

Technical and Bibliographic Notes / Notes techniques et bibliographiques

Canadiana.org has attempted to obtain the best copy available for scanning. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

- Coloured covers /
Couverture de couleur
- Covers damaged /
Couverture endommagée
- Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée
- Cover title missing /
Le titre de couverture manque
- Coloured maps /
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur
- Bound with other material /
Relié avec d'autres documents
- Only edition available /
Seule édition disponible
- Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure.

- Additional comments /
Commentaires supplémentaires:

Canadiana.org a numérisé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- Coloured pages / Pages de couleur
- Pages damaged / Pages endommagées
- Pages restored and/or laminated /
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed /
Pages décolorées, tachetées ou piquées
- Pages detached / Pages détachées
- Showthrough / Transparence
- Quality of print varies /
Qualité inégale de l'impression

- Includes supplementary materials /
Comprend du matériel supplémentaire

- Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées.



EDITORIAL NOTES.

THE Police Investigation is in full swing. Its proceedings are furnishing material to fill the columns of our daily press. Beyond this we are not able to judge, as yet, what other benefits are to be derived from the inquisition. We hope fervently that the Commission will result in some radical changes and the amelioration of the condition of civic affairs. Still it is not well to be too sanguine. We might be disappointed in the end.

PROFESSOR SESSONA, of Turin, who is an Italian Freemason, was a long time opposed to Sisters of Charity, and denounced their admission into the hospitals. He claimed that they neglected the body in their excessive care for the soul. He has recently changed his opinions and he now says: "The religious in the hospitals insure the best care of the sick and afford the best protection of morality. The recent scandals in the Ophthalmic Hospital would not have been possible had it been in charge of religious. With all my heart I applaud the self-sacrifice of the Sisters in the pest-house." Testimony such as this is of great value and should help to silence the unreasonable enemies of our religious orders.

A TRAVELLER in China reports that the Chinese follow their "Rules of War" that originated some three thousand years ago. One of the articles in these rules reads: "Spread in the camp of the enemy voluptuous musical airs, so as to soften his heart." The Japs seem to believe more in spreading grape-shot and bombs in the enemy's camp, and thereby softening his head and separating his soul from his body. The latter system, although not quite so humane, has proven to be the more effective in modern warfare.

THE October Arena opens with an article entitled "A Social Reformer," written by Henry Latchford. The very first sentence in that contribution is certainly open to grave criticism. It is unnecessary to analyze the whole article, nor would our space permit, but we cannot help referring to the peculiar tone of the initial phrase. "The difference between Christ and many of the other Christians is that the founder of one of the great religions of the world believed what He said." We cannot say whether Mr. Latchford is a Christian or not—it would be hard to tell from the tone of his contribution—but we do know that he expresses a very vague idea regarding Our Lord. If he considers that he is complimenting Christ by instituting a comparison between Him and His followers, we can only say that no Christian will take it as such. If the only difference between the Divine Founder of the only True Religion and "the other Christians" is that the Redeemer believed what He said, we might infer that in all other respects Christ was merely a human crea-

ture like "the other Christians." This one phrase gives the key-note to the principles inculcated by such writers; and those principles are anything but acceptable to the Christian world. It is unfortunate that some of our leading magazines should be the vehicles of so much non-Christian teaching. Yet, nevertheless, it is a fact that cannot be denied. The generality of such writers will hide themselves behind the mask that they do not directly attack Christianity, but they are constantly doing so in an indirect and more harmful manner. That one sentence might serve as the text of a whole volume of refutation.

"ALL newspapers engaged in the present struggle for the Church should be edited by priests," says Father Phelan of the "Western Watchman." The more priests, the better in the arena of Catholic journalism; but every district, every city, every section of a country that requires a Catholic paper is not certain of having a priest as editor of that organ. In many cases the number of priests is already too small for the ministerial requirements of the dioceses; in many other cases there are not to be found priests inclined to journalism; therefore it becomes necessary to have lay editors of Catholic papers. And as a rule these lay editors are sufficiently careful to keep from exposing themselves or their papers to the same criticisms which the Rev. Editor of the "Western Watchman" has drawn down at times upon his organ. If Father Phelan's remark were to have come from a lay editor it might have a little more weight. On the same principle every public speaker, writer, member of parliament or other person, who takes sides with the Church in the present struggle should be a priest. The "Western Watchman" should leave at least a corner in the field for Catholic laymen to do battle in the cause of Truth.

WE notice that some of our "French evangelization" people are creating amusement for the serious press of London by their peculiar reports. Archdeacon Evans, who is secretary for the Colonial Church Society, has a report to make, and he manages to pad it out very nicely—for the edification of the people of England who supply the funds—with most amusing statements. Amongst other things he says:

"The two millions of French-speaking subjects of Queen Victoria are very interesting, not only because they speak French, but for other reasons. . . . English and Scotch names are exceptional among French Canadians (!) . . . a spirit of inquiry is abroad . . . the entrance of the pure Word of God giveth light, and a rich harvest awaits."

This must be very interesting and instructive for the Londoners. A Mr. Groulx, who is said to be a Montreal colporter, also reports upon his labors at "Gospel work in Canada." He informs those whom he addresses that he makes "many endeavors to teach the more excellent way," and that he is "mainly sus-

tained by an endowment by Mrs. Robert Phelps, of Leamington." Evidently this gentleman's business is on a paying basis; but we are still at a loss to know how much more enlightened the London people will become regarding this section of Canada after perusing such satisfactory reports. Poor Dickens was wise in his generation when he conceived the character of Mrs. Jellyby.

In consideration of the splendid move made by the Paulist Fathers, and particularly by Rev. Father Elliot of New York, in the direction of bringing Catholic truth to the minds of our non-Catholic friends, it is not inopportune to quote the following from our able contemporary, the Philadelphia Catholic Standard:—

"It is not for Catholics to look askance at religious effort of this sort which is sincere, and is motivated by the love of God. The saddest fact that we can contemplate is that we have as yet done so little directly towards making Catholic truth known to our non-Catholic fellow-citizens. Our indifference in this regard has been too persistently and superciliously excused on the ground that we must first look out for those who are already of the household of faith, that 'charity begins at home.' Charity does begin at home, it is true, but it merely begins there and then it reaches out to all men. It would not be charity if it stayed at home."

In this issue we give our readers the full text of the Holy Father's recent encyclical letter upon the Holy Rosary. It is, as is everything from the pen of Leo XIII, worthy of most careful perusal and examination. It is one of those masterly compositions, for which the reigning Pontiff is so famous, and which carries with it strong conviction couched in the most exact of language. In reading the encyclicals of His Holiness, while we know that the translations are most exact, we must not forget that they are originally written in Latin. Latin is not only a dead language, but is one of the most exact ever used by man. A term very often in Latin, that conveys a vast meaning, requires a certain amount of circumlocution to render it in English, French or any modern language. Often one word, one syllable, or even a punctuation mark, may change the whole sense of a phrase. It is consequently only the Latin scholar, who reads those letters in the original, that can thoroughly grasp the extent of the Pope's erudition and the precision of his expression. Truly the letter on the Holy Rosary is an inspired production.

THE Clara Smith case has served two good purposes, one affecting the public in general and the other of a more individual interest. It has proven that the law can punish those evil characters who, not being satisfied with being immoral themselves, must induce innocent girls into the paths of vice. It also may be the first steps in the stamping out of a crying outrage against society that has too long existed in our midst. In the second place this case was the occasion

of one of the most able, most eloquent and most powerful addresses ever delivered before the courts of Montreal. For the sifting of the evidence, the clear enunciation of true principles, the assertion of moral obligations, and for ease of language combined with legal acumen, Mr. M. J. F. Quinn's address to the jury was a forensic effort that did honor to the representative of the Crown and to the Bar of the Province. We feel proud to be able to make such a statement regarding one of our Irish Catholic members of the profession, and what enhances the fact is that all we could say in praise of that address would fall short of the whole truth.

It is astonishing how near Rome certain non Catholic bodies come, and yet stop on the threshold. While sections of the Christian world are ridiculing monks and nuns we find other sections striving to imitate those holy religious. In St. Chrysostom's Chapel, New York, the Rev. Henry C. Potter, the Episcopal bishop, instituted an order of monks, or rather a Community of Brothers. The founder of the order is a Mr. Russell Whitcomb, who was the first to take the vows of poverty, chastity and obedience. On making the profession he became Brother Hugh. Here is an account of the habit to be used:

"The Brothers of the Church will be distinguished by a plain habit, the prevailing color of which is brown, consisting of long cassock, with a black cross on the breast and bound at the waist by a black girdle. This habit is for wear in the house and during the hours of divine worship. For the street the costume will be of the same brown material, only the cassock will be much shorter, reaching just to the knees, as suggested by Bishop Potter, in order to make the garb less conspicuous. According to the rules of the order the postulant takes the vows for five years, to be renewed each succeeding year." What next?

FROM the "Complete Works of Abraham Lincoln, edited by John G. Nicolay and John Hay," the Boston Pilot extracts the following interesting letter, addressed by the late President, from Springfield, August 25, 1855, to Joshua F. Speed. It is of considerable importance, in view of the rampant bigotry that exists in the United States to-day. It reads as follows:—"I am not a Know-nothing; that is certain. How could I be? How can anyone who abhors the oppression of negroes be in favor of degrading any classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that 'all men are created equal.' We now practically read it, 'all men are created equal, except negroes.' When the Know-nothings get control, it will read, 'all men are created equal, except negroes and foreigners and Catholics.' When it comes to this, I shall prefer emigrating to some country where they make no pretence of loving liberty—to Russia, for instance, where despotism can be taken pure, and without base alloy of hypocrisy."

THE ROSARY.

The Encyclical of His Holiness on the Devotion to Our Blessed Lady.

Leo XIII., by Divine Providence Pope. To the Patriarchs, Primates, Archbishops, Bishops, and other Ordinaries in peace and communion with the Holy See. On the Rosary of Mary.

Venerable Brethren, Greeting and the Apostolic Benediction.

We always look forward with pleasant expectation and elevated hope to the return of the month of October, which has, by our exhortation and Order, been dedicated to the Blessed Virgin, and, in which for not a few years now, the devotion of the Rosary has been cultivated unitedly and earnestly among Catholic peoples. The motive which incited Us to make this exhortation We have made known more than once. For as the unfortunate condition of the Church and of States assuredly demands the most instant aid of God, We thought it well that this should be implored through the intercession of His Mother, and that it should be solicited especially by that form of prayer the efficacy of which has always been felt by Christians to be most wholesome. Such was the feeling even at the very origin of the Rosary of Mary, both in the preservation of the holy faith from the wicked attacks of heretics and in the fitting esteem for the virtues which, owing to the age's corrupt example, needed to be sustained and raised; and the same feeling has been experienced publicly and privately in a perennial course of benefits, the memory of which is everywhere immortalized by famous institutions and monuments. We rejoice to relate that our own age, laboring in many ways under dangers incidental to the times, has in like manner derived salutary fruit from the same source; but on looking around, venerable brethren, you see yourselves that there still exist and are partly increasing reasons why zeal in appealing to the Heavenly Queen should by Our exhortation be stimulated amongst your flocks. Add to this that as We fix our thoughts on the intimate character of the Rosary, the clearer its excellence and advantage appear to Us, the higher is raised the desire and hope that Our recommendation may have such an effect that this most sacred devotion, strengthened in the minds of the faithful by a more thorough acquaintance, and increased by a more extended use, may flourish yet much more abundantly. In promoting this purpose We shall not recall the various considerations respecting the same matter which We set forth in former years; it rather occurs to Us to reflect upon and point out by what an excellent design of Divine Providence it comes to pass that, through the aid of the Rosary, confidence as to the result of their petitions is pleasantly infused into the minds of those who pray and the maternal compassion of the benign Virgin for men responds to appeals by affording succor with the utmost bounty.

The assistance of Mary which we seek in prayer assuredly depends, as if for its basis, upon the office of procuring Divine grace for us—an office which she continually discharges with God, being most acceptable by her dignity and merits and far surpassing in power all the angels and saints in Heaven. And, probably, in no form of prayers does this office become so manifest as in the Rosary, in which the part taken by the Virgin in securing men's salvation recurs as if unfolded in an actually present effect, thus supplying an admirable aid to piety, whether in the contemplation of the succeeding sacred mysteries or in the devout repetition of the prayers. In the first place the Joyful Mysteries are before us. For the Eternal Son of God inclines to men and is made Man, Mary however assenting and "being conceived of the Holy Ghost." Then John "is sanctified" in his mother's womb by a special mark and is provided with chosen gifts "to prepare the way of the Lord;" but these things are connected with the salutation of Mary, who by a Divine impulse had gone to see her kinswoman. At length takes place the birth of Christ, the "expectation of the nations." He is born of the Virgin, and shepherds and Magi, the first fruits of the faith, hastening with pious disposition to His birthplace, "find the Child with Mary, His Mother." Then that He might in a public manner offer Himself as a victim to God the Father, He desires to be taken to the Temple, and there by the ministry of

Mary He "is presented to the Lord." When the Boy is mysteriously lost she seeks Him with anxious solicitude, and finds Him with immense joy. The Sorrowsful Mysteries are equally expressive. In the "Garden of Gethsemani," where Jesus fears and is sorrowful unto death and in the Prætorium, where he is beaten with scourges, punctured with a crown of thorns, and subjected to torments, Mary indeed is absent, but these things were long foreseen by her and present to her mind. For when as a maid she offered herself up to God for the office of a mother, and when she wholly dedicated herself in the Temple with her Son, even then by each of these circumstances she became a partner with Him in the troublesome work of expiating the sins of the human race; whence it cannot be doubted that she also suffered excessive pain, especially in her mind, at the bitter anguish and torture of her Son. And whilst she was present and looking on was to be carried out that sacrifice for which He had generously prepared Himself as a victim; a fact which at the end and in a more touching way is noticed in the same Mysteries: "Mary, His mother, stood beside the Cross of Jesus," and being moved by immense charity to receive us as children, she willingly offered up her Son to Divine justice, dying at heart with Him and being transfixed with a sword of sorrow. Finally, in the Glorious Mysteries the merciful office of the powerful Virgin is manifested even more fully. In silent joy she tastes of the glory of the Son, triumphant over death; with maternal affection she follows Him as he returns to the Heavenly abode; but whilst worthy of Heaven she is destined on earth as the infant Church's most fitting consoler and teacher, "who penetrated the most profound abyss of Divine wisdom to a greater extent than could be believed" (St. Bernard de VII. Prærogativ. B. M. V., n. 3). But since the promise of human redemption will not be completely fulfilled until the Holy Spirit of whom Christ gave assurance shall have come, we therefore see her in the memorable upper room where with the Apostles and praying for them with inexpressible groaning she hastens the advent of the fullness of the same Paraclete, the supreme gift of Christ, a treasure never to fail. And entering to immortal life she is to plead our cause forever, and with increased effect. Accordingly we look up from this valley of tears to the holy city of Jerusalem, crowded with angelic choirs; and we reverence her who is sublime in the glory of the Blessed, and who, crowned by the Son of God with a diadem of stars, sits with Him the Queen and mistress of the universe. All these things, venerable brethren, in which is exhibited "the design of God, the counsel of wisdom, the counsel of piety" (St. Bernard, Serm. in Nativ. B. V. M., n. 6), in which the merits of the Virgin Mother are conspicuous must have an agreeable influence on every mind, inspiring the sure hope of exciting the Divine mercy and compassion through the agency of Mary.

The vocal prayer appropriately fitted with the mysteries has the same tendency. First comes, as is right, the Lord's Prayer, addressed to Our Heavenly Father; and, after He has been invoked in becoming words of appeal, the voice of the suppliant is turned from the throne of His Majesty to Mary by the law of interceding and propitiating of which we speak, and which is explained by St. Bernard of Siena in this sentence: "Every grace communicated to the world has a threefold course." For it is imparted on a perfectly regular system (*ordinatissime*) by God to Christ; by Christ to the Virgin; and by the Virgin to us (Serm. VI., in Festis B. M. V. de Annunc., a 1, c 2.) These stages, as we may call them, though they differ indeed in kind from one another, being laid down, we dwell longer, and in a certain sense more pleasingly, upon the last, from the design of the Rosary, the Angelic Salutation being continued in decades as if in order that we may ascend the more confidently to the other stages, that is through Christ to God the Father. The same salutation we pour forth to Mary so many times in order that our weak and defective prayer may be sustained by the necessary confidence, beseeching her to pray to God for us and as if in our name. Our voices, in fact, are far more acceptable and powerful with Him if they are recommended by the prayers of the Virgin, whom He Himself urges to intercession with the gentle invitation: "Let thy voice sound

in My ears for thy voice is sweet" (Cant. II. 14). For this very reason are repeated by us so often the glorious names she possesses for obtaining favors. We salute her who "finds favor with God," being singularly "full of grace" from Him, so that it might flow in abundance to all persons; her in whom God inheres by the closest possible union; her "blessed amongst women," who "alone took away the curse and brought the blessing" (St. Thomas op. viii., *super salut. angel.*, n. 8), the blessed fruit of her womb, in whom "all nations are blest;" finally, we invoke her as the "Mother of God," from which lofty dignity, what is there that she does not certainly and earnestly ask for "us sinners," what may we not hope for throughout all our life and at last agony of our spirit?

It is assuredly impossible that anyone who has devoted himself, with faith and earnestness, to such prayers and mysteries, should not be seized by admiration at the Divine counsel as respecting the Virgin for the common salvation of the nations; and with lively confidence he will long to commit himself to her care and protection according to the declaration of St. Bernard: "Remember, O, most Pious Virgin Mary, that it was never heard of in any age that any one who had recourse to thy protection, implored thy aid, or sought thy intercession was abandoned."

The power of the Rosary in inspiring those who pray with confidence as to the issue of their appeals is equally effective in moving the heart of the Virgin in compassion for us. It is clear that it must be exceedingly grateful to her to see and hear us whilst we solemnly weave into a crown sincere petitions and beautiful words of praise. For that in thus praying together we pray and wish God the glory which is His due; that we are anxious that His pleasure and His will should alone be fulfilled; that we extoll his goodness and munificence, calling him Father, and unworthy as we are, begging for very high favors—all this is a source of exquisite joy to Mary, and in our devotion she really "magnifies the Lord." And in truth we address God in a prayer worthy of Him when we recite the Lord's Prayer. Moreover, to the requests we make in this prayer, so just and fitting in themselves, and so conformable to Christian faith, hope and charity, a certain charm most agreeable to the Virgin adds a special weight. For with our voice appears to be united that of the Son Jesus, Who gave us the same formula of prayer in fixed terms and commanded that it should be employed: "Thus, therefore, shall you pray" (Matt. vi. 9). Let us not doubt, then, that she will discharge towards us her office, full of eager love, when with a ready disposition we carry out this injunction by reciting the Rosary; gracefully receiving this chaplet, she will grant us in return a rich reward of favors. The character of the Rosary, in itself well calculated to help us to pray with the proper spirit, affords no small ground for feeling assured of her liberal bounty. Such is man's weakness that when he is engaged in prayer his attention is easily and frequently withdrawn from God, and he is divested of the object he has resolutely set before himself. Now, whoever properly considers the nature of the Rosary will at once see how efficacious it is for keeping the mind alert, for removing torpor, for exciting a salutary sorrow on account of sins that have been committed, and for leading the thoughts to subjects of heavenly contemplation. As is well known the Rosary consists of two parts which are distinct and yet connected together—the meditation on the mysteries and the vocal prayer. This kind of prayer then requires particular attention on the part of those who use it—that is, not only in directing the mind in a certain way towards God, but in contemplating and meditating in such a manner that examples of the higher life are taken to heart, and food found for every species of piety. Indeed, there is nothing greater or more admirable than those same things in which the perfection of the Christian faith appears, and by the light and power of which truth, justice, and peace have advanced on earth upon a new scale and with most beneficent results. Consonant with this is the mode in which these truths are set before the cultivators of the Rosary; that is to say, in a manner adapted to the intelligence even of the unlearned. For the Rosary is arranged not for the consideration of dogmas of faith and questions of doctrine, but rather for putting forward facts to be perceived by the eyes

and treasured up in the memory—facts which make all the greater impression on the mind and affect it the more beneficially in as much as they are presented as they occurred, the identity of time, place, and persons being preserved. When, before everybody, these considerations are marked and strongly impressed upon the mind from early years, on the mention of each mystery whoever is really inclined to prayer takes them in without any effort whatever, and by a sort of natural movement of the mind and heart he receives abundantly the dew of heavenly grace which Mary plentifully bestows. There is another commendation which renders these chaplets more acceptable to her and more worthy of recompense. For when we piously repeat the series of mysteries we express in a more lively manner our grateful feelings towards the Blessed Virgin, declaring as we do that we can never be sufficiently mindful of the blessings which she endured with ineffable charity in contributing to our salvation. These noble mementoes, recalled again and again in her presence, must bring to her soul new and inexpressible pleasure and exult in her sentiments of solicitude and maternal beneficence. And from these recollections our prayer becomes more ardent and assumes the force of an entreaty. So that as the mysteries are severally gone through we feel that we have put forward so many appeals which will prove influential with the Virgin. For it is to thee we fly, Holy Mother of God; do not despise the wretched children of Eve. To thee do we address ourselves, O procurer of our salvation, equally powerful and merciful. By the sweetness of the joys which Jesus, your Son, provided for you, by your participation in His indescribable sorrows, by the splendor of His glory, in which you are enveloped, we urgently beseech you to graciously hear us, though unworthy, and grant our prayer.

The excellence of the Rosary, which We have just pointed out, being considered in its twofold aspect, it becomes plain to you, venerable brethren, why We continue to inculcate and promote the custom. As We have stated at the beginning, the age needs Heavenly aid more and more, especially as the Church has to endure, far and wide, many troubles which affect her rights and liberty, and there are many causes which are bringing ruin on the prosperity and peace of Christian States. We again openly proclaim that We have complete confidence that this aid will be obtained through the Rosary. Would that this devotion were everywhere held in honor as of old, in accordance with our desire. In towns and villages, in families and workshops, amongst the upper classes and the humblest, let it be loved and practised as a beautiful watchword of Christian faith and a most effective means of propitiating the Divine clemency.

It is daily of more urgent importance that this course should be pursued, seeing that the furious wickedness of the impious contrives and dares to adopt every possible measure calculated to provoke the anger of God and to draw down on their country the weight of His justly punitive Hand. Amongst the other sources of regret, all persons of good will will deplore with Us that in the very bosom of the Catholic nations there are too many who rejoice when affronts are offered to religion in any way, and availing themselves of the extraordinary license to publish everything whatsoever they endeavor, with all their might, to turn its holiest things into ridicule and to call forth the contempt and mockery of the multitude for the confidence in the patronage of the Virgin, the efficacy of which has been proved by experience. Within some months past the Sacred Person of Our Saviour Jesus Christ Himself has not escaped outrage. They have not been ashamed to drag him upon the stage, now in many places sullied by the introduction of scandalous scenes, and to represent Him devoid of the majesty of His Divine nature, by depriving Him of which even the redemption of the human race is necessarily denied. Nor have they been ashamed to attempt to rescue from infamy a man guilty of a crime and of treachery, for which he will ever be held in horror—the betrayer of Christ. In all the cities of Italy where such deeds have been done, or are about to be done, indignation has been universally felt, the inhabitants lamenting the injury to the most sacred rights of religion—violated and trampled under foot in a

Concluded on third page.

ST. WINEFRIDE'S WELL.

A MIRACULOUS WELL IN HILLY WALES.

Recollections of a Visit to St. Winefride's shrine, by a Member of "The True Witness" Staff.

