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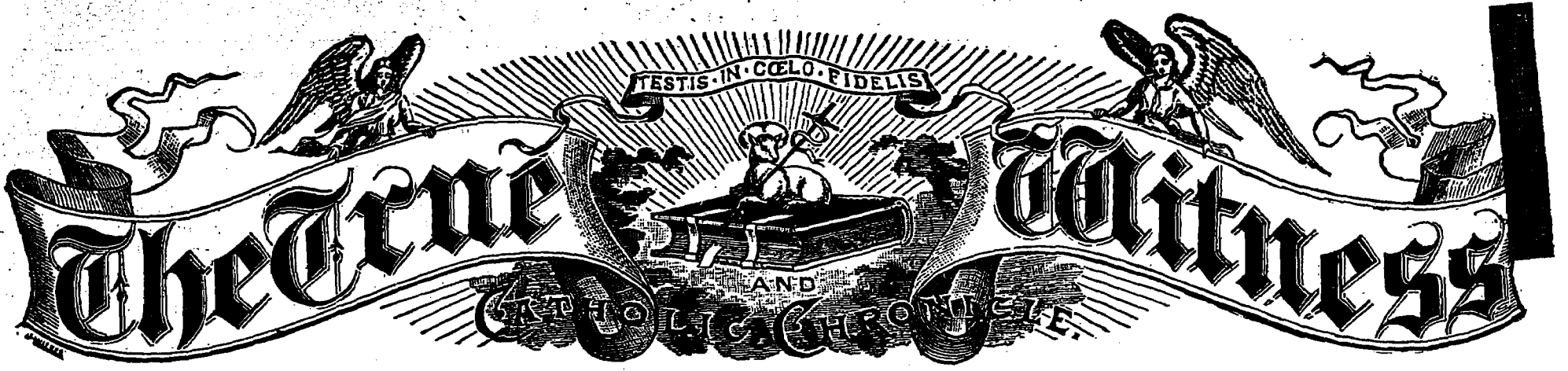
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EDITORIAL NOTES.

We desire again to thank the number of our friends who are sending in their renewals of subscription and procuring new subscribers for **THE TRUE WITNESS**. We certainly must admit that prospects brighten daily and that we yet may realize that which we have ever cherished as a hope, namely the firm, permanent and immutable establishment of a splendid Catholic journal. Each individual in this world has some special object in view, some particular aim in life; our ambition has long been to see our co-religionists and fellow-countrymen in possession of a fearless, honest, uncompromising organ; one ever prepared to defend their rights and assert their privileges. We have accepted it as a life-mission, and to-day we are grateful to Providence and to our supporters for the assurance in the future of **THE TRUE WITNESS**, as the realization of that dream.

It is gratifying to notice that some of the leading "dailies" of Canada have expressed their appreciation of our remarks, in last week's issue, on the subject of certain attacks made by a Chicago paper upon Lord and Lady Aberdeen. We desire, as far as our humble ability will permit, to voice the sentiments of true Canadians, and we cannot but feel pleased when we find our tone harmonizing with the exponents of Canadian feeling. We of the Irish race owe a debt of gratitude to the present Governor-General and his Lady, a debt to be considered entirely apart from their official rank in this country at present; adding these to our respect for the high position of trust which His Excellency holds in our Dominion, we feel that it is our duty to give expression to these sentiments when occasion demands. However, our Chicago friends, revelling in their "liberty," their glorious "democratic freedom," and their detestation of even the shadow of a real lord, have about as much knowledge and appreciation of our position in Canada as they have of the customs, rights, privileges and manners of the Tete-de-Boules. They see us through American spectacles, which are not at all suited to convey an exact impression. They have a reversing telescope that turns upon a wheel set some place in the complicated machinery of their political observatory; when they wish to look at a "lord," they put an eye to the small end of the instrument and behold him magnified into a giant, an autocrat, a tyrant, an ogre; when the desire to take observations of a Canadian, or Canada, they look through the larger lense and they perceive immense distances, with miniature towns, a pigmy race of men and insignificance in every object that falls under the range of their instrument. In both cases they are equally deceived. With all their boasted abomination for aristocrats, they are the first to go into an ecstacy of delight, a delirium of joy, on coming in contact with, or being recog-

nized by, a lord, or a titled personage; and with all their freedom, we are less slaves, in every sense, in Canada—because our "liberty" is unlimited, and never degenerates into license.

SIR GEORGE CHESNEY, in opening the discussion of Imperial defence, at the Junior Constitutional Club, in London, said that all the colonies, except Canada, could be made invulnerable by the use of expeditionary forces; but Canada could not be defended against the United States, in case of war between the latter country and Great Britain. Five million Canadians disagree with Sir George; and we are under the impression that Canadians have a more practical knowledge of their country than has the theorizing politician of London. Sir George Chesney knows about as much concerning Canada as a good many other "Sirs," who can spout rank nonsense to audiences that are as little conversant as themselves with the subjects under discussion. On the other side of the Atlantic—in England and in France—Canada is often made the subject of debate, and the men who express the most positive opinions about this country are generally the very men who know least in the world concerning it.

WE HAVE often been amused at the efforts made by non-Catholics to have the world believe that the Jesuits taught and practised the dangerous principle of "the end justifying the means." Here is a sample of that machiavellian principle; not only is it practised but approved of by those saintly critics of the Reformed faith. The Rev. E. H. Beardsley, a Methodist minister and evangelist, committed a theft at Birmingham, Alabama, in order to be sent to the mines, where he wants to preach the gospel to the convicts. His action has been praised by the synod of his church and he is looked upon as an honor to the sect. They practise exactly what they falsely accuse the Jesuits of teaching; but probably these poor people, like thousands of others who undertake to judge our church without knowing anything about it, are not even aware of the meaning of the phrase "the end justifies the means."

"EX-PRIEST," now "Bishop," J. V. McNamara, and his wife (?) have been making things lively out in Kansas City, where they addressed nearly two thousand people on the "Errors of Romanism." A loaded rifle in one hand and a revolver in the other were his substitutes for Bible and Cross; his female partner also carried firearms. Before the evening closed the A. P. Aist and the A. P. Aistess fired on the people and had to take refuge in flight. Who are these people? The woman—well, never mind her! The man was educated by the Lazarists and subsequently joined the order. For some years he was connected with St. John's College, Brooklyn. Some serious indiscretions of his induced the superior to transfer him to another

station. He refused to obey the order of transfer, and of necessity he was expelled from the Lazarist communion. Obedience is one of the essentials of this religious society. For a while he was without means of support. A southern Bishop took him in and gave him missionary work to do. But he did not stay long in his new field. His misconduct was so glaring and so scandalous that he was again expelled, and later he was excommunicated. Then he became "converted." His first step on being "converted" was to provide himself with a woman, and his next was to set out on a crusade against the church; in all human probability his next move will be in the direction of an elevated framework of wood, with a rope suspended therefrom.

The N. Y. Catholic Review recently published the following editorial note; it is too true to allow it pass unreproduced:—

"Some of the cleverest editorial paragraphs written for the Catholic press in the United States appear under the head of 'Notes and Remarks' in the Ave Maria. That sterling magazine always has the true ring of good metal. Sound in the faith, edifying, opportune, its comments on current events and opinions are notable also for their finished literary quality. In statement and style they are at all times admirable."

SEVERAL times we referred to correspondents who have propounded numerous questions and which we promised to answer to the best of our ability; so far we have not been able to find time or space to enter into these subjects. Last week we received a communication from a person signing "Baptist," in which the writer asks us if the use of Latin in the services of the Catholic Church is not contrary to 1 Cor. xiv. We simply reply: "by no means." Take the whole chapter and merely is a distinction between the one "that prophesieth" and the one "that speaketh in a tongue." Thus runs ver. 16: "Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned, say, Amen, to thy blessing? because he knoweth not what thou sayest." This does not regard the public liturgy of the Church. Strange tongues are never used in the services of the Catholic Church. The Apostle refers to certain conferences of the faithful (ver. 26, &c.), in which they made known to one another their various miraculous gifts of the spirit, common in those ancient days; of these gifts St. Paul prefers that of prophesying to that of speaking strange tongues, because it was more to the edification of the public. The Latin used in the Catholic services was the language of the whole Roman Empire, the official language of the first centuries, and instead of being a strange tongue it was the most universal one. To-day it is the best known language in the world; because no other language—not even English, widespread as it is—is spoken or understood by peoples of different races and nationalities as is the Latin. Therefore, the fourteenth chap-

ter of the first Epistle to the Corinthians is rather an evidence in favor of the Latin than against it; because St. Paul prefers the best known language to "strange tongues."

RECENTLY Bishop Courtey of Nova Scotia, one of the most learned Anglican bishops in Canada, passed through Montreal. In conversation with a Witness reporter, referring to the unifying of the Church (Protestant) in Canada as the result of the establishing of the General Synod at Toronto. He said:

"It makes all the difference between the church speaking with many voices, and the church speaking with one strong, clear voice. A synod of the church might speak, and the reply might be—'Well, it is only a synod.' A province might speak and there might be the same reply. But when the general synod speaks it is for the synod and the province. There is Mr. Smith on the street. If Mr. Smith speaks as an individual, his opinion doesn't catch the general regard. But Mr. Smith, speaking as the head of a great banking institution, and instantly his remarks will be received with respect by the whole business community. Why? Because he represents not himself, but great business interests."

The Bishop is perfectly correct; but how is it that His Lordship cannot grasp the same argument when applied to the Head of the Catholic Church and the Councils of that Institution? Let us change the Bishop's expression to suit the case: "There is Cardinal Pecci in Rome. If the Reverend Pecci speaks as an individual, his opinion doesn't catch the general regard, except in so far as his individual merits command respect. But Pecci speaking as Head of the great Catholic Church, as Vicar of Christ, as Pope of Rome, as Infallible successor of St. Peter, as Leo XIII., and instantly his remarks will be received with respect and submission by the whole religious world." We are never surprised when ignorant people attack the Church; but it does often puzzle us to reconcile the logic of learned and serious men, when applied to any ordinary subject, with their absence of reasoning when there is a question of Catholicity or any of the teaching of our Church.

PROFESSOR GOLDWIN SMITH, the ultra-British-Tory, anti-American Englishman, Canadian-American Annexationist, and Yankee-Cosmopolitan, has been ever and always attempting to straddle some political fence. In each attempt he has injured his own personal feelings and made life miserable for himself. It is thus he prefaces the fourth edition of his Political History of the United States—another attempt at fence straddling:

"The writer cannot send this fourth edition of his work to press without specially acknowledging the kindness of his American readers and reviewers, whose reception of a book which in so many things contravenes cherished traditions, as a proof of American candor and liberality. Perhaps they have discerned, beneath the British critic of American history, the Anglo-Saxon who, to the republic which he regards as the grandest achievement of his race, desires to offer no homage less pure or noble than the truth."

JESUIT PRINCIPLES.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS.

The First Five Meditations—The "Foundation"—Each Meditation Briefly Outlined—The Development of the Reflections Left to the Reader.

FIRST MEDITATION.

The Past—"Many sins and no acts of penance."

The Present—"Live in forgetfulness of God."

The Future—"What will be your lot if you continue to pursue the road upon which you have entered?"

As to that road misery and misfortune lurk along it, ruin is its terminus. To leave that road it is necessary to think of God and make use of these "Exercises" to repair the past and build up the future. The chance may never come again. In order to have the fruits of this grand opportunity it is imperative that I recall those sins of commission and omission and have them wiped out. The road pursued heretofore must end here at this retreat; and on going forth from this house I must step upon another path, otherwise there is no hope. Therefore, may God, whose wisdom led me here, grant me the grace to so perform this retreat that I shall be cleansed from the dust of the highway I have trod, and may His Holy Mother and St. Ignatius grant their powerful intercession.

SECOND MEDITATION.

Reason, as well as Faith, teach me that I emanate from God, and to God I must return. Of His free will He sent me into the world to be sanctified here for His glory and to enjoy that glory in eternal salvation with Him. In gratitude to Him for my very existence and being, my duty is to obey His mandates and follow the course His commandments point out for me; also for my own sake, otherwise, by continuing to frustrate the designs of God, I risk His enmity and incur His condemnation. By a change now—peace and prosperity on earth, joy and happiness hereafter; by neglecting to correspond with the graces so miraculously offered, in the very midst of my forgetfulness, sin and more than wickedness, I risk all esteem, friendship, love, and prospects here below, and I ensure the certain condemnation of God when eternity dawns upon me. Therefore, from St. Ignatius' "Foundation" I learn that gratitude to God and my own safety and salvation, as well as that of many others, depend upon my immediately corresponding with the graces of this retreat, and rectifying the past and securing the future, by an acknowledgment, in the present, of my total dependence upon Him and by walking, as closely as I can, in His foot-steps. May He, through the intercession of Mary and St. Ignatius, direct me; may the Father who created, the Son who redeemed, and the Holy Ghost who sanctified me, make this retreat the point of a new departure in life. "What benefiteth a man to gain the whole world and lose his own soul?" (St. Paul.) There are ten thousand roads to Hell; there is but one to Heaven. As, without my consent, God created me when he saw fit, so shall He cut me off, at any hour, when it suits His purposes. He may be tempted once too often—so now is the time for me to wash away the stains of the past and try to so act that I need not dread His call, come when it may!

THIRD MEDITATION.

God drew me from nothingness to give me life, both temporal and eternal. The former as a means whereby I may attain the latter, and both for His own glory. He gave me life—as a means, and created all other things to be used by me as instruments whereby I may gain the end for which He created me. They are perishable tools, yet, they are sufficiently lasting to serve His purposes or to frustrate them. They serve His purposes if I make proper use of them; in a proper manner, and at proper times; they frustrate His desire if I abuse them, and instead of employing them as so many stepping-stones to eternal happiness, I convert them into an inclined plane leading downwards to perdition. He needs them not; for me they were all created. Another evidence of His goodness and love; another proof of my ingratitude if I acknowledge not this truth; another load-stone about my neck if I refuse to use them as He desires and for His glory. The more favors received from God, the greater my

obligation to thank Him. And the fittest way to thank Him for these gifts is by making a proper use of them. Therefore is it my bounden duty to use, but not abuse, of these gifts. For each of them shall I have to render a severe account some day. May He enable me, by grace, and through the Blessed Virgin Mary and St. Ignatius, to so use these gifts that when my time comes I can render the account of "the good and faithful servant." May He so aid me as that when all these things pass away and I put on immortality, I will hear Him say "Well done;" and the memory of those numberless means, animate and inanimate, of salvation shall not rise up in accusation against me. The grandest words we can ever say are "bonum certamen certavi," when that fight has really been fought.

FOURTH MEDITATION.

The indifference referred to by St. Ignatius is not what, at least, some would suppose to be a neglectful carelessness. As we have seen, all created objects, all things coming from the hand of God, are destined to be used by man as means of salvation. And man should be indifferent to which of them he is to employ; for provided they are all or any of them used as God desires them to be used, it is of little consequence to man which he is allotted to employ. St. Ignatius points out four cases: (1) indifference to health or sickness; (2) to riches or poverty; (3) to honor or dishonor; (4) a long life or a short one. Naturally we are inclined to health, wealth, honor and long life. But as our destination is God, and we have no determined lease of our existence upon earth, and as we are certain it cannot at best exceed a certain period, it is of little moment to us whether our salvation is worked out by illness or health, poverty or wealth, etc. In fact we must be indifferent to the means.

It is the end we must look to. However, we cannot be indifferent to things commanded or forbidden by God. For example it cannot be a matter of indifference to us whether we make our Easter Duty or not, or whether we eat meat on Friday or not. But in all things where we have the exercise of our will and where we ignore which of them is the most certain means to our salvation, we should be indifferent. Let God rule as he sees fit; we have but to obey. To the soldier it is a matter of indifference whether he is sent north or south, whether told to charge to the right or left. He has a duty to perform. He is as liable to death in one place as the other. The general sees what he cannot see; so he goes on cheerfully and completely indifferent to what command may be given. We are all soldiers in the Church Militant, and we should be indifferent to what orders we receive from God: "Our's not to make reply, our's not to reason why, our's not to do" and not "die," but live. Had I health I might commit sin that in sickness I could not commit; were I sick I might be enabled to do good that I could do if in health. Had I riches I might damn my own soul and that of others by bad use of them, while poverty would prevent all that; were I poor I might be tempted to steal or commit crimes that if rich I would not commit. Had I honors, I might lose my salvation through pride etc., had I no honors, I might murmur against God's justice. Had I honor I might not deserve it and be the cause of unjustly depriving others of it; had I dishonor, (provided it was not due to my own fault) I might be so humbled that I would find grace with God. "Deposuit potentes de sede et exaltavit humiles." Had I a long life—and the longest is short—I might commit errors that were I cut off earlier I would never have been guilty of. In a word, do I want to save my soul and go to God? Yes! Are not all desires, affections and objects the creatures of God? Yes! Did he not create them as means whereby I am to serve Him and reach Him? Yes! Then provided that object and end can be gained by the medium of any one or more of them, it is a matter of perfect indifference to me which of them I am called upon to use or which one is allotted to me by God! This is St. Ignatius' idea; in a word, place God before His creatures; love Him and not them; place Heaven above Earth; place Eternity before Time. As to the former, it is of great moment—the greatest of all important things; the only real important one; as to the latter it is a matter of indifference to us, for "Time flies, and Creatures perish." May St. Ignatius procure from God

that spirit of indifference for me that I may not be chained to things which might satisfy my passing desires, feelings, passions or inclinations, while debarring me from eternal salvation. "Vanitas, vanitatum et omnia est vanitas, præter amorem deum et ille soli servivo." Indifferent to nothing that God commands or forbids; indifferent to all that the world suggests or the means whereby God wishes to save the soul.

FIFTH MEDITATION—THE THREE-FOLD SIN.

1st. For one sin of thought, one moment of pride, one flash of disobedience, one second of ambition, Lucifer was, in a twinkling, "hurled headlong flaming from the ethereal city, amidst horrid ruin and combustion, down to bottomless perdition, there to dwell in adamantine chains and penal fire, who durst defy the Almighty to arms." A pure spirit, created to enjoy heaven, the sin was so great in God's eye that He cast Lucifer and his myriad companions into hell, which was at that moment prepared for their reception. God is just—for He never punishes, nor rewards without cause. Infinite in wisdom, for He cannot err. He is Holy, for He can have no passions to govern Him. But is He not a God of Mercy? The angels were at once and forever banished into uttermost darkness for one sin of thought—the *non serviam!* How many sins of thought I have committed, of not only pride, disobedience, envy, but of every nature, each one of which is greater than that of Lucifer; for I am but man; he was an angel? How many thousand times I have been more guilty than the fallen angels, yet I live; I am not punished. He is a God of Mercy, for He spares me yet and extends to me still another chance to escape Hell. Loaded with thousands of sins, how black my soul must be in His eyes, when one single flash sufficed to convert angels of light into fiends of darkness! How grateful I should be for that mercy and how careful not to strain it beyond endurance.

2nd. Adam and Eve—the parents of the human race—were at once cast out of the Earthly Paradise. For 900 years they suffered sorrow, pain, hardship and misery; death was their sentence and that of our whole race. "All ills that flesh is heir to" come from the one sin of disobedience, coupled with curiosity or an unlawful desire for knowledge, so as to be equal to God. Man had everything; he was "monarch of all he surveyed;" but God, in His wisdom, forbid him the use of one out of all the millions of objects about him. Again the *non serviam!* he would not obey God. Eve, through curiosity—then Adam, through false love for Eve—disobeyed God: and for that one sin, so heinous was it in His eyes, the human race for four thousand years had to suffer. Christ had to come to earth to walk the *via dolorosa* and save mankind, and death, misery and desolation formed the sad lot of all future generations. Then, if Lucifer was cast out for one sin, if Adam was condemned, and his whole posterity, for one sin, how comes it that I am allowed to go on heaping up sins of disobedience, ambition, false love, pride, &c., until the pile would now suffice to crush a million men? It is because God again shows His mercy—as when He sent Christ to save us. He loves men's souls so intensely and with such an infinite love that He wishes to spare and spare them, giving them chance after chance to gain salvation. Lucifer sinned without ever having had an example of God's justice: Adam sinned without having experienced or comprehended God's goodness and mercy: I have sinned hundreds of times more than either, with these and thousands of other examples of God's wrath before me, with a full knowledge of His love and mercy, from creation to the cross. What then must I not deserve? One more chance and this may be the last one. "It is a terrible thing to fall into the hands of a living God."

3rd. How hideous sin must be in God's eyes, what an outrage upon His Majesty, what an act of ingratitude for His favors and love can be learned from the fact that for one mortal sin a soul is sent into the eternal torments of the damned. A soul, no matter how pure heretofore, how blessed by God, how faithful, how bright, becomes guilty of one mortal sin; that sin blackens its purity as Satan was changed from light to gloom, it effaces all acts of past faith, it tarnishes with a dye of Hell all former brightness; and dying in that state, the soul goes to Hell. Yet it is only one

sin. And I have lived for years covered with a very leprosy of sin. Unclean as the lepers from the tombs of Bethany; yet God's mercy has spared me and given me a chance to be relieved of all those sins, any one of which would open Hell for me. Filthy as were the lepers, by faith and repentance, love and prayer, they were cleansed by Christ. So can I be cleansed of all my sins. But the hour of mercy may go by unchecked and the hour of justice come, and if it comes—and if one sin suffices for eternal damnation—what would be my fate! I fear to contemplate it. May God grant me grace again to wipe out all stains of sin—for before Him we must appear pure—or else our lot is torture eternal with the sullen lord of the first revolt.

BRAVE WORDS.

At the banquet of the Jackson Club, Columbus, Ohio, on the 8th instant, Hon. Lawrence T. Neal, of Chillicothe, Ohio, made the following spirited address, in reply to the toast, "The Proscription of Religious Liberty the Destruction of the Republic":—

Mr. President, Gentlemen of the Jackson Club, and Fellow-Democrats:—The right to worship God according to the dictates of one's own conscience is an indefensible one.

He who would abridge this right is not a good citizen; and he who would attempt to destroy it is an enemy to freedom and free government.

