenment which The Catholic Times inaugurates in its present issue. As the years increase and the broad significance and manifold national advantages of this present movement becomes better understood, you will have the supreme satisfaction of knowing that in the columns of your great weekly the initiatory step was made toward the growth and final maturity of an idea which the ignorant and craven of our race still regard as a phantom, but which every thoughtful and impartial observer sees pregnant with splendid possibilities for the uplifting of the Irish nation by the gradual instilling of a purer patriotism which must make direct for real national unity.

It is needless to speak of the thousand advantages to be reaped by scholars and students of ethnology in every land from the success of a movement which has received such constant encouragement from your excellent weekly, and now is being crowned by the unprecedented effort you are making to enlist the practical co-operation of your many readers. You are to-day setting in motion a force which will be felt not only in the immediate future, but still more in the distant years when Ireland, having regained her freedom, will look around to thank her benefactors and perhaps to trace much of her national success and scholarship to the Cleaver Memorial Fund, begun in the columns of the Catholic Times.

This may seem but the exuberant fancy of an enthusiast in the cause, yet careful consideration of the subject and impartial comparisons with other nations once somewhat similarly situated in regard to their language will not fail, we fancy, to correct this hasty criticism. But, leaving all such critics to amuse themselves as best they may with the blissful ignorance of the "sapient" conclusions, let us give a few statistics to enable your readers to judge justly.

The following extract from the annual report of the Society for the Preservation of the Irish Language, issued last year, speaks for itself:

"In presenting this their sixteenth annual report for the year 1893, the council feel the utmost satisfaction in congratulating the society on the steady and continued progress of the movement for the preservation of the Irish language. The result of the efforts of the past year is fully as satisfactory as that of any of

its predecessors and in many respects far more promising. Credit eundo may now be considered the permanent motto of the society. Apart from the usual and steadily increasing advance in the statistics pertaining to the study of Irish in the schools and colleges, so vital to the success of the movement, the public are beginning to take much more interest in the study of the national language. A marked feature of the past year has been the number of societies that have sprung up and are devoting themselves to the study and promotion of the Irish language, whilst distinguished dignitaries, such as His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin, and prominent public men like Mr. William O'Brien, M.P., are helping very considerably to encourage and facilitate its study. From action such as this they are encouraged to hope that very soon public addresses of a political, ecclesiastical and municipal character will be issued in both Irish and English; even already the municipal authorities of the town of Tuam (Galway) have taken the patriotic initiative in this matter.

"The schools of Ireland are the chief instruments to be relied on for the preservation of the nation's language. It is, therefore, with the utmost satisfaction that the council congratulated the society on the extraordinary increase in the number of pupils who passed in Irish at the last intermediate examinations. The number of pupils who passed in 1893 (see table below) was 379, as compared with 176 who passed in 1892. It is mainly owing to the patriotic action of the Christian Brothers that these gratifying results have been obtained.

"The council have also the pleasure of congratulating the society on the highly satisfactory increase in the number of pupils who passed in Irish in the national schools during the past year. The number of passes (see below) amounted to 609, as compared with 515 in 1892.

"Another pleasing feature in connection with our report, and one evincing the vitality of the movement, is the extraordinary sale of the publications of the society. During the past year, 1893, the society sold 6,966 books, as compared with 4,634 in 1892 and 3,196 in 1891. Up to the present the society has put into circulation 291,115 elementary books for the study of the native language. This number does not include the society's books printed and published in America."

The following important statistics of the teaching of Irish in the schools by the Commissioners of National Education in Ireland have been supplied by Mr. William B. Malloy, M. R. I. A., the courteous secretary of the Board of National Education, Dublin:

IRISH LANGUAGE, 1893.

Summary of approximate tabulation. From tabulation books and reports, as far as available, the following information has been obtained:

Irish language was taught in 45 national schools.

	No. of pupils examined,	No. who passed.
Fifth class—first stage.....	316	212
Fifth class—second stage..	244	204
Sixth class.....	271	203
Total.....	831	609

2. Thirteen teachers presented themselves for examination in July, 1893, as candidates for certificates of competency to give instruction in Irish for results' fees. The examiner reports that the greater number of those who were examined can read Irish fluently and are able to converse in it freely. The general answering was very satisfactory, and only one candidate failed to obtain a certificate of competency. The following table shows the number of pupils who passed in Irish in each of the following years. We call the attention of your readers to the figures as illustrating the steady progress of the movement up to 1894, when an utterly unprecedented impetus was received:

'82	'83	'84	'85	'86	'87	'88	'89	'90	'91	'92	'93	'94
17	25	93	161	321	371	443	512	581	515	515	609	676

The primary object of the Cleaver Memorial Fund is to entice such children as the above to study the Irish language more eagerly by offering prizes in each class for a certain measure of proficiency, to be determined by teacher or by the Gaelic League of Dublin, who will see to the proper distribution of the money subscribed. With the prospect of say a five-dollar prize for each class, a large accession of otherwise indifferent children may well be expected. It must be re-

membered that the government fee for each successful candidate is too small to excite the emulation of their teachers or pupils. Hence every few dollars given to this fund will be the means of getting at least a dozen children to study the Irish language who else would grow up shamefully ignorant of this melodious national tongue.

Extracts from a report just to hand for 1894 give the following items, which tell of rapid progress in the movement. These figures, too, only take cognizance of the national school pupils. A large number of Irish pupils are taught by the Jesuit Fathers and in the Christian Brothers' schools throughout the country:

"The number of teachers examined this year (1894) was far greater than in any previous year. Candidates were examined in the counties of Donegal, Dublin, Mayo, Galway, Cork and Kerry. Nearly all those examined speak Irish fluently. The candidates examined in Dublin were not natives of Dublin; they come from Cork and Clare. Some of those examined are good Irish scholars and possess a literary and critical knowledge of the language far beyond what is required in the course prescribed for teacher's examination. Irish language is now taught in fifty-six national schools as compared with forty-five in 1893.

	No. Pupils Examined.	No. Passed.
Fifth class, first stage.....	355	206
Fifth class, second stage.....	327	214
Sixth class.....	399	256
Total.....	1081	676

Messrs. Gill & Son, the society's publishers, forwarded their half-yearly statement of accounts, from which it appears that over 2,000 of the society's books were sold during the six months ending 31st December, 1894.

Thus it will be seen that 1,051 pupils presented themselves for examination in Irish last year as compared with 831 in 1893, and that twenty-three teachers obtained certificates as compared with twelve in the preceding year.

That your readers may more fully understand the nature and object of the Gaelic League I enclose a statement from that untiring and unselfish body of workers sent out last year to friends of the cause. A glance will not fail to gather the admirable aims and the truly business-like methods of these patriotic scholars.

Only one thing is needed now by the able workers and earnest scholars in the Irish language movement in Ireland and that is money. This is a question involving the honor and self-respect of the entire race whose beautiful mother tongue was once exclusively the soft, sweet Irish language. Let me conclude this already too lengthy letter with these words of the New York Sun, the great luminary of the journalistic world, in the article quoted in your columns last week:

"While it is not probable that the ancient tongue will be revived to any great extent as a commonly-spoken language in America, or, indeed, desirable that it should be so preserved, every argument of sentiment, enlightened scholarship and race pride urges Irishmen in America to do everything in their power to aid the Irishmen in Ireland in their efforts to save the life of their mother tongue."

Enclosed you will please find \$10 toward the object of the Cleaver Fund.—SACERDOS in *Catholic Times of Philadelphia*.

THE BISHOP OF SALFORD'S LECTURES.

In a few days will be published the "Four Lectures" which the Bishop of Salford delivered in his cathedral, in reply to the attack upon the authority of the Church, which was made by the Bishop of Manchester. It is not often that a Catholic and a Protestant Bishop enter the lists of public controversy. In the present case the controversy is rendered more interesting by the fact that it is narrowed to the one question: What and where is the authority of the Church? The Protestant bishop had hazarded the statement that it was impossible to prove that St. Peter was bishop of Rome; that, even if he were so, it was impossible to prove his primacy, and that even granted his primacy, there was no proof that his successors inherited any one of his prerogatives. The bishop of Salford replied in four lectures, delivered from the pulpit of his cathedral. I do not know that, in short compass, this great question of authority has

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ever been more convincingly handled. So great has been the success of the lectures, that many conversions have followed on their delivery; one London clergyman writing to the bishop that "he had been led to abandon the task of writing a book upon Anglican Continuity," (a task on which he had long been engaged); perceiving clearly that "the Anglican manipulation of history" was the real cause of the popular illusion. So soon as the lectures are published, we may hope for still more conversions. Meanwhile, the Bishop of Manchester has not, thus far, given sign of replying. We must hope that he will do so, as the more prolonged the disputation the greater will be the enlightenment of the public.—*Catholic Book News, Feb., 1875.*

WHAT IS PROTESTANTISM?

What is Protestantism? Let us confess: It is an admission that divisions among men are normal. It is a negative which presumes the existence of something besides itself. Protestantism cannot exist unless there is something against which to protest. It recognizes that "something" appeals to it, confesses it a prior fact, every time it names its own name. Its wickedness is that it does not, and cannot, anticipate the extinction of that against which it protests, for in that extinction the possibility of Protestantism would become extinct. Disintegration is its principle, its product and its doom. Protest begets protest, and ever into further division divided bodies take their way. The end of the process is not reached until absolute individualism is attained.

But individualism is just what Christianity contemplates as the evil from which men are to be saved. Its ethics teach that personality is achieved only in association. Its grandest proclamation is the paradox that a grain of wheat, except it fall into the ground and die, abideth alone; its supreme symbol is the Cross, the witness lifted above the centuries that the very death of one for the race is the victory for the one and the race alike. So the mission of Christ was the founding of a kingdom. That was the word most often on his lips. He did not set going a set of pious sayings. He wrote not a line, save once in the sand. He founded a kingdom. He told scores of parables explaining what the kingdom was like. He was accused of being a king. He affirmed before his judges that such he was. The inscription over the cross proclaimed him the head of a kingdom. Every act of His was to lift men up from individualism and make them members of a divine society. Any principle which ends in individualism, therefore, if allowed to run its course, is bound to reveal itself as un-Christian. Is it not time we perceived the essential weakness of a negative designation? There is much in the form of statements, and there is much in names. How long do we propose to continue playing into the hands of the papal church by yielding to it the most noble of appellations, and contenting ourselves with the most ignoble? When every Christian body begins to boast of every Catholic feature it can claim, and altogether put away that common name which confesses Rome a greater fact, we shall be far along toward the day when at last our groping hands will meet.—*William Bayard Hale (Episc.), in Forum.*

PRINCE EDWARD ISLAND.

The Irish Benevolent Society of Emerald—Its History and Work—The National Feast Observed with Great Enthusiasm.

