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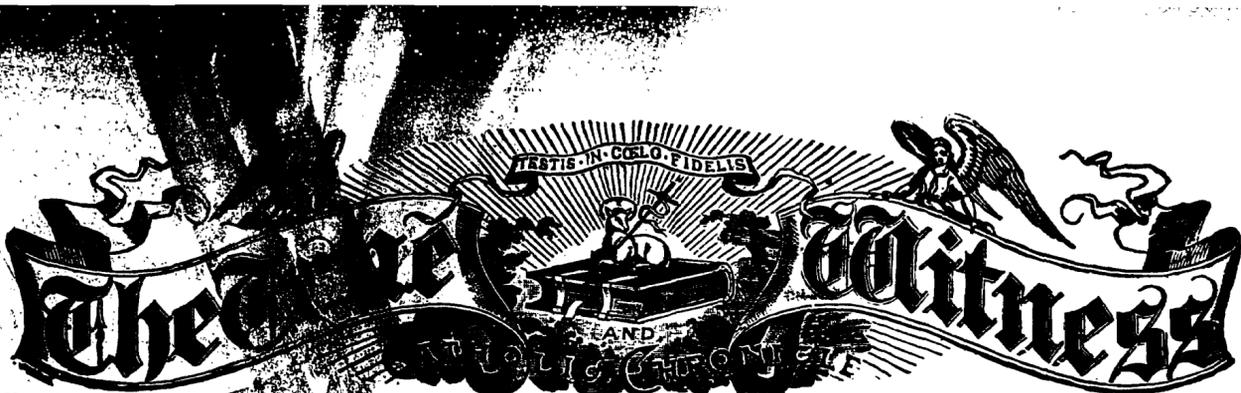
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OUR CHIEF PASTOR DEAD

Mgr. Fabre, First Archbishop of Montreal, Passes Away After a Brief Illness.

A Wise and Successful Administrator

A Striking Figure in Religious and Secular Life for More Than Two Generations.

HIS LAST ILLNESS, DEATH AND BURIAL.

The Universal Feeling of Sympathy Manifested by Citizens of All Classes and Creeds Throughout Montreal and Other Places in Canada and the United States.

An Interesting Sketch of His Saintly Career

OUR venerable and beloved archbishop, Monseigneur Fabre, has passed away, full of years and sanctity, from this busy scene of his fruitful labors.

Archbishop Fabre was, in his ecclesiastical career, a signal illustration of the democratic principle of the Catholic Church.

The chief of five hundred and sixty priests of diverse nationalities, his relations with them were those of a loving father who knew how to be firm and indulgent as occasion required.

THE FIRST ILLNESS.

About three months ago the Archbishop set out for Rome, on his usual episcopal visit ad limina.

He returned to Montreal, where he arrived on November 27. He was met at New York, on embarking from the French Atlantic steamer, La Bourgogne, by the Very Rev. Canon Racicot, the Very Rev. Canon Martin, and his local physician, Dr. Hudon.

EXEMPLARY CHRISTIAN FORTITUDE

The Archbishop received this sad news. He bowed, he said, to the will of God, to which he was thoroughly resigned.

CAPITULARY VICAR BOURGEOULT.

Shortly after the great prelate had breathed his last the members of the Cathedral Chapter met, and conformably to Canon Law, appointed a Capitulary Vicar to administer the affairs of the archdiocese until a successor to the vacant See has been appointed by the Holy Father.

THE DISCONSOLATE MOTHER

of His Grace, who had been daily, almost hourly, in attendance upon her son, notwithstanding the weight of her 86 years, and the prostrating grief which his dying condition had caused her, was not present when he breathed his last.

came at six minutes past eleven, on Wednesday night last—she was apprised of the fact. She once proceeded to the death-chamber, where she passed the night in prayer.

HIS LAST WISH.

Archbishop Fabre, though he thoroughly appreciated the dignity which attached to his exalted ecclesiastical position, and was scrupulously careful in the observance of ecclesiastical ceremonial was in his own person, and in his demeanor towards others, affability and simplicity personified.

PRELATES AND PRIESTS PRESENT.

Among the prelates and priests present were: Mgr. Walsh, Archbishop of



should be decorated in the simplest manner, care being taken to allow no flowers to be deposited therein; and that there should be no sermon preached upon his life and career in any of the churches of the archdiocese.

The body was embalmed on Thursday morning and was placed in the reception parlour of the palace, which was turned into a mortuary chamber. In accordance with his wish, it was very simply decorated with yellow and black drapery, which is a sign of Roman mourning, yellow and black symbolizing ecclesiastically sorrow and suffering.

THE BURIAL.

The scene at the translation of the body from the Palace to the adjoining Cathedral was one which will never be forgotten by the thousands who witnessed it.

and black. The sanctuary was covered with a carpet of purple, and the throne was draped in purple and black.

The Requiem Service.

