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TESTIS IN COELO FIDELIS

The True Witness

AND
CATHOLIC THROUGHOUT THE WORLD

VOL. XLIII., NO. 6.

MONTREAL, WEDNESDAY, AUGUST 30, 1893.

PRICE 5 CENTS.

EDITORIAL NOTES.

FATHER ESTALAN, A Jesuit missionary, and a veritable hero and martyr, was the subject of a dispute and finally a disagreement, between the infidel authoress Harriet Martineau, and Mr. Willis, the managing editor of Charles Dickens' "Household Words." The life and death of Father Estalan had been carefully read by the authoress and although an avowed freethinker of the dreariest school of her dreary period she was inspired by the account of that heroic life and death, and embodied it in one of her sketches, which she, as confidently as possible, forwarded to Mr. Willis. In a short time she received a message from him "Spenlow" had no objection, but "Jorkins" thought the story smacked too much of Popery. In conclusion he asked Miss Martineau to write another. This is the reply which this worthy woman sent: "Not if I lived for 100 years would I write again for a publication in which a tale of human heroism is refused on the score of the faith of him who performed it."

THE PREMIER has returned after a long sojourn in Paris. Sir John Thompson has gained new laurels during the few months of his absence from Canada. It is true that he did not go on a political mission, but the fact of having been chosen to act as a judge in the most important international arbitration that has perhaps taken place this century, is in itself an honor to this Dominion and reflects upon the people of Canada. The reception given to him in Ottawa had no political significance; it was a tribute to a man who has risen through energy and ability to the highest place within the gift of the people, and whose great talents have been recognized by the principle nations of the world. But there are mean souls that cannot rise above the murky atmosphere of political partizanship—they have been trying to make capital out of the Premier's unostentatious return. He comes back in a very different manner from that in which Count Mercier returned some time ago from his protracted stay in Paris: he also returns somewhat in a manner that contrasts with that in which the fallen idol of Sir John's political opponents returned from Chicago.

THE cholera scourge still rages at Naples, Rome has been touched by it. So far, despite the couple of little alarms that we have had, this side of the Atlantic seems to be safe. However, we cannot feel perfectly secure until the dread phantom has taken its departure in the direction whence it came. Perhaps there is no enemy that could possibly cause greater consternation in a country than this terrible plague. It is so merciless, and so rapid in its work. In another column we publish a short article on protection from cholera. The information therein given may prove useful to all who read it. There is no quack's trickery about the common sense state-

ment of the eminent gentleman who prescribes the easiest and most pleasant of all remedies—hot food. Even were we never to be visited by the epidemic, it is no burden to know of a sure preventative; in fact, it should apply in our frequent cases of Canadian cholera.

IRELAND'S DAY at the World's Fair promises to be a grand success. Already are great preparations being made and it is expected that fully three hundred thousand sons of the "Ancient Race" will meet on that day, in and around the Irish Village, to celebrate the four hundredth anniversary of the discovery of America, or in other words the discovery of a second Ireland. We hope sincerely that the demonstration will be but the prelude to that greater one which will take place when the flag of Erin floats over a native legislature, in Dublin. The prospects are daily becoming brighter; may they so continue until the "sunburst" of liberty flashes upon the national horizon.

THE Daily Witness is a very naughty organ; it has been giving bad advice to the House of Lords. In its issue of last Saturday it suggests that the Lords should not reject the Home Rule Bill (very kind of the Witness), but it adds that they have an opportunity of so cutting the measure up and disfiguring it, that if sent back to its parents in the Commons they would not recognize their off-spring. It is very mean of the Witness to come out at this late hour, when hopes are highest, and give such a cute plan to the Lords spiritual and temporal. If they reject the Bill the Witness will rejoice and shout like a good Unionist; if they don't reject it the Witness will say that they read its Saturday issue and took its advice; and if they cut the Bill to pieces the Witness will claim that it has been the cause of such a course. In fine, our contemporary is very cute but very vain. We have no doubt of it, that were the Witness to have control of the British governmental machinery for twenty-four hours it would do in that space of time what all the statesmen of Great Britain have not done in centuries: it would smash the whole constitution to pieces or perish in the attempt. A special number, bound in Unionist colors, of last Saturday's Witness should be sent to the clerk of the House of Lords with a request that it be read before the Home Rule Bill is taken up.

IT WAS our intention to comment somewhat fully upon an article that we published last week from the Catholic Universe on the subject of our schools. But as a correspondent has touched upon the question very pointedly we will reserve our own remarks for later on. However, we wish to call attention to a small but most useful and even necessary volume that has just issued from the press of Prof. P. O'Shea, of New York, and which is entitled an essay on "Management of Christian Schools." If we may surmise, by the initials at the

end of the preface, we think it must be the work of Brother Noah, of the De La Salle Institute, New York. The work deserves most careful perusal and should be studied from cover to cover by every one interested in the management of schools. We cannot possibly enter into an analysis of the book in this issue, but later on we will again call attention to it and point out the admirable plan of the little *chef d'oeuvre*, while indicating the principal features in the contents. Meanwhile we heartily advise all educators to secure a copy of the work.

THERE is scarcely any one in Montreal who has not noticed, with admiration, the vast improvements that are being made in St. Mary's College, on Bleury street. The Jesuit Fathers are sparing no cost to make of their already most popular institution, one of the finest educational establishments in Canada. Somehow or other a rumor has gone abroad to the effect that the immense work that is being doing will prevent the opening of the classes at the usual time. Notwithstanding this unfounded report, St. Mary's College will be ready for the reception of pupils on the sixth of September. Accommodation for over six hundred students is at the disposal of the Fathers, and by November it is expected that the last touches will have been given to the house. Consequently—all other rumors to the contrary notwithstanding—St. Mary's College will be open on the 6th of September and the regular class work will immediately commence. There is another point to which we wish to draw attention in a most special manner. Last June we had some correspondence on the subject of "English in our Colleges," and it appears that the impression exists that we have no English classical courses in our Catholic institutions. We pointed out, amongst others, that of St. Laurent. We now wish to accentuate the fact that the Jesuit Fathers, of St. Mary's College, Bleury street, have had, for five years past, an English classical course. This year there are two complete and entirely distinct courses—as much so as if there were two distinct colleges—one in French, the other in English. Of course both languages are taught in each of these; but they are not mixed courses. There is a complete staff of English and a complete staff of French teachers. So that the pupil has the option of following his classical course in either language. Rev. Father O. B. Devlin, S. J., who has been appointed Prefect of Studies and Discipline, will oversee the both, with the assistance of the professors in each. Therefore on Wednesday, 6th September, the college will be ready for the coming term.

WE received a letter from Mr. Ira P. Wood, West Troy, New York, in which he complained that last June an illustrated monthly of this Dominion offered a free ticket to the World's Fair to the first person who would build eighty

words out of the letters forming the word "Montreal." Mr. Wood claims to have constructed eighty-five words, and that he received notice that the first prize was his; but that his name should be enrolled before July the 8th on the subscription list, and \$2.50 should be paid therefor. The sum was sent, but no ticket has been forthcoming. On August 18th he received the July number of the magazine, showing the name was on the list and the conditions on his part had been fulfilled. We are not able to answer his question as to whether the offer is a fraud or not. We hope for the credit of our journalism that there is some mistake. Probably an oversight; or again the ticket may be reserved for September—the most pleasant month of the year. If not, then we think that the public should be protected against such methods. We hope Mr. Wood will get his honestly won ticket before the World's Fair closes; both for his own benefit and for the good name of our magazines.

WE clip the following from the Sacred Heart Review, of Boston,—it appears in its issue of the 26th August:

"We have seen what we never thought to see: a newspaper referring to its controversy with another newspaper, and acknowledging, frankly, fairly and squarely, and without being called upon to do so, that it was wrong and the other paper right. We are happy to be able to say that this remarkable, this unprecedented display of candor and sense was made by one of our Catholic exchanges, the Montreal True Witness. There is hope for the profession yet."

We are thankful for such a kind appreciation of our paper. The act was only one of justice on our part, and we deserve no more credit for it than for the performance of any duty. While we hold our opinions honestly and express them fearlessly, still we lay no claim to infallibility. We know that, even with the best intention in the world, we are liable to err. And whenever we find that we have been mistaken we are always prepared to remedy that mistake. It does not suit a Catholic organ, professing to defend the Truth, to be too tenacious of its own ideas—above all when it finds that they are not exactly in harmony with what it knows to be correct. It is true we were not asked to refer to the controversy in question; but the moment we discovered our partial error of judgment, we deemed it our duty to rectify, as soon as possible, any mistaken impressions that might have been caused. We hope to see the day that our Catholic organs will, one and all, study up carefully every question they treat, and study not only for the purpose of answering and silencing an opponent, but also with a view to securing accurate and exact knowledge in order to impart it to others. There is more disgrace in persisting in a contention when obviously wrong than in acknowledging the fallibility of your judgment, for you prove by the latter course that you have studied your subject conscientiously, even when the discussion is over.

ACT OF THE UNION.

A BILL PROHIBITING IRISH CATTLE.

Sir William Temple's Testimony—A True Statement of the Deplorable Condition—Address to the Queen for the Liberty to Export Their Linen Manufactures to the Plantations—The Money Bill—Extracts From the Commons Journal—The State of Pensions—Irish Rents Increased.

We stated in our last paper that it was not a new thing to have Irish cattle prohibited, and that other articles of Irish produce were also prohibited, until it was discovered by England to be an advantage to admit them. To prove this, and other matters connected with Irish trade, we have again to draw upon the author of the "Choice of Evils" for the following extract:—

"In the reign of Charles the Second, a Bill was brought into parliament against the importation of Irish cattle, a bill evidently against the interests of the English, and ruinous to the Irish nation. The counties of England most immediately concerned opposed it, and the council of Ireland remonstrated to the king, who was so much moved therewith, that he declared that he could neither in justice nor in conscience consent to such a bill—that he was equally king of all—especially if the benefits to the one were not proportionable to and as evident as the damage was to the other; and upon these grounds he recommended to them to give such a stop to this bill that it might never be presented to him—for if it were he must positively reject it.

"The letters from the council in Ireland did not make the same impression on the Lords of the Council, some of whom insisted much, that in a point evidently for the advantage and benefit of England, Ireland ought not to be put in the scale, because it might be some inconvenience there.

"It was urged in parliament, as an argument for prosecuting it, that if this bill did not pass, all the rents in Ireland would rise in vast proportion, and those in England fall as much, so that in a year or two the Duke of Ormond would have a greater revenue than the Earl of Northumberland. By this means the bill for prohibiting Irish cattle was carried with such fury that the Commons refused entering upon the Bill of Supply till they saw the fate of the other bill.

"Yet, in a few years after, this same bill was repealed; not because it might be some inconvenience to Ireland, but because it was thought expedient to divert Ireland from agriculture and manufactures, and to convert it into a grazing stock-farm for England. And from this inhuman policy, the very first blessing of nature, the superlative fertility of Ireland has turned out one of its greatest curses, and continues at this day to disgrace and depopulate Munster, one of the fairest provinces that the sun beholds. For if this bill had never been repealed—if a stop had been put to the exportation of live cattle, the body of the people would have been one degree, at least, farther removed from that pastoral state in which, like their Scythian ancestors, they have so long languished. They must have had more butchers to kill their cattle, more coopers to make casks for their beef, more salters, more packers, more tanners, more chandlers, more ship-carpenters, and more seamen—to say nothing of that agriculture which must have been increased to maintain increasing numbers. But, lest any should suspect this reasoning to be airy and speculative, I appeal to the fact, as strongly attested by Sir William Temple, in the following words: 'After the Act in England had wholly stopped the transporting of cattle, the trade of this kingdom was forced to find out a new channel. A great deal of land was turned to sheep, because wool gave ready money for the English markets, and, by stealth, for those abroad. The breeders of English cattle turned much to dairy, or else, by keeping their cattle to six and seven years old, and wintering them dry, made them fit for the beef trade abroad; and some merchants fell into care and exactness in barrelling them up; and hereby the improvements of this trade were grown so sensible in the course of a few years, that in the year 1699 some merchants in Holland assured me that they had received parcels of beef out of Ireland which sold current and very near the English, and of butter which sold beyond it, and that they had observed it spent as if it came from

the richer soil of the two. 'Tis most evident that if the Dutch war had not broken out so soon after, the improvements of all these trades (forced at first by necessity, and growing afterwards habitual by use) would in a few years have much advanced the trade and riches of this Kingdom, and made it a great gainer instead of being, by the Act, against transportation of their cattle."

"The author of the "Choice of Evils" quotes at considerable length from "The Commercial Restraints of Ireland Considered," which adverts to a representation made by the Irish House of Commons to Queen Anne, styled: "A true state of our Deplorable Condition," as also to the Statutes, Parliamentary Journals and various other authentic records. The following passages from this work are particularly worthy of attention. We would particularly recommend their perusal to the Unionists, Orangemen and all the other Knownothings, who prate so loudly and blatantly about the severance of the golden link, and the utter destruction of Protestantism in Ireland, once Home Rule is established there. The author of that rare and celebrated pamphlet says:

"If, in a period of four-score years of profound internal peace, my country shall appear to have often experienced the extremes of poverty and distress; if, at the times of her greatest supposed affluence and prosperity, the slightest causes have been sufficient to obstruct her progress, to annihilate her credit, and to spread dejection and dismay among all ranks of the people; and if such a country is blessed with a temperate climate and fruitful soil, abounds with excellent harbors and great rivers, with the necessaries of life and materials of manufacture, and is inhabited by a set of men, brave, active, and intelligent, some permanent cause of such disastrous effects must be sought for.

"After the Restoration, from the time that the Acts of Settlement and Explanation had been fully carried into execution, to the year 1688, Ireland made great advances, and continued for several years in a most prosperous condition. Lands were every where improved; rents were doubled; the Kingdom abounded with money; trade flourished, to the envy of our neighbors; cities increased exceedingly; many places of the Kingdom equalled the improvements of England; the King's revenue increased proportionably to the advance of the Kingdom, which was every day growing, and was well established in plenty and wealth; manufactures were set on foot in divers parts; the meanest inhabitants were at once enriched and civilized, and this Kingdom is represented to have been then the most improved and improving spots of ground in Europe.

"The policy of James the Second, after his arrival in Ireland, ruined its trade and revenue; but that the nation must have been restored in the reign of King William to a considerable degree of strength and vigor, their exertions in raising supplies to a great amount, from the year 1692 to the year 1698, are some proof. They taxed their goods, their lands, their persons, in support of a prince whom they sincerely or servilely called their deliverer and defender, and of a Government on which they believed their own preservation depended. Our exports increased in 1696, 1697 and 1698, and our imports did not rise in proportion, which occasioned a great balance in our favor, and this increase was principally to the woollen manufacture. In the last of those years the balance in favor of Ireland, in the account of exports and imports, was £419,442.

"But in the latter end of this reign the political horizon was overcast, the national growth was checked, and the national vigor and industry was impaired by the laws made in England restraining, in fact, prohibiting, the exportation of all woollen manufactures from Ireland.

"The Irish House of Commons, in 1703, laid before Queen Anne, a most effecting representation, containing, to use their own words, 'A true state of the deplorable condition,' in which they set forth the vast decay and loss of its trade; its being almost exhausted of coin; that they are hindered from earning their livelihood, and from maintaining their own manufactures; that thereby their poor are become very numerous; that great numbers of Protestant families have been constrained to remove out of the kingdom, as well into Scotland as into the dominions of foreign Provinces and States, and that their foreign trade and its returns are under such restrictions

and discouragements as to be then become in a manner impracticable—all though that kingdom had by its blood and treasure contributed to secure the plantation trade to the people of England.

"In a further address to the Queen, after mentioning the almost total loss of trade and decay of manufactures, they apply 'for liberty to export their linen manufactures to the plantations, to preserve the country from utter ruin;' yet all they could obtain was leave to send out brown and white linens, clogged with the prohibition of bringing anything back in return, which made the worthless concession of not effect.

"In a subsequent part of this Session, the Commons resolve, *nem. con.*, 'that, by reason of the great decay of trade, and discouragement of the manufactures of this kingdom, many poor tradesmen are reduced to extreme want and beggary.' And in the speech from the Throne, at the conclusion of the Session, it is mentioned, that the Commons could not provide for what was owing to the civil and military lists. The great distress, cannot be doubted. The period from thence to the death of Queen Anne is marked with the strongest circumstances of national distress and despondency. The representatives of the people, who were the best judges, and several of whom were members of the House of Commons before and after these restraints, have assigned the reason—the suppression of manufactures, and consequent decay of trade; no other can be assigned. The woollen manufactures were the great source of industry of Ireland.

"And comparing this period, subsequent to the year 1699, with that immediately antecedent, from the restoration, we learn this melancholy truth—"that a country will sooner recover from the miseries and devastation occasioned by war, invasion, rebellion, massacre, than from laws restraining the commerce, discouraging the manufactures, fettering the industry, and, above all, breaking the spirits of the people.

"If the cause of the poverty and distress of Ireland in the reign of Queen Anne has since continued to operate, though not always in so great a degree, yet sufficient frequently to reduce to misery, and constantly to check the growth and impair the strength of that kingdom, and to weaken the force and to reduce the resources of Great Britain, that man ought to be considered as a friend to the British Empire, who endeavors to establish this important truth, and to explain a subject so little understood.

"The great scarcity which happened in the years '28 and '29, and frequently before and since, is a decisive proof that the distresses of this kingdom have been occasioned by the discouragement of manufactures:—if the manufactures have not sufficient employment, they cannot buy the superfluous produce of the land; the farmers will be discouraged from tilling; and general distress and poverty must ensue. The consequences of the want of employment among manufacturers and laborers must be more fatal in Ireland than in most other countries; of the numbers of her people, (2,500,000), it has been computed that 1,887,220 live in houses with but one hearth, and may therefore be reasonably presumed to belong for the most part to those classes.

"In the year 1731, there was a great deficiency in the public revenue, and the national debt had considerably increased. The Speaker, in offering the money bill, prays, that they may enjoy a share of the public tranquility, by the increase of their trade, and the encouragement of their manufactures.' But in the next Session of 1733, they are told from the Throne what this share was to be, viz.,—"Peace must enable them to improve those branches and manufactures which are properly their own; meaning the trade and manufacture of linen. Whether this idea of property was kept inviolate, will hereafter appear.

"The following paragraphs from the Commons' Journal, show what was the sense of Parliament, in the year 1772, in regard of the breach of the national stipulations in the year 1698:—"England has never been known to keep word or honor with her less fortunate and weaker neighbor Ireland."

"At this time a considerable progress was made in the linen manufacture, and they became so successful in raising hemp, from thence to the year 1750, as to export considerable quantities of duck,

or sail-cloth, yearly, previous to the duty imposed in Britain, of two pence per yard, and four pence per yard on all sail-cloth of the value of fourteen pence or upwards, that had received the bounty of encouragement in Ireland, granted on sail cloth made of Irish hemp; by which means a stop was put to the further cultivation of hemp in Ireland, and the sail-cloth manufacture, in a great measure, restored to the Russians, Dutch, and Germans—the imports of foreign duck or sail-cloth into England being as follows, at the following periods:—In the year ending Christmas, 1730, 507,764 yards; in the year ending Christmas, 1751, when the tax in England took place, 521,741 yards; and in the year ending Christmas, 1770, 537,068 yards."

"Thus it is obvious, while Ireland has been deprived of the benefits proposed to her by the sail-cloth manufacture, that foreign countries have reaped the advantage, by an increasing trade, that might have been at this day in a great measure supplied from Ireland."

"Checked, striped, printed, painted, stained or dyed lineds, of the manufacture of Ireland, are not allowed to be imported into Britain, although there is no reservation tending thereto in the address of the Lords and Commons of England, or in the King's answers, or in the proposition, by the speech from the Throne to the Irish Parliament, in 1698."

"For about fifty years after making those restrictive laws (says the same author), Ireland was always poor, and often in great want, distress and misery, though the linen manufacture had made great progress during that time. The strict economy of old times was no longer practised; the representatives of the people set the example profusion, and the Ministers of the Crown were not backward in following it. A large redundancy of money gave a delusive appearance of national wealth."

"Though what a nation spends is one method of estimating its wealth, yet a nation, like an individual, may live beyond its means, and spend on credit which may far exceed its income. This was the fact as to Ireland in the year 1754, for some years before, and for many years after. It appeared in an enquiry before the House of Commons, in the session of 1755, that many persons had circulated paper to a very great amount, far exceeding not only their own capitals, but that just proportion which the quantity of paper ought to bear the national specie."

"The revenue for the reasons already given, decreased in 1755, fell lower in 1756, and still lower in 1757. In the last year, the vaunted prosperity of Ireland was changed into misery and distress; the lower classes of the people wanted food."