The Benevolent Irish Society of Emerald, Prince County, Prince Edward Island, is a patriotic, humane and flourishing institution. In its character it is highly representative of these noble traits of the Irish race, from the fact that its members belong largely to the best class of farmers, pioneers, and their descendants, who braved the perils of sea and land to find freedom in the New World, and not only freedom, but its concomitants of prosperity, self-respect and social position. The organization of this popular society is largely due to the energetic exertions of Mr. George B. McMahon, the well-known and much-esteemed station master at Emerald Junction, on the P.E.I. Railway, assisted by a few kindred spirits who wished to keep alive the cherished memories of the dear old land beyond the sea. The society was established on the 1st of February, 1886, with a large and flourishing membership. One of its principal aims is to promote friendship and unity among men of the Irish race. But it must not be understood by this that the Irish element of Emerald are national or sectional in any narrow or bigoted sense. No; far from it; for the second article of the constitution expressly states that "the objects of this society shall be the relief of the indigent of all denominations." It is truly Irish and Christian in its charities. It is also a literary society, for, in the article already quoted, it states that one of the purposes of the society is the "advancement and taste for literature," as well as fostering a love for the Motherland. We cannot, with the limited space at our disposal, further particularize its admirable constitution and by-laws. In the year 1888 the society was incorporated by Act of the Provincial Legislature, and shortly after the beautiful new public hall was built. This is one of the finest structures of the kind in the Province, and is a credit to Emerald as well as to the society. It is finished and furnished completely throughout in modern style, the seats being very convenient and fashioned in the latest opera house style. The society owns the regalia and high hats which are used on processional days and state occasions. Since its organization in 1886, the society has always made special efforts to worthily celebrate the great national festival of St. Patrick, and has in every instance been successful. The most distinguished public speakers of the Province have, year after year, spoken from its platform. The orator last year was a distinguished Methodist divine, now of Moncton, N.B., the Rev. W. W. Brewer, who delivered a stirring and eloquent address. This year the annual concert, on the 18th of March, was a grand success. It consisted of vocal and instrumental solos, drama and address. The latter was delivered by Mr. John Gaffney, United States consular agent, and chairman of the Summerside School Board, who commenced by paying a glowing tribute to the pioneer Irishmen of the last two generations. These noble men who in season and out of season always stood up for the rights of the fatherland. He then briefly reviewed the state of the Irish people at the time of the so-called parliament of Grattan, showing that the vast majority of the Irish nation was outside of the constitutional civil rights, as understood by Englishmen and Americans. He spoke of the Act of Union, and the coming on the stage of the great O'Connell, the first practical Irish statesman who had a thorough knowledge of English constitutionalism. He described that great man's wonderful magnetic power and his tremendous energy and influence over the masses of his countrymen. The speaker made a brief reference to the men of '48, and then traced the Home Rule movement, from its inception by Isaac Butt, through the stormy days of the last twenty-five years. Parnell he declared to be the greatest of modern Irishmen as well as the ablest parliamentary tactician of the century. He deplored the tragic circumstances of his untimely taking off, and paid a glowing eulogium to Gladstone, the greatest Englishman of his time. All along the lines of modern political thought the world was moving, and Home Rule was within measurable distance. At present

the House of Lords blocked the way, as it had blocked the way of other political and economic reforms, which the popular branch of the British Legislature had passed, by rejecting them. The speaker next alluded to the law-abiding habits and industrial instincts of the Canadian Irishman, and to their prosperity as citizens in all the walks of life, showing how well they fulfilled those reciprocal duties which are expected of them by their fellow-citizens. He wound up by asking his hearers to preserve their homes and families unscathed. To do this by inculcating the practice of sobriety, morality, truthfulness, manliness and the other virtues, would be to aid the State, which had for its real foundation the patriotic, moral and virtuous homes of the people.

The vocal and instrumental numbers on the programme were then rendered in fine style, and also the drama by the students of St. Dunstan's college, Charlottetown.

PART I.

- St. Patrick's Day.....College Orchestra Solo, "Irishman's Toast,".....J. W. Sutherland Chorus, "There is only room for one,"..... College Glee Club.
- Reading, "Trip to the World's Fair,"..... J. W. D. McKay.
- Violin Solo, "Oberlander,".....W. F. Cote Comic Solo, [selected].....W. F. Clarke College Band Selections.....Hypodrome.
- Recitation, "Railway Matinee,"..... Mrs. J. W. D. McKay.
- Chorus, "Prayer on the Pier,"..... College Glee Club.
- Cornet Solo, [selected].....Mr. J. Blake Comedy, "Rogueries of Scapin".....

CHARACTERS.

- Geronte.....Howard Hackett Argante.....G. F. O'Neill Leander, Son of Geronte.....Valere Darveau Octavius, Son of Argante.....W. A. Cote Scapin, Valet of Leander.....J. A. Ready Sylvester, Valet of Octavius.....J. F. Gallant Carl, Page.....O. J. Parent Arnolph, Page.....Pat O'Connell Francois.....M. Hackett Pierre.....A. J. Donnelly Jacques.....M. Walsh Martin.....R. Miller

PART II.

- Address, "Irish Question Briefly Stated,"..... John Gaffney, Esq.
- Recitation, "Erin's Flag,".....Abram J. Ryan... Miss Celia Kelly.
- College Band Selections—Irish Medley, Quick Step.....
- Vocal Solo, (Selected).....Geo. A. Dixon Chorus, "Kemo,".....College Glee Club
- Cornet Solo.....Real Miller Operatic Serenade.....Orchestra
- Chorus—Le Brigadier.....College Glee Club
- Comic Reading.....W. F. Clarke
- Chorus, "Mountain Top,".....College Glee Club
- Comic Solo, (Selected).....J. F. Gallant
- Vocal Solo, "Spare the Old Maid Cabin,"..... Master P. O'Connell
- Band Selections.....
- Vocal Solo, "After the Taxes,".....J. W. Sutherland
- Chorus, "Going back to Dixie,"..... College Glee Club

GOD SAVE THE QUEEN.

A week previous to St. Patrick's the Society held its annual meeting, and the report showed the Society in a flourishing condition. The following were appointed or elected officers for the ensuing year, viz.: Patron, Rev. Dr. Doyle, (re-elected); president, P. F. Hughes; 1st vice do., James E. Doyle; 2nd vice do., Michael Lamb; secretary, P. J. Trainor (re-elected); assistant do., F. P. Murphy; treasurer, Patrick Duffy; sergeant-at-arms, Geo. R. McMahon. Hall and managing committee—Terrence Goodwin, William Deighan, Patrick Duffy. Sick and relief committee—G. R. McMahon, John R. Murphy, Bernard Smith. Standard bearers—John T. Murphy, John Hughes, Patrick Duffy, William Deighan. Marshal—John Moan.

AN ANGLICAN VICAR AND THE CONTINUITY THEORY.

The Rev. R. C. Fillingham, the Vicar of Hexton, is known in south-eastern England as "the Radical parson." He is a familiar figure at election times on political platforms in London and the home counties, and he has a clear, matter-of-fact style of speaking that makes him particularly effective with workingmen audiences. The same matter-of-fact style is seen in his occasional letters to the newspapers on matters of controversy, and he has more than once, with a few short pithy sentences, demolished the contentions of the Ritualistic "continuity" school of apologists for the Church of England. One of his best letters appeared in the Westminster Gazette last week, and, as a Protestant testimony to the Catholic view on an important point of historical controversy, it is worth reproducing here. Dating from Hexton Vicarage, Mr. Fillingham writes: "Lord Rosebery very

sensibly pointed out at Cardiff that, as a matter of indefeasible right, the present endowments of the Church of England properly belong to their original owner, the Church of Rome, from whom they were taken by Parliament. The church papers are making great capital out of the fact that the Premier has declared that he has not leisure to engage in correspondence with a gentleman who wishes him to point out by what act of Parliament such transfer of endowments was made. The answer is, however, extremely simple; may I be allowed to satisfy such inquiries by giving it? The transaction was effected by virtue of 1 Eliz., c. 1 (1559), by which all who continued members of the pre-Reformation Church (which believed in the supremacy of the Pope, the sacrifices of Masses, etc.) were deprived of all their emoluments, churches and benefices, and these were handed over to the members of the post-Reformation Church (which acknowledged the supremacy of the Queen and considered the sacrifices of Masses 'blasphemous fables and dangerous deceits,' etc.) This little fact entirely cuts the ground from under the feet of the Packed Defence—I beg its pardon—Church Defence Institute." Mr. Fillingham is certainly not afraid to acknowledge plain truths.—*The Catholic Times.*

THE HOLY SEE.

LEO XIII. ON THE RIGHTS OF THE ROMAN PONTIFICATE.

The Voce della Verita publishes the following letter which was sent by the Holy Father at Christmastide to the Archbishop Avignon in answer to the other sent by His Grace to the Sovereign Pontiff:

To Our Venerable Brother Angel, Archbishop of Avignon.—*Leo XIII. Pope:*

VENERABLE BROTHER—HEALTH AND APOSTOLIC BLESSING: We have received during the Christmas feasts your new and valuable proof of affection toward the See of the Blessed Peter and towards us. The acts of which you speak in your letter, and which we have undertaken during the course of our Apostolic ministry, increase our gratitude to God, by whose support and aid it has been granted us to do them, such as they are. As to the regrets which you express concerning the conditions in which the Roman Pontificate at present finds itself, and the wishes which you entertain that it may enjoy full liberty, they are expressed in such piety and prudence as is conformable to our hopes. With what impatience and for how long a time did not the Roman Church deplore the absence of her Pontiff, who had, by the evils of those days, been compelled to seek refuge in your city! What joy and what profit, not only for her, but for the common good, when at length Divine Providence led him back to her!

In truth, the days through which the Church is now passing bear a great likeness to those days, since now, as then, injuries and offences have been heaped upon the liberty, rights, and honors due to her Sovereign head. It, therefore, behooves us to work with confidence, and to unite together in addressing prayers to God. Our trust in the power of the Virginal Mother of God, of which you speak, grows day by day. We hope that she, in her goodness, will console the Church, and adorn her with new triumphs, which will be equally advantageous to the good of society at large.

In these thoughts, and with these hopes, we beg of God in return to shower all blessings upon you, and among these blessings we place in the first rank that for the complete restoration of your health, which is entirely devoted to the welfare of your flock.

As a pledge of these favors we willingly bestow upon you the Apostolic blessing, as also upon your clergy, the religious families under your care, and all your people.

Given at St. Peter's, Rome, December 26, 1894, in the 17th year of our pontificate.

LEO XIII., POPE.

CONTINUITY BISHOPS.

According to the continuity theory devised by modern Anglicans, the Anglican Bishops are supposed to teach Catholic doctrine. Otherwise, what becomes of the theory? No doubt the Creeds and formularies, and Articles, are quoted as a kind of "Final Appeal Court;" yet here again these are, as we



For Suffering Humanity. 3

Columbus, O., Jan. 8, 1892. Suffering much from Nervous Prostration, brought on by sickness, I used the valuable Pastor Koenig's Nerve Tonic, and find myself relieved and it strengthened me greatly. I heartily recommend its use to all who suffer with their nerves.

Miss M. S. Benedict, Papill.

We will add to the above that Pastor Koenig's Nerve Tonic has proven a very efficient remedy in the cases which we treated in the Reformatory, especially those who had wrecked their system by liquors and opium, and we wish it an extensive sale for the benefit of suffering humanity.

Sisters of the Good Shepherd.

Alpena, Mich., Nov., 1894.

Last summer I tried Pastor Koenig's Nerve Tonic for sleeplessness and nervousness, from which I suffered for five months. In a short time I was well. JOSEPH GAGNE, 433 Seventh St.

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

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

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

In Montreal by E. LEONARD, 118 St. Lawrence street, and by LAVIOLETTE & NELSON, 1605 Notre Dame street.

know, subject to the living mind of each Anglican critic. A vicious circle is thus established, to pursue which is to be tossed round and round in never-ending confusion. The brave Church Times, however, sees no difficulty in this sorrowful confession:—"Whenever the English Bishop makes a united utterance, it is nearly always of a negative, that is, of a Protestant, rather than a positive and Catholic character." Even of individual Bishops, the critic remarks: "Little is done in the way of vindicating even what is firmly held of the Catholic Faith." The Bishops, therefore, cannot unite to teach, because they cannot agree. This is well known to be the fact. The Protestant Bishop of Lincoln could never agree in a symbol of Faith with Dr. Ryle, nor the Bishop of Worcester and Exeter with the Bishop of Salisbury; one believes in the seven sacraments, the other does not, and so of other doctrines. The nearest approach to the Anglican ideal of a General Council is thus shown to be anything and everything but a teaching authority. If faith were not a paramount virtue necessary for salvation, this fact might not matter much; but we know that a Church that cannot, and will not provide a living Rule of Faith, cannot guide souls. The men who will connect these weak and aimless Bishops with the true Catholic Church, and with pre-Reformation days in England, will accept anything, and will force any imposture, if possible, on the credulous.—*The Catholic Times.*

THE DAIRY INDUSTRY.