To Catholics from America visiting England, one of the most interesting places to make a pilgrimage to is St. Winefride's Well, at Holywell, in Wales. The village, which is perhaps a thousand years old, takes its name from the miraculous well in its midst.

Holywell, which is within a few miles of Rhyl and Llandudno, the fashionable Welsh watering places, is one of those excessively hilly villages that are to be found nowhere but in Wales and Switzerland.

Holywell is a real old-world Welsh village, where may be seen on market days, disposing of her merchandise, the trim, quaintly dressed farmer's wife, who, as she walks about with her Welsh sugarloaf hat perched high and shining on her head, chatters volubly to her friends in a dazzling many consonanted language which seems to require a mighty amount of gesticulation to make it intelligible even to Welsh people. What with the bewildering Welsh names that mark the streets, which streets seem to have no beginning and no end and intersect and wind and radiate in a manner that entirely outdoes those mazes occasionally erected in public parks for the diversion of visitors, a visitor to Holywell is never exactly sure what will happen when he leaves his hotel for a stroll; he may walk three or four miles and at the end of that distance find that he is within twenty yards from where he started, or he may walk half a mile and become so irretrievably lost that he has to fee some Welsh person named Jones—everybody is named Jones at Holywell except a few of the aristocracy who are called Williams—to take him home again. All this is due to the hilly nature of the place. Houses are perched on the top of precipices, in valleys, in seemingly inaccessible places on hill sides, and in every other situation except where one would expect them to be placed. One may look over the wall of the hotel garden and see down the chimney of his next door neighbour's house, while the window of his bed-room on a high flat will be no higher than the basement of the house opposite; thus despite its seclusion and continued tranquillity, Holywell has perhaps more ups and downs than any other village either in England or Wales.

The tradition of the well is that Winefride, a noble British maid, rejecting the advances of an importunate and wicked suitor, was beheaded by him, and where her head fell there rose immediately a spring of purest crystal water, and at the same time the earth yawning swallowed up her murderer. This was a thousand years ago, but reliable chronicles, history and tradition, all affirm that before that time there was no spring at that place. In course of time the well of St. Winefride became known as miraculous, and in the middle ages St. Winefride was more venerated and her shrine more visited than it is now. The volume of water which springs from the rock every minute of the day numbers ten tons or several millions of gallons, and the stream flows in winter and summer, in dry seasons and in wet, with equal volume. The temperature in winter and summer never varies more than four degrees. Sometimes a deposit of blood-red stains color the marble baths which have been built for the water to flow through; at such times, says Father Beauclerc, who lives near the well, the cures are more frequent: pilgrims, when this happens, feeling more faith in the possibility of a cure.

The Jesuit Fathers of Holywell say that cures are oftenest effected among pilgrims of the working classes, the educated classes always being more sceptical.

In the course of time many thousands of persons have been cured of disease and infirmity by bathing in the well of St. Winefride. Among the cured are many Protestants. This year a larger number of cures than usual have been reported, and St. Winefride's Well was sometimes visited by more pilgrims than could find accommodation. Among the cures effected were cures of tumor, paralysis, lameness, rheumatism, and many minor ailments.

The surprising feature of the well to scientists is that a volume of water reach-

ing several millions of gallons a minute and of such unsurpassed purity should spring up in a place where it is proved there was originally no flow at all; it is also worth notice that in no other part of Wales is there a similar spring. Sceptical geologists, after the most searching and ingenious investigation and the most strenuous endeavors to account for the spring in an ordinary manner, have been at last constrained to confess that they see no natural cause to account for a spring in such a place.

An increasing number of cures take place every year, and an increasing number of pilgrims visit the shrine and in full faith bathe themselves in that pure, clear, ever-flowing fountain and venerating the relics of Winefride the Virgin Martyr, go away cured and with renewed vigor; if not temporally, at least spiritually—with that strength that is so much more valuable than all the temporal physical graces with which it is possible for a body to be endowed.

Continued from second page.

THE ROSARY.

nation which very justly takes a first place in priding itself on its Catholicity. Then, as was right, the vigilant solicitude of the Bishops was aroused, and they forwarded suitable protestation to those whose sacred duty it ought to be to safeguard the dignity of religion and country, and they not only warned their flocks of the gravity of the danger, but also exhorted them to repair by religious solemnities the shocking offence offered to the beloved Author of our salvation. The zeal shown in so many excellent ways by the friends of Christian morality has certainly deserved Our warmest approval, and has softened the bitterness of the pain which that affair has caused Us. On the present occasion We cannot avoid raising Our voice as Chief Pastor of the Church, and We unite Our strongest protestations with those of the Bishops and the faithful. And with the same Apostolic earnestness with which We complain of and condemn this execrable deed do We urge the Christian nations, and especially the Italians, to preserve inviolate the religion of their ancestors, which is a most precious inheritance, to defend it strenuously and to be careful to further it by conduct always honorable and worthy of the creed they profess. We desire, then for this reason also, that during the whole month of October individuals and religious societies should exercise their zeal by paying honor to the great Mother of God, the powerful protectress of Christianity, the glorious Queen of Heaven. On Our part, We renew and confirm with all Our heart the sacred indulgences previously given for this purpose.

Venerable brethren, may God, Who "in his bountiful mercy provided for us such a mediatrix" (St. Bernard de XII., Pœuorgative, B. M. V., n. 2.), and Who "has desired that we should receive everything through Mary" (Id. serm. in Natv. B. M. V., n. 7), hear our common prayers through her intercession and favor, and fully satisfy our hopes. As a token of this receive the Apostolic Benediction which We impart lovingly in the Lord to yourselves and to your respective clergy and people.

Given at St. Peter's Rome, on the 8th of September, 1894, the seventeenth year of Our Pontificate.

LEO XIII., POPE.

CONCERT AT THE SAILORS' CLUB.

THE CLOSING SEASON.

The sailors' weekly concerts, which have all summer been such a source of pleasure and entertainment to the sailors coming to the port and to many citizens as well, are now drawing to a close; the last concert this year will be on Thursday, 25th of October, and will be followed the next Monday by the grand annual concert to be held in the Academic Hall, under the Gesu.

Last Thursday's concert was in no way inferior to its predecessors, and despite the weather there was a very large attendance of both sailors and citizens. There were several particularly interesting items on the programme, notably the charming rendition, by Miss May Milloy, of the dainty recitation, "Long Ago," in which are introduced some of the graceful steps of the old-fashioned minuet; a tin whistle solo was prettily played by Mr. Williams and elicited a well deserved encore. Among the other items on the pro-

gramme were recitations, songs, musical selections, etc. The following persons assisted during the evening:—Messrs. Kemp, Williams, Page, Read, Price, Baird and Carpenter. Among the ladies were:—Misses May and B. Milloy, O'Bryne, E. Mortimer, Mullen, Kelly and E. McCarthy.

ROMAN NEWS.

The cause of the beatification of Christopher Columbus will again be brought before the Congregation of Rites in October.

Miss Meltier, a member of the sect of the Waldenses, has, says the *Sicilia Cattolica*, been converted and received into the Church by His Eminence Cardinal Celsia.

A great pilgrimage to Rome next spring is now being organized in Lisbon. Many of the Portuguese bishops have already expressed their intention of accompanying their flocks.

The Holy See has directed the vicars apostolic of China, Spain and Corea to act with extreme prudence so as not to afford any excuse for persecuting measures against the Catholic missions.

The Sacred Congregation of Rites has just published a decree, approved by the Holy Father, proclaiming the validity of the Apostolic process carried out in the diocese of Rodez, Pamiers and Montreal with regard to the miracles for the canonization of the Blessed John Baptist de la Salle, founder of the Brothers of the Christian School.

The "conversion" of Signor Crispi is looked upon with misgivings at the Vatican, where the famous Naples speech of the Italian Premier is regarded as a bait to catch Catholic voters at the next elections. Something more than mere words are wanted from the ex-Garibaldian, Pope-hater, freethinker and Freemason, and unless Signor Crispi can see his way clear to follow up his profession of faith with substantial deeds, he will find, as far as the Holy See is concerned, that he has been merely "beating air." The speech, however, has made a deep impression in the political world, and Freemasonry is simply furious. Grand Master Lemmi has, it is said, determined on erasing the Italian Premier from the list of members, but Crispi will probably survive the shock, if he is really serious in his change of views. Government of Italy with Freemasonic assistance has not proved very successful at all events. Signor Crispi is acute enough to see that, if he cannot do better, at least things could not be worse.

C. M. B. A.

VOTES OF CONDOLENCE.

At the last regular meeting of Branch 26, the following resolutions were adopted:

Moved by Grand Deputy Finn, seconded by Brother A. Brogan, N.P.

WHEREAS, this Branch has learned with sorrow of the death of Brother John O'Brien;

Resolved, that the Branch tenders to the widow of its late brother, and to the members of his family, its most sincere sympathy in the great loss sustained by them.

Resolved, that in the death of Brother O'Brien this Branch has lost a most faithful member, and that in token of our sorrow for his loss, it is hereby ordered that the charter of the Branch be draped in mourning for the space of three months.

Further resolved, that a copy of these resolutions be forwarded to the widow and family of our late brother, also entered on the minutes and published in the press.

Moved by Chancellor Finn, seconded by Marshal Milloy, that Branch 26 having learned with deep regret of the sad loss sustained by Bro. Michael Sharkey in the death of his sister, Mrs. John J. Dolan, does hereby tender Bro. Sharkey and the members of his esteemed family its most sincere sympathy in their bereavement; and further moved, that a copy of this resolution be forwarded to Brother Sharkey.

Moved by Chancellor Finn, seconded by Marshal Milloy,—That the Branch has learned with deep regret of the death of the father of its esteemed medical adviser, Bro. Dr. Charles O'Connor, and herewith tenders to Bro. O'Connor the sincere sympathy of the Branch in the sad loss he has sustained; and it is hereby ordered that a copy of this resolution be forwarded to Bro. O'Connor.

THE WORLD AROUND.

Cholera has broken out in Constantinople, and several deaths have occurred.

It is reported in Paris that the Prince of Naples, the Crown Prince of Italy, is engaged to marry an English princess.

Snow fell in thirty counties of northern Minnesota, Sunday, amounting in some places to a depth of three inches.

The Crown Point Calico Printing Works at Leeds, England, were destroyed by fire, entailing a loss of £100,000.

New York saloonkeepers refused to obey the Sunday closing order of Inspector Byrnes and many arrests followed.

Secretary Gresham's outline of the new treaty with Japan shows that it closely resembles the one just concluded with England.

The Wisconsin State Fair Association which it was supposed lost money on the last fair will have between \$500 and \$6000 left after paying all expenses.

The construction of a new mole and dockyard at Gibraltar have been begun. Five hundred skilled workmen will shortly leave England to carry on the work.

The losses from the tornado in Little Rock, Ark., on Tuesday night, are estimated at \$1,000,000. Six persons are known to have been killed and several are missing.

Gen. A. M. West, candidate for vice-president of the United States in 1884 on the Greenback Labor ticket with Gen. Benjamin F. Butler, died at Holly Springs, Miss.

The persecution of Jews throughout Morocco continues. They are plundered and beaten wherever found, and compelled to pay a tax of £5 for passing the principal highways.

The Sagua river, Cuba, overflowed its banks Saturday, and the city of Sagua la Grande is flooded. Many of the residents of the city have been drowned and the damage to property is immense.

A skeleton of a prehistoric giant has been exhumed at the old fort in Kentucky, twelve miles below Portsmouth, Ohio. It is eight feet in stature and four feet across the shoulders.

In the war on gambling in Chicago, the last move is the returning of indictments by the grand jury not only against the gamblers, but against the wealthy owners of the gambling houses.

The British authorities are preparing to send troops from India to the Chinese treaty ports to protect foreigners from the fury of Chinese mobs. The Japanese have landed more troops in Manchuria.

The death of Gustave Humbert, last week, reduces the number of the life Senators of France to twenty-one. The Versailles Assembly selected seventy-five, and the oldest survivor is now 89 years old. The youngest is 61.

A dispatch from Shanghai says that it is probable that the Emperor of China will be dethroned in favor of a prince who will treat with Japan. Five thousand Japanese troops have landed at Passiet Bay, near the Russian frontier, on Corea.

Experiments in the injections of blood serum for diphtheria are meeting with increasing success. In Vienna the patients in the Children's hospital there, who are giving up under ordinary treatment, are receiving the new remedy, and three out of four recover.

C. M. B. A. ANNIVERSARY.

Branch 26 will celebrate its 11th anniversary next month. The members will attend Holy Communion in a body on the morning of Sunday, Nov. 11, and in the evening there will be a grand religious celebration at which all the sister Branches will take part; a social celebration will also be held on the evening of the 13th.

The article which the Rev. Lucian Johnson contributed to the Catholic World of current issue on "Americanism vs. Ultramontanism," is deserved attracting wide attention. Father Johnston has plainly inherited much of his father's literary ability. He is the son of Richard Malcolm Johnston, the distinguished Catholic literateur, and was ordained two years ago last June at Rome, where he made his divinity studies.

SELECTING BOOKS.

Last week we promised a few words on the important subject of selecting books—a subject the more important now that reading circles are being established on all sides. Carlyle says that a library is the true university of our days, where every sort of knowledge is brought together to be studied; but the student needs guides in the library as much as in the university. He does not need rules nor rulers, but light and classification. Once more will we quote Thomas Davis on this subject. And in parenthesis we may remark that while Davis became famed as a powerful poet, still poetry was only one side of his genius; he was a master of the loftiest prose and of the most solid logic. He thus writes: "Let a boy loose in a library, and if he have years of leisure and a creative spirit, he will come out a master mind. If he have the leisure without the original spring he will become a book-worm—a useful help, perhaps, to his neighbors, but himself a very feeble and poor creature. For one man who gains weapons from idle reading, we know twenty who lose their simplicity without getting strength, and purchase cold recollections of other men's thoughts by the sacrifice of nature. These general remarks are followed up by this reference, written fifty years ago, and as applicable to day as when Davis edited the Nation.

"Just as men are bewildered and lost for want of guides in a large library, so are others from an equal want of direction in the purchase of a small one. We know from bitter experience how much money it costs a young man to get a sufficient library. Still more hard we should think it for a club of young men to do so. But worse than the loss of money are the weariness from reading dull and shallow books, the corruption from reading vicious, extravagant and confused books, and the waste of time and patience from reading idle and impertinent books. The remedy is not by saying 'this book you shall read, and this other you shall not;' but by inducing students to regard their self-education solemnly, by giving them information on the classification of books, and by setting them to judge authors vigorously and for themselves."

With this sound advice before us, and with the desire to make all the use possible of the opportunities that the reading circle movement affords, we must remember that it is a grave mistake for a young and ardent student to think that he can master all knowledge. The great danger into which such a person is exposed is that of rushing over a heap of books and becoming confused in a mass of subjects. It is better to select one appropriate work—the work of one author—and having become master thereof, to proceed competently to the next in order. Too often a young person has the name of being a great reader, and for the purpose of keeping alive that impression he, or she, seek to learn the names of as many books and authors, of title pages and characters as possible, in order to be able to talk about them and to make a false show of erudition. Our essayist says of this plan: "It is an acted lie, a device to conceal laziness and ignorance, or to compensate for want of wit; a stupid device, too, for it is soon found out, the employer of it gets the character of being a literary cheat, he is thought a pretender, even when well-informed, and a plagiarist when most original."

We will not load our column with too lengthy a string of advice; but we will touch often, and only in a short way, upon this subject. We prefer to keep it constantly before our readers by passing references, than to render it tiresome by

a long essay upon what they should do and how they should do it. Goethe once said: "One ought every day at least to bear a little song, read a good poem, see a fine picture, and, if it were possible, to speak a few reasonable words." We might add to this that the one seeking improvement and self-education ought to allow no day to pass without carefully and studiously reading a few pages of some good and instructive book. "Where parents read and write, the children learn to do so too, early in life, and with little trouble." It is a fact that the home influence is very potent; yet it also depends upon the manner in which the parents were trained. If they read good books, healthy books, profitable books, their conversations will be on good, healthy and profitable subjects; and from these conversations the more youthful members of the family will have their literary inclinations formed. We know of no more glorious subject for study and comment than that of books, and we will come back to it very often.

THE "Rock"—that hard-headed and often hard-hearted English publication, with its mission to smash the Church of Rome into atoms, is equal to the famous M. Lapallice. It informs its readers that more copies of its issues would be sold if there were more people to buy them. This is absolutely true; and it is a good sign, since it is the only absolute truth that the Rock has emphatically stated for many a day. In its next issue we hope it will state a few more such truths; even if they are axiomatic, what odds—they are not lies any way.

We learn that our Newfoundland friends—and we have a host of them there—are to commence on the first of November a grand bazaar for the purpose of paying off the debt on St. Bonaventure College. There are many Newfoundlanders in Montreal and we are sure that they would only be too glad to assist in this splendid work. The good done by St. Bonaventure's College is incalculable and if any institution deserves encouragement surely it does. If any of the good Catholic friends of education felt the impulse to assist that Bazaar, they might do so through "Rev. Br. J. L. Slattery—The College—St. Johns, Newfoundland." We sincerely hope that the efforts made to clear the College of its debt will meet with great success.

DR. FREEMANTLE (Dean of Ripon) argues thus: "The Holy Ghost is the divinely-appointed guide to all truth." "God promised that He should teach the Church all truth, and remain with her forever; therefore, God has never granted the power of infallibility to any church." This is logic with a vengeance! We feel for the Reverend Doctor. Of late his course would indicate a Free-lance rather than a Freemantle. He admits that God promised to teach the Church—not any Church—the truth, and that He (God, as Christ, and as the Holy Ghost) would remain with the Church that He established. From this he concludes that God did not grant infallibility to the Church. Does he mean to say that a Church that has the Holy Ghost in it, that has all the truth from God, and that has the constant presence of Christ can possibly be fallible? As well argue because God told the first of the Apostles "Thou art Peter, and upon this rock I shall build my Church," and because He gave Peter the "Keys of the Kingdom of Heaven," that he did not select Peter, nor did He confer anything upon him. The learned Doctor sets down the very best premises in favor of infallibility and proceeds to draw a con-

clusion in every sense the opposite of that which must logically flow from them. We don't blame the reverend gentleman, as his recent utterance go to show that he has lost whatever little logic he ever possessed in the ever swelling tide of his wonderful prejudice.

THE London Times wants to know "where is the patriot prelate?" The Thunderer would like to be told, in view of the present dissensions in the Irish party, "why has not the voice of Archbishop Croke been heard above the din of battle? Why has Archbishop Walsh withheld his exhortations from the columns of the patriot press?" It is none of the Times' business. When the Archbishops feel that the proper time to speak has come they will do so; and they will neither speak nor be silent at the bidding of the Times. They know also how generously the Times wanted to "lash the Irish people into some excitement" not many weeks ago. The day has gone when the voice of the Thunderer could produce any effect as far as the actions of either the Irish people or the Irish clergy are concerned. It is exactly the fact that the latter have become too wise for the Times that the mighty enemy of everything Irish feels vexed. As well might the Times ask, "why does not the Pope raise his voice on questions that we think he should make a noise about?"

CORRESPONDENCE.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—The Irish Catholic and Nation, published in Dublin, in its issue of the 29th September last makes the following extract from an address delivered by me at Kirkfield, Ontario, during the course of last summer at Father Sweeney's picnic:

"It had been established at Vaucluse, in Australia, by Sir Thomas Hayes, whose beautiful grounds were infested with snakes and reptiles, that they could not exist on Irish soil, for he had brought out a few barrels of the old sod and spread it around his residence and the snakes had quitted the place forever." And it adds:

"It would be something more than interesting to know if Mr. Curran was quite accurately informed."

It may be equally as interesting to your readers as to the writer in the Dublin newspaper to know upon what authority I based my statement, a rather singular one I admit. You will confer a favor on me by inserting the following extract from page 191 of Mr. Hogan's book, entitled, the "Irish in Australia." I hope it may induce many to read the whole volume, which is only one of many interesting and instructive books from the facile pen of Mr. Hogan, M. P. for Mid-Tipperary, whose acquaintance I had the privilege of making during his recent visit to Canada:

"Vaucluse, one of the prettiest spots on Sydney Harbor, has a curious and romantic history. At the beginning of the century it was chosen as his place of residence by Sir Henry Hayes, an Irish baronet, who had the misfortune to be transported for abducting the lady on whom he had set his affections, but who did not see her way to reciprocate his tender passion. Though technically a prisoner, Sir Henry's rank and social position caused him to be treated by the authorities as a privileged person, and he was allowed a full measure of freedom on his giving his word of honor that he would make no attempt to leave the colony and return to Ireland. Sir Henry accepted his fate with philosophical resignation, and commenced to build a new home for himself on the beautiful estate which he had purchased and called Vaucluse. But though the place was, and still is, one of the loveliest spots on earth, it had at that time one serious and annoying drawback. It was infested with snakes. One day, however, a bright idea struck Sir Henry as he was cogitating on the subject, and wondering if there was any practicable means of ridding himself of these unwelcome intruders. He resolved to try a bold and remarkable experiment. He would see whether the virtue of St. Patrick's prohibition of

snakes on Irish soil would extend to the same soil if transferred to the other side of the world. He accordingly sent home for a number of barrels of Irish soil, and they arrived in Sydney in due course. Sir Henry then spread this imported earth as far as it would go around his residence, with the result, very gratifying to himself, that his domestic precincts were never afterwards troubled by snakes, although the other portions of the estate continued to be infested by the reptiles. Succeeding occupants of Vaucluse, amongst them the distinguished statesman, W. C. Wentworth, all agree in testifying to the singular fact that a snake was never known to cross the charmed circle of Irish earth."

Yours truly,

J. J. CURRAN.

Ottawa, October 12, 1894.

RELIGIOUS NEWS ITEMS.

Rev. John McMahon, in recognition of his services to the Catholic University, has been made a Monsignor.

The month of October is consecrated to the Blessed Virgin through the special devotion of the Holy Rosary.

Rev. J. A. Mulcahy has been made Vicar General of the diocese of Hartford, Conn., by Right Rev. Bishop Tiernan.

The Shrine of St. Anne de Beaupre has become the American Lourdes. The number of pilgrims has increased from 17,000 in 1874 to 200,000 in 1894.

The lecture of Rev. Dr. Thomas Shahan of the Catholic University, on "Gregory the Great," attracted the largest audience of the entire session of the Schools of Applied Ethics at Plymouth.

The closing week in August was the occasion of the opening of a fine organ in the Church of Oberammergau, Bavaria, the gift of the visitors who enjoyed the Passion Play of 1890.

It is stated on the authority of the Vicar General of Lyons that President Carnot wore at the time of his murder the brown scapular and the miraculous medal of the Immaculate Conception.

A council of all the Roman Catholic bishops and suffragans in India will be held in Goa about the beginning of December. The last occasion of the holding of such an assembly was in 1606.

A number of prominent Catholic ladies of Chicago have organized the Illinois Charitable Relief Corps. The object of the society is general charitable work and the visitation of sick in public institutions.

The Very Rev. Dr. O'Gorman, dean of Washington University, who has been passing the summer in the Hotel Minerva while preparing his "History of the Catholic Church in the United States," will leave Rome shortly. His researches have been most successful.

The statue of Cardinal Newman, which was refused a place in Oxford, will be placed in front of the buildings of the London Oratory. It will be of white Campanella marble, under a canopy of Portland stone. It will cost when complete about \$10,000.

He: Her heart is as hard as glass. I can't make any impression on it. She: Have you tried a diamond?

George seriously: Do you think your father would object to my marrying you? Ada: I don't know; if he's anything like me he would.