A secret political organization of any kind is hostile to the spirit of our free institutions. But when such an organization, in a Republic like ours, obligates its members, by oath, to violate the constitutional provision which guarantees religious freedom to every citizen, and secures immunity to Christian and infidel alike, in his belief or unbelief, it reverses the progress of civilization, wages war upon civil, as well as religious liberty, and, if successful in its aims and purposes, will strike the death-blow, not only to the fundamental principles of American liberty but to Christianity itself.

Cowardice alone will prevent ignorance, bigotry and hate, upon which such an organization must depend for its support, from restoring the persecutions and crimes of the darkest periods of the dark ages of the world.

Such an organization or order cannot, legitimately, hold a place among the political parties of our country, either as an independent organization, or as an auxiliary to some other party, no matter how high sounding and patriotic its name may be. It may live for a time upon the credulity and prejudices of those who may be induced by the wiles and artifices of designing, unscrupulous, and corrupt demagogues and leaders, to adopt its dogmas, but the intelligence and patriotism of the people, when aroused, will reject and destroy it; and the conspirators against public liberty, who, renouncing the teachings of our fathers that neither creed nor sect shall be considered or recognized in the selection of public officials, have been instrumental in founding such a party, shall, banished from public notice, lost to all influence and power, in disgrace and dishonor, close their ignoble career in ignominious obscurity.

The union between American liberty and religious freedom must be indissoluble. They must stand or fall together. If we are to retain the one we must preserve inviolate the other.

Our highest duty is to resist, with unfaltering courage, every attempt, insidious or open, to proscribe the political and other rights of any of our citizens because of their religion, as a dangerous assault upon constitutional liberty.

I speak, not only as a Democrat, but as a Protestant, and say, that we shall prove ourselves dastards in the Democratic faith, if we fail to discharge such duty.

Let us then, one and all, now and here, bearing aloft the banner of free thought, free speech and religious toleration, and renewing our allegiance to these underlying principles of justice, right and liberty, pledge ourselves and those who are to come after us, until, with universal acclaim, they shall be declared the inalienable heritage of our people.—*Western Watchman.*

A large snowdrop—An avalanche.

ELOQUENT APPEAL.

THE PRESIDENT OF THE NATIONAL UNION TO TOTAL ABSTAINERS.

What Can be Accomplished for the Noble Cause of Temperance by Energy and Co-Operation on the Part of Catholic Organizations.

This season of the year is pre-eminently a time of good resolutions. Standing as we are between the two years '93 and '94, it is a good time to look back over the past, and at the same time to scan the future. We are like a traveller who has been steadily climbing up a mountain and has reached the top of the range. Behind him lies the difficult, narrow path over which he has come through much toil and many difficulties; before him stretches down the mountain-side with its easy grade, away into the pleasant valley below, the road he is to traverse. So in the temperance work of this year, we come to a place where we can sit down and consider the results.

To climb up the temperance hill is no easy task. To do anything for the uplifting of mankind and the bettering of humanity meets with obstacles from many sources. There are arrayed against any efforts the mighty downward tendencies in matter, the inertia in the human will, the conservative elements of habit, the weighty load of vice. The one who endeavors to climb

THE MOUNTAIN OF TEMPERANCE

has indeed many loads to bear. Realizing these things, there is no better time to rouse ourselves up to renewed energies than at this time of new resolutions.

In the temperance work what is wanted most of all is the deep, earnest purpose that works itself out in many ways, and manifests itself in divers manners, all for the advancement of the cause. This deep, earnest purpose of pushing things on is to the movement just what the steam is to the locomotive. Without the steam the locomotive would stand an inert mass on the track; with the steam it becomes a thing of life. Just so with the temperance locomotive. A society without this deep, earnest purpose is a standing engine; with it it becomes instinct with every activity. It is a restless power for good in a parish. It is

CONTINUALLY AGITATING THE TEMPERANCE QUESTION;

it has long since declared war, and is carrying out that warfare against the saloon; it makes no compromise with the drinking habits of society, but from early morn till end of day, and from Sunday to Sunday, in its eager earnestness, it is seeking ways and means of opposing the drink plague and every evil which comes from it. This same deep purpose in the hearts of the society members is the electric flash that makes the telegraph wire a thing of life. With it a member is instinct with vitality; without it he is so much base metal—mere *avoir du pois* that a society has to carry, and is loaded down in the carrying.

A good New Year's resolution, then, is to cultivate in your hearts a love for temperance work, and a deep spirit of earnestness in carrying it out. Here's WHERE THE NEW LEAF CAN BE TURNED OVER,

And when you turn it over be sure and nail it down, lest it fly back again. Perhaps as many good resolutions are broken the week after New Year's as are made; and all for want of a little backbone. This resolution carried out with ordinary firmness and determination will supply to the temperance movement an amount of energy and enthusiasm that will carry it forward with immense strides during the month to come.

There is a certain pleasure in being in a position where the exulting shouts of the advance-guards in the temperance army are heard. Would that I could communicate to you some of the enthusiasm that is born of the earnestness that is shown by these vigorous workers! From various parts we hear of societies multiplying their membership; of the victories gained over the saloon, and the triumphs achieved over the drink evil. Since our last bulletin the Boston union has had a successful convention, and Father O'Reilly, its president, in his practical, vigorous way marked out the lines on which they were to achieve success. A later report brings evidence of

great increase in the Connecticut union. A good movement is on foot in the town of Ansonia, the home of the secretary of the Connecticut union, in which movement selected delegates from all the churches and all the temperance societies have constituted themselves an executive council, under whose auspices

A SERIES OF TEMPERANCE MEETINGS will be held on a broad, unsectarian, humanitarian basis, with the object of achieving better government in the town, and elevating the tone of citizenship. A movement like this might be started by the temperance people in almost any town, with the object in view of fighting the drink-plague. It is a very good thing to join hands with, and to sit on the public platform with, and to march shoulder to shoulder with our non-Catholic fellow-citizens in temperance work. Nothing commends the Church to the respect of non-Catholics so much as to let them know that she is not simply passively but actively in favor of good government and the development of a higher civic manhood.

In the temperance movement it is an easy thing to unite with other citizens, Catholic or non-Catholic, on a common ground in a movement which makes for better manhood and better government.

As Father Elliott put it at the last Springfield convention, there are three streams flowing between us and our non-Catholic brethren. One is the stream of prejudice—dark, filthy and poisonous; another is the stream of error; the third is the stream of ignorance. The prejudiced are poisoned with hatred of the Church; those in error have wrong conceptions of her teaching, but are willing to be enlightened; the ignorant are the don't know and don't care sort of people. If we could only bring these three classes of people into close contact with us, so that they may know us as we are, and see the real beauty of Catholic doctrine, and the

UPLIFTING POWER OF CATHOLIC MORALITY, we would win them to the Church. The widest and most commodious bridge across these three streams is the splendid bridge of temperance. Let us march with measured steps with our non-Catholic fellow-citizens over this bridge of temperance. Let us fight with them the same battles for better and purer manhood, for cleaner lives, and we'll win them to the Church.

Let it be your duty, then, in your society work to map out a plan of campaign in your town during the coming months. Let the drink demon know that you are doing business at the old stand, and doing it in such a way that you will make him fear and tremble for his power. Let the saloon-keepers of your neighborhood know that you are banded together through a hatred of drunkenness and all that the saloon produces. In fine, make yourselves a power for good in the parish. In this way the opening of the New Year will bring to you a renewal of power and increase of vigor.

We have been anxious to get accurate statistics of the National Union, and are pleased to say that we have received advices from 273 of the societies. At the opening of the New Year it is possible that there will be changes in the officers of the societies. We earnestly ask the secretaries to inform us immediately of what changes are made, so that our books may show a thoroughly complete statistical report of the National Union. —Cleveland Universe.



SEE TO IT that you're not put off with some poor substitute, when you ask for Dr. Pierce's Golden Medical Discovery. Get it of an honest dealer. As a blood-cleanser, strength-restorer, and flesh-builder—a certain remedy in every disease caused by an inactive liver or bad blood, there's nothing else that's "just as good" as the "Discovery." It's the only medicine guaranteed to benefit or cure, or the money is refunded. Glen Brook, N. C.

DR. R. V. PIERCE: Dear Sir—Twelve months ago I was hardly able to work at all; suffered from nervousness and weakness, had a bad cough. I can work all the time now and have a good appetite. I have gained twelve pounds since taking the "Golden Medical Discovery" and feel that it's all due to the "G. M. D."

A. A. Heill

BASUTOLAND.

The Basuto nation is a portion of the great Bantee family, which is spread over the African continent, from the Equator to the Cape of Good Hope. The "Bantees" are literally "the men." The whole world is truly akin in many ways. Father Morice and others tells us how various North American tribes call themselves "the men"—such, for instance, is the meaning of the name "Deuses"—and so it is also with these Africans of ours.

The Basutos are, in language and customs, brothers of the Kaffirs and Zulus. Nevertheless they are far more intelligent, and more amenable to Christian civilization. In 1862, when Mgr. Allard, Vicar-Apostolic of Natal, visited Basutoland, the Calvinists, who were long before him, did all that they could to prevent him from founding a mission. But, by the grace of God, the old King Moshesh or Moshueshue, allowed the Catholic missionaries to establish themselves near his own residence, and became their friend and protector. His successors and all the chiefs to the present day continue to give us liberty to preach the Gospel.

We have therefore been able to establish twelve missions in Basutoland, to baptize 5000 adults, to found schools in which over 900 children receive a Christian education, and to open two Industrial schools, one for boys and the other for girls.

We have at work in Basutoland 8 Missionary Priests, 6 Lay Brothers, 22 Sisters of the Holy Family (of Bordeaux), 9 Native Sisters and 15 Catechists.

In these latter times, the average number of conversions has been 300 a year. The harvest is ripe in Basutoland. But our material resources are limited, we are of course dependent upon the admirable Society for the Propagation of the Faith. Many of the Basutos can read and write. Hitherto we have not been able to provide them with any other books than a Catechism and a prayer book. We have ready for the printer a translation of the New Testament, a hymn book and some explanatory and controversial works. These all remain in manuscript because of our poverty. The Missionary Record has already told of the misfortune that has fallen upon our principal mission, Rome, where everything was destroyed by fire.

Now let me tell something about the country and our way of living.

Basutoland is a native state, under the protection of Great Britain. It is reserved for the natives; but there are about 500 white people in Basutoland, if you count missionaries, nuns, civil officers, and shopkeepers. I can buy tea, coffee, sugar, etc., if I am willing to pay for them. As a matter of fact, however, I seldom buy such things, because they are very dear.

Cattle are plentiful amongst the Kaffirs, but I seldom eat beef. One does not fancy the meat dressed by Kaffirs! It is not clean! I often have a fowl killed, or now and then a goat. Sometimes, too, the wife of our local chief—she is a Catholic—brings me a clean cut of beef. Apropos of this good Christian woman, let me say that a Kaffir will always introduce a stranger to his one wife. It is only her children who inherit. The other women the Kaffir does not call his wives. They are, however, his property, poor creatures. And they pass, like so many head of cattle, to his brother or some other man of his family, after the master's death. This explains why the wife may be a Catholic, but the husband and the other women must remain heathen, because polygamy has such a hold upon the people.

There are, however, national customs of the Basutos which we are able to leave our Catholics free to practice, because they are in themselves useful or legitimate. For instance, to give you a simple example, I told them, not long ago, to put a branch, by all means, in front of my hut also, whenever I fell sick. When the pagans do this, it is through a superstitious motive, and in order to warn off all visitors. But I put our Christians on their guard against the superstitious nonsense, at the same time I gladly allow them to keep up an old custom which saves a sick person from noise and troublesome visits.

Circumcision, however, we should like very much to see abolished through the whole country. The uncircumcised boy has no right to open his mouth in any assembly. Hence the young fellows are all anxious to undergo what makes men

of them. But they never know what it really means until they actually submit to it. Then they are kept apart for three months until they recover. Their sufferings are very great, and some of them die under the ordeal. The girls also suffer a great deal similarly at the hands of their own sex. But then it is the native laws that are in force. There is a British Resident, Sir Marshall Clarke, who has a well paid force of Basuto police, but of course it is not his business to force civilization upon the Basutos. He, and his assistants, i. e., the magistrates and postmasters, who are settled here and there in the "camps" throughout the country, have quite enough to do in their every day work.

About landholding the Kaffirs have simple and primitive ideas. Some time ago, when I wanted a quarry, I just went and dug a hole about a foot square. No one will now touch that quarry. Any man who comes upon it will see that he is not the first occupier.

The future of Basutoland from a political point of view I cannot forecast. We missionaries must only do what we can, and whilst we may, to bring an ever increasing number of the Basutos under the influence of the Christian religion.—Illustrated Catholic Missions.

THE WORLD AROUND.

The census taken in Russia in 1893 shows a population of 124,000,000.

More European immigrants are now returning to Europe than emigrants are coming from Europe to the United States.

John Dettveller, a wealthy Brooklyn manufacturer, was arrested for street begging in New York. He claimed he was seeking aid for the poor.

It is stated at New York that George Gould's Christmas gift to his wife was a \$600,000 residence.

The receipts of one day's wages of work-people by the Chicago relief fund for the city destitute amounted at last report to \$1,077.

Signor Giolitti, an Italian deputy, wants to straighten the national finances of that country by imposing a tax on beards.

Women in Iowa City, Ia., are kept in terror by a "Jack the Huger," who frequents dark alleys and embraces every woman he meets.

Judge J. S. Blackburn, appointed to the Utah bench by President Harrison, was recently found dead in his bed at Provo. The cause of death was rheumatism of the heart.

The publishing firm of the D. Lothrop Co., Boston, for many years identified with "Wide Awake," "Little Men and Little Women," "Babyland" and other publications that have gladdened thousands of juvenile hearts, has assigned. It has sold more Sunday-school books, probably, than any other firm in the country.

The cyclorama of the Battle of Gettysburg, opposite Prospect Park, Niagara Falls, N. Y., was burned last Saturday night. An Italian, who was lying sick in a shanty in the rear of the buildings, was burned to death. Loss, over \$20,000.

Stephen H. Halstead died recently at his home in New York City. He was at one time connected with the St. Charles Hotel, New Orleans, and was associated for some years with Junius Brutus Booth at the Masconomo House, Manchester-by-the-Sea, of which they were proprietors.

The Santa Fe railroad has paid its employees \$1,500,000 wages since it went into the hands of a receiver. The old officers claim that it was behind only in its January obligations. These obligations amount to \$3,900,000 and their payment has been extended, leaving the company in fair shape.

Dr. Fairfax Irwin, of the United States marine hospital service, who has been studying cholera in various European cities, will start from London on Monday next for St. Petersburg to study the disease there and in the various affected Russian provinces. He will make reports in the spring. While studying cholera he will also study the emigration question, the destitution prevailing in Russia, and other matters pertaining to his mission.

NO OTHER Sarsaparilla has the merit to secure the confidence of entire communities and hold it year after year, like HOOD'S Sarsaparilla.

IMPORANT NOTICE.

All outstanding amounts due to the late proprietor of the TRUE WITNESS, in connection with the publishing of this paper and all printing done by this establishment, are to be paid at the office of the TRUE WITNESS, 761 Craig street, to the present proprietors, who alone are authorized to grant receipts. We would respectfully request of all debtors to this establishment to kindly settle the amounts of our claims as soon as possible, so as to facilitate the business arrangements for the future.

A RECOGNITION.

As we write our city is in the full current of a municipal contest; the battle waxes warm and many harsh things are being said on all sides. We think that the daily press is sufficiently able to attack and to defend the different aspirants, as the case may be, without the necessity of our intervention. Moreover, we do not deem it the place of a Catholic journal, such as THE TRUE WITNESS, to enter into the wrangle for municipal success. It is true that, in common with our fellow-citizens and our confreres of the press, we are most anxious to see the condition of civic affairs greatly improved; we are desirous to see all trafficking with the public suffrage wiped out, and what is known as "boodling" entirely done away with; still we don't feel it our duty to enter the arena of municipal any more than parliamentary politics. As far as the members of the Council, who have been guilty of the grave offence with which the press charges them, are concerned, we hope sincerely that if they are rightly accused, the punishment they deserve will be meted out to them at the polling-booths. We want honest civic government or else none at all,—in fact a state of chaos would be almost preferable to one of swindle and jobbery.

We, however, refrain from entering into the contest on the two-fold ground,—that the city press is well able to expose all wrong-doings, and that we do not see that we could be doing any perceptible benefit to the cause for the defence of which our paper has been established. Still we owe a debt of recognition to a couple of men, and common gratitude demands that we should pay the same to-day.

When, in 1892, we took up, single-handed, the cause of morality, and for long months fought the battle of social purification; when we marked out the "social evil" as an enemy that was eating away the very heart of the city's domestic and social happiness; when we knocked repeatedly at the doors of the City Council, and met with countless obstacles and obstructions; when we enlisted the aid of the "Citizens' League," and with them went to the committees and demanded that action be taken to prevent the spread of immorality; when we stood almost alone, before the Police Committee, at a meeting called for the purpose of hearing our complaints and entertaining our suggestions; in a word, when we were face to face with the civic authorities and required all the aid that could possibly be brought to bear, two men—members of that committee—stood by us; they gave us all the help and encouragement that could be desired, and they spontaneously came forward to do battle in the cause of that morality which is the life of a community and the guarantee of all prosperity and happiness. When we attacked the source of most of those ills which come to man, and raised a strong voice against morals violated, religion spurned and the canons of God ignored, these two men

fought the battle for us. The men referred to are Alderman P. Kennedy and Alderman E. James.

Under the circumstances we would feel guilty of the direst ingratitude were we not to make known these facts; no matter what else may be said, either favorable or unfavorable, to any candidates for municipal honors, we deem it a mere act of justice to pay this tribute, and to pay it as spontaneously and as disinterestedly as these gentlemen lent their assistance in the great cause of a city's social welfare. In doing so we have fulfilled an obligation that weighed upon us, and we leave, without further comment, the actions of Ald. Kennedy and Ald. James—on that occasion—to the consideration of our readers. We feel confident, however, that the men who took up that question, under the circumstances above referred to, must have had the greater good of the city and the people at heart. At all events it won't be ever said of us that we failed to recognize a good turn done to the public, even though our ears may ring with the ten thousand accusations that now shake the air.

BLAKE COMING.

Elsewhere in this issue will be found a notice of the great event that will take place on Monday next, when, at eight o'clock in the evening, the Hon. Edward Blake, M.P., will deliver an address in the Windsor Hall, on the subject "The Irish Cause." Needless to enlarge upon the reputation of the orator, for his fame is now world-wide; equally unnecessary to speak of the importance of the subject, for it is one of the burning questions of the age. All Irishmen, lovers of freedom, admirers of justice and sons or descendants of sons of the Old Land, should be there to hear the voice of one who has given his great talents and noble life in the cause of a suffering race and for the good of a long mis-governed nation.

It will be seen that Mr. Blake comes to Montreal at the request of the Young Irishmen's Literary and Benefit Association; this splendid organization being seconded in its patriotic and praiseworthy move by other Irish societies of the city. There is no doubt of the fact that the trust of patriotic sentiment animates that body, and in all their moves, whether as a society or as individuals, we can trace the signs of a noble ambition and a far-reaching zeal for the good of our race—both at home and abroad.

In times such as these, when the fate of a people's future hangs in the balance, and when zealous but misguided enthusiasts are causing a great deal of anxiety to those who have at heart the success of the "Irish Cause," it is a relief and a promise of no small assurance to find a body of men, like those composing the Young Irishmen's Literary and Benefit Association, joining hands, laying aside any difference of opinion on minor details that might possibly exist, and making one grand, united, harmonious movement in the interest of Home Rule and legislative autonomy for the land of their ancestors.

If the grand example of this association were to be followed all over the world, wheresoever the descendants of Irishmen are to be found, there would be many a solid stone placed in the monument that must eventually commemorate the triumph of justice and the liberty of a whole race. In order to show a fitting appreciation of the patriotic action of our foremost Irish organization the people of Montreal should flock to the Windsor Hall and there give Hon. Mr. Blake such an ovation as never Irish patriot had in our city.

CORRESPONDENCE.

[We are not responsible for the opinions of correspondents.]

IRISH HISTORY.

Our Right to Have it Taught in Schools.
To the Editor of THE TRUE WITNESS:

SIR: During the twenty years of my residence in this country, I have never read any news which gave more sincere pleasure than the erection of a Dowd High School.

We Irish are come of so liberal and generous a race, that we part with our money pretty freely in subscribing towards the support of religion and education. On the other hand, we do not see the crying injustice in administering the education fund because of that faulty liberality or downright carelessness of the Irish Catholic element of this city. I might enlarge on this subject, but as I set out with another idea in view, I will not waste time or space but come to the matter at once.

Observant people will notice what care and pains are bestowed on Canadian, English, Scotch, French, Roman and Greek history in our public schools, and if an Irish Canadian boy or girl is neglected in a smattering of some of the above it would be out of the order of things laid down as the regular course.

On the other hand, it astonishes me, and causes me to indignantly ask, why should not Irish history be taught to Irish Canadians?

With French Canadians it is a matter of course for them to learn French history. That the early history of our glorious old country should be banned and obliterated from the minds of our youth, by a tacit submission on our part, and a contemptuous or ignorant indifference on the part of our most High and Mighty administrators of the educational machinery, is a thing which as Irish in race and sentiment we should not allow.

Why should a nation which supplied scholars to enlighten Europe during the dark ages of the past—men whom Charlemagne delighted to honor—why should not such a nation have its records rehearsed as well as sung and recited by the children of the Irish people of this city. If Queen Victoria, God bless her, made Ireland fashionable, by residing three or four months of the year in Killybegs, no doubt, Ireland and the Irish, with the grand old records, would form a text book in all our schools. But, are we, the children of the oldest and most chivalrous race in Europe or America, to be treated by the silent contempt of a people who like to pretend that we have never had a history nor a nationality.

It is for us of Ireland and Irish descent to answer. The time approaches. An Irish man should not need to be told that the history of Ireland as narrated by Sullivan and McGeoghegan, would stir up the slumbering embers of his patriotic heart, and cause him to say,—that if there is to be a Catholic High School, there will be a chance for his boy or girl to venerate the country of his ancestors, which he cannot well do without studying its grand historical past.

FRANCIS D. DALY.

Not a Protestant City.