A Dublin correspondent of Western Rural writes: "The dairy industry is probably the most flourishing one in Ireland. It has received great impetus within the past two years from co-operative creameries, the promoters of which have organized a creamery association. The returns for the year ending September 30, 1893, from 190 creameries, showed that ninety-five were owned by individual proprietors, forty-nine were the property of joint-stock companies and forty-six belonged to co-operative farmers. There were 16,718,500 pounds of butter produced as against 14,157,800 pounds in the preceding year. These factories also produced 18,300 pounds of cheese and 15,154,700 pounds of condensed milk. Nearly eighty per cent. of these factories were in the province of Munster. I have no data for the year ending September 30, 1894, but the growth in co-operative creameries and the increase in the creamery products have been very marked during the year just closed."

FATAL RESULT OF DELAY.

Sickness generally follows in the path of neglect. Don't be reckless! but prudently take a few doses of Scott's Emulsion immediately following exposure to cold. It will save you many painful days and sleepless nights. ...

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AND CATHOLIC CHRONICLE.

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WEDNESDAY,.....MARCH 27, 1895

INFALLIBILITY.

We have now to consider in what capacity the Pope is fallible. To do so we must note the two characters that combine in the Pope, as well as in all persons in authority, namely, his private or individual character and his public or official character. "With the Pope, in his private character—as an individual believer, private teacher, or author; as a theologian, canonist, philosopher, historian, jurist, scientist, or scholar—we have nothing to do here. As such he does not claim to be, and is not infallible." As far as the dogma is concerned the Pope's personal views in philosophy, theology, or even matters of faith, may be altogether false and untenable; in fact, they may be positively heretical. Infallibility has to do, not with what he thinks or believes, but with what he teaches for the belief of the Church.

"Canon Law," says Dr. Hettinger, "seems to admit the possibility of the Pope, as a *private individual*, falling into heresy." Pope Gregory XI. actually inserted in his will a clause retracting whatever he might have said, in speech, conversation, or writing, *contrary to the Catholic Faith*. Dr. Smith says: "According to the more probable opinion, the Pope may fall into heresy and err in matters of faith as a *private person*." The same author adds: "Yet, it is universally admitted that no Pope ever did fall into heresy even as a private person." For further confirmation of this see Cardinal Hergenrother's "Catholic Church and Christian State," vol. 1, pp. 80-81.; Cardinal Mazzella's "De Ecclesia," nn. 1045-47; Hurter's "Theologia Generalis," vol. 1, p. 124; Fessler's "True and False Infallibility," p. 75.

Rev. Daniel Lyons says, regarding the public or official capacity: "The Pope

may be considered as a simple Priest, or as the (local) Bishop of Rome, or as the Archbishop and Metropolitan of the Roman Province, or as the Primate of Italy, or as the Patriarch of the West, or, finally, as the Supreme Head of the Church—Christ's Vicar on earth; for all these titles, as well as the several offices they represent, belong to him." (See Benedict XIV., "De Synodo," Cib. li., Cap. I., pp. 29, 30.) But we have nothing to do with him as Priest, Bishop, Archbishop, Metropolitan, Primate, or Patriarch—as such he is not infallible, nor does infallibility belong in any way to any one, or to all of these offices. Only as Supreme Visible Head of the Universal Church is he infallible, and in no other capacity.

Let us then take this Supreme Head of the Church, divest him of his individuality, his personal and private qualifications, talents or attainments, strip him of all other prerogatives, offices and ranks; for merely as Supreme Head can we consider him in connection with infallibility. As such, then, what are his offices: They are four in number. Firstly, as Vicar of Christ, he has the office of Teacher and Guardian of the Christian Revelation; secondly, the office of Legislator in Ecclesiastical matters; thirdly, the office of Judge in Ecclesiastical causes; and fourthly, the office of Governor and Ruler of God's spiritual kingdom on earth. In each of those capacities is the Pope the Supreme Head of the Church, and in each has he full authority over the Church throughout the whole world. But he is *not infallible* in the four capacities, four offices, or four phases of his supremacy. He is only infallible in the first one—as Teacher and Guardian of Revelation. He is *not infallible* as Supreme Legislator, nor as Supreme Judge, nor as Supreme Ruler. It was only to the *teaching* office that infallibility was promised; and to that office is it specially restricted by the Vatican Council. Therefore, any act of the Pope as an individual, as a priest, as a bishop, as an archbishop, as a primate, as a patriarch, as a cardinal—or even as a man—does not affect the Papal Infallibility. No more does any act of the Pope as Supreme Legislator, Judge or Executive, have any force against the dogma of infallibility. Infallibility only affects the Supreme Head in as much as he is the official and divinely appointed *teacher and guardian* of Revelation.

Thus we find that as far as the Pope is concerned, the capacity in which he is infallible is very limited compared to what the critics of the dogma suppose. It is not such a terrible nor such a mysterious doctrine. It is logical and rational in the widest acceptation of these terms. He is only infallible in one very special capacity. In future articles we will point out that even in that capacity his infallibility is restricted to certain well defined matters; and in the case of any of these matters, it is again restricted by certain very stringent conditions. So that all the wild and fanciful ideas of infallibility are totally at variance with the truth. Moreover, there is nothing extraordinary in the fact of this "standing by," or perpetual presence of the Holy Spirit. Christ told His Vicar to go forth and teach His doctrines; He promised to send him the Holy Spirit to abide with His Church. How, then, could we suppose a Supreme Teacher of Revelation, who teaches under the eye and guidance of the Holy Ghost, to be otherwise than infallibly exact in all he teaches? To suppose such an absurdity would necessitate one of two things; either that Christ did not make such a promise, or else that the Holy Spirit did not come and did not abide with the Church—which would

mean that Christ did not keep his promise. Either of these contentions would be unworthy of any Christian.

In our next issue we will examine into what matters are subject to being infallibly taught by the Pope. We trust that our chain of argument so far is sufficiently complete. We repeat, however, for the benefit of all who have not read our last four issues. The Pope, as such, is *not* impeccable; he is *not* inspired; he is *not* gifted with the power of miracles; he is *not* above the Divine Law; he is *not* able to change a dogma of the faith; he is *not* infallible, or free from error as a man, as a priest, as a bishop, or in any capacity, save that of Vicar of Christ; he is *not*, as Vicar of Christ, infallible when legislating, judging, or executing the law of the Church; he is *only* infallible as Vicar of Christ when teaching certain things, under certain conditions. Of these we will speak more fully next week.

OPPOSITE AND EXTREME.

There are three great "Theological" virtues: Faith, Hope and Charity. Of these the ordinary Catholic knows much, and of the corresponding vices he hears and reads a good deal. But there are four other virtues that are called "Cardinal" virtues, which are received in Confirmation, and known as Prudence, Justice, Fortitude and Temperance. It is concerning these last mentioned virtues we desire to write this week.

As a rule, all Catholics know that these virtues are necessary to salvation; or rather that the corresponding vices are certain guides to eternal misery. But very many imagine that the only enemy of a virtue is its opposite vice. This is a great mistake, and it is the mother of many evils. By carrying these virtues to extremes a person destroys them just as effectively as by practising their opposites. We were led to the consideration of this subject by the somewhat self-exalting remarks of one or two friends who claim to be virtuous (according to their own testimony) in the very highest sense.

Prudence is the virtue that governs the intellect, Justice governs the will, Fortitude governs the passions, and Temperance governs the appetites. While it is not rare to find all four of these exemplified in human lives, still it is rarer than we imagine to find them perfect. Each of these virtues has two enemies, and when the one does not appear the other often steps in. The two enemies of a virtue are its *opposite* and its *extreme*. While a person may not be a slave to the opposite he may, by dint of self-reliance and temerity, become the victim of the extreme.

Some of our readers may think that we exaggerate. Let us see! The *opposite* of Prudence is Imprudence, while the *extreme* is Cunning; the opposite of Justice is Injustice, the extreme is Rigour; the opposite of Fortitude is Cowardice, the extreme is Audacity; the opposite of Temperance is Intemperance, the extreme is Insensibility.

We are under the impression that these virtues are more often violated through their extremes than through their opposites. Once a person goes into the opposite vice he is positive that he is in sin and that he has violated the virtue in question; but thousands go into the extreme of the virtue and still imagine themselves perfect, better than the ordinary practisers of the virtue, and never for a moment reflect on the fact that they are as far from the virtue on one side as the person who has fallen into the opposite vice is separated from it on the other side.

That we may be better understood we

will illustrate our meaning by examples. Prudence is a great virtue, it is the governing of one's mind, the controlling the intellect, the preventing of its running riot. The opposite is Imprudence, or thoughtlessness, absence of reflection, recklessness, carelessness in thought, word and deed. The one who is prudent is always safe and sees everything in its true light; the one who is imprudent is constantly exposed to errors, is ceaselessly in danger, and is certain to trip up and fall. But Cunning, which is the extreme of prudence, is equally as destructive of the virtue. The cunning person imagines that he is practising the virtue of prudence while actually he is allowing his intellect to become diseased with the evils of suspicion, jealousy, and other like mental or spiritual maladies.

Take the virtue of Temperance. In the true acceptation of the term this virtue applies to eating as well as drinking, to all indulgences of the appetites—no matter what the form such indulgence may take. But generally, owing to the almost universal prevalence of the liquor evil, the word Temperance has come to be almost universally applied to abstinence from strong drink. Taking it in that sense, we find that the people who sin against Temperance do so through its opposite—Intemperance. The one addicted to strong liquor is considered intemperate, and sins against the virtue of temperance. This requires no further explanation. But there are thousands in the world who are not and never have been intemperate, and for that reason they consider themselves temperate people. They imagine that they never sin against temperance because they are never guilty of the opposite vice—intemperance. The more just they believe themselves, like the Pharisee in the temple, the greater danger do they run of violating the virtue by practising its extreme.

If intemperance degrades a man, none the less does insensibility lower him. Intemperance brings a person to the level of the brute creation; but insensibility reduces that person still lower than the brute level. It destroys all merit by killing every appetite. The virtue of governing one's appetites only exists in as much as those appetites exist. The man who is insensible to the cravings of an appetite has no merit in not giving way to it, he exercises no virtue in refraining from that which does not attract him, he has no triumph in conquering that which is dead or which does not exist. While this applies to all the appetites we refer particularly to that of drink, since it is the most universal and most easily understood. The man who never had that appetite—either acquired by indulgence or inherited through birth—has very little merit in being temperate,—but he has great demerit in going into the extreme of the virtue. His merit in practising the virtue of temperance is not due to his never indulging in the opposite of the virtue—he has no temptation to drag him in that direction, and having no temptation it is an easy matter to remain virtuous. But his merit does consist in remaining temperate and refraining from falling into the extreme—that is to say, insensibility. Many life-long temperance men imagine that they practise the virtue, in all its perfection, simply because they never were guilty of its opposite. For them the virtue consists in not falling into its extreme; from its opposite they have no temptation, from its extreme they have. Where there is no struggle there is no merit; so that their struggle being with the *extreme*, their merit lies in that direction.

It is otherwise with the one whose appetite, from one cause or another, had

been vitiated and who was guilty of intemperance—the opposite of temperance. That person's merit consists in conquering that which held him down, and in rising above its influence. He practises the virtue of temperance by refraining from its opposite. The other practises the same virtue by avoiding its extreme. And of the two the latter is in the greater danger, because he can fall into the extreme without knowing it, while the former cannot fall into the opposite without his error being apparent.

THE EFFECT OF CRITICISM.

There are several stages in the progress of an individual along the great highway of knowledge. It is wonderful how much some and how little others acquire under given circumstances. Apart from those children of genius, who display phenomenal evidence of knowledge, the generality of mankind have three or four distinct stages. The first stage is that of natural ignorance, when on account of youth, or lack of opportunity, the individual feels that he has a world of things to learn, and is anxious to grow older and acquire all the knowledge possible; the second stage is that of acquired knowledge, when the individual is under the impression that he knows everything in the world, and that all subjects beyond his grasp are so insignificant—compared with his omniscience—that it would be folly and a loss of time to give them even a thought. Beyond this there is a third stage—and we have just reached that one—which may be styled knowledge of one's own ignorance. We have just learned sufficient to recognize how little we do know and how utterly impossible it is for man to even attempt the alphabet of all that remains to be learned. We begin to see that in every domain of learning we are less than children, and that were it to please the Almighty to grant us a hundred years of life, we would probably only then be commencing to learn the rudiments of knowledge.