"The adoption of a principle so expensive in practice as the *bounty* upon the land carriage of corn to Dublin, proves that we in this country know to be a certain truth, that there is no other market in Ireland on which the farmer can rely for the certain sale of his corn and flour—a decisive circumstance to show the wretched state of the manufactures of this Kingdom. The expenditure on corn bounties to Dublin, in the year ending Lady day, 1778, amounting to £71,533 1s 0d., and in that ending Lady day, 1779, £67,864 8s 10d.

"In the year 1762, a national evil made its appearance, which all the exertions of the Government and the Legislature have not since been able to eradicate—I mean the rising of the Whiteboys. They appear in those parts of the Kingdom where manufactures are not established, and are a proof of the poverty and want of employment of the lower classes of our people. Lord Northumberland mentions, in his speech from the throne, in 1763, that the means of industry would be the remedy; from whence it seems to follow, that the want of these means must be the cause. To attain this great end, the Commons promise attention to the Protestant charter schools and linen manufacture. The wretched men who were guilty of those violations of the law were too mature for the first, and totally ignorant of the second; but long established usage had given those words a privilege, in speeches and addresses, to stand for everything that related to the improvement of Ireland."

"The state of pensions remained nearly the same. In the year 1777, they rose to £89,095 17s 6d. This is independent of the drain from absentees. And from the year 1651, to Christmas, 1778, the sums remitted to pay the troops serving abroad amounted to the sum of £1,400,000 and

upwards. And observable it is, that the sums of money remitted from Ireland to Great Britain, for rents, interest of money, pensions, salaries and profits of offices, amounted at the lowest computation to £1,000,000 yearly, from 1768 to 1773; and from 1773, when the tontines were introduced, those remittances were considerably increased. Ireland then pays to Great Britain double the sum that she collects from the whole world, in all the trade which Great Britain allows her. It will be difficult to find a similar instance in the history of mankind."

"Notwithstanding the success of the linen manufacture in some parts of the kingdom, the bulk of our people have always continued poor, and in a great many seasons have wanted food. Can the history of any other fruitful country on the globe, enjoying peace for four-score years, and not visited by plague or pestilence, produce so many recorded instances of the poverty and wretchedness, and of the reiterated want and misery of the lower orders of the people? There is no such example in ancient or modern story."

"For though it be acknowledged, that since the advancement of the linen manufacture the money and the rents of Ireland have been greatly increased, yet it is affirmed, and it is a fact of notoriety, that the lower orders, not of that trade, are not less wretched. Those employed in the favored manufacture generally buy from that country to which they principally sell; and the rise in land is a misfortune to the poor, where their wages do not rise proportionally, which will not happen where manufactures and agriculture are not sufficiently encouraged. Give premiums by land or water—arrange your exports and imports in what manner you will—if you discourage the people from working up the principal materials of their country, the bulk of the people must ever continue miserable—the growth of the nation will be checked, and the sinews of the state enfeebled."

Since this series of articles has commenced we have received many expressions of appreciation; we also have been told, by a learned gentleman, that he does not see the use of copying history, since every one who has read history knows all about these questions. We claim that, in our short life, we have read a little of Irish history and yet we are far from knowing all about these questions. Moreover, we doubt if our critic will find in any history, in any library in America, exactly the authentic information herein given. Besides we do not collect these rare fragments of documentary evidence for the benefit of men "who know all about the matter," but, for the majority of our readers, who, much like ourselves, were not acquainted with these facts until disinterred from the dust of a century's oblivion.—EDITOR TRUE WITNESS.

FOREIGN MISSIONS AND A PRINCELY DEATH.

There is a highly interesting account in the Annals of the Propagation of the Faith, of the progress of religion in Madagascar. Among other passages not the least interesting is one in connection with the death of one of the princes of the country, which is told with a naive simplicity that makes it quite charming and devout. It runs as follows:

"One of our best Christians, John Baptist Rasoavelo, Lord of Ambohanasina, of the noble castle of Zazamarolaky (highest caste of the Malagasy nobility), died on August 15, thus going to celebrate in heaven the feast of the Assumption of Our Lady. What a beautiful soul was his. It was not until he was past 60 that he got to know the true religion; but his honesty, truly extraordinary for a Malagasy pagan, had opened the way for him. From that time until his death, his venerable head, with its white hair and beard, was to be seen in the midst of the black woolly heads of his lower Betsilean vassals as they were learning the catechism. When he had found the light he was ever striving to make it visible to the eyes of his family and his people. The church of Ambohimasina, situated near his residence, was at two hours distance from his menakely (fief) of Ambohipo-Ivato. To spare his young pupils fatigue, he constituted himself gratuitously their schoolmaster. The children used to arrive on Saturday evening, and did not take their departure till Wednesday. The noble

lord lodged them, had their meals prepared, and conducted them in order to Mass or to their games.

"His last illness was the occasion of much edification. And twice, even three times a week, we used to go in solemn procession, headed by the cross, singing hymns, to bear to him the Bread of the strong. Seated on his bed, clad in his most beautiful white robes, he received his Divine Guest with a faith that astonished the numerous pagans that witnessed the touching scene. He never failed to make his preparation aloud, in the form of an appeal to the Divine King, and his thanksgivings in the terms employed by the Malagasy when they offer the Sovereign the *Hasin Andriana*, or homage of fidelity and vassalage. The devil, being filled with jealousy, ceased not to harass him during his last illness; but while he retained his senses, John Baptist Rasoavelo, continued to fight and repel the repeated attacks of the enemy. In his simple faith, he desired to have a stick always near his pillow, and would seize it at each fresh apparition of the tempter and deal blows right and left until he put his enemy to flight. I had no difficulty in persuading him that there existed a more efficacious weapon; I quietly removed the stick and put a vessel of holy water in its place, and then I gave him a crucifix. From that moment victory was assured, but at the price of I know not how many signs of the cross, sprinklings of holy water, and ardent kisses imprinted on the figure of Jesus Crucified.

"On Saturday, August 13, I was summoned in all haste to administer Extreme Unction and say the prayers for those in agony. It was just before the Assumption, which was also the feast of the dedication of one of my churches. On that day also they were to be some First Communion. I must own that we were not grateful to the good and noble Lord, Rasoavelo, for thus saddening the days of joy by his death. But he, a thorough gentleman as well as a thorough Christian, seemed, accordingly to his want, to guess our desires, and fulfilled them. In a way that struck all, even the Pagans, as extraordinary, his agony prolonged for three days; and when our feasts were coming to an end, when the last joyous chants were dying out, in the evening of the triumphant Assumption of Our Lady, the beautiful soul of John Baptist Rasoavelo went, as we hope, to the eternal fatherland to take part in the rejoings of Mary.

"Amongst the Christian, amongst his vassals, and throughout the country, there was general mourning. When I arrived on the evening preceding the funeral a dense crowd was waiting to pass the night beside the bed of death, according to the Malagasy custom, a sad enough usage, alas! I protested against their shameful practices, and to set in opposition to them the majesty of the Christian ceremonies, we resolved to keep the holy watch by the body. The removal of the corpse at nightfall attracted the crowd into the vast church of Ambohimasina. Upon a catafalque as grand as our poverty allowed, we placed the venerated remains by the glare of torches. The ceremony was certainly striking. The Pagans themselves were moved, and they followed with attention our exercises, prayers, chant, pious readings, the Way of the Cross and the rosaries, which continued all night long around the coffin of this noble and valiant Christian, who while living had presided so many times at our pious meetings in that very same place. In the morning, at six, the Communion Mass was celebrated in the presence of all these Christians gathered together from ten different districts. Then Father Meretant sang the Mass of Requiem, and accompanied the corpse to its last earthly abode.—*London Tablet*.

SOME STRANGE AFRICAN RELIGIONS And the Christian Opposition.

Here are a few lines on the chief obstacles which the Propagation of the Faith has to encounter in Madagascar: "The devil, infuriated against the human race, attacks each individual and each nation in its weak point," writes again Father Fontaine to Mgr. Cazet. "A thing that is astonishing and perhaps unique in the world—Satan has laid siege to Madagascar and got possession of it by means of death. Everywhere else, if I am not mistaken, where the enemy has become master of a place and has closed all means of exit, when all the ways to safety have been stopped, death still remains as a last hope. How many

notorious reprobates have been converted at the last hour! But it is, on the contrary, through death itself that the Malagasy are lost. The serious illness preceding the last moments place, as a fact, these poor people at the mercy of sorcerers, the only doctors—I was almost going to say the only priests—formerly known in Madagascar. Through them the devil gets possession of the dying and of their families, while making them submit to the most detestable practices. One of these, that of the *satamanga*, consists in wild dances, cold baths, and innumerable ignominies in the presence of an immense crowd and to the sound of savage music. Then, to remove all ideas of a Divine Judge, the devil gains the attention of the dying man by the apparition of ancestors and other dismal spectres, well fitted to revive in the minds of those present the *worship of ancestors*, which replaces that of God.

"But a worship still more diabolical is that of *corpse*. A man dies; immediately no expense is spared; when living there was nothing but a filthy rag to cover his nakedness; when dead his remains are draped in an immense *lamba* of silk, ornamented with precious stones, living, a wretched mud and wattle hut sufficed to shelter him and a little rice or manioc to feed him; dead, on his stone tomb, costing hundreds of piastres, hecatombes of oxen are immolated to his remains. Mourning is transformed into a festival—into infernal orgies. The notions of mourning, misfortune, happiness, are translated into Malagasy by one and the same work, *Zo*. 'Such a one is dead, oh, what good luck, what a feast!' All the scum of the land say it, and a great meet at the house of the dead. Quickly musicians are sent for, bull fights are arranged; beef is distributed by the quarter; rum flows in streams. The Betsileo drinks at the expense of the dead, to utter drunkenness. There the noisy play begins and cries of savage joy enough to make you ill. Then, when the sun has sunk below the horizon, the night that follows gives free course to unbounded licentiousness without name, when all the laws of decency suffer heinous outrage. And all this lasts not merely one or two or three days, but ten and at times a whole month. The infection exhaling from the corpse invades the house, the village, the whole neighborhood; but the remedy is handy—the demi-john of rum! Whenever a corpse is at length buried, howsoever thinly the country may be peopled, another is sure to follow; and the feast is again and again renewed. These are scoundrels of both sexes who have no other occupation than to hurry from one dead person to another.

"For twenty years the missionaries, especially amongst the Betsileo's, have been doing their utmost against these deplorable customs, but they are a little far from having gained their point."

"We are gaining ground, however, and latterly especially we have been able to count some signal victories over the devil and his dead. A missionary does not fear to pounce suddenly in the night upon a drunken, savage crowd, that, gathered around a corpse, is given over to the saturnalia of which I have just spoken, and to put the people to rout with redoubled blows. Moreover, the schoolmasters gather together their pupils and the most sincere Christians, and, forming an

DON'T LISTEN to the dealer who is bent on bigger profits. The thing that he wants you to buy, when you ask for Dr. Pierce's Favorite Prescription, isn't "just as good." Proof of this is easy. The only guaranteed remedy for the ailments of womanhood is the "Favorite Prescription." If it ever fails to benefit or cure, in making weak women strong or suffering women well, you have your money back.



Anything "just as good," or as sure to bring help, could be, and would be, sold in just that way. This guaranteed medicine is an invigorating, restorative tonic, especially adapted to woman's needs and perfectly harmless in any condition of her system. It builds up, strengthens, regulates, and cures. For periodical pains, bearing-down sensations, ulceration, inflammation—every thing that's known as a "female complaint," it's a remedy that's safe, certain, and proved.

Great Pacific Tea Co., 613 St. James street, near G. T. R. Station, offering best value tea in the city at 40c lb, worth sixty cents elsewhere.

armed procession, they march thus to gain possession of the corpse. The agents of satin in dismay take to flight, the demi-john of rum is remorselessly smashed, and all through the night prayers and hymns are heard, instead of ribald, bacchinalian songs."—*London Tablet*.

ROMAN NEWS.

(From the London Universe and other sources.)

The Credente Cattolica of Lugano announces that the Council of State has decided shortly to restore to the Catholics the Church of Confignon.

The Municipal Councillors of Onex, Bardonnex, and Perly-Certoux, in Switzerland, have decided to ask the Government to restore their churches to Catholic worship.

It is said Father Paulino Alvarez, O. P., of Cadiz, Definito-General of the Friars Preachers, and one of the most distinguished pulpits orators in Spain, will be the new Bishop of Tortosa.

Cardinal Ledochowski, whom the German Emperor specially distinguished during his sojourn in Rome, will arrive soon in Berlin, whither he has been invited with a particular object by William II.

The Catholics have done very well at recent municipal elections in Italy. At Monza they carried their entire list; a priest, the Rev. Prof. Luigi Talamone, heading the poll. The whole list was also carried at Lucca and Savona.

The Agence Havas states that President Cleveland of the United States has addressed a letter of felicitations to the Pope on the occasion of his Jubilee. It is rather late in the day to discharge this ordinary duty of courtesy, but better late than never.

Mgr. Satolli, Delegate Apostolic to the United States, will represent the Holy Father at the Catholic Congress at Chicago. Three questions will be submitted for consideration to the assembly: 1, Socialism according to the principles of the Encyclical; 2, Education; 3, the Independence of the Holy See.

Cardinal Parocchi has been appointed Protector of the monastery of SS. Agostino and Rocco in Caprarola. Cardinal Galimberti has been appointed Protector of the Theological Academy; Mgr. Rinaldini, Substitute to the Secretary of State, and Mgr. Cavagnis, Pro-secretary for Ecclesiastical Affairs Extraordinary, have been named Consultors to the Inquisition.

The Redemptorist Order announce that the meeting of the general chapter for the election of the new Superior-General will not be held until the end of the year, as the superiors of the houses in America and other distant parts must be given time to come. It is said that in this meeting will be discussed several questions that are of interest and relate to the order.

The Grand Council of the canton of Schwyz has received a petition demanding the hitherto refused authorization of dances on Sundays and *fele* days. It has repulsed the petition. The law required that the matter should be submitted to the vote of the people, but the Council recommended the electors to vote against it. The Bishop of Coire and his clergy gave the faithful similar advice, and the result was that six thousand to two thousand four hundred carried the interdiction.

VIGILANT CARE.

Vigilance is necessary against unexpected attacks of summer complaints. No remedy is so well known or so successful in this class of diseases as Dr. Fowler's Extra of Wild Strawberry. Keep it in the house as a safe guard.

Cardinal Gibbons and Mgr. Colgan have contributed \$100 each to the Irish National Federation Fund for the establishment of Home Rule in Ireland.

THE SHAMROO LIGHTHOUSE

Is at Sambro, N.S., whence Mr. R. E. HART writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good, I was sick and weak and had no appetite, but B. B. made me feel smart and strong. Were its virtues more widely known many lives would be saved."

To float in the rapids is as dangerous as to row towards the falls.

A man may be great by chance; but never wise or good without taking pains for it.

If roses have thorns, thorns have roses.

WORLD VS. CHURCH.

The late president of Kenyon and Hobart colleges, James Kent Stone, in his admirable work, entitled "The Invitation Heeded," points out how "the Catholic Church makes no truce, holds no parley, with the world, the flesh, nor the devil." She is never frightened by her enemies nor cajoled into any compromise with sin. She is ever upon her guard and these enemies are forced to meet her in open conflict. This author says: "In France and Spain and Italy a man is either a Catholic or an infidel. But in Protestant countries unbelief salutes Christianity; it puts on the livery of the saints, and builds its chapels, and pays its preachers; and in the course of a generation or two it has made Protestantism as godless as itself."

To perceive the truth of these words, we have but to glance at the history of the old world since the dawn of the eighteenth century. One unceasing war; all the powers of anarchy, infidelity and anti-Christian advocacy, possessed of every weapon that cunning and hatred could devise—and against what enemy? "Not against Protestantism," says the same writer, "but against the Catholic Church. Deists, Encyclopedists, Republicans, Jacobins, Rationalists, Free-thinkers—they are good Protestants all; they laud the Reformation; they boast that they carry out its principles; and with one consent, though by divers arts—by argument, by satire, by blasphemy, and by the guillotine—they assail Her within whom dwells the everlasting Presence, before which the devils of old cried out, saying, 'Let us alone; what have we to do with Thee, Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.'"

The calumnies against the Church are so countless that they would fill hundreds of thousands of volumes. They have been poured forth by pagans, Mahomedans, infidels, heretics, and Protestants of every denomination, and despite these torrents the Church has gone on triumphing more and more as the ages rolled past. Ten thousand times have each one of the calumnies and misrepresentations been refuted from the days of Tertullian and St. Justin, seventeen centuries ago, down to the days of Newman, Manning and Brownson, the giants of mental caliber, who fled from the confusion of the sects. But as often as refutations have been made, as often are the calumnies repeated, and each particular one is cast from infidel to heretic, and from heretic to pagan, and from pagan back to anarchist, even as a ball between lacrosse players, and each seizes it and tosses it to his neighbor while he dodges refutation; it matters not how the ball is pitched as long as the game can be won by fair means or foul; it is the great and apparently unending match between the World and the Church.

To be hated by the world is a note of the Church. "If the world hate you; know ye that it hated Me before you. If you had been of the world the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore, the world hateth you. Remember My word that I say to you: The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My word, they will keep your's also. But all these things they will do to you for My name's sake, because they know not Him who has sent Me."

There are some men who care little for Catholicity and less for Protestantism, men of high intellectual gifts, but who

are opposed to Christianity. There are a few. There are some of these adversaries who, while combatting the religion of Christ have the courtesy to respect the feelings of Christians. Referring to these men, our author above quoted, Mr. Stone, says: "With their clear, cool heads, they see well enough that Christianity and Catholicism are one and the same thing, and that Protestantism of all degrees is only a recent and very poor imitation of the old religion—that the sects of the day are but the stragglers which hang on the skirts of the great army of the Church." Of these men we would quote a few lines from two: Professor Huxley and Auguste Comte. The former in his "Scientific Education," after touching upon what he called the attempts of the English Protestant clergy to combat the advance of modern science, he said: "Our great antagonist—I speak as a man of science—the Roman Catholic Church, the one great spiritual organization which is able to resist, and must, as a matter of life and death, resist, the progress of science and modern civilization, manages her affairs much better. It was my fortune, sometime ago, to pay a visit to one of the most important of the institutions in which the clergy of the Roman Catholic Church in these islands are trained; and it seemed to me that the difference between these men and the comfortable champions of Anglicanism and Dissent was comparable to the difference between our gallant volunteers and the trained veterans of Napoleon's Old Guard. The Catholic priest is trained to know his business and do it effectually. The professors of the college in question—learned, zealous, and determined men—permitted me to speak frankly with them. We talked like out-posts of opposed armies during a truce—as friendly enemies; and when I ventured to point out the difficulties their students would have to encounter from scientific thought, they replied: 'Our Church has lasted many ages, and passed safely through many storms. The present is but a new gust of the old tempest, and we do not turn out our young men less fitted to weather it than they have been, in former ages, to cope with the difficulties of those times. The heresies of the day are explained to them by their professors of philosophy and science, and they are taught how these heresies are to be met.' I heartily respect an organization which faces its enemies in this way, and I wish that all ecclesiastical organizations were in as effective a condition. I think it would be better, not only for them, but for us. The army of liberal thought is at present in very loose order; and many a spirited free-thinker makes use of his freedom mainly to vent nonsense. We should be better for a vigorous and watchful enemy to hammer us into cohesion and discipline."

Such is the opinion of one of our leaders in free-thought, one of the bitterest and most powerful enemies of Christianity; it is easy to perceive that he looks upon the Roman Catholic Church as the only enemy to be dreaded by modern infidelity. Let us turn to the father of Positivism, Auguste Comte—in his classification of religions he completely ignores Protestantism. He calls it "a shapeless, incoherent system." In it he sees rather an ally than an enemy. He never mentions *Christianity* under any other term than *Catholicism*. In his "Philosophie Positive," published in 1864, he says: "Everybody knows well enough what a Catholic is; whereas no man of intelligence can flatter himself now-a-days that he understands what a Christian is." A Christian may be anything at all. He may be a man who reveres Christ as a grander character than Socrates; he may

profess to believe any part or else the whole of Christ's doctrines; he may be long to any one of a thousand sects; he may follow any one of a hundred different reformers of religion. But to know what a Catholic is, you can learn it from the first person you meet.

The world, with all its passions, its snares, its false principles, its immoral teachings, its abuse of power, its corruption and corrupting influences, and its infidel and anarchist teachings, does not wage war against the different sections of Christianity; but it unites with them in its increasing struggle against Catholicity. The history of the world is there to prove the contention. Protestantism serves the purpose of an infidel and immoral world only in as much as it is at enmity with Catholicity. With Protestantism there are ways of compromise, with Catholicity there are none. In this do we behold one of the greatest evidences of the Truth within the Church of Rome, and the Spirit of Divine Truth that illuminates and sanctifies her. She is a rock; built upon an immutable foundation; the tempests of persecution and the breakers of infidelity and worldly corruption lash in vain her feet. There are no half measures with her; no give and take. If you are not with Christ you must be against Him; if you are not with the Church of Christ you must be with her enemies; if you accept not the whole Truth as she possesses it, you have no need of any portion of it, for that portion will serve to help in your own ruin. Take the whole mass of an iron-clad ocean steamer, and allow each particular portion thereof to occupy its proper place and the whole immense fabric will float upon the waters. Detach any part from the whole: take a bolt, or a sheet of iron from the vessel, and place it upon the waters and that portion will sink immediately to the bottom. So is it with the teachings, dogmatic and moral, of Catholicity: you are safe if you accept them all, and in their proper places; by so doing you have a secure vessel to carry you upon the ocean of time. But if you reject any one of her principles—either of faith or morals—it will sink and sinking drag you down with it to a spiritual death. On this subject of the necessity of each and all of the Church's dogmas we will have occasion to write later on.