IT'S A MILLSTONE



About a young man's neck to be a sufferer from nervous exhaustion, nervous debility, impaired memory, low spirits, irritable temper, and the thousand and one derangements of mind and body that result from unnatural, pernicious habits, contracted through ignorance. Such habits result in loss of manly power,

wreck the constitution and sometimes produce softening of the brain, epilepsy, paralysis, and even dread insanity.

To reach, re-claim and restore such unfortunates to health and happiness, is the aim of the publishers of a book written in plain but chaste language, on the nature, symptoms and curability, by home treatment, of such diseases. This book will be sent sealed, in plain envelope, on receipt of ten cents in stamps, for postage. Address, World's Dispensary Medical Association, 663 Main St., Buffalo, N. Y.

FATHER McCALLEN

SPEAKS STRONGLY ON TEMPERANCE AND MORALITY.

The regular monthly meeting of the St. Patrick's T. A. and B. society held Sunday afternoon was largely attended. Prior to the opening of the business meeting the members assembled in St. Patrick's church for religious exercises, when the Reverend president, Father McCallen, preached on the lessons to be learned from the life of Father Mathew. The recurrence of the anniversary of Father Mathew, he said, should always prove to the members of our temperance societies an incentive to renewed energy and zealous devotion to the cause. This zeal may be manifested by greater fidelity, if there is any such need, to their pledge. By seconding the efforts of all who endeavor to secure obedience to the laws which govern the liquor traffic; and by using their influence to induce their friends to enter the societies. Referring to the enthusiastic uprising of virtuous citizens in New York, Chicago and Montreal to protect the fair name of these cities from the loose manner in which laws governing morality were enforced, he proclaimed it a high and solemn duty to lend every assistance in their power to carry out an investigation which those in authority demanded. Such investigation, if properly conducted, would weed out the men unworthy of their positions, and remove from the faithful officers of the law the stain on their good name which they now bear in common with the others. It was to be hoped that as far as the liquor traffic is concerned there will be as much zeal manifested to bring to light the evil done in the gilded saloon with its side Sunday entrance as is shown when it is the question of the more humble saloons along the harbor front.

Hon. Senator Murphy presided over the business meeting and opened the business with a short address. Several new members were admitted. The reports of the secretary, Mr. J. J. Costigan, were read and adopted. Mr. A. Brogan, N. P., seconded by Mr. John Walsh, moved a resolution of condolence to Mr. M. Sharkey on the death of his sister, Mrs. John J. Dolan, who was also a member of the society. Considerable business of a routine character was transacted, after which the meeting closed with prayer.

GRAND CELEBRATION

IN HONOR OF ARCHBISHOP FABRE'S PATRON SAINT.

On Saturday, the feast of St. Edward, patron saint of Archbishop Fabre, was celebrated at the Cathedral with great ceremony. At 8 o'clock the Archbishop said Low Mass in the Cathedral. Before Mass the choir sang the "Veni Creator," and during Mass they sang various plain chants. After Mass in the name of the professors of Laval the Confession of Faith was read by the Rev. Father Payette, assistant vice-rector of Laval. At 10 o'clock the Archbishop held a reception of priests from all parts and of the heads and members of the Catholic order in Montreal. Notwithstanding the bad weather His Grace's reception was largely attended. An address of congratulation was then read to him and the Archbishop replied in a few sentences.

The guests then filed before the Archbishop's throne and went through the ceremony of kissing his ring. As occasion required, remarks were exchanged between the Bishop and the priests. After an interval there was adjournment to the Refectory to a sumptuous repast in honor of the occasion. The congregation at Mass in the morning was made up chiefly of professors and students. Those from the Grand Seminary mustered strong, the students in Philosophy were also numerous and those from Laval College. The Professors and students of Laval attended well. The Professors wore their robes. The theological students wore gowns bordered with ermine and violet; the medical students gowns adorned with ermine and red; and every faculty had a special variety whether for its Professors or its students.

C. M. B. A.

CONVENTION AT PHILADELPHIA.

The sixth biennial session and tenth convention of the Supreme Council of the Catholic Mutual Benefit Association of the United States and Canada, was held in Philadelphia, last week. There was a large attendance of delegates.

On Wednesday certain amendments to the constitution were adopted, including one providing for the payment of the sum of fifty dollars to the organizer of each new branch of twenty members.

The amount of per capita tax to be paid to the Supreme Council was increased from thirty to forty per cent. of the amount collected from members.

The report of the supreme recorder showed that during the term 6,777 members had been elected, 2,60 expelled, 265 resigned, 658 died, leaving 84,025 members, not including 7,500 transferred to the Grand Council of Canada. New York leads with over 18,000 members, Pennsylvania is second with nearly 8,000 members, Michigan has nearly 5,000, while Ohio has over 3,000. During the term 47 new branches were organized and 3 dissolved.

The liabilities of the council are \$550 and the assets \$2,775, exclusive of money in the general, beneficiary and reserve funds. The treasurer's report shows a balance in the beneficiary fund of \$1,641; disbursed during the term, \$1,244.45; since organization, \$4,837.450; balance in general fund, \$1,769; in the reserve fund, \$184.524.

The election of officers for the ensuing year resulted as follows: Supreme president, Michael Brennan, of Detroit; first vice president, John E. Molampy, Pittsburg; second vice president, John Fitzgerald, New York; supreme recorder, O. J. Hickey, Brooklyn; treasurer, James M. Walsh, Hornellville, N. Y.; marshal, D. B. Hughes, Titusville, O.; guard, J. B. Drouyn, Quebec; trustees, W. J. Bulger, Chicago; Rev. M. J. Keen, Bergen, N. Y., holding over; Rev. P. A. Baart, Marshall, Mich.; William Franklin, Buffalo, and Frank Randall, Cleveland, O.; committee on laws, John J. Hyne, Buffalo; Eugene Bertrand, Buffalo; N. P. Whelan, Cleveland; finance committee, James A. Flanagan, Seneca Falls, N. Y.; James L. Whalen, Rochester;

John H. Breen, Detroit; legal adviser, J. F. Keena, Detroit. These officers were installed in the evening.

On Thursday evening the Board of Trustees met and elected Rev. P. A. Baart, chairman; Bishop Ryan, of Buffalo, supreme spiritual adviser, and Dr. Kinler, of Omaha, Neb., supreme medical adviser. Grand Rapids, Mich., was decided upon as the next place of meeting.

AFTERNOON TEA

IN AID OF A FREE LIBRARY.

On Saturday, the 20th inst., at Hall & Scott's Rooms, 2289 St. Catherine Street, will take place the annual "Tea" in aid of the English Free Library, in the basement of the Gesu. This year the "Tea" will be held from 4 to 6.30 in the afternoon, and from 8 to 10 in the evening, thus giving every one an opportunity to be present. The "Tea," which is always a social event, enables all to meet their friends in a pleasant and informal manner. Tea, coffee, and other refreshments are included in the price of admission, which is 50 cents; children, 10 cents. Music of the choicest description is prepared, and those who attend the "Tea" one year are very certain to do so the next. A special table for children with a variety of dolls and other attractions, will be rivalled this year by a table for grown up people. Articles on both will be sold at the lowest possible rates. Choice home made candy will be, as usual, a feature of the "Tea."

By means of this "Tea" the Free Library is mainly supported. The Library and the work it is doing have become too well known to require much explanation here. Its utility none can deny. The actual circulating library contains 3,600 volumes, in addition to which a splendid reference library has been donated to the Committee. During last year upwards of 18,000 books were put in circulation, that is to say, the 3,600 volumes were passed from hand to hand, from home to home. This proves how great a want is being filled here in our city by this Library, in so far as its resources will permit. It is bound neither by parochial limitations nor by distinctions of creed or race. It is open on Friday and Sunday afternoons, and for men exclusively, on Monday, Wednesday and Friday evenings. The best way to assist this noble work is by the sale or purchase of tickets for "The Tea," on October the 20th.

PERSONAL.

The Rev. Brother Arnold returned to the city from the Hot Springs of Arkansas on Thursday last. The Rev. Brother spent over two months at the springs and speaks enthusiastically of the climate of Arkansas. He is very much benefited in health by his visit.

MR. J. J. LANNING.

On Wednesday last, our popular and genial fellow-citizen, Mr. J. J. Lanning—assistant to the General Manager of the Grand Trunk—left for a couple of months' sojourn in the South. He is accompanied by Mrs. Lanning, and has gone to Esdale, North Carolina. While wishing Mr. and Mrs. Lanning a pleasant and prosperous trip, as well as a safe return, we regret to state that the immediate cause of Mr. Lanning's journey southward is the precarious state of that gentleman's health. He has been feeling unwell for some months, and, unless the increased work consequent on his recent well deserved promotion, and his own natural assiduity, contributed considerably to wear down the system. Some weeks of absolute repose, absence from business and change of climate became imperative, and as a consequence Mr. Lanning will seek that rest and relaxation in the milder and healthier climate of the South. We feel confident that his host of friends and all who are acquainted, or have ever come in contact with him will join us in the sincere expression of hope that the holiday may prove all that is desired, and that when the festive seasons come around we will be enabled to greet Mr. Lanning once more, and to find him in perfectly restored health and animated with his habitual good spirits and indomitable energy.

MRS. THOMAS HEFFERNAN.

We regret to learn that Mrs. Thomas Heffernan, of St. Mary's parish, one of the most popular and exemplary as well as charitable ladies of that section of the city, has been dangerously ill from weakness of the heart and congestion of the lungs. On Monday last she was anointed, but yesterday she appeared to have revived somewhat. We would request that our readers would kindly pray for this good lady and ask that she may yet be spared to continue the numerous splendid and Catholic works that she has carried on for years.

OBITUARY.

THE LATE MRS. JOHN J. DOLAN.

The many friends of Mrs. Dolan, wife of Mr. John J. Dolan were pained and surprised when they learned of her demise which took place at the residence of her mother on Sunday Oct. 7th, her death was unexpected, the deceased was a daughter of the late Patrick Sharkey, and sister of Mr. Michael Sharkey, Vice-President of the St. Patrick's T. A. & B. Society and Supl. of the Harbor Works, her husband is also an active member of the St. P. T. A. & B. Society and other Catholic Associations. The funeral which took place from 1338 Notre Dame St., on Wednesday Oct. 10th was a very large one, shortly after 7.30 a.m. the cortege was formed and proceeded by way of Notre Dame, St. James, Craig and St. Alexander Sts. to St. Patrick's Church, the remains were received an arrival at the Church by the Rev. Father McCallen, Rev. Father Toupin celebrated the Solemn Requiem Mass, after the service the procession was reformed and proceeded to C. de la Neiges Cemetery. The chief mourners were Mr. John J. Dolan, husband of the deceased; Mr. M. Sharkey, brother; Mr. M. F. Dolan, brother-in-law; Mr. P. Dolan, uncle, and other relatives.

The following resolution of Condolence were on motion of Mr. Brogan, N.P. seconded by Mr. John Walsh adopted at the regular meeting of the St. Patrick's T. A. & B. Society.

Whereas, it has pleased Almighty God to remove by death, the sister of our esteemed Vice-President, Mr. Michael Sharkey, wife of our respected member, Mr. John J. Dolan.

Resolved—That the most sincere sympathy of the members of this Society is hereby tendered to Mr. Sharkey and Mr. Dolan also to

the respected mother and sister of the deceased in this their great affliction.

Resolved, that these resolutions be entered on the minutes of this meeting, and that copies of the same be forwarded to Mr. Sharkey and Mr. Dolan, and published in the True Witness.

OYSTER SUPPERS.

The annual oyster suppers, for the benefit of the poor, under the auspices of the Ladies of Charity of St. Patrick's parish, will take place on Tuesday, Wednesday and Thursday, November 6th, 7th and 8th, in the Victoria Armory Hall, Cathcart street. These annual oyster suppers are always very enjoyable and this year everything that can be done in the way of entertainments, instrumental and vocal music, will be looked after by the ladies. So as to make the suppers even more popular than they are already, it has been decided to reduce the price of admission from 25 to 15 cents.

EUCHRE PARTY.

The first euchre party took place at St. Ann's Young Men's hall, on Saturday evening, and was a great success, about forty members took part. The prize was won by Mr. James Burke.

ARNOLD READING CLUB.

The weekly meeting of the Arnold Reading Club was held on Sunday afternoon. The committee had an interesting and instructive program prepared. Essays were read by T. Donnelly, T. Gleason, J. Manning, Gummer, D. Leger, J. Quinn, F. Burns and A. O'Leary.

FREE SINGING CLASS.

Professor Fowler's free singing class has proved a most popular mode of instruction. The pupils now number about fifty, and practice twice a week, on Mondays and Thursdays. The class on Thursday evenings is now devoting special attention to the practicing of the Mass for Christmas eve.

A. O. H. CONCERT.

The members of the Ancient Order of Hibernians will give their grand annual concert in the Windsor Hall, on Friday, November 23rd. The very best talent in the city will contribute to the evening's entertainment, among them will be Miss Hollinshead, the Irish National Minstrel quartette, composed of Messrs. Quinn, Morgan, Murphy and Finn, Professor Sullivan, and Mr. Shea, who will act as musical director.

CATHOLIC TRUTH SOCIETY.

At the meeting of the Catholic Truth Society in the Gesu library hall, on Friday night, it was decided that the next monthly meeting should take place on Friday next. A special and interesting programme will be provided, in which will be included the reading of a special selected article, "Was St. Peter Bishop of Rome," by Mr. Wurtelle. The usual polemical readings will also be continued.

DIOCESAN NEWS.

The Archbishop of Sherbrooke will officiate at the benediction of the new Church of St. Anne at Stukely, on November 8th.

The Archbishop of Druzupara has made the following ordinations at the St. Hyacinthe seminary:—Tonsure—L. Girard, L. M. R. Dorais, J. A. Seguin, F. A. Tanguay, J. R. Gingras, F. M. Gosselin, F. L. E. Cormier, J. E. D. Moulin, J. E. E. Chartier; lesser orders—P. Lavolette, N. Poirier, J. F. A. Halde, R. Desnoyers, O. Casavant; sub-deacons—F. Z. Decelles, J. C. Guertin, I. Larose, H. Barsalou, J. E. Roy.

ST. ANN'S BAZAAR.

St. Ann's Charity bazaar opens to-night in St. Ann's Young Men's entertainment hall. The room has been prettily decorated and a very large number of articles are exposed for sale. Every evening during the bazaar entertainments, either musical, vocal or instrumental, will be given. There will also be drilling by St. Ann's school cadets, tableaux and dramatic performances. The bazaar will close Saturday, October 27th.

CHRISTMAS MASS AT ST. ANN'S.

The Christmas Mass at St. Ann's Church is already being practiced industriously. The Mass selected is Fauconnier's Messe Noel, and Mr. Shea, the musical director, is training some thirty boys to augment the men's choir of about 25 voices. These, assisted by the orchestra, under the directorship of Mr. Cathcart Wallace, will make the celebration a particularly grand one.

IRISH DRAMATIC ASSOCIATION

The Irish National Dramatic and Concert Association of St. Ann's Young Men's Society, under the musical directorship of Mr. Shea, will take part in no less than fourteen concerts and dramatic entertainments during the coming winter. Their popularity is perhaps accounted for by the fact that the association has been in existence for nine years, and during that time their entertainments have always tended towards the elevation of the Irish people in the eyes of other nationalities.

VILLA MARIA BARAAR.

The bazaar to raise funds for the building of the Villa Maria convent will open November 12th, either in Windsor Hall or the Monument National. A large number of Irish ladies are rendering assistance. On Wednesday, November 14th a supper will be given in the hall. Anyone wishing to send donations may address them to Mrs. Collins, 818 Palace street, who is the lady treasurer.

THE WONDROUS WAYS OF GOD.

[Inscribed to those Christian (?) critics of Lourdes who so boldly deny even the possibility of miracles.]

'Tis vain to strive to fathom all the wondrous ways of God,
Who draws His glory from the stars and from the lowly sod;
His works are wrapt in mystery, and the Infinite alone
Can comprehend the systems that are subject to His throne;
He hides marvels in the ocean and in each shell and flower,
A grain of sand or mountain can alike reveal His power.
His ways are dim and hidden, but they're always wise and just,
'Tis ours to bend in reverence and in Him humbly trust.

Can we forget how Moses made the Bara water sweet?
Or how 'he Red Sea's rocky floor dried up beneath his feet?
Or how God showed His mercy, at the sound of Israel's wails,
And spread the sands with manna and made brown the camp with quails?
Can we expound how Horb by Jehovah was illum'd,
And the shining bush kept burning, and yet was not consumed?
How dare we set a limit to the love and power of God,
Who heal'd by brazen serpents and wrought plagues by Moses' rod?

What bands of snowy lepers have been clean'd in Jordan's tide,
What a monument of miracles in Sinai's hallowed side,
A stage of glorious wonders is the ancient Jewish land,
Whose hills and plains have witnessed oft the marvels of God's hand.
Who dares to laugh at wonders, yet remembers Palestine,
Where Jesus rais'd the dead to life, changed water into wine?
The Exodus and Books of Kings, ay, each glowing Scripture page,
Rebuke the flippant scoffers of this faithless, mocking age.

Who says the laws of nature are as firm as heaven's decree,
And cannot be suspended even by the Deity?
The waters of all Egypt by a stroke were turned to gore,
The Prophet's hand brought darkness on a land all bright before.
Nature is but the handmaid, the fair messenger of God,
And must obey His mandates in star and wave and sod;
How can true Christian thinkers the miraculous deny?
Their Church, their creed are falsehoods if all miracles are a lie.

REV. WILLIAM P. TREACY.

MGR. SATOLLI AT ST. ANN'S.

Mgr. Satolli, the Papal Delegate, paid a visit to the Fathers of St. Ann's Church yesterday afternoon and stayed for about an hour. His Eminence seemed very interested and pleased with all he saw.

THE ORPHAN IMMIGRANTS.

The Catholic Immigration home on St. Thomas street will be enlarged some time during the winter to make accommodation for the number of orphans who will come here next spring. At present there are 20 boys in the home; some half dozen or so of these little fellows are quite musical and can sing and drill splendidly. Miss Brennan, the superintendent of the home, intends to allow a party of them to perform at St. Ann's bazaar, which opens to-day.

MOUNT ST. LOUIS CADETS WIN THE FLAG.

On Sunday afternoon, at Mount St. Louis College, Mr. L. O. David, on behalf of the ladies of the Monument Nationale bazaar, performed the pretty ceremony of presenting a flag to the cadets.

The flag was given by the ladies for competition by the cadets of St. Mary's and Mount St. Louis, and the latter won by a good majority. A pretty programme of music had been provided, which included an overture by the college band, choruses, violin solo by Mr. A. Tasse, as well as an address by Mr. T. Dubreuil, which was answered eloquently and humorously by Mr. L. O. David. The programme was completed by a triumphal musical march rendered by the band.

ST. ANNS CHURCH.

There was a grand celebration of the anniversary of Father Mathew in St. Ann's church on Sunday evening. A special sermon was preached by the Rev. Father McPhail, on the advantages of temperance; in the course of his remarks the preacher dwelt eloquently on the miseries endured by those who were intemperate and said the safest guard for every one was the total abstinence pledge, as moderate drunkards were on all occasions pressed to take liquor while those who were known abstainers escaped this temptation. There was a very large attendance at the service and the musical programme under the directorship of Mr. Shea was excellent.

A LADIES' READING CIRCLE.

After the close of the bazaar the young ladies of St. Ann's parish intend agitating with a view to establishing a reading circle among themselves. There are quite a number of young ladies deeply interested in the project, and they are sure that the establishment of such a circle would bring about excellent results.

That a circle for ladies would be successful is clearly demonstrated by the flourishing condition of the young men's reading circle and literary class.

TOTAL ABSTINENCE.

ANNIVERSARY OF FATHER MATHEW.

Grand Celebration—Brilliant Addresses by Mr. Frank Curran and Father McCallen at the T. A. and B. Concert, in the Victoria Armory.

Notwithstanding the very inclement weather on Wednesday evening, the grand annual concert of the St. Patrick's T. A. & B. Society, in honor of the anniversary of Father Mathew, was one of the most enjoyable and successful ever held, and perhaps not one of the large audience was sorry for having braved the weather to be present. The Hon. Senator E. Murphy delivered the opening address, in course of which he said:

Father Mathew, the Apostle of Temperance, was born on the 10th day of October, 1790, and we meet to-night to celebrate the 104th Anniversary of his birth. On the 10th day of April, 1838, he commenced his mission and founded the first Catholic Total Abstinence Society in the world. You all have heard of the wonderful success that attended his labors, how the cause of temperance spread with extraordinary rapidity through Great Britain as well as Ireland, and also in the United States and the Canadas. It is our proud boast that the first Catholic Temperance Society in America was formed in the Old Recollet Church of this city on the 23rd Feb., 1840, by its beloved pastor, the Rev. Father Phelan, S. S., (afterwards Bishop of Kingston), under the name of the Irish Catholic Temperance Society of Montreal.

The hon. speaker said he would not detain them any longer as Mr. F. Curran, B. C. L., and the Rev. Father McCallen, would deliver addresses on the subject of Temperance with which they would all no doubt be pleased. The musical part of the programme was then proceeded with and included the following artists: Miss A. Sharpe, St. Patrick's choir, Mr. J. J. Rowan, Miss May Milloy, the Holland family, Miss McAndrew, Mr. Thos. Earle, Mr. Frank Feron and Mr. J. Greenwood; Musical director, Prof. J. A. Fowler. At the close of the concert a laughable farce, Dr. Killorcure, was presented, in which the following gentlemen took part:—Mr. Wm. P. Doyle, Mr. James G. Milloy, Mr. L. C. O'Brien, Mr. Thos. M. Cullen, Mr. A. E. Read, Mr. W. F. Wall, Mr. T. J. Kavanagh.

The items on the programme were all so much above the average that it is difficult to enumerate any as the particular favorites. St. Patrick's choir did splendidly, as did Miss May Milloy with her dainty recitation and Miss McAndrew with songs, each of these ladies receiving a pretty bouquet of flowers as a token of appreciation. The singing of Mr. J. J. Rowan and Mr. Feron was also extremely good. The instrumental selections by the clever Holland family, and the cornet solo by Mr. T. Earle, were heartily applauded. Mr. J. Greenwood's inimitable humorous recitation was deservedly greeted with an enthusiastic encore.

The items of the evening were of course the addresses by the Rev. Father McCallen and Mr. Frank Curran. The Rev. Father McCallen spoke in his well known brilliant style on "The Philanthropy of Temperance societies and temperance advocates," contending that if philanthropy be a love for one's fellow-men, the members of our Temperance societies manifest this love in a very practical manner.

Whatever laws have been enacted retarding the evils of the liquor traffic, are due almost solely to the persistent efforts of Temperance advocates, Catholic and non Catholic alike, to secure their passage by our legislators. The example of sobriety shown by the total abstainer encourages the drunkard to make greater efforts to overcome his passion for drink. Temperance societies do not, like the millionaire philanthropist, build hospitals, but they diminish the number of applicants for admission to the hospital.

Neither do they establish public baths; but they aid men to give up drink and their keep both body and soul clean. They do not found free libraries; but they free men's minds from the fumes of liquor, that would otherwise empty the library hall, fill the saloon, and render useless the treasures of science, history and literature gathered on the library shelves. They do not erect Asylums and Homes for the orphan and

aged poor; but they assist men to live prosper, and give them a chance to die in their own homes, in an honorable old age. Theobald Mathew was a great philanthropist, devoting time, talents and life itself to saving men from the curse of drink. He has left to us this heaven-sent quality of love for our fellow men, as a precious inheritance. As total abstainers and zealous workers in the temperance cause, we can prove to the world our philanthropy, since by word and example we help the drunkard to remove the cause that afflicts his body, the crime that stains his soul.