No wonder, then, that we should feel somewhat taken back, when a critic informs us that while we are very ignorant, he "knows everything worth knowing" and will give us a few pointers. He claims to be a "perfectly educated man," and to be "posted on every subject." We are, however, under the impression that he has now reached the second stage; if he lives a few years longer, and continues to study and observe, he will arrive at the third stage and find out how very little he really does know. Without pretending to the varied and limitless knowledge of our critic, we certainly will soon be led to believe that there is some importance in what we write and that our humble remarks are really effective—at least in certain quarters. We will have to be cautious with our criticisms in future, or we may find ourselves boycotted. Some people pretend that our praise and our censure are alike indifferent to them; and yet they display no end of temper when we happen to call them to time, or comment adversely upon their ideas, theories, methods, or expressions. In fine, these over-sensitive, very thin-skinned people actually make us believe that our articles have some weight. All we fear is that they may drive us back from our present position at the third stage to the one they occupy at the second stage.

Some time ago we criticised the Star. While that organ professes not to feel our remarks, and not to care for our praise, nor to give a snap for our censure, the article in question produced sufficient effect to cause that paper to give us the elaborate notice marked in our columns of comments upon our Souvenir Number. When one arrow, from our

quiver sticks so fast in the bosom of our contemporary, what would be the result were we to give one each week?

About a year ago we wrote an editorial appreciation of Mr. Thorne's "Globe Magazine." It was then published in Chicago. So pleased was that editor with our article, that he had it printed—as a contemporary notice—upon the fly-leaf of the magazine; it is still there. Certainly some value must have been set upon our humble opinion. Not many weeks after we found it necessary to criticise a couple of articles in the Globe, and to point out that the editor, while filled with a fervent Catholic spirit, had not yet divested himself of his Protestant methods. We indicated that Mr. Thorne's conversion did not of necessity constitute a Catholic training, and that he allowed his zeal to run away with his discretion—especially on questions of radical change in Catholic practices. It is well known to all who read the Globe that Mr. Thorne is the most unsparing, slashing, cutting, bitter, critic, of all who chance to disagree with him, that, perhaps, America possesses to-day. Now, one so ready to tear every person else to pieces should be ready to accept a fair criticism in return. Not so the editor of the Globe Magazine. Ever since we found fault with something in one of his articles we have been paid back and answered by having our paper cut off the list of exchanges, and have been informed that our numbers are no longer acceptable in that quarter.

This is certainly the highest tribute that could be paid to our opinions and criticisms. The taking of our favorable one and the reproducing of it in every issue of the magazine, may be honestly considered as an appreciation of that opinion; while the replying to our unfavorable comment by cutting us off the list, is an evidence of the effect produced by our offending article.

We just give these two examples to show the effects of journalistic criticism, and to let our readers have an idea of the importance of a truly Catholic organ to defend their rights and assert their just claims. Many a time have we been taken to task by friendly exchanges; and we were always grateful for their criticism. In fact we lost no opportunity of proving our gratitude—especially by giving them favorable notices when the occasion arose, and by striving to correct any error that they indicated. At all events if we did not agree with their views and still felt we were right, we were none the less thankful, since the criticism afforded us an opportunity of looking at the subject from their stand-point, and therefore, of studying it more fully.

As far as the Globe Magazine is concerned we will purchase it; because it is too good and too original a publication to miss. We will also praise its articles when they deserve praise, and censure them when they deserve censure. So that the editor merely gains the sale of an extra copy by his unjournalistic system. As to the Star—well, we are not afraid to advertise it by mentioning its name in our columns.

The Rev. Dr. Isaac Arthur recently made some strong accusations, from the pulpit, against the New York school authorities, and defied them to ask him for proof. But the School Commissioners not only asked him, but appointed a committee to help him in his investigation, with the result that the Rev. gentleman having asked for time to get up his proof, eventually failed to keep his engagements with the committee. He is apparently no better posted in school matters than in Catholic Church affairs.

THE SCHOOL QUESTION.

At last the Manitoba School Question has reached an important, in fact a critical stage. As to the justice of the Catholic contention, there is no necessity of going over all the evidence; with the exception of a small set of determined fanatics, the whole population of the Dominion admits the existence of the grievance and the necessity of remedial legislation. We do not see what other course, in view of the recent judgment of the Privy Council in England, was open to the Government of Canada. The action taken last week in issuing the Order-in-Council, which is an order to the Manitoba Government to grant remedial legislation in favor of the Roman Catholics of that Province, was the only one that could be considered in accord with the judgment of the Judicial Committee of the Imperial Privy Council, passed on the 29th January last. This will be more clearly seen when we consider, in all its purport, the following clause in that judgment:

"Their Lordships have decided that the Governor-General-in-council has jurisdiction, and that the appeal is well founded, but the particular course to be pursued must be determined by the authorities to whom it has been committed by the statute. It is not for this tribunal to intimate the precise steps to be taken. The general character is sufficiently defined by the 3rd sub-section of section 22 of the Manitoba act. It is certainly not essential that the statutes repealed by the act of 1890 should be re-enacted, or that the precise provisions of these statutes should again be made law. The system of 1890, no doubt, commends itself to, and adequately supplies the wants of the great majority of the inhabitants of the province. All legitimate grounds of complaint would be removed if that system were supplemented by provisions which would remove the grievance on which the appeal was founded, and were modified so far as might be necessary to give effect to these provisions."

When we refer to the Government of this Dominion, in connection with this question, and particularly with the recent order, we do not mean the members of a political party that, by the existing circumstances, happens to be in the majority and consequently in power. We speak of the Government apart from all party considerations. No matter which political section were in power, the same judgment would stand good, the same course would be unavoidable, the same order would have to be issued by the existing Government of Canada. The approaching session will give ample opportunity to have the question fully discussed in Parliament. But we hope it will not be taken up on party lines. It is not, as has been truly remarked, a question of Government and Opposition, nor of Protestant and Catholic; it is one of constitutional action and general rights.

Of course, on both sides, political capital may be made out of the discussion; but it would be wrong for the Government to claim political credit for having simply done that which it could not have avoided doing without flagrant injustice and unconstitutional action; it would be equally wrong for the Opposition to condemn the Government for doing that which, if in power, its own leaders would be obliged to perform. Again, the order which now applies to the Catholics of Manitoba would equally apply to the Protestants were they in the minority and laboring under similar disadvantages. We are most anxious to lay aside all prejudice and to consider the situation from a rational and logical standpoint.

This order from the Dominion Government puts the Manitoba Government *en demeur*. It could not, legally speaking, be expected that the latter would, of its own accord, take action in a matter in

which it was already determined. Now that the order is issued there are only two courses open to the Manitoba Government; to obey the order and grant remedial legislation, or to ignore the order by refusing to obey its terms. No person for a moment supposes that the order will be accepted and that, freely and in accordance therewith, the remedial legislation will be granted. In fact Mr. Greenway has positively stated that of its own accord his government will not obey the order. There only remains the other alternative, that is to positively decline to act upon that order. Here arises a difficulty that has not, as far as we know, been indicated.

According to the very wording of that order the Dominion Government binds itself, in case of the said refusal on the part of Manitoba, to grant the legislation demanded, and to legislate in the Dominion Parliament remedial enactments. But in order that the Dominion Government have the constitutional right to so legislate and to enforce such legislation upon the Province in question, two things must exist: firstly, the issuing of the order to Manitoba (which has been done); and secondly, the formal refusal of Manitoba's Government to act upon that order. Until such formal refusal is officially made known to the Dominion Government, it cannot be taken for granted, nor can the Dominion Government act upon the supposition—however well founded—that such refusal will come.

Out of this combination of circumstances might arise a serious difficulty. Should the Manitoba Government entirely ignore the order, or merely send a formal acknowledgment of having received it, or, while refraining from obeying the order, likewise refrain, for an indefinite period, from officially declining to act upon it, the Dominion Government would not be in a position to pass remedial legislation. In that order we found no special delay indicated; consequently the Manitoba Government is not obliged, within any given time, to send an answer. Its session may be prorogued; the coming session at Ottawa may pass; another Parliament may be summoned, and still no remedial legislation be granted by either Governments. Should the Manitoba Government take the course here indicated there would remain only one line of action for the Dominion Government, namely, to go over the whole question, to pass another Order-in-Council and to include therein the clause, which legal as well as legislative precaution should have suggested in the first case, indicating the time given the Manitoba Government to officially act or decline to act. With such a clause in the order, the mere lapse of that time, combined with the inaction of the Manitoba Government, would constitutionally afford the Dominion Government the right and power to pass the necessary remedial legislation.

Therefore while we consider that, in the interests of both Protestants and Catholics, the Government has taken the only just and constitutional course that was open to it we will anxiously await the outcome of the step. If such a clause were accidentally left out we feel that the framers of the order were remiss; if intentionally, the whole affair is not worth the ink and paper. But come what may of it, the universal sentiment favors remedial legislation, and it must eventually come.

The funeral of the late Mr. Joseph Archambault, for many years professor at the Catholic Commercial Academy, took place on Monday morning at the Church of St. Louis de France and was largely attended by former colleagues and students. The deceased was in his 65th year and had been ill for some months.

HERE LIES THE FUTURE.

THE MEANING OF THE LATE ENCYCLICAL.

THE DOCUMENT IS A LUMINOUS CHART IN WHICH THE GLORIOUS PONTIFF LAYS DOWN THE COURSE OF THE YOUNG DEMOCRACY FOR THE ENLIGHTENMENT OF OLD CIVILIZATIONS.

ROME, February 7.—In the encyclical to the American Church, as I have already hinted in previous letters, Pope Leo XIII. has again shown the broadness of view and the ability to break with the old traditions of Europe which characterize his pontificate. Following in the train of the history of three thousand years, the Church, before him, in its desire to direct man's efforts, in its endeavor to guide human progress, has kept within narrow limits, and has constantly skirted the shores of the Mediterranean, while the human family is a sort of vegetation which passes in succession from zone to zone, from continent to continent.

Though far-seeing historians begin to perceive the part belonging to the United States in the grouping of economic and international forces, the great masses of Europeans still deny to that prosperous country perfect life, distinction, grace, synthetic culture, the full development of the higher faculties. Prejudices, like commonplaces, die hard. Truth only can conquer them in the long run.

Well, the authoritative voice of Leo XIII. puts an end to this period of false judgments on the United States; it opens a new era, that of the recognition of the gifts and superiority that mark and adorn the American race. It is not the least of the surprises of history to see the White Man, he who but yesterday was called retrograde, incline the majesty of his power before the starry flag. The Pope is history; he is authority above all; he is the witness of great and fruitful realities; he is not the assertion of a man; he is a whole world that speaks and declares itself. Of his own free will he has lowered the ancient glory of Europe before the land of Columbus, and has said to the old civilization: "There lies the future." When in my modest but sincere letters from Rome I marked down these facts, the ignorant and the incredulous reproached me for my optimism. Leo XIII. has set his sovereign seal on my prophecies. Forward! glorious and strong America! You bear Cæsar on your breast. Your banners will wave on all shores. Every epoch is marked on the dial of the ages by the victory and supremacy of a people; your hour has struck!