But for the present, in order to understand the vitality of the Church we have but to comprehend that her enemy is the world. All the forces of immorality and infidelity are drilled into union against the Catholic Church. But her Founder said that the gates of Hell should never prevail against her. It is the experience of all creation that the mortal is perishable and must die, the spiritual is immortal and must live. The world, with all its powers, is mortal and it must pass away: the Church, with her Divine Founder and Holy Spirit ever present, is spiritual and must last unendingly. Therefore is it that she has survived the world's bitterest attacks for centuries, and will flourish triumphant, when the world is no more.

BROTHER AZARIAS.

Brief Sketch of His Fruitful Life.

Last week we wrote a hurried editorial upon the death of Rev. Brother Azarias; in connection therewith the following account of his life will prove interesting:

Brother Azarias (Patrick Francis Mullany) was born in Killenale, County Tipperary, Ireland, June 29, 1846. When a youth he came to America, where his parents had been residing some years, and in 1862 was admitted to the novitiate of the Christian Brothers. From 1866 to 1878 he was professor of mathematics and English literature at Rock Hill College, Maryland. In 1877 he went to

Europe and devoted a year to such studies and researches at the Bibliotheque Nationale in Paris and the British Museum in London at his shattered health would permit. Upon his return he published an article in the *American Catholic Quarterly Review* upon the attempts to establish Catholic universities in England and Ireland, which was widely discussed, although it was generally known that the article was inspired by a conversation the writer had with the late Cardinal Newman. In 1879 Brother Azarias published "Development of Old English Thought." In that year he was named president of Rock Hill College and held the position until called to Paris in 1886 by the superior of the Christian Brothers. While abroad he travelled with his brother, the Rev. John F. Mullany, now irremovable rector of St. John's Church in Syracuse. After a sojourn of three months in Europe he returned to America and had since been stationed at De La Salle Institute in New York, teaching English literature and carrying on his literary researches. No more familiar face than his was seen in Astor library.

Brother Azarias' lecture on "Books and Reading" has grown to be quite a book to the Catholic reading circles. He was also well known to non-Catholic education bodies. In 1877 he lectured before the Regents of New York on "Psychological Aspects of Education." In 1884 he read a paper before the International Congress of Education on "Literary and Scientific Habits of Thought." The following year Brother Azarias read a paper on "Dante" before the Concord School of Philosophy, being the first Catholic ever invited to address that body. In 1890 he lectured before the Farmington School of Philosophy on the "Relations of Church and State." In 1891 he read a paper before the State Teachers' Association at Saratoga on "Religion in Education." He also lectured before the school of pedagogy in the University of New York. An article of his in the *Educational Review* on the "Primary School in the Middle Ages" elicited praise and commendation from the eminent French writer and historian of pedagogics, Gabriel Compayre. Brother Azarias lectured before the Catholic Summer School last year in New London and this year at Plattsburgh. It was at that place that he died. In speaking of him in September, 1892, the Catholic Reading Circle Review said:

As a literary critic Brother Azarias is especially recognized; his judgment of books and authors is generally accepted. In one of his works he distinguishes between analytical and constructive criticism. Himself a literary artist, with his literary instincts tempered by severe scientific study, he forms his estimate of a work, not from special traits or specimen extracts, but from the central idea pervading the whole work. He has a keen perception of those unrecognized remnants—those more subtle elements that enter into an author's thoughts, and that are generally overlooked by critics. Perhaps it is as a literary critic that his influence upon literature is most permanent and far-reaching. His name has been eighteen years before the public as an author. In 1874 was issued the first edition of his "Philosophy of Literature." The last edition of this work (New York: P. O'Shea) has been greatly enlarged. All his other writings may be considered developments or applications of the principles there laid down. In 1879 appeared the first edition of his "Development of Old English Thought," (New York: D. Appleton & Co.) In 1889 he published in London "Aristotle and the Christian Church" (Kegan Paul & Co.); (New York: W. H. Sadler.) The principal chapters of this book are translated in "L'Instruction Publique," the organ of the University of France. In 1890 was issued "Books and Reading" (New York: Cathedral Library); in 1891, "Mary Queen of May" (Notre Dame; Ave Maria Press); in 1892, "Phases of Thought and Criticism" (Boston: Houghton, Mifflin & Co.)

There is something more than remarkable in the fact that Cardinal Ledochowski should receive a royal welcome in Germany. Not many years ago this great man was the unbending opponent of old Bismarck's anti-Catholic policy, and during long months did the prelate languish in a German prison. To day he returns to that same land the guest of the monarch, while his former persecutor is shorn of all power and influence. Behold the eventual triumph of the Church exemplified in an individual instance.

AT THE WORLD'S FAIR.

Catholic Education Triumphant. Canada to the Front.

DEAR SIR,—Such is the greeting bestowed on our educational exhibits as seen at the World's Fair, by the Catholic Mirror of Baltimore, under date, August 9th, and reproduced from that journal, into the Catholic Record of London, Ontario, under date, August 26th, 1893. The same magnificent article is to be met with in the Catholic Universe of Cleveland, Ohio, in the TRUE WITNESS of this city; in several of the French papers of the Province, and notably, in most of the leading Catholic and Protestant journals of the United States. In looking at the heading of the article, I was constrained to say, surely, Canada must feel proud of the honor bestowed upon her educational system, when judges of the exhibit have pronounced "Catholic education triumphant."—"Canada to the front." But this praise would be misleading to those who would content themselves with reading only the heading in large capital letters. To fully appreciate the article one must read the text and context. Therein, he will find that it is the religious schools that have made "Catholic education triumphant," and that it is the same schools which have brought "Canada to the front." Most assuredly this consensus of public opinion, expressed through the press of North America, is the greatest tribute of honor and distinction yet paid to the religious orders for their system of education. But, what about the secular schools of this Province? What about the religious and secular teachers' mission? When I try to evolve it from the article in question, I am confronted with the following terse piece of logic:—

"It is needless to say that the work from their schools (the religious) is superior to that from establishments in charge of seculars. It cannot be otherwise. I hold it as a psychological axiom—the soul unfettered by natural affections is best fitted to lift other souls to higher things. Now, the secular teacher is weighed down by the cares of life, the love of wife and child. The religious educator is as free as the brown-winged lark that, shaking the dew from his wings, mounts to the sky and sings her matins to God. His one business is education. He does not teach to-day and take a wife to-morrow and go into business the third day. Teaching with him is not as it is with the secular. He teaches for Christ's sake; the secular for mammon's."

This is very strong language, but its truth is fully established. After contrasting the difference in the amount of salaries paid to religious and secular teachers, the writer goes on to state that:

"These same Christian Brothers that receive a paltry \$250 for their year's service, have sent the work that makes the exhibit of the Province of Quebec the magnificent triumph it is."

These words should be written in letters of gold, and hung up in every public building in the Province as a mark of appreciation for the Brothers and as a reference for the future historian of Canadian education. I shall now turn to the other side. What a deplorable—a disgraceful picture we find of the Catholic secular schools! Schools that have cost the public millions of dollars already, and hundreds of thousands annually for their support and administration. Let us hear what the writer of the article has to say on this matter. It is an objection to the taxpayer—crystallized, and clothed in the simple language of truth. Here it is, take note of it all ye taxpayers!

"And these seculars that receive their \$400 to \$1,000 a year have sent work that better had the great mass of it never been sent at all. It would be a wise thing if the Roman Catholic Board of School Commissioners of the Province of Quebec would, as a body, come to the fair and see what returns they are getting for an expenditure of \$400 to \$1,000 a year, contrasted with the work done in the class of a religious teacher with a paltry salary of \$250 a year." A fair invitation, gentlemen, accept it. Do not leave the report work for the two delegates you sent at the public expense to Chicago. Go by all means at the same expense and see for yourselves. Some years ago you sent an embassy to Paris on a similar mission, and if current report speaks truth, all you received in

exchange for the princely bill you had to foot, was a few half yards of ribbon, more or less, and the satisfaction of having given your ambassador a "jolly good" time in Paris, together with a health-giving tourist's trip. Gentlemen of the Board! if my words reach you, I would strongly advise you to make a trip to Chicago and see if there is any truth in the writer's assertion, when he states if they (the Commissioners) were on the ground:—"I am certain that 99 per cent. of the work from these secular Catholic schools would be ordered home. And it should be. Catholic pride makes me speak thus." Now, gentlemen, here is a request followed by a challenge. Do you accept or reject it? Remember the eyes of North America are now focussed on your schools and educational system as seen through the columns of the press. The comments of La Verite, and the English Catholic and Protestant press of this continent, have opened the eyes of the taxpayers of Montreal to the difference in quality and cost between religious and secular education. There is a certain admiration for costly buildings in the article from which I have just quoted so freely, but as will be seen there is nothing short of contempt for your system of education. "There are schools of this class (secular schools) in the City of Montreal that, I am told, are regarded with admiration—looked on as the acme of perfection. I saw some of the work they have sent. Thus, I thought to myself, as I looked at it, even Canada does the fine building, the beautiful property, give a glitter to the sham within." (The italics are mine.)

Contrast the following with the foregoing:—
"Verily, their display, (the Christian Brothers), is the crowning glory of the schools and colleges for boys in the Catholic Province of Quebec."

I will not follow up this subject at greater length, as I fear I have already trespassed too far on your columns; but, I cannot close without calling the editor's notice to the powerful lever this article on "Catholic education," should prove in your hands in your demand for an English Inspector of English schools. I do not hope to see the present worthless school system and the insane extravagance on school buildings regulated all at once. But, I do hope, to see without delay, the appointment of an English inspector, in deference to the wishes of the English speaking Catholics, who contribute to the civic treasury much more than one-third of all the taxes contributed by all the other Catholics of the city.

NOW AND THEN.

Montreal, Aug. 27th, 1893.

THE ARCHBISHOP'S CIRCULAR

An Appeal on Behalf of Indian Seminaries.

Archbishop Fabre has issued to his clergy an important circular concerning the establishment of seminaries in India, and also touching upon benefit societies. The circular orders that the clergy every year take up a collection on the feast of the Rosary in every public church and chapel, on behalf of the establishment of seminaries in India for the training of local clergy. This is in accordance with the wish of the Pope, who has requested all the bishops in the world to help him in the movement. The scheme of Indian seminaries was adopted by the Indian synod in 1887, but hitherto it could not be carried out for want of means. In speaking of benevolent societies the Archbishop states that he has always given his encouragement to such societies as furnished sufficient guarantees as to faith and morals, and then goes on to say that, unfortunately, regrettable abuses have crept into some of these organizations, in the shape of noisy gatherings and frivolous amusements, got up for a pecuniary interest, such as picnics and balls, and which are a source of great danger to morals. He calls upon the clergy to use all their efforts towards putting a stop to such a state of things, and to remind the members of benevolent societies that they must consider it a sacred duty to preserve the character of Christian charity associations, and to banish from their midst all that religion forbids, or at least tolerates but with regret.

A GRAND EXCURSION.

The Young Irishmen's L. & B. Association.

On Thursday last, 24th August, the members of the Young Irishmen's L. & B. Association, had their annual grand excursion. This year it was to Lake St. Peter and back. The steamer "Three Rivers," was chartered for the occasion, and the attendance was large. In spite of the very unfavorable weather the great number of the excursionists had a most enjoyable time. A splendid orchestra was in attendance and the president, Mr. Edward Halley, assisted by the officers, made everything most comfortable and enjoyable for the patrons of the event. On the return trip on board the steamer, most select music and exceptionally good vocal pieces were rendered. In a very happy and timely speech, Mr. Halley, the genial and popular president, thanked all present for their attendance and for the great encouragement that the Association received at their hands. It is a well known fact that whatever the Young Irishmen undertake al-

ways turns out a success. The rapid strides with which the Association has advanced; the concerts, the excursions, the demonstrations have all been equally marked with the seal of an energy that foretells at future most brilliant. In the city to-day there is not another society that stands upon as solid a financial basis as does the Young Irishmen L. & B. Association. The property they possess has been secured by means of good organization and unceasing watchfulness and energy. Great is the credit due to the actual President Mr. Halley and to the present officers for the manner in which they have brought their organization to the first rank of national societies. On Monday evening a meeting of the Association was held, under the presidency of Mr. Halley. The question of another excursion was brought up. The matter was discussed at length, and it having been proved that many members of the Association, as well as many hundreds of their friends, had been prevented from attending, the Association resolved to incur the additional expense necessary to secure an outing for its members and friends. The date selected was Monday, September 11, when the steamer Three Rivers will leave at 1.30 p.m., returning about 8 o'clock in the evening. This undertaking means a good deal of expense to the Association, but the "boys" feel that under the circumstances, and with favorable weather, their annual outing will far surpass any record of the past.

OBITUARY.

The Late Dr. D. O'Brien, of Ottawa.

We are called upon to record this week the sudden death of one of Ottawa's most prominent citizens and one of the foremost men in the medical profession in Canada, in the person of Dr. David O'Brien. On Thursday last the Doctor was, as usual, attending his immense number of patients; that evening he was taken suddenly ill, and on Friday he passed calmly away, amidst his sorrowing family and relatives. Dr. O'Brien was born in Appleton, Lanark County, Ontario, was educated at the University of Ottawa, and became a graduate of McGill University, Montreal. For several years he practised most successfully in the village of Renfrew. In 1887 he took up his residence in Ottawa, and almost immediately secured a most splendid practice. He was a very popular man, in every sense, and one of the Capital's leading Irish Catholics. He leaves a widow and one son, a young and promising man of eighteen years. He married, while in Renfrew, the youngest daughter, by first marriage, of Mr. John Foran, lumber merchant, of Aylmer, P. Q., and was therefore a brother-in-law of Mr. T. P. Foran, Q. C., of Aylmer, and step-brother-in-law of Mr. J. K. Foran, editor of THE TRUE WITNESS. Dr. O'Brien was physician to the Water street Hospital, the University of Ottawa, the C. M. B. A. and the Catholic Order of Foresters. The funeral, which took place on Sunday afternoon, was very largely attended by members of these different societies and by a vast concourse of citizens. Last summer the deceased, who was of a strong build and an apparently good constitution, felt it necessary to take some relaxation from the constantly increasing calls upon his services, and in consequence had a trip to Europe. He returned vastly improved in health, and to all appearances was destined to have a long lease of life. But suddenly and most unexpectedly the Angel of Death hovered over his new and beautiful home, and in the shadow of its wing the spirit of a good father, a fond husband, a popular and leading citizen, and a thorough Catholic went forth to its reward. All that we can now do is to offer our heartfelt sympathy to the relatives of the deceased, and with the Church to pray that his soul may rest in eternal peace.

THE FUNERAL.

The following account appeared in one of the Ottawa papers of Monday last:
The funeral of the late Dr. O'Brien took place yesterday afternoon from his late residence, 27 Nepean street, to St. Patrick's church and thence to Notre Dame cemetery. The funeral was the largest that has been in Ottawa for a long time. The C. M. B. A. and the Catholic Order of Foresters turned out in full force, the deceased having been a member of and physician for both orders. Many handsome floral tributes were sent to be placed on the coffin of the deceased. Among others a cross from Mrs. John J. Heney; cross, Miss Baskerville; star, Ottawa Surgical Society; crown, Ottawa Medical Surgical Society and a wax cross from the Sisters of the Good Shepherd's monastery. The pallbearers were Dr. Powell, Dr. Grant, Dr. Mongeons, Messrs. J. M. Quinn, John Moran, Geo. Baskerville, M. J. Gorman and Ralph Slatery. The funeral service was conducted by Rev. Father Whelan, assisted by Fathers Cole and McCarthy. The church choir furnished appropriate music for the occasion. A great many citizens followed the remains to their last resting place, there being nearly 200 carriages in the procession.

The Sad Death of Rev. Zephyrin Joubert.

An impressive funeral service was performed Saturday morning in the Church of the Immaculate Conception on Rachel street over the remains of Rev. Zephyrin Joubert, a learned scholar, who was drowned on Thursday near the summer villa of the Jesuits at Malo-eneuve. After the service the remains were removed to the cemetery of the order at Sault-au-Recollet. The deceased was in his twenty-eighth year and was a native of St. Vincent de Paul. He entered the order five years ago. At the inquest held by Coroner McMahon, it was ascertained that the deceased had gone out after dinner in a row boat to the island near by de Boucherville to bathe. When some distance away from shore he was seen to throw up his hands and disappear. His companions went to his assistance but could do nothing. The deceased is greatly regretted by the order.—R. I. P.

A Sign of the Times.

This is an age of exhibitions; from the village show-fair to the World's Fair at Chicago, there seems to be in every country and in every section of the same, opportunities afforded the inventor, the producer, the manufacturer, the artisan and the artist to display the products of their industry, the results of their skill, or the evidences of their talents. We are certain that this year's Provincial Exhibition in Montreal will be an improvement upon the splendid success of last year, and that quite a number of new and attractive features will be added to its list of exhibits. A sign of

our times is the improvements to be found in all the machinery, the new inventions, the purification of foods and other necessities, all of which mark progress and enterprise, and consequently reflect credit upon the country. There will be this year a novelty at the Montreal Exhibition. It is not a new species of intricate machinery, nor yet is it exactly an invention, but it certainly is a discovery that deserves the title of improvement. It is called Cottoline, and is soon to replace the old style lard in the cooking departments of our houses. It is the product of the cotton seed oil and bullock's fat. As to the lard, for cooking purposes, that we daily purchase, unless rendered carefully at home, no person is positive of its component parts. But here is something vegetable as well as animal, both pure and healthy. Mr. W. J. McMillan, the genial agent of N. K. Fairbank & Co., will have a lively time of it once the visitors to the grounds become aware that the Golden Cottoline is on exhibition. We wish him success, because it is to the public interest to have a good article, and we believe in the public knowing of it.



Clifford Blackman

A Boston Boy's Eyesight Saved—Perhaps His Life

By Hood's Sarsaparilla—Blood Poisoned by Canker.

Read the following from a grateful mother: "My little boy had Scarlet Fever when 4 years old, and it left him very weak and with blood poisoned with canker. His eyes became so inflamed that his sufferings were intense, and for seven weeks he

Could Not Open His Eyes.

I took him twice during that time to the Eye and Ear Infirmary on Charles street, but their remedies failed to do him the faintest shadow of good. I commenced giving him Hood's Sarsaparilla and it soon cured him. I have never doubted that it saved his sight, even if not his very life. You may use this testimonial in any way you choose. I am always ready to sound the praise of

Hood's Sarsaparilla

because of the wonderful good it did my son." ARBIE E. BLACKMAN, 2888 Washington St., Boston, Mass. Get HOOD'S.

HOOD'S PILLS are hand made, and are perfect in composition, proportion and appearance

John Murphy & Co's ADVERTISEMENT.

NEW FALL GOODS!

We have already put to stock over 60 cases of Fall and Winter goods, all imported direct from the best manufacturers in Europe. We claim that we have served our customers well in the past, and for this season's trade we will do still better. Our profits will be small, as we have to move to our NEW STORE, which will be completed in the Spring of 1894. We must sell out everything we possibly can, so as to enter our NEW STORES with NEW GOODS.

- NEW MANTLES at wholesale prices.
- NEW SHAWLS at wholesale prices.
- NEW DRESS GOODS at the wholesale price.
- NEW SILKS AND VELVETS at wholesale prices.
- NEW UMBRELLAS at wholesale prices
- NEW HOSIERY, :: NEW GLOVES.
- NEW TRIMMINGS.
- All cheap! cheap!! cheap!!!

For the latest Novelties that are produced, don't fail to come to our establishment. You are sure to find the right goods, at right prices, and the largest assortment to select from.

JOHN MURPHY & CO., 1781 & 1783 NOTRE DAME STREET. And 105, 107, 109, and 111 St. Peter Terms Cash and only one price. Telephone 2103.

NO OTHER Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as HOOD'S Sarsaparilla.

OLD WORLD BIGOTS.

PLACES WHERE CATHOLICS AND IRISHMEN ARE HATED.

The Troublesome Corner of Ireland—England's Change of Feeling—Stormy Times in France—Freemasons' Rule in Italy—A Word About the A. P. A. in America and Their Bigoted Acts.

Now that public opinion in this country is waking up to the fact that there is such an organization as the A.P.A. in existence in several of the western states, the object of which is the revival of the flame of bigotry as in the old Know-nothing days, a few brief remarks about European bigots and bigotry may not be considered untimely, writes Eugene Davis in the Western Watchman.