Mr. Frank Curran's address was looked forward to with particular interest, as it was his first speech from a public platform; he, however, evinced no traces of the amateur lecturer either in composition or delivery of his address, but spoke clearly and decisively as follows:

Mr. President, and Ladies and Gentlemen—I can assure you that I consider it not only a great honor but a most esteemed privilege, to be invited by the St. Patrick's Temperance Society to make a few remarks on the occasion of their annual entertainment. As this is, I may say, my first attempt from a public platform, I hope you will pardon any evidences of inexperience which I may have the misfortune to betray. It is quite consistent with the constant zeal of the Society which has brought us together to-night that they should choose one evening every year to entertain their friends and to let them and their fellow-citizens generally know of the success which is continually crowning their efforts in behalf of the cause to which they have devoted themselves, and it is most appropriate that they have chosen for those purposes the anniversary of one whose life was devoted to the promotion of temperance, whose name is synonymous with total abstinence and at the same time one of the most illustrious sons of Ireland, the Rev. Theobald Mathew. This occasion does honor to those who have labored for the cause in the past, to those who are laboring in the present, and more especially to the memory of that great priest, the fruits of whose devotion shall ever remain green in the heart of every noble minded man and woman.

But before touching upon the life of Father Mathew, I may be permitted to say a word upon temperance organizations, which I think will be interesting to the audience as a leading up to the life of that celebrated personage. Temperance societies, and kindred associations, are branches of what is known as the modern temperance movement. It is so called because the temperance movement has taken an organized shape only in modern times. In the year 1785 a noted Philadelphia physician wrote and published an essay on the "effect of ardent spirits on the human mind and body;" this, though not a medical success, was largely read and commented upon, and the consequence was that about 23 years after, two followers of Rush called Lyman and Clark (both doctors of medicine), formed at Greenfield in the State of New York what is generally believed to be the first modern temperance society. This society was strictly on total abstinence principles. Several other societies were formed, but nearly all advocated a moderate use of distilled liquors.

In 1829, Temperance Societies were formed at New Ross, County Wexford, and at Belfast, and by the end of the year there were sixty Temperance Societies in Ireland, though the number of those who joined was comparatively very small. In Scotland the number of Temperance advocates, though somewhat higher, was still but trifling compared to the whole population. In England itself the advance was on a similar scale. So far the movement was directed almost entirely against the use of spirits, wine and malt liquors being allowed in moderation to the members. But it was soon discovered that these half measures were powerless to attain the object aimed at—the cure and prevention of intemperance—and in 1832 John Livesey and a few others started, at Preston, a society on total abstinence principles, and from this out the societies which favored a moderate use of liquors gradually became extinct. The word "teetotal" was first used in 1838 by a man called Turner, who was a reformed drunkard; it is said that, when he swore off liquor, he wished to emphasize his resolution and said that he was not only a total but a teetotal abstainer; some say that he was a little under the in-

fluence of Bacchus when he made this resolution and consequently stuttered out the word teetotal instead of total, however, we'll give him the benefit of the doubt.

It was about the year 1838 that the first Catholic Temperance Society was formed in the city of Cork, and there Father Mathew first came prominently upon the scene, being elected President. He had always been very popular in the city of Cork and the surrounding country, not only for his ability as a pulpit speaker but more so on account of his generosity and amiability of his character. He used to visit the sick, give charity to the poor and was day and night at the service of the people. He was so popular as a confessor that it used to be said that if a firkin of butter were brought to Cork market, the bearer of it would not return home till he had been to confession to Father Mathew. His character as a confessor was thus summed up by a servant who was asked by her mistress how she liked Father Mathew as a director; "Indeed, ma'am, he's a beautiful director, not a doubt about it; but"—"Well, what do you mean by 'but'?"—"Well, ma'am, the worse you are in the beginning the more he'd like you, and the better he'd use you; but if you didn't improve very soon, there's no usage too bad for you." He was not judged by critics as a grand orator, for it is said that he violated many rules of rhetoric and was often lacking in good taste, but "he had the talent of describing sacred incidents in a manner entirely in harmony with the poetry of the Irish character, and his listeners feeling the scenes which were pictured to them as if actually present, would break into sobs and cries."

In the City of Cork there was a temperance movement already on foot, and at its head there was a Quaker by the name of Martin, who was better known as Billy Martin. Martin was progressing favorably, but he needed some one to take hold of it as leader and that one must be a popular man, for not only did he wish to work among his co-religionists, but for all classes and creeds. Besides he was a great friend of Father Mathew's, and knowing his popularity he knew that he was the man to lead the movement; with this object in view he used to go every day to Father Mathew and press upon him the good results that would follow if he would only join with him in his temperance efforts. In fact, many told Father Mathew that if he once determined to advocate the cause that he would one day be the apostle of temperance in Ireland. Now, about this time, though Father Mathew had rather a handsome countenance, he suffered from chills, which gave his nose a suspiciously red color, and when he was told that he was destined to be the apostle of temperance, he said: "Well, if that's the case, I'm afraid the Lord has given me the wrong signboard."

He finally decided to join the movement, to the great delight of Billy Martin, and they arranged a meeting in Father Mathew's schoolroom for the 10th of April 1838. A good number of respectable people turned up, but those for whose benefit the meeting was intended were conspicuous by their absence. That night Father Mathew took the pledge, and I think that it was on this occasion that the word "pledge" was first used in connection with temperance. About fifty-six others followed his example and took the pledge at this meeting. From that day the movement spread like wildfire, there was magic in Father Mathew's name and he soon spoke to crowded houses night after night. In 3 months 25,000 had taken the pledge and before the close of the year 156,000 names were inscribed on the roll of total abstinence.

Father Mathew's fame as a temperance lecturer became proverbial throughout the English speaking world, he was invited to speak in every parish in Ireland, and met with phenomenal success everywhere he went. One or two instances will show the eagerness among the people to attend these meetings and the consequent excitement that ensued. His visit to a place called Parsonstown is thus described by a priest who was present:

In front of the chapel was stationed a large body of police, presenting a very fine and well disciplined force; outside these were the rifles on bended knee, with bayonets fixed and pointed, forming a barrier to oppose the rushing multitudes, whilst within and without this barrier to keep the passage clear, the cavalry in all the pomp and circum-

stances of glorious war, with flags waving to the wind—moved up and down in slow and measured pace. Beyond and as far as the eye could reach were the congregated masses waving to and fro with every new impulse, and by their united voices producing a deep indistinct sound like the murmur of the ruffled waters of the sea. Within the vicarial residence, and in strong contrast to the stirring scene without, sat the mild, unassuming, but extraordinary man, round whom had collected this display of martial and numerical force. He seemed perfectly unconscious of the excitement he had produced, and spoke and acted as if he regarded himself as the least remarkable man of the age.

About this time Daniel O'Connell was at the zenith of his glory and was doing all he could by pen and tongue to encourage the movement. This and the excitement in general led to various superstitions among the people. Among some the belief was that Father Mathew could cure diseases, while others thought a great revolution was taking place which would result in making O'Connell King of Ireland. Father Mathew found this superstition as regards cures a great nuisance, and consequently did all in his power to dispel the delusion from the minds of the people. But O'Connell, being in politics, didn't think it any harm to have his countrymen think him such a great man, so, it is said, he made a little political capital out of it on his own account.

In 1840 Father Mathew visited Dublin and received a hearty welcome from Archbishop Murray and his clergy. He held many meetings and made many total abstainers. At one of these meetings he suggested that the ladies might have a meeting and thus confer immense benefits and add much to the success of the movement in that city. Accordingly a meeting was held in the Royal Exchange at which 500 ladies inscribed their names on the roll of temperance.

His visits all through Ireland were marked with great success and the results were very gratifying to Father Mathew and his friends, especially as his crusade was commented upon by every newspaper in the kingdom, and letters of praise and thanks were sent him from the highest people of his day, not only religiously but socially and politically. The bishops and priests encouraged and joined in the movement and the dukes and lords thanked him publicly and privately for the great good he was conferring upon the people throughout their estates, and members of parliament and even of the cabinet made speeches eulogistic of the movement in the British House of Commons. When he was invited to Scotland he had made over 300,000 total abstainers in Ireland. In 1842 he visited Glasgow and received a monster reception from the various Catholic societies. At his first meeting there 12,000 people attended of whom 5,000 took the pledge. At the second meeting so many attended and took the pledge that they were unable to count them. He stayed in Scotland only a week.

England was next invited, a tour made of all the principal cities and thousands enrolled upon the temperance list at every meeting held. While travelling in England, many private citizens who admired Father Mathew offered him the hospitality of their houses. On one occasion at Wakefield, a gentleman, member of the "Society of Friends," invited him to his home while staying in that town. Father Mathew answered that he preferred to put up at a hotel as it would better suit the purposes of his mission. The citizen immediately answered that he kept a hotel. Father Mathew accepted the invitation and sure enough on arriving at the house he saw a sign on the door with the word "Hotel" written upon it in large characters. He staid at the house and used the gentleman's parlor to receive people of more or less high social standing and it was only when he was about to take his departure that the proprietor told him of the ruse he made use of to have him as his guest. At some meetings in London it is reported there were 100,000 people present, of whom about 5,000 took the pledge.

Concluded on seventh page.

A RAILWAY MANAGER SAYS:

"In reply to your question, to my children, object to taking Scott's Emulsions, I say no! On the contrary, they are fond of it, and it keeps them pictures of health."

A LOURDES MIRACLE.

A Most Interesting Account of an Extraordinary Event.

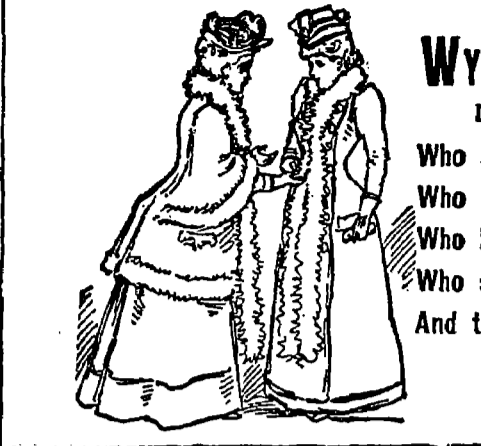
The following, writes the Reverend E. Martin in the London Tablet, is an account of a wonderful cure of a young woman living in the neighborhood of Eltham who has lately been to Lourdes with the French National Pilgrimage. The young woman and her mother came to live at Eltham last April. Before that they lived in South Kensington. Since they settled here I have been a constant visitor at their house, and what I shall state I have either seen or have learnt directly from themselves. I will endeavor to tell the facts without, I hope, any exaggeration. Indeed the truth is so wonderful that it does not need any addition of mine.

Sarah Arter, aged 35, has been suffering more or less since she was 18 with some disease of the stomach. For the last five years she has been bedridden. As to the precise nature of the disease, the doctors did not seem to agree. Some said it was cancer in the stomach; others a tumor, others ulcers. She had been an inmate of several hospitals; among others Saint George's five times, and the Cancer Hospital once. At the latter they said it was cancer in the stomach, and treated her for it. The symptoms seemed to favor that opinion. She was habitually in great pain and for years had taken no food without vomiting directly afterwards. She could not even keep down a cup of tea and bread and butter. At times she would vomit blood, which had a fetid odor. Besides this disease of the stomach, she was quite paralyzed from her hip downwards. This paralysis came on by degrees. Ten years ago she began to lose the use of her legs, but walked with two crutches till five years next November, when she lost the use of her legs entirely and has been bedridden ever since. One leg then became contracted. They measured her at the Cancer Hospital, and said one leg was two inches shorter than the other. She also had the last bone of the spine projecting, and this caused her additional suffering. The doctors at the hospitals told her that they could do nothing more for her, and they seem to have tried everything. Three years ago Doctor Foulerton put a tube down her throat into the stomach to wash it out, and for three weeks administered her food by means of injections. Having been told by the doctors that she was incurable she sought for help from Him who can give it if He will. She at length decided to go to Lourdes and ask the intercession of Our Blessed Lady, that if it were God's Will, she might be cured. At the same time she was quite resigned to suffer and die if God willed it. When she told Doctor Foulerton, who is a Protestant, that she was going to Lourdes, he laughed at the idea, because he naturally did not believe in the miracles of Lourdes. He used to say to her in joke, "Well, Sarah, if you are cured at Lourdes I shall believe in the Catholic Church." But what an undertaking this journey was for her! She an invalid, who could not even stand, poor, and her mother who looked after her 70 years of age. She used to employ her time while in bed in doing needlework and sold the work to make up an income. Out of her earnings she tried to save up enough to take herself and her mother to Lourdes and determined to go this next September. Fortunately, however, she had some kind friends, and they arranged for her to go with the French National Pilgrimage, which leaves Paris every year about August 18. They also paid her fare to Paris and sent Sister Julienne of the "Bon Secours," Haverstock Hill, with her to wait on her. Since this Sister was French and could speak English perfectly she was well suited in every way for the task. Miss Arter was accepted by the Committee of the National Pilgrimage and was told to be at Paris by August 18, to travel in the White train. The White train is one which takes all the great invalids. It is well described by M. Zola in his recent novel "Lourdes". She now began to prepare for her journey; since Sister Julienne was going to take her, we all thought that there was no need for her mother or anyone else to go with her. All we could do was to help her with our prayers. She made a general confession and prepared for death if it should be God's Holy Will to take her; for humanly speaking, it was madness for her in her weak state to undertake that journey.

She received Holy Communion on the feast of the Assumption, and the next day, August 16, after the prayers and blessing given in the Ritual, started by the 11 o'clock train for Paris. I myself and a few friends saw her and Sister Julienne off from Cannon street. She had to be carried in an invalid chair to the carriage, and from the train to the boat. I must admit when I said good bye to them at the station she was so weak that I felt grave doubts as to whether she would ever reach Lourdes. They got as far as Paris the same day, more dead than alive, and after being put to bed she remained there all the next day, till Saturday afternoon, when the White train started for Lourdes. It was arranged that the White train should stop at Poitiers, which is half way, from Sunday morning till the following day, to give the pilgrims time to rest. She was so ill when they arrived at Poitiers that she had to be carried on a stretcher to the Convent of the Sacred Heart, where one of her friends, Mrs. Munster, had arranged for and the Sister to be lodged. When they arrived at the Convent she was too ill to be taken up to the bedroom which had been prepared for her; so the good nuns had a bed put up for her in the school-room on the ground floor. After resting all day Sunday they were to proceed to Lourdes the following day. On Sunday morning it was decided to give the Holy Communion by way of Viaticum, for it was considered very doubtful whether she would ever arrive at Lourdes alive. No sooner had she received Our Lord than she, as it were by inspiration, got up and knelt down. Finding she could stand and walk she went and knelt at the little altar which had been prepared for the Blessed Sacrament. The priest, followed by all the nuns, had by this time gone to administer the Holy Communion to another pilgrim who was very ill a room above. We can imagine the astonishment of the Sisters when they returned and found the dying pilgrim out of bed and kneeling at the little altar some distance off. After making her thanksgiving she dressed and walked to the chapel which was some distance off. After making her thanksgiving she dressed and walked to the chapel which was some distance from the room she was in; and there the candles were lit and a *Te Deum* sung by all the Community to thank God for so great a favor. She walked by herself, but felt weak. At the same time as she regained the use of her limbs the bone in her spine returned to its proper place, and she felt no more pain in the back. Now the malady in the stomach seemed to increase, and she suffered the most acute agony on the journey from Poitiers to Lourdes. The train arrived at Lourdes about five o'clock on Tuesday morning, and she was taken as soon as possible to the Grotto and put into the Piscine. No sooner was she in the water than all the pain in the stomach disappeared, and she felt quite cured. Since she was with the pilgrims of the White train her lodging was prepared at the Hospital des Douleurs. They now lost no time in letting us hear of the cure. Her poor mother nearly fainted when I told her that her daughter was cured. She, who a few hours before could not eat the least thing without vomiting, now found the food given to the patients at the hospital insufficient; so the Sister took her to the restaurant at the Hotel d'Angleterre, where she had two helpings of chicken, bread, and beans, and drank four cups of tea. She walked from there back to the Grotto, which is a quarter of a mile, and then to the Bureau to be examined by the doctors. She was interviewed by a great number of doctors, who, after reading the certificate of her malady which she had brought from London, examined her and pronounced her cured. She had to leave the certificate with the doctors, but she tells that as far as can remember, it ran as follows:

"I have known and attended Sarah Arter for three years, during the whole of which time, and for some years previously, she has been quite confined to her bed with loss of power and wasting of the lower limbs. Added to this she suffers from ulcers in the stomach, which were the cause of great suffering, and are incurable. (Signed) Alexander Foulerton, 122 Brompton-road."

Without a certificate from a doctor saying that she was incurable I do not think she would have been accepted by the Committee to travel by the White train. Miss Arter returned on Monday last, got out of the train, walked down the platform and mounted unaided the



Why not try WYETH'S MALT EXTRACT?

Doctors highly recommend it to those
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,
as it increases quantity and improves quality of milk.

PRICE, 40 CENTS PER BOTTLE.

steps of the bridge at New Eltham station. She, who 10 days before was nearly dead with the fatigue of the journey from London to Paris, now returned cured and none the worse for travelling from Paris, which she left at eleven that morning. I saw her home, where she ate a good supper of cold meat and pastry. She has every day gained flesh and strength and walks about but is still weak. I have nothing more to add, except that what I have written is the simple truth without, I hope, any exaggeration. Let others think what they like of this cure, I for my part believe it to be a miracle. Before sending this account I have been to read it over to Miss Arter to be sure that there was no mistake, and she tells me that Dr. Sturges, of New Eltham, who has attended her since she came here, saw her this morning and said he could only regard it as a miracle, and that he will give her a certificate to say that what she was suffering from could not be cured by any natural means.

CONTINUED FROM SIXTH PAGE.
TOTAL ABSTINENCE.

In order to show his gratitude to the American people for the assistance given the poor in Ireland while in distress, Father Mathew promised a visit to America, and set sail early in the summer of 1849. He was well received in New York and in all the principal cities of the Union, while at Washington he was voted a seat in the Senate, an honor which was accorded to one man only and that was to Lafayette. He was also entertained at dinner by the President of the United States, with 50 other important diplomatic personages. While in America his health broke down; this compelled him to remain a few months at Hot Springs in Arkansas. After a stay of 3 years he returned to Ireland.

On reaching Ireland again he found that not only was his health poor but his finances were low. When his friends heard of his troubles they raised enough money to make a compromise with his creditors. Though he kept on working for the cause, it was well known to himself and his friends he was not the man he used to be, and finally when he became unable to say Mass they knew the end was near. He died at Queenstown one morning in 1856 from a stroke of apoplexy. A monument was raised to his memory, in Cork, and was unveiled in the presence of 100,000 people.

It has been characteristic of all those individuals and societies who have voluntarily advocated the temperance cause that they have not been influenced by any desire to elevate any particular class or creed, but they have been actuated by the knowledge of the great good that would result to the human race in general and their efforts have been appreciated and applauded by the whole Christian family.

Father Mathew's sermons were destined for his hearers, no matter of what color or belief, and it is related by O'Sullivan, in his History of Ireland, that the postle of Temperance got such control over his audience that at one of his meetings in the North he made a Catholic crowd cheer an Orange flag, the first time such a thing had ever happened in the annals of the country.

When we look back upon the life of that great philanthropist and thinker of the days and nights he spent in the service of the people, of the 5,000,000 souls he brought to his feet to kiss the cross of temperance, of the poverty in which he lived and struggled, of the sickness and physical infirmities which overcame him in his old age and of the respect and veneration with which his memory is honored as the years roll on, we cannot wonder that here in the city of Montreal,

3,000 miles from the scene of his birth and early labors, we are assembled to celebrate his anniversary and sound the praises of his great and glorious career. In conclusion let us say of Father Mathew what Moore said of George Washington:

"Nor yet a patriot of one land alone
For thine's a name which all nations claim
their own;
And every shore where breathed the good
and brave,
Echoed the plaudits thine own country
gave."

A VOTE OF THANKS,

at the close of the address, was proposed in an eloquent manner by Mr. Geo. W. Stephens and was seconded by Mr. J. D. Purcell, B.C.L., and endorsed by Dr. Hingston, each gentleman speaking highly of the address by Mr. Frank Curran and predicting for him a brilliant future.

AN APOSTOLATE FOR SAILORS.

The following letter, which appeared in the London Tablet, Sept. 29th, speaks for itself:—

SIR.—Last Monday evening I was walking the harbour at Queenstown, when a sailor stopped me. He said he was a Roman Catholic but a bad one. He had just returned from a long voyage, and before he wasted his money he would give me something for the poor. He gave me four shillings. He said he was going to the Sailors' Home. He went on to speak about these homes. They are strictly undenominational, that is, strictly un-Catholic. He also said a man must read something sometimes, but that in these homes as well as on board a ship there is only Protestant literature. I think he mentioned the "Chart and Compass."

I have a good deal to do with sailors, and it seems strange that even in the most Catholic countries these Protestant homes are to be found. Hardly is a ship in port before it is boarded by agents who invite the sailors and also ask them to attend Protestant service. It seems a pity that nothing or next to nothing is being done for Catholic sailors. I do not mean simply by Catholics of the British Empire only but by Catholics of the whole world. I know what the Catholic Truth Society is trying to do and I hope God will bless their efforts. But there needs an apostolate for sailors in the whole world. The Church in times past has found a help for every need. In this field Protestants have covered the ground before us. I spent the four shillings in buying sixpenny copies of "The Garden of the Soul." I distribute this book among sailors as much as I can, because of the excellent instructions it contains.

IT'S A CURIOUS WOMAN

who can't have confidence in Dr. Pierce's Favorite Prescription. Here is a tonic for tired-out womanhood, a remedy for all its peculiar ills and ailments—and if it doesn't help you, there's nothing to pay.

What more can you ask for, in a medicine?

The "Prescription" will build up, strengthen and invigorate the entire female system. It regulates and promotes all the proper functions, improves digestion, enriches the blood, dispels aches and pains, brings refreshing sleep, and restores health and vigor. In "female complaints" of every kind and in all chronic weaknesses and derangements, it's the only guaranteed remedy. (If it doesn't benefit or cure, in the case of every tired-out or suffering woman, she'll have her money back.)

Nothing urged in its place by a dealer, though it may be better for him to sell, can be "just as good" for you to buy.

Dr. Pierce's Pellets cure constipation, piles, biliousness, indigestion and headache.

The True Witness

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co.
(LIMITED)

At No. 391 Craig St., Montreal, Canada.

J. K. F. JEAN, LIT. D., F.L.L.B., EDITOR.

SUBSCRIPTION : RATES

City, \$1.50; country, \$1.00. If not paid in advance \$1.50 (country) and \$2 (city) will be charged. Subscribers, Newfoundland, \$1.50 a year in advance.

All business communications to be addressed to C. A. McDONNELL, Managing Director THE TRUE WITNESS P. & P. CO.



WEDNESDAY, OCTOBER 17, 1894.

MGR SATOLLI.

The Apostolic Delegate has passed through Montreal and is now spending a few days in Quebec. The passage of Mgr. Satolli has been the cause of endless comment and wild speculation on the part of the secular press. Doubtless the presence of such an important personage was looked upon as a "wind-fall" for the daily journals; each anxious to outdo its rival in the reports concerning the supposed mission of the eminent prelate. One of our contemporaries gave its readers a full column about the Manitoba school matter, the imaginary difficulties existing between Cardinal Taschereau and the Government of this Province, the troubles supposed to have arisen between the Cardinal and members of the clergy, and it concluded that Mgr. Satolli came here to settle some or all of these matters. If Baron Munchausen were to arise in the form of a modern reporter, and to give full swing to his elastic imagination, he could not have invented a more extraordinary fiction.