That is, as I have incessantly repeated, the secret reason for the predilection that Leo XIII. has for the Church in the country of Washington and of Jefferson. This encyclical is the child of that feeling. It is the radiant culmination of a long and patient work. How petty were the fears of those who opposed, who, disturbed in their habits and their rents, accused Leo XII. of troubling their rest and their placid quiet. How little they understood his genius, his foresight, the grandeur of his views and his magnanimous courage, when they set their narrow and decrepit ideas above his presentiments and initiative. Blind also were those who, satisfied with their selfish wisdom, seemed to consider it a crime in the Pope that his mind should be conciliating and his attachments to American institutions frank and loyal. Those foreigners who took with them their local traditions, those Europeans who dwelt in the United States as in an old country, those brains narrow and limited like their native mountains, all those "ancients," those faithful to the old order of things, all those guardians of the graveyards of history, had no foreboding of the new impulses and the new birth of things.

What shall I say now of the contents of the encyclical? It is as luminous as a ray of sunlight, one of the warm and golden rays of the Mediterranean. It is historical, solemn, and melodious as an epistle of St. Paul to the Romans. I might well here repeat Bossuet's panegyric of the great apostle. What pleases me above all is the explanation of the reasons for the delegation to Washington. The bishops who feared this influence, the Protestants who were suspicious of it, will not be, perhaps, completely disarmed. Will they not at least admit that it is a mag-

nificent view of the Church and of the collaboration of Rome in the work of a Church? Has not the hour gone by for the local powers to be jealous of this cosmopolitan, moderating force? What meaning nowadays have the antique shades of Louis XIV., of Frederick II., of Philip and of Henry VIII., the times when little thrones and small or great courts quarreled over a fragment of ground or a vestige of influence? They are but objects for a museum of history, for the chests of archives.

The horizon of mankind has grown wider. With the pride of patriotism and of local self-esteem the knowledge of the true and great social interests has progressed. We no longer have to deal with petty political rivalries, with the child states of aristocrats and monarchs; the social era, the era of emancipation, the era of manhood, the era of full application of the Gospel is approaching. And in this new struggle a great idea is ripening, the idea of universal brotherhood, of the lowering of barriers; Gallicism and like tendencies die and fall. Above this concentration of races and of nations rises the Papacy like a crucible of unity and an amphictyonic power. Here are the times, if I mistake not, foretold by the Leibnizes, the Guizots, the Gregoroviuses, the Mommsens, by all those seers or philosophers who foresaw, following national rivalries and political complications, the *pas romana* under the sovereignty of Christ, that higher civilization conquered at the cost of so many tears and such bitter struggles. Whosoever does not understand the new part which falls to Rome in the dawn of this new stage of humanity, does not see the signs of the times and is ignorant of the first elements of the policy of Leo XIII. in the United States. *Longinqua Oceani spatia*, the title of the encyclical, will last.—*INNOMINATO in the Catholic Universe.*

AN INTERESTING RELIC.

A MEMORIAL OF CATHOLIC ENTERPRISE IN AFRICA.

The account that has appeared in the London Times of the recent removal to Germany by the officers and men of an Imperial German warship of a Cross set up by the olden Portuguese explorers of Africa on the headland ever since known as Cape Cross will be read with interest by many. It will be noted with gratification that the memorial in question, after having stood beneath the sun of Africa for a full four hundred years, still preserves sufficient traces of the artistic skill of those who carved it to enable its new keepers to set forth its history with much exactitude. It will be seen that the year which witnessed the erection of the Cross now described was 1495, or just two before the discovery, by Vasco de Gama, of the passage to the East Indies round the Cape of Good Hope. At the time when the famous and sacred landmark was raised on Cape Cross the holy emblem marked the limit of the southern progress of Portuguese exploration of the African coasts. The mere fact that the sign chosen was that now described attests the character of those who set it up and the spirit in which their voyages, so full of daring and adventure, were undertaken. It must not either be forgotten that the account which we now publish describes the erection elsewhere of similar Crosses. In every case these marked the progress of men whose primary aim and design it was to secure the extension of Christianity and the greatest glory of God. Every one is aware how these objects were largely defeated by the greed and cruelty of the motley crowd of dissipated and avaricious adventurers whom the civilized portion of the world always seem to cast off into newly-discovered or newly-developed regions, and who were only too well represented amongst those Portuguese emigrants who soon founded colonies in Africa. To such personages was due the establishment of the hideous and heinous African Slave Trade. The crimes and excesses of these people, however, in no way detract from the earnest piety of the first explorers, or from the beauty and fitness of the memorial which we now describe, and which, amid the tempests of four centuries, has looked down upon the storm-tossed ocean, bringing to the mind of many a mariner memory of the sacrifice of Calvary and winning from many a Catholic heart the earnest, trusting prayer which God loves best of all.

It has long been the custom of Protestant writers, and English ones most

of all, to write and speak as if to the so-called Reformation, and to England in particular, chiefly belongs merit for the development of Maritime enterprise and the progress of geographical exploration. No more false pretence could, of course, be advanced; but the Cross which is now lodged in a German museum comes as an useful remainder of the fact. It was some nine years after the erection of this monument of Catholic enterprise that Columbus first trod the shores of America. In 1412, seventy-two years earlier, Prince Henry the Navigator had sailed along the African coast as far as the great promontory which he or his sailors christened Cape Nun, because of its resemblance in outline to a religious in her coil or head covering. A full eighty-two years earlier the Canary Islands had been discovered by other Portuguese mariners, and ever since the traders of their land had been trafficking in the products of the fertile and beautiful continent, of the true extent of the resources of which Europe appears to have only recently become aware. The very year the Portuguese captain set up the Cross which has lately been removed, England was the scene of civil strife and turmoil, only partially ended by the result of Bosworth field. Her navy, commerce and industries were in every respect inferior by those of Spain or Portugal. Nevertheless, proofs abound that, wholly Catholic as she may be said to have been, despite the first foul growth which already sprung from the seed sown by the Lollards and by Wycliffe, no time was lost by her merchants in taking what advantage they might of the adventures and discoveries of both the Spaniards and the Portuguese. The date on the Cross will, not unnaturally, lead some who read the article which we now republish to inquire how things fared within our own country at the time when the Portuguese sailors, with much labor and straining, were dragging the weighty memorial to the summit of the headland on which it was destined to stand so long. The condition of Ireland at the time was deplorable. Three hundred years of invasion and of intrigue had worked their natural result amongst our people, albeit without as yet bringing either profit or security to their enemies. Within the Pale there was dismay and confusion. Its barons and its burgesses had all sympathized with Richard III, and so fearful was Henry VI. of offending their susceptibilities that he had just created Gerald, Earl of Kildare, his Lord Deputy, Thomas Fitzgerald, his Chancellor, and Roland Fitzestace, Baron of Portlester, his Lord Treasurer. These were Yorkists to a man. Outside the Pale there was disunion and bloodshed. Chieftain warred with chieftain and clan with an energy which, if properly directed, would have driven the stranger from the soil. The "Annals of the Four Masters" tell the story in a series of records which become painful in the dull monotony of their tales of strife and foray, of foray and strife. Meantime, however, the mariners of Catholic Portugal were beating out across the unknown seas, bearing in their gallant galleons such enigmas of their cause and lealty as that the memory of the setting up of which is revived by the article which we now print.—*Irish Catholic.*

CESARE CANTU.

DEATH OF ITALY'S GREAT HISTORIAN.

A brief cablegram from Rome announces the death of Cesare Cantu, the Italian historian, and probably the foremost of living Italian writers.

Cesare Cantu was born in Brivio near Milan, December 8, 1807. In his early youth he determined to enter the priesthood, but afterwards finding it was not his vocation, became a professor in the University of Sornio at the age of eighteen, and after taught in Milan. In 1831 he published "Lombardy in the 17th Century," at which work the Austrian government took offence and he was cast into prison. While there he wrote his great romance "Margherita Pusterata." His most celebrated work, his "Universal History," was translated into English, French and German, and brought him a fortune. Later he published a "History of Italian Literature," and "History of the Italian People." All his works are marked by their depth of research, their tolerant spirit, and by a recital of the history of the people, rather than the doings of dynasties.

In politics Cantu's position was peculiar. He hated Austria, distrusted France

and abjured the secret societies, but was an intense Liberal. The ideal he looked forward to was an Italian Republic with the Pope at the head. Elected to parliament in 1864, he opposed the civil marriage bill and was the only one in the parliament to vote against the separation of Church and State. For some years he had been living in retirement, respected and revered by all parties.

THE WORLD AROUND.

Mount Orizaba, Mexico, is in a state of eruption.

A cable to Hawaii is to be laid by private enterprise.

Cardinal Gibbons sails for Rome the first week in May.

The heirs of the late Frederick Douglass are to contest his will.

Only 284 business failures last week against 248 for the same week last year.

The cable of the Columbia Car Company's line was put in operation this week.

The Nicaragua canal construction company of New York is to be reorganized.

An address to be presented to Mr. Gladstone is being generally signed in Armenia.

A warm warfare is being waged between St. Paul and Minneapolis for the possession of the state capitol.

Officers of the American Church Missionary Society of New York have been removed for a defalcation of \$20,000.

Worth, the famous dressmaker, is dead. Although he made his name and fame in Paris, he was an Englishman by birth.

The Democrats figure the appropriations by the last Congress at \$990,388,691, while the Republicans make it 37,000,000 more.

The Four Seasons Hotel, which cost a million of dollars, was sold for \$28,000 to the representative of the certificate holders.

Pontiac builders are looking for an unusually active season in their line. Over 100 new houses will be added to the town.

Frank Wenter, president of the board of directors of the Chicago drainage canal, has been nominated for mayor of that city by the Democrats.

Nearly a shipload of supplies from New England has been distributed among the needy people of Newfoundland, where the destitution is keen.

Dr. Parkhurst, in conjunction with Sam Jones, is about to begin a crusade against vice in St. Louis, on the plan of his New York anti-Tammany crusade.

A Pennsylvania Railroad locomotive exploded at Cove Station, eleven miles west of Harrisburg, on Saturday. The fireman was killed and the engineer probably fatally hurt.

The Catholics of Alsace are organizing a pilgrimage to Rome, departing on April 29th and returning on May 18th. The Bishop of Strasbourg will accompany the pilgrims.

An epidemic of influenza is raging in Europe. Many of the notables of England and Germany have been prostrated by it, and the courts and schools in many places have been closed.

The Argentine Republic has accepted the decision of President Cleveland in the boundary arbitration with Brazil, and congratulated the latter country that a long-standing dispute has been peacefully settled.

In an important armor test held Monday at the Indian Head Naval Proving Station it was conclusively demonstrated that the heaviest armor made in this country cannot be pierced by the next largest guns, and that our new battle ships, whose sides are to be sheathed with plates like those tested, will be practically invulnerable to high-powered guns at the usual fighting range and under the conditions which, it is believed, must prevail in the target afforded by a vessel when either in motion or practically at a standstill.

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L'UNION ST. JOSEPH.

PROCESSION TO THE CATHEDRAL.

MR. FABRE CELEBRATES MASS.—ADDRESSES AT THEIR HALL—EXCLUSION OF FOREIGN SOCIETIES ADVOCATED.

"L'Union St. Joseph," the oldest French-Canadian benevolent association in Montreal, on Sunday celebrated the feast of its patron saint as usual by attending Mass in a body.

The members assembled at the Society's hall, corner of St. Elizabeth and St. Catherine streets, in large numbers despite the inclement weather.

Nearly a thousand out of a membership of eighteen hundred took part in the turn out. There were also the invited guests, including His Worship Mayor Villeneuve; Hon. James McShane, President of the St. Patrick's Society; Hon. Mr. Justice Loranger, President of St. Jean Baptiste Society; Mr. J. J. Curran, M.P.; Mr. Martineau, M.P.P.; Mr. L. H. Laporte, President of the Chambre de Commerce and of the Alliance Nationale; Mr. L. E. Morin, jr., President of l'Union St. Pierre; Ald. Grothe, of the Artisans' Society; Mr. Therien, President of l'Union St. Vincent; Mr. J. H. Morin, President of l'Union St. Joseph, of St. Hyacinthe; Mr. Lafontaine, President of l'Union des Commis Marchands; Ald. Renault and Ald. Leclerc.