To the Editor of THE TRUE WITNESS:

MR. EDITOR,—I observe that one of the last acts of the Anglican Synod, held in this city, is a proposition to petition the City Council to enforce Sunday observance, and, of course, according to Protestant ideas! Now an outsider would from that naturally suppose that Montreal was a Protestant city, or, at all events, having a Protestant majority; but quite the reverse. Two-thirds of our population are Catholic, the other one-third being composed of Protestants and Jews; and more, the Protestant portion is sub-divided in different denominations, i. e., Anglicans, Presbyterians, Methodists, Baptists, &c., &c., so that the Anglicans number about one-third of the other one-third, the minority of the minority, but to read the proceedings of the Synod one would suppose that Montreal was an Anglican city. No, thank God, it is not even a Protestant town,—it is a Catholic place, has been so from its foundation, and will remain so—the royal city of Mary, Mother of God.

The Anglican Synod will petition the City Council; the old story, i. e., recourse to the civic power—so powerless do they instinctively feel as to being able to en-

force their decisions, even on their own people, they must call in the help of the civic force; the fact is the Protestant parson feels that he must have the policeman at his elbows.

Now, by what right does that minority of the minority wish to impose their religious views on the majority? Liberty of conscience!! Equal Rights!! &c., &c. What a farce.

One of the members of the Synod, a certain zealous, fiery Sabbatarian, Dr. —, declares *ex cathedra* that it is a sin to ride in an electric car on Sunday; indeed! and why not also in a carter's vehicle, and why not if in your own carriage? Now, there are thousands in this city who don't think like that dogmatic Dr. —. Will he call out the police to prevent people committing that grievous sin? Well may I exclaim: *Comedia! Comedia!* Now, with your permission, I may return to the same subject.

J. A. J.

TO CORRESPONDENTS.

A correspondent, from Ottawa, sends us a lengthy and able letter on the subject "State Trials" and "Challenging Catholic Jurors." He states that the letter was refused by a Montreal paper and asks us to publish it. The letter came in an envelope open at both ends. Portion of it must have been lost in the mail. We have all of the manuscript down to page 13. The last line on that page reads: "They believe that members of secret oath-bound associations"..... Here the copy stops. We don't know who the writer is; but if he could give us the balance of the letter and his name we will be glad to publish the contribution.—[EDITOR TRUE WITNESS.]

A COMMENDABLE WORK.

The Colorado Catholic of Denver, Colo., has had printed one half million copies of the Encyclical of His Holiness, Leo XIII., on the study of Sacred Scripture, which it will send gratis to all who will forward postage for the same at the rate of five two-cent stamps for every twenty-five copies.

LA SEMAINE RELIGIEUSE calls attention to the evil of impure literature, especially those immoral books which find their way into railway trains and into steamboats. Notwithstanding the precautions taken by the railway companies, for which they are to be congratulated, some unbecoming books are still sold to passengers. We trust that the wise and timely advice given by La Semaine Religieuse will be accepted and acted upon; moreover, we are confident, from the spirit recently exhibited by the railway companies, that they will leave no stone unturned to succeed in abolishing this danger to public morals.

CONSUMPTION

is averted, or if too late to avert it it is often cured and always relieved by

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the Cream of Cod-liver Oil. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it.

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FACTORY SITE FOR SALE.

That centrally situated property, known as "Low's Temperance Hotel," St. Henry street, containing about 12,000 square feet, with a substantial 3-story brick building, large yard, and extensive stabling; a splendid site for a factory.

For particulars apply at

27-1 9 BUCKINGHAM AVENUE.

HOME RULE FOR IRELAND.

THE HON. EDWARD BLAKE COMING.

Hon. Edward Blake, M.P., will address a mass meeting on the question of Irish Home Rule in Windsor Hall on Monday evening next, the 29th inst. All the prominent Irishmen in the city will occupy seats on the platform. The following telegrams in regard to the meeting have been sent to Toronto:

Montreal, January 22, 1894.

To HON. MR. BLAKE, M.P., Toronto.

HON. AND DEAR SIR,—The Young Irishmen's Literary and Benefit Association of Montreal, beg leave to extend to you a most hearty invitation to come to Montreal, as their guest, and address a public meeting on the Home Rule question in aid of the cause so dear to all friends of Ireland, and of which you are and have been so distinguished a champion.

JAMES A. FLOOD, President.

H. COLLINS, Secretary.

JAMES McMAHON, Cor. Secretary.

Montreal, January 22, 1894.

To HON. EDWARD BLAKE, M.P., Toronto.

A very large number of citizens of Montreal cordially endorse the invitation of the Young Irishmen's Literary and Benefit Association. I earnestly hope you may be able to visit our city and deliver an address in aid of the Home Rule cause.

J. J. CURRAN, M.P.

Hon. Mr. Blake, in reply, fixed Monday, the 29th inst., as the date of the meeting.

C. M. B. A.

BRANCH 190, NOTRE DAME PARISH.

The following gentlemen have been installed as officers of Branch 190, Notre Dame Parish, C.M.B.A., of the Grand Council of Canada: President, J. A. Grenier; First Vice-President, L. E. Carufel; Second Vice-President, L. Desaulniers; Recording Secretary, B. Charbonneau; Assistant Recording Secretary, T. Delisle; Financial Secretary, L. D. E. Mayer; Treasurer, J. N. Loranger; Marshal, R. Robitaille; Guard, J. E. Viger; Trustees, J. E. Gervais, C. E. Olivier, R. Robitaille; Representative to Grand Council, C. A. Lariviere; Alternate, J. A. Grenier. District Deputy Dandelin was the installing officer.

BRANCH 140, SACRED HEART PARISH.

At the last meeting of Branch 140, C. M. B. A., Grand Council of Canada, the following officers were elected by District Deputy A. H. Spedding: Rev. F. L. L. Adam, Spiritual Adviser; Dr. A. Gadbois, Chancellor pro tem; A. H. Spedding, President; C. Corbin, 1st Vice-president; O. Parizeau, 2nd Vice-president; C. Perrault, Recording Secretary; E. Fortin, Assistant Secretary; N. Favreau, Financial Secretary; O. Ricard, Treasurer; Ed. Boisjolie, Marshal; M. Monette, Guard; E. Therrien, Eld. Mercier, J. Desjardins, O. Parizeau, C. Perrault, Trustees; A. H. Spedding, Representative to the Grand Council; N. Favreau, Alternate Representative; N. Favreau, C. Corbin and O. Parizeau, Delegates to Advisory Council. The Installing Officer was District Deputy A. H. Spedding.

RESOLUTION OF CONDOLENCE.

At the monthly meeting of the Catholic Truth Society, on Friday last, the 19th inst., the following resolution was passed:—

The members of the Catholic Association and Montreal Branch of the Catholic Truth Society having learned, with profound regret, of the death of Mrs. Ann Feeley, mother of our esteemed President and brother member, be it

Resolved,—That the members of the said Association unanimously tender their heartfelt sympathy and condolence to Mr. J. H. Feeley and family in their sad bereavement, and earnestly pray that the Almighty grant eternal rest to her soul.

ST. ANN'S-CHOIR SYMPATHIZE

A special meeting of St. Ann's choir was held in the presbytery last Sunday week for the purpose of tendering their sympathy to John J. Flynn in his recent affliction. It was resolved that, "Whereas it has pleased the Almighty giver of all our joys and sorrows to call to himself the beloved wife of our esteemed fellow-member, Mr. John J. Flynn, we the members of St. Ann's choir desire to place on record the expression of our heartfelt sympathy with him in his bereavement, and we earnestly pray that He who has sent the affliction may soften the grief of our friend and give him the fortitude to bear his loss, and

when life's span is over to reunite him to his earthly partner in that Heavenly land where sorrow and parting are unknown; and further, be it resolved that the members of this choir attend the funeral in a body, and that copies of the forgoing resolutions be sent to the press for publication and to the family of our fellow member."

ST. GABRIEL'S T. A. & B. SOCIETY

The election of officers in the St. Gabriel T. A. & B. Society for the ensuing year resulted as follows:—Spiritual Director, Rev. W. O'Meara; First Vice-President, Mr. T. W. Kane; Second Vice-President, Mr. Jas. McCarthy; Secretary, Mr. James Kane; Asst. Secretary, Mr. Jas. Burns; Treasurer, Mr. Patrick Polan; Grand Marshal, Mr. M. McCarthy; Assistant Marshals, Messrs. J. Deegan and L. Cave; Executive Board, Messrs. John Lynch, James Phelan, Thomas Smith, F. J. Tiernay, John McCarthy, Ed. Colfer, Jeremiah McCarthy, J. Deegan, sr., Jas. White, Jas. Armstrong, Patrick McCarthy, jr. At a subsequent meeting of the above Board, Mr. J. Lynch was elected chairman. The Society is in a prosperous state.

A CALL TO BATTLE.

ANOTHER EXTRAORDINARY MANIFESTO. The following despatch explains itself; no need of any comment:—

NEW YORK, Jan. 29.—Under the caption "A Call to Battle," the Irish Republic issued this evening a column and a half appeal to Irishmen, signed by William Lyman, treasurer of the Irish National League of America.

He says in part: "It is a sorry sight before the world that the millions of our race in every country will go on tamely allowing the land of their fathers to be subjected to every indignity and outrage at the hands of England. Irishmen, it has long since been demonstrated to you as well as to the rest of the world that the only sound that has effect on the English is the rattle of musketry or the roar of cannon, or perhaps of mines exploding within their walls, so the sooner you abandon your finely-turned phrases, whether they be platitudes or threats, and become men of action the sooner will the flag of the Irish Republic fly in the breeze.

"Remember this, that Ireland is in slavery through the fault of each and every one of you, and that her cries beneath the lash of the stranger ascend in judgment against you; you prattle and hurrah about a nation, about a flag of Ireland, and you insist that it shall float, say over the City Hall of New York or the World's Fair buildings in Chicago, but you forget that all the people are laughing at you, that in reality you have no flag.

"Alas! your country is but an impoverished province and your flag the emblem of aspiration unrealized. Until you are prepared to do your duty like men there can be no change in Ireland's condition and you must not expect consideration from the nations of to-day for either yourselves or your flag until you become self-respecting and learn to blush for your country's slavery.

"Men of the Irish race join in one grand combination that will overthrow the British Empire. Sink all your differences and swear by all that is sacred to you that never again will an unbrotherly word be spoken, never again a wrong step taken until the British Empire hauls down her flag and the green, white and orange of the Irish Republic is waving over Dublin. If you do this, you can strike the British Empire in every quarter of the globe and send her tottering to her place among the dead empires of the past."

Open as Day.

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

TORONTO TESTIMONY.

DEAR SIRS,—Two years ago I had a bad attack of biliousness and took one bottle of Burdock Blood Bitters, and can truly recommend it to any suffering from this complaint. MRS. CHARLES BROWN, Toronto.

A winter's tale—"I want a sealskin jacket."

IRISH NEWS.

The death is announced of the Rev. D. O'Mahony, curate of Kanturk.

Michael Reilly, a well-known National school teacher, died on Jan. 1, at Slane.

Mrs. Mary Pentony, a respected Catholic of Corballis, Duleek, died recently.

St. Mary's parish, Drogheda, which is entirely in County Meath, has contributed £22 5s. to the Evicted Tenants' Fund.

The Nationalists of Pettigo recently sent £18 to the Evicted Tenants' Fund, through the parish priest, Rev. Canon McKenna.

Mother Mary Paul Haly, of the Presentation Convent, Stradbally, died at the age of seventy-one years. She had been a nun forty-five years.

Sister Mary Alberta, known in the world as Miss Frances Kenny, died at St. Mary's Dominican Convent, Belfast, at the age of thirty-six years.

John Kelly, of Ringsend, died in Jervis Street Hospital, Dublin, on Dec. 23, from the effects of injuries he received at the Ringsend Manure Works, where he was employed.

Through the efforts of Bishop McCormack, of Galway, considerable interest in regard to establishing local factories has been aroused, and good results will undoubtedly follow.

It is said that John Atkinson, Q. C., Unionist candidate for North Derry, will be opposed by a Gladstonian, probably in the person of an influential local man.

The Rev. Patrick O'Connor, pastor of Ballagh, has retired because of poor health, and will spend the rest of his life in the Presbytery of Sligo. For over thirty-five years Father O'Connor has been on that mission.

A most successful Nationalist demonstration was held in a field close near Lurgan, at which speeches were delivered by John Dillon, M. P.; S. Young, M. P.; M. McCartan, M. P., and other gentlemen.

....THE....
MAYORALTY
 VOTE FOR
 -THE-
Hon. Jas. McShane
 -FOR-
MAYOR,
 -THE-
Workingman's Friend,
 AND FOR
HONEST ADMINISTRATION
OF CIVIC AFFAIRS.
 Central Committee Room,
75 ST. JAMES STREET
LOST!

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



Mr. Geo. W. Turner

Simply Awful
Worst Case of Scrofula the
Doctors Ever Saw

Completely Cured by HOOD'S SARSAPARILLA.

"When I was 4 or 5 years old I had a scrofulous sore on the middle finger of my left hand, which got so bad that the doctors cut the finger off, and later took off more than half my hand. Then the sore broke out on my arm, came out on my neck and face on both sides, nearly destroying the sight of one eye, also on my right arm. Doctors said it was the

Worst Case of Scrofula

they ever saw. It was simply awful! Five years ago I began to take Hood's Sarsaparilla. Gradually I found that the sores were beginning to heal. I kept on till I had taken ten bottles, ten dollars! Just think of what a return I got for that investment! A thousand per cent! Yes, many thousands. For the past 4 years I have had no sores.

Work all the Time.

Before, I could do no work. I know not what to say strong enough to express my gratitude to Hood's Sarsaparilla for my perfect cure." GEORGE W. TURNER, Farmer, Galway, Saratoga county, N. Y.

HOOD'S PILLS do not weaken, but aid digestion and tone the stomach. Try them. 25c.

TO THE ELECTORS OF
ST. LAWRENCE WARD.

GENTLEMEN,—I thank you for the very flattering requisition which I have received, asking me to be a candidate for the representation of your Ward in the City Council. Whether I am fortunate enough to be elected or not, I shall always be proud of the fact that so many of my fellow-citizens have thought me worthy of nomination for so responsible an office at a time when extraordinary efforts are being made to secure a better representation of the tax-payers in the City Council. In gratefully accepting the nomination, it is only right that I should briefly intimate to you the main features of the course that I intend to pursue if elected.

I shall regard the office of Alderman as a public trust, to be exercised not for my own benefit, nor for the benefit of any great corporation having business relations with the city; but in the interests of the public generally, without distinction of class, creed or race.

One of the most necessary reforms required in the City Council is in connection with the system of granting contracts for great public works. As a general principle, I am in favor of granting as few contracts as possible. Whenever practicable I believe in civic works being carried out by day work, under the supervision of the city's permanent officials. The results are generally better in every way. The quality of the work is better, the cost is less, and the system is more profitable to the laboring classes of the city, whose interests in connection with public works should receive more consideration than they do at present. Whenever, for any reason, it is not practicable for the city to do its own work, I believe it is still possible to greatly improve the system of letting contracts. It will be my constant endeavor in such cases to ensure the civic contracts being granted to the lowest tenderers and not to favored contractors and wire-pullers who have most friends in the Council.

Long before I had any idea of being honored with a seat in the City Council I had taken considerable interest in municipal affairs and could not help being impressed with the fact that so large a proportion of the public money should be spent upon schemes in which aldermen had either a direct or indirect personal interest. Such a state of affairs carries with it its own condemnation, and I will constantly set my face against any schemes involving the expenditure of public money in which aldermen are known to be, or even suspected of being personally interested. In this connection I may add that while I believe in a wise and liberal policy for the development of our rapidly growing city, I am in favor of providing money for its actual every day necessities, such as street cleaning, watering and paving, before indulging in extravagant schemes of improvement which too often are designed and carried out in the interest of a favored few.

I am also strongly opposed to a system of expropriation which seems to be designed to enrich a few lawyers at the expense of the owners.

One of my aims will be to bring about a better enforcement of the law which requires the assessments to be based upon the actual market value of the properties assessed, and not upon caprice or guess work.

The efforts to maintain the city credit in the money market will be warmly seconded by me.

(Signed) E. GOFF PENNY.

ST. ANN'S YOUNG MEN'S SOCIETY.

ANNUAL GENERAL MEETING.

Reports for the Past Year—Election of Officers—A Flourishing Organization.

The Annual General Meeting of the St. Ann's Young Men's Society was held in their Hall, Ottawa Street, on Monday, 15th inst., the assistant Spiritual Director, Father DeRidder, C.S.S.R., being in the chair, and the attendance of members being one of the largest in the Society's history, many of the old members who have watched carefully over the Society's interest since its formation, being present.

The President, Mr. P. T. O'Brien, read his Annual Report, an interesting and exhaustive document, from which we learn that the progress of the Society during the year 1893, was as marked as that of its predecessors; several new members have been admitted to the ranks, the roll now numbering 466 members, of whom 294 are in good standing, with dues paid up; it goes without saying that all the entertainments given by the Society during the last year had been eminently successful, thanks to the cordial co-operation of the Society's host of friends who, as usual, patronized their public performances so liberally, the same being likewise true of the Society's annual excursion, which had been a most flattering social as well as financial success.

The periodical religious demonstrations of the Society had been numerous attended by the members giving thereby much pleasure and satisfaction to their families and friends, the public profession of "the faith that is in them" by young men being at all times a gratifying spectacle.

The choral and dramatic sections of the Society have given, as usual, perfect satisfaction, the press commenting favorably on their several public performances, while the patrons of these performances, who are legion, have given expression repeatedly to the great pleasure and enjoyment afforded them.

The library and reading room have been highly appreciated; several new books have been added to the already well stocked shelves, and some additional papers put on the fyles, the principal Irish, Irish-Canadian, Irish-American and Catholic publications being received regularly as well as the city daily papers and the principal weekly ones. The recreation room has been changed to the ground floor, and several improvements made therein, the room being well furnished with various games, and has proved itself to be a most attractive place for the members to spend their leisure moments, as has been evidenced by the very large number of members in attendance nightly.

The financial condition of the Society is good, the total receipts for the year, including \$225 brought forward from the previous year, were \$3,191.31, the whole of which, with the exception of \$128.86 balance on hand, was spent in the promotion of the interests of the Society; the total receipts since the formation of the Society, nine years ago, amounts to the respectable figure of \$19,333.87, which is conclusive evidence of the energy and activity of the members.

A large addition to the Concert Hall having been erected during the year, an entirely new stage has been constructed by the Society, which has been thoroughly equipped with the most approved system of scenery, operated on the most modern plan. The scenery, which is also entirely new, has been specially painted for the Society by a rising Irish-Canadian artist, Mr. John J. Rowan, and his work has received very favorable commendation from competent critics, including the dramatic editors of the city press. With an enlarged stage and increased accommodation for the audience, it is hoped the entertainments to be given by the Society in the future will prove to be even more enjoyable than those of the past. The cost of all the improvements was very high, some \$1,133.22, upon which a debt of \$200 still remains unpaid, but it is hoped that the Society will be able to liquidate this in the course of a few months. In closing his report the President compliments the chairmen of the various sections of the Society for their efficient services during the year, and congratulates the Society on again having Rev. Fr. Strubbe, spiritual director, in their midst, after his

protracted and serious illness. They felt grateful to the Almighty for this favor, and trusted that He would vouchsafe to spare him to them for many years to come, for without him the Society would never have attained its present efficiency, and it was through his instrumentality the organization had achieved the proud pre-eminence of being the "Premier Catholic Young Men's Society of Canada."

The other reports presented included those of the treasurer, secretary, librarian and auditors, all of which were most interesting, and bore evidence of the thoroughly satisfactory manner in which these officers performed their duties. The various reports having been adopted, the election of officers for the ensuing year was proceeded with, resulting as follows:—

Spiritual Director, Rev. Fr. Strubbe, C.S.S.R.; President, Michael Casey; 1st Vice-President, T. F. Sullivan; 2nd Vice-President, D. J. O'Neill; Treasurer, Jos. Johnson; Financial Secretary, A. Thompson; Asst. Financial Secretary, E. Quinn; Recording Secretary, John J. McGinn; Asst. Recording Secretary, J. P. Burns; Librarian, J. O'Neill; Asst. Librarian, J. Gummersell; Marshal, P. J. O'Brien; Asst. Marshal, J. Burden; Council: P. J. Shea, J. J. Gethings, T. Dillon, T. Connolly, J. Donoyan, M. J. O'Donnell, and L. McInerney.

A number of interesting events are on the Society's programme for the remainder of this season, including a Minstrel Entertainment of the Olden Time on February 5th and 6th, a grand national celebration on St. Patrick's Day, when a new Irish drama, specially written for the society, will be presented, and a Musical and Dramatic entertainment on Easter Monday.

The annual retreat for young men opened on Sunday last in St. Ann's Church, and will continue for a week, the sermons being preached by Redemptorist Fathers from the States.

The Society is to be congratulated on the energy, enterprise and ability which have been its strong characteristics in the past; its host of friends trust that its brilliant record will be maintained, and that a long and prosperous career awaits the progressive St. Ann's Young Men's Society.

RELIGIOUS NEWS ITEMS.

The Germania and other Catholic papers in Germany ascribe the Sicilian unrest to Italian misrule.

Pope Leo's priceless exhibit at the fair, which formed the chief attraction at La Rabida, may be secured for the Field Columbian Museum.

Brother Anthony, of the Christian Brothers, New York, has been called to Paris, France, to assist the superior-general of the Order.

Mrs. Katherine Johnson, of California, who has just died, left to Archbishop Riordan two million dollars to found a free hospital in San Francisco.

The expenses of the Catholic educational exhibit were \$9,725.97 and the receipts \$8,618.01. The deficit has been paid by the archbishop of Chicago.

St. Louis for the first time in a half a century is without a Vicar General. But they have two Archbishops and the first chancellor of the age, and are consequently better off than most dioceses.

The Mother-General of the Dominican community in England, best known to the outside world as Miss Augusta Theodosia Drane, is lying so dangerously ill that her life has been despaired of.

The latest statistics, compiled by M. Fournier de Faix, a French statistician, give the number of Roman Catholics in the world as 230,866,663; Protestants, 143,237,625; Greek Catholics, 98,016,000.