In the first place Mgr. Satolli's jurisdiction does not extend, in any way, beyond the limits of the United States, and he has no more official authority in Canada than our Governor General would have in the neighboring Republic when on a private visit to that country.

Secondly, there has not been, nor are there at present any difficulties, either religious, civil, political, social or otherwise between the venerable Cardinal and the present Government of Quebec.

Thirdly, there are no differences between the Cardinal and the members of his clergy; and if there should ever arise any variances of opinion upon matters of discipline or church administration, the Cardinal holds full authority to settle the same without the necessity of any superior jurisdiction intervening.

Fourthly, the fact of Mgr. Satolli having no authority, direct or indirect, in Canada, and having sufficient of his own affairs to occupy his attention, must do away with the foolish idea of his visit having aught to do with the Manitoba schools, or with any other public or private question in this Dominion.

Having gone to the fountain-head of authority on this subject, we are enabled to emphatically state that the presence of the Apostolic Delegate in Canada is entirely unofficial and merely consists of a private visit to former pupils and old-time friends. Five years ago, when Mgr. Satolli represented the Pope at the opening of the Catholic University at Washington, he passed through Canada from Niagara to Quebec, but had then little opportunity of visiting our leading cities or learning much about our numerous

Catholic institutions. He always felt a desire to return some day and visit some of the leading educational and religious establishments in the Dominion. This month a favorable opportunity was offered in an invitation extended him by Cardinal Tachereau, Mgr. Begin and the Abbe Paquet of Quebec. Amongst the clergy in this Province are quite a number of the Delegate's former pupils, and in the ordinary course of a slight recreation, amidst his important and responsible duties, he decided to accept that invitation and enjoy a week's well-earned holidays amongst his former and ever constant friends. On learning that Mgr. Satolli was to pass through Montreal, His Grace, Archbishop Fabre, invited the distinguished prelate to spend a couple of days in this city as his guest. No formal receptions were to be tendered, and the Delegate came and will go as an ordinary—but eminent—traveller. We make these statements on the authority of His Grace and of the Apostolic Delegate, and do so merely to counteract any false impressions that may have arisen on account of the baseless rumors circulated so freely. It is an age of sensationalism and an enterprising press is ever anxious to seize upon any little hint that might be developed into conjectured theories of an exciting nature; it sees in the slightest and most prominent member of the Catholic hierarchy the first steps to some extraordinary changes that have birth only in the fertile brains of the sage writers.

Taking this incident as an example, we can form a pretty fair estimate of the value of those numberless sensational reports that come to us by way of press correspondents from Rome. While he is in Canada, merely in his capacity of traveller, sight-seer or visiting friends, still we cannot forget that Mgr. Satolli is to-day one of the leading lights of our Church and the representative direct of the great Pontiff, who rules so masterly the grandest organization on earth, and as such we join with his hundreds of intimate friends, and with all true Catholics, in bidding him a hearty welcome.

A PATRIOTIC IDEA.

In its last issue the Catholic Register of Toronto struck a key-note that should not be allowed to die away in echo. We hope, for the sake of our creed and race in Canada, that the suggestion made will be taken upon all sides and that the idea expressed will soon be carried to realization. The article to which we refer speaks of the statues of public men that are to be found in Canada and of those in contemplation, and it calls attention to the fact that while great, good and patriotic men are being honored by marble busts or bronze statues to perpetuate their names, one of the brightest, grandest figures on the field of our history—the late Thomas D'Arcy McGee—remains without any fitting public memorial. Although Mr. McGee was a poet of high order, an historian of undoubted powers, an orator of the first rank, and a statesman of great acumen, it is as one of the moulders of our Confederation that Canadians in general, irrespective of creed or race, should hasten to carry out the idea that the Register so happily expressed. While we believe that it would be a graceful deed to place a statue of McGee on the new Parliament grounds in Toronto, as suggested by the article in question, still we are under the impression that the most proper place in all Canada for such a testimonial is the Parliament Hill at Ottawa. There beside Sir George E. Cartier, and under the shadow of that central spire, that seems an image of the grand Dominion of which it forms the pivot; there, within ear shot of the House

that rang so often with his matchless eloquence; there where congregate all the statesmen of the land to carry on the work commenced by McGee and his associates, should stand a statue worthy the man, worthy his wonderful works, worthy the land of his adoption and worthy the Irish race the world over.

In turning over the pages of his poems, we come upon those touching lines addressed by him to the soldiers who placed a monument over the grave of Richard Dalton Williams, in the South; the war was raging between the North and South, poor Williams had just died and was quietly laid to rest, when Companies C. and K. Eighth New Hampshire Volunteers erected "a tall and graceful slab of Carrara marble" to his memory. The incident touched the warm heart of McGee, and its chords vibrated into a song characteristic of the great-souled Irish bard. In presence of the important question of a testimonial to the memory of the poet-orator, we feel that the first lines of that tribute are not inappropriate.

"God bless the brave! the brave alone
Were worthy to have done the deed,
A soldier's hand had raised the stone,
Another traced the lines men read,
Another set the guardian seal
Above thy minstrel—Innisfall!"

What sympathies there are between kindred souls! what mystic ties of melody bind inspired bard to bard! When McGee heard of this noble deed, in honor of one of the sweetest singers Ireland ever produced, he could not resist the natural impulse of snatching up the harp he had so often tuned into melody to sing the praises of the tomb-builders of the South. He recalls the olden custom of heaping a cairn of stones upon the sod beneath which a poet or bard was at rest.

"A thousand years ago—ah! then
Had such a harp in Erin ceased,
His cairn had met the eyes of men,
By every passing hand increased,
God bless the brave! not yet the race
Could coldly pass his resting place.

"And surely that Ancient Race," that "Celtic Race," that "Noble Island Race"—as in another poem McGee described them, could not allow this generation to pass away nor this century to expire without leaving a monument such as would hand his name and fame down to future years. Of course, as an Irish historian, his "History of Ireland" is as perfect a memorial as he could leave behind to perpetuate his name; as a journalist and essayist, his correspondence editorials and other contributions would suffice to immortalize any ordinary individual; as a poet, his volume of noble verses is an indestructible monument; any poem in that casket of gems would be enough to gain fame for another man; "The Death of the Homeward Bound," alone, should have made its author dear to every Irish heart and beloved by every noble or generous Irish soul. But it is not merely as an Irish historian, poet, journalist and orator that McGee should receive a tribute worthy of

"A scene of scenes, where glory's shed
Both on the living and the dead,"—

it is as a Canadian statesman, as one who consecrated his glorious talents to this Dominion in its infancy, as a man who with prophetic vision saw down the avenues of time and who shaped his plans so as to be in harmony with what he knew to be the future of Canada, as well as the ultimate results of the Irish cause, as a genius who lent his powers to the foundation of our young country and the building up of a land where the sons of our race may find homes and opportunities; in a word, as an Irish Catholic who was respected, honored and beloved by people of all creeds and nationalities, as a man whose talents and whose works place him on a level with the greatest men that our history can boast, should a statue be raised to

Thomas D'Arcy McGee. Our race should feel a thrill of pride in pointing out to the children of the future the statue of the man whose pen and voice had accomplished almost miracles. It would show to the world that the truly great are recognized in this young country, and it would tell to the millions yet unborn that the Irish Catholic statesman and father of Confederation was not, amongst those historic characters, left unhonored or unremembered. Such a statue, standing upon the Parliament Hill, would reflect credit upon Canada, honor upon our race, and glory upon all who took active part in having it placed there.

We are very thankful to the "Catholic Register" for having touched upon this question. The day is at hand when another generation will step in, and unless we, of to-day, rescue from oblivion our historical relics and perpetuate the names of our great men, the world moves so rapidly that they may all be forgotten. "It is not death alone—but Time and Death, that canonize the patriot," said Duffy, in speaking of Davis,—so is it true of McGee. The longer men live, the more time elapses, the more potent events that transpire, the more triumphantly will his greatness be vindicated and the more evident will it become that he was a political prophet as well as a mighty-minded patriot.

IRISH IMPERSONATORS.

We were pleased to notice that at a meeting of the County Board of the Ancient Order of Hibernians, held recently in Toronto, "it was unanimously decided to instruct members of the order to use all means in their power to stamp out the vulgar sentiments so often expressed in public and on the stage by impersonators of Irish in low character, thereby degrading the Irish race." This is a step in the right direction. It is an awakening to a sense that should long since have obtained in America and Canada. It may be very funny to hear the unnatural brogue put on by certain actors, to watch the foolish antics of degradedly dressed characters supposed to represent Irishmen and Irishwomen, but the people—especially Irish people—who find these exhibitions funny are perhaps not aware that they are helping to lower themselves and their race in the eyes of the world.

Even it would not be so bad were those caricatures true representations of the Irish people in any grade or walk of life. But they are acted libels upon a whole people. Go into any province in Ireland, from Lough Foyle to Tramore, or from where the sun rises over the Hill of Howth to where he sets beyond the Church of Connamara, and we defy you to find a single Irish peasant who speaks with the abominable accents and the uncouth manners of the supposed impersonators of the Irish on the stage. Besides the dress, the plug hat, the *carubeen*, the *dudeen*, the red head, the corduroys, the blackthorn stick (and generally the black bottle) that are given to the Irishman on the stage, as evidences of his nationality, no more belong to the race than they do to the people who frequent the *salons* of Paris or the drawing-rooms of London. It is a crying shame that at our Irish concerts and upon occasions when all that should tend to elevate the race should be brought out, we are obliged to witness such low exhibitions, so degrading and so absolutely false.

Take any other nationality on earth; the French, English, Scotch, or any one, and you will find that they ever seek to bring before the world the noblest and best traits of their people. They seek to make the public feel that there is something grand in their people. If a noble

act has been performed, if a grand expression has been made by one of their own, such is played upon in every key to the edification of those who listen and to the credit of those who act. But when it comes to the Irishman, he is represented in the vilest of caricature; and how can we blame the stranger if he judges our race by what he beholds on the stage? Have we not heroic deeds sufficient, noble characters enough, inspiring incidents in numbers to present to the public? We do not require to dive into the misty past, to revive heroes of the far away ages, to draw pictures of immortal poets, orators, statesmen, warriors and patriots; we need only picture the Irish gentleman as he is, as he stands before us in his education, his refinement, his high principles and his grand character. That will suffice; and, by so doing, we will be doing credit to our race, justice to our people, and giving the world a true and honest idea of the nationality. It is full time that these caricatures should be done away with, and we rejoice to see that a branch of the Ancient Order of Hibernians has been patriotic and just enough to take up the matter and to assist in stamping out one of the most low and contemptible means imaginable of casting discredit upon a high-minded, generous and noble race of men. We hope that this very broad hint will be taken, and that not only our Irish concerts and representations will be purged all over America of this dross, but that strangers who make use of this method of insulting our race will meet with a cold shoulder wherever they go.

INDIAN HOME RULE.

On more than one occasion we found it necessary to call attention to the very anti-Irish spirit that animates the Gazette. At all events that spirit pops up at times, and we are now beyond feeling the least surprise when that organ, with its ultra-Toryism, sneers at or seeks to slap the Irish cause. In its issue of last Wednesday, the 10th October, under the heading "Indian Home Rule," the Gazette goes out of its way to ridicule the cause that is dear to millions of noble-minded people and to insult the feelings of the Irish race, here and elsewhere. We take two short extracts from that short and correspondingly vicious article. It is unnecessary to quote the semi-humorous remarks regarding the Indian representative in the Imperial House. When the Gazette becomes, or tries to become funny, it generally leaves something on record not worth reproduction. Moreover, we are not now dealing with the Indian question of Home Rule, but with the Gazette's expressions concerning Irish Home Rule.

"The promoters of the Indian claim for self government are endeavoring to get the Hon. Edward Blake to preside at their congress with the view of placing their cause in association with that of Irish home rule. It can hardly be said that the latter movement is in such a flourishing condition that association with it can be looked upon as a good omen, but the few score of mild Hindoos who claim to speak on behalf of India's millions are mistaken if they think they can force their fad on the attention of the British House of Commons in the same way as the Irish question has been brought to the front."

So even a Hindoo movement is not likely to profit by being associated with an Irish one—so thinks the Gazette. And that organ thinks far more than it cares to say. It might not suit its purposes to state all its sentiments. It don't exactly call the Irish Home Rule question a fad, but it applies the term to the Indian Home Rule movement, and lets the "few score of mild Hindoos",

know that they can expect no success if they seek to bring their question of self-government before the British House of Commons. We will now pass on to another mild insinuation followed up by a direct out. Still referring to this Indian Home Rule the Gazette kindly says:

"Perhaps the relegation of the question to the limbo of the impracticable is the best thing that could happen, for if by any chance the leaders of the Indian agitation were to get home rule, they would be the first to implore the interference of the Imperial Government to save them from violence and oppression. Whether Ireland is really fit for self-government is an open question, but there can be no doubt that the vast majority of the people of India do not want to rule; they want to be ruled, and they had rather be ruled by British officials than by their own countrymen."

Here is a broad hint that were the Irish people to get Home Rule, they would be the first to implore the Imperial Government to save them from their own legislation. But of course the Gazette is in a state of doubt; it considers it an open question "whether Ireland is really fit for self-government." How does it come that all over the world, in every popularly and constitutionally governed country, the Irish have proven themselves the very wisest and most successful of legislators? Look over the history of the neighboring States during the past hundred years and you find that Irishmen—not only Irish-Americans, but Irish-born citizens—have given evidence of exceptionally successful legislative powers. In Australia the government of the vast colony has been almost entirely in the hands of Irishmen. Here in Canada they have left no mean record to tell of all they did in the formation of the country. Why then could not the same race govern themselves under a Home Rule system? The Gazette says it is an open question; it has not the courage to say what it thinks and to inform us, according to its stage-coach wisdom, that Ireland is unfit for self-government.

The question, in our mind, is not at all an open one. Firstly, the Gazette and its anti-Irish element must remember that Ireland has not yet had a trial of legislative autonomy or Home Rule under a modern federal system. The Irishmen of this past century and of today have had no opportunity of trying their hands in native legislation. To state, or even hint, that they are not able to govern themselves is an act of meanness and of simple injustice. Then, again, the Irish not having had a chance to make their own laws at home, we should look abroad and see how they succeeded in other lands. Of course, if they failed elsewhere, it is not to be expected that they should succeed on their own ground; but when they have left monuments of legislative power, acumen and greatness behind them in every land where they became legislators, is it not rational to suppose that when they secure an opportunity of exercising these same qualities in a native parliament, they will score even greater successes? Most certainly that is the most reasonable, the honest, the unprejudiced view that should be taken. But the Gazette has proven on more than one occasion, and each time in a very lame manner, that it becomes unreasonable, anything but politically honest, and most terribly prejudiced the moment there is question of Ireland or justice to that land. Every now and again a lengthy, able and historically philosophic and philosophically historic editorial appears in its columns, on some subject affecting the Catholic Church, the attitude of the Pope, or the importance of Papal decisions, and this, while displaying any amount of encyclopaedic erudition, serves to impress the

readers with the fairness of the Gazette towards the Catholic Church. While fully admitting the value of these quasi-Catholic editorials, we must not forget that its tone is always very different and its style much less exact when there is a question of Irish Catholic or Ireland from a Catholic standpoint.

EDWARD BLAKE'S CRITICS.

It has been extensively announced of late that Hon. Edward Blake was to deliver lectures in Philadelphia and elsewhere on the situation in Ireland and the prospects of the Home Rule party. In that there is nothing surprising since that gentleman has ever been ready, in Canada or the United States, when absent from his parliamentary duties in London, to cast all the light possible upon this most interesting of subjects and to lend the aid of his great eloquence to a cause that he has shown, beyond all question or criticism, to be dear to his heart. We have been favored with a circular from New York in which Mr. Blake is somewhat roughly handled and decided misjudged both as to his motives and his actions. The flaming headed document comes from the "Irish Independent Parliamentary Party" of New York, and bears in large type the names of the President, Treasurer, Secretary and the whole of the Executive Committee. It is entitled "A warning to the Irish people and Friends of Ireland in America," and as sub-heading, "An Irish Whig Agent in Our Midst." It then proceeds to deal with honorable Mr. Blake in a manner indicative of great absence of delicacy, a want of fair-play, and a lack of knowledge regarding that gentleman. It is one more of these miserable instruments that serve to retard the progress of the Irish cause, by attempting to tear down and shackle men who have sacrificed money, position, home, associations, political ambitions and everything dear to them for the sake of a cause that they honestly believed just, and sincerely sought to serve. A circular that has for object the cutting of the grass beneath the feet of a man like Blake comes to the wrong place when it finds its way into Irish Canadian hands. Knowing the man, the situation and the circumstances as we do, we feel ashamed that any person or persons professing Irish sympathies should lend themselves to an attack upon his personality, conduct or motives.

Men may disagree, and disagree honestly, as to the best means to be adopted to carry to a successful issue the present struggle; but that liberty and right of opinion in no way justifies deep ingratitude towards the country's benefactors, nor excuse ungenerous criticism of one who has done more, in a single year, than any of these patriots ever attempt or would be able to do in a life time. Just imagine the following language:

A circular purporting to emanate from persons styling themselves the Irish Nation of America, who claim to represent the Irish people of the United States, has been addressed to various Irish organizations asking to assist in a reception to be given to a Mr. Blake. (The italics are ours.) Just as if Mr. Blake were some insignificant tramp or itinerant lecturer, and not a man whose name is a household word on both sides of the Atlantic, from the remotest Irish cottage on the hillsides of the Old Land to the smallest hamlet on the continent of America. What good is the Irish cause to derive from such a method of treating one of its sincerest advocates? Whether the policy of one section or the other of the Home Rule party is the better, graver and more learned and more experienced heads than ours have failed to agree; but no matter what our

personal, political, or other ideas may be, we only belittle ourselves in the eyes of a serious world by striving to belittle men of Blake's calibre. The circular goes on: "It will be well for the members of these organizations and friends of the Irish cause to know who this Mr. Blake is, and what he represents, as well as his record in the Irish movement." Evidently the writer of that is one of the few who are really ignorant of who Mr. Blake is. If not, then it is a cruel misrepresentation of the man, and the more so because it is intentional. The rest of the circular is a long tirade against Mr. Blake and the present Irish Parliamentary party. We don't intend, nor would we feel justified, in entering into any arguments for or against the pretensions of the different sections that unfortunately exist in the Home Rule ranks; but we positively object to having one of our first Irish Canadians, a man who has given up his lucrative profession, his high political rank, the enjoyment of a comfortable home, the associations and ties that date from childhood, to go into a new arena and struggle for a principle that he, as does the world, acknowledges sacred and just, ridiculed in any way or misjudged as to his motives and actions. Hon. Mr. Blake requires no special defence at our hands; but we must say that if ever success is going to be the share of Home Rulers, and if ever Ireland is to enjoy that political autonomy for which many noble souls have fought and have died, it will only be when the men who are most self-sacrificing and devoted to the race receive that recognition which is their due, and when the old policy of firing the arrows of partizanship at them becomes buried in the general cause.

In the October number of the Catholic School and Home Magazine, Francis P. McKeon has the following beautiful lines on "Thy Neighbor":

Think no harsh thoughts of him, though he
may look
So cold and proud—thou canst not see his
heart;
And those hard lines—oh, they may make a
book
Where God delights to read a saint's high
art!

Speak not unkindly, though his words be
short:
He hath his sorrow pressing dally down;
Seal thou thy lips upon the quick retort,
Give wit reproof, and earn thy patient
crown.

Deal gently with him, though his way be
gruff—
May not some thorn be turning in his side?
Oh, every man's a diamond in the rough,
Or Christ had never been the Crucified!

This magnificent Christian sentiment, so beautifully expressed, recalls an old stanza that has probably long since passed out of the knowledge of our present generation, but it contained a guiding advice:

"Let us talk of a man as we find him,
And censure alone what we see;
If any should blame let's remind him,
That from faults there are none of us free."

There is true poetry in the Christianity that such lives express, and we are glad to see that one of the favorably known writers of the present has touched such a chord upon his lyre.

The London Universe, referring to Mr. Laycock's war upon the Church, gives the following list of his war cries:

"The false doctrines of Rome; the false assumptions of Rome; the arrogance of Rome; the attitude of Rome; the effect of Romish teaching; the disunion in Rome; the intellectual and spiritual condition of Rome; the Pope under the thumb of others; the history of the Popes; a strong protest against Rome; coquetting with Rome; and lastly a call upon Englishmen."

The same organ adds: "We can almost fancy that most even of his own party will be inclined to exclaim: 'Who is this that wrappeth up sentences in unskilful words? (Job xxxviii.)' The Vicar of Hurdfield must be a wonderful man; quite romantic—or rather antic without the Rome."

LORD KILGOBBIN.

BY CHARLES LEVER.

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

CHAPTER LXXX.—CONTINUED.

"A begging letter, I should say, from the outside," said Dick.

"Except that there is not one so poor as to ask aid from me," added Nina, as she took the document, glanced at the writing, and placed it in her pocket.

As they separated for the night, and Dick trotted up the stairs at Atlee's side, he said: "I don't think, after all, my ten pounds is so safe as I fancied."

"Don't you," replied Joe. "My impressions are all the other way, Dick. It is her courtesy that alarms me. The effort to captivate where there is no stake to win, means mischief. She'll make me in love with her whether I will or not." The bitterness of his tone, and the impatient bang he gave his door as he passed in, betrayed more of temper than was usual for him to display, and as Dick sought his room, he muttered to himself: "I'm glad to see that these overcunning fellows are sure to meet their match, and get beaten even at the game of their own invention."

CHAPTER LXXXI.

AN UNLOOKED FOR CORRESPONDENT.

It was no uncommon thing for the tenants to address petitions and complaints in writing to Kate, and it occurred to Nina as not impossible that some one might have bethought him of entreating her intercession in their favor. The look of the letter and the coarse wax, and the writing, all in a measure strengthened this impression, and it was in the most careless of moods she broke the envelope, scarcely caring to look for the name of the writer, whom she was convinced must be unknown to her.

She had just let her hair fall freely down on her neck and shoulders, and was seated in a deep chair before her fire, as she opened the paper and read, "Mademoiselle Kostalergi." This beginning, so unlikely for a peasant, made her turn for the name, and she read, in a large, full hand, the words "Daniel Donogan." So complete was her surprise that, to satisfy herself there was no trick or deception, she examined the envelope and the seal, and reflected for some minutes over the mode in which the document had come to her hands. Atlee's story was a very credible one; nothing more likely than that the boy was charged to deliver the letter at the castle, and simply sought to spare himself so many miles of way, or it might be that he was enjoined to give it to the first traveler he met on his road to Kilgobbin. Nina had little doubt that if Atlee guessed or had reason to know the writer, he would have treated the letter as a secret missive which would give him a certain power over her.

These thoughts did not take her long, and she turned once more to the letter. "Poor fellow," said she, aloud, "why does he write to me?" And her own voice sent back its surmises to her, and as she thought over him standing on the lonely road, his clasped hands before him, and his hair wafted wildly back from his uncovered head, two heavy tears rolled slowly down her cheeks and dropped upon her neck. "I am sure he loved me—I know he loved me," muttered she, half aloud. "I have never seen in any eye the same expression that his wore as he lay that morning in the grass. It was not veneration, it was genuine adoration. Had I been a saint and wanted worship, there was the very offering that I craved—a look of painful meaning, made up of wonder and devotion, a something that said—take what course you may, be willful, be wayward, be even cruel, I am your slave. You may not think me worthy of a thought, you may be so indifferent as to forget me utterly, but my life from this hour has but one spell to charm, one memory to sustain it. It needed not his last words to me to say that my image would lay on his heart forever. Poor fellow, I need not have been added to his sorrows; he has had his share of trouble within me!"