The members marched in procession with banners flying and accompanied by l'Union Musicale and the Harmonie bands, by way of Sherbrooke and University Streets, to the Cathedral of St. James the Minor. Many of the houses along the line of march were decorated and there were many evidences of widespread sympathy with the demonstration.

Mgr. Fabre, who was the first chaplain of the Association, officiated at the Mass, with Canon Racicot as assistant priest, Rev. Paul Leblanc and Rev. J. A. Vaillant as deacon and sub-deacon, and Rev. M. Ferras, as master of ceremonies.

The choir sang the Mass of St. Cecile, under the able direction of Prof. Couture, and among the soloists were Messrs. Ed. Label, Des Troismaisons, and Soum, the baritone of the French Opera, who sang at the Offertory with great effect.

The sermon, a very eloquent one, was delivered by Rev. Abbe Cousineau, of Ste. Therese. He spoke of charity and liberty, and devoted his attention principally to demonstrate that the men who were telling every one that they could be independent of everybody else were not true friends of the workingmen. He held up as fitting examples to imitate the members of the St. Joseph's Society, who respected authority, accepted the direction of the church, and were willing to make some sacrifices to conform themselves to the wishes of the clergy.

After Mass the members marched back to their hall by way of Windsor, St. James and St. Lawrence streets. At the hall a lunch had been prepared for the guests.

It was both preceded and followed by numerous speeches, the burden of which was, of course, praise for the good work accomplished by l'Union St. Joseph.

The President of the Society, Mr. Ludger Cousineau, in his opening remarks, quoted figures, showing that the Society has paid out in the course of existence, as insurance and benefits, a sum of \$280,000, of which not less than \$36,500 was paid during the last year.

Mayor Villeneuve congratulated the members for having had the good thought of marching through the western section of the city. It would show their English citizens what powerful and respectable societies they possessed. Indeed, His Worship, wished that some restrictions might be put on those new societies which are now being introduced from the United States, so as to give a chance to the Canadian organizations and so as to keep the money at home.

Judge Loranger, who followed, fully concurred in these ideas of the Mayor.

Hon. James McShane expressed the warmest sympathy for l'Union St. Joseph. He noted with pleasure the progress of French-Canadians in the city. He hoped to see the day when they would march together.

Hon. Mr. Curran, in the course of his speech, also impressed upon French-Canadians that he was greatly in sympathy with them. But he also appealed for tolerance. They must remember that men who did not belong to the same

societies as themselves held different views. It would be through tolerance that they would succeed in vanquishing the most obstinate prejudices.

And when he replied to the toast of the Federal Parliament, he said:—

"We need the assistance of settlers from all parts of the world to develop our great territories. And to receive this assistance it is essential that we should have permanent guarantees of liberty. I believe that Parliament will find the means of establishing the most complete liberty concerning those things which are dearest to our heart."

Mr. Laporte again referred to the question regulating foreign societies seeking a foothold in Canada, and announced that the Chambre de Commerce would probably take up the question.

Speeches were also made by Messrs. L. E. Morin, jr., Ald. Grothe, Martineau, M.P.P., Therien, Morin, of St. Hyacinthe, Joseph Contant, R. Lemieux, Pascal Leclerc and Lachance.

Great credit is due to the officers of the Society, Messrs. Louis Cousineau, C. Beauchemin, A. Blais, J. A. Prudhomme, A. Gosselin, A. Boire, J. L. David and Jas. Robichaud.

A BRIGHT LITTLE LAD.

A YOUTH OF SEVEN MAKES HIS MARK.

In the different reports given by the Ottawa papers of the grand concert held on the evening of the 18th March, in the Opera House of that city, we notice very special mention made of the wonderfully effective manner in which Master Anson Howard recited a piece appropriate to the occasion and delivered a second one in answer to the enthusiastic *encore* which greeted his first effort. When it is remembered that the boy is only seven years of age, and not exceptionally robust, it sounds phenomenal that he should display such splendid elocutionary power and such fine talents. We may some day in the future expect to hear from this bright little fellow in larger and more remarkable spheres of action. Meanwhile we congratulate him on his success and extend the same to his father, who must be naturally proud of his gifted son.

NUMISMATIC AND ANTIQUARIAN.

THE CHATEAU DE RAMEZAY MUSEUM DISCUSSED BY THE SOCIETY.

A meeting of the Numismatic and Antiquarian Society was held last week in the Natural History Library, and Mr. Hermann H. Wolff presided. Those present were: W. D. Bastien, de Lery Macdonald, Alain Macdonald, R. W. McLachlan, F. X. Langelier, secretary. The question of forming a historical gallery and museum in the Chateau de Ramezay was discussed and the following committee was appointed to look after it: Judge Baby, president; Messrs. Rouer Roy, H. J. Tiffin, L. W. Sicotte, W. Huot, H. H. Wolff, de Lery Macdonald, with power to add to their number. Reference was made during the evening by Mr. de Lery Macdonald to the monument an American society purpose erecting at Louisburg to celebrate the downfall of that fortress. He made a suggestion that the Society make a protest against the Federal Government's granting permission for the same, as being very objectionable to the Acadians. The Society decided not to take any action in the matter.

THE REV. ABBE CHARRIER.

LIFE OF THE NEW PARISH PRIEST OF ST. JAMES'.

After the official appointment of Rev. Abbe Troie as Parish Priest of Notre Dame, came that of the Rev. Abbe Charrier as his successor as Cure of St. James' Church, St. Denis street. The new Parish Priest although yet quite young is very popular in this city, and his appointment was favorably received by all the Catholics of this city. Rev. Stanislas Charrier, P. P., was born at Macheoul, Loire Inferieure, in the diocese of Nantes, France, on the 4th of January, 1853, and is therefore in his 42nd year. He studied at the Petit and Grand Seminaire of Nantes, France, under such able men as the Rev. Abbes Gahier, now Superior of the Petit Seminaire and the Rev. Messrs. Picherit and Drouet. He was ordained priest on the 29th of June, 1879, at Nantes, by Bishop Lecocq. He joined his Order on the 1st of October,

1879, and for one year attended the University courses. He joined what is known in the Order as *La Solitude D'Issy* in October, 1881. Being a very clever student, and in fact one of the strongest theologians of his class, it was deemed advisable that his experience should be extended to Canada, where he would secure a field for the extension of his knowledge. Accordingly the Council of his Order sent him to Montreal on the 25th August, 1882, and he was at once made acquainted with the general routine and administration of the Montreal College. A few weeks after his arrival, he was appointed one of the professors of the Montreal College, and for thirteen years he was one of the most popular professors of that College. He was also the econome of the Montreal College for several years, and his abilities have placed him as one of the most popular financiers of his Order. On July 1, 1894, he was appointed Vicar of St. James' Church, and up to the present filled that important position to the satisfaction of all. He was also the chaplain of the Montcalm School, and the spiritual adviser and director of the Men's Congregation of St. James' Parish, and was universally esteemed.

CATHOLIC DIRECTORY FOR 1895.

We have just received the first quarterly 1895 issue of Hoffman's Catholic Directory, Almanac and Clergy list. The volume contains over 900 pages and gives complete reports of the dioceses in the United States, Canada and Newfoundland. It is published in Milwaukee by Hoffman Brothers Co., "Printers to the Holy Apostolic See," and is retailed at 50 cents per year for the four numbers. Apart from the fund of information contained in this large volume, it gives a very fine and complete map of the different ecclesiastical provinces of the United States and Canada. It is almost a necessity in this age of hurry and competition to have at hand ready-reckoners, and directories of all classes. Time and worry are thereby saved. In the Catholic institutions, presbyteries, newspaper offices and professional bureaus Hoffman's Directory should be found.

AN EASTER MAGAZINE.—Probably no two words in the English language are more misused and abused than "lady" and "woman," and there is much wisdom, therefore, in a popular discussion of the proper usage of the words, such as is given in the April Ladies' Home Journal, by Margaret Deland, Mrs. Burton Harrison and Sarah Orne Jewett. "The Burning Question of Domestic Service" is treated intelligently and interestingly by the Countess of Aberdeen. Jessie Bartlett Davis, the well-known contralto of the "Bostonians," contributes a valuable article on the "Uses of a Contralto Voice"; Mrs. Burton Harrison speaks of the deportment of "The Well-Bred Girl Abroad," and her travel requirements; Kate Greenaway, whose quaint pictures have never before appeared in the pages of a magazine, is represented by a page of April children, whose histories are delightfully told in rhyme by Laura E. Richards. "The Story of a Vivacious Girl" is the title of a new, bright novelette of girl life of today which Grace Stuart Reid begins and Frank O. Small illustrates. John Kendrick Bangs is irresistibly funny in "The Paradise Club," and Josiah Allen's Wife is pathetically humorous in her new two-part story called "The Earthquake of Eighteen Eighty-Three." The vigorous pen of Dr. Parkhurst is most evident in his definition of "The True Mission of Woman." The editor discusses with much force three serious subjects, "Making Marriage a Problem," "Taking Things for Granted" and "Frittering Away our Time." "The Personality of a Charming Writer," who is Kate Douglas Wiggin, is most charmingly pictured and described by Emma B. Kaufman. Easter brides, Easter hostesses and Easter students are remembered by Isabel A. Mallon, Mrs. W. F. Peck and Jane Searle. A beautiful page, "A Revival of Spangle Work," is daintily illustrated. "Laying Out a Small Country Place" is the attractive title of a very practical article by Elizabeth Bisland. The cover of this April Journal is a reproduction of two of C. D. Gibson's most stylish and charming girls, and all through the issue is the freshness and daintiness of springtime and Easter days. This ideal magazine is sold for ten cents a number and one dollar a year by The Curtis Publishing Company, of Philadelphia.

CEROLE VILLE MARIE.

There was an enjoyable entertainment at the Cabinet de Lecture Paroissial last week, under the auspices of the Cerole Ville Marie. The chief feature was an address by the Rev. Abbe Choquette, of St. Hyacinthe College, upon the subject "Has Science Failed?" The reverend gentleman discussed the beneficial results of scientific research, but also pointed out the dangerous tendency of scientific studies to infidelity. He also showed how this tendency should be combated. Messrs. Beique, R. Barre, E. d'Amours, Dufour, J. Plamondon and J. E. Nolet and Miss Franchere contributed some enjoyable musical items and recitations. A one act comedy, *Les Deux Sourds*, wound up the evening. The principal parts were filled by Messrs. R. Barre, C. Amiot, A. Borque and J. D. Lemay.

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RELIGIOUS NEWS ITEMS.

Incendiaries attempted to burn St. Peter's church in Boston on March 6.

The bulls appointing Dr. Howley to the diocese of St. John's in succession to Bishop Power, deceased, have been received in Newfoundland.

Rev. John P. Chidwick, of New York, has been confirmed as chaplain of the U.S. navy. He is the third priest to hold that office.

It is stated that Sir John Honeywood, Bart., of Exington, Ashford, Kent, has been received into the Catholic Church with his two daughters and two infant sons.

When Mr. Morley is in London he generally attends the High Mass at the Oratory on Sunday, finding pleasure in the music and listening keenly to the sermons.

The Cardinal Archbishop of Paris has been obliged to sacrifice some of the valuables of the church in order to relieve the distress prevailing among the poor in the city.

Prince von Lowenstein has addressed a circular to the Catholics of Germany requesting them to take a worthy part in celebrating the centenary of the Holy House of Loretto.

There are at the present time eighty students for the priesthood at the Damien Institute in Aerhot, Belgium, who intend to devote their lives to the evangelization of the lepers in Oceania.

The many Catholic friends of Mrs. Frank Tussaud, of the Exhibition, Baker street, London, will be pleased to hear that she has been received into the Church by Father O'Halloran, at Ealing.

Archbishop Walsh of Dublin was lately appointed a member of the National Board of Education for Ireland. Dr. Murray was the last Catholic Archbishop of Dublin to receive a similar appointment.

Mother Mary Bernard, foundress, and for six years Superioress of the first Ursuline monastery in Australia, died at Armadale in the early days of last month. She was a native of Hanover, and before going to Australia labored for some time in London.