NEVER PATRONIZE A CATHOLIC

in business. A Catholic inn-keeper or merchant must depend upon Catholics for support; otherwise he would be compelled to close up his establishment.

England is no longer as bigoted or as anti-Catholic a nation as she used to be. The great masses of her people no longer look on the Pope as Beelzebub or on the Vatican palace as a kind of vestibule to hell.

THE BRAVE IRISH PRELATE

killed the act, which has since then remained a dead letter on the British statute book. Cardinals Wiseman and Manning, who were in succession the Archbishops of Westminster, as well as Cardinal Newman and Father Faber, had much to do with the pruning down of Anglo-Saxon religious prejudices.

Anti-Catholic bigotry reigned paramount throughout almost the entire of France from the year 1878, when Leon Gambetta in a moment of folly uttered a phrase which became a popular watchword to the effect "le clericalism—voilà

l'ennemi" down to a few years ago, when the adhesion of Leo XIII. and the late Cardinal Lavigerie to the Republican form of government drew the teeth from the jaws of many of the howling, free-thinking bigots of that country.

INTO THE REVOLUTIONARY QUARTERS

of Belleville and Montmartre. A young Irishman, who was just then studying for the priesthood, happened to meet an aggressive anti-clerical rowdy in the latter district one summer evening in 1879.

I could never logically understand the intolerant antipathy of the average French freethinker to Catholics and Catholicity. Conversing one day with an advanced Radical, who was a leading article writer on the staff of an anti-clerical organ, I asked him why he was such a bigot.

In Brussels during my stay in that city I discovered the existence of a strong anti-Catholic element, particularly

AMONG THE STUDENTS

who frequented the lectures of the National University. This establishment, which is supported—strange to say—by the state funds, is a nursery of agnosticism, which goes under the convenient name of liberalism, or which may mean anything or nothing.

In Italy, where once the Catholic church flourished in all its grandeur and glory, the chief towns and cities are in the hands of the anti-clericals. The National Parliament of Rome is composed exclusively of these bigoted fire brands; most of them Freemasons, while the government, of course, is but the mirror of the Legislature in all its anti-Vatican prejudices.

in Italy; but they are not to be found now in the political arena owing to the instructions from the Pope, who will not

permit Italian Catholics to take any part in sending members to a Parliament which His Holiness looks on in the light of an usurping and illegitimate body.

As for the A. P. A., an organization which one of your contemporaries recently called—and deservedly so—"a society of arrant political asses," as its initials indicate, it is bound to reach the end of its rotten tether full soon, unless I am much mistaken in the spirit of religious toleration that pervades the American people.

UGANDA.

(From the London Tablet.)

The more light is thrown upon the relations of Catholic and Protestant missionaries in Uganda the better. The Times correspondent, now on the spot, after giving a very clear narrative of events, goes on to speak of the present attitude of the Protestants, and contrasts it very unfavorably with the liberal views of the Catholic Bishop.

THE PROTESTANT MISSIONARIES AND THE CATHOLICS.

The picture drawn by Herr Wolf of the results of Roman Catholic missionary labor is very different. Since their settlement in Buddu in 1882, the missionaries have turned a wilderness into a flourishing garden, though they are fewer in number than their Protestant fellow-workers, though their means are exceedingly small and their comforts none.

IRISH NEWS.

Constable W. S. Russell, of Bishop Street Barrack, Derry, has been promoted to the rank of acting-sergeant.

Cardinal Logue has appointed the Rev. James Grimes, a curate at Lower Killeavy, to be Administrator of Armagh.

The body of a woman named Johanna Morrissey was found in the river outside the quay in Waterford, on July 31.

Mrs. Ann Flynn, wife of Cornelius Flynn, a butcher, of Main street, Kilmarney, was burned to death on the 26th ult.

Miss Cronin (Sister Ignatius) and Miss Myles (Sister Agatha) received the white veil on Aug. 3, in the convent chapel at Westport.

The Rev. John De Lacy, O. M. I., has been spending a short time in his native Tipperary, after twenty years of missionary work in Natal and the Transvaal, Africa.

While Patrick Walsh, land steward of Captain De Lacey, of the Island, Waterford, was out shooting, the gun went off accidentally, the shot taking away part of his left hand.

Miss Mary O'Brien, in religion Sister Philomena, daughter of the late Hugh

O'Brien, Esq., of Ballingarry, County Tipperary, made her solemn profession at the Convent of Mercy, Dungarvan, on the 29th ult.

Henry J. Moore has been elected clerk of the Petty Sessions for Longford and Edgeworthstown. He succeeds his father, H. J. Moore, who resigned on account of ill-health.

At a special meeting of the Belfast Corporation on July 31, E. S. Finnegan, solicitor, a well known Conservative agent, was elected coroner in the room of the late Dr. Dill.

Miss Daly, who was for a considerable time organist in the Franciscan Church, Drogheda, has been appointed organist in the Cathedral, Tuam. She has been succeeded by Miss Tallon.

Mr. Francis Clinch, son of the late Christopher Clinch, of Celbridge, was sworn in a solicitor of the Supreme Court of Judicature in Ireland, on the 29th ult. He served his apprenticeship with Messrs. Scallan & Co., of Dublin.

Sir Peter O'Brien, opening the Commission at Dublin, on August 1, complimented the grand jury upon the singular freedom of the county from crime, there being only three or four cases of an ordinary character to be dealt with since the previous commission.

There is a man named Swaine in the Abbeyleix Workhouse who is 103 years of age. He has the possession of all his faculties and considering his age is fairly active. In Naas Union there is an inmate who is close upon ninety years of age, but his faculties are failing him.

Their friends in America, as well as in Ireland, will regret to learn of the deaths of Patrick Barrett at the age of seventy-three years, at Castlebar, on the 30th ult., and Margaret Callery, at the age of eighty-six, on July 26, and John Madden, twenty-eight years old, on July 30, both of Ballina.

The Very Rev. Edward Russell, O.D.C., of Dublin, in religion Father Joachim, died on July 31. He was born in Dublin in May, 1838, and entered the Order of the Discalced Carmelites of Saint Teresa less than twenty years later, being received in 1857. He was ordained in 1861 and spent nearly the entire of his religious life in Ireland.

In the recent examinations for two cadetships in the Royal Irish Constabulary, eleven competitors presented themselves. The first place was awarded to Mr. R. T. Barneville, of Belfast, son of District-Inspector Barneville. Mr. Barneville, who received part of his scholastic training at St. Malachy's College, passed a brilliant examination, scoring an exceptional high percentage of marks.

On August 1 a boating fatality occurred off Analong, between Killeel and Newcastle. Six ladies and a gentleman went out in a yacht and a squall struck the vessel, which was capsized. The occupants were thrown into the water, but the Coastguards succeeded in saving four lives. The boatman, named Pollard, was drowned. Miss Keitland, niece of the late Mr. John Shaw-Brown, J.P., of Belfast, died before reaching land.

In the Royal University examinations Miss Margaret Byrne, of Rathangan, won honors in Latin, French and English. She has also the distinction of being the first girl-student in English—a subject in which a remarkable small percentage of competitors score honors. Miss Byrne is the sister of Master Joseph Byrne, who was gold medalist in middle grade English last year, and of Mr. William Byrne (University Exhibitioner) who gained second and fourth place in Matriculation, and First Arts English, respectively.

An eviction of a rather exciting character took place at Glengare, near Middleton. The tenant was Edmund Aherne, against whom an ejectment decree for possession of his holding, comprising 40 acres, was obtained at the last Midleton Quarter Sessions for three years' rent. The out-offices and door of the house being locked, three ineffectual attempts were made to enter the dwelling. A shot was fired at the bailiffs, and the police were ordered to load their rifles. The tenant being duly warned as to the consequences, ultimately gave up possession.

To give up struggling is to give up God.

Station. St. James street, near G. L. R. ads. Great Pacific Tea Co., 513. ter value than any house in Canada at all prices, cheaper and better than any other kind of all kinds

LIBERTY OF THE PRESS IN ITALY.

Text of an Article for Which an Issue of the "Vera Roma" was Suppressed.

The following is a text of an article in the current number of a Catholic paper the *Vera Roma*, for which the issue has been seized by the Italian Government: "The facts which are passing before our eyes make us really doubt whether we are living in Rome or Italy or in a savage region of Africa, exposed to the depredations of wandering tribes of robbers, slave merchants, and cannibals. No single one of the foundations of the social life has been left unshaken and inviolate among us. Proprietorship of goods, security of life, civil and religious liberty, humanity itself being destroyed. Laws, courts, policy-agency, which took upon themselves at our expense to defend these our rights, have displayed the most degrading want of activity, even supposing that they have not actually connived at the impunity of robbers and evil-doers of all kinds.

The banks have been robbed by their administrators under the guidance of deputies and senators, who are suspected of taking their share of the prey. The banks represented the fortunes of thousands of our fellow-citizens, of widows, and minors who were first enticed to make deposits by the boasted inviolability of the nation's credit, and then cruelly stripped of all their possessions. The various parts of Italy, especially Sicily, Sardinia, and Rome, witness their inhabitants daily stopped, carried off, and resold by brigands. They see disputing with the State another power no less strong and active, no less organized—a power which rules the *Campagna*, and lays upon the holders of property a heavy brigandage tax or blackmail; and, what is still worse, suspicions of connection with the brigands have extended to even members of the legislature. Such suspicions are confirmed by the fact that the brigands have never been captured by the police, but, with ever-increasing audacity, have for twenty years continued their plunder, as has the famous Tiburzi, whose signature at the end of a threatening letter has greater authority over the inhabitants of Viterbo and Rome than the royal decrees signed by the King's own hand. These are not, however, the only shameful proceedings that exist under the eyes of a corrupt and corrupting revolutionary Government. To them has been added during the last few days the incredible fact of grievous irregularities committed in the hospital of the Holy Ghost—irregularities which are crimes committed against humanity. Besides the robbery of victuals and of linen, these infirmarians are accused of having ill-treated dying patients in such a way as to hasten death. The event has created such a commotion that an inquiry was loudly demanded. The journals are full of the new scandal, and even the *Messagro*, though it strives to diminish the gravity of these charges, quite allows that there do and have taken place deplorable fights between patients and infirmarians, and expresses a wish that an iron hand might sweep from such refuges all the dirt that befouls them, and renew in them that high ideal piety which ought ever beneficently to hover over them. Fine words, but inefficacious when coming from the lips of him who is a stranger to the divine virtue of Catholicity, by which alone can be inspired that ideal and sublime piety which animates those religious men and women to devote their lives to the service of the sick in the hospitals. The anti-Christian revolution has laicised the hospitals, has written at the end of every one of their corridors 'Liberty of Conscience,' has forbidden the priest to approach the dying, unless by them sent for, when in the majority of cases the dying are unable to do so; it has proscribed the crucifix and in the place of the apostles of charity has substituted mercenary imbuers with its own principles. It has done all this, let it now bear the infamy of these facts which were the denial of civility and humanity. Let it witness the indignation of a betrayed people. Let the voice of the Italian people be raised against this cruel destroyer of its material, moral, and religious well-being; let it be heard in the hospitals, from the lips of the dying, who are tormented by its minions; let it be heard under the majestic arches of the Duomo of Milan, from the lips of the devout, to whom it to-day denies the right of praying to the Madonna. Let

this voice reverberate throughout Italy, and let the Catholic conscience be awakened. Yes, let the Catholic conscience be awakened, and let it vindicate its rights in the face of a rapacious and inhumane revolution, which after having forced the people to live in misery and die in the hospitals, has no longer any respect for these abodes of sorrow and pain."

THE WORLD AROUND.

There were three deaths from cholera in Berlin on Tuesday.

A tornado near Larned, Kan., destroyed many farm buildings.

William Joseph Hugh Clifford, Bishop of the diocese of Clifton, England, died Monday.

Arkansas will produce 700,000 bales of cotton this year, an increase of 200,000 over 1892.

The row in the board of lady managers of the World's Fair has been ended by adjournment.

In a railway accident in Wales, on the 12th inst., seventeen persons were killed and forty injured.

The outlook in the iron and steel trade at Pittsburg is brighter, several mills having re-opened.

The long drought has done great damage to crops in New York and other of the Eastern States.

Chamberlain, S.D., has an artesian well which gives out 8,000 gallons of water every minute.

The political situation in Buenos Ayres is alarming; the public buildings are guarded by troops.

The Southern Iron Co. at Nashville failed August 12, with assets of \$225,000 and liabilities of \$185,000.

Suit for \$50,000 damages for breach of promise has been begun against Congressman W. C. P. Breckinridge.

The *Compania* made the voyage from Sandy Hook to Browhead in five days, sixteen hours and thirty minutes.

The French steamer *Octeville* was sunk in collision with the transport *Drome*, and five persons were drowned.

Hon. E. G. Phelps, counsel for the U.S. in the Bering Sea controversy, thinks the decision will be a compromise verdict.

Sunday, October 15, has been selected as the day on which the silver episcopal jubilee of Cardinal Gibbons will be celebrated.

The well known wheat speculator, B. P. Hutchinson, has sold his membership in the Chicago Board of Trade for \$900. The seats in good times are worth \$2,000.

Vincenzo Caghostro died of cholera at Swineburne Island last week. Two new cases have been discovered on vessels quarantined in the lower New York bay.

The Holy Father has given orders to the Congregation of Rites that the question of religious music—what to approve and what to reject—must be regulated by November next.

LONDON, August 5.—A despatch of the Times from Shanghai says that the Italian Catholic missions at Mien Yang, ninety miles from Hankow, has been destroyed by native rioters.

B. & R. Knight Mills, operating in many New England cities, employing 9,000 hands, with headquarters at Providence, R.I., which shut down ten days since, have resumed work.

The Spanish Government has obtained the Pope's permission to reduce the salaries of the clergy between eleven and twenty per cent. The Pope has reserved the right, however, to withdraw or modify his approval, after two years.

Archbishop Cleary, of Kingston, Ont., has relieved from active duty Rev. Father Mackey, of Tyendinago. Father Mackey is over 81 years of age and has been one of the hardest working priests in the diocese of Kingston for forty-five years.

Archbishop Chapelle, of Santa Fe, N.M., lately returned from Rome, accompanied by four priests and fifteen seminarians. The priests will be assigned to missions in the Diocese of Santa Fe, and the young levites are to continue their studies, and will be ordained for work in that Territory.

SATISFACTION Is guaranteed to every consumer of **HOOD'S** Sarsaparilla. One hundred doses in every bottle. No other does this.

Catholic Sailors' Concert.

The popularity of the weekly concert given by the Catholic sailors fully maintains its popularity; in fact, Thursday night, despite the extremely unfavorable weather, there was a larger number of sailors than at any previous concert. Mr. P. J. Gordon presided, and the following, all of whom acquitted themselves well, contributed, in the shape of songs, choruses, recitations, and dancing, towards the entertainment of those present:—Messrs. Dick Milloy, E. H. Carpenter, George Porteous, G. N. Parks, George Price, Jas. Doran, Thomas Wilson, E. Hughes, Dan. Smith, Thos. Kin-sale, P. Joice, H. Lawlor and W. Taylor. At the close Mr. J. H. Feeley, president of the club, addressed those present on behalf of the club and the Catholic Truth society, saying that the committee was much pleased with the work that had been accomplished, the way in which the sailors had conducted themselves, and the encouragement which had been accorded the club.

Annexation of Canada.

Some enthusiastic individual proposes to introduce in Congress a bill to provide for the acquisition by purchase of British Columbia by the United States of America. The bill would authorize the President to enter into negotiations with the British Government, and provides that one hundred millions of dollars be placed at his disposal to effect the purchase.

The authors of the proposal must know very little about the relations of Canada with England if they think that the latter country could make any contract for the sale of any part of the Dominion. Canada is virtually an independent country, and governs herself entirely independent of England, going so far in that respect as to tax British goods imported into Canada in precisely the same way and to the same extent as foreign goods. Any negotiations which may be proposed for any purpose respecting Canada must be with Ottawa, not with London; and anything that the Canadian people would demand would be instantly ratified in England. In 1837-8 England got a taste of Canadian rebellion and she does not want any more of the same fare; since that period Canada has been governed altogether by Canadians, the Governor-General being only a figure-head and for ornamental purposes purely.

Canada, no doubt, is on the way to independence. The Orangemen are madly devoted to the British connection; they imagine that England has not changed and that some day or other there will be a Tory England, which will allow them to do in Canada as they did in Ireland. They are behind the age, and have not yet understood the transformation which has taken place in England, they think that the classes still govern and not the masses. The old men, immigrants to Canada, and the sons of the U. I. Loyalists, the Tories who left the United States after the Revolution, are also in favor of connection. But of the rest of the people, a great number are in favor of separation, either independence or annexation. If the Liberal party had the courage of its convictions, and declared openly for change, they would in the course of a few years carry the country; but changes made must affect the whole country, it will not be a separation of parts. All the province will hold together; the Dominion made great sacrifices for the acquisition of British Columbia, and no sum of money would induce it to consent to a separation. If the Americans wish to acquire any rights in Canada, they must conciliate the whole country.—*The San Francisco Monitor.*

Rev. W. I. Leamy, who is one of the two Catholic chaplains in the U. S. navy, has been assigned for duty on the flagship *Philadelphia* of the white squadron. Father Lemay has gone to Valparaiso, Chili, on board the *Charleston* and will join his ship there.

ST. LAURENT COLLEGE.

Studies will be resumed Sept. 5th. Full Commercial Course. Complete Classical Course, through the medium of the English language

A. ROY, C.S.C.

SUPERIOR.

5-3

ST. MARY'S COLLEGE,

MONTREAL.

Studies will be resumed on the 6th September. Five years ago an additional Classical Course, taught in English, was introduced. Students have now the option of pursuing a Classical Course in English or in French. 6-4

Mount St. Louis Institute,

444 SHERBROOKE ST., Montreal.

This Institution will re-open on Tuesday, September 5th.

Boarders of last year and new applicants as boarders or day pupils will be received on Tuesday.

Day pupils of last year, on Wednesday, Sept. 6th, at 9 a.m. 6-1

VILLA MARIA.

CLASSES WILL RE-OPEN AS USUAL AT

Villa Maria formerly Monklands

—ON—

TUESDAY, SEPT. 5, 1893.

4-3

Mount St. Mary Convent.

Studies will be resumed at above Convent for Boarders and Day Scholars on

TUESDAY, SEPTEMBER 5.

5-3

ST. ANGLAS ACADEMY,

466 St. Antoine Street,

WILL RE-OPEN ON

SEPTEMBER 4TH, 1893.

4-3

BOURGET COLLEGE, RIGAUD, P. Q.

(ON THE OTTAWA RIVER.)

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President.

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AND CATHOLIC CHRONICLE.

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WEDNESDAY.....AUGUST 30, 1893

CATHOLIC SCHOOL QUESTION

There is a false impression that our non-Catholic friends seem to labor under regarding our objections to Public or non-sectarian schools. The case at issue regarding the Manitoba schools is one in point. It is true that Catholic parents rightly object to their children frequenting purely Protestant schools, where the religious instruction given is calculated to counteract the teachings of the Church and the home instruction and influence. But we are met with the reply that in these public or non-sectarian schools the children are not taught religion, and that for the Catholics they are not required to attend the expounding of the Scriptures and the inculcation of Protestant doctrines. This is exactly wherein we see the great danger and insurmountable objection. It is not so much the reading of the Bible that we consider dangerous to the Faith, nor yet the offering up of certain prayers; to our mind the real peril lies in the text-books used and prescribed by Protestant authorities; books more or less exact, from which the child learns all that can possibly tend to undermine his creed and to fill his young mind with false impressions upon questions closely concerning his religion. It is by this slow but sure process that the faith is undermined and finally overthrown. As an illustration of what we mean we will take the Public and High School Histories of England and Canada used by "authorization of the Educational Department of Ontario." These text-books are compiled or written by Mr. J. Robertson, B.A., LL.B., and employed in all the Public and non-sectarian schools of Ontario.

A Catholic child attending these schools is obliged not only to read but to study, learn by heart and hear explained the texts of those volumes. Imagine then what must be that child's impressions regarding Catholicity when he comes forth from a hot bed of anti-Catholic teaching with the lessons that he has received. He leaves the school not only a lukewarm and indifferent Catholic, but probably a hater and enemy of his own religion; his mind has been prejudiced by a perversion of history and the impress upon the young soul is most lasting. It matters not whether the Bible was read or explained, whether heretical prayers offered up in which he joined, or whether no word of religion was spoken in the school, it is all the same, he has had the fiery furnace of a fearful test to pass through. For this week we will be contented with referring to the first volume, the "Public School History of England and Canada."