It was some time ere she could return to the letter, which ran thus:

"MADemoiselle KOSTALERGI—You once rendered me a great service—not alone at some hazard to yourself, but by doing what must have cost you sorely. It is now my turn, and if the act of repayment is not equal to the original debt, let me ask you to believe that it taxes my strength even more than your generosity once taxed your own.

"I came here a few days since in the hope that I might see you before I leave Ireland forever, and while waiting for some fortunate chance, I learned that you were betrothed and to be married to the young gentleman who lies ill at Kilgobbin, and whose approaching trial at the Assizes is now the subject of so much discussion. I will not tell you—I have no right to tell you—the deep misery with which these tidings filled me. It was no use to teach my heart how vain and impossible were all my hopes with regard to you. It was to no purpose that I could repeat even aloud to myself how hopeless my pretensions must be. My love for you had become a religion, and what I could deny to a hope I could still believe. Take that hope away, and I could not imagine how I should face my daily life, how interest myself in its ambitions, and even care to live on.

"These sad confessions cannot offend you, coming from one even as humble as I am. They are all that are left me for consolation—they will soon be all I shall have for memory. The little lamp in the lowly shrine comforts the kneeling worshiper far more than it honors the saint; and the love I bear you is such as this. Forgive me if I have dared these utterances. To save him with whose fortunes your own are to be bound up, became at once my object; and as I knew with what ingenuity and craft his ruin had been compassed, it required all my efforts to baffle his enemies. The National Press and the National Party have made a great cause of this trial, and determined that tenant-right should be vindicated in the person of this man Gill.

"I have seen enough of what is intended here to be aware what mischief may be worked by hard swearing, a violent press, and a jury not insensible to public opinion—evils, if you like, but evils that are less of our own growing than the curse ill-government has brought upon us. It has been decided in certain councils—whose decrees are seldom gainsaid—that an example shall be made of Captain Gorman O'Shea, and that no effort shall be spared to make his case a terror and a warning to Irish land-owners how they attempt by ancient process of law to subvert the concessions we have wrung from our tyrants.

"A jury to find him guilty will be sworn; and let us see the judge—in defiance of a verdict given from the jury-box, without a moment's hesitation or the shadow of dissent—let us see the judge who will dare to diminish the severity of the sentence. This is the language, these are the very words, of those who have more of the rule of Ireland in their hands than the haughty gentlemen, honorable and right honorable, who sit at Whitehall.

"I have heard of this opinion too often of late to doubt how much it is a fixed determination of the party; and until now—until I came here, and learned what interest this fact could have for me—I offered no opposition to these reasonings. Since then I have bestirred myself actively. I have addressed the committees here who have taken charge of the prosecution. I have written to the editors of the chief newspapers. I have even made a direct appeal to the leading counsel for the prosecution, and tried to persuade them that a victory here might cost us more than a defeat, and that the country at large, who submit with difficulty to the verdict of absolving juries, will rise with indignation at this evidence of a jury prepared to exercise his vindictive power, and actually make the law the agent of reprisal. I have failed in all—utterly failed. Some reproach me as faint-hearted and craven; some condescend to treat me as merely mistaken and misguided; and some are bold enough to hint that, though as a military authority I stand without rivalry, as a purely political adviser my counsels are open to dispute.

"I have still a power, however, through the organization of which I am a chief; and by this power I have ordered Gill to appear before me, and, in obedience to my commands, he will sail this night for

SURPRISE SOAP

While the best for all household uses, has peculiar qualities for easy and quick washing of clothes. READ the directions on the wrapper.

150 St. Croix Soap Mfg. Co., St. Stephen, N. B.

America. With him will also leave the two other important witnesses in this cause; so that the only evidence against Captain O'Shea will be some of those against whom he has himself instituted a cross-charge for assault. That the prosecution can be carried on with such testimony need not be feared. Our Press will denounce the infamous arts by which these witnesses have been tampered with, and justice has been defeated. The insults they may hurl at our oppressors—for once unjustly—will furnish matter for the Opposition journals to inveigh against our present Government, and some good may come even of this. At all events, I shall have accomplished what I sought. I shall have saved from a prison the man I hate most on earth, the man who, robbing me of what never could be mine, robs me of every hope, of every ambition, making my love as worthless as my life! Have I not repaid you? Ask your heart which of us has done more for the other?

"The contract on which Gill based his right as a tenant, and which would have sustained his action, is now in my hands; and I will—if you permit me—place it in yours. This may appear an ingenious device to secure a meeting with you; but, though I long to see you once more, were it but a minute, I would not compass it by a fraud. If, then, you will not see me, I shall address to you through the post.

"I have finished. I have told you what it most concerns you to know, and what chiefly regards your happiness. I have done this as coldly and impassively, I hope, as though I had no other part in the narrative than that of the friend whose friendship had a blessed office. I have not told you of the beating heart that hangs over this paper, nor will I darken one bright moment of your fortune by the gloom of mine. If you will write me one line—a farewell if it must be—send it to the care of Adam Cobb, 'Coss Keys,' Moate, where I shall bless you for it—if you will consent to see me, to say one word, to let me look on you once more, I shall go into my banishment with a bolder heart, as men go into battle with an amulet.

"DANIEL DONOGAN."

"Shall I show this to Kate?" was the first thought of Nina as she laid the letter down. "Is it a breach of confidence to let another than myself read these lines? Assuredly they were meant for my eyes alone. Poor fellow!" said she, once more aloud. "It was very noble in him to do this for one he could not but regard as a rival." And then she asked herself how far it might consist with honor to derive benefit from his mistake—since mistake it was—in believing O'Shea was her lover, and to be her future husband.

"There can be little doubt Donogan would never have made the sacrifice had he known that I am about to marry Walpole." From this she rambled on to speculate on how far might Donogan's conduct compromise or endanger him with his own party, and if—which she thought very probable—there was a distinct peril in what he was doing, whether he would have incurred that peril if he really knew the truth, and that it was not herself he was serving.

The more she canvassed these doubts, the more she found the difficulty of resolving them; nor indeed was there any other way than one—distinctly to ask Donogan if he would persist in his good intentions when he knew that the benefit was to revert to her cousin, and not to herself. So far as the evidence of Gill at the trial was concerned, the man's with-

drawal was already accomplished; but would Donogan be as ready to restore the lease, and would he, in fact, be as ready to confront the danger of all this interference, as at first? She could scarcely satisfy her mind how she would wish him to act in the contingency. She was sincerely fond of Kate, she knew all the traits of honesty and truth in that simple character, and she valued the very qualities of straightforwardness and direct purpose in which she knew she was herself deficient. She would have liked well to secure that dear girl's happiness, and it would have been an exquisite delight to her to feel that she had been an aid to her welfare; and yet, with all this, there was a subtle jealousy that tortured her in thinking, "What will this man have done to prove his love for me? Where am I, and are my interests in all this?" There was a poison in this doubt that actually extended to a state of fever. "I must see him," she said at last, speaking aloud to herself. "I must let him know the truth. If what he proposes should lead him to break with his party or his friends, it is well he should see for what and for whom he is doing it."

(To be continued.)

A PILGRIMAGE TO CAPE DE LA MADELEINE.

'Twas about noon; one of those golden skied days when nature seems to wear her fairest face before the inevitable decay; the southerly winds were blowing a gentle breeze and Old Sol smiled most benignantly, as the Glacial pushed out from shore, laden with its hundred pilgrims—the convent girls. The notes of the *Ave Maria Stella* were clear and full, and were long re-echoed on the blue waters of the majestic St. Lawrence.

While sailing along under the loving protection of the "Star of the Sea," *Ave* after *Ave* were wafted toward heaven. On reaching the Cape, there was yet a more charming scene in reserve; the banners of the various sodalities—Children of Mary, Holy Angels, and Little Servants of the Infant Jesus—were unfurled gracefully while carried in solemn procession to the sanctuary of the Most Holy Rosary—a rural paradise where nature's moods of sweetness, piety and devotion are revealed. We had Benediction of the Blessed Sacrament, given by the Right Reverend L. T. Rheault, V.G. In those sacred moments, when every heart was hushed in silent converse with its Lord, the peals from the organ alone disturbed that divine stillness which reigned over all. Recollections of home, friends, all were in the sound and went to the very heart of Notre Dame du Saint Rosaire. The Rev. Father Beaudette delivered a most eloquent sermon on the devotion due to the Mother of God. The pastor of the church, Father Duguay, then explained to us the origin of the different relics reposing around the altar. Among others was a Rosary of considerable size, very conspicuously hung over the altar; the wood of this Rosary was brought from the Garden of Olives and presented to the church by the Rev. Pere Frederic, a monk of the Franciscan Order.

For a second time we resumed our hymns in honor of our Heavenly Mother, and bade a last adieu to the tiny stone church; ere long we were sailing homeward, piously chanting the *Magnificat*.

The last part of the Rosary was recited on board; when we perceived our cherished Alma Mater rising in the distance, we joyfully intoned the *Laudate!*

BRIN DE MODÈSE.

Ursuline Monastery, Three Rivers, P.Q.

MASONIC EXPOSURE.

CONVERSION OF ONE OF THE PRINCIPAL MEMBERS OF THE ORDER IN ROME.

He Renounces Devil Worship—Remarkable Letters Written by Domenico Margiotta, a Member of the Inmost Circle—Converted by Grenoble's Bishop.

One of the principal Freemasons in Rome has been converted. His name is Domenico Margiotta, and he was a member of the inmost circle of the 33. The conversion was brought about by the preaching and charity of the renowned Bishop of Grenoble, the "Hammer of Freemasonry."

Remarkable letters written by Margiotta to Adriano Lemmi, Sovereign Pontiff of Universal Masonry, and Miss Diana Vaughan, whose recent retirement from Freemasonry upon the election of Lemmi caused such world-wide comment, have been made public.

Margiotta in his letter to Lemmi expresses his utter abhorrence of the supreme head of Masonry as an individual, and continues:

"You may burn my name between the pillars. You can hand me over to every infernal malediction. I am but too glad to have broken the chains which your great architect imposes. I am full of joy at being able to tell you that I do more than retire, for I have renounced Palladism and have been converted.

"Sing with your brethren the Geneath Meongog and the hymn of Satan. Blot me out from the Golden Book of the Great Central Directory of Naples. I will inspect no more, either lodges or triangles; the only question I ask myself is how it is that I have not been asphyxiated by the poisonous miasmas of your dark caverns."

The Bishop of Grenoble, in a letter to Margiotta, says: "You speak of B— Lemmi; you are going to reveal the secrets of Palladism in which Satan is at home. Unfortunately, you are well acquainted with it. Your readers will hardly believe you. Yet the sincerity contained in your writing and documents which you bring forward to prove what you assert cannot fail to strike them."

LUCIFER THEIR GOD.

To understand certain references made above and also in a letter from Margiotta to Miss Vaughan, of which an extract is given below, it is necessary to call to mind the fact that whatever may be the religious tenets of those who belong merely to the outer circles of European Freemasonry, and to whom Freemasonry seems to be nothing but a beneficial society, the inmost Masons are addicted to the worship of Lucifer. Like the Manicheans of old, they maintain that there are two supreme beings, a good god and a bad god. Their good god is Adonai, or "the God of the Catholics." Hence they do not wish men to be taught to deny the existence of a Supreme Being—a denial which they confess to be repugnant to man kind, and one which would defeat their own doctrine—but they wish to advance the cause of Lucifer and secure the triumph over Adonai, whom they style the bad god.

In his letter to Miss Vaughan, Margiotta announces his conversion, and after referring to the recent triumph of Lemmi, whom he refers to as "a thief," says:

"For us this is a crushing defeat; you yourself have acknowledged it in all your letters since your retirement: 'It would be a great illusion not to acknowledge the defeat; true Masonry is dead; listen to the acclamations, to the glory of crime now ruling—they are the dirge of her that is assassinated.'"

Continuing, Margiotta says: "Now, my dear friend, reflect; in arrogate your conscience as I have done. If Lucifer is the good god and the excelent—excelentior, how is it, and why is it that in his providence, ever so vigilant over his beloved Freemasonry, he has entrusted its direction to a contemptible man who is the lowest of rogues? No, miss, it is useless for you to declare your belief unshaken in spite of the shame of the recent events which have caused your retirement; no, you cannot at one and the same time proclaim the goodness and almighty power of the Great Architect of the Universe and explain his predilection so pronouncedly in favor of Lemmi.

"These are the thoughts that I have pondered over, my dear friend; they are

the calm examination of the situation which has made me doubt the excellence of the god of Palladism. Since the light has dawned upon me and enlightened my soul, I have seen—be not cross—that Lucifer and his vicar resemble one the other. Was it not he who even from the time of Pike inspired all—directed all? Do not say no. Setting aside the fact that Pike sacrificed much of his money for his cause while Lemmi robs the Masons, what difference is there between them and the rest?

"I pray you, who are good in the higher degree, whose heart has ever overflowed with true and ardent charity, to reflect. The truth is—I have understood it—that the God of the Catholics is the only true God; and that Lucifer, instead of being his rival, who will one day cast him into chains in Saturn (a lie in the Apadno Book), is nothing but the fallen angel in accordance with the true tradition of the Bible; that he can only do what the true God permits him to do; and that when the Almighty God of the Catholics gives him power to act, in order to give men a chance of gaining greater merit for heaven, he indulges his bad instincts and wickedness, and it is then that he shows his dark soul, forever damned, by advancing the triumph of such men as Lemmi."

THE CROWNING HORROR.

Perhaps the most startling revelations made by Margiotta are contained in the following letter to M. Jules Osselin, grand president of the Oriental Masonic Order of Misraim or Egypt, and grand master of the Order of Knights Defenders of Universal Masonry at Paris. It reads:

"BRUSSELS, September 6, 1894.—You have ever been very kind to me, but having taken the irrevocable determination of retiring from Freemasonry I send you by the present letter my solemn retirement as 'commander of the Order of Knights Defenders of Universal Freemasonry' and as 'grand master for life (90*)' of the Oriental Masonic Order of Misraim or Egypt,' of which you are grand president.

"On this occasion I think I ought to tell you that, from a point of honor as understood among ordinary men, independently of all religious or political opinion, French Misraimism, of which you are the head, ought absolutely to break off all connection with the Rite of Memphis and Misraim at Naples, which ought not to exist, for it is shameful to belong to this obedience when it is known that the chief of its sovereign sanctuary is a common rogue.

"Having arrived at the post of grand master by treachery, Mr. Giambattista Pessina is a mere trafficker, who turns everything to his profit. Besides this I ought to tell you that he has at Paris, to spy upon you and to spy, too, on Catholics, an individual of the lowest stamp. It is the well known —, a priest who apostatized in Italy and was made secretary to Giambattista at Naples. There for ten francs, five francs, one franc, or even for refreshment at the cafe, he used to consecrate the hosts necessary for the Palladic profanations of the Triangles. At Paris, whither Giambattista Pessina has sent him, he continues his infamies, but he passes as having repented of his fall and still deceives all, for he is able to penetrate into the lodges. I know that in the French capital he leads an abominable life, sully-ing himself among the lowest and most unclean of creatures. You can verify this fact for yourself and then you can estimate the worth of Pessina, who employs him.

"In the Oriental Order of Misraim at Paris I knew only honest brethren, and I know you to be an honest man. The Order of Misraim at Naples is, on the contrary, composed of the most despicable men, having a robber for their chief.

"For this reason and for others I quit high Masonry.
"Receive my salutations as a friend.
"DOMENICO MARGIOTTA."

—From Philadelphia Catholic Times.

Slanderers of priests, Sisters of Charity, and everything Catholic do not thrive very well in Belgium. Recently a decision has been rendered in the case of the Dominican Fathers of Ghent against several papers which had charged them with various misdeeds, including the breaking of their vows. The court declared the papers guilty, and requires them to publish its decision that the articles were slanderous, injurious, and malicious. The Fathers are also empowered to have the decision printed in

five other papers at an expense of 1500 francs, which the guilty journals must pay. The Belgium courts have secured the proper method of putting down maligners.

(WRITTEN FOR THE TRUE WITNESS)

GOOD BYE, OLD BOOTS, GOOD BYE.

Good-bye old boots, good-bye,
We tramped it long together,
We've seen the bright, we've seen the dark,
We've seen the stormy weather.
And now the time is drawing near,
When we old friends must part,
And though I wore you on my feet
It will nigh break my heart.

Good-bye old boots, good-bye,
I ne'er yet thought to see,
The tear-drop stealing down my cheek
When saying farewell to ye.
But still old chums I now behold
There tangled in your laces,
Old scenes, old friends, old hearts, old loves,
And long remembered faces.

Good-bye old boots, good-bye,
I will not—can't forget
When down the "Line" at "Kelly's" barn
We danced the opening set.
When with my blue-eyed Norah
We tripped adown the middle,
My heart going faster than my heels
While "Dolan" played the fiddle.

And little Norah, how she laughed,
And bunched and laughed again,
As I told my love that glorious eve,
Down near the hawthorn lane.
She lifted up those fairy eyes,
Those eyes of softest blue,
And whispered shyly in my ear,
"Dear Ned, I love but you."

Good-bye old boots, good-bye,
You shared with me my bliss,
We little thought that blessed night
That it would come to this.
How soon have I grown old and gray,
Without a hope in life,
My soul has felt earth's keenest grief,
The death of a loved child-wife.

CELT.

OF INTEREST TO CATHOLICS.

RESOLUTIONS OF THE TURIN EUCHARISTIC CONGRESS.

1. The Eucharistic Congress of Turin salutes the bishops of the separated Church of the East, and hopes that the desire of the Sovereign Pontiff relative to the union of the two Churches will be soon accomplished.

2. To ameliorate the religious education of the young, children's societies of the Blessed Sacrament should be established and in every parish great stress should be laid on preparation for the first Communion.

3. To perpetuate the memory of this congress let the nobility and the cultivated classes assist every year at the "procession of the miracle" which takes place in our city on June 6.

4. Salutations to Catholic France, the original promoter of Eucharistic congresses.

5. To agitate all over Italy to force the hands of the authorities to grant perfect freedom for outdoor processions of the Blessed Sacrament throughout the country.

6. To petition the Holy See to order a form of public prayer for the union of the two Churches.

7. To petition the Holy See to permit the faithful to invoke the Blessed Virgin under the title of "Our Lady of the Blessed Sacrament."

8. To invite Christian doctors to admonish their patients and the relatives when there is peril, so that recourse may be had at once to religious succor.

9. That in every country the faithful should see that emigrants are provided with priests of their own nationality, and that prior to these emigrants leaving their native land every effort should be made to get them to approach the Sacraments.

10. That in every parish a Eucharistic ceremony should precede the departure of conscripts for military service.

11. That pamphlets should be printed with a view of publishing the crimes committed by Freemasonry against the Blessed Eucharist.

12. That the military authorities should be admonished to carry out the rule relating to honors being paid the Blessed Sacrament and to repress the blasphemy which goes on in barracks.

13. That offerings should be collected for the perpetual adoration at Jerusalem, where the Holy Eucharist was instituted.

14. That in religious documents and in private letters Catholics should adopt the device of the primitive Christians, "Regnant Domino Nostro Jesu Christi" (Our Lord Jesus Christ reigning).

15. Let the bad press, which attacks the doctrines of the Church and denies the obedience due to the Pope, be banished from Christian homes.

16. Acclamation to Jesus Christ, our King.

17. Let boys' clubs be established in every parish for the service of the altar and to prepare good subjects for the priesthood.

18. Let the practice of general Communion on the deaths of parents, relations and friends be established; let Masses be celebrated for the repose of their souls: let general Communion be made in cases of public calamities, misfortunes and sudden deaths.

19. Let the first Communion be given to the child as near the age of innocence as possible, and let children's Communion be more frequent.

20. Let the practice of general communion on the day of a child's first communion be observed in all families, as well as in the habit of celebrating in the same way every succeeding anniversary of that event.

21. Let women be always dressed modestly when in church and never approach the holy table without being veiled.

22. Let there be established in all churches, colleges and monasteries the daily, universal and perpetual adoration of the Blessed Sacrament, a devotion recently raised by Pontifical brief to the rank of a confraternity primaria and enriched with indulgence.—New York Catholic Review.

EBEN ROBERTS'

Invalid and Table Jellies,

SIMPLY DELICIOUS.

LEMON,	RASPBERRY,
ORANGE,	STRAWBERRY,
LIME JUICE,	CHERRY,
VANILLA,	BLACK CURRANT,
PINE APPLE,	CALVESFOOT

C. C. PARSON'S

HOUSEHOLD AMMONIA

Will not chap or roughen the skin like ordinary ammonia, will make clothes snowy white, will wash flannels and blankets without shrinking; for the toilet, for the bath, for the sick room and nursery. Cures all insect bites. Cleans and brightens silks, laces, Gapes. For glass, crockery and silverware. Be sure and ask for

PARSON'S HOUSEHOLD AMMONIA,
To be had at

ENGLISH PROVISION CO.,

2450 ST. CATHERINE STREET,

[Corner DRUMMOND.]

Telephone 4847. 45-46

BRODIE & HARVIE'S

Self-Raising Flour

IS THE BEST and the ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitations.

JUDICIAL NOTICE TO ANN DOYLE.

PUBLIC NOTICE is hereby given to Ann Doyle, whose maiden name was Ann Cassidy and who was the wife of Thomas Doyle, in his lifetime of the City of Ottawa, in the Province of Ontario, deceased, and who went to the City of Montreal about 19 years ago, and who was, when last heard from about 18 years ago, a cook on a steamboat sailing from the said City of Montreal, if she be still living, to communicate, on or before the First day of December 1894 with MESSRS. GORMAN & FRIPP, 74 Sparks Street, Ottawa, Ontario, Solicitors for the Administrators of the estate of the said Thomas Doyle, deceased; or in default thereof she will be excluded from all claim to dower or otherwise in said estate.
Dated 22nd September 1894.

W. M. MATHESON,
Local Master at Ottawa, Ontario.

Notre Dame College,

COTE DES NEIGES.

This well known and popular institution will re-open on MONDAY, the 3rd SEPTEMBER next.

The Electric cars from Bleury street, by way of Outremont, run out to the College every half hour.

The parents are requested to send the pupils as early as possible. 5-18

WM. GAMBLE,

Fine Custom Boot and Shoe Maker

Hand-Sewn \$4, \$4.50, \$5, to Order,

Repairing Neatly and Cheaply Done

748 Dorchester Street

THE HOLY ROSARY.

Immense Number of Indulgences Attached to its Regular Recitation.

Now that the month of the Holy Rosary is here, when the recitation of the Holy Rosary will be as universal as the Church itself, we place before Columbian readers an authentic compilation of some of the different indulgences with which the Holy Rosary has been endowed by the successors of St. Peter during some of the past centuries, with the fervent hope that this most salutary devotion may spread and take root in thousands of Catholic souls and lead them to join the Confraternity of the Holy Rosary, in obedience to the expressed desire of the Holy Father.

The indulgences that can be gained by all the faithful who regularly attend the exercises in any church, on each day of the month of October, are the following:

First. An indulgence of seven years and seven quarantines, and at the end of the month a plenary indulgence, on the ordinary conditions. (Pius IX. 28 Julii, 1869)

Second. On each day also, a second indulgence of seven years and seven quarantines for assisting at the same public exercises. (Leo XIII.)

Third. All who assist at ten such public exercises at least, or who, if legitimately hindered from doing so, privately recite every day for the same number of days, at least five decades of the Rosary, together with the Litany of the Blessed Virgin, may gain a plenary indulgence, provided also they go to Communion and offer prayers to the Pope's intention.

Finally. For each time after the Rosary, that the prayer prescribed in honor of St. Joseph, is said, an indulgence of seven years and seven quarantines. (Leo XIII. 15 Aug., 1889.)