On Thursday of last week Sister Mary Gonzaga Hough, whose labors in Batavia, Corning, Wellsville and Hornellsville, N.Y., have been crowned with signal success, died at the Convent of Mercy in the latter city. Katie Hough was born in Horseheads, N.Y.

It is a matter of record that Dr. McGlynn, during the years immediately preceding his removal from St. Stephen's, paid off the enormous sum of \$180,000 of the debt. This is a financial feat which no rector in New York had ever before, or has ever since, achieved.

The Catholic religion is making progress all through New England. The latest evidence of its spread comes from the staid old puritanical town of Truro, on Cape Cod, where the Catholic population has so increased that a church has become necessary. A lot in the center of the place has been obtained, and a large skating-rink building has been moved to it and been fitted up for religious services.

The notorious Professor Walter Sims, who ought to know about the matter, seeing that he was an Apatist himself, says that the claim of the A.P.A. to have 100,000 members in Michigan is untrue. The professor asserts that there are not more than 5,000 Apatists in all Michigan to-day; and he declares that the proscriptionists exaggerate their numbers everywhere. What is more to the purpose, Sims says the order is rapidly dying out in the West, and adds that no one is more aware of that fact than the official who lately declared that it was 100,000 strong in Michigan alone.

The Marquis of Queensbury has been committed for trial upon a charge of libeling Oscar Wilde. The Marquis admits the libel, and says he wrote the objectionable words in order to separate his son from Mr. Wilde.

The opening of the North Sea and Baltic Canal is to be celebrated on the 20th of June next with an international naval demonstration designed to call the world's attention to a great commercial as well as strategic enterprise.

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THE TRUE WITNESS ST. PATRICK'S DAY SOUVENIR NUMBER.—Second edition now ready. Price 25 cents. Send for a copy.

House and Household.

USEFUL RECIPES.

HOT SLAW.

Chop cabbage fine and sprinkle over with flour. Put a small piece of butter in the oven to melt. Salt and pepper the cabbage, and put in the pan with the butter. Mix half a teaspoonful of cream, one egg, a tablespoonful of mustard, one of sugar, and beat thoroughly. Serve warm.

ORANGE CHEESE CAKE.

One quarter pound of almonds, some orange flower water, quarter of a pound of fine sugar pounded and sifted, half pound of butter, nine eggs, two candied oranges and one fresh orange. Blanch the almonds and beats them very fine with orange-flower water and the sugar prepared. The butter should be melted carefully so as not to oil, and it must be nearly cold before you use it. Then beat the yolks of five eggs and the whites of four; pound thoroughly in a mortar two candied oranges and a fresh one, which has been boiled for three hours; beat the whole together and bake in patty-pans lined with puff-paste.

FASHION AND FANCY.

Sleeves still continue to be the order of the day. They thrust themselves upon our notice on every conceivable occasion, and their mammoth proportions are only equalled by their beauty and originality of design.

The evening sleeve, from the modest, retiring little cap or fold of former years, has evolved into a huge affair which demands quite as much material as the rest of the entire bodice. One such is a cascade of ruffles, falling in graceful succession from the shoulder to some distance above the elbow. Each ruffle is edged with the ribbon trimming of the gown.

Another consists of one big puff also reaching well above the elbow, and over which falls a deep ruffle of lace. This lace is partially covered by a cap of velvet, cut in Vandykes, between the points of which the full-gathered lace and puff stand out, in a finely bouffant effect. This style of sleeve trimming is especially adapted to the light-weight silks so much in vogue for summer functions.

A third sleeve has for its foundation a gigantic puff, over which are bands of dark velvet ribbon, gathered into neatly knotted rosettes at the wearer's elbow and flaring upon the shoulder in a jaunty bow. The charm of this sleeve is largely in the way the puff is held in place by the velvet straps.

Nothing seems to affect the popularity of the ever lovely fancy waist. Its economy is doubtless one good reason for this, for with one smart skirt and several dainty waists a number of striking toilets may be evolved at comparatively small expense. The style is also becoming to every sort of figure, and is a happy medium between absolute evening dress and the severity of the street gown.

Chiffon continues to be the favorite material used. Its delicacy of texture and soft coloring are peculiarly adapted to the effect sought after. A fetching chiffon waist seen recently had an entire yoke of pearls incrustated in gold, with perpendicular rows of the same trimming extending to the waist line. A huge ruff of the chiffon, which was pale rose in color, and fluffy sleeves completed the design.

Another new waist was of creamy white chiffon, with shoulder straps and girde of dark green velvet. The décolleté corsage had a blouse effect and was charmingly trimmed with tabs of fruit green moire antique, the wavy design being outlined with delicate pink spangles. This same trimming added beauty to the full chiffon sleeve.

"LET US QUARREL TO-MORROW."

A WOOD SUGGESTION TO FOND HUSBANDS AND LOVING WIVES.

Little differences sometimes show themselves in the home, but there is no necessity for permitting them to culminate in anger. A short story, published a few weeks ago in the Mirror, only too plainly indicated the manner by which

a word can bring about much ill-feeling between a husband and the wife whom he promised to love and cherish always. In consequence she remained at home fretting and crying, while he went to his office in "sulks" and came very near losing the goal of his ambition.

A gentleman, the other day, in speaking of these little "matrimonial rifts," said: "My wife is one of the sweetest little women in the whole world, and I am not considered peculiarly cranky, but sometimes differences would arise, beginning with the most trivial things, which, however, being duly nursed, became of monumental proportions, and often threatened the peace of the family. Of course, I was the one commonly to blame, in fact, as I look back on it now, I am sure I was always to blame, for I should have had the wisdom to give way on the non-essentials, and by a little restraint and gentle talk win my little wife over to my way of thinking. But instead of that I feared I should sacrifice my dignity as head of the family, by yielding. Sometimes I went to business without my good bye kiss, and two people were miserable all day."

"But my little wife had an inspiration (most women have when things come to the breaking point), and the next time our argument was drifting near the danger line, she turned aside the collision by this womanly question: 'H—, let us quarrel to-morrow!' This was a proposal for an armistice. What husband could refuse? 'All right,' I said, 'we will put it off till to-morrow,' and we laughed and talked of other things. But to-morrow did not come."

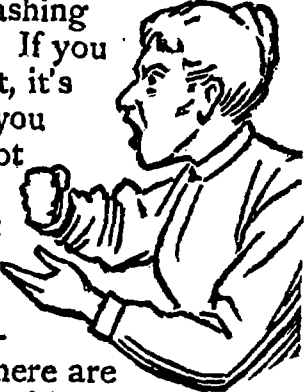
"Indeed, I am sure that to-morrow never comes—it is always a day ahead, and if husbands and wives can keep their quarrels till then, there will be no more little heart broken wives at home and fewer 'blue' husbands at the stores or office. 'Let's quarrel to-morrow!'"

Second edition of True Witness St. Patrick's Day Souvenir Number is now ready. Price 25 cents.

The members of the German Centre party are said to be negotiating with the Government for the confirmation by the Federal Council of the Bill repealing the anti-Jesuit Law.

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about washing powders. If you feel like it, it's because you haven't got the right kind. Get Pearlina and see the difference. There are all kinds of imitations; powders that save work, but ruin clothes; powders that don't hurt, and don't help you; powders that are cheap to begin with, but dear enough in the end. Try them, if you won't take our word for it. But don't get them mixed up in your mind with Pearlina.



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Oatmeal.—We quote:—Rolled and granulated, \$4.10 to \$4.15; Standard, \$4.05 to \$4.10. In bags, granulated and rolled are quoted at \$2.00 to \$2.05, and standard at \$1.90 to \$2.00. Pot barley \$3.75 in bbls and \$1.75 in bags, and split peas \$3.50 to \$3.60.

Bran, etc.—Manitoba bran has sold at \$19, but one buyer claims he has bought 500 lower. Shorts are firm at \$19.00 to \$20, and Mouillie \$22 to \$23.50.

Wheat.—No 1 hard Manitoba wheat is quoted at 75c to 76c.

Peas.—We quote 67c to 70c per 55 lbs. in store.

Oats.—No. 2 oats is reported in car lots on track at 41c, and we quote 41c to 42c. It would cost 43c to 44c to bring them in at ruling rates in the West.

Barley.—We quote 50c to 52c for good to choice malting barley. Feed barley is quoted at 43c to 50c.

Eye.—At 55c for car lots.

Buckwheat.—The market is steady at 47c to 48c.

Malt.—We quote at 70c to 77c.

Seeds.—We quote Canadian timothy steady at \$3.25 to \$3.50 per bushel. American 10c to 20c. Red clover firm at 11c to 12c, Alsike 11c to 12c, and mammoth clover 11c to 12c.

PROVISIONS.

Pork, Lard, &c.—We quote as follows:—Canada short cut pork, per bbl. \$15.50 @ 16.00 Canada short cut, thin, per bbl. 00.00 @ 00.00 Mesa Pork, American, new, per bbl. 00.00 @ 00.00 Extra plate beef, per bbl. 10.50 @ 11.00 Ham, per lb. 9 @ 10c Lard, pure in pairs, per lb. 8 @ 9c Lard, com. in pairs, per lb. 6 @ 7c Bacon, per lb. 10 @ 11c Shoulders, per lb. 8 @ 9c

Dressed Hogs.—Prices are more or less nominal, and we quote \$8.15 to \$8.25 in car lots.

DAIRY PRODUCE.

Butter.—We quote prices as follows:—Creamery, finest winter 21c to 21 1/2c Creamery, fall made 17c to 18c Creamery, early made 13c to 15c Eastern Township dairy 14c to 17c Western 10c to 12c

Roll Butter.—A good demand for rolls continues, with sales at 13c to 15c. Manitoba rolls sold at 13c.

Cherries.—Sales at 10c to 10 1/2 for fine to finest and 9c to 9 1/2 for undergrades, about 3,000 boxes being reported so far. A lot of 500 boxes colored sold at 10c. The public cable is up to 49s 6d white and 51s colored.

COUNTRY PRODUCE.

Eggs.—Sales reported on the same basis as quoted by us last week, namely, 15c to 16c; but the market closes easier with sales at 14c to 15c.

Honey.—Extracted old 4c to 5c per lb. New 7c to 8c per lb in tins as to quality. Comb honey 10c to 12c.

Baled Hay.—No. 2 shipping hay \$8 to \$8.50 in round lots, and No. 1 straight Timothy at \$7.50. At country points \$5.00 to \$5.50 f.o.b. as to location.

Maple Products.—Syrup is quoted at 75c to 90c in tins, but it was no doubt mixed. Old maple syrup 60c to 80c. Old sugar 6c to 6 1/2c in boxes and cases.

Beans.—Good to choice hand-picked \$1.50 to \$1.75 per bushel, and poor to fair \$1.25 to \$1.40. Tallow.—Rough 5c to 5 1/2c.

Hops.—Prices nominal at 5c to 8c as to quality.

FRUITS, ETC.

Apples.—Ordinary \$3.00 to \$4.50 per barrel; fancy \$4.50 per barrel; dried 5c to 8c per lb; evaporated, 6c to 6 1/2c per lb; fancy, 7c to 7 1/2c per lb.

Oranges.—Messina \$2.50 to \$3.00 per box. Valencias, 420s, \$3.75 to \$4.25 per box; Valencia, 714s \$4.50 per box; California Navels \$3.25 to \$3.75 per box; California seedlings \$2.50 to \$3.25 per box; California Banded, \$3.15 to \$3.60 per box; Jamaica, \$3.00 to \$3.00 per barrel. Lemons \$2.50 to \$3.50 per box. Pine Apples 2c to 2 1/2c each California Pears \$2.25 to \$2.50 per box Cranberries \$5.25 per box. Grapes.—Almeria, \$7.00 to \$7.50 per keg. Dates 5c to 4c per lb.

Potatoes.—Chili on track 50c per bag of 90 lbs.; Early Rose, on track, 55c per bag of 90 lbs.; Early Rose, jobbing lots, 65c per bag; Chili, jobbing lots, 60c per bag.