To show the latitude that the author reserves for himself we will quote from

the preface: "The author is largely indebted to Miss Buckley and Gardiner Green, Freeman and Justin McCarthy, for facts and suggestions. Nevertheless, he has very freely departed from any or all of these authors where, in his opinion, circumstances demanded a different line of treatment." Quite elastic the privileges that the author takes to himself; and truly he does depart from the authors whenever the texts and facts stated do not suit, in his opinion, the primary object of his history. We will just take a few quotations from that model history, and leave it to our readers to judge of their accuracy, and above all, of the effects which they are calculated to operate upon the young mind of the Catholic pupil. We will open the book at haphazard. Take pages 45 and 46, where the author treats of the "Black Plague," of 1348, and the "Statutes of Labourers." The text runs: "At this time, too, lived John Wiclif, a religious reformer. Wiclif was a learned clergyman, who, seeing how the priests neglected their duties, wrote against their greed and hypocrisy. He translated the Bible into English, and sent out 'poor priests' to teach the people. His followers were accused of making the people discontented with their condition by pointing out how harshly they were treated." As stated we would not have space to criticize all these statements; but even were the facts exactly as given, please note the spirit in which it is written. We will simply give our readers a few samples and leave comment to another issue.

Page 50, sec. 2. "Not so were the cruel laws against heresy passed to please the Church and the great landowners. The Church feared the teaching of the Lollards, and the landowners blamed them for stirring up the peasants and villains to revolt. Both Church and landowners were afraid of the people rising and taking away their property. So, in 1401, a law was passed that any one continuing a heretic after due warning should be burnt alive. In February of that year, William Sawter, a rector of Norfolk, was taken to the stake and there gave up his life for his belief."

There is a text without one word of comment or explanation; most decidedly the teacher's comments and explanations can well be imagined—a tirade against Pope and popery, about persecuted heretics and all that sort of thing. But what must be the impression upon the Catholic child; and this is a child's or young person's history. On page 57 the bald story of Sir John Oldcastle is told without any more detail of circumstances than a direct accusation against the church, as if the church had anything to do with the matter.

Turn to page 72, and you find anything but a fair version of the reign of Queen Mary, the "Bloody Mary" of the Protestants. We have not space to quote; but Mary Tudor is painted as with "a temper naturally harsh" and again, "small of features and stature, with dark eyes full of fire, and a harsh man-like voice." The account on page 73 of Sir Thomas Wyatt's rebellion is anything but correct. The fears of the Spanish Inquisition being brought into England by Mary's intended marriage connection with her cousin Philip, son of Charles V., are painted in colors of fire. The persecution of the Protestants is a masterpiece of sensational composition. In fact the only manner in which we could give an idea of the unfairness of that bigotted chapter would be to publish it in full or else ask our readers to secure a school-book and read it for themselves. Contrast the story of Mary with that of Elizabeth, which commences at page 75, and you have a sample of the anti-Catholic spirit of the whole work. Chapter

XIV is entitled "The wise rule of Elizabeth." The fact that she was "a woman vain, frivolous, fond of flattery and the attention of handsome courtiers," and that "her greatest fault was her habit of using deceit and falsehood to bewilder and overreach her enemies," is excused because "she was 'a weak woman' with many powerful foes at home and abroad." Now any student of history, or impartial man, knows but too well the cruel injustices done the memory of Mary, simply because of her Catholicity, and the veil of false adulation flung over the abominations of Elizabeth's life, because of her fidelity to Protestantism and her cruel and immoral—yes, her brutal career.

On pages 79 and 80 we have an account, most favorable to Elizabeth, of that most inhuman of all murders, the indelible crime, the crimson blot of shame on English history, the betrayal, the mock trial and heartless execution of the lovely, loveable and unfortunate Mary Queen of Scots. Take this one paragraph out of a dozen as a sample. After speaking of the blowing up at Kirk-O'-Field and the murder of Darnley, the following false, mean, and unjust insinuation is launched: "No one knew whether Mary had planned the deed or not; but the servants of the Earl of Bothwell, a bold, profligate noble, were seen near the scene of the tragedy that evening, and a short time after Mary allowed herself to be carried off by Bothwell to one of his castles and there married to him." The account of Mary's death is told in such a way as to make Elizabeth appear a tender-hearted, confiding, but much abused woman; when all the world knows of the jealousy of Elizabeth on account of Norfolk, of her vindictiveness on account of her excommunication, of her flattery and fair promises to induce the noble Scottish Queen to come inside her influence, of the hospitality betrayed, the spying, persecution, imprisonment, false accusations, and final cold-blooded murder of Mary.

The old "Gun-powder Plot" story is detailed in all its unjust and unfounded imputations to Catholics. We have only space to indicate; at page 198 commences the story of the Restoration. Speaking of Charles II we have this sample of unreasonable prejudice: "In religion, he professed to belong to the English Church, but he was secretly, if anything, a Roman Catholic, and used his position to favor that cause." This whole chapter is a series of one-sided and deeply anti-Catholic theories—not facts. The persecution of Protestants; the "Popish Plot" of 1678; the Exclusion Bill; the Rye-House Plot,—are all so many seeds of prejudice sown in the young and sensitive soul of the pupil. Speaking of the intrigues of the famous plot, the author says: "While they (the people) were in this humor, a low scoundrel, called Titus Oates, who had once been a Jesuit," came out with a strange story.

We need not quote any further; we have given enough to show what kind of school-books are put—by authority—into the hands of our children when sent to the public or non-sectarian schools. It is not, we repeat, the preaching and praying that alone constitute the danger; it lies in the text books and the manner in which they are explained. From his first step the child's mind is poisoned against the faith of his parents and he is fed upon falsehood and misrepresentation until his Catholicity is finally choked and extinguished.

On Monday, 21st August, a lunch was given at the Canadian pavilion, in Jackson Park, Chicago, and among the guests was Mr. G. Serrurier, the distinguished French professor, known the world over

as the inventor of the Intuitive Method of Teaching. He represents the Minister of Public Instruction of France at the World's Fair. According to the report received he spoke of the Canadian exhibit:

"He had thoroughly examined these exhibits and did not hesitate to pronounce them the very finest of the World's Fair, both for their clear and intelligent arrangement and for their intrinsic value. A most peculiar and valuable feature was the mode of correcting exercises and compositions, which indicated that the exhibits were the real work of the pupils and a fair illustration of the daily teaching. In the present exhibition Canada gives an example to be followed even by natives of old Europe.

Canon Bruchesi then said that he greatly valued Mr. Serrurier's high testimony, as it proved that Canada was remarkable as well for its intellectual as for its material achievements. To this testimony he might add the opinion of Cardinal Gibbons and other most prominent Archbishops of the United States, who proclaimed the educational system of Canada the most rational and the most suitable for all creeds and nations."

DIVORCE.

We undertook last week to comment upon some of the different magazine contributors who have recently been touching upon the divorce question; but we merely got as far the first and second sentences in Mr. Storey's essay upon the subject. At the rate it would take about two years before we could reach the last illogical remark in an unbroken illogical series of articles. Evidently all non-Catholics are more or less inclined toward divorce; we know not whether it is because the very essence of Protestantism is unsacramental, or because the Catholic Church is such an uncompromising opponent of that legal crime; but one thing is positive, if an exceptional Protestant writer argues against the spread or encouragement of divorce, it is merely from a human or civil standpoint, but never from the higher religious ground. It is useless pretending to believe in the sacredness as a source of grace, of marriage for otherwise considered, it may be treated as any other civil contract. The State passes a law; the State has the power to repeal, or amend that law whenever it becomes apparent that it no longer serves the purpose for which it was made, or that it is not in accord with the requirements of the times. But in the case of marriage, it is a law that emanates directly from God, and being Divine, no human authority has the legitimate power to abrogate or to modify it. It is this stand that the Catholic Church takes; and it is entirely from another point that the non-Catholic argues. Consequently it is futile to discuss the matter on such different grounds. In order to comprehend the Catholic's uncompromising opposition to divorce, the idea of a sacrament must be uppermost in the mind of the contending parties; otherwise they are upon two different tracks.

In the July number of the North American Review, Prof. Samuel J. Brun has an article, entitled, "Divorce Made Easy." In the course of his arguments the writer refers to M. Naquet, who, in 1884, said that France was not ripe for more liberal legislation on the subject. Evidently M. Naquet was, at that particular time, opposed to any further legislation whereby divorce would be made easy. Very well; but why was he so opposed? Was it on the indisputable principle that man has no authority nor has the state any legitimate power to sever the knot tied by the Almighty, and which He said "no man should" open? Was it because the giving legal

sanction to divorce is legalizing in the eye of the civil power a sacrilegious intrusion into the sacramental sanctuary of marriage? Not at all. Or again, is there any guarantee in M. Naquet's opposition to the greater elasticity of the divorce law, that he would always and under all circumstances be so opposed to it? By no means. Here are his reasons for not wishing, at that particular time, to allow the state to sanction a too wide use of that immoral license.

He says: "My convictions are so established that if I did not fear the reaction to which popular ignorance might give birth, I would not hesitate, if in my power to do so, to remove every obstacle in the way of divorce." Just imagine the moral degradation to which infidelity has lowered a country, in which a leading statesman could pronounce such a sentence as that. "If he did not fear the reaction to which popular ignorance might give rise," what reaction does he mean? Is it that he would fear, the moment all obstacles to divorce were removed, that the lower passions of the masses having full swing, the country would become a Sodom, on fire with the consuming flames of lust, and doomed to premature annihilation? Or is it the fear of a reaction in favor of the Catholic Church, a return to her fold, as the asylum of refuge from the scoriac floods of immorality and desolation? In either case the infidel spirit of the temporary opponent of extreme license, in matters moral and sacred, is made manifest. Were it not for the wild vortex of debauchery and licentiousness, into which the country would plunge, he would favor universal divorce laws; but he is in power, he has a place of emolument, he would not wish to see all his fine prospects political, social, and personal swept away by the rising tide of anarchy and corruption. Therefore this very moral man—moral because he cannot help it—is not yet ready to advocate further legislation on the question. But were it at all possible that the mass of the people could be saved from either unbridled crime, or from a general flight into the ark of safety, the Church, M. Naquet would be pleased to see no further restraint upon the passions, and to behold a generation arising that would be the offspring of concubinage and the children of immorality. It is easily seen that M. Naquet, at least, has not the Catholic idea, nor are his principles any different from those of our Protestant friends who evidently revel in the freedom that a divorce law affords them. At neither are we surprised. The Lutheran sucks in a desire for sexual license in the first principles and practices of the founder of his sect; and every branch of English Protestantism comes from the same impure source—the divorces, adultery, and brutality of the royal parent of Anglicanism.

M. Naquet is so illogical that he goes far enough to argue that loose divorce laws have always diminished the number of divorces. This matter we will leave for another issue. As yet we have not said a word about Mr. Brun's theory, nor his reply to M. Naquet upon the question of loose divorce laws. As Rudyard Kipling would say: "but that is another story." We desire, however, to accentuate the fact, that Catholics, and only Catholics are uncompromisingly opposed to any tampering with the sanctity of marriage; because they alone recognize the Divinely established sacrament as a source of grace.

It is generally supposed that the Index is solely an attribute of the ecclesiastical courts. In Italy the secular government, and even the governments of other lands, are possessed of methods of in-

dexing undesirable works, and they have little compunction in executing their sentences. The Roman correspondent of the *Liverpool Catholic Times*, writing on the subject, gives a striking example in point and an interesting explanation of the Index. He tells that:

"The director of the *Osservatore Romano*, for instance, has just been fined and condemned to prison for having published opinions judged reprehensible by the partisans of the United Italy. But the Church confines herself to the inscription in a catalogue, known as "The Index Expurgatorius" of those writings which she considers as being dangerous to faith and morals, and merely forbids their reading by the faithful. Thus, for example, among the seventeen works recently placed on the condemned list, we find the following paragraph under the heading Sacred Congregation of the Index Decretum Feria VI, die 14 Julii, 1893: Mivart St. George—"Happiness in Hell" (*Nineteenth Century*), London, December, 1892; "The Happiness in Hell," *ibidem*, February, 1893; and "Last Words on the Happiness in Hell," *ibidem*, April, 1893. Decreto S. Officio, Feria IV, die 19 Julii, 1892. For some time past the Congregation of the Index has been inactive, although it was more than ever necessary to protect the faith and morals of Christians. Now, however, it is said that under the direction of His Eminence Cardinal Mazzella it has begun a new life, and will, it is hoped, be the means of saving many a good Catholic from reading pernicious publications."

OTTAWA'S SAGE.

In our issue of the week before last we gave our readers a short sketch of the interesting history of the "League of the Rose"—by any other name 'twould smell as sweet—and that would not be difficult considering the unsavory odor of its recent exhalations. We also gave our readers an idea that there existed in Ottawa, in the law department of the House of Commons, a person named Richard J. Wicksteed, *alias* Dick. He is the son of Dr. Wicksteed, Q.C., a very venerable and very clever gentleman. But it does not necessarily follow that the father's mantle of erudition has fallen upon his son's shoulders. We also, for the amusement of our friends, reproduced the eccentric resolutions passed by the "League of the Rose." The Ottawa Evening Journal, after considerable pressure, was induced to publish the resolutions, but commented quite critically upon them. The Globe of Toronto, thought then *eccentric*; the Empire calls them *ridiculous*. Now, all these appreciations drew forth a letter to the Ottawa Free Press from the said R. J. Wicksteed. This little incident has been a God-send to R. J. W. For years he has been itching for public recognition, and it came not. The father of the Koran called in vain to the mountain and when it would not stir, he said: "If the mountain will not come to Mahomet, then Mahomet will go to the mountain." So is it with the father of the "League of the Rose;" if the hills of fame will not come to him, he is bound to get to them in some way.

The Italian Consular Agent wrote Mr. Wicksteed a short note of thanks for having done (in his own *eccentric* way) what no other person in the Dominion would have attempted; the said R. J. W. has gone off at a tangent and is now let loose in the realm of newspaper glory. In that most characteristic letter we read the following:

"I told the editor of the Journal that I disapproved of the animus visible in his comment; that I could find no such speech of the admiral recorded in Montreal newspapers; and furthermore at the dinner given by the Italian consul, in that city, to the admiral and his officers, Mr. St. Louis, of the Canada-Review, concluded a speech by saying that he hoped ere long to see Canada as free as Italy,—meaning of course as free from

the tyrannical influence of the priesthood. Now if such sentiments were pleasing to the dinner party—and Mr. St. Louis knew that they would be—I can hardly think that the Pope would consider men holding such views to be good Catholics. The R. C. Bishop of Montreal does not."

The aforesaid R. J. W. must have been lost in the mazes of ideas that hover so irregularly through his vivid mind, or else he must have forgotten all about the outer world, while buried in the contemplation of some embryotic literary gem that, like so many others, of his, was destined to perish unknown, for were it otherwise surely so sage and clever a man would not give evidence of his ignorance upon the events that have been so public of late. The idea of quoting on a Catholic subject from any one connected with the Canada Revue is too rich. But we suppose R. J. W. was asleep during the last few months. We wonder did he ever read the Canada Revue; not likely; he has heard of it as an anti-Catholic publication and it may be possible he got some one to tell him of its contents.

Now for the peroration to that extraordinary letter. It is a gem; it is the "quintessence concentrated of sublimated," Christian charity, doubly distilled, and filtered through the lively brain of the personification of religious tolerance and break-neck patriotism, Mr. R. J. Wicksteed, son of Dr. Wicksteed, Q. C.

"A copy of the resolution has been sent to King Humbert of Italy. If it has the effect of putting an extra padlock on the Vatican or driving the prisoner therein to Baltimore, U.S.A.; then the cup of happiness will be almost full, the Christian world will rejoice, and the heavenly choirs will prepare a special anthem for the occasion."

This would-be turnkey to the Vatican, or exiler of the Pontiff, wants the cup of his happiness filled. When the cup of R. J. W.'s happiness will be full, there is no doubt the "Christian world will rejoice," for it will be then relived of his *eccentric* resolutions and all danger of being further pestered with such samples of presumption. But we dispute the remainder of the sentence, for certainly "the heavenly choirs will not prepare a special anthem for the occasion." If R. J. W.'s happiness were really full it would cause certain consternation in the realms above; the discord, that the mere thought of his presence in the upper regions would cause, is something unimaginable. In fact R. J. W. would scarcely be an hour in the state of unalloyed happiness than he would want to become leader of the celestial choirs and to compose sonnets for the angels to sing.

But seriously speaking; is it not a piece of unmitigated audacity for any man, claiming to be a respectable citizen, to wish to persecute still further the Vicar of Christ? In fine, no other man, except R. J. W. would be guilty of such an exhibition of shameful bigotry—and glory in his shame, except, like the said R. J. W. it were his only chance of gaining notoriety and that notoriety were his predominating passion. When our friend of the "League of the Rose" can succeed in getting the Italian government to appoint him special constable to watch the back door of the Vatican and report to the Quirinal the gossip of the papal kitchens, he may resign his present lucrative office under the Canadian government and leave a vacancy for some less *eccentric* and more thoroughly patriotic person. In fact we are in favor of the change, as it would be Canada's gain, and Italy could not lose anything by one addition to her army of civil and military servants who live upon the persecution of the Pope and are paid for their anti-religious patriotism out of the patrimony

of the poor. We suggest the idea to R. J. W.—it is for him to make application. Italy owes him a debt of gratitude and Canada is under no special obligation to him.

If the recent troubles between France and Italy had only taken place a week before the arrival of the man-of-war "Etna," what a different song our French press would have to sing. La Patrie, La Presse, et cetera, would vie with each other in applauding Mayor Desjardins, and Mr. Beaugrand would probably have offered to intervene and secure a decoration of the Legion of Honor for the patriotic chief magistrate; in fact Mr. Beaugrand would do so even at the risk of missing his own chance, so long coveted. The difference is simply this: Mayor Desjardins acted on *principle*, the others are actuated by *prejudice*. Had they an idea that the Aigues-Mortes massacres were to take place, they would not have been so lavish of attention upon the Italians—unless their masonic rules were more binding than their national code of honor.

OTTAWA'S RECEPTION

To Sir John Thompson, Premier of Canada.

Sir John Thompson and Lady Thompson arrived in Ottawa on Saturday last, by the Canada Atlantic, and were met at the station by the City Council and a large concourse of citizens, when the following civic address was presented:—

To Sir John Thompson, K. C. M. G., Etc.:

We, the members of the Municipal Council of the Corporation of the City of Ottawa, on behalf of the citizens, beg to assure you that it was a source of gratification to us to know that you had been selected as one of the arbitrators in a matter of so great importance from an Imperial and international standpoint as the Behring Sea dispute. We realized that in your appointment, occupying as you do the position of head of the Administration of the Dominion, and with your eminent abilities as a jurist, the interest of Canada, so far as involved, would receive full and careful consideration.

Although we have no desire to express any opinion as to the ultimate result of the award of the court of arbitration of which you were so distinguished a member, it was with us, in common with Her Majesty's subjects throughout the Dominion, a subject of sincere and heartfelt congratulation, that once more an international dispute, so pregnant with issues of importance to ourselves, should be referred for settlement by the peaceful method of arbitration, in order that the matters in question (of sufficient importance to disturb the comity of nations) might be dealt with in such a manner as to protect the interests of Canada and lead to a peaceful solution.

Knowing as we do the deep interest you take in all that pertains to the welfare of our city, we would point with satisfaction to the substantial progress which has been made, even within the brief period which has elapsed since you became one of our citizens. As one of ourselves, we again tender you a cordial greeting on your return to your hearth and home from your arduous and important labors, and beg to express the hope that in resuming the duties of citizenship and the active responsibilities of your important office, you may be long spared in health and strength to apply your ability and energy in advancing the prosperity of our common country.

O. DUBOCHER, Mayor.

Sir John Thompson replied briefly but appropriately, without any reference to politics, and the reception passed off very successfully.

Personal.

We had a visit from Rev. John F. Kelly, rector of St. Teresa's Church, in Hutchinson, Kansas. Father Kelly has been in Ottawa, visiting his many friends and his old Alma Mater, the University of Ottawa. Last Sunday he preached in St. Joseph's Church of that city. On his way through Montreal he called in to see us and renew old school-day acquaintance. We regret deeply that his mission east was of a painful nature, having come home to Massachusetts to attend the funeral of his good father; but we were rejoiced to see the kind-hearted Father John looking so well. We also learn with pleasure of his successful mission in the west. The Church has in Father Kelly a true priest, and his early companions will be glad to learn of his progress in the world—though not for the world.

Are You Nervous.

Are you all tired out, do you have that tired feeling or sick headache? You can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn and dyspepsia.

HOOD'S PILLS are easy to take, easy in action and sure in effect. 25 cents a box.

The highest life is a broken column; the fairest life a tarnished gem; the richest life, an unripened fruit.

YOUTH'S DEPARTMENT.

STORY OF A DRUMMER.