The members of the Cork Corporation, the great majority of whom are Catholics, have passed a resolution congratulating Dr. Gregg, the Protestant Bishop of Cork, Cloyne, and Ross, on his elevation to the Archbishopric of Armagh and the Protestant primacy of all Ireland.

The government report of the religious complexion of the inhabitants of Oklahoma gives 10,000 Catholics and 5,000 of all other denominations. We are in favor of the admission of Oklahoma at that rate.

French papers declare that the periodic reports of Catholics being murdered in Russia are concocted by German papers for the purpose of weaken-

ing or destroying the alliance between French and Russia and of forcing the Pope to abandon his well known policy.

The Josephinum altar which formed such a conspicuous portion of the Catholic exhibit at the World's Fair, now graces the interior of the convent at Mary Help Abbey in North Carolina.

THE POPE AND THE BIBLE.

"THANKS" FROM THE ANGLICAN "FATHER" IGNATIUS.

Allow me to say, as a non-Roman Catholic, with what deep joy, relief and gratitude I have read the Papal Encyclical in your columns. The grand unflinching, defiant, divine faith in the Holy Scriptures there manifested before the whole world of science and unbelief is simply splendid. The re-assertion at the close of the 19th century of the fact that the Holy Scriptures are "without error" because "being written by the inspiration of the Holy Spirit they have God for their author," is of itself a magnificent Act of Faith that must call forth the admiration and gratitude of the whole Christian world!

Every Protestant and Anglican, every Roman Catholic and Orthodox Oriental, must thank God for inspiring Pope Leo XIII. with such glorious courage. I was startled beyond expression as I read on. It was the Holy Ghost alone who nerved the mind and hand of this second Leo the Great, to pour forth such a torrent of heavenly faith and courage, such consolation and reassurance for the benefit of all sincere disciples of Jesus Christ, whether Catholic or Protestant.

Truly "the tables are turned"—Protestants in all directions and Anglicans also defaming the Scriptures and doing their utmost to destroy all faith in them, and the "Pope of Rome" comes forward with no uncertain sound to reassure the hearts that are nearly breaking with grief under the teaching of dissenting professors and Anglican dignitaries. Would to God that our Archbishop of Canterbury might follow the Pope's example! Many thousands of English Church people have recently memorialized him in Convocation to "allay the unspeakable pain and alarm now existing in the Church by reason of false teachers (the "Higher Critics") within the fold." The petition was presented by the Bishop of Gloucester and Bristol, but it has had no effect! Why is it? Have our spiritual rulers lost faith in the Bible owing to the work done by the critics? Do they fear to reassert the old faith in the Bible? If the English Church authorities do not come forward soon in defense of the Sacred Scriptures and silence their impugners within the ranks of our authorized clergy there will certainly be an exodus to the Church of Leo XIII., far greater than all that have gone before. Pope Leo could not have done a grander work for all who still believe in and love our Lord Jesus Christ at the close of this wonderful nineteenth century than to give to the Church and the world his magnificent Encyclical on "The Study of the Bible." In conclusion, may I add that simultaneously with the appearance in English of the Pope's letter in "Defence of the Bible," comes out a fresh attack upon the sacred volume by our English Church Bampton lecturer, Dr. Sanday. His attack may be summarized under seven heads:

1. The Pentateuch, called by our Lord "Moses' writings," is not so, but of the "Exilic" period, hundreds of years after Moses. So our Lord is given the direct lie.
 2. The Book of Deuteronomy, specially authenticated by our Lord as written by Moses, is a forgery of King Josiah's time.
 3. The Historic Books are certainly not what the Church has always believed them to be.
 4. The Book of Daniel, specially authenticated by our Divine Lord, is a daring forgery of the time of Antiochus Epiphanes; in fact, as Dr. Pusey says, "if not written by Daniel, the writer must have lied on a most frightful scale!" (Lectures on Daniel, page 1.)
 5. The Book of Proverbs later than Ezra.
 6. False names put in Old Testament books.
 7. The Second Epistle of St. Peter not written by the Apostle, although Christendom has received it into the sacred Canon as authentic. Of course, if Dr. Sanday is right, our Lord is wrong, and Christianity must go.
- And now, also, our Canon Fremantle

suggests that our English clergy shall only be called upon in public worship to recite the Creeds of Christendom, but it may be understood that they either deny the truths they express with so much emphasis, or regard them as open questions! All this being so, with what gratitude all Christians will hail the Encyclical Letter of Leo XIII.

Your obedient servant,
IGNATIUS, Anglican, O.S.B.
Llanthony Abbey, Dec. 18th, 1893.

P.S.—In case your readers may suppose that my language is exaggerated, I quote the words of our revered Bishop of Bath and Wells respecting the "New Criticism" in the Church of England: "They would rob us entirely of the Holy Scriptures, and falsify the teaching of our Lord and His Apostles concerning them."—*Liverpool Catholic Times*.

ROMAN NEWS.

Consistories, which in former times were held four times a year, are usually called by Pope Leo semi-annually. However, the consistory that would ordinarily have taken place in the fall has been postponed until next February. The principal reasons for the postponement is the still open question of principle regarding the pretended royal patronage in respect to many of the vacant Italian episcopal sees.

A most excellent impression has been made on the Roman public by the Prince of Mongolono, one of the Borghese brothers, who has spontaneously given up a splendid property situated close beside the grand Borghese Palace. The reason of this act is that the prince was debtor for a large amount to the administration of the funds of the Holy See, and, owing to the ruin of his family, was unable to repay the money. The Palazzino will more than cover the debt, and the act is very favorably commented on alike by the friends and enemies of the much-tried princely family.

As they were removed from this mundane circle we give the names of the members of the Sacred College who expired in 1893; but it may be allowed us to retrace them here—Cardinal Foulon, Archbishop of Lyons; Cardinal Place, Archbishop of Rennes; Cardinal Appolloni; Cardinal Giordani, Archbishop of Ferrara; Cardinal Sepiacci, Cardinal Zigliara, and Cardinal Laurenzi—three Frenchmen and four Italians. Other ecclesiastics whose demise is to be deplored were Dr. McLachlan, Bishop of Galloway; the Jesuit Father Coleridge, brother to the Lord Chief Justice; Mgr. Gronindard, of Rennes; Dr. Reynolds, Archbishop of Adelaide; Dr. Clifford, Bishop of Clifton; Father Morris, of the Society of Jesus; and Dr. Donnelly, Bishop of Clogher.

Mgr. Satolli, Apostolic delegate to the United States, according to a rumor which prevails here, writes the Pilot's correspondent, is about to be recalled and raised to the dignity of Cardinal, and appointed to the Archiepiscopal See of Bologna. Another earlier rumor designated Mgr. Jacobini, now Pontifical Nuncio at Lisbon, in Portugal, to the same difficult and important diocese. With regard to the United States delegate there is a probability in favor of his appointment. It frequently happens that when the primary foundations of an important office, such as that of the delegate to the United States, have been laid, the original occupant is removed. And it is felt that Bologna requires a prelate of great capacity and tact to manage the troublesome elements therein existing. In regard to Mgr. Jacobini, the other prelate rumored as likely to be nominated, his excellent qualities and rare abilities are widely known. There is time, however, for other conjectures, as the consistory for the appointment of Bishops and creation of Cardinals will, it is reported, not be held until February next. Amongst those mentioned as about to be raised to the Cardinalate on that occasion are Mgr. Manzi, Archbishop of Ferrara, and Mgr. Fausti, auditor of the Holy See.

No matter how dull times may be the cabman does a driving business.

Forging a head—Counterfeiting a postage stamp.

NO OTHER Sarsaparilla combines economy and strength like **HOOD'S**. It is the only one of which can truly be said "100 Doses \$1."

A SENSATIONAL DISCUSSION

"Is Christianity a Failure?"

Preaching at St. Mary's, Moorfields, London, on Christmas Day, the Right Rev. Mgr. Gilbert, D.D., dealt with one of the "sensational" discussions in the Press on "Is Christianity a Failure—has it been played out?" The preacher said that this subject had been dealt with in the public Press during the past year. Before they could decide the question they must understand clearly what were the objects and designs of Christianity. These objects and designs were not to display God's actual power—a power by which all men and women were to be forced into Christianity whether they liked it or not. If such had been God's design He could have forced every one in the world to be a Christian, and to love and serve Him. But he did not desire men to be fettered and chained without liberty to choose and select. The great design was to induce men by an unspeakable display of love, as given in the Incarnation, to become Christians, and to give voluntary and spontaneous service, which was dearest and most precious to God. Having regard to the hundreds of millions of Christians in the present day who were rendering this voluntary service, to the many millions who had given it in all ages, Christianity has been a success and a triumph. In the early ages men and women of every country, and position, rather than bow down to false gods and idols had smiled at the tortures of the boiling cauldron, at the burning of the gridiron, and at wild beasts. In the face of all kinds of tortures they had proclaimed that Christianity alone had dominion over their souls, and it was sweet to die for the Child born on Christmas Day. Again, let us look at the worship of the world and its pleasures—the immorality of the present day, which attracted men and women as powerfully as a magnet or gravitation; yet in the midst of all this volcanic wickedness there were unnumbered Christians—men and women who with Christian humility refused to bow down to the false gods and to be drawn by the attractions of sin. Then let us see the miserable, the wretched, and the starving—those with sorrow choking their broken hearts, and who, beating their breasts, exclaimed, "Not my will but Thine be done," as they breathed at the same time the name of the Child born in the stable as something far dearer than the allurements of sin. Behold men and women leaving their homes of pleasure and joy and shutting themselves up in convents that they might lead lives of mortification and penance, that they might serve the poor and help others to save their souls. Did not these show the success and triumph of Christianity—Christianity that had paralysed paganism and idolatry, and swept away divination of the future by the flights of birds and the entrails of beasts; Christianity that made men and women beat their breasts with sorrow when they sinned. When Christianity swept away idolatry a change came over the world as great and as startling as there came on the creation of light and when darkness and chaos ceased. If this was failure there was no success in the world. Some persons might say "look at the number of heathens;" but the fact of there being many heathens did not prove Christianity to be a failure any more than there being millions of savages proved civilization to be a failure. Others might say "look at the number of those who call themselves Christians, who go to church and read the Bible, and whose lives are far worse than those who laugh at Christianity." That was a very superficial argument. It proved there was a large number of men and women who did not follow Christianity and who were not influenced by its principles. But to say from this that Christianity was a failure was no more true than to say that our gigantic sanitary laws were a failure because numbers of persons live in open violation of them and suffered as a consequence. Christianity could not be judged by those who did not know its principles, but by those who did. If there were no other proofs of its success and triumph, its virgins, martyrs, confessors, widows, heroes and heroines were an unanswerable argument. Away with such statements as that Christianity was passing away like the ancient nations—that it was worn out, that its power was paralyzed, that it was weak and tottering. With its 400,000,000 of souls it

was never more vigorous, and was no more likely to be played out now than it was two thousand years ago. Not long ago a leading London daily said the two great powers in Europe at the present day were the Catholic Church and Socialism, and that the Catholic Church was the only power that could keep Socialism and irreligion in check. There was also an infidel in high position who had declared that infidelity could never advance while the Catholic Church remained; if they wanted infidelity to succeed they must sweep away the Catholic Church and her priests. What a glorious testimony was this to the great Catholic Christian Church—that it was acknowledged by those outside it to be the greatest moral power existing in the world.—*Liverpool Catholic Times.*

THE POPE ON ANARCHISM.

The Pope has written another letter, insisting with an emphasis which henceforth renders disobedience by French Catholics a deliberate act, upon the desirability of loyally accepting the French Republic. The letter is more than an echo of former utterances. It is written to Bishop Perrault, and says:

"Since the merciful providence of God has instituted us the sentinel of His Church it is justly that, enlightened by Him, we claim the power and recognize it our duty to choose the means best suited by the circumstances of time and place to secure the good of religion among peoples, whether in defending it where it is oppressed or in making it flourish where it is peaceably cultivated.

"We are happy to note that the double duty of love and obedience is fulfilled by many of your countrymen in a most filial fashion, but, while with love we congratulate those who by words and acts second with enthusiasm our exhortations, we cannot conceal the pain we feel in noticing that too many openly object to our counsels or pay no heed to them. They imagine that they have the proper filial piety for our persons when they shirk the necessary duty of submission."

The Pope proceeds to show how desirable it is that divisions and domestic quarrels cease throughout France in the presence of Anarchism. He writes that his soul is seized with horror when he beholds the audacity of these lost men, who, trampling under foot all sentiment for religion or humanity, and respect for law, do not shrink from crimes, even though it be assassination, in order to ruin the foundation and majesty of public authority.

"There are reasons more pressing than ever," he adds, "why your country should heed our counsels and renounce party divisions in order to defend the supreme good."

EXTRAORDINARY TELEPATHY.

A curious circumstance that may be looked upon as a confirmation of the doctrine of mental telepathy took place in New Orleans recently in a family of importance in the history of the State. This family numbers among its members a lady and her twin brother, a young man who for the past few years has been in business in New Zealand, but who has been expected home on a visit to his sister.

One evening lately, the lady was sitting surrounded by friends, when all at once she gave a piercing cry, and placing her hand to her side felt fainting to the floor. On reviving, she declared that she had been suddenly stabbed just above the heart and under the left arm, indicating the spots. She was assured that she was laboring under the purest imagination, but was hard to convince that this was the case, so plainly had she felt the knife enter her body.

That night a little daughter was born to her, and the child was found to be marked on the places indicated by the mother as the wounds she had imagined. The marks on the child looked as if they might be the cicatrix of old knife wounds. The next day a cablegram was received from friends of the twin brother in New Zealand, informing his sister that he had been stabbed to death by a native in a quarrel, and the date given of the young man's death was that of the night when his sister had felt the pang of a knife entering her own body.

She prevailed on her husband to enquire by cable where her brother's murderer had struck him, and to complete the coincidence, learned that he had been stabbed twice, once above the

heart and again under the left arm. She is convinced that through her affinity with her brother she felt his death even as he received it.

BEFORE MARRIAGE.

The Advantages of a Mutual Understanding of Character Before the Knot is Tied.

It is an actual fact that the working woman has nine chances out of ten of being happy in her married life, where the girl who lives at home has one. Think a minute. The latter sees men at dances, theatres, and social gatherings generally, where they are on their best behavior, in their best clothes, and in their best tempers. All thoughts of business and worry are put aside, and pleasure is the one thing aimed for. Men see that a girl is popular, and wish to add to their own consequence by being seen on friendly terms with her. They put into a half-hour's conversation all the brightness and wit of which they are capable, and show themselves delightful companions. They visit the girl in her own home; they find her prettily dressed, anxious to entertain them. Is it not natural that only one side, and that the brightest of their natures, should be shown? The girl is charmed with what she sees, and naturally enough fancies it is all like this. She thinks Jack so much more gentle and clever than her own brothers, and marries him without any more real knowledge of his character than has the French girl, who never sits in a room alone with a man till after marriage.

The girl who works, say in an office where men are employed, sees a totally different phase of her Jack's character. She sees him on Monday mornings when he comes back to work after a day off. She sees how he acts when he is tired and things go wrong. She sees his manner to superiors and subordinates, to wealthy visitors and the man who peddles pencils. She notes that he finds time, amid all the hurry of business, to pay her some of those little attentions women love, and that he heads off the man who swears and tells broad stories. She sees more of the real man in a week than does her sister uptown in a whole season of parties, and when she marries Jack, there will be fewer hard discoveries to make as a wife.

The rule works both ways. The girl clerk shows her real nature every day of her life. The routine of office or store work brings out every phase of her character, as the light in which she works shows off her complexion. She shows involuntary, if she is quick, neat, conscientious, and amiable or the reverse. Jack sees how she bears troubles, great and small, and above all how she guards her womanliness under the tests of the semi-public life she lives.

The girl who is seen only in her parlor of an evening, or at an entertainment is not the girl a man lives with after marriage. She is only a small part of her. She is the one who will head his table at a dinner party, but it is a question whether she will be there when the servant leaves or the baby cries all night.

We often hear that the first year of married life is the hardest. That is because the young people are only getting acquainted with each other, and, after vowing to spend their lives together, are finding out whether it will be possible to do so with any more intimate acquaintance than that of the ballroom and parlor, both unnecessary and unseemly. So the wedded strangers, in nine cases out of ten, have a bad time of it, while the office companions, who have metaphorically summered and wintered each other into perfect knowledge, have only to discover how much nicer each one is in his home life.—*Donahoe's Magazine.*

HAGYARD'S PECTORAL BALSAM.

HAGYARD'S Pectoral Balsam cures coughs, colds, hoarseness, bronchitis, asthma, whooping cough, and all bronchial and lung troubles. Price 25c. per bottle, or five for \$1.00.

In the chapel of the Convent of Mercy, Westport, Mass. Elizabeth Anna Mary Egan, received the white veil, and the name in religion of Sister Mary Gabriel. She is the daughter of John Egan, of Westport, a grand-niece of the late Archdeacon Browne, of Castlebar, and a cousin of Archdeacon Cavanagh, P.P., of Knock, and Fr. Barrett, P.P., of Headford.

AN IMPORTANT JUDGMENT.

Canada, P.Q., District of Montreal, No. 1198. Superior Court, the twenty-third day of December, one thousand eight hundred and ninety-three. Present: Honorable Judge Taschereau. The Curé and churchwardens of the Ceuve and Fabrique of the parish of St. Gabriel, in the city and district of Montreal, plaintiffs, vs. the syndics of the parish of St. Gabriel, in the city and district of Montreal, defendants, and the said syndics, plaintiffs, vs. the said Curé and churchwardens, defendants.

The Court, having heard the parties by their respective counsel on the merits of the present joint-suits, examined the proceedings, the admissions and all the respective allegations, having also heard all the witnesses in said suits examined before said court, and whose depositions are common in the two suits and ("sur le tout délibéré") having deliberated thereon; and considering—

Whereas, it is admitted that said Fabrique of the parish of St. Gabriel has paid in several instalments to Camille Provost, contractor of the new church of said parish, the sum of thirty-four thousand dollars for the syndics of said parish, in account on the price of the contract passed between said syndics and said Provost, and these payments were made with the consent and approbation of said syndics, who to-day only contest the other payments exceeding the said sum of thirty-four thousand dollars, made by said Fabrique to said Provost;

Whereas, by their resolution of the 23rd of April, 1891, regularly accepted by the Fabrique, said syndics bound themselves to hand over and pay into the hands of said Fabrique the amount of all the annual instalments which would be paid to them by the rate-payers of said parish on the assessment levied on the property-holders to defray the costs of the construction of said church, and this being done in order to reimburse said Fabrique to that extent on the sums of money advanced by it to said syndics to pay said Camille Provost by means of a loan effected by said Fabrique for that purpose;

Whereas, it appears, in virtue of said resolution, that on the total amount, viz., (five thousand six hundred and sixty-three dollars and ninety-seven cents) of the first instalment of said assessment, due on the first of June, 1891, said Fabrique has received from said syndics the sum of five thousand three hundred and twenty-seven dollars and sixty-five cents; that on the second instalment, the total amount of said second instalment being \$5,688.97, the Fabrique only received from them the sum of one hundred and thirty dollars and two cents; and, moreover, it received from the Sheriff of the district of Montreal on properties sold belonging to rate-payers of said parish another sum of three hundred and eighty-one dollars and fifty-two cents; the said three sums added together form in all the sums of five thousand eight hundred and thirty-nine dollars and twenty-nine cents, which deducted from the full amount of said two instalments, leaves in favor of said Fabrique a balance of five thousand four hundred and eighty-seven dollars and seventy-five cents, which said Fabrique has a right to exact from said syndics in virtue of said resolution accepted by the Fabrique, and which has become law for the parties;

Whereas, even supposing that said Fabrique besides the said sum of thirty-four thousand dollars, which it has paid to said Camille Provost with the approbation of said syndics, had made other payments to said Camille Provost, without being authorized to do so by the syndics, the Fabrique has, nevertheless, the right of action to obtain said sum of thirty-four thousand dollars which is not contested;

Whereas, in supposing also that the work done by said contractor, Camille Provost, should be insufficient and contrary to the rules of art, as announced by the defendants, said syndics have the means to force and constrain said Camille Provost to correct and repair said works, and that they have still to levy in virtue of the assessment sufficient sums so that they can retain on the future instalments whatever balance or difference that said Camille Provost would not have gained in virtue of his contract, if there is place for any such reduction;

Whereas, the resolution of said syndics, dated the eighth of September, one thousand eight hundred and ninety-two, by which they pretended to annul and reduce to nothing their first resolution of the 23rd of April, 1891, is itself null and of no effect, owing to the fact that said syndics could not by their own act, and without the consent of the Fabrique, rescind a contract valid and binding on both parties;

Whereas, said syndics neither pleaded nor proved that they could not collect or receive the full amount of said two instalments of the assessment above mentioned, and that they rendered no account to this effect, consequently they are responsible to said Fabrique for the whole balance which appears to the credit of the Fabrique, viz., the said sum of five thousand four hundred and eighty-seven dollars and seventy-five cents;

Whereas, in the action brought by said syndics against said Fabrique it is not proven that said Fabrique has given or paid to said Camille Provost other payments than those which appear to be justified by the certificates and estimates of the architects, chosen by said defendants conjointly with said Camille Provost for the superintendence and overseeing of the works; that it is not proven that said Fabrique has unduly meddled in the control of the construction of said church; that, with regard to the loan effected by said Fabrique for the above mentioned purpose, the Fabrique has assumed no obligation whatever towards said syndics with regard to the drawing of the amount borrowed and to the manner of disposing of it, and is accountable for said loan to the churchwardens alone as a body, and not to the syndics; that thus there is no reason to annul any resolution of said Fabrique, nor to oblige it to cease to take steps or action in its part tending to put into effect the contract which binds both parties.

The said Court rejects the defense of said syndics in suit No. 1198 and condemns them to pay to said Fabrique the said sum of five thousand four hundred and eighty-seven dollars and seventy-five cents, with interest counting from the 5th of October, 1892, date of the summons and the costs, etc., to M. M. Geoffrion, Dorion & Allan, procurators of said Fabrique, and maintains the defense of said Fabrique in suit No. 610, and dismisses the action of said syndics, with costs, etc., to said M. M. Geoffrion, Dorion & Allan, procurators of said Fabrique.