Onions.—Red \$1.90 to \$2.00 per barrel. Yellow \$2.25 per barrel.

FISH AND OILS.

Salt Fish.—Green cod No. 1 large is quoted at \$8.00 to \$8.50. We quote:—Dry cod \$4.50 to \$4.75, and green cod, No. 1, \$4.25 to \$4.60. Labrador herring \$4.00 to \$4.25, and shored

\$3.00 to \$3.50. Salmon \$10 to \$11 for No. 1 small, in bbls, and \$12.50 to \$13.50 for No. 1 large. British Columbia salmon \$10. Canned Fish.—We quote:—Lobsters \$4.00 to \$4.25, and Mackerel \$3.85 to \$4.00 per case. Oil.—Steam refined seal sold at 85c net cash for round lots, and 86c to 87c (7 small) lots. Newfoundland cod oil 85c to 87c, and 88c for Gaspe in jobbing lots. Cod liver oil 85c to \$1.05. Fresh Fish.—Cod and haddock 2c to 2 1/2c. Lake fish 6c to 7c for white fish, and 6c for pickerel. Fresh salmon 14c.

JAS. A. OGILVY & SONS ADVERTISEMENT.

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Hats, Bonnets and Novelties,

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GRAVE RESULTS OFTEN OCCUR.

In All Cases Paine's Celery Compound Cures and Restores Perfect Health,

Headaches are varied in character, of frequent occurrence, and are produced by a variety of causes. The common headache is often produced by some indiscretion in diet, or deviation from ordinary habits of life. We have also congestive headaches, rheumatic headaches, and bilious and nervous headaches. Women are oftener the victims of these troubles than men. When neglected from day to day grave and fatal consequences often occur.

Some of the ablest and best physicians freely admit that Paine's Celery Compound is the safest, surest and best medicine for every character of headache. Indeed, this opinion is strengthened by the thousands who have given testimony in favor of Paine's Celery Compound.

Headaches being more prevalent in the Spring season, it is of the utmost importance that every sufferer should know how to act. One bottle of Paine's Celery Compound will often permanently cure. Nature's marvellous Spring medicine will, at the same time, build up the entire system.

ROMAN NEWS ITEMS.

Mr. and Mrs. Potter Palmer, of Chicago, were received in audience by the Pope last Saturday.

The thirteenth Congress of the Catholics of Italy will be held in Turin from the 9th to the 13th of next September.

The Bishop of Orvieto announces in his Lenten pastoral that a Eucharistic Congress will be held in that city in 1896.

A Veneto-Emilian pilgrimage of 700 persons is at present in Rome in honor of the third centenary of St. Philip Neri.

The Belgian College, Rome, has recently celebrated its golden jubilee, or the fiftieth anniversary of its foundation.

Archbishop Katzer, of Milwaukee, and Bishop Becker, of Savannah are now in Rome and have been received in audience by the Holy Father.

The bishops of South Africa are preparing for a Plenary Council, and the Holy Father will send them an Encyclical for the occasion.

The Right Rev. Bishop Bilborough, of Salford, has had a special audience with the Holy Father. His Lordship is now en route for England.

His Eminence Cardinal Schonborn, Archbishop of Prague, has arrived and is staying at the National Teutonic College at S. Maria dell' Anima.

The nomination of the Rev. P. Ehrle, S. J., as Prefect of the Vatican Libraries, in place of the late Mgr. Isidore Carini, is officially ratified by the Holy Father.

A great pilgrimage for Padua, Loreto, Assisi, and Rome is being organized in Belgium. It will be under the personal guidance of Cardinal Goossens, Archbishop of Malines.

A congress of the Salesian Fathers and those interested in their work will take place on the 23rd, 24th and 25th of April. The Pope has given his blessing to the promoters and their program.

A Roman correspondent says he learns on good authority that the Congregation of the Holy Office has pronounced against the validity of the sacerdotal ordination of the Anglican clergy.

A most consoling and edifying celebration was made in Rome upon the

feast of the Apparition of Our Lady of Lourdes. The feast was kept with unwonted solemnity in some of the Roman churches, which from morning till night were thronged with devout Catholics.

The Holy Father has issued a brief to the bishops in England granting dispensations from observance of the Lenten fast in consequence of the prevalence of influenza in Great Britain.

It is said that the gold contained in the medals, vessels, chains, and other objects preserved in the Vatican would make more gold coins than the whole of the present European circulation.

As soon as the Holy Father learned of the death of the Archduke Albert of Austria, he sent a message of sympathy to the deceased's family. His Holiness also addressed to the Emperor of Austria a long letter expressing his sense of the great loss the House of Hapsburg had suffered.

Great preparations are being made at the Vatican for the joyous *fele* of tomorrow, when Leo XIII. will hold a reception. All the grand dignitaries of the Papal Court, the Diplomatic Corps, and the faithful among the old Roman aristocracy—and they are almost all—will wait upon His Holiness to present their congratulations on his birthday. In the evening Cardinal Rampolla gives a grand banquet to the magnates, ecclesiastic and lay, of Rome; and in addition the occasion will be celebrated by the distribution of large sums of money among the humbler clergy and the poor of Rome.

AN INTERESTING AUDIENCE WITH LEO XIII.

A very curious and touching little scene was witnessed in the Vatican recently. The Holy Father was in his private study, when a poorly-clad Indian of about thirty-three years of age was admitted to his presence, thanks to the kind intervention of Monsignore Mery del Val. He prostrated himself before the venerable Pontiff with true Oriental reverence, and, when Leo XIII. himself helped him to rise, seemed almost about to faint with joy and gratitude. The interview lasted some minutes, and the

poor Indian left the Pope's presence the happy possessor of several medals, relics and pictures which he kissed again and again. It has been proved beyond a doubt that this Indian is a direct descendant of one of the chiefs baptized by St. Francis Xavier. He has, it appears, for years cherished the idea of one day coming to Rome to see the Holy Father, and only allowed himself the strict necessities of life in order to have sufficient money for his journey. At last he has accomplished the desire of his life, and, after visiting the Sovereign Pontiff, started on his homeward journey on the following day.

A FRANCO IRISH O'NEILL.

DEMISE OF VISCOUNT O'NEILL-DE-TYRONE.

The death of Viscount O'Neill-de-Tyrone has caused a feeling of deep regret among the Irish residents in France, and also among the descendants of the exiled Irish of two centuries ago, of whom he was one of the most distinguished representatives, and will be also regretted by many in Ireland who met the deceased gentleman in Dublin, on the occasion of the O'Connell Centenary, which he was deputed to attend with the late Count de Flaviigny.

The deceased Viscount was devotedly attached to the land of his ancestors, and was the leading spirit in organizing the Irish National banquet which is annually held in Paris on St. Patrick's Day, at which he uniformly presided. He was distinguished for great energy and firmness of character, with which was combined a disposition amiable and conciliating, which won for him the esteem of all who had the pleasure of his acquaintance. He distinguished himself by dauntless courage in saving the lives of many imperilled in the great inundations of 1855; and, in recognition of his gallantry, on that occasion, he was named Chevalier, and subsequently Officer of the Legion of Honor. In 1878, while Marshal McMahon was President, he was made Counsellor to the Prefecture of the Seine, and subsequently made Officer de l'Instruction Publique.

Viscount O'Neill was in his 33rd year, having been born in Martinique on the 14th of September, 1812. He was educated at the Catholic College of Julliy, of which he was the devoted patron and friend to the last. The Superior of the College was one of the mourners at his funeral. His life was that of a devoted and fervent Catholic, and in his last moments, strengthened by the Sacraments of the Holy Church, he was consoled by the pious prayers and loving care of his affectionate family.

The Office and Mass for the repose of his soul took place at the parish church of St. Honore, the church being draped in black, with the

coronet and monogram of the deceased Viscount on the drapery. In addition to a great number of French priests there were present Baron de Bodman, son-in-law of the deceased Baroness Bodman, his daughter, Messrs. Charles and Julian O'Neill de Tyrone, nephews; Very Rev. Patrick Boyle, C. M. President of the Irish College; Rev. J. J. Ryan, C. M. Irish College; Very Rev. Dominick O'Neill, O. F., Dublin; Very Rev. Osmund Cooke, C. P., Superior, 50 Avenue Hoch; Count O'Connell; Count O'Kelly, Countess Rohan-Chabot, Countess de Laborde, Countess de Cambairres, Count de Camisier, Marquis de Dreuix Brere, Baron de Fontenay, Baron Cambray, Viscount and Viscountess de Bellfonds, Marquis de Rosambo, Countess Oligny, Madame la Marquise de Cuing, Madame la Baronne de Batiard, and many others.



People Who Weigh and Compare

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Cottolene

a natural, healthful and acceptable food-product, better than lard for every cooking purpose.

The success of Cottolene is now a matter of history. Will you share in the better food and better health for which it stands, by using it in your home?

Cottolene is sold in 5 and 5 pound pails by all grocers.



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HOLLOWAY'S PILLS.

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

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

Holloway's Ointment

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

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

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

GOUT, RHEUMATISM,

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

The Pills and Ointment are manufactured only at

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

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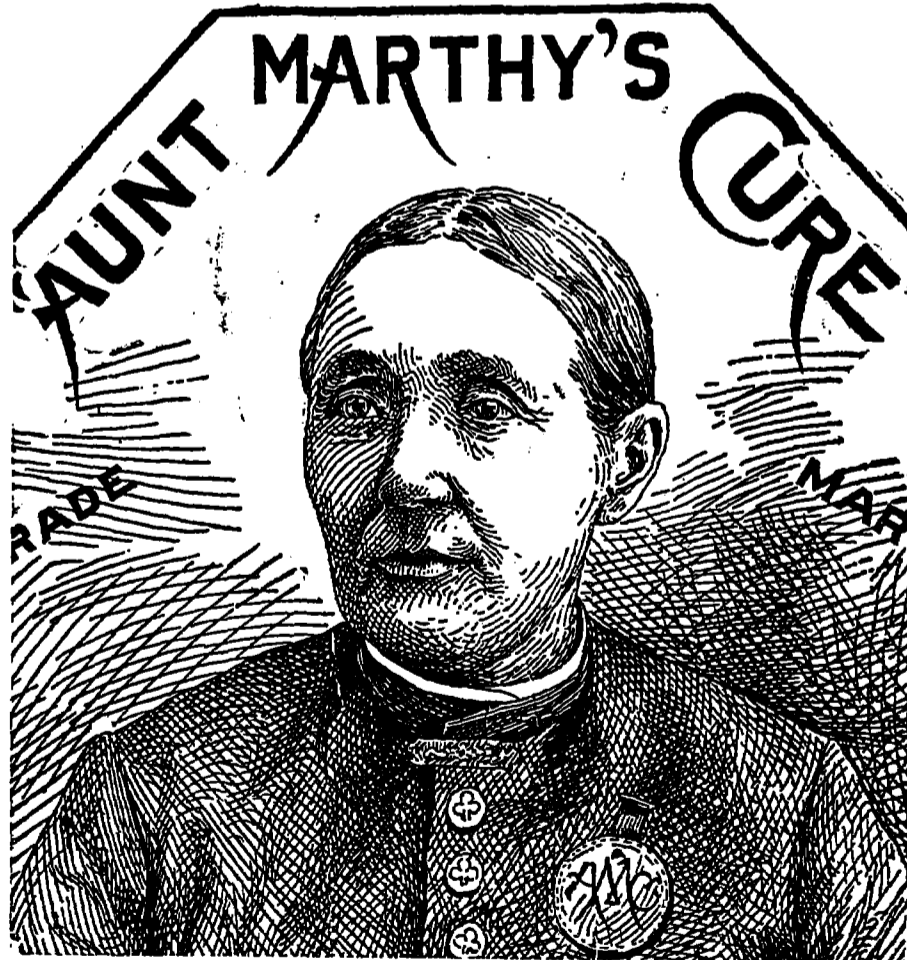
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