In order, furthermore, to give members of the Confraternity of the Holy Rosary an idea of the immensity of the indulgence they may gain during the present month, by attending at the public devotions, we here subjoin an authenticated list as given in most of the Rosary Manuals.

FOR EACH TIME THE FIVE DECADES OF THE ROSARY ARE RECITED.

First. 40 days. (Leo X). Second. 40 days. Third. 100 days. (Innocent XI). Fourth. 100 days. Fifth. 7x3x50 days, that is, 7 days for each invocation of the Sacred names of Jesus and Mary in the Rosary; Mary's name occurs twice in each Hail Mary and that of Jesus once; hence 1,050 days indulgence for pronouncing in the five decades the names of Jesus and Mary. Sixth. 25x3x50 days, that is, 25 days more for each invocation in the Rosary of the Sacred names, hence 3,750 days more for the pious invocation of the Sacred Names.

Seventh. 55x100 days, that is, there are five Our Fathers and 50 Hail Marys in five decades of the Rosary; each Our Father and each Hail Mary is entitled to 100 days indulgence; therefore, for the five decades 5,500 days indulgence. The beads must be blessed by a Dominican, a Director of a legitimate (Canonical) Confraternity, or by a priest who has received faculties from the General of the Order to bless with the Dominican benediction. Even if a priest not a Director of a Confraternity has received faculties from the General of the Order to bless rosaries with the Dominican blessing, he cannot use such faculties where there is a Dominican monastery or house.

Eighth. Ten years and ten quarantines. (Sixtus IV. and Alexander VI).

Ninth. Ten years and ten quarantines for each time the adorable name of Jesus is piously pronounced in the Rosary, that is, five hundred years and five hundred quarantines for the fifty times the holy name of the Saviour is invoked in the five decades. (Innocent VIII. and Alexander VI).

Tenth. 120,000 years and 120,000 quarantines. Condition: Confession. (Innocent VIII. and Alexander VI).

Eleventh. Once a day, fifty years, for saying five decades in a Confraternity Church, or, if that is not possible, in any other church. (Adrian VI).

Twelfth. Ten years and ten quarantines for saying the five decades with others, once a day. (Pius IX).

Thirteenth. During the month of October, 14 years and 14 quarantines for the five decades, once a day. (Pius IX. and Leo XIII).

Fourteenth. 7 years and 7 quarantines reciting piously the prayer prescribed

by Leo XIII, in honor of St. Joseph, after the Rosary.

Fifteenth. Every day once, 200 years and 200 quarantines for carrying blessed Rosary beads.

Whenever, and as often as the whole Rosary (the fifteen decades) is recited by Rosarians, the following special indulgences may be gained: 1. 40 days. (Pius V). 2. 100 days. (Leo X). 3. 7 years. (Clement VIII). 4. 7 years and 7 quarantines. (Pius V). 5. 100 years each time the full Rosary is said. 6. All the indulgences granted to the Spanish Crown, among which, for certain, there is one plenary indulgence and a great many partial indulgences. 7. Multiply all the above numbers in regard to the five decades, from 1 to 10 inclusively by 8, because there are three chaplets in the full Rosary.

What a treasure of indulgences in one full Rosary, and how easy to assist the poor and patient souls in Purgatory! Rosarians, labor as Mary's apostles to liberate the souls of those who are so dear to her, and she will not forget you. —Catholic Columbian.

YOUTH'S DEPARTMENT.

JOE'S GENEROSITY.

One day Joe's mother received a telegram from his father, who was at work in a distant city, saying he was very ill and she must come to him.

She went away in great haste, leaving Joe and his grandmother alone in the house. As she parted with them, she said, "Joe, you must take good care of grandmother." "Yes'm," answered Joe, holding tight to grandmother's hand, and winking back two tears. "I will." When there was time for a letter to come, grandmother said one morning to Joe:

"Joe, are you big enough to go to the post-office alone?"

"Course I am," replied Joe, straightening up till his curly head nearly touched her waist.

"Do you know my name, Joe?" asked grandmother.

"Grandmother," replied Joe lovingly.

Grandmother smiled. "But my real name, that people call me by?"

"Papa and mamma call you 'mother,'" said Joe.

"Joe," said grandmother, smiling again, "can you say 'Mrs. Priscilla Hamilton?'"

"Mrs. Cilla Hammerton," promptly repeated Joe.

Then grandmother wrote her name on a slip of paper, put it in her black silk bag and hung the bag on Joe's arm.

"When you get to the post-office," she said to him, "show that slip to the postmaster and ask him if there is a letter for that name."

People smiled at the sturdy little figure in the sailor suit with the big bag on his arm, the long silk fringe trailing to the ground, as Joe marched to the post-office. But there was no letter that day, nor the next, nor the next, till a whole week passed. Grandmother began to be troubled as the bag came empty every day, except for the slip of paper. Joe wondered why she looked so sad when she kissed him. She was afraid the little boy might never see his father again.

The eighth morning when Joe got to the post-office a gentleman was there talking to the postmaster. Joe saw him give some money to the postmaster, then pick up a letter and go away.

Joe said nothing to grandmother when she gave him the bag next morning; but he went in mamma's room and took from the bureau drawer his own little purse. He emptied it into his hand. There were ten pennies. Joe had been saving them to buy a humming-top at the toy store; but he could not bear that troubled look in grandmother's face when he gave her the empty bag every day. He dropped the pennies into the bag with a little sigh for the pretty top, and went to the post office.

Handing up the slip of paper and ten pennies, he said: "Mr. Postmaster, please sell me a letter for my grandmother, if you haven't got any to give away."

"Why, my little man," said the postmaster, "here's a letter for her; but I don't want any money for it."

There were two happy hearts when the letter was opened and read. Papa was better and mamma would bring him home the next day.

"Joe," said grandmother, as she felt

the pennies in the bag, "how did these get here?"

Then he told her how he had tried to buy her a letter to keep her from being disappointed again.

You may be sure when Joe's father and mother got home they heard all about how anxious he had been—even to the extent of parting with all his savings—to bring grandmother a letter, and you may also be sure that he got many sweet kisses.—M. E. Safford in Catholic Columbian.

SMILES.

Why is a game of cards like a timber yard? Because there are always a number of deals in it.

He: Beauty and intellect never go together, I know. She: And do you think me intellectual? He: No. She: Flatterer.


Our Servants.—I may tell you at once that I can put up with everything except answering back. O madam, sure that's just like myself. We shall get on splendidly.

One day of sickness will do more to convince a young man that his mother is his best friend than seventeen volumes of proverbs.

There is said to be a tree in New Guinea which when touched knocks a man down. It must be a species of box-wood.

Instrument for an anti-Birmingham band—The Ban-Joe.

Manners.—"Oh, then I must be on my best behaviour, I suppose?" "Certainly not. Be natural, whatever you are."



The Best Food For Children?

is worthy every parent's study; not only what they can eat, but what gives the most nourishment. No children are better, and most are worse, for eating lard-cooked food. If, however, their food is prepared with the healthful new vegetable shortening, **COTTOLENE** instead of lard, they can eat freely of the best food without danger to the digestive organs. You can easily verify this by a fair trial of Cottolene. Sold in 2 and 5 lb. pails by all grocers.

Made only by
The
N. K. Fairbank Company,
Wellington and Ann Sts.,
MONTREAL.

CATHOLIC SCHOOL BOARD.

The Catholic School Commissioners were to have a special committee last evening, but failed to secure a quorum. The members present, Rev. Fathers Quinlivan and Leclerc and Mr. Mount and Dr. Desjardins, received a large deputation from St. Mary's parish.

Father O'Donnell, who headed the deputation, presented a petition asking the Board to discharge a debt of \$655, which he owed to the boys' school, and also to increase the yearly allowance given by its Board to \$6 per every boy attending the school. The request will be considered at the next meeting.

JOHN MURPHY & CO'S ADVERTISEMENT.

BY APPOINTMENT

Of Her Excellency the Countess of Aberdeen, Canadian Agents for the Irish Home Industries Association.

MANTLES!

Our Stock of New and Stylish Mantles is the largest in the Dominion.

We can satisfy every taste and fit, every purse and every figure!

A Few Examples of Prices:

Ladies' Cheviot Jackets, all wool, \$4.50

Ladies' Beaver Cloth Jackets, \$4.75.

Ladies' Frieze Jackets, very stylish, \$5.50.

Ladies' All-Wool Ulsters, stylish and well made, \$6.50.

Ladies' Long Capes, warmly lined, \$6.75.

Ladies' Long Capes, for evening wear, \$8.50.

Children's Ulsters, all wool and deep Capes, prices from \$3.50.

NOTE OUR NEW ADDRESS:

JOHN MURPHY & CO.,

2343 St. Catherine St.,

CORNER OF METCALFE STREET.

TELEPHONE No. 3888.

BE BRILLIANT AND EMINENT!

Brainworkers. Everybody. The new physiological discovery—Memory Restorative Tablets quickly and permanently increase the memory two to ten fold and greatly augment intellectual power; difficult studies, lectures, etc., easily mastered; truly marvelous, highly endorsed, your success assured. Price \$1.00, postpaid. Send for a regular.

MEMORY TABLET CO.
18-8mo 114 First Ave., N. Y.

HEATING STOVES, STEEL RANGES, GAS STOVES.

SPECIALTIES:

**GURNEY'S STOVES AND RANGES,
MAGEE AND GOOD NEWS RANGES.**

STOVE REPAIRS OF ALL KINDS.

PLUMBING, TINSMITHING, GAS FITTING.

F. H. BARR.

2373-75 ST. CATHERINE STREET,

Telephone 4241

Irish News.

The Mayor of Clonmel, James H. Lonergan, J. P.; has resigned.

Dr. Eugene W. M. Quid, of Cootehill, has been appointed to the Commission of the Peace for County Cavan.

At a meeting of the Highwood Branch of the Federation, on the 16th ult., over fifty new members were enrolled.

Joshua M. Cullagh, of Burnside, Galway, has patented a new or improved lid or cover for boilers, pots, and such-like cooking utensils.

Michael Kenny, of Glenarm, County Antrim, has sent Father Callary £50 for the building fund of the "Church of Our Lady of Trymme."

Michael Mahoney, an inmate of the Skibbereen Workhouse, hanged himself on the 17th ult., from a tree in the grounds of the institution.

Mr. Elliot, foreman carpenter of Mr. Sharpe, builder, of Dublin, died suddenly on Sept. 20, at Grotmore, Killiney, where he was in charge of a contract for his employer.

On the South Clare Railway, a mileman named Michael Oloheesy was killed on the 19th ult., by the night train to Kilmrush, while he was returning from the Miltown-Malbay races.

Richard Barrett, manager of the National Bank at Clarendon, died on the 17th ult., aged 64 years. The deceased was a good Catholic, a good Irishman, and a fond husband and father.

The marriage was solemnized on Sept. 15, at the Catholic Church in Killee, by Father Gaughran, V. G., of Peter Farrell, of Kells, and Anne Dalie, daughter of Thomas Donnellan, of Drogheda.

Daniel Flynn, of Caratulla Downs, has received the Commission of the Peace for County Leitrim, through P. A. McHugh, M. P., and has been sworn before Dr. Flynn, J. P., of Drumshambo.

Patrick McLeone, a publican of Narin, Glenties, and Susan Murrin, youngest daughter of James Murrin of Croaghlin, Killybegs, were married on Sept. 18th, at St. Mary's Church, Killybegs, by the Rev. Michael Martin.

John Smith, J. P., of Belfast, died at his residence in Bangor on the 19th ult. Mr. Smith was one of the recently appointed magistrates for the city. He was the owner of the leading pawn-broking establishments there.

The Lord Chancellor has appointed to the Commission of the Peace for County Tipperary, Dr. M. J. Fennelly, coroner, of The Mall, Templemore; Patrick Crowe, of Kilmore, Cappawhite, and John J. Connolly, of The Mills, Templemore.

A carter named Patrick Mallon died suddenly in the Armagh Workhouse on Sept. 17. The deceased, who was not more than thirty years of age, has been in failing health for some time past, and it is thought that the immediate cause of his death was dropsy.

Robert Walker, an architect and civil engineer of Cork, past president of the Society of Architects for the United Kingdom, and arbitrator of the London Chamber of Arbitration, has been appointed to the Commission of the Peace for the Borough of Cork.

The following gentlemen have been appointed to the Commission of the Peace for County Cork: John Dwyer, of Queenstown; Jeremiah Healy, of the Beach, Queenstown; J. Cullinane, of Bantry; J. P. Hanningan, of Buttevant, and B. McSwiney, of Keale, Mill street.

The very impressive ceremony of blessing the sea was performed at Olew Bay, on Sept. 20, by Father Biggins, the zealous curate of Kilmeeena. The parish of Kilmeeena extends seawards, including many distant islands. A fleet of about a dozen sailing boats, with some attendant rowing craft, formed quite an imposing fleet. All the fishing grounds were visited and blessed by the good priest.

Cecil Filer, aged four years, son of Albert Filer, coastguard, was playing on the quay at Courtmacsherry Bay, on Sept. 14, when he fell overboard. Sergeant P. Bourke, without divesting himself of an article of clothing, not even his belt and sword, courageously jumped in and caught the little fellow as he was just going down for the third time, and brought him to the shore. Both were in a very exhausted condition.

On the 16th ult., a most touching incident occurred at Downpatrick in con-

nection with the recent exclusion of the Sisters of Mercy from the County Down Infirmary. A patient from a distant locality who had been discharged that morning, and who, during the short period of the nuns' visit, had experienced much consolation, was brought in a cart to the convent door to say a last farewell to the kind Sisters and to ask their prayers for her happy death. On the request being conveyed to the Superioress she at once, accompanied by a Sister, went out to the invalid. Their words of sympathy renewed the happiness of which the sufferer, with many other Catholic patients, had been harshly deprived.

AN ESSEX COUNTY MIRACLE

HOW AN OLD LADY WAS RELEASED FROM SUFFERING.

Strong Testimony of a Reliable Witness Added to the Already Long Chain of Evidence—Why Suffer When the Means of Cure are at Hand?

From the Leamington Post.

Mrs. Mary O'mstead, a highly respected and well known lady residing south of the village of Wheatley, eight miles from Leamington, has been the subject of an experience that has created not a little wonder, and has excited so much comment in the vicinity of the lady's home that the Post believes it will prove of general interest.

Proceeding to the handsome farm residence, we were ushered into a room where sat the genial old lady. Upon enquiry she informed us that she was in her eightieth year, and for one of her years she is the picture of health. She expressed her readiness to make public the particulars of her suffering and cure, stating that while she did not care to figure prominently in the newspaper, yet if her testimony would relieve others suffering as she had done, she would forego any scruples in the matter. She then related the story of her case as follows: "About six years ago I was stricken with sciatica rheumatism, which first made its appearance in my left knee, but gradually took possession of all my limbs. Within three months after its first appearance I was unable to leave my bed, and day and night suffered the most excruciating pain. My limbs were swollen to more than twice their natural size, and drawn out of all natural shape. My feet were also badly swollen, and my right arm was in the shape of a semi-circle. For three long years I suffered in this manner, being unable to put a foot to the floor, the only way I could move around was by being wheeled in a chair. My appetite gradually left me until I had no desire or relish for food of any kind, and I got very thin and weak. During all this time I kept doctoring with the medical practitioners of the neighborhood, and swallowed gallons of medicine which cost my husband much money, but I am unable to say that I received any benefit from this medicine. My agony kept increasing and my system growing weaker, till many times death would have been a welcome relief to my sufferings. After reading in the newspapers about the many cures effected by the use of Dr. Williams' Pink Pills, I decided to try them. My case was a stubborn one, and it was not until I had taken half a dozen boxes of the pills that I began to feel an improvement. I continued taking the pills, however, and never had a relapse, and to-day I am as hearty and healthy as I was before the rheumatism came on. I am now able to knit and sew as fast as any young person, while for years my fingers were as stiff as needles. I owe my recovery entirely to Dr. Williams' Pink Pills, and will always have a good word to say for them."

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y., at 50c. a box, or six boxes for \$2.50. Sold only in boxes, the wrapper around which bears the company's trade mark. Do not be persuaded to try something else.

"Is Taddles going to marry the young lady he is with to-night?" "She: "No. He's still devoted to his first love." "Who's that?" She: "Himself."

Student: Working at your essay? Room-mate: Yes. Say, what do you do when you can't think of a word you want. Student: I ask for it.

JAS. A. OGILVY & SONS

ADVERTISEMENT.

The First Snow

DON THE WINTER MANTLES

And if you have not secured one yet, LOSE NO TIME
And select one of ours.

We have started well in MANTLES and JACKETS, and we are bound to do so.

We are giving 10 per cent and 5 per cent off all our NEW MANTLES, JACKETS and ULSTERS.

REMEMBER

That our MANTLES and JACKETS were already considered the cheapest in town,

But to Ensure Quick Sale

We have decided to give an extra inducement of

TEN PER CENT and FIVE PER CENT.

We have them in all styles.

We have them in all sizes.

We have them in all the Newest Cloths.

TEN PER CENT and FIVE PER CENT

Off all our NEW MANTLES, at

JAS. A. OGILVY & SONS,

THE FAMILY LINEN AND DRAPERY HOUSE,

208 to 207 ST. ANTOINE ST. Telephone 144 to 150 MOUNTAIN ST. 8225.

Branch, ST CATHERINE STREET, Cor. Buckingham Avenue. Telephone 3835.

STAINED GLASS WINDOWS FOR SALE CHEAP.

Four of the large, rich Stained Glass Windows in St. Patrick's Church, Montreal, which do not harmonize with the others, are for sale cheap. The pattern is such that they could be easily divided into eight windows, each of about twenty feet in height and about five feet in width. May be had after a month's notice. Apply to

J. QUINLIVAN, Pastor.

CHURCH PEWS FOR SALE.

The Pews of St. Patrick's, Montreal, which have been removed from the Church, may be bought very cheap. There are three hundred of them, made of the best clear pine, with neatly paneled ends and doors. The back rests and top bead are of black walnut; each pew is six feet long by thirty-eight inches wide. Apply to

J. QUINLIVAN, Pastor.

NOTICE.

Notice is hereby given by Miss Josephine Vanier, spinster, and Joseph Eleodore L. Vanier, civil employee, both of Montreal, that they will apply to the Quebec Legislature, at its next session, for the purpose of obtaining an act to authorize them to sell the substituted immoveable properties belonging to the estate of late Dame Adelphine Vanier, widow of Pierre Vanier, gentleman, of Montreal, which said immoveables are all situated in the District of Montreal.

Montreal, 26th September, 1894.
DEMERS & DE LORIMIER,
11-5 Solicitors for Petitioners.

Horseshoer.

C. McKiernan,
HORSESHOER,

(15 years' experience in Montreal.)

No. 5 HERMINE ST., Montreal.

All horses personally attended to. Interfering, lame and Trotting Horses made a specialty.

Business Cards

J. J. KEATING & SON,

TEMPERANCE GROCERS,
237 BLEURY STREET.
Lowest Prices for Best Goods.

DUFRESNE BROS.,

SCULPTORS on WOOD or STONE.

Office: No. 1273 NOTRE DAME STREET

Orders promptly attended to.

C. A. McDONNELL,

ACCOUNTANT AND TRUSTEE.

186 ST. JAMES STREET,

Telephone 1182. MONTREAL.

Personal supervision given to all business Rents Collected, Estates administered and Books audited.

DOYLE & ANDERSON,

WHOLESALE

TEA; MERCHANTS.

DIRECT IMPORTERS.

564 ST PAUL STREET, Montreal.

P. S. DOYLE. | R. J. ANDERSON.

E. HALLEY,

General Contractor and Plasterer,

126 PARK AVENUE,

MONTREAL

Jobbing a specialty.

G. H. PEARSON & CO.,

FINE TAILORING

22 CHABOLLEZ SQUARE.

G. H. PEARSON. | J. P. CLARKE.

DANIEL FURLONG,

Wholesale and Retail Dealer in

CHOICE BEEF, VEAL, MUTTON and PORK

Special rates for Charitable Institutions.

Cor. Prince Arthur and St. Dominique Streets

Telephone 6474.

GALLERY BROTHERS,

BAKERS; and: CONFECTIONERS,

Bread delivered to all parts of the city.

Cor. YOUNG & WILLIAM STREETS.

TELEPHONE 2895.

GALLERY BROTHERS,

MERCHANT TAILORS,

34 - Chabollez - Square,

(Next Door to Dow's Brewery.)

Shirts and Underwear a Specialty.

JOSEPH M. O'BRIEN,

Stenographer and Typewriter.

ROOM 90, TEMPLE BUILDING,

185 ST. JAMES STREET,

Telephone No. 2326. 50-8 m

LORGE & CO.,

Hatter and Furrier;

21 ST. LAWRENCE STREET,

MONTREAL.

T. C. O'BRIEN,

FANCY BOOTS and SHOES,

231 ST. LAWRENCE STREET,

MONTREAL.

JOHN MARKUM,

PLUMBER, GAS & STEAMFITTER,

TIN AND SHEET IRON WORKERS

35 ST. ANTOINE STREET, MONTREAL.

Telephone No 9224.

House and Household.

A LITTLE PLAIN TALK TO MOTHERS.

The wife and mother who neglects her own personal appearance is sowing the seeds of a sorrowful harvest that she will one day reap in the indifference and contempt with which she will be treated by her family, and the servitude that will be expected.

As the mother holds a position superior to the children, as she is their guide, teacher, and protector, so should she bring to her aid the support that suitable and becoming dress always gives. The moment a mother begins to neglect herself, that moment she begins to fall from her high estate. There is nothing that so raises the mother in the estimation of the child as for it to become aware that she dresses as well and knows just as much as the other women in the circle in which they move, that she holds a certain position on a plane somewhat higher than that occupied by the child, and to which it is obliged to look up.

Mother love tempts a woman to adorn her child first, but she ought to realize that her own claims are paramount and first to be considered, and that self-denial in matters pertaining to her health, comfort and good looks, is not only poor policy but derogatory to her motherhood. There is no greater gift to a child than to give it the best of yourself. You cheat it when you scrimp and save and do without necessary clothing, recreation and mental growth in order that it may compete with its school-mates in dress, leaving for them in their later years but the memory of a broken down, untidy mother who was so incessantly occupied with domestic details as to leave no time for companionship. Others can sew, bake and wash, but a child can have but one mother, childhood is fleeting, and now is the time for you to spend in their society, moulding their manners and training their souls as only a mother can.

Cases often come to our notice where the mother has allowed herself to degenerate into a mere slave, so wrapped up in ministrations to her family, that she has no time to give proper care to her person, and has reached a state where her appearance before their friends seems to demand an apology from her children.

This is all wrong, and such mothers are as deserving of censure as those whose lives are spent in a round of selfish pleasure, leaving their offspring to the care of ignorant or vicious servants.

Children should respect a mother living and reverence her dead, and in order to do this she must not place herself in the position of a menial. Let the children's clothes be plain, if need be, but let your own be of comparatively good quality, neat and well-fashioned. Silks, costly laces and embroideries are entirely out of place on the little one, whose flower-like loveliness needs no such adornments, and they will be far better off if plainly and comfortably dressed in ten-cent gingham of simple make, with their mother's, fresh, cheerful and tastefully dressed, to entertain and amuse them, than if decked in costly gewgaws, and left to themselves, or fretted by an over-worked, nervous parent.

ECONOMY IN DRESSMAKING.