Signed, H. T. T., J. S. C.
True copy, Signed, Wm. Bruce, Dep. Pr.

A true man can do justice to his fellows without the knowledge of legal enactments.

THE TRUE WITNESS

AND CATHOLIC CHRONICLE.

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WEDNESDAY, JANUARY 24, 1894

IMPORTANT NOTICE.

All outstanding amounts due to the late proprietor of the TRUE WITNESS, in connection with the publishing of this paper and all printing done by this establishment, are to be paid at the office of the TRUE WITNESS, 761 Craig street, to the present proprietors, who alone are authorized to grant receipts. We would respectfully request of all debtors to this establishment to kindly settle the amounts of our claims as soon as possible, so as to facilitate the business arrangements for the future.

THE DEVIL VS. THE CHURCH

We have seen how the Devil suffered defeat in all his attempts to upset the Church of Christ; we have seen that institution coming forth in triumph from the fiery furnace of pagan persecution; we have seen the failure of the early schismatics and their utter insignificance when contrasted with the greatness of the Church from which they separated; it is now time to come to a most fierce and terrible enemy that the genius of Satan conjured into existence.

Out in the desert of Arabia a fugitive resolved to return in triumph to the city from which he had been expelled; he raised the fiercest of all cries, that of a holy war; and this daring and able leader soon collected around him the nucleus of an army. With the sword in one hand and the Koran in the other, he raised that chant which made the echoes of Europe ring for long years—"God is God, and Mahomet is His Prophet." We need not repeat the story of the rise and progress of Mahometanism, nor is it necessary to detail the wonderful triumphs of the Crescent. Suffice to say that by some miracle of propaganda the followers of the Prophet became as numerous as the sands of their native deserts. Eastward, the new and barbarous creed expanded; the places made sacred by the presence of Christ, the very shrines built over His sacred tomb and the spots rendered holy by contact with the Saviour, fell into the hands of the turbaned adorers of Allah; the vengeance seeking crescent waved over the cities where the mercy-speaking cross once stood. Westward along the "Swarth Afric shore" the Mahometans moved, and multiplied in moving; they swept into Europe, and the tramp of the Saracen horse was heard on the shores of the Manzenares, the trumpet of the Moor rang out by the Guadalquivir, and the very temples of Spanish devotion became the haunts of Moslem desecrators; the Alhambra arose in all the barbaric splendor of Moorish design, and the Christian beheld the Moorish moon glitter on the spires of Seville and the towers of Grenada. Over the Bosphorus swept the tide of Mahometanism; in the Byzantine capital, the follower of the Koran set up his tent and the Turk had come to remain. But we are rushing ahead of time. Let us return!

Yonder in Jerusalem, the city of sacred memories, of prophecies and of fulfillments, the temple of Solomon was

replaced by the Church of the new dispensation; but alas! even there the Mosque of Omar arose all beautiful upon the hills made sacred by every tradition and recollection-cherished by the Christian. And while the spirit of the desert impostor was animating his frantic followers and inspiring them with a blind courage, originating in the belief that death on battle-field meant life eternal, while the Holy Land was falling a prey to the Saracen, while Paynim bands held fast the shrines of Christian devotion, other contingents menaced the very existence of the Church in Europe. It was, for a time, almost a battle of despair on the part of the followers of Christ. Once more did it seem as if the Devil was about to triumph, that at last his long-sought-for vengeance was to be satisfied and that he was to tear down that institution built by Christ for the salvation of man. But that same Christ had said, "that the gates of Hell should never prevail against" the Church; He also promised that He would be with His institution "until the consummation of the world."

Gloomy and forbidding looked the sky; the clouds that menaced the existence of the Church seemed to be clouds of dust raised by the feet of Saracen chargers. But ever has it been true that "the darkest hour precedes the dawn." As sudden as was the cry from Mecca that summoned the children of the desert around the standard of the Crescent, more sudden and more astounding was the cry that went up from Clairmont and Placentia, when Peter the Hermit, with Papal sanction, arose and went forth on his wonderful mission over Europe. The inspired voice of the mighty preacher was heard in the public places of every city, on the green of every hamlet, by the banks of every river, at the gates of the lordly, at the doors of the peasants, along the slopes of the Appenines, beyond the passes of the Alps, on the Rhine and on the Seine, across the British Channel, and even to the shores of the Thames. The cry arose: "It is the will of God;" and armies responded to the appeal of Peter; a mighty vow went up to heaven that the Holy Land and the Holy Places should be rescued from the grasp of the sacrilegious Mahometan. In those "Ages of Faith," monarchs as well as beggars were Catholic; there was but one faith, one church, one authority. That church had spoken by the voice of Peter the Hermit, and all Christendom responded.

Then did Richard Cœur de-Lion don his armor, and with cross on breast and sword in hand go forth to join his royal brothers in the crusade. Then it was that Stephen of Blois, Bohemund of Torontum, and hundreds of others equally important called together their followers, and leaving home and wealth, and families, leaving all the allurements and happiness that wealth, power and ease could afford, they turned their faces to the east, and, three hundred thousand strong, they left Europe, crossed the Mediterranean, trod the wilds of Taurus, fainted under the burning suns of the Orient, and, at last, beheld, set in the emerald meadows that lue Orontes, the white turrets and the gray battlements of the Syrian Antioch. Crusade followed crusade, until the great object in view was attained and the stability of the Christian faith in the hearts of princes and people was made manifest. We need not go into the story of those eventful wars; but we refer to that period in order to show how, when least expected, the Almighty raised up the man to summon the Christian world to arms.

Satan finding that by Schism he failed to injure the Church resolved to try

other methods; he inspired Mahomet with the idea of appealing to the sword, and since the sword was raised to cut down the cross it became necessary that the sword should be unsheathed to defend that sacred symbol. But again the infernal monarch was doomed to disappointment; the Church was not to be overturned even by the power, the ubiquity, the ferocity and the numbers of her new enemies. As an evidence we have but to glance at the pages of history, to read of the Moorish wars, of the Turkish struggles; we have but to contemplate the world to-day. What has become of Mahometanism? It is synonymous with barbarism, or semi-civilization. The poor, untutored Arab makes his pilgrimage to Mecca and lives out a miserable life in dirt, rags, and obscurity; the Turk, although within the range of civilization is little better; he is a slave, a brute, a being without the semblance of a soul; his life is anything but one of grand aims. His fate is evidently sealed, and the first European crash of war that comes, his days will be numbered. But why point to the gradual decrease in Mahometan influence in the world? Let us turn to the Church that the Devil wished to destroy by means of this fierce foe! Where is the Catholic Church to-day—centuries after the first attempts of the desert fanatic to uproot her? She is there, seated upon the seven immortal hills, with the crown of perpetual life upon her brow, the sceptre of universal jurisdiction in her hand, and with the nations of the world, silent before her, each one listening most eagerly for every syllable that falls or may fall from the lips of her Supreme Pontiff. Mahomet's coffin is said to be suspended midway between earth and sky—at least the children of the Koran so believe; but the Vicar of Christ—not dead, but forever living—holds a place midway between heaven and earth; too sublime for this world he seems constantly elevated above even its greatest men; not yet prepared by Christ's second coming for the kingdom beyond the confines of time, he still remains within reach and hearing of the world beneath him. The Mahometan failed and the Christian conquered; the Koran sank into the obscurity from which it was drawn, and the gospel of Christ became more and more known throughout the world; the crescent was doomed to defeat, and the cross was, as ever, destined to triumph. In a word, the Devil is once more defeated and the Church of Christ has come out safely from the ordeal.

VENERATION, NOT ADORATION.

From the very first ages of the church the two practices of veneration for the saints and prayers for the dead have been sanctioned. There is a great distinction between the veneration which we pay to the saints and the adoration of them, as the Protestants always strive to call that mark of respect.

We will here quote from a work, already referred to in some of our previous articles, "an Irish gentleman in search of a religion." Having abandoned the Catholic religion he went wondering through the mazes of Protestantism seeking a creed and finding none.

He says: "There now remained little else to fill up the measure of what are called popish superstitions, but veneration of images and prayers for the dead; and to both of these I find Tertullian lending his sanction. In speaking of the wife who survives her husband, he desires that she should pray for her husband's soul, solicit for him refreshments and offer on the anniversaries of his death.' In another place we find

him tracing this practice of apostolical traditions, not enforced, as he says, by the positive words of Scripture, but delivered down from his predecessors:—thus not only upholding the papistical usage of praying for the dead, but deriving his authority for it through that equally papistical channel, 'Tradition!'"

"With respect to images," says the same author, "the use of which, as memorials, was derived also by the early Christians from tradition, a passing sentence of Tertullian, in which he mentions, as though it were of common occurrence, the pictures of Christ upon the communion-cups, is a sufficient proof that the use of images had been, at the time he wrote, long prevalent."

In a curious work on the eucharistic cups of the ancient Christians (by Doughty), the author has collected, with much industry, an account of the different materials of which these vessels were formed, from wood up to crystal, onyx, &c., and among the images upon them he particularly specifies that of the crucified Saviour, and the good shepherd carrying the lamb on his shoulders.

"There appears little doubt, indeed, that reformed eyes would have been shocked by such 'idolrous' representations, not only in the second century of Christianity, but most probably from its very earliest periods." In the year 814, when Leo, the Armenian, assembled several bishops in order to induce them to break images, Euthymius, metropolitan of Sardis, thus addressed him: "Know, sire, that for eight hundred years or more since Christ came into the world, he has been painted and adored in his image. Who will be bold enough to abolish so ancient a tradition?" From the same fondness for religious memorials, we find St. Clement of Alexandria, in the same century, recommending to Christians to wear the figure of a fish engraved on their rings,—the fish being a symbol of the name of Christ. (*Clem Alexand. Opera. Cura. Palleri. p. 288.*)

"I had now," says the religious pilgrim, "to add to the six notes of Popery three more,—viz.:—7. Prayers for the dead,—8. Veneration of images, and 9. Crossing without end! Assuredly, any one less determined than myself to find Protestantism somewhere would have given up the chase in despair."

Upon this question of veneration of images, &c., we will quote from a little book written by Rt. Rev. J. J. Lynch, Archbishop of Toronto, entitled "Questions and Objections concerning Catholic Doctrine and Practice." It is a small volume, yet it should be in the hands of every Catholic. The copy we have is of the thirty-third thousand that have been published. We quote from page 27 and followin :

"Question.—Do Catholics worship images of Christ and His saints?"

"Answer.—No, but they cherish and honor them as representatives and memorials. All civilized people cherish and honor mementoes of their dearest friends, such as busts, pictures, and photographs, etc. To dishonor or spit upon the pictures of royalty, or the flag of a nation, would be considered a grievous insult to the sovereign or country. God himself ordered images to be made (Num. xxi., 8). And the Lord said to Moses, "Make a brazen serpent and set it up for a sign, whosoever being struck and shall look on it shall live." He also ordered cherubims to be made, and placed around the ark of the covenant.

In Catholic countries images of Christ crucified, and His Blessed Mother and saints are erected in churches, on the highways and mountains, as an open Bible to remind the people of the love of Christ and His saints for us, and to urge us to love them and imitate their

example. Pictures and images tend to raise the mind to think more earnestly on the original or person represented; hence the picture of Christ crucified in churches and private houses. How culpable people are to have lascivious pictures in their houses to inflame the evil thoughts of poor weak mortals. Those who incite others to sin are agents of the devil, who uses them to destroy souls for whom Christ died. "Woe to those who give such scandals." (Matt. xviii., 7.) In Protestant countries a different order is followed; we find statues of patriots, generals and poets adorn the highways. Which custom tends most to raise our thoughts to heaven?

In the House of Lords and Commons in England, and also in the Parliament of Canada, members bend the knee or bow the head in passing the throne as an act of loyalty and reverence towards the authority or sovereign who sits, or is supposed to sit there. There is a great difference between the adoration due to God and the reverence due to His servants. It would be a damnable idolatry to adore any but God; but to pay the reverence of bowing to sacred images is not idolatry. We bow every day to our friends in the streets, but don't adore them. To respect the sacred Scriptures because the letters in it represent God's word, to kiss pictures of St. Peter, St. Paul, etc., are acts of reverence to God or to His saints. Would it be idolatry in a mother to kiss the picture of her darling child whom she knows to be in heaven? The Emperor Leo, the image-breaker, asked St. Stephen, bishop and martyr, whether he believed that men trampled on Christ by trampling His image. "God forbid," said the martyr. Then taking a piece of money in his hand, he asked "What treatment he should deserve who should stamp upon the image of the Emperor." The assembly cried out that he ought to be severely punished. "Is it then," said the Saint, "so great a crime to insult the image of an emperor of the earth, and none to cast into the fire that of the King of Heaven?" We merely throw out these few random hints as subject matter for serious reflection on the part of our readers. Each one can develop them according to his or her own interest or devotion.

ITALY'S DANGER.

That Italy is on the brink of a revolution no one can deny. It is becoming daily more and more apparent. The signs of the times have long been ominous of the approaching storm; but to-day the clouds are concentrating over the nation, and at any moment, when least anticipated, they may burst. There are rumors abroad—of course we accept them merely as rumors—that the Vatican participates in the fears entertained by the Quirinal. Even a few pessimistic correspondents are sending out word that the Holy Father has already cast his eye on Spain as a refuge from the political hurricane that menaces. Be that as it may, Italy is socially as liable to a revolution as is Vesuvius liable to eruption.

As to the certainty of the present danger there can be reasonable doubt; as to the possible results of an outbreak against authority there can be no probable estimate; but as to the sources of all the trouble and the causes of so much unrest we have not the slightest hesitation in saying that they are Infidelity and Anarchy. Infidelity propagated by the enemies of the Church and assisted materially—though perhaps not for the same object—by the State. Anarchy that is rampant over Europe and which hovers, like a vulture, around the dynasties of the old world. The Catholic

Mirror, not long ago, in an able article gave its readers a fair idea of the amount of Anarchist literature that floods Europe and threatens to corrupt the minds of even the best intentioned men. Taking Italy alone, let us glance at the periodicals, or some of them, that openly preach Atheism in religion and Anarchy in the state. There are the *Avanti!* of Leghorn; *L'Ordine*, of Turin; *L'Uguaglianza Sociale*, of Marsala; *Il Riscatto*, of Messina; *La Favilla*, of Mantua; *Il Penajero*, of Chieti; *La Riscossa*, of Buenos-Ayres; *L'Asino umano*, of San Paolo, Brazil.

Enough surely to poison one poor nation. But any one of them contains sufficient venom to destroy thousands. They draw inspiration from their confreres in France and Germany, and in return they furnish weapons to these last mentioned countries—weapons wherewith to undermine the State, destroy order, abolish religion and bring on an era of universal chaos; a "Reign of Terror" in every land would be their glory, and on the ruins of all authority they would plant the red flag of revolution—the pirate standard of anarchy. Thus speaks the *Mirror* again:

"The most prominent anarchist journals published in France are: *La Revolte*, which is quite moderate in tone, *De Pere Peinard* and *Le Pere Duchesne*, both rude and vulgar, *La Revue Anarchiste* and *La Mistouffe* at Dijon, *L'Insurge*, at Lyons, *L'Harmonie Libertaire* at Marseilles, and *Le Falot* at Cherbourg. *La Libertaire* is published in Algiers. In Belgium appear *La Societe Nouvelle*, *La Lutte pour l'art* and *la Debacle*, all three at Brussels; *Le Tocsin*, in London, *Le Reveil des Mineurs*, in this country, and *La Liberte*, in Buenos Ayres are, also, anarchist papers, published in the French language.

The following are German publications: *Der Sozialist*, *Die Zukunft*, *Allgemeine Zeitung*, *Der Lumpenproletarier*, *Brandfackel*, *Der Anarchist*, *Freiheit*, *Freie Arbeiter Stimme*, *Vorbote*, *Der arme Teufel*.

The Anarchist beholds the light in Holland which, notwithstanding its size, shelters a number of these agitators.

Turning now to Spain, that land of Catholicity, that home and refuge of the Faith during many of the storms that swept the face of Europe in the past, we find of Anarchist publications the following:

"*El Corsaria*, at La Coruna; *La Revancha*, at Reus; *El Rebelde*, at Zaragoza; *La Conquista del Pan*, at Barcelona; *La Controversia*, at Valencia; *El Oprimido*, at Algeciras; *El Oprimido*, in Chili; *El Perseguido*, in Buenos-Ayres; *El Despertar*, in New York; *Demoliamo*, at Rosario de Santa-Fe; *El Derecho a la Vida*, in Montevideo. The Portuguese language gives to the world *A Revolta*, Lisbon, and *Tribuna Social*, in Brazil. In English we have *Freedom*, *The Commonwealth*, *The Torch*, *Liberty*, *The Worker's Friend*, all published in London, and *Solidarity*, which appears in New York. *Volne Listy* is a Bohemian paper."

Let us quote further from some of the arise remarks in the same editorial:

"Trace it back that anarchy, that subversion of every order, social, moral and religious, and you will find its parent in Protestantism, which, itself, was an outcome of previous errors. Protestantism is a protest; so is anarchy, but the latter goes further than its parent. Protestantism was partial, anarchy is general; the former is relative, the latter is absolute; the one protests against some things, the latter against everything; but both are a protest against authority. Hence the love of the anarchists for names which indicate the subversion of authority, as the titles of their publications show. *Revolt*, *Insurrectionist*, *Tocsin*, *Reawakening*, *Liberty*, *Incendiary's Torch*, *Corsair*, *Revenge*, *Rebel*, these are a few of the favorite titles they have chosen for their periodicals."

Is it not time that we should be on our guard? The God-fearing, law-abiding people of the world should join their forces and sink all petty differences underneath, trampling upon divisions

of race and color of political or social natures, fly to arms against this hydra that menaces the stability of the future. By arms we do not mean the sword and rifle much less dagger and poison (which are the weapons of anarchy); we mean the pen, the voice, and all the legitimate and noble means which God has given us to stem the torrent of destruction that menaces the institutions most sacred on earth.

"THE EXERCISES."

In our last issue we commenced our series of articles under the heading, "Jesuit Principles," and we gave our readers Cardinal Wiseman's beautiful and comprehensive introduction to the "Spiritual Exercises of St. Ignatius." This week we begin the "Exercises," or rather the meditations. In order that our readers may more readily understand these articles it is necessary that they should carefully peruse and re-peruse the preface by Cardinal Wiseman. Then, having a good knowledge of what is expected of the person entering upon the "Exercises," each one can fill in any gaps left by us in the meditations. We merely outline these meditations; there is no absolute rule for them; they vary according to the requirements; dispositions, inclinations, or spiritual necessities of each individual. Before, however, commencing to read these "Exercises," and to meditate upon them, we desire to point out the necessary dispositions that must accompany the undertaking, and the starting (so to speak) of the whole machinery.

Firstly, the exercitant must place himself in the presence of God; that is to say, he must subject all his faculties to the will of God, and enter upon the course of exercises with the determination of reaching the truth, and of bettering his own spiritual condition. He must begin by locating himself; by this we mean he must ask himself *where* he is; and he must feel and know that he is in the presence of God—the Almighty being the sole important spectator in the drama about to be enacted on the stage of life by man and his soul. Having thoroughly felt that he is alone with God, he must next collect all his faculties and place them under His guidance or orders. His *memory* he must use to recall his past life that must be rectified; his *understanding* he must bring to bear in order that he may comprehend his present position; his *will* he must exercise, so that no matter what conclusions he may come to, at the end of his retreat, or series of meditations, he will have the desire and determination to put them into execution for the future. Being thus fully and conscientiously prepared for an entry into a new spiritual life, the exercitant should invoke the aid of the Almighty, that he may be guided to some real and useful conclusion and have courage to carry it out for the future.

As we have already stated, the meditations as we give them are merely our own development of the ideas, sentiments and conclusions suggested by the different "Exercises;" and as Cardinal Wiseman explains, these "Exercises" are intended to make the person *act*. In the process of developing these *principles* and gathering spiritual strength from this real gymnasium of the soul, there is no coercion, no forcing, no commanding; the Reason is allowed to work out its own natural conclusions from what it learns and experiences.

Man has only two lives that he can lead; one his physical, social, external life, the other his spiritual, internal life. According as the latter is pure, noble and elevated, or imperfect, debased and

false, so is the former honest or hypocritical, good or evil. We, therefore, must commence with the spiritual life of a man before we judge of or examine his external, social life. If the former is pure and true, the latter must be honest and good. If a man's internal life is in accord with God's law, his external life must harmonize with all just laws of men; if his internal life is just, his external life must be above reproach. Consequently the spiritual life of a purely God-fearing man necessitates a social life of true citizenship. In these "Exercises" we will give the basis of the Jesuit's spiritual life, the very essence of the Jesuit's internal life. If there is anything that we omit, we beg of our friends and of the anti-Jesuits to point it out to us; for if we omit nothing in the spiritual life of the Jesuit, our case is proven and the enemies of that Order are confounded. Later on we will speak of their social lives.

Even the London Times admits that "there are many signs of the material and moral bettering of the people in Ireland." The "Thunderer" says that the year 1893 was one of the most peaceful and prosperous of the century. And yet the same Times is ever ready to cry out against Irish crime and Irish misery. It has predicted, times out of mind, the terrible state of the country should Mr. Gladstone's Home Rule measures become law. Yet 1893 was the year in which Ireland came the nearest to the realization of her dreams, and the Times has to admit that 1893 was a year noted for the absence of crime in Ireland.

The "Globe Quarterly Review," Mr. W. H. Thorne's admirable publication, for January to March, has just come to hand. It is ever welcome, because it is a pleasant and useful visitor. The Boston Herald struck the nail on the head when it remarked that "the Globe is the spiciest and most thought provoking magazine that comes to this office." The present number opens with an admirable article on "The Labor Problem" by Mr. Thorne. We cannot, in the space of an editorial note, attempt to review, or even give the table of contents of this magazine; but we must call special attention to the leading article. It is as sound as it is original, and as truthful as it is bold in expression. The author handles Henry George, McGlynn & Co., in a manner that does one good to read. One thing is evident, that Mr. Thorne has no sympathy with anything savoring of sham. His ideas are his own and his mode of expressing them peculiar to himself. Before the next issue of the Globe we will have occasion to analyze a few of the articles in the present number.