That is a good story how a smart New York drummer stopped a run on a little western bank. The commercial traveler arrived in the town just when the excitement over the bank was at its height. There was really no cause for the run; the bank was perfectly solvent, but the president—a good friend of the New Yorker—realized that, if the senseless withdrawal of the funds was not straightway stopped, it would be but a question of a few hours before the bank would be forced to suspend payment. Immediate action was necessary, and the drummer proved to be the man of the hour. His offer of assistance was eagerly accepted by the president and he was given all due liberty. Off went the drummer and in a few minutes he returned with the town assessor, who immediately fell in with his plan. The assessor was stationed with paper and pencil at the paying teller's window. The next depositor in the long, anxious line noticed that opposite his name the amount of his withdrawal was put. "What are you doing?" inquired the surprised depositor. "Oh, nothing," replied the assessor; "I am only correcting some mistakes in my personal tax list. I see you were only assessed at having \$1,000 cash, while you have just withdrawn over \$4,000." Of course the whole line of depositors heard the colloquy at the teller's window. In a minute a man dropped out of his place and left the bank. Then another went out. Then they began to slip out by twos and threes and in a few minutes there was no line left. The bank was saved.

THE POPE'S SKULL CAP.

I do not wish to leave the Vatican, writes a correspondent of The Paris Figaro, without relating an anecdote of a poetic and touching character, which possesses also the merit of showing the great veneration in which the person of the Holy Father is held by devout Catholics.

Aware of the fact that a perfect traffic in the garments of his predecessor was carried on some years ago, the present Pope rarely yields to solicitations of this nature. Nevertheless he is not immovable when he is morally certain that there is no *arriere pensee* of a speculative character in the request.

Not knowing to whom she should apply, and being determined at all hazards to get something belonging to the Pope, a young lady had recourse to an ingenious and bold piece of strategy. With her own pious hands she made a white skull cap precisely similar to the one that is worn by Leo XIII. At one of the recent pilgrimages she appeared before His Holiness, and holding out her handiwork boldly asked the good old gentleman to swap caps. At first the Pope looked astonished, but soon his face became lighted with a kindly, paternal smile, while the cap remained in the outstretched and trembling little white hand. The Pope's smile gave her courage and yielding to the impulse of her ardent piety she pulled off the Holy Father's cap and presented him with the one she had made. Leo XIII laughed, swapped caps with her and gave her his blessing.

Protection Against Cholera.

Cholera is making serious inroads in Europe. It is particularly fatal in Naples and Marseilles. It is said that the extent of the disease is concealed by the authorities of the places infected. A few immigrants suffering of the disease have been brought to New York. An ounce of prevention is better than a pound of cure. Now is the time to take measures against the introduction of the contagion in this country. Dr. Cyrus Edson, chief of the sanitary service of the Health Board of New York, has published the following important facts:

"First—Cholera can be taken into the body only by means of food or drink.

"Second—Even if taken into a healthy stomach cholera germs are harmless, as the acid gastric juice at once kills and digests them.

"Third—Cholera germs are killed when submitted to the boiling temperature."

Bearing these facts in mind, every housewife has it in her power to protect herself and her family against cholera. The first thing is hot meals, made up of hot courses, consisting of thoroughly cooked dishes, served boiling or broiling

hot and eaten as hot as they can be borne. This means total abstinence from ices, iced or cold drinks, raw fruits, salads, and even bread.

If cholera should come, or if there is any diarrhoeal disorder, it will be good judgment for every individual to eat and drink in moderation and only of a steaming hot diet, changed and varied as often as possible.

(Written for THE TRUE WITNESS.)

THE "RESIDUUM OF ABSOLUTE TRUTH."

An Angelican's Queer Reason for not Accepting Catholicity.

On my way through this queer, and not by any means perfect world, it has been my fortune to meet with many queer, and not by any means perfect individuals, perfect, that is to say, logically, for of their moral perfection it is no duty of mine, or of any other man, to attempt to form a judgment. One of the queerest—still with the same proviso, and with all respect to the gentlemen's feelings, should he happen to come across the "TRUE WITNESS,"—I met in St. Patrick's Cathedral, New York City, at the Pontifical Mass celebrated by the Most Reverend Apostolic Delegate. My experience of Angelicans, at one time and another, has been tolerably wide and varied considering the number of years that I have lived in this world (qualified as aforesaid); but of them all, this one was the crowning, and altogether the most remarkable specimen, which must be my excuse for introducing him to the readers of the "TRUE WITNESS."

That an Angelican should be present at such a ceremony as a Pontifical Mass celebrated by an Apostolic Delegate, did not, in any way, surprise me, knowing, as I do, by personal experience, the inordinate fondness of the tribe, or "genus" Ritualist, for "functions" of all kinds;—his own, which, viewed merely as functions, are certainly artistic; "Roman," or "Holy Eastern." I wanted, all the same, to get a talk with him, and in this I was not disappointed.

His admiration for the "Roman Church" was certainly strong and genuine; he was another example of how far a man can go towards the threshold of the church, and yet stop short. The question is, "why?" Was there any particular dogma that he could not "stomach," as our non-Catholic friends are fond of expressing it? His argument, if such it could be called, that the "Roman Church" demands the "abdication of reason" was hardly a serious one; and certainly need not, of itself, however strongly held, at any particular period of life, keep a man out of the Catholic Church.

No, there was no one particular dogma that he found difficult of acceptance. Pursuing the enquiry a little further, I came to wonder how it was that he could really believe, or really reject, any dogma, ancient or modern, true or false, that was ever propounded for acceptance by man. Which brings me to the gist of the matter, and which will, I hope, prove worthy of a little study and attention.

Briefly, his contention was this: that behind and beyond all formulated dogmas, there remains and must ever remain, as of the necessary limits of man's finite intelligence, a "Residuum of absolute Truth." Therefore, so he continued, all apparent contradictions of dogma, as for example, Transubstantiation, Consubstantiation and Zuinglianism are merely so many feeble attempts and nothing more, to express in intelligible language an inexpressible, incomprehensible, "absolute Truth."

As an "eirenicon" for putting an end to all controversy, this "universal solvent" is, in my humble opinion, altogether without an equal, or even a rival. It simply makes any difference of teaching a matter of no possible importance; it comes to this, that it cannot signify in the very least, what you profess to believe, as at best you can only attempt to express what must always remain inexpressible. Carried out to its logical conclusion, it makes even Christianity itself—not merely any particular form of it—a mere expression of the "inexpressible." In other words, it is a very thinly-disguised Agnosticism, though I have no doubt that nothing was further from his mind. But it only shows how great a risk is involved in the beginning of a system of "solution."

That there is a certain amount of truth in his assertion, is not to be denied. But then there is a certain amount of truth in every heresy that was ever formulated;

in fact, the more of truth that any particular heresy contains the more dangerous it is. That all dogma is only an attempt to define in human terms, what is Divine and undefinable, is literally true. That such a definition sets a limit to what is illimitable, is also true; but the whole aim and object—if we may reverently say so—that Our Lord had in founding an infallible Church, was to set some authoritative, definite limits to the searching, restless, insatiable questionings of the human soul in the domain of Divine, incomprehensible truth. Without such an infallible guide such questionings must end, and have ended, in all the strange vagaries of heresy.

It must, however, be admitted that such a solution of controversy is distinctly "esoteric" and "mystic," that it would not, from its very subtlety, appeal to the ordinary mind. But, in these days, when every form of assault on Faith that the ingenuity of the devil, or of his human agents can devise, is attacking those who still cling to the service of God, Protestant and Catholic alike, I can conceive of no theory so fascinating, and, at the same time so dangerous, as this of the "Residuum of Absolute Truth." It seems to solve so many insoluble difficulties; to put an end, once for all, to the bitterness of controversy; it makes apparent differences to be really agreements; it is so beautiful, so innocent, so mystic, and so spiritual. All that, doubtless; but carry it a little further, and then tell me whether it does not bring in its train, as of necessity, all the dangerous consequences that I have laid to its charge.

But the worst of it is that we hate a logical conclusion. We will go just so far as it suits us, and no further, and we resent strongly, any attempt to convince us that the path we have chosen will from its direction lead us to some one particular place. Is it not better, not to say more honest, to look the matter squarely in the face, and see what it really does involve? My Anglican friend was, no doubt, perfectly sincere in his acceptance of the teachings of his church (for those of them that suited his taste) and would have been most reluctant to admit that such a theory as he advanced by way of reconciling contrary dogmas, or, at least, of minimising their divergencies, would, and must end in reducing those dogmas to a vague, meaningless, utterly indifferent form of words.

That we cannot express in words any appreciable portion of the full, divine, infinite and undefinable truth which underlies all dogmas, we know only too well. But that does not make a true dogma any the less true; that is to say, that when the Church defines a doctrine, however far short that definition may, and does fall short of "absolute truth," that definition, in virtue of the Divine authority committed to the Church, is the truth, as God intended us to know it. Therefore, speaking under fear of correction, any fuller definition cannot, from the nature of the case, change the truth, it simply enlarges and increases our knowledge of "absolute truth."

That is to say, if I may be allowed to add so much, that the whole matter hinges on the doctrine of a teaching Church. Once acknowledge that the Church has Divine infallible authority to teach, and there is no further difficulty to be overcome. If then, the Church, in the case of any particular dogma shall say, "Thus much you shall believe, and no more," she thereby simply reserves to herself the right to choose the time and occasion,—if such should ever arise—to give to those whom she was commissioned to teach a fuller and more perfect definition of the truth of God.

Does not this explain the difficulty so often raised by those outside the fold of Christ? They assert that the Church has changed her teachings from age to age; that she has added to the infinite truth that was committed to her charge. In order to escape from the difficulty, men who might, otherwise, be drawn to submit to her authority, invent some theory as that which we have been considering. Would it be not better if we could persuade them to believe, not that the Church has changed or added to the truth of God, but that, as the necessity arose, she has amplified and perfected those definitions, imperfect, as all human definitions must be, when compared with "absolute truth," but which, inasmuch as they are delivered to us by Divine authority, are perfect as far as concerns our acceptance, our belief, our own utter fallibility and imperfection? No dogma, no definition, can express "absol-

ute truth"; such a thing is simply inconceivable; but any dogma, propounded by the Infallible Church, is the truth, the only truth, the perfect truth, the truth of God. Further than that, we may not, and we cannot go.

There is an absolute truth, which we cannot understand, but it serves, not as a solvent whereby all dogmatic religion is reduced to an impalpable, meaningless negation, but which is the strength, the foundation whereon all dogma must rest that is true to truth itself.

P. S. I fear that I have altogether transgressed the limits of human patience, to say nothing of having rashly intruded on the domain of theology; but, if I may be allowed to say so, the "Residuum" theory has had for so long a time, such a strong fascination for myself, that I felt constrained to "have it out." If, in so doing, I have been permitted to give a helpful hint to any one who may care to read this through, I shall be more than satisfied.

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CHAPTER XVII.—(Continued.)

"I wish I knew if you were serious," said he, gravely.

"Just as serious as you were when you spoke of being ruined."

"I was so, I pledge my honor. The conversation I reported to you really took place; and when you joined me I was gravely deliberating with myself whether I should take a header into a deep pool, or enlist as a soldier."

"Fie, fie! how ignoble all that is! You don't know the hundreds of thousands of things one can do in life. Do you speak French or Italian?"

"I can read them, but not freely; but how are they to help me?"

"You shall see: first of all, let me be your tutor. We shall take two hours, three if you like, every morning. Are you free now from all your college studies?"

"I can be after Wednesday next. I ought to go up for my term examination."

"Well, do so; but mind, don't bring down Mr. Atlee with you."

"My chum is no favorite of yours?"

"That's as it may be," said she, laughingly. "I have only said let us not have the embarrassment, or, if you like it, the pleasure of his company. I'll give you a list of books to bring down, and my life be on it but my course of study will surpass what you have been doing at Trinity. Is it agreed?"

"Give me till to-morrow to think of it, Nina."

"That does not sound like a very warm acceptance; but be it so; till to-morrow."

"Here are some of Kate's dogs," cried he, angrily. "Down, Fan, down! I say. I'll leave you now before she joins us. Mind, not a word of what I told you." And without another word he sprang over a low fence, and speedily disappeared in the copse beyond it.

"Wasn't that Dick I saw making his escape?" cried Kate, as she came up.

"Yes; we were taking a walk together, and he left me very abruptly."

"I wish I had not spoiled a *tele-a-lete*," said Kate, merrily.

"It is no great mischief: we can always renew it."

"Dear Nina," said the other, caressingly, as she drew her arm around her—"dear, dear Nina, do not, do not, I beseech you."

"Don't what, child?—you must not speak riddles."

"Don't make that poor boy in love with you. You yourself told me you could save him from it if you liked."

"And so I shall, Kate, if you don't dictate or order me. Leave me quite to myself and I shall be most merciful."

CHAPTER XVIII.

MAURICE KEARNEY'S "STUDY."

HAD Maurice Kearney but read the second sheet of his correspondent's letter, it is more than likely that Dick had not taken such a gloomy view of his condition. Mr. M'Keown's epistle continued in this fashion: "That ought to do for him, Maurice, or my name ain't Tom M'Keown. It is not that he is any worse or better than other young fellows of his own stamp, but he has the greatest scamp in Christendom for his daily associate. Atlee is deep in all the mischief that goes on in the national press. I believe he is a head-centre of the Fenians, and I know he has a correspondence with the French socialists, and that Rights-of-labor-knot of vagabonds who meet at Geneva. Your boy is not too wise to keep himself out of these scrapes, and he is just by name and station of consequence enough to make these fellows make up to and flatter him. Give him a sound fright, then, and when he is thoroughly alarmed about his failure, send him abroad for a short tour: let him go study at Halle or Heidelberg—anything, in short, that will take him away from Ireland, and break off his intimacy with this Atlee and his companions. While he is with you at Kilgobbin, don't let him make acquaintance with those radical fellows in the country towns. Keep him down, Maurice, keep him down; and if you find that you can-

not do this, make him believe that he'll be one day Lord of Kilgobbin, and the more he has to lose the more reluctant he'll be to risk it. If he'd take to farming, and marry some decent girl, even a little beneath him in life, it would save you all uneasiness; but he is just that thing now that brings all the misery on us in Ireland. He thinks he's a gentleman because he can do nothing; and to save himself from the disgrace of incapacity, he'd like to be a rebel."

If Mr. Tom M'Keown's reasonings were at times somewhat abstruse and hard of comprehension to his friend Kearney, it was not that he did not bestow on them due thought and reflection; and over this private and strictly confidential page he had now meditated for hours.

"Bad luck to me," cried he at last, "if I see what he's at! If I'm to tell the boy he is ruined to-day, and to-morrow to announce to him that he is a lord—if I'm to threaten him now with poverty, and the morning after I'm to send him to Halle, or Hell, or wherever it is—I'll soon be out of my mind myself through bare confusion! As to having him 'down,' he's low enough; but so shall I be, too, if I keep him there. I'm not used to seeing my house uncomfortable, and I cannot bear it."

Such were some of his reflections over his agent's advice; and it may be imagined that the Machiavelian Mr. M'Keown had fallen upon a very inept pupil.

It must be owned that Maurice Kearney was somewhat out of temper with his son even before the arrival of this letter. While the "swells," as he would persist in calling the two English visitors, were there, Dick took no trouble about them, nor, to all seeming, made any impression on them. As Maurice said: "He left Joe Atlee make all the running, and, signs on it! Joe Atlee was taken off to town as Walpole's companion, and Dick not so much as thought of Joe, too, did the honors of the house as if it was his own, and talked to Lockwood about coming down for the partridge shooting as if he was the head of the family. The fellow was a bad lot, and M'Keown was right so far—the less Dick saw of him the better."

The trouble and distress these reflections, and others like them, cost him would more than have recompensed Dick, had he been hardhearted enough to desire a vengeance. "For a quarter of an hour, or maybe twenty minutes," said he, "I can be as angry as any man in Europe, and, if it was required of me during that time to do anything desperate—downright wicked—I could be bound to do it; and, what's more, I'd stand to it afterward if it cost me the gallows. But as for keeping up the same mind, as for being able to say to myself my heart is as bad as ever, I'm just as much bent on cruelty as I was yesterday—that's clear beyond me; and the reason, God help me, is no great comfort to me, after all—for it's just this: that when I do a hard thing, whether distracting a creature out of his bit of ground, selling a widow's pig, or fining a fellow for shooting a hare, I lose my appetite and have no heart for my meals; and as sure as I go to sleep, I dream of all the misfortunes in life happening to me, and my guardian angel sitting laughing all the while and saying to me: 'Didn't you bring it on yourself, Maurice Kearney? couldn't you bear a little rub without trying to make a calamity of it? Must somebody be always punished when anything goes wrong in life? Make up your mind to have six troubles every day of your life, and see how jolly you'll be the day you can only count five, or maybe four.'"

As Mr. Kearney sat brooding in this wise, Peter Gill made his entrance into the study with the formidable monthly lists and accounts whose examination constituted a veritable doomsday to the unhappy master.

"Wouldn't next Saturday do, Peter?" asked Kearney, in a tone of almost entreaty.

"I'm afther ye since Tuesday last, and I don't think I'll be able to go much longer."

Now as Mr. Gill meant by this speech to imply that he was obliged to trust entirely to his memory for all the details which would be committed to writing by others, and to a notched stick for the manifold dates of a vast variety of events, it was not really a very unfair request he had made for a peremptory hearing.

"I vow to the Lord," sighed out Kearney, "I believe I'm the hardest-worked man in the three kingdoms."

"Maybe you are," muttered Gill, though certainly the concurrence scarcely sounded hearty, while he meanwhile arranged the books.

"Oh, I know well enough what you mean. If a man doesn't work with a spade or follow the plow, you won't believe that he works at all. He must drive, or dig, or drain, or mow. There's no labor but what strains a man's back and makes him weary about the loins: but I'll tell you, Peter Gill, that it's here"—and he touched his forehead with his finger—"it's here is the real workshop. It's thinking and contriving; setting this against that; doing one that another may happen, and guessing what will come if we do this and don't do that; carrying everything in your brain, and, whether you are sitting over a glass with a friend or raking a nap after dinner, thinking away all the time! What would you call that, Peter Gill—what would you call that?"

"Madness, begorra, or mighty near it!" "No; it's just work—brain-work. As much above mere manual labor as the intellect, the faculty that raises us above the brutes, is above the—the—"

"Yes," said Gill, opening the large volume, and vaguely passing his hand over a page. "It's somewhere there about the Conacre!"

"You're little better than a beast!" said Kearney, angrily.

"Maybe I am, and maybe I'm not. Let us finish this, now that we're about it."

And so saying, he deposited his other books and papers on the table, and then drew from his breast-pocket a somewhat thick roll of exceedingly dirty bank-notes, fastened with a leather thong.

"I'm glad to see some money at last, Peter," cried Kearney, as his eye caught sight of the notes.

"Faix, then, it's little good they'll do ye," muttered the other, gruffly.

"What d'ye mean by that, sir," asked he, angrily.

"Just what I said, my lord, the devil a more nor less, and that the money you see here is no more yours nor it's mine. It belongs to the land it came from. Ay, ay, stamp away, and get red in the face: you must hear the truth, whether you like it or no. The place we're living in is going to rack and ruin out of sheer bad treatment. There's not a hedge on the estate; there isn't a gate that could be called a gate; the holes the people are in isn't good enough for badgers; there's no water for the mill at the cross-roads; and the Loch meadows is drowned with wet—we're dragging for the hay, like seaweed! And you think you've a right to these"—and he actually shook the notes at him—"to go and squander them on them 'impedint' Englishmen that was laughing at you! Didn't I hear them myself about the cloth, that one said was the sail of a boat?"

"Will you hold your tongue?" cried Kearney, wild with passion.

"I will not! I'll die on the floor but I'll speak my mind."

This was not only a favorite phrase of Mr. Gill's, but it was so significant that it always indicated he was about to give notice to leave—a menace on his part of no unrequited occurrence.

"Yes, going, are ye?" asked Kearney, jeeringly.

"I just am; and I'm come to give up the books, and to get my receipts and my character."

"It won't be hard to give the last, any way," said Kearney, with a grin.

"So much the better. It will save your honor much writing, with all you have to do."

"Do you want me to kick you out of the office, Peter Gill?"

"No, my lord, I'm going quiet and peaceable. I'm only asking my rights."

"You're bidding hard to be kicked out, you are."

"Am I to leave them here, or will your honor go over the books with me?"

"Leave the notes, sir, and go to the devil."

"I will, my lord; and one comfort at least I'll have—it won't be harder to put up with his temper."

Mr. Gill's head barely escaped the heavy account book which struck the door above him as he escaped from the room, and Maurice Kearney sat back in his chair and grasped the arms of it like one threatened with a fit.

"Where's Miss Kitty—where's my daughter?" cried he aloud, as though there was some one within hearing. "Taking the dogs a walk, I'll be bound," muttered he, "or gone to see somebody's child with the measles, devil fear her! She has plenty on her hands to do any-

where but at home. The place might be going to rack and ruin for her, if there was only a young colt to look at, or a new litter of pigs! And so you think to frighten me, Peter Gill! You've been doing the same thing every Easter, and every harvest, these five-and-twenty years! I can only say I wish you had kept your throat long ago, and the property wouldn't have as many tumble-down cabins and ruined fences as it has now, and my rent-roll, too, wouldn't have been the worse. I don't believe there's a man in Ireland more cruelly robbed than myself. There isn't an estate in the county has not risen in value except my own! There's not a landed gentleman hasn't laid by money in the barony but myself, and if you were to believe the newspapers, I'm the hardest landlord in the province of Leinster. Is that Mickey Doolan, there? Mickey!" cried he, opening the window, "did you see Miss Kearney anywhere about?"