Apropos of dress expense, let me give you a suggestion, just one point of the probable many, sisters mine, where you can easily bring the figures down, and that is—in linings. There are scores of different linings—inexpensive linings, cheap linings, and linings that are of moderate prices. The cheapest grade of lining, and one which is used by many very good people, is a cambric skirting that can be bought as low as six cents a yard. It takes six yards, costing 36 cents. The cheapest waist lining is drilling, costing ten cents a yard, of which two and a half yards are required for waist and sleeves—total 25 cents. The stiffening for the skirt would be wiggan at ten or twelve cents a yard, and a yard would be all that would be used. An alpaca facing would cost 25 cents more. Belt, sewing silk and extras 50 cents, bringing the whole expense down to less than \$1.75. This is counting upon using for the twelve "whalebones" the covered

steels that come at ten cents a dozen, but I would advise no economy on this score, for real bones are cheapest in the long run, even though they seem enormously extravagant. They only will keep a gown in shape, and they can be used in one gown after another until there is nothing left of them to use.

TROUBLESOME BUT INFALLIBLE.

The most satisfactory way to deal with moths, bed bugs or other household pests is to fumigate with sulphur. The ordinary powder will do, but sulphur candles are better, and can be procured from any druggist. Put the article you wish fumigated in a small, close room, taking care to remove all silver or growing plants, as it will tarnish the one and kill the other; place your lighted candle in an old kettle, and have the room closed for several hours. All animal life will be destroyed.—Catholic Columbian.

Children

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

Scott's Emulsion

the Cream of Cod-liver Oil. It contains material for making healthy Flesh and Bones. Cures Coughs, Colds and Weak Lungs. Physicians, the world over, endorse it.

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

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED \$5,000 CHURCH, SCHOOL & OTHER PUREST BEST G. MENEELY & CO. GENUINE WEST-TROY, N.Y. BELL-METAL 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 BRUNEN & TRIP CO., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING CHIMES & PEALS IN THE WORLD PUREST BELL METAL (COPPER AND TIN) Send for Price and Catalogue. MASHANE BELL FOUNDRY BALTIMORE, MD.

JOHN TAYLOR & CO., LOUGHBOROUGH, Eng., the Premier

BELL FOUNDERS

of the day, have made all the important Peals in England for many years. Catalogues and all information from JAS. T. SCANLAN, Board of Trade Building, Montreal. 35-G

IC AND CHOLERA MORBUS ALWAYS PROMPTLY CURED BY PERRY DAVIS' PAIN-KILLER.

Spencerian School of Short Hand (Late Curran Phonographic Institute.) X. M. C. A. BUILDING, DOMINION SQUARE, MONTREAL, QUE. SHORTHAND SIMPLIFIED. A new and ingenious method of instruction, whereby students are qualified to fill stenographic positions in a third less time than is usually required. Instruction by men who are experienced Teachers and skilled Reporters. Day and evening sessions. Both Sexes admitted. Call or write for information. Expert Reporting and all kinds of Typewriting done on the shortest notice. R. S. WRIGHT, J. P. McDONALD, Proprietors.

T. FITZPATRICK, L.D.S., DENTIST. Teeth without Plates a Specialty. No. 54 BEAVER HALL HILL. MONTREAL. 45 G

THE SOCIETY OF ARTS OF CANADA. 1666 NOTRE DAME STREET, MONTREAL. Distribution of Paintings Every Wednesday. PRICE OF SCRIPS 25 Cents.

Montreal Roofing Company. GRAVEL ROOFS, ASPHALT FLOORS, COPPER ROOFS, METAL CORRUGES, METAL SKYLIGHTS, METAL ROOFS, CEMENT ROOFS, SLATE ROOFS. BEFORE GIVING YOUR ORDERS GET PRICES FROM US. OFFICE AND WORKS: Cor. Latour st. and Busby Lane. TELEPHONE 180.

TRADE AND COMMERCE. FLOUR, GRAIN, Etc. Flour.—We quote prices nominal as follows:—Patent Spring.....\$3.80 @ 3.45 Ontario Patent..... 3.85 @ 3.05 Straight Roller..... 2.65 @ 2.55 Extra..... 2.40 @ 2.00 Superfine..... 2.15 @ 2.35 City Strong Bakers..... 3.25 @ 3.30 Manitoba Bakers..... 3.10 @ 3.20 Ontario bags—extra..... 1.25 @ 1.30 Straight Rollers..... 1.35 @ 1.45

Oatmeal.—We quote as follows:—Rolled and granulated, \$4.00 to \$4.10; Standard, \$3.90 to \$4.00. In bags, granulated and rolled are quoted at \$1.90 to \$2.00, and standard at \$1.85 to \$1.95. Fancy brands of both granulated and rolled are quoted at higher prices. Pot barley is quoted at \$3.75 in bbls. and \$1.75 in bags, and split peas \$3.40 to \$3.60. Bran, etc.—We quote Ontario bran \$15.25 to \$15.50. Shorts have sold all the way from \$17 to \$18.50 as to quality, and monille is quoted at \$19.50 to \$21.50 as to grade. Wheat.—No. 1 hard Manitoba wheat is held at Fort William at 55c, which is equal to about 62c laid down here; but for export it is said to be only worth about 69c. Corn.—Market quiet at 61c to 62c duty paid, and 55 to 56c in bond. Peas.—Shippers have stopped buying, although holders are only asking 49c now. In this market there have been sales of car lots in store at 68c to 66c per 68 lbs. although sales have been made in the West costing 64c and 65c laid down here. Oats.—Sales of car lots being reported of No. 2 at 34c in store, while car lots of No. 3 sold at 34c. Barley.—In this market very little has been done in waiting barley. We quote 47c to 48c for feed and 56c to 55c for malting. Rye.—Prices range from 52c to 58c. Buckwheat.—A few car lots have been placed at 48c in store. Malt.—Quotations range from 72c to 80c. Seeds.—Alaska is quoted at \$4.50 to \$6.00 and red clover at \$5.50 to \$8.00.

PROVISIONS. Pork, Lard, &c.—We quote prices as follows:—Canada short cut pork per bbl.....\$20.00 @ 22.00 Canada short cut, light, per bbl..... 19.00 @ 20.00 Chicago short cut mess, per bbl..... 18.00 @ 20.00 Mess pork, American, new, per bbl..... 18.00 @ 20.00 Extra mess beef, per bbl..... 10.00 @ 10.50 Plate beef, per bbl..... 14.00 @ 14.50 Hams, per lb..... 11 @ 11c Lard, pure in pails, per lb..... 9 @ 10c Lard, com. in pails, per lb..... 7 @ 7c Bacon, per lb..... 12 @ 13c Shoulders, per lb..... 9 @ 9c Dressed Hogs.—The few small lots of dressed hogs so far received have sold at \$7.50 to \$8.00.

DAIRY PRODUCE. Butter.—We quote prices as follows:—Creamery, September..... 20c to 21c Creamery, August..... 19c to 20c Eastern Townships dairy..... 16c to 18c Western..... 14c to 16c Add 1c to above for single packages of selected. Cheese.—We quote:—Finest Western, colored..... 10c to 10c " " white..... 10c to 10c " Quebec, colored..... 10c to 10c " " white..... 10c to 10c Under grades..... 8c to 10c Oable..... 48c to 6d

COUNTRY PRODUCE. Eggs.—Sales of good sized lots at 13c to 14c, single packages of fresh fall stock selling at 14c to 15c. Beans.—The market is quiet at \$1.20 to \$1.40 for fair to choice stock. Honey.—Sales are reported of extracted at 7c to 7c, and choice bright stock in single tins at 8c. New comb 1lb to 1c per lb as to quality, the latter for choice white clover. Several lots of old extracted have sold at 8c. Baled Hay.—No. 2 at country points at \$5.50 to \$6.50 f.o.b. as to quality and position. Alongside ship here \$7.00 to \$7.50 for No. 2. No. 1 hay \$8.50 to \$9.00, the latter very scarce. Hops.—New hops are quoted at 8c to 10c. Yearlings at 6c to 7c. Partridges.—The few lots arriving are selling at 45c to 60c per brace, one lot of 25 brace bringing 50c and a smaller lot 45c. No. 2 or culls bring 25c to 30c.

FRUITS, Etc Apples.—A fair demand at \$1.50 to \$3.00 per barrel according to quality, some family stocks selling as high as \$3.50 per barrel. Oranges.—Jamaica oranges have advanced \$1.00 to \$1.50 per barrel, which is owing to the scarcity, sales being made at \$7.00 per barrel. Lemons.—Fair sales are reported at \$2.00 to \$3.50 per box and \$5 to \$6 for fancy brands. Grapes.—The supply is more than equal to the demand at 2c to 2c per lb for blue, 2c to 3c per lb for red, Niagara 2c to 3c per lb, Delaware 3c to 4c. Cranberries.—Prices still high, namely \$10 to \$10.50 per barrel. Potatoes.—We quote 4c to 5c per bag on track, and 6c per bag in jobbing lots. Onions.—Spanish onions are meeting with ready sale at 75c to 85c per crate. Canadian onions are coming in too freely, and the market at present is over-supplied. A large sale of 5,000 crates were sold to arrive per \$5. Dracona at 65c. We quote \$1.75 to \$2.00 per barrel.

FISH AND OILS. Salt Fish.—Newfoundland shore herring quoted at \$4.00 to \$4.50 per bbl. Cape Breton herring \$5.00 to \$5.50 as to quality. Salmon \$10 to \$11 for No. 1 small in bbls, and at \$14.50 for No. 1 large. British Columbia is quoted at \$9 to \$10. Dry cod \$4.25 to \$4.50. Green cod in large supply, and quoted at \$4.25 to \$4.50. Canned Fish.—Lobsters \$3.50 to \$7 per case. Mackerel \$8.00 to \$8.75 per case. Oils.—Jobbing lots of steam refined seal oil 84c to 85c. Cod oil 34c to 35c for Newfoundland and 31c to 32c for Halifax and Gaspe. These prices shaded for round lots. Newfoundland cod liver oil 65c to 70c.

False Statements.

AWAY WITH THEM!

It is Only the Lever of Truth that Moves the Great World.

Statements Made in Favor of Paine's Celery Compound Always Ring With Honesty.

A Marvellous Cure in Virden, Manitoba.

A Minister of the Gospel Can Endorse the Testimony.

False statements, like counterfeit coin, for a time will pass current and undetected.

The false statements made in connection with a host of common medicines have duped people in the past, and at the present time there are many who are being deceived from day to day. These worthless and deceptive medicines, with all their false assertions about curing disease, are now being posted on the black list in all well-regulated communities, and are carefully avoided and abhorred by the wise and prudent.

It is only the powerful lever of truth that can move intelligent communities and peoples. This mighty lever is Paine's Celery Compound, an agent that has never had an equal in the history of medicine for the curing of the sick and deceased.

Every statement made in favor of Paine's Celery Compound, rings out with honesty and truth. The letters of testimony come from our own Canadian people, whom doubters may interview or write to for particulars.

Paine's Celery Compound has thousands of records of victories over rheumatism, sciatica, neuralgia, dyspepsia, nervousness, headaches, sleeplessness, kidney and liver troubles, general weakness and vitality.

The marvellous cure of Mr. James Leverington, of Virden, Man., by Paine's Celery Compound, after the failures of doctors and other agencies, should be sufficient proof for all fairminded men and women who are honestly seeking for health, strength and new life.

Mr. Leverington writes as follows about his success with the world's best medicine:—

"I think it my duty, without solicitation from any one, to write in the interests of other sufferers, and give you a testimonial in favor of your (to me) almost miraculous remedy, Paine's Celery Compound. For more than a year I was suffering from the agonizing pains of sciatica; and after trying all that medical skill could devise, and using many remedies, patent and otherwise, I concluded to try the Hot Springs of Banff, under the able superintendence of Dr. Brett. I took the treatment thoroughly and carefully for six weeks, and came home at the end of that time racked with pain and weighing 43 pounds less. At this juncture, when hope had almost fled, I heard of Paine's Celery Compound. It seemed suited to my case, and I sent to my druggist, Mr. J. W. Higginbotham, of this place, and asked about it. He recommended it to me, and I took a

bottle. I soon began to feel better and after taking a second bottle I was a cured man and threw away my crutches.

"I keep a bottle on hand in case of any return of the complaint. I am now 58 years old, and I feel as spry and healthy and free from pain as I ever did in my life. I was born in Norfolk, England, and came to Canada when only 3 years old. I was brought up in the township of Cornwall, Ontario, and came to Manitoba eight years ago. Have always been a farmer, and am as able to do hard work now as ever I was.

"With a heart full of gratitude for the benefits derived from the use of your remedy, and a wish to influence others who may suffer, I gladly and freely indite this letter.

"Rev. Mr. Talbot, Methodist Minister, Elkhorn, can confirm my statements, and will do so if written to."

Mr. Higginbotham, the successful and extremely popular druggist of Virden, vouches for Mr. Leverington's statements, as follows:—

"I have known Mr. Leverington for two years or more, and can confirm what he says in regard to his cure by Paine's Celery Compound. Ever since his cure he has been sounding its praises, and he is a perfect enthusiast on the subject of Paine's Celery Compound. I believe him to be thoroughly reliable."

WITH THE FARMER.

POINTS OF USEFUL INFORMATION CONCERNING THE INTERESTS OF THE FARM.

The clover crop of this year will be short of last year's by 25 per cent, excessive heat and drouth being responsible for the shortage following winter killing and spring frosts: damage by insects has also been against the crop.

Among the conclusions at the Canadian experimental farm is that of the feeding of vegetables, such as carrots, mangel wurzels, etc., in generous quantity, which is necessary to keep the hens in good condition and secure the most eggs.

Red polled cattle are gaining greatly in popularity, not only on account of their intrinsic worth, but because hornless cattle are growing in favor. As dairy animals they are more esteemed, but for beef there is no disparagement of them.

The Germans make the silo the catch-all for all green crops. Turnip tops, green corn, green mustard and clover are sometimes all dumped into one silo. That perhaps would be too economical for our way of doing business.

A creature's ability to assimilate food depends frequently upon the bowels. Constipation is often to blame for waste of food, and laxative feeds like bran and linseed meal are in such cases very helpful. It should not be forgotten that these foods and roots have a value beyond that of food constituents.

An exchange says a well-to-do farmer, who has by slow degrees learned the lesson of "how to make a farm pay," said: "We really never prospered until we learned to lived out of the garden and cellar instead of the grocery store." Good food in abundance and of great variety, grown on the farm, should be the first object of every farmer."

Not much in the food line need go to waste about a farm where there are hogs and poultry. No other kind of stock will take in such a variety of food stuffs with such disregard to the condition in which it is presented.

With the best advantages it is costly business to winter stock. Keep only dairy cows, and those which will make rapid gain for the market. Have the hogs to sell off before very cold weather, excepting the breeding stock and such as needed for home use.

The farmer who buys nothing which he can produce should be on the high road to success. It is not so much the amount of money we can get in as it is the faculty of keeping the expenses down that makes the profit in all cases.

Boil three pounds each of sulphur and freshly slaked lime in six gallons of water until there is but two gallons of it. Pour off the clear water and bottle for use. A solution which, sprinkled upon plants, will prevent mildew.

It is now time to cut out all the old stock among the raspberries and blackberries. Leave but three or four of the strongest of the new vines, and treat the rest as weeds. The strength of the plant will make this large and vigorous.

FURNITURE.

NEW CHOICE DESIGNS.

YOUR INSPECTION OF QUALITY AND PRICES SOLICITED.

RENAUD, KING & PATTERSON,
652 CRAIG STREET.

Do you cough? Are you troubled with Bronchitis, Hoarseness, Loss of Voice, etc.?

Read what the



SAY

And you will know what you should use to cure yourself.

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

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

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

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

L. ROBITAILLE, Esq. Chemist.
Sir,

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

"excellent remedy for Lung Affections in general."

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

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

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

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

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

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

For sale everywhere in 25 and 50 cts. bottles.

FARMS FOR SALE.

FARMS In every county in Canada, NEBRASKA, BRITISH COLUMBIA, MANITOBA, MISSOURI, NOVA SCOTIA, DAKOTA, etc. Please send for Catalogue, which will be mailed free to any address.

FARMS A SPECIALTY.

P. E. BROWN

Real Estate Agent,

17 Place d'Armes Hill Montreal.

CANADA: PROVINCE OF QUEBEC, DISTRICT OF MONTREAL. SUPERIOR COURT. No. 278. Dame Alice Jane Swall, of the City of Montreal, in the District of Montreal, wife of George W. Clarke, Trader, of the same place, gives notice that she has this day instituted an action for separation as to property against her said husband.

Montreal, 20th September, 1894.

HUTCHINSON & OUGHTRED,
Attorneys for Plaintiff.

IF YOU WANT

Good Beef, Lamb, Mutton, Veal, Corned Beef and Salt Tongues, go to E. DAURAY, Bonsecours Market, Stalls Nos. 54 and 56, or Telephone No. 297R.

G42



RHEUMATISM

NEURALGIA, MUSCULAR STIFFNESS, MUST GO PAIN IN SIDE & LAME BACK

WHEN THE "D.&L." MENTHOL PLASTER IS USED

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

REPRESENTING: SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND
Assets, \$39,109,332.64.

NORWICH UNION FIRE INSURANCE SOCIETY, OF NORWICH, ENGLAND
Capital, \$5,000,000.

EASTERN ASSURANCE CO., of Halifax, N. S. Capital, \$1,000,000.

ENGLISH LITERATURE.

A Prince of English Literature,

By Maurice Francis Egan, L.L.S., 35c.

This is, as the author says in his preface: "To give the Catholic student a standard of judgment, to interest him in the literature of his own language, and to encourage such a taste for it that he would long to read books and not be satisfied with the opinions of other people about them."

THE SPIRIT OF THE AGE;

Faith and Infidelity,

An essay, by Joseph K. Foran, LL.B.,

Bound in fancy cloth gilt cover.....50c

TABLE OF CONTENTS:

What is the spirit of our age?
 What should be the spirit of our age?
 The means afforded by the Church to enable the Faithful to conquer in the battle between right and wrong, truth and error, faith and infidelity.

Free by Mail on Receipt of Price.

D. & J. SADLIER & CO.,

Catholic Publishers, Church Ornaments and Religious Articles.

1689 Notre Dame St., 115 Church St.,
 MONTREAL, TORONTO.

FOR RUBBERS TRY

THOMAS W. GALES,
 Shoe and Trunk Store.
 137 St. Antoine St., Montreal.



? Why?
Look Like This
DENT'S TOOTHACHE GUM
 STOPS TOOTHACHE INSTANTLY
 (GUARANTEED)
 Don't Take Imitations. All dealers, or send 15c to
G. S. DENT & CO., DETROIT, MICH.
 43-28 o e w

Try our Famous
ENGLISH BREAKFAST TEA
 35c. per pound.

Finest Creamery Butter, 25c pr lb
 Finest Dairy Butter, 22c "

D. STEWART,
 206 St. Antoine street.
 TELEPHONE 8168.

TRUNKS, VALISES, BAGS, STRAPS.
 Big Discount Sale all of this Month.
THOMAS W. GALES,
 Shoe and Trunk Store.
 137 St. Antoine Street, Montreal.

JOS. DESJARDINS & CO.,
 MERCHANT TAILORS.
 Orders Promptly Attended. Fit Guaranteed
 1626 St. CATHERINE STREET. 48c

FLOUR!
Best Hiawatha Flour,
 \$3.95 a Barrel.

Best Creamery Butter.....28c per lb.
 Choice Dairy Butter.....20c per lb.
 OPEN EVENINGS.
J. L. CREVIER, 809 St. James Street

Livery Stables.

WAVERLEY

LIVERY, BOARDING AND SALE STABLES
 McDONNELL & ANLOW, Proprietors.
 95 JUROR STREET, (Victoria Sq.)
 Montreal.
 Special attention to Boarding. 51-G
 Telephone 1528.

A. BYRNE,

Livery, Boarding and Sale Stables.
A. M. BYRNE, 28 BLEURY ST.,
 Proprietor. Montreal.
 First-Class Livery always on hand. Special attention to Boarding. Acall solicited.

Veterinary Surgeons.

M. KANNON,
 Veterinary : Surgeon,
 LATE ASSISTANT WITH
 WM. PATTERSON, M. D. M. R. C. V. S.
OFFICE . 106 Colborne Street,
MONTREAL.
 Bell Telephone No. 2587. 51-G

D. MULLIN,

Veterinary Surgeon and Horse Dentist.
 Office: 22 St. URBAIN STREET.
 Telephone 2352.

Medical.

COVERNTON'S

NIPPLE : OIL.

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

COVERNTON'S

Syrup of Wild Cherry.
 For relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents.

COVERNTON'S

Pile Ointment.

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

Prepared by C. J. COVERNTON & CO., 121 Bleury street, corner of Dorchester street.

HOLLOWAY'S PILLS.

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

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

Holloway's Ointment.

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

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

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

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

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

The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British possessions who may keep the American counterfeits for sale will be prosecuted.

Purchasers should look to the Labels of the Pots and Boxes. If the address is not of Oxford Street, London, they are spurious.

CASTOR FLUID Registered; a delightfully refreshing PREPARATION for the Hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cents per bottle. HENRY R. GRAY, Chemist, 122 St. Lawrence street, Montreal.

S. CARSLY'S COLUMN

Ladies' Jackets,

Handsomely Trimmed With Fur,

\$13.95,

Best Value in Montreal.

S. CARSLY.

Just Received

A magnificent stock of Ladies'

Sealette and Plush

JACKETS

And

CAPES

In all latest styles.

Beautifully embroidered.

And trimmed with fur.

Among this stock will be found several choice Model Garments that have just been introduced into the market.

THE PRICES

Range From

\$19.00

Up to

\$80.00

S. CARSLY.

Misses' Mantles

AND ULSTERS

In all latest styles, in all new shades of Tweed and Cloth, trimmed with Fur, Silk and Velvet.

Misses' Mantles from \$7.70.

Misses' Ulsters from \$7.20.

Misses' Mantles and Ulsters for school and general wear.

S. CARSLY'S COLUMN

Ladies' New Cheviot Jackets \$3.50
 Ladies' Stylish Beaver Jackets \$3 85
 Ladies' Stylish Beaver Jackets \$5.45
 Ladies' Stylish Beaver Jackets \$5.35
 And all lines equally as cheap.

Ladies' Mantles up to \$75.00

S. CARSLY.

Misses' Coats

A splendid stock of Misses' Coats in all weights and Materials for Fall and Winter.

Misses' Serge Coats from \$2.80 each.

Misses' Coats in all stylish lengths.

Misses' Coats trimmed with Fur.

S. CARSLY,

Notre Dame St.

CURRAN, GRENIER & CURRAN

ADVOCATES,
 BARRISTERS AND SOLICITORS,
 99 St. James Street,
 MONTREAL.

HON. J. J. CURRAN, Q.C., LL.D.,
 A. W. GRENIER, Q.C., F. J. CURRAN, B.C.L.

JUDAH, BRANCHAUD & KAVANAGH

ADVOCATES.
 3 Place d'Armes Hill.

F. T. JUDAH, Q.C. A. BRANCHAUD, Q.C.
 H. J. KAVANAGH, Q.C. 34-G

QUINN & DUGGAN,

Advocates, Solicitors and Attorneys.
 OFFICES, TEMPLE BUILDING,
 185 ST. JAMES STREET, MONTREAL
 M. J. F. QUINN, Q.C., Crown
 Prosecutor.

E. J. DUGGAN, LL.B. G48-788

JUDGE M. DOHERTY,
Consulting Counsel,
 SAVINGS BANK CHAMBERS
 Montreal.

DOHERTY & SICOTTE,
 (Formerly LOHREY & DOHERTY.)
 Advocates : and : Barristers,
 180 ST. JAMES STREET,
 Oiyami District Bank Building

Dentistry.

PETER BROWN,
 Surgeon-Dentist.

BIRK'S BUILDING,
 14 PHILLIP'S SQUARE,
 MONTREAL.