We received a letter from an Ottawa subscriber complaining about the young men who stand on street corners, especially on Sunday afternoons, and make every person who passes uncomfortable with their swearing and obscene language. That evil is not confined to Ottawa; we get a share of it here in Montreal, and it is one that the police authorities should exert themselves in a special manner to prevent. It is a mean, shameful, low, unmanly habit, and one that should be checked by the strong arm of the law. We know well that the locality referred to by our correspondent—corner of Cumberland and Rideau streets—is worse than any corner in this city as far as Sunday loafing and black-guarding are concerned; and we would advise our friend to ask the Evening Journal to take up the matter—it might prove more beneficial to that very religious organ than its usual methods of anti-Catholic prejudice and "Equal (?) Rights" propaganda—at least it would be more beneficial to the community.

LORD KILGOBBIN.

BY CHARLES LEVER.

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

CHAPTER XXXVII—Continued.

"A strange, wayward, impulsive sort of creature—unlike anyone—interesting from his strong convictions—"

"Did he convert you to any of his opinions, Nina?"

"You mean, make a rebel of me. No; for the simple reason that I had none to surrender. I do not know what is wrong here, nor what people would say was right."

"You are aware, then, who he is?"

"Of course I am. I was on the terrace that night when your brother told you he was Donagan—the famous Fenian Donagan. The secret was not intended for me, but I kept it all the same, and I took an interest in the man from the time I heard it."

"You told him, then, that you knew who he was?"

"To be sure I did, and we are fast friends already; but let me go on with my narrative. Some excitement, some show of disturbance at Cruhan, persuaded him that what he called—I don't know why—the Crowbar Brigade was at work, and that the people were about to be turned adrift on the world by the landlord, and hearing a wild shout from the village, he insisted on going back to learn what it might mean. He had not left me long when your late steward, Gill, came up with several policemen to search for the convict Donagan. They had a warrant to apprehend him, and some information as to where he had been housed and sheltered."

"Here—with us?"

"Here—with you. Gill knew it all. This, then, was the reason for that excitement we had seen in the village—the people had heard the police were coming, but for what they knew not; of course the only thought was for their own trouble."

"Has he escaped? Is he safe?"

"Safe so far that I last saw him on the wide bog, some eight miles away from any human habitation; but where he is to turn to, or who is to shelter him, I cannot say."

"He told you there was a price upon his head?"

"Yes, some hundred pounds; I forget how much; but he asked me if I did not feel tempted to give him up and earn the reward."

Kate laid her head upon her hand, and seemed lost in thought.

"They will scarcely dare to come and search for him here," said she; and, after a pause, added: "and yet I suspect that the chief constable, Mr. Curtis, owes, or thinks he owes us, a grudge; he might not be sorry to pass this slight upon papa." And she pondered for some time over the thought.

"Do you think he can escape?" asked Nina, eagerly.

"Who, Donagan?"

"Of course—Donagan."

"Yes, I suspect he will; these men have popular feeling with them, even among many who do not share their opinions. Have you lived long enough among us, Nina, to know that we all hate the law? In some shape or other, it represents to the Irish mind a tyranny."

"You are Greeks, without their acuteness," said Nina.

"I'll not say that," said Kate, hastily. "It is true I know nothing of your people, but I think I could aver that for a shrewd calculation of the cost of a venture, for knowing when caution and when daring will best succeed, the Irish peasant has scarcely a superior anywhere."

"I have heard much of his caution this very morning," said Nina, superciliously.

"You might have heard far more of his recklessness, if Donagan had cared to tell of it," said Kate, with irritation. "It is not English squadrons and batteries he is called alone to face; he has to meet English gold, that tempts poverty, and English corruption, that begets treachery and betrayal. The onestronghold of the Saxon here is the informer; and mind, I, who tell you this, am no rebel. I would rather live under English law, if English law would not ignore Irish feeling, than I'd accept that Heaven knows what of a government Fenianism could give us."

"I care nothing for all this; I don't

well know if I can follow it; but I do know that I'd like this man to escape. He gave me this pocketbook, and told me to keep it safely. It contains some secrets that would compromise people that none suspect, and it has besides some three or four addresses to which I could write with safety if I saw cause to warn him of any coming danger."

"And you mean to do this?"

"Of course I do; I feel an interest in this man. I like him. I like his adventurous spirit. I like that ambitious daring to do or to be something beyond the herd around him. I like that readiness he shows to stake his life on an issue. His enthusiasm inflames his whole nature. He vulgarizes such fine gentlemen as Mr. Walpole, and such a poor pretender as Joe Atlee, and indeed, your brother, Kate."

"I will suffer no detractor of Dick Kearney," said Kate, resolutely.

"Give me a cup of tea, then, and I shall be more mannerly, for I am quite exhausted, and I am afraid my temper is not proof against starvation."

"But you will come down to the drawing-room; they are all so eager to see you," said Kate, caressingly.

"No; I'll have my tea and go to bed, and I'll dream that Mr. Donagan has been made King of Ireland, and made an offer to share the throne with me."

"Your majesty's tea shall be served at once," said Kate, as she courtesied deeply and withdrew.

CHAPTER XXXVIII

"O'SHEA'S BARN."

There were many more pretentious houses than "O'Shea's Barn." It would have been easy enough to discover larger rooms and finer furniture, more numerous servants and more of display in all the details of life; but for an air of quiet comfort, for the certainty of meeting with every material enjoyment that people of moderate fortune aspire to, it stood unrivalled.

The rooms were airy and cheerful, with flowers in summer, as they were well heated and well lighted in winter. The most massive-looking but luxurious old arm-chairs, that modern taste would have repudiated for ugliness, abounded everywhere; and the four cumbersome but comfortable seats that stood around the circular dinner-table—and it was a matter of principle with Miss Betty that the company should never be more numerous—only needed speech to have told of traditions of conviviality for very nigh two centuries back.

As for a dinner at the "Barn," the whole county-side confessed that they never knew how it was that Miss Betty's salmon was "curdier," and her mountain mutton more tender, and her woodcocks racier and of higher flavor, than any one else's. Her brown sherry you might have equalled—she liked the color and the heavy taste—but I defy you to match that marvelous port which came in with the cheese, and as little, in these days of light Bordeaux, that stout-hearted Sneyd's claret, in its ancient decanter, whose delicately fine neck seemed fashioned to retain the bouquet.

The most exquisite compliment that a courtier ever uttered could not have given Miss Betty the same pleasure as to hear one of her guests request a second slice of the "haunch." This was, indeed, a flattery that appealed to her finest sensibilities; and, as she herself carved, she knew how to reward that appreciative man with fat.

Never was the virtue of hospitality more self-rewarding than in her case; and the discriminating individual who ate with gusto, and who never associated the wrong condiment with his food, found favor in her eyes, and was sure of re-invitation.

Fortune had rewarded her with one man of correct taste and exquisite palate as a diner-out. This was the parish priest, the Rev. Luke Delany, who had been educated abroad, and whose natural gifts had been improved by French and Italian experiences. He was a small, little, meek man, with closely cut black hair and eyes of the darkest, scrupulously neat in dress, and, by his ruffles and buckled shoes at dinner, affecting something of the abbe in his appearance. To such as associated the Catholic priest with coarse manners, vulgar expressions, or violent sentiments, Father Luke, with his low voice, his well chosen words, and his universal moderation, was a standing rebuke; and many an English tourist who met him came away with the impression of the gross calumny that associated this man's order with under-

bred habits and disloyal ambitions. He spoke little, but he was an admirable listener, and there was a sweet encouragement in the bland nod of his head, and a rare appreciation in the bright twinkle of his humorous eye, that the prosiest talker found irresistible.

There were times, indeed—stirring intervals of political excitement—when Miss Betty would have liked more hardihood and daring in her ghostly counsellor; but Heaven help the man who would have ventured on the open avowal of such opinion, or uttered a word in disparagement of Father Luke.

It was in that snug dinner-room I have glanced at that a party of four sat over their wine. They had dined admirably; a bright wood fire blazed on the hearth, and the scene was the emblem of comfort and quiet conviviality. Opposite Miss O'Shea sat Father Delany, and on either side of her, her nephew Gorman and Mr. Ralph Miller, in whose honor the present dinner was given.

The Romish bishop of the diocese had vouchsafed a guarded and cautious approval of Mr. Miller's views, and secretly instructed Father Delany to learn as much more as he conveniently could of the learned gentleman's intentions before committing himself to a pledge of hearty support.

"I will give him a good dinner," said Miss O'Shea, "and some of '45 claret; and if you cannot get his sentiments out of him after that, I wash my hands of him."

Father Delany accepted his share of the task, and assuredly Miss Betty did not fail on her part.

The conversation had turned principally on the coming election, and Mr. Miller gave a flourishing account of his success as a canvasser, and even went the length of doubting if any opposition would be offered to him.

"Ain't you and young Kearney going on the same ticket?" asked Gorman, who was too new to Ireland to understand the nice distinctions of party.

"Pardon me," said Miller, "we differ essentially. We want a government in Ireland—the Nationalists want none. We desire order by means of timely concession and judicious boons to the people. They want disorder—the display of gross injustice—content to wait for a scramble, and see what can come of it."

"Mr. Miller's friends, besides," interposed Father Luke, "would defend the Church and protect the Holy Father,"—and this was said with a half interrogation.

Miller coughed twice, and said: "Unquestionably. We have shown our hand already—look what we have done with the Established Church."

"You need not be proud of it," cried Miss Betty. "If you wanted to get rid of the crows, why didn't you pull down the rookery?"

"At least they don't caw so loud as they used," said the priest, smiling; and Miller exchanged delighted glances with him for his opinion.

"I want to be rid of them, root and branch," said Miss Betty.

"If you will vouchsafe us, ma'am, a little patience. Rome was not built in a day. The next victory of our Church must be won by the downfall of the English establishment. Ain't I right, Father Luke?"

"I am not quite clear about that," said the priest, cautiously. "Equality is not the safe road to supremacy."

"What was that row over toward Croghan Castle this morning?" asked Gorman, who was getting wearied with a discussion he could not follow. "I saw the constabulary going in force there this afternoon."

"They were in pursuit of the celebrated Dan Donagan," said Father Luke. "They say he was seen at Moate."

"They say more than that," said Miss Betty. "They say that he is stopping at Kilgobbin Castle!"

"I suppose to conduct young Kearney's election," said Miller, laughing.

"And why should they hunt him down?" asked Gorman. "What has he done?"

"He's a Fenian—a head-centre—a man who wants to revolutionize Ireland," replied Miller.

"And destroy the Church," chimed in the priest.

"Humph!" muttered Gorman, who seemed to imply: "Is this all you can lay to his charge? Has he escaped?" asked he, suddenly.

"Up to this he has," said Miller. "I was talking to the constabulary chief this afternoon, and he told me that the

fellow is sure to be apprehended. He has taken to the open bog, and there are eighteen in full cry after him. There is a search-warrant too arrived, and they mean to look him up at Kilgobbin Castle."

"To search Kilgobbin Castle, do you mean?" asked Gorman.

"Just so. It will be as I perceive you think it, a great offense to Mr. Kearney, and it is not impossible that his temper may provoke him to resist it."

"The mere rumor may materially assist his son's election," said the priest, slyly.

"Only with the party who have no votes, Father Luke," rejoined Miller. "That precarious popularity of the mob is about the most dangerous enemy a man can have in Ireland."

"You are right, sir," said the priest, blandly. "The real favor of this people is only bestowed on him who has gained the confidence of the clergy."

"If that be true," cried Gorman, "upon my oath I think you are worse off here than in Austria. There, at least, we are beginning to think without the permission of the church."

"Let us have none of your atheism here, young man," broke in his aunt, angrily. "Such sentiments have never been heard in this room before."

"If I apprehend Lieutenant Gorman aright," interposed Father Luke, "he only refers to the late movement of the Austrian Empire with reference to the Concordat, on which, among religious men, there are two opinions."

"No, no, you mistake me altogether," rejoined Gorman. "What I meant was, that a man can read and talk and think in Austria without the leave of the priest; that he can marry, and, if he like, he can die without his assistance."

"Gorman, you are a beast," said the old lady, "and if you lived here you would be a Fenian."

"You're wrong too, aunt," replied he. "I'd crush those fellows to-morrow if I was in power here."

"Mayhap the game is not so easy as you deem it," interposed Miller.

"Certainly it is not easy when played as you do it here. You deal with your law-breakers only by the rule of legality: that is to say, you respect all the regulations of the game toward the men who play false. You have your cumbersome details, and your lawyers, and judges, and juries, and you cannot even proclaim a county in a state of siege without a bill in your blessed Parliament, and a basketful of balderdash about the liberty of the subject. Is it any wonder rebellion is a regular trade with you, and that men who don't like work or business habits, take to it as a livelihood?"

"But have you never heard Curran's saying, young gentleman? 'You cannot bring an indictment against a nation,'" said Miller.

"I'd trouble myself little with indictments," replied Gorman. "I'd break down the confederacy by spies: I'd seize the fellows I knew to be guilty and hang them."

"Without evidence, without trial?"

"Very little of a trial, when I had once satisfied myself of the guilt."

"Are you so certain that no innocent men might be brought to the scaffold?" asked the priest, mildly.

"No, I am not. I take it, as the world goes, very few of us go through life without some injustice or another. I'd do my best not to hang the fellows who didn't deserve it, but I own I'd be much more concerned about the millions who wanted to live peaceably than the few hundred rascals that were bent on troubling them."

"I must say, sir," said the priest, "I am much more gratified to know that you are a lieutenant of lancers in Austria than a British minister in Downing street."

"I have little doubt myself," said the other, laughing, "that I am more in my place; but of this I am sure, that if we were as mealy-mouthed with our Croats and Slovaks as you are with your Fenians, Austria would soon go to pieces."

"There is, however, a higher price on that man Donagan's head than Austria ever offered for a traitor," said Miller.

"I know how you esteem money here," said Gorman, laughing. "When all else fails you, you fall back upon it."

"Why did I know nothing of these sentiments, young man, before I asked you under my roof?" said Miss Betty, in anger.

(TO BE CONTINUED.)

HOME RULE FIRST.

McCarthyites Demand Guarantees of Gladstone's Good Faith.

LONDON, Jan. 6.—Public interest in the United States regarding political affairs in the United Kingdom is undoubtedly chiefly directed towards the settlement of the Irish question:

It has been obvious for several weeks, although in no way publicly stated, that there is great restlessness among the Irish members of Parliament which unless checked may increase to such a degree that the Gladstone Government will be overthrown. It will be remembered that his Parliamentary majority depends upon seventy-two Nationalists. If they should merely abstain from voting upon any ministerial question of importance the Ministry must fall.

In view of the seriousness of the situation, therefore, I have secured from a prominent Nationalist who is in the intimate confidence of the Nationalist leaders in Parliament this written statement of the present and prospective attitude of that party.

"I do not pretend to speak for the nine Redmondite members, but the seventy-two McCarthyites are growing anxiously dissatisfied at the ineptitude of Morley's Irish administration. His administration policy is purely negative. He has dropped the Coercion act, but, with that exception, there is no material distinction between Ireland under Morley and under Balfour.

"The leavening of the magisterial bench, which contains about ninety per cent. of Tories, has not been attempted. The system of jury packing at criminal trials is still in force, and, in fact, all the hated machinery of the Castle government is still in effective if not in ostentatious operation.

"It is not surprising that the Nationalists are growing rather impatient waiting for administrative reforms which are apparently as distant as when Balfour reigned in Dublin. Of course, Morley is surrounded in the Castle by permanent officials who loathe the Home Rule and are wedded by interest and prejudice to the old rotten system. But his inability to emancipate himself from these pernicious influences is one of the most grievous disappointments of the situation from a Nationalist standpoint. We are being unwillingly driven to the conclusion that he is too weak for his post.

"Unless more vigor is thrown into the reform of administrative abuses henceforth, the McCarthyites will certainly make their grievances felt in the House of Commons. The Nationalists exist to advance the Irish popular demands, and they have given vital aid by their votes to the present Government in carrying English legislation in the belief that they would be repaid not only by the passage of the Home Rule Bill, but also by some attempt to give the Irish people their rightful share of the management of Irish affairs pending the settlement of Home Rule.

"There forbearance has been mistaken for acquiescence in Morley's laissez-faire policy.

"They now intend to bring strong pressure to bear on the ministers to remedy the scandal of the magistracy and to correct other abuses which can be done without legislation; to get assurances that either by the plan of introducing the Home Rule bill in the House of Lords at the next session or by some other effective means Home Rule shall be kept in the foreground of the Ministerial programme, and to give reasonable priority to an Ejected Tenants' Bill.

"Otherwise the Nationalists may feel compelled to go back to Ireland, summon a national convention and take the will of the people as to whether they shall continue to support a ministry which is unable or unwilling to give them any tangible return. There is little anticipation, however, that these extreme measures will be necessary. No doubt is entertained as to the wish of Mr. Morley to improve the Irish administration, and strong representations from the party are expected to have the desired result. His illness may account for his past want of energy, but he is now quite recovered and may show more activity.

"The Nationalists, for their part, are firmly resolved that neither the claims of English legislation nor Tory alarm about the navy shall be permitted to obscure the paramount demands of Ireland.

"They have no sympathy with the

factious policy of the Redmondites, and will not swerve one iota from the duty of keeping the present Government in power so long as they are convinced that it means to redeem its pledges to Ireland. But when that conviction disappears they will not hesitate to take decided action.—Special to N. Y. World.

GOOD IN HARD TIMES.

These times help us to find out the value of our friends. Husbands and wives come nearer in sympathy as they face a common trial. Many a wife during these months has banished the shadow of care from her husband's face by showing him how bravely she is ready to face poverty with him, says an exchange. Children who have thought of their parents too much as simply sources of supply are finding new satisfaction in making and carrying out plans to help the family. It is a great thing to value anew our resources, to estimate the wealth of our health and love and faith and experience apart from money, and to find that we are still rich. Some years ago a sturdy Scotchman in an Ohio town had made a fortune in manufacturing oatmeal. But one early morning he was called out of his bed by the cry of fire, and in an hour he saw his entire fortune, about \$700,000, vanish in flame. Then he went home and quietly remarked that he would finish the night's sleep. "How can you go to sleep," exclaimed his wife, "now that you've lost everything?" "We haven't lost everything," he replied. "We have just as much money now as we had the day we were married, and you remember how happy we were then. Now we must keep our strength to begin anew."—Sacred Heart Review.

A BANKER'S MISTAKE.

A very absent-minded literary gentleman was reading a newspaper in a public reading-room in a fashionable watering-place. He was absorbed by his reading, and with his left hand he unconsciously pushed the files of newspapers on the table. Each moment he sent them further from him. Beyond the papers was an inkstand, which at last the moving papers pushed over the side of the table. It fell on the trousers of a wealthy banker, who was furious at the accident. The absent-minded man offered his best excuses without appeasing the banker's wrath, who shrieked that his new trousers were ruined.

"But, sir, I will cheerfully pay for them. Be good enough to give me your card, and I will send the money to your hotel."

"To my hotel, sir! I don't know you. I must instantly have the thirty shillings these trousers cost."

The literary gentleman drew forth the thirty shillings and handed them to the banker. Then he said—"Now that you have been paid, I hope you have too much the delicacy of a gentleman to remain in my trousers. You know they are mine, and I insist upon their immediate delivery to me. You have no confidence in me; I have none in you. My trousers!"

In vain the banker protested against such haste. The crowd that had gathered about the disputants said the man of letters was right, and the banker, after sending for another pair of nether garments, surrendered the ink-stained ones, amid the laughter of the bystanders.—Sacred Heart Review.

SORE THROAT CURED.

DEAR SIRS,—I had a very sore throat for over a week and tried several medicines without relief until I heard of Dr. Wood's Norway Pine Syrup, which I tried with great success. I think it a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles. MARIA MIDDLETON, Bobcaygeon, Ont.

The undergraduate—The one unable to pass his examination.

Do not promise too much, but be sure to perform that which you have promised, for no trifling difficulty should prevent you from keeping your word.

PERFECTLY CURED.

SIRS,—I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now (January, 1893) I am perfectly cured. HUGH DRAIN, Norwood, Ont.

HOUSE AND HOUSEHOLD.

Value of Physical Culture—Blunders of Servants.

Boston has proved to her satisfaction that physical culture is a success in her schools. A Swedish teacher who has made herself acquainted with the general health of the boys and girls was markedly better at the end of the school year of 1893 than 1890 or 1891. She believes that the fifteen minute daily exercise has caused this improvement, and predicts that time will show a more perfect physique, graceful bearing, and healthy carriage. There is no doubt in the minds of students of health upon this point. The blood grows sluggish with sedentary habits; and the brain does poorer work for it. Start the circulation by active respiration and muscular action, and give the direct pose to the body, whether walking or sitting, and the child is sure to prove more robust and more intelligent. Brooklyn has her Director of Physical Culture of the Public Schools, following Boston's system closely, and it is hoped success will attend the new regime.

The amusing blunders of the green servant would fill a volume. Not many, however, reach a more comical height than that told by a woman at a luncheon last week of her own lately-arrived cook. "I told her," she said, "to put some thyme in the breast of the turkey, on the first occasion of our having such fowl after her advent, at the same time handing her a bunch of the herb sufficient to last all winter. Chancing in the kitchen later, I saw the bird 'ready for the oven,' as Lucy told me. It was not drawn, and in the breast she had cut a hole and inserted the entire bunch of thyme a la corsage bouquet."

Dental inspection has been introduced into the public schools of Detroit by a woman.

The well-known effect in lessening or increasing the temperature of the body by cooling or warming the wrists has been applied by a Philadelphia woman in an ornamental and, at the same time, efficacious way. In winter she wears an inch-wide strip of asbestos, a noted non-conductor of heat, folded in gold-embossed velvet and buckled with a jeweled loop. For summer use her pulse coolers are spheroids of rose quartz about an inch diameter, linked together with filigree silver, these possessing to a remarkable degree the quality of absorbing cold. The woman claims proof against suffering from weather variations while thus braceleted.