"Yes, my lord, I see her coming up the Bog road with Miss O'Shea."

"The worse luck mine," muttered he, as he closed the window and leaned his head on his hand.

(TO BE CONTINUED.)

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DOMESTIC READING.

Alms-giving never makes one poor.
 We cannot love God unless we love our neighbor, too.
 It is only in times of trial that constancy can be shown.
 The mortification of gluttony is the A.B.C. of spiritual life.
 God loves us better than men do, because He knows us better.
 The more a man is in his own eyes the less he is in the eyes of God.
 We cannot serve two masters; let us then free ourselves from the tyranny of the world and serve God and God alone.
 Happy is he who places all his joy and happiness in the holy words and works of God, who thus leads others to His holy love.
 The most certain way of obtaining any grace from God is holy indifference and a complete resignation to His most holy will.
 God has called and chosen you. You thought it was moonlight when you were suffering, but in suffering is the only true sunshine.
 Cultivate sweetness of spirit even towards your enemies, bearing with their defects, forgiving injuries, and aiding them by counsel and by prayer.
 Never hold any one by the button or the hand in order to be heard out; for, if people are unwilling to hear you, you had better hold your tongue than them.
 Someone has said that we never go to meet, of set purpose, the important things of life. We turn suddenly round a corner, and come upon them all at once.
 When suffering from weariness; when the irksomeness of your daily duties taxes your strength, go to Jesus in the Tabernacle, He will console and fortify you.
 Temporal blessing such as health, prosperity and the like must always be asked for conditionally—as they are pleasing to God and expedient for the good of the soul.
 A child of Mary who models her life after her who is "Our tainted nature's solitary boast," as Wordsworth says, would indeed have every perfection of body and every grace of mind.

SUMMER SUGGESTIONS.

Do not make too many visits, and where you go be sure that your visit is a convenient one. Do not entertain too generously; summer should be a time of rest, and it is difficult to rest with a house full of guests.
 Before going for a midday sail rub your face, neck and hands with a simple cream and powder gently with cornstarch. Wipe the powder off, and on returning wash the complexion well in warm water and with castile soap. Camphor ice and buttermilk both give relief from sunburn.
 Place a large dish of water in a room where the heat is very oppressive. Change once or twice and the temperature will be perceptibly lowered.
 Sponge your babies with cold water at bedtime.
 Give your children water to drink during the hot weather. They need this to make up for the loss from perspiration.
 In washing summer frocks, if the colors run, put half a cupful of salt in the last rinsing water.
 For insomnia in summer time take a cold bath at bedtime.
 Press towels, folded as usual, through your clothes wringer and save your laundress.
 Have mercy on your cook in your arrangement of meals for hot days.
 Bathe daily.
 Have your house gowns made with open necks and elbow sleeves.
 Save your steps.
 Allow double the amount of time in catching boats and trains that you do in winter.
 Eat your meals slowly.
 Drink milk slowly.
 To wash summer silks remove all grease or other spots with soap and water before proceeding. Make a solution of a tea-spoonful of ammonia and a little soap in a pail of water, and in this dip the silk again and again until the dirt is removed. Do not ring out, but press between the hands. Rinse in water from which the chill is gone, and hang in a shady place until partly dry, then lay between two cloths and press with a hot iron.



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RELIGIOUS NEWS.

A granddaughter of Gen. Robert E. Lee, Matilda Dot Lee, now in Paris, has become a Catholic.
 Father Laplante, a native of Canada, stationed in Trinidad, W.I., was eaten by a shark while bathing.
 The Spanish Dominicans sent last month eighteen priests to their missions in the South of China, Tonkin and the Philippines.
 The Catholic congregation at Glencoe, Minn., won an insurance lawsuit involving \$15,000. A new church will be erected at once.
 Archbishop Redwood, of Wellington, New Zealand, who has been invited to attend the Catholic Congress at Chicago, has arrived there.
 Frost Johnson, who painted a life-size portrait of Cardinal McCloskey many years ago, is at work on a similar likeness of Cardinal Gibbons.
 The Palestinian version of a few verses of Exodus has lately been found on a Hebrew Palimpsest in Egypt, and acquired by the Bodleian Library.
 The Holy Father, replying to the felicitations of Mgr. Haggiar, said the Papacy, as a divine institution, is neither Latin nor Greek, but Catholic, that is universal.
 Brother Clementian, the visitor of the Christian Brothers in the United States, is about to begin his official round of visits to the 300 schools conducted by his order throughout the country.
 The sums of money given to the Pope during the episcopal jubilee by bands of pilgrims, by Catholic orders and by individuals, amounts to \$1,816,000. The American pilgrims gave \$120,000.
 The election of a Superior-General of the Fathers of Mercy will be held shortly at the mother-house of the order, near Paris. The present General, Father Asperiesse, will not consent to reelection.
 Eight young men made the perpetual vows at the Provincial House of the Brothers of Mary, Nazareth, near Dayton, O., on last Tuesday week. Very Rev. L. Beck, Provincial, performed the ceremony.
 President Carnot has presented two members of the Order of Bon Secours, Boulogne—Sister Matilda, an Irish lady, and Sister Eulalie, a French lady—with gold medals, in recognition of their noble

services to sick people during the cholera epidemic, which raged with fearful violence about this city.

Rev. Dr. O'Mahony, of All Hallows College, Dublin, has been appointed a member of the advisory council on religious congresses in connection with the Parliament of Religions to be held at Chicago during September.

Mynheer Bouet, the President of the Society of St. Vincent de Paul in Holland, has just won a seat in the Dutch Parliament. He was elected for the district of Betterwyk, which has never before been represented by a Catholic.

The Pope has written a letter to M. DeCurtis, chief of the Swiss Catholic and organizer of the International Catholic Workingmen's Congress, stating that His Holiness approves of international legislation to protect working women and children.

Numerous Catholic prelates and priests all over the country have given their flocks counsel calculated to allay runs on the banks pending the financial stringency, and their action in doing this is winning them deserved commendation, and also illustrating the truth of the statement that the church is always ready to do her part in promoting the true interests of her country, in which she is now, as ever, a great conservative agency.

The Rev. C. McCarthy, Cahirciveen, Ireland, is in Chicago collecting funds for the completion of the O'Connell Memorial Church, which is being built to the memory of the Liberator in his native town of Cahirciveen, County Kerry. Begun in 1885, blessed and sanctioned by Pope Leo XIII., mainly built by the Irish race throughout the world, it has so advanced towards completion that the stonework is all but finished and almost ready for roofing.

It is noted as a curious fact that the Grecian see of Zante, whose incumbent at present, Monsignor Iatas, has come hither to take part in the World's Parliament of Religions that is to be held at Chicago this fall, once had as administrator the Dominican Father Hynes, who was one of the pioneer missionaries of his order out in Ohio, whence he was recalled to Europe by his superiors, and appointed to an episcopal office which carried with it the administration of Zante.

Rev. Mr. Boisramee has been called to Ottawa to take charge of the novitiate of the Oblats.

Father Duchaussois, of Lowell, has been named Prior of the Dominicans at St. Hyacinthe.

The Oblats of the province are in retreat at Ottawa. The preacher is the Rev. Mr. Guillard, O.M.I.

Rev. Father Hago, Professor of Philosophy at the Dominican novitiate in St. Hyacinthe, has been sent to the Mother House in Corsica to teach philosophy.

On the first Sunday in October the Sulpicians will celebrate the Feast of the Holy Rosary. A procession will take place to Bonsecours, St. Paul and St. Sulpice streets. A massive silver statue, made by Mr. Arthur Vincent, the artist who modelled the statue of Jacques Cartier at St. Henri, will be carried in the procession.

Cholera is reported to be spreading in Austria.



EVERY HUMOR OF THE SKIN AND SCALP of infancy and childhood, whether torturing disfiguring, itching, burning, scaly, crusted, pimply or blotchy, with loss of hair, and every impurity of the blood, whether simple, scrofulous or hereditary, is speedily, economically and permanently cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT, the Red Blood and Skin Purifier, and greatest of Humour Remedies, when the best physicians and all other remedies fail. Parents, save your children years of mental and physical suffering. Begin now. Delays are dangerous. Cures made in childhood are permanent.
 Sold everywhere. Price, CUTICURA, 75c; SOAP, 35c; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, BOSTON, MASS.
 Send for "How to Cure Skin and Blood Diseases."
 Baby's Skin and Scalp purified and beautified by CUTICURA SOAP.
KIDNEY PAINS, Backache and muscular rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER.

COMMERCIAL.

FLOUR GRAIN, Etc.

Flour.—We quote prices nominal as follows:—
 Patent Spring.....\$3.00 @ 4.10
 Patent Winter..... 3.40 @ 3.60
 Straight Roller..... 3.10 @ 3.30
 Extra..... 2.75 @ 2.90
 Superfine..... 2.40 @ 2.70
 Fine..... 2.20 @ 2.35
 City Strong Bakers..... 3.40 @ 4.00
 Manitoba Bakers..... 3.40 @ 3.80
 Ontario bags—extra..... 1.40 @ 1.50
 Straight Rollers..... 1.50 @ 1.70
 Superfine..... 1.25 @ 1.40
 Fine..... 1.10 @ 1.20
 Oatmeal.—We quote values as follows:—
 Rolled and granulated \$4.25 to \$4.65, standard \$3.80 to \$4.10. In bags, granulated and rolled, \$2.10 to \$2.20, and standard \$1.95 to \$2.05.
 Feed.—We quote \$13.00 to \$13.50. Shorts are also in limited supply with last sales reported at \$16.50 and \$17. Moullie is quite at \$19.30 to \$21.50 as to grade.
 Wheat.—At points west of Toronto No. 2 red winter was sold this week at 61c, and Spring at 58c. to 59c. No. 2 hard Manitoba is quoted at 78c.
 Corn.—We quote 45c to 46c in bond, and in car lots, duty paid, 50c to 61c.
 Peas.—We quote prices 72c to 73c. per 60 lbs! Purchases in the Stratford district have been made at 54c per 60 lbs.
 Oats.—Sales have been made within the past few days of car lots at 38c. per 39 lbs for the local trade. Sales of new oats have been made in the West at 35c, while old brought 38c.
 Barley.—For both malting and feeding grades we quote the former at 43c per 48 lbs, and malting at 48c to 55c nominal.
 Rye.—Prices are nominal at 57c to 58c.
 Buckwheat.—We quote nominal at 56c to 58c.

PROVISIONS.

Pork, Lard &c.—We quote:—
 Canada short cut pork per bbl.....\$20.00 @ 21.00
 Canada clear mess, per bbl..... 19.00 @ 19.50
 Chicago short cut mess, per bbl..... 00.00 @ 00.00
 Mess pork, American, new, per bbl. 17.50 @ 18.00
 India mess beef, per tierce..... 00.00 @ 00.00
 Extra mess beef, per bbl..... 14.00 @ 15.50
 Hams, city cured, per lb..... 12 @ 14c
 Lard, pure in pails, per lb..... 11 @ 12c
 Lard, com. in pails, per lb..... 8 @ 9c
 Bacon, per lb..... 11 @ 13c
 Shoulders, per lb..... 10 @ 11c

DAIRY PRODUCE.

Butter.—We quote:—
 Creamery, July..... 20c to 20 1/2c
 Creamery, August..... 21c to 21 1/2c
 Eastern Townships..... 18c to 18c
 Western..... 16c to 17c.
 Cheese.—We quote prices here as follows:—
 Finest Western colored..... 9 1/2c to 9c
 Finest Western white..... 9 1/2c to 9c
 Finest Quebec..... 9 1/2c to 9c
 Underpriced..... 8c to 9c
 Liverpool cable white..... 48s 6d
 Liverpool cable colored..... 47s 6d

COUNTRY PRODUCE.

Eggs.—Sales have been made of August stock for export in the vicinity of 12c, and we quote 11 1/2c to 12c as a fair range of values, culls meeting slow demand at 9c and upwards.
 Beans.—We quote hand-picked at \$1.40 to \$1.50 per bushel, ordinary to good \$1.25 to \$1.30, and inferior 95c to \$1.10.
 Maple Products.—Syrup at 4 1/2c to 5c in wood, and 50c to 60c in tins. Sugar is dull at 6c to 7c per lb.
 Honey.—New comb honey at 11c to 13 1/2c, the latter for white clover. Old extracted honey quoted at 6 1/2c to 8c, as to quality.
 Hops.—We quote at 17c to 19c per lb. as to quality.
 Baled Hay.—One or two sales have been made since our last issue at \$12.50 to \$14.00. Baled straw sells at \$3.50 to \$6.00 as to quality.

FRUITS, Etc.

Apples.—Barrels selling at \$3 per barrel, half barrels \$2; baskets 20c to 50c as to size and quality of fruit.
 Oranges.—Boxes selling at \$3.75 to \$4. The first arrivals of Jamaica oranges were received and sold freely at from \$5.25 to \$5.50 per barrel.
 Lemons.—At \$3.50 to \$4 per box.
 Peaches.—Canadian in baskets 75c to 90c; Delaware, \$1.35 to \$1.50; and California \$1.25 to \$1.05 per box.
 Pears.—We quote: Clapps favorite in kegs \$3 to \$3.50; Bartlett in kegs, \$3.50 to \$4, and baskets at 80c to 95c; California Bartlett in boxes \$1.50 to \$2.25, and Howell \$1.50 to \$1.75.
 Grapes.—We quote New York Concord at 75c to 80c per 10 lb baskets, California Muscats, \$1.25 to \$1.50 per 4 basket carriers, and \$3 to \$3.50 for 8 basket carriers.
 Bananas.—Prices range from 30c to \$1.50 per bunch.
 Blackberries.—At 8 1/2c to 10c per box.
 Pine Apples.—Are selling at 12c to 17c a piece as to size.
 Plums.—Canadian in baskets are meeting with a good demand at 60c to 65c, while California in boxes bring \$1.25 to \$1.75.
 Melons.—Are quoted at \$1.25 to \$2 per crate for musk and cantalopes.
 Onions.—Egyptian onions are selling at 2 1/2c to 3c per lb.
 Tomatoes.—Quotable at 35c to 40c per bushel basket.
 Potatoes.—At from 90c to \$1.00 per barrel. The rot has made its appearance.

FISH AND OILS.

Fish Oils.—In steam refined seal oil the market remains nominally at 42c to 43c.
 Fish.—A lot of 1,000 bbls of Labrador salmon was sold to Quebec at \$11, which was the best bid that could be drawn from the market.

MINING NEWS.

Mining experts note that never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

IRELAND'S DAY.

The Irishmen of Chicago are going earnestly to work to make September 30, Ireland's Day at the World's Fair, a memorable day in the annals the Irish race in America.

A good beginning was made and some splendid work was done at a largely attended meeting of the united Irish societies. An executive committee of sixty was appointed, and instructions were given to invite the Irish Members of Parliament, Mayors of Irish cities, prominent Irishmen, and Irish-Americans in the United States, and all civil and military organizations.

Father Henneberry of St. Pius's Church made an eloquent speech. He said that the Irish race would be on parade before the world on September 30 and that there should be no division and no absenteeism. The occasion should be made an honor to the Irish people and to the principles for which they were contending. The Irish day, Father Henneberry said, must not be second to the German day or any other day. Irishmen should step in the front rank, and it was their sacred duty at this momentous period of their history to make a great demonstration before the world and prove by their numbers and personnel how unjust it was that a nation composed of such men should be deprived of the rights of self-government.

The sentiments voiced by Father Henneberry were vociferously applauded and taken up by the entire meeting. In subsequent speeches it was proposed to make Ireland's Day the occasion of a grand Home Rule demonstration, and when Professor McGusken paid an

eloquent tribute to Gladstone and said that Providence was prolonging the life of the great statesman to open an Irish Parliament, everybody rose to his feet and cheered for several minutes.

There was another outburst of enthusiasm when Father Green, supporting Father Henneberry's plea for union, said that on Ireland's Day there would be no room for religious differences.

Father Byrnes predicted that there would be over three hundred thousand of the Irish race at Jackson Park on September 30. He said that he and his associate priests would stir up the Irish people of Indiana, and he was confident that the Irish priests all over the United States would advertise the day from their pulpits.

After the singing of "God Save Ireland" in Gaelic the meeting adjourned.

"Happiness in Hell."

Our Roman correspondent telegraphs that Professor Mivart's three articles in *The Nineteenth Century* upon "Happiness in Hell" have been condemned by the Holy Office of Inquisition, and accordingly placed upon the Index Expurgatories.—*London Tablet*.

Something Unusual.

as a medicine, is Dr. Pierce's Golden Medical Discovery. And, because of that, there's something unusual in the way of selling it. Where every other medicine of its kind only promises, this is guaranteed. If it ever fails to benefit or cure you have your money back.

It's the only guaranteed remedy for every disease caused by a disordered liver or impure blood. Dyspepsia, Biliousness, the most stubborn Skin, Scalp and Scrofulous affections, even Consumption (or Lung-scrofula) in its earlier stages, are all cured by it.

It purifies and enriches the blood, rouses every organ into healthful action, and restores strength and vigor. In building up both flesh and strength of pale, puny, Scrofulous children, or to invigorate and brace up the system after "Grippe," pneumonia, fevers, and other prostrating acute diseases, nothing can equal the "Discovery."

Catarrh is positively cured by Dr. Sage's Remedy.

During the last year France was, as usual, the largest contributor to the work of the propagation of the faith, the amount being 3,913,560 francs. North America comes next with 440,446 francs.

RHEUMATISM IN THE KNEES.

Sirs,—About two years ago I took rheumatism in the knees, which became so bad that I could hardly go up or down stairs without help. All medicines failed until I was induced to try B.B.B. By the time I had taken the second bottle I was greatly relieved, and the third bottle completely removed the pain and stiffness. AMOS BECKSEED, Morrisburg, Ont.

Cottolene

A SHORTENING.

Down the street through the busy way A lady passed on marketing day. Who, pausing at a grocery store, Stepped quickly in at the open door. With bated breath and anxious mien She queried: "have you COTTOLENE?"

The grocer, leaving off his work, Interrogated every clerk; But none up to that time had seen An article called "COTTOLENE."

"What is it?" said he to the dame, "That answers to this curious name. What is it made of? What's its use? My ignorance you'll please excuse."

"You're not the merchant for my dimes, I see you're quite behind the times. For COTTOLENE, I'd have you know, Is now the thing that's all the go, An article of high regard; A healthful substitute for lard. Its composition pure and clean; For cooking give me COTTOLENE."

As from his store the lady fled, The grocer gently scratched his head— On his next order, first was seen, "One dozen cases COTTOLENE."

Ask Your Grocer for it.

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Wellington and Ann Streets,
MONTREAL.

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EXT. OF
WILD STRAWBERRY
CURES
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CHOLERA
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DIARRHOEA
DYSENTERY
AND ALL
SUMMER COMPLAINTS
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CHILDREN or ADULTS
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THOMAS LIGGETT'S,

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

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

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Teeth without Plates a Specialty.

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Catholic World's Fair Visitors

Catholic families and young men visiting the Chicago Fair can be accommodated at very reasonable terms, in responsible hotels and private Catholic families in Chicago, with whom very liberal arrangements have already been made by the Columbian Catholic Bureau of Information, 403 Owing's Building, Chicago, incorporated under the laws of Illinois. Endorsed by Archbishop Feehan and leading business men of Chicago.

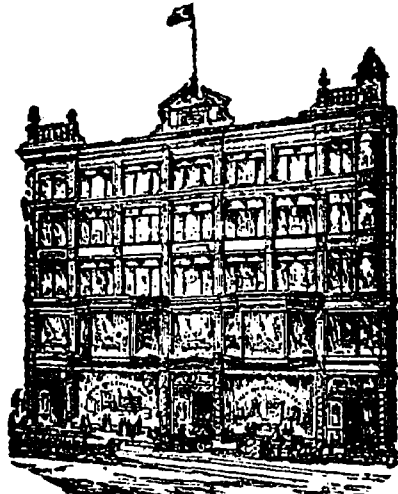
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In writing mention this paper. 44DD



SPECIAL NOTICE!

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

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

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

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

Large Sales and Small Profits.

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Notre Dame Street.

Every description of Job Printing done at this office. Reasonable rates.

FROM PRESIDENT TO POPE.

A Volume of Executive Documents Presented to Leo XIII.

ROME, Aug. 13.—The Pope has received the following letter through Cardinal Gibbons:—

EXECUTIVE MANSION,
WASHINGTON, June 9, 1893.