An English analyst has spent much care in the examination of various face nostrums to prove their injury to the skin. Almost all show more or less corrosive sublimate, and in some cases to a very large degree. He has exposed some of the frauds, and begs women to use exercise, fresh air, good food, sound sleep, and frequent bathing instead of lotions to give the bloom of health and freshness.

FREAKS OF FASHION.

Suede and leather make a fancy trimming for revers, vests and waist-bands and cuffs on tailor-made suits.

A great many of the collars are now turned downward, a fashion necessitated by the low-dressed hair.

The fern leaf asparagus is taking the place of the maidenhair fern for table decorations, chiefly because it retains its freshness so much longer.

This is to be a season of fancy braids and gayly-colored silk bands woven in a mixture of colors. Threads of silver appear in many of the braids.

For dining-rooms and libraries, papers of tapestry designs are used. Where a solid color is liked for the side wall and ceiling the tapestry papers are used for the frieze.

The fashionable Paris way of doing the hair is to part it in the middle, with a fringe, if one likes. Then it is crimped or waved and stuck out on the sides like the 1830 bandeau and brought down over the ears. Behind it the hair is arranged fuzzily and low or high.

A pretty custom borrowed from the Hawaiians is to have heavy ropes of flowers and greens draped on the table and chairs. The guests upon seating themselves throw the floral ropes found on their chairs over their shoulders. The guests as they sit around the table will be bound together by a flowery chain.

OUR FIRESIDES.

History proves that there has been no great man who had not a great mother. Throughout the centuries Mary has been the type, the example, the mirror of true womanhood!—Mary, whom Wordsworth calls "Our tainted nature's solitary boast!"

One of the noblest sayings of Abraham Lincoln has come to light in his life by Herndon. It is as follows: "Die when I may, I want it said of me, by those who know me best, that I always plucked the thistle and planted a flower where I thought a flower would grow."

Reform, like charity, must begin at home. Once well at home, how will it radiate outward, irrepresible, into all that we touch and handle, speak and work—kindling ever new light by incalculable contagion, spreading, in geometric ratio, far and wide, doing good only wherever it spreads, and not evil.

To be a good servant of God is to be charitable to our neighbour, maintaining with a superior will an invincible resolution to do God's will; to possess great humility and simplicity in confiding oneself to God; to rise as frequently as one falls, to inure oneself to humiliations, and to tranquilly bear with others and their defects.

To my mind the heart and centre of all philosophy must be man. And above man, as he is above nature, is a power that is all wisdom, and which is to guide man in wisdom and love. And the attitude of this power is one of kindness and sympathy. It is not in the spirit of hostility that eternal wisdom demanded that a man shall control his lower instincts.—Right Rev. John J. Keane.

The subtlety of the temptation to drift spiritually is one of its chief perils. It causes our moral fibre to slacken. It relaxes spiritual nerve and force. It weakens the virility of courage and purpose. When at last the conviction has grown within us that such drifting ought to be stopped, there is less of will power remaining and less of confident trust in Divine help than there would have been but for our yielding.

The doctrine of the Catholic Church regarding the dignity of the priesthood has no tendency to fill the minds of her priests with vanity, pride or arrogance. This doctrine has rather the opposite effect; it makes the priests humble, submissive, kind, compassionate. The higher idea a priest has of his holy calling the more meek and lowly he is in his own judgment, the more ready he is to become all things to all men that he may gain all to Christ; he never forgets that whilst he preaches to others and helps to save others there is a fearful possibility that he may become a castaway himself.

GORED BY A COW.

A fine colt belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Haggard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures cuts, sprains, bruises, burns, and all pains and aches in man or beast.

"Let us leave this gay and festive scene," as the policeman said to the pick-pocket, when he took him from the pit of the theatre.

Mrs. Catchall: What do you think you can make out of Miss Nextdoor's voice? Professor of Music: Half-a-guinea a lesson.

Answered—Cheeky: What is the height of impudence? Keene: What's your height?

Chairman of the Board, reading: We have received a proposal.—All the Feminine Members, rising: Which of us?

Classical Discovery—That Caesar was a tolerable shot was very evident, for he tells us in his Commentaries that "forte dux" fell flat.

There's only one rule without an exception, and that's a carpenter's rule.

ALTOGETHER DISAPPEARED.

GENTLEMEN,—About two months ago I was nearly wild with headaches. I started taking B.B.B., took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine. EVA FINN, Massey Station, Ont.

OBITUARY.

THE LATE FRANCIS McMANUS.

Death has, during the past month, cast its dark and gloomy shadow over many homes and taken from amongst us dearly loved ones. None on whom it has placed its icy clasp will be more deeply lamented than the late Francis McManus, Clerk of the Division Court, Breton, one of the most prominent and respected members of St. George's congregation. He was attacked with a gripe about a year ago, but was able to discharge the duties of his office until July, from that time, despite the best medical skill and the most devoted care and attention of loving children, it became evident that death was steadily approaching. He lingered, however, until 18th Dec., when, after receiving with tender and trusting devotion the last Sacraments with which the Church consoles and fortifies her children in that solemn hour, he calmly breathed forth his soul into the hands of Him who gave it. The funeral was one of the largest and most respectable seen in Breton for some time.

Rev. Charles McManus performed the last sad rites, having journeyed from Marble Head, Mass., to pay this last tribute of affection to a fond brother.

Mr. McManus belonged to an old and respected family, being a relative of the late Bishop O'Reilly, Springfield, Mass., also of Bishop McGovern, Australia, the late Vicar-General McManus, Gen.-vs., Rev. James McManus, Scranton, Pa., Rev. Michael McManus, South Lawrence, Rev. Patrick McManus and Rev. Lawrence McManus.

He was an ardent lover of Faith and Fatherland, and need I say an enthusiastic advocate of Home Rule?

Sincerely upright in all his dealings, conscientious, honorable and warm hearted he won the respect and esteem of all, irrespective of class or creed.

He took a deep and lively interest in all matters appertaining to the Church and Catholic school, and was most zealous in promoting their advancement. Besides other offices he held that of Sec.-Treas. of the Board of Catholic school trustees, and was one of the members of the Executive Committee of the Church, and ably and faithfully did he discharge the duties entrusted to him. His charity was deep and earnest, the true Christian charity which knows neither creed nor nation. The poor have indeed lost a kind friend who gave cheerfully and unostentatiously, looking for no praise or reward but the reward of Him who "loveth the cheerful giver."

While our hearts go out in sympathy for his sorrowing children we must not forget to pray for him whom we mourn, and in the words of our Holy Church, say *Requiescat in pace.*—*Communicated.*

THE LATE MRS. CHARLES DEVLIN.

On Saturday last, at Aylmer, P. Q., there passed away a devoted wife, a fond mother and a most fervent member of the Catholic Church, in the person of Mrs. Charles Devlin. The deceased was the faithful and loving life-partner of Mr. Charles Devlin, one of the oldest and most highly respected citizens of Aylmer. Besides her bereaved husband, the departed lady has left a large family to lament her loss and to grieve over the saddest event that can come to the household—the death of a good mother. Two daughters and seven sons survive and to them, as well as to Mr. Devlin, the TRUE WITNESS extends its deepest sympathy. One of the sons is the Rev. Father O. B. Devlin, S. J., the Prefect of Discipline in St. Mary's College in Montreal; another is Mr. C. R. Devlin, M. P. for the County of Ottawa.

Mrs. Devlin had been ill for quite a long time, and although her recovery was not expected, still her death was accompanied by somewhat painful circumstances. A few days before the sad end the deceased met with an accident which hurried on the final result; consequently, despite her protracted illness of several months, her death was much more sudden than anticipated. It is no exaggeration to say that Mrs. Devlin was in every sense a model woman: she was charitable and kind to all; in the hour of sickness and in times of distress, she was ever to be found acting the part of a friend, a neighbor, a consoler; in society she was a gentlewoman; in the quiet of private life she was a solace to all around her; as a mother and helpmate she was faithful to the duties that God imposed upon her; as a Catholic she ever gave an example of devotion and sincere zeal for the sacred cause of religion which might well serve as a model for the imitation of thousands in this world. After a useful, a dutiful and a well-spent life, in the full possession of all her faculties, with the consolations of Holy Church to support and encourage her, and with her husband and children around her, she peacefully passed from time to eternity, leaving behind her sad hearts, tender recollections, grateful memories, and a life-record that will be ever cherished by those who knew and those who loved her. Over the grave of such a person there is a certain sad-toned consolation that blends with the natural grief of those left behind: it is true that the cloud of sorrow lowers over the mortal remains of the departed and hover around the members of the grief-stricken family, but beams of Faith pierce those mists—Faith that she possessed so truly, beams of Hope—Hope in a union hereafter, beams of Charity or Love—Love that survives the grave and in the glorious Communion of Saints dashed its promises of eternal happiness upon the future of the living and the dead.

The funeral, which took place on Monday, was one of the largest ever seen in Aylmer; the requiem service was most solemn and grand, and to add to the impressiveness of the scene, the presence of the son-priest offering up the Holy Sacrifice for the soul of the departed mother, rendered the obsequies most touching. It is with deep sincerity that we repeat the words of our Church's service, "May her soul rest in peace."

Catarrh in the Head

is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh. Catarrh often leads to consumption. Take Hood's Sarsaparilla before it is too late.

Hood's PILLS do not purge, pain or gripe, but act promptly, easily and efficiently.

LECTURE ON THE IRISH CAUSE,
—BY THE—
HON. EDWARD BLAKE,
M. P. FOR COUNTY LONGFORD,
—UNDER THE AUSPICES OF THE—
YOUNG IRISHMEN'S LITERARY AND BENEFIT ASSOCIATION,
—IN THE—
WINDSOR HALL,
Monday Eve's., January 29th, 1894.
PROCEEDS TO BE DEVOTED TO THE BENEFIT OF THE IRISH CAUSE.
ADMISSION 25 cts.; Reserved Seats, 50 cts. - - - HUGH COLLINS, Rec.-Sec.
GOD SAVE IRELAND.

ST. JEAN BAPTISTE WARD
FOR SEAT NO. 1.
MR.
Damase Leclaire.

Central Committee Rooms,
Cor. Marie Anne & St. Lawrence
STREETS.

Mr. Leclaire comes forward as an advocate of honest civic government. Friends and electors favorable to the election of this candidate will please attend and assist in the work allotted to the Committee rooms, where all necessary information will be furnished.

Don't fail to drop into the Committee Rooms and Mr. Leclaire or his agents will be glad to furnish all information and reply to any questions concerning his candidature. Remember the candidate's name, the place of Committee Rooms, and the cause he represents.

A NICE HOME

OF 190 ACRES IN VIRGINIA.
100 acres timber. Well watered. Land gently rolling. Part fenced. Orchard of select fruit. Cottage house and outbuildings. Price \$3,500. Write for free Catalogue. H. B. CHAFFIN & CO., Richmond, Va.

ST. LAWRENCE WARD.

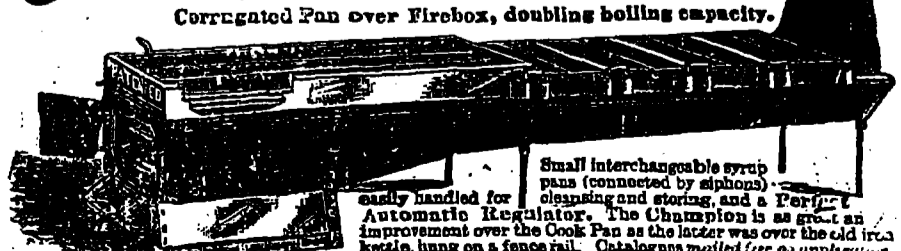
Ald. E. JAMES,
CANDIDATE.

Electors of the above Ward are Cordially Invited to the following

COMMITTEE ROOMS
NOW - OPEN - DAY - AND - NIGHT.
98 Bleury Street, Central Rooms.
244 St. Lawrence Street.
84 Prince Arthur Street.

TELEPHONE CENTRAL COMMITTEE ROOMS, NO. 2138

CHAMPION EVAPORATOR
For MAPLE, SORGHUM, CIDER, and FRUIT JELLIES.
Corrugated Pan over Firebox, doubling boiling capacity.



THE G. H. GRIMM MFG. CO., Montreal, Que., Hudson, Ohio, and Rutland, Vt.

Municipal Elections.

—THE—
MAYORALTY

To the Electors of the City of Montreal:

Having been requested by a large number of Electors of the City of Montreal to be a candidate for the Mayoralty, I have believed it my duty to accede to the wishes of my friends, and I declare that I will be a candidate.

I most sincerely hope that the English population of Montreal will respect the unwritten compact left between the different nationalities of this city and that they will give me their loyal support.

Sincerely Yours,

J. O. VILLENEUVE,

Central Committee,
1597 NOTRE DAME.

ST. ANN'S WARD.

Vote For

ALD. M. F. NOLAN,

—THE—
Workingman's Candidate.

CENTRAL
COMMITTEE ROOMS,

197 Ottawa St.

THOS. MOORE,

CHAIRMAN.

A PETERBORO MIRACLE.

BROUGHT BACK FROM THE BRINK OF THE GRAVE.

A Young Girl's Wonderful Experience—Sickly From Four Months of Age—Her Parents Did Not Think She Would Live a Month—Now a Picture of Health—A Marvellous Case.

From the Peterboro Examiner

To be dragged to the edge of the grave in the grasp of dread disease is an experience that comes once to all, but to contemplate entering the grave and mingling with its dust, to have, even in hope, bidden goodbye to life and all its sweetness, and then to be snatched from the brink of the grave and to be restored to health strength and happiness, is an experience that few enjoy. We hear and read of such cases so well attested, that doubt finds small space for its exercise, but heretofore no case has, until now, come under our notice in Peterborough with such directness as to "make assurance doubly sure." Such a case however exists.

Many persons have heard of the illness of Miss Amelie Ranger, who lives with her parents at 19 Farnell street. She was brought down to the very gates of death and was restored to perfect health when all human aid seemed to be unavailing. Her miraculous cure excited so much comment that a representative of the Examiner was detailed to obtain the particulars, and the result of the investigation is to verify the reports that have been current. On calling at Mr. Ranger's house the reporter was met at the door by a bright-eyed, healthy looking young girl, who readily consented to give the particulars of her illness and cure. She remarked that her mother was absent in Montreal on a visit, and added with no little pride that she was keeping the house and doing all the work, a thing that would have been impossible a year or so ago, as she was then so ill that instead of taking care of the house she needed constant attention herself.

"I have been sickly from the time I was four months old," she said, "and as I grew up the weakness and ill-health became more pronounced. My blood was said to have turned watery. I was weak, pale and dull and could do nothing but suffer. Nothing the doctors did for me was of any use and I grew worse and worse. Father spent a farm on me, but it was of no avail, and father and mother gave me up and felt that I was going to die. I expected to die myself. I had no blood, I was as pale as a corpse and so weak I could hardly walk. My heart also gave me very much trouble and if I lifted my hands, my heart would jump until I thought I would die. About two years ago we heard of Dr. Williams' Pink Pills and got a box, but as they did not seem to do me much good I didn't take any more at the time, but as I got worse and the doctor could do nothing for me, I determined to try the Pink Pills once more, this time I made up my mind that I would give them a fair trial. I got eight boxes and before the third box was done I felt better and my appetite was better. I kept on taking the pills until I had taken the eight boxes, and all the time kept growing stronger and stronger. My color returned, my heart trouble left me and my appetite was better than it had ever been before. Now I can do any work about the house, and feel strong and well all the time. It is a great change since last July when I could scarcely walk across the floor without falling. I believe Dr. Williams' Pink Pills saved me from going to the grave, and I am very thankful I took them."

There was no doubting the honesty of her conviction that Pink Pills saved her life. A younger sister corroborated what was said, remarking, "when Amelia was so bad last spring she was so pale she was almost green, and mother did not think she would live a month."

In evidence of the dangerously ill condition of Miss Ranger, a couple of neighbours were seen: Mrs. Tromblay said the girl was very ill, and her friend did not expect her to recover, and she had been cured by the use of Pink Pills. Another lady present also bore testimony to the hopelessly ill condition of Miss Ranger, a few months ago.

The remarkable and gratifying results following the use of Dr. Williams' Pink Pills, in the case of Miss Ranger, show that they are unequalled as a blood

builder and nerve tonic. In the case of young girls who are pale or sallow, listless, troubled with a fluttering or palpitation of the heart, weak and easily tired, no time should be lost in taking a course of Dr. Williams' Pink Pills, which will speedily enrich the blood, and bring a rosy glow of health to the cheeks. These pills are a positive cure for all troubles arising from a vitiated condition of the blood or a shattered nervous system, such as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, that tired feeling resulting from nervous prostration, all diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities and all forms of weakness. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., and are sold in boxes (never in loose form by the dozen or hundred) of 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment inexpensive as compared with other remedies or medical treatment.

COMMERCIAL.

FLOUR, GRAIN, Etc.

Flour—	
Patent Spring.....	\$3.60 @ 3.75
Patent Winter.....	3.60 @ 3.80
Straight Roller.....	3.05 @ 3.20
Extra.....	2.70 @ 2.80
Superfine.....	2.45 @ 2.65
Fine.....	2.15 @ 2.30
City Strong Bakers.....	3.40 @ 3.55
Manitoba Bakers.....	3.25 @ 3.55
Ontario bags—extra.....	1.35 @ 1.40
Straight Rollers.....	1.50 @ 1.65
Superfine.....	1.15 @ 1.30
Fine.....	1.00 @ 1.10
Oatmeal—Rolled and granulated.....	\$4.20 to \$4.30
Standard.....	\$3.85 to \$4.10
In bags, granulated and rolled are quoted at.....	\$2.05 to \$2.10
and standard.....	\$1.85 to \$1.95

Wheat—Red winter is quoted at 70c to 71c and No. 1 Manitoba 73c to 75c nominally.

Corn—Prices continue nominal at 60c to 61c in ear lots, duty paid.

Peas—In this market prices are quoted at 64c to 67c per 64 lbs in store.

Oats—Sales of ear lots have been made in this market 37c to 38c for local account. Sales have been made at North Bay at 33c for Manitoba oats.

Barley—Here No. 1 malting is quoted at 50c to 53c and feed at 42c to 43c.

Malt.—At 70c to 75c.

Buckwheat—We quote 52c to 53c, although 50c is being paid in the West.

Rye.—At 52c to 53c for ear lots, and 45c is bid in the West.

Seeds.—Western timothy is quoted at \$2.15 to \$2.25 and Canadian \$2.50. Clover remains firm at \$3 to \$7 per bushel. Alsike remains easy \$7.00 to \$7.75 per bushel.

PROVISIONS.

Pork, Lard, &c.—We quote as follows:	
Canada short cut pork per bbl.....	\$17.00 @ 18.00
Canada clear mess, per bbl.....	16.00 @ 18.00
Chicago clear mess, per bbl.....	17.50 @ 18.00
Mess pork, American, new, per bbl.....	17.50 @ 17.75
Hams, per lb.....	12 @ 13c
Lard, pure in pails, per lb.....	11 @ 12c
Lard, com. in pails, per lb.....	10 @ 11c
Bacon, per lb.....	11 @ 12c
Shoulders, per lb.....	10 @ 10c
Dressed Hogs.—Holders in the West are asking \$8.40 to \$8.50 f.o.b. A sale was made of a car lot laid down here at \$8.40.	

DAIRY PRODUCE.

Butter.—	
Creamery, early made.....	per lb. 23c to 23c
Creamery, late made.....	24c to 25c
Eastern Townships.....	21c to 22c
Western.....	18c to 20c
For single tubs of selected 1c per lb may be added to the above.	
Roll Butter.—Sales at 19c to 20c and 21c, the latter figure extra.	
Cheese.—	
Finest Western colored.....	11c to 11c
Finest Western white.....	11c to 11c
Finest Quebec.....	11c to 11c
Underpiced.....	10c to 11c
Liverpool cable.....	50s 6d

COUNTRY PRODUCE.

Eggs.—Business is reported in Montreal lamed at 18c to 17c, mostly at the inside figure. Held fresh has sold at 14c to 16c as to quality, and fresh boiling has sold at 20c to 22c.

Dressed Poultry.—Sales of turkeys have been made at 8c, 9c to 10c, dark colored selling at 8c to 8c. The demand has been chiefly for chickens which sell at 7c to 8c as to condition; geese are little called for, and prices range from 5c to 7c. Ducks are slow sales at 8c to 9c.

Game.—Partridge at 65c to 70c per brace.

Maple Products.—Syrup 50c to 65c in cans as to quality, and 4c to 5c in wood as to quality. Dark sugar, 6c to 7c.

Beans.—The market is quiet at \$1.25 to \$1.55 for fair to choice qualities.

Hops.—Brewers are taking a few small parcels at 15c to 16c for medium up to 20c to 25c

for the finer grades. Old olds to yearlings are quoted at 5c to 10c.

Honey.—Strained honey has sold in tins at 7c to 8c for choice 1893; but old at 5c to 6c. Comb honey sells at 9c to 13c as to quality.

Baled Hay.—Sales have been made at \$8.00 to \$8.25 with even lower prices reported in some instances. We quote \$8.00 to \$8.25 at country points as to position, while \$10.00 is quoted alongside ship here for shipment next May. In this market No. 1 pressed hay is quoted at \$10.00 to \$10.50 and No. 2 \$9.00 to \$9.50.

FRUITS, Etc.

Grapes.—At \$4 to \$5.50 per keg, according to weight and quality.

Oranges.—Florida oranges are selling well at \$2.00 to \$3.25 as to quality and counis. Valencias are also commadit fair sales at \$3.65 to \$4.00 for 420s, \$4.75 to \$5.00 for 714s.

Lemons.—Are still scarce and stocks light, but are selling fairly well at \$4. to \$4.50, and some extra fancy are quoted from \$5. to \$5.50 per box.

Cranberries.—Are commanding good sales at \$8 to \$7.00 per bbl. and extra fancy dry at \$8.00 per barrel.

Potatoes.—At 60c to 65c per bag on track and 10c per bag extra for jobbing lots.

Onions.—Sales are reported at \$2.25 to \$2.50 per barrel for red and yellow, Spanish still retaining rather light sales at 80c per crate.

FISH AND OILS.