To His Eminence Cardinal Gibbons:—

Your Eminence—Please permit me to transmit through you to His Holiness Leo XIII my sincere congratulations on the occasion of the golden jubilee of his episcopate.

The pleasure attending this expression of my felicitations is much enhanced by the remembrance that His Holiness has always manifested a lively interest in the prosperity of the United States and great admiration for our political institutions.

I am glad to believe that these sentiments are the natural outgrowth of the Holy Father's solicitude for the welfare and happiness of the masses of humanity and his especial sympathy for every effort made to dignify simple manhood and to promote the moral and social elevation of those who toil.

The kindness with which His Holiness lately accepted a copy of the Constitution of the United States leads me to suggest that if it does not seem presumptuous, it would please me exceedingly to place in his hands a book containing the official papers and documents written by me during my previous term of office.

Yours, very sincerely,
GROVER CLEVELAND.

DEATH OF CANON FRITH.

We regret to record the death of Canon Frith, of the diocese of Shrewsbury, who, retired some time from active ministry, died on Monday last. According to the *Daily Chronicle* the Canon had an extraordinary career. Shortly after his ordination as a Catholic priest he caught a malignant fever, as the result of his ministrations amongst the poor at Manchester, but struggled through the attack, thanks to a good constitution. He was then removed to Liverpool, where cholera was then raging. Daily were he and his fellow-priests called upon to bring the consolations of religion to the sick and dying, and they literally carried their lives in their hands. Father Frith was so exhausted by his labors that, if asked to sit down in an infected house, he would not do so, lest he should be unable to get up again. The only relaxation he gave himself was to undo his boots and pour out the mingled puddle and blood in which his feet were often soaked in consequence of his prolonged exertions. It may be added that all the priests of St. Patrick's, Liverpool, except the man "from Sheffield" perished from the scourge. When the Catholic hierarchy was established in 1851 there were "No Popery" riots in various parts of the country, and upon several occasions Canon Frith was in danger of his life. Once he was chased by a mob of Liverpool Orangemen, and took refuge in a chimney, from which he emerged smiling, though in a sadly begrimed condition, when the storm had passed. Another time, when Protestant passion raged high, a march upon his church was organized. The Canon was giving the Benediction when the approach of the rioters was heard. The church doors were hastily locked and barred but the mob broke in with axes and sledge hammers. The worshippers fled, and were badly assaulted, and the Canon found refuge upon the roof. Here he would, in all probability, have been murdered, had not the military, with fixed bayonets, opportunely arrived upon the scene. In the meantime his house had been set on fire. Later on, when he became parish priest of Stockport, his presbytery was often the rendezvous in the evening, when the Assizes were on at Manchester, of leading barristers. Father Frith was to them what Father Prout was to Sir Walter Scott, and the money table rang with many a happy gist. R. I. P.—*London Tablet*.

A PERFECT COOK.

A perfect cook never presents us with indigestible food. There are few perfect cooks, and consequently indigestion is very prevalent. You can eat what you like and as much as you want after using Burdock Blood Bitters, the natural specific for indigestion or dyspepsia in any form.

Great Pacific Tea Co., 1113 St. James street, near G.T.R. Station, selling Teas and Coffees better than any retail house in the City.

CURRENT TOPICS.

The Dublin Council has unanimously re-elected Lord Mayor Shanks.

The private chaplain to His Holiness the Pope has adopted a typewriting machine.

The long drought has caused serious damage to the farming and packing interests in Maryland.

Quiet has been restored in Bombay. Hindoos and Mohammedans being awed by the presence of troops.

The Spanish Government has abandoned its intention to require the payment of custom duties in gold.

Archbishop Elder has introduced the Sisters of St. Joseph into the Cincinnati diocese, to teach young females useful occupations.

Lady Aberdeen has given an order to a Dublin nurseryman for 1,000 pots of shamrocks to be sent to the Irish village at the World's Fair.

The difficulty between the Khedive of Egypt and Riaz Pasha, his prime minister, has been satisfactorily settled, and ministerial crisis is over.

The weeks' report of cholera in Italy shows that the disease is spreading among the seacoast towns. Last week there were 121 deaths from this cause in Naples.

Morgan Hunter, of Doolittle Mill, undertook to light a cigar while both hands and one arm was wrapped in bandages soaked in turpentine. The bandages ignited. Amputation will be required.

When the infant daughter of the Duke and Duchess of Fife was baptized recently by the Archbishop of Canterbury, the irate infant cried so lustily that it was necessary to remove it from the church.

Paderewski has earned in London the distinction of being known as a "guinea man." With the exception of Rubinstein he is the only man whose performances command a guinea for seats in the stalls.

The Prussian Government has intrusted the chair of sociology in the University of Munster, to a Catholic priest, Father Hitze. The new professor is a recognized authority on all questions of social science.

Chicago was visited again on Monday morning by a terrible fire, in which five people were burned to death and a number were seriously injured. The theatre of the accident was the old Senate Hotel, in Madison street, near Fifth avenue.

The oldest actor in England is believed to be Mr. James Doel, 90 years old, who played first Gravedigger to Edmund Kean's Hamlet, and has played with Macready, Sheridan Knowles, Buckstone, Miss Cushman, Miss Fanny Kemble and Mrs. Keeley.

According to the Central News Mr. Michael Davitt, "yielding to the solicitations of his colleagues," will, on receiving his formal discharge from the court of bankruptcy, allow himself to be put in nomination for an Irish seat. Irish advices state that there is no truth in this report, and that Mr. Davitt has declared that he will not again enter parliament.

Of the twelve officers of the Irish Papal Brigade who came to this country during the civil war to join the Union army, only two survive, Col. John Dillon Mulhall and Col. Coppinger, son-in-law of the late James G. Blaine. The other ten died either in battle or from wounds received in defence of the Star Spangled Banner. The last two killed were Col. Keogh, at the Custer massacre, and Col. Keele, at Five Forks.

A Trappist monk, Father John Mary Murphy, of the monastery of Our Lady of the Lake of the Two Mountains, has appeared in public in the West. He was for seventeen years a commercial traveller before he became a monk. By permission of the Holy See, he is allowed to break the silence of his order, the monastery with which he is connected being in pressing need of assistance. He is a ready speaker, and has been a member of the order for fifteen years, this being the first time he has seen the outside world.

A CURE FOR DYSPEPSIA.

Dyspepsia is a prolific cause of such diseases as bad blood, constipation, headache and liver complaint. Burdock Blood Bitters is guaranteed to cure or relieve dyspepsia if used according to directions. Thousands have tested it with best results.

The soul of an action is its motive.
An indifferent man is a doomed man.

FLOOR PAINT.

The Best in the World, Dry in 8 Hours and Harden the Floor as Marble.

ISLAND CITY" PURE, READY-MIXED PAINT, in thirty different shades for inside and outside painting. "ISLAND CITY," the model factory of PAINTS and VARNISHES in the Dominion.

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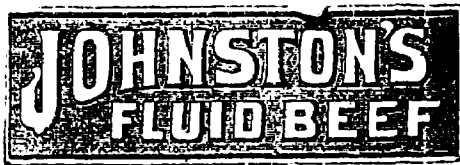
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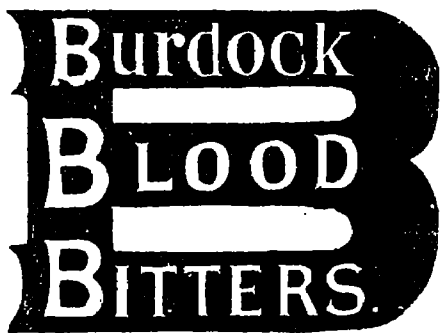
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Keep up Your **STRENGTH** by taking it Regularly.



UNLOCKS ALL THE CLOGGED SECRETIONS OF THE BOWELS, KIDNEYS AND LIVER, CARRYING OFF GRADUALLY, WITHOUT WEAKENING THE SYSTEM, ALL IMPURITIES AND FOUL HUMORS. AT THE SAME TIME CORRECTING ACIDITY OF THE STOMACH, CURING BILIOUSNESS, DYSPEPSIA, HEADACHES, DIZZINESS, HEARTBURN, CONSTIPATION, RHEUMATISM, DROPSY, SKIN DISEASES, JAUNDICE, SALT RHEUM, ERYSIPELAS, SCROFULA, FLUTTERING OF THE HEART, NERVOUSNESS, AND GENERAL DEBILITY. THESE AND ALL SIMILAR COMPLAINTS QUICKLY YIELD TO THE CURATIVE INFLUENCE OF BURDOCK BLOOD BITTERS.

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THE OLD MAN WILL WIN.

Labouchere Tells How Gladstone May Checkmate the Lords.

Harold Frederic writes The New York Sun: The danger of the Home Rule cause which I pointed out a week ago has been overcome. The Parnellites have renounced the suicidal policy of opposing the bill on account of the ninth clause. The Redmond following were absent when the vote was taken on the report stage on Wednesday. They were in convention in Dublin, amusing themselves with the contention that their nine members would count more in the struggle for Home Rule than the seventy-two members in the Nationalist party. Apropos of this convention, it is instructive to find the followers of the nine men insisting that they shall give loyal support to the bill. The popular opinion in Ireland accepts Gladstone's scheme of Home Rule as the best that can be got under the circumstances. The report stage of the bill will probably be finished during the coming week, and then the final debate on the third reading will begin. This debate will terminate in another week, then the measure will go to the lords, where its death sentence has already been pronounced.

Gladstone's decision to have an autumn session has given intense relief and satisfaction to his Radical and Irish supporters. The Irish members will be certain to attend an autumn session, in order to give Gladstone a majority without which he can no more pass a bill for the benefit of English workmen than his measure for the better government of Ireland. The Home Rule cause will be powerfully advanced in Great Britain by this action of Ireland's representatives. They will be giving a legislative return to the industrial democracy of Great Britain for the support which Gladstone derives from the working classes for his Irish policy.

THE HOUSE OF LORDS.

Henry Labouchere gives the following trenchant advice to Premier Gladstone in a recent issue of London Truth:

"What makes me somewhat lukewarm in the present Parliamentary struggle is that we refuse to look in the face the fact that so long as we have to obtain the assent of the Lords to all legislative changes, we are voluntarily groveling at the feet of Toryism. It sickens me to think that day after day and week after week we are discussing a bill which, when passed, will be contemptuously kicked out by the Lords in as many hours as it has cost us weeks to send it up to them; that this nonsense is to be repeated again next year, and that then we are to have the turmoil and trouble of a general election in order to convince these Lords that the country is really with us.

"In Holland the country is protected by dikes against the inroads of the sea, and the danger comes from rats nibbling holes in the dikes. What would be thought of the Dutch if they cultivated a breed of rats with the particular object of enabling them to nibble holes in the dikes? What would be said of any nation employing itself to fill a tank with water and treating rats who made holes in the bottom of the tank as sacred animals?

"Let Mr. Gladstone announce that, in the event of the Lords throwing out this or any other bill submitted Parliament by a Liberal Ministry and sent up by the House of Commons to the upper house, he will submit a list of 500 persons to the Queen to be created Lords, with the mission of voting the extinction of this pernicious nest of hereditary obstructives. Then, indeed, the country would be with him.

"It may be said that the Queen would not consent to his course. If so, then let Mr. Gladstone appeal to the country on the broad ground that the time has come, once and for all, to put an end to the House of Lords. The reply would be such that either the Lords as now constituted would have to vote their own extinction or they would be crushed out of existence by new peers being made in sufficient numbers to outvote all opposition."

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HOME RULE ! !

The undersigned has the honor to announce that he has now in press, and will shortly have published, a verbatim report of the speeches delivered on the occasion of the first and second readings of the Home Rule measure now before the

ENGLISH HOUSE OF COMMONS.

The collection embraces the speeches of Gladstone, Clark, Sexton, Saunderson, Balfour, Bryce, Collings, Redmond, Russell, Labouchere, Chamberlain, Blake, Hicks-Beach, McCarthy, Davitt, Morley, &c., &c., furnished by a first-class stenographer employed on the spot; and as they are the reproduction in book form of controversies that are destined to become of historic interest, the undersigned relies on his friends and on the reading public for their patronage. A further announcement later on.

4-11 P. MUNGOVAN.

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Will be pleased to forward Catalogue and quote SPECIAL PRICES on application.

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WHAT IS

ROBSON'S HAIR RESTORER

It is a most valuable preparation, restoring to gray hair its natural color, making it soft and glossy and giving it an incomparable lustre. ROBSON'S HAIR RESTORER is far superior to ordinary hair dyes, for it does not stain the skin and is most easily applied. One of its most remarkable qualities is the property it possesses of preventing the falling out of the hair, promoting its growth and preserving its vitality. — Numerous and very flattering testimonials from well known PHYSICIANS and other citizens of good standing testify to the marvelous efficacy of ROBSON'S HAIR RESTORER. Lack of space allows us to reproduce only the two following:

Testimony of Dr. D. Marsolais, Lavaltrie.

I have used several bottles of Robson's Hair Restorer, and I cannot do otherwise than highly praise the merits of this excellent preparation. Owing to its use, the hair preserves its original color and in addition acquires an incomparable pliancy and lustre. What pleases me most in this Restorer is a smooth, oleaginous substance, eminently calculated to impart nourishment to the hair, preserve its vigor, and stimulate its growth, a substance which replaces the water used by the manufacturers of the greater part of the Restorers of the day from an economical point of view. This is a proof that the manufacturer of Robson's Restorer is above all anxious to produce an article of real value, regardless of the expense necessary to attain this end. It is with pleasure that I recommend Robson's Restorer in preference to all other preparations of that nature.

D. MARSOLAIS, M. D.

Lavaltrie, December 25th, 1885.

Testimony of Dr. G. Desrosiers, St. Félix de Valois.

I know several persons who have for some years used Robson's Hair Restorer and are very well satisfied with this preparation, which preserves the original color of the hair, as it was in youth, makes it surpassingly soft and glossy, and stimulates at the same time its growth. Knowing the principle ingredients of Robson's Restorer, I understand perfectly why this preparation is so superior to other similar preparations. In fact the substance to which I allude is known to exercise in a high degree an emollient and softening influence on the hair. It is also highly nutritive for the hair, adapted to promote its growth, and to greatly prolong its vitality. I therefore confidently recommend the use of Robson's Hair Restorer to those persons whose hair is prematurely gray and who wish to remove this sign of approaching old age.

G. DESROSIERS, M. D.

St-Félix de Valois, January, 18th 1886.

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For Economy of Fuel, For Steadiness of Heat.

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For Design and Workmanship, it Leads all Others.

Read what a well-known large property holder writes us regarding the Buffalo Hot Water Boiler.

MONTREAL, June 23, 1885.

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

DEAR SIRS:—I have had tested the qualities of the Buffalo Hot Water Boiler and find it equal to any Boiler I have had in use. It is all that you claim for it and the test resulted in my placing three of them in my houses

Yours truly,

(Signed) GEORGE BISHOP,

The Geo. Bishop Eng. & Pig. Co

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THE TORONTO LINE.

Commencing on May 31, the steamers will leave the Canal Basin, Montreal, daily (Sundays excepted) at 10 o'clock a.m., and Lachine on arrival of the noon train, and Coteau Landing on arrival of the 4.45 Canada Atlantic train.

SACUENAY LINE.

Steamer "Saguenay" will leave Quebec every Tuesday and Friday at 7.30 a.m., for Murray Bay, Tadoussac, Chicoutimi and intermediate ports.

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Leave every Tuesday and Friday at 1 p.m. For sailings of steamer "Terrebonne" and ferries see local time table.

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

Bad Legs, Bad Bronsts, 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, Rheumatism

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OUR SCHOOLS.

Mount St. Louis Institute.

On Tuesday, the 5th of September next, the Mount St. Louis Institute, No. 444 Sherbrooke Street, commences its term of '93-'94. The boarders of last year and all new applicants as boarders, or day pupils, will be received on Tuesday. But the day pupils of last year, will be received on Wednesday, the sixth September, at 9 o'clock in the forenoon. The name of Mount St. Louis is so widely known and the fame of the Christian Brothers, as educators, is so widespread, that it is almost superfluous for us to add to their notice of re-opening any remarks of our own. This year Mount St. Louis Institute has placed itself upon the highest educational summit, in presence of the whole world at Chicago, and "by its fruits is the tree known." We are in hopes to see its class-rooms filled to their utmost capacity this year. Above all the solid commercial course given by the Brothers is beyond dispute an honor to the country. The College has gone on, step by step, improving, broadening the horizon of its usefulness, enlarging the field of its labors, until it stands to-day in the attitude of one of the first educational institutions in Canada. We would advise the parents to send the pupils, as nearly as

possible, on the first day. By so doing they will confer a favor on the Brothers, and render easier the task of classification, while their children will have a fair opportunity of setting out at the very start in the race for honors and knowledge.

Ville Marie Academy.

On Monday next, the 4th September, Miss E. DesRivieres' Academy, 220 St. Christopher Street, will be open for the coming scholastic year. The lady directress is one of the most popular teachers in Montreal, and it is expected that her Academy will be well and deservedly patronized this year. Both English and French are taught, and a commercial course, as well as an elementary one, may be followed by both boys and girls. Miss Des Rivieres is well known in the teaching circles of Montreal, and her energetic nature and kindly manner have won for her the esteem and confidence of her employers, her pupils, and the parents of those under her care.

A correspondent asks us where, and for how much, he can procure "Why, When, How and What We Ought to Read," a volume by the Rev. J. L. O'Neil, O.P., to which we referred last week. The book is published by Thomas B. Noonan & Co., of Boston, Mass., and can be had from the publishers, or by order, from any Catholic book-seller. We do not know the price; but to judge from the elegantly bound volume we should say it were about fifty cents per copy.

S. CARSLY'S COLUMN**OLD GOODS***Departing.***OLD GOODS DEPARTING.**

Last week we were very busy clearing out our Summer goods. During this week we shall continue to offer some special bargains. In the

Baby Linen Department

THERE WILL BE

CHILDREN'S Washing DRESSES

AT NEARLY HALF PRICE.
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THE LATEST NOVELTIES IN
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JACKETS - MANTLES - and - CAPES.

JUST RECEIVED,
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HANDSOME DESIGNS IN
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AUTUMN :: CAPES.

NEW JACKETS..
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New :- Jackets,

WITH UMBRELLA BACKS.
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NOVELTIES in JACKETS

TRIMMED WITH MINK
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These goods are specially shipped
early so as to enable

LADIES VISITING MONTREAL

to purchase the latest styles for the
coming Fall.

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Also Just Received,

Four cases of very choice Dress
goods. They will be exhibited on
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Amongst this shipment is a beautiful
range of Double Width Dress
goods

At - \$1.30 - per - yard

Ladies, visiting the city, or those
desiring to purchase their Dress
goods early, should visit our stores
this week.

VISIT S. CARSLY'S THIS WEEK.**LADIES' STRAW HATS**

IN ALL LATEST SHAPES.
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1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779

NOTRE DAME STREET,

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The Maisonneuve Monument

The Maisonneuve Monument committee met in the ante-room of the City council chamber Friday afternoon, Mr. Justice Pagnuelo presiding, and there being present Mr. J. D. Rolland, Dr. Lepron, Vicomte de la Barthe and Mr. J. A. U. Beaudry. The secretary informed the meeting that the statue and bas-reliefs had arrived and were detained at Customs for the payment of duty. The members made speeches about this, and all seemed surprised at this action, as they considered these articles to be works of art. Subsequently the secretary was instructed to write to Hon. N. Clarke Wallace in relation to the matter. Mr. Brunet wrote to say that the pedestal would be ready for the 15th of September, and a letter from Mr. John Horne, suggesting that the inauguration of the monument be delayed until after the arrival of Lord Aberdeen, was laid on the table, as it has been decided to lay it on Labor day, the 4th instant.

THERE are still left some advocates of Orangeism in Ireland, and they have peculiar methods of their own in propagating their holy principles. As a rule, however, the victims of their brave attacks are women, girls, children or old people. Here is a nice sample of that loyal, loving, brotherly way that these scoundrels have of showing their enmity. These are the anti-Home Rulers :-

"A brutal outrage on three helpless women was perpetrated by Orangemen in Ballymacarrett. It seems that Mrs. Brady and her family, consisting of two daughters, working girls, removed from Sheriff Street to Foundry Street, the latter being considered a more healthy locality and Mrs. Brady being delicate. On Saturday night, July 26, or early the next morning, a man knocked at the door and roused the family out of bed on pretence of inquiring for some person. Before leaving he warned them to clear out before four o'clock that evening on pain of being driven out as they "would have no Papisches there." The inmates were frightened, and when daylight came began to pack up and remove back again to the house they had left. They had not completed the packing up at four o'clock, and true to the threat a large mob assembled. The rowdies smashed the windows, cut the cords of the packages, scattered the furniture, and assaulted the women seriously. The victims finally escaped with what they could bring with them. One policeman was present during the riot, but he could do nothing against such a crowd. The women are now in Sheriff street and bear marks of the rough treatment they received. They say they know no cause for this attack except that they are Catholics."