Fresh Fish.—New Brunswick frozen herring have sold at \$1.50 to \$1.65 per 100; but a car of large Newfoundland was sold at \$2.10 to \$2.15. Tommy cods are in ample supply, at \$1.05 to \$1.15 per bbl as to size of lot. Fresh haddock has sold at 3c to 4c, and cod at about the same figures. More has sold at 8c, and pike at 5c.

Pickled Fish.—Herring are quiet and quoted at \$4.00 to \$4.25 for shore, and \$5.00 for Labrador. Green cod is steady at \$4.50 to \$5.00 for No. 1, and large is \$5.50 to \$6.00. Dry cod \$4.50 to \$5.00 per 112 lbs. Labrador salmon \$2.50 to \$2.00 in tierces for No. 1, and \$18.00 for No. 2; barrels are \$12.00 to \$12.50.

Oils.—Steam refined seal oil is quoted at 43c to 45c as to quantity. Newfoundland cod oil is quoted at 35c to 37c, a round lot being placed at 35c. Cod liver oil is unchanged at 55c to 60c for new and 45c to 50c for old.

LIVE STOCK REVIEW.

The Montreal Stock Yards Company, Point St. Charles, reports as follows:—Medium receipts of cattle for week at these yards, with fairly good demand and trade generally brisk, everything cleared out. Live hogs steady at about 5c off cars and 5c feed and watered. Two offerings of sheep, lambs and calves were readily taken. We quote the following as being fair values:

Cattle—Butchers' good.....	3c to 4c
" " medium.....	3c to 3c
" " culls.....	2c to 3c
Lambs.....	2c to 3c
Hogs.....	5c to 6c
Calves.....	\$5.00 to \$10.00

HORSE MARKET.

The Montreal Horse Exchange, Point St. Charles, reports as follows:—There was but little enquiry during the week for horses, and business was somewhat quiet. The sales that were made realized fair prices, but must be bought very cheap in the country to handle at a profit with the present condition of the trade. We have on hand for sale 70, comprising heavy and medium draft, choice drivers, saddle and coach horses.

A WOMAN'S CONSCIENCE.

Measuring a woman's conscience is a feat which most judges of human nature consider almost impossible. To a resident of Polo, Ill., belongs the distinction of having performed this difficult task, and he tells of it with considerable pride. The man in question owns a general store in Polo, which is a town of some four thousand inhabitants. The merchant was seated near the stove of one of the down-town hotels one evening last week, and related his experience as follows:—

"You say you would like to know how anybody could measure a woman's conscience? Well, I will tell you. One day, about three weeks ago, a farmer's wife came into my store and bought a lot of provisions. After she had selected what she wanted she dumped the goods in a large grain bag.

"Can I have a piece of string to tie this bag?" she asked me.

"Why, certainly," said I, and pointing to a ball of twine which hung in the rear part of the store I told her to help herself and take as much as her conscience allowed her to.

"The woman went back to the end of the store and commenced to wind the twine rapidly around her finger. After a minute she asked me to cut the twine. When I went back to cut it I noticed she had considerable more than I thought she needed.

"Have you all you want?" I asked her, and she said she had. 'Well, I would like to measure your conscience,' said I, and I got a yardstick and measured the twine.

"It was just 37 and one-half yards long.

"The woman and I had a good laugh over it, and she went home satisfied."—Chicago Tribune.

The best medical authorities say the proper way to treat Catarrh is to take a constitutional remedy like Hood's Sarsaparilla.

What fills the housewife with delight,
And makes her biscuit crisp and light,
Her bread so tempt the appetite?

COTTOLENE

What is it makes her pastry such
A treat, her husband eats so much,
Though pies he never used to touch?

COTTOLENE

What is it shortens cake so nice,
Better than lard, while less in price,
And does the cooking in a trice?

COTTOLENE

What is it that fries oysters, fish,
Croquettes, or eggs, or such like dish,
As nice and quickly as you'd wish?

COTTOLENE

What is it saves the time and care
And patience of our women fair,
And helps them make their cake so rare?

COTTOLENE

Who is it earns the gratitude
Of every lover of pure food
By making "COTTOLENE" so good?

Made only by

N. K. FAIRBANK & CO.,
Wellington and Ann Streets,
MONTREAL.

T. FITZPATRICK, L.D.S.,
DENTIST.

Teeth without Plates a Specialty.

No. 54 BEAVER HALL HILL.

MONTREAL. 45 G

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GENERAL ROOFERS and CONTRACTORS

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Before giving your orders get price from us.

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Carpets.

The place to get them right, and fullest selection, is at
THOMAS LIGGETT'S.

Curtains,

Shades, Portieres and Window Mountings—new, pretty, and splendid value, at
THOMAS LIGGETT'S.

Oilcloths,

Cork Flooring, Linoleums and Inlaid Tile Cork, well seasoned and from celebrated makers, at
THOMAS LIGGETT'S.

Mats,

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

THOMAS LIGGETT'S,
1884 Notre Dame Street,
And 53 and 55 Sparks Street, Ottawa

IRELAND'S SHAME.

The So-called System of "National" Education Which Deprives the Youth of the Country of All Knowledge of its History.

[Tuam, Ireland, Herald.]

The archbishop of Dublin has very properly drawn public attention to the amorphous class of books in use at all the national schools of this country. It is no exaggeration to say that no other intelligent people but one like ours, accustomed to neglect on the part of those who assume the privilege of ruling them, would put up with such literary pretenses and sawdusty shams. The books which are supposed to contribute to the education and enlightenment of the Irish youth are the product of a dishonest compromise of some thirty years ago, and as such utterly devoid of interest. Compared with the highly intellectual works in use in American and in the English schools, they are pitiable productions of partiality and prejudice and are feeble failures. If a stranger, as instruments of learning, takes them up, particularly the reading books of the several standards, he will find them chokeful of meaningless extracts and pointless excerpts, culled from discredited or unknown writers.

The subject of history is generally and properly considered by educated peoples as one of the chief subjects of popular instruction and literary entertainment. It forms the backbone of almost all the education imparted by means of reading books to the American youth, and in Germany and France the children have always put before them, as elsewhere but in Ireland, examples of patriotism and public spirit, which thus at an early age they learn to admire and strive to emulate. Even in Scotland the glorious pages of its blurred history are not forgotten in her primary schools, but the children from their earliest ages are familiarized with the victories of Bannockburn and other fields of battle where Scotch valor prevailed over English pluck. The almost marvellous careers of Bruce and Wallace are not, as are the doings of Owen Roe and other chieftains, with us closed books. On the contrary, the Scotch children learn to revere these cherished names and memories, and find the true story of their country's heroes, as told by their own historians, enshrined in their school books and thus part and parcel of their daily knowledge.

Knowing what we do of Scotch pluck and determination we are convinced that they would never put up with the emasculating process adopted in Ireland toward Irish books. Since its institution it would seem that the National Board of Education here has been an inquisition of the worst type, holding watch and ward over the works of popular instruction and expurgating therefrom every allusion to patriotism or love of country, cutting out ruthlessly every incident that reflects creditably upon Irish bravery or manliness. Judged by all the books now in the hands of the youth of this country one would think that the page of Ireland's story in the past, when she held the highest place in Europe as an educator of the people, was a complete blank. The thing is insupportable in its intolerance. But for the unwritten traditions of the Irish people, their lively interest in their own past, their innate love for old times and old memories, so far as lies with our popular instructors the up-rising generation would grow up a spiritless people, innocent of anything but the mere human wants of vulgar appetite. Their Celtic imagination, that at the fire-side of even the remotest cabin in the bleakest bog, dwells with such fervor even to-day upon the deathless doings of some pre-Christian hero, like Cucullin or some more recent but not more vividly pictured warrior, serves to keep alive and fresh a past, alas! alone to be found recorded in their own memories. These oral traditions occasionally find their way into books, but these books are not at the command of the people, or in their schools, and with the poor, unenterprising creatures that strive to do what they call publishing in Ireland they rarely ever circulate in the rural parts, and so, practically, may be considered useless for the purposes of instruction. But the medium through which these lessons of patriotism and love of country should be taught never by accident contain any allusion to these subjects.

The early ages of the Catholic church

in Ireland were comparatively with those other lands really brilliant with the brightest flame of learning and piety, and yet because the chroniclers of those times are Catholics, and because the men who drew up the programme of the National board were Protestants, and therefore thought every reference to the old faith a heresy and an abomination, the followers and professors of that virile and vigorous belief are to be denied the pleasure and consolation of hearing read by their children in their task books the glorious story of such a period of patriotic pride. Was ever anything comparable to such insolence of intolerance as this one incident of English rule affords? The Irish people are to be treated as no other intelligent people are dealt with, and this is to be carried out without protest or change. Because Irish history, if faithfully recorded and truthfully written, contains in its every page the story of English misrule and English misgovernment, because every line of that record is stained with treachery and deceit; because, in short, the truth must be told, and that truth is a disgrace to England, therefore, Irish history must not be taught in Irish schools, but from the books of her children, on the contrary, every passage excised that reflects creditably on our ancestors or discreditably on our rulers. The day for such suppression and oppression is fast nearing its end, and even if the present Home Rule movement, owing to its mismanagement and misdirection fail its end and purpose, as did all previous efforts, still an advance has been made that never can be gone back on, and sooner or later these traces and toils of servile subserviency to Saxondom will be swept away.

Soon these relics and remnants of intolerance will disappear, and our school books, like everything else in the country, will bear the impress and marks of being intended for an intelligent and self-respecting people, whose record of past patriotism, dimmed at times by meanness and treachery, is still in the main a bright page of heroic self-sacrifice and devotion, such as no other land in the like circumstances of affliction can furnish a parallel for. We, at least, are not ashamed of our history, and we hope the day is not far distant when at every school in the land it will be openly and honorably taught, and the true lessons of instruction to be gleaned from its pages imparted to its ardent students. Until then Irish popular education is incomplete, and wants its most essential feature and recommendation, and until that time there should be no compromise with truth or with the records of truth, such as at present disgraces and degrades the lesson books in all of our schools.—Reproduced in Chicago Citizen.

A STORY OF FRANKLIN.

When Franklin was in Paris, among the infidels and scoffers of the day, he was ridiculed for loving the Bible. He determined to find out how many had read the book at which they scoffed. He informed one of the learned societies, of which he was a member, that he had come across a story in pastoral life in ancient times that appeared to him very beautiful, but he would like the judgment of the society upon it. On the evening appointed Franklin had a reader of finely modulated voice read to them the book of Ruth. They were in ecstasies over it, and one after another rose to express gratification and admiration and the desire that the manuscript should be printed. "It is printed," said Franklin, "and is part of the Bible."

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Mr. Arthur Morin, 1493 St. James St., St. Cunegonde, says: I suffered for one year from a severe attack of Bronchitis. Four 25c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete cure, and I am glad to testify to the wonderful merit of this preparation.

Mr. Lambert St. Pierre, butcher, 81 Rose Delima St., St. Henri, says: I have suffered for one year from a severe attack of Bronchitis and although I employed a large number of so-called certain cures, there was not the slightest change in my condition. Four 25c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete and permanent cure.

Mr. Antoine Plante, baker, 1594 St. James St., St. Cunegonde, says: I was a sufferer for two years with Bronchitis, and during that time I employed a large number of remedies, without getting the least relief. Five 25c bottles of Dr. Laviolette's Syrup of Turpentine cured me completely.

Z. Jrdoin, 1592 St. James St., St. Cunegonde, says: I suffered for many years from Chronic Bronchitis, and I have been completely cured by that wonderful remedy, Dr. Laviolette's Syrup of Turpentine.

Gedeon Godon, 1546 St. James St., St. Cunegonde, says: My two sons were both at death's door with Bronchitis. We called in the Rev. Father Neven of St. Gabriel's parish, and when the Rev. Father arrived he recommended us to try Dr. Laviolette's Syrup of Turpentine as a last resort, as he had the greatest faith in it, we did so, with the result that both my sons recovered and are well and strong to-day and perfectly free of Bronchitis. Please accept our hearty thanks.

E. Rolland, 749 Albert St., St. Cunegonde, says: I have been a sufferer from Bronchitis for about two years, and during that period I have employed several remedies, some of them which were without effect and others that gave me temporary relief, but I am pleased to say that three 50c bottles of Dr. Laviolette's Syrup of Turpentine, effected a complete and permanent cure.

Mrs. Fred Morgan, 89 Moreau St., says: My little girl six years old suffered from a severe attack of Bronchitis. Three 25c bottles of Dr. Laviolette's Syrup of Turpentine cured her completely. It is now my family remedy and I keep it on hand the year round.

Alfred Beaudry, 91 Marlborough St., says: I suffered from a very severe attack of Bronchitis, and I have been completely cured, by using Dr. Laviolette's Syrup of Turpentine. I consider the cure in my case simply magical, for I only used three small bottles of this wonderful preparation.

Mr. Octave Limoges, 198 Champlain St., says: I suffered for six weeks from a severe attack of Bronchitis, and I have been completely cured by using three 25c bottles of Dr. Laviolette's Syrup of Turpentine. I can truly recommend this wonderful remedy to all who may be sufferers from this disease.

(To be continued next week.)

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

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DOMESTIC READING.

Sufficient for the right is the consciousness of being right.

In great crises there is no better companion than a bold heart.

Sad it is for budding kindness to become thorny misanthropy.

If we cannot merit heaven, we cannot have heaven without merit.

What appear to be calumnies are often the source of good fortune.

To live long it is necessary to live slowly, to live happily, to live wisely.

He who has wasted his time considers himself wronged by the want of time.

In character, in manner, in style, in all things, the supreme excellency is simplicity.

We have not lost feeling because we do not feel; the numbed hand is yet alive.

The injuries we do, and those we suffer, are seldom weighed in the same balance.

Our hope for self is strongest and least selfish when it is blended with our hope for the world.

Charity requires us always to have compassion on human infirmity.—*Life of St. Catherine of Siena.*

Moderate your desires, so that with little you may be content; remembering that contentment is in itself a great gain.

A soul that has learnt how to choose God and separate herself from herself, knows everything.—*Mother Mary de Sales Chappuis.*

Never judge and condemn another hastily, for if you do you may judge wrongly. Attribute a good motive to others when you can.

Every man may be, and indeed must be, if he would be saved, his own "straight gate," and every man is by nature his own "broad way."

There is seldom disease of character in which there is not something of fault; and seldom fault in which there is not something of disease.

Patient endurance of misfortune will alone half conquer it, while impatient murmuring does but increase the burden we bear.—*Thos. Dunman.*

We must not curse humanity because we cannot find the man we want. They who do not see and feel for us may yet see much and feel for many.

If you separate yourself from every one that you think can do any harm to you, you separate yourself from every one to whom you can do any good.

When one is not rich enough to devote much money to good works, one must take pains to discover how to do the most good with a small sum.—*Franklin.*

What a comfort a dull but kindly person is at times. A ground glass shade over a glass lamp does not bring more solace to our dazzled eyes than such a one to our mind.

One of the greatest pleasures of childhood is found in the miseries which it hides from the scepticism of the elders, and works up into small mythologies of its own.

The power of the cradle is greater than the power of the throne. Make me the monarch of the cradles, and I will give to whomsoever you will the monarchy of kingdoms.

I see not the things that are best for me, but God's love sees them, and thinks of them, and makes them succeed without speaking with me about them.—*Mother Mary de Sales Chappuis.*

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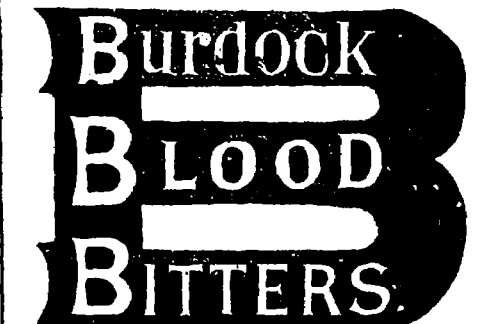
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in Montreal.

HE HAD THEM TESTED.

You are in want of a Thoroughly
Reliable Hot Water Boiler

PLEASE EXAMINE THE

BUFFALO

Manufactured by H. R. IVES & CO.,
Queen Street, Montreal Que.

For Economy of Fuel, For Steadiness of Heat.
For Ease of Management.
For Design and Workmanship, it Leads all Others

READ THE FOLLOWING TESTIMONIAL.

Messrs. H. R. IVES & Co., Montreal,

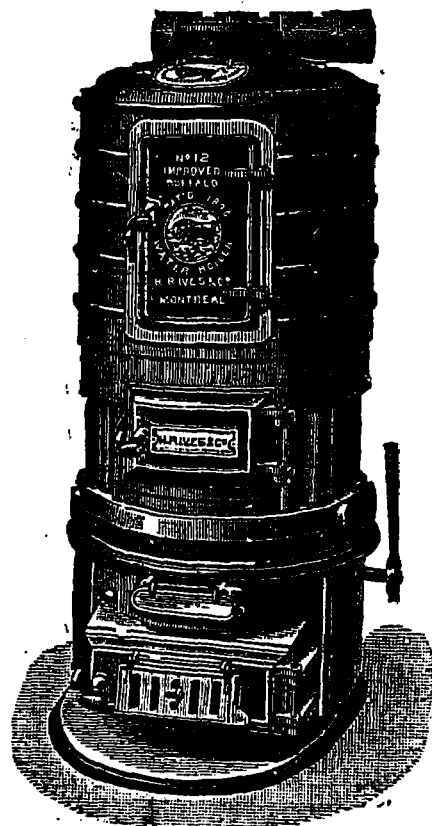
MONTREAL 19th July, 1893.

DEAR SIR:—With reference to "Buffalo"
Hot Water Heater, purchased from you last
year, we are pleased to say that we find the
same very satisfactory in every respect.

Yours respectfully,

(Signed) DARLING BROTHERS,
Engineers and Machinists,
Reliance Works, Montreal.

Catalogue and Price List on Application.



UNION

ASSURANCE : SOCIETY.

HEAD OFFICE: 51 CORNHILL, LONDON, E. C.
Instituted in the reign of Queen Anne, A.D. 1714.

Capital Subscribed.....\$ 2,250,000
Capital Paid Up.....800,000
Total Funds (Dec. 31, 1892).....12,250,000
Annual Income.....2,962,260

FIRE RISKS accepted on almost every description of insurable property, at lowest rates of
premium. Dwellings and their Contents, Churches, Colleges, Nunneries, School-
houses and Public Buildings insured on specially favorable terms for one or three years.
Losses settled with promptitude and liberality.

Canada Branch Office: 55 ST. FRANCOIS XAVIER STREET, Montreal.

T. L. MORRISEY, Resident Manager.

The undersigned having been appointed city agent of the above staunch old fire office
respectfully solicits from his friends and the public generally a share of their patronage

Telephone 1943.

T. J. DONOVAN, City Agent.

CANADIAN PACIFIC RY.

Commencing January 1st, 1894.

Leave Windsor St. Station for
Ottawa, 4.45 p.m., *9.10 p.m.
Boston, 9.00 a.m., *8.20 p.m.
Portland, 9.00 a.m., 12.20 p.m.
Toronto, Detroit, Chicago, 8.25 a.m., *8.00 p.m.
St. Marie, St. Paul, Minneapolis, *9.10 p.m.
Winnipeg and Vancouver, 4.45 p.m., 9.10 p.m.
St. Anne, Vaudreuil, etc.—8.25 a.m., 4.15
p.m., 6.15 p.m.
Brookville, Vaudreuil, 8.25 a.m., 4.15 p.m.
Winchester—8.25 a.m., 4.15 p.m.
St. Johns—8.00 a.m., 4.05 p.m., 1.8.40 p.m.,
*8.20 p.m.
Sherbrooke—4.05 p.m., 1.8.40 p.m.
Waterloo and St. Hyacinthe, 4.05 p.m.
Perth—8.25 a.m., 4.15 p.m., *9.00 p.m.
Newport—9.00 a.m., 4.05 p.m., *8.20 p.m.
Halifax, N.S., St. John, N.B., etc., 1.8.40 p.m.
Hudson, Rigaud and Pt. Fortune, 6.15 p.m.

Leave Dalhousie Square Station for
Quebec, 8.10 a.m.; 5.30 p.m., 10.30 p.m.
Joliette, St. Gabriel and Three Rivers, 5.15 p.m.
Ottawa, 8.50 a.m.
St. Lin, St. Eustache and St. Agathe, 5.30 p.m.
St. Jerome, 8.30 a.m., 5.30 p.m.
St. Rene and Ste Therese, 8.50 a.m., (a) 8 p.m.,
5.30 p.m.; Saturday 1.30 p.m., instead of
8 p.m.

*Daily except Saturdays. *Run daily, Sun-
days included. Other trains week days only
unless shown. *Parlor and sleeping cars.
*Sundays only. (a) Except Saturdays and Sun-
days. Connection for Portland daily except
Saturdays.

City Ticket and Telegraph Office,
129 ST. JAMES STREET.
Next to Post Office.

CINCINNATI BELL FOUNDRY CO.
CINCINNATI, O. Manufacturers of the "Blymyer"
Church, School and Fire Alarm Bells.
Catalogue with over 2400 testimonials.
NO DUTY ON CHURCH BELLS.
24-2607 Mention this paper.

FAVORABLY KNOWN SINCE 1826 BELLS.
HAVE FURNISHED 35,000 BELLS.
CHURCH, SCHOOL & OTHER BELLS.
G. MENEELY & CO., FINEST BEST,
WEST-TROY, N.Y. GENUINE
CHIMES, ETC. CATALOGUE & PRICES FREE.

The fine quality of bells for Churches,
Chimes, Schools, etc. Fully warranted.
Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY,
The VAN DUZEN & TIFT CO., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & PEALS
FINEST BELL METAL, (COPPER AND TIN.)
Send for Price and Catalogue.
McSHANE BELL FOUNDRY, BALTIMORE, MD.

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Compound light-spreading Sil-
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REFLECTORS
A wonderful invention for
lighting Churches,
Halls, etc. Satisfaction
guaranteed. Catalogue
and price list free.
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208 Penn Ave., Pittsburgh, Pa.

Castor Fluid. Registered. A delight-
fully refreshing prepara-
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should be used daily,
Keeps the scalp healthy, prevents dandruff
promotes the growth; a perfect hair dressing
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