Many imposing and solemn religious ceremonies have been held in Montreal during the present century which have awakened the tenderest feelings of sympathy and appealed in a striking manner to the faithful, but none during the long period have equalled the ceremony held at the Cathedral yesterday morning at the Requiem service over the remains of the illustrious head of the archdiocese.

THE SPECTACLE WHICH IT PRESENTED WAS

sublime. Twenty-five archbishops and bishops, more than seven hundred priests, and thousands of laymen of all classes and professions and creeds, from the city and surrounding districts, from the various provinces of the Dominion and from the United States, were gathered in the majestic temple.

Among the prelates and priests present were: Mgr. Walsh, Archbishop of

Toronto; Mgr. Duhamel, Archbishop of Ottawa; Mgr. Langevin, Archbishop of St. Boniface; Mgr. Bégin, Archbishop of Cyrène, and Administrator of the Archdiocese of Quebec; Mgr. O'Brien, Archbishop of Halifax; Vicar General Gauthier, of Kingston, representing Mgr. Cleary, Archbishop of Kingston; Mgr. Lafleche, Bishop of Three Rivers; Mgr. Lebrèque, of Chicoutimi; Mgr. Blais, Bishop of Rimouski; Mgr. Gravel, Bishop of Nicolet; Mgr. O'Connor, Bishop of Peterboro; Mgr. Macdonald, Bishop of Charlottetown; Mgr. E.I., Mgr. McDonnell, Bishop of Alexandria; Mgr. Descelles, co-adjutor Bishop of St. Hyacinthe; Mgr. Larocque, Bishop of Sherbrooke; Mgr. Emard, Bishop of Valleyfield; Mgr. Pascal, Bishop of Saskatchewan; Mgr. Cameron, Bishop of Antigonish; Mgr. Sweeney, Bishop of St. John, N. B.; Mgr. G. S. Briand, Bishop of Burlington, Vt.; Mgr. Gabriel, Bishop of Ogdensburg; Mgr. Bavin, Bishop of Springfield, Mass.; Mgr. Moreau, Bishop of St. Hyacinthe; and Dom Pedro, Mitred Abbot of Oka; Rev. L. J. Lafortune, curé of St. Jerome; Rev. L. H. Lemay, Rev. B. J. Garneau, secretary of the Archbishop of Quebec; Rev. E. C. Croteau, curé of Plantagenet; Rev. Isidore Champagne, parish priest of Gaireaux, Ont.; Rev. J. A. Foucher, parish priest of St. Joseph; Rev. Geo. Laporte, curé of St. Philippe; Rev. S. R. Chaput, curé of Châteauguay; Rev. J. Castonguay, curé of Valleyfield; Rev. E. Choquet, Rev. F. E. C. Laramee, parish priest of Bedford, N. Y.; Rev. A. H. M. Marsolais, chaplain Asile de la Providence; Rev. Geo. Montreuil, parish priest of West Chazy, N. Y.; Rev. F. Z. I. Adam, curé of the Church of the Sacred Heart, Montreal; Rev. Father Quinlivan, parish priest of St. Patrick's, Montreal; Rev. Father Strubbe, parish of St. Ann's; Rev. W. O'Meara, pastor of St. Gabriel's; Rev. J. J. Salmon of Boston, formerly pastor of St. Gabriel's; Rev. J. A. Lippe, parish priest St. Médard de Soulanges; Rev. Abbé J. E. Curosol, of Ste. Therese; Rev. Abbé J. B. Burget; Rev. H. R. Laberge; Rev. Abbé Bedard, of St. Constant; Rev. F. X. Laberte, Vicar of St. James Church; Rev. Abbé Piche, of St. Hyacinthe; Rev. Abbé J. L. Larocque, of Laprairie; Rev. Abbé P. Ledus, of St. Hermas; Rev. Abbé J. D. Meloche, of St. Louis de France, Montreal; Rev. J. A. Provost, parish priest of Cote St. Paul; Rev. J. Napoleon Marchal, curé of Notre Dame de Grace; Rev. L. A. Deguy, St. Jean Baptiste, Montreal; Rev. J. Mallette; Rev. J. A. Ferras; Rev. J. B. Desnoyers; Rev. G. Prouff; Rev. J. M. Ferland, parish priest of Mile End; Rev. A. M.

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THE DESIRABILITY OF UNITY

THE OUTLINES OF THE UNION PROPOSED.

THE PRELIMINARIES OF ORGANIZATION AND HOW TO ARRANGE THEIR DETAILS—A PATRIOTIC WISH EXPRESSED IN FAVOR OF THE FULFILLMENT OF THE PROJECT.

In my preceding two papers on the Unity question I have endeavored to demonstrate the necessity of immediate steps being taken to bring about a union of the English-speaking Catholics of this city, and I have tried to clearly advance such arguments as occurred to me in support of the project from a theoretical point of view.

To be effective theories must be put in practice, and the question now arises, which is the most practicable and promising method by which this Union can be inaugurated—for on its proper inauguration depends its future worth?

The first and most important step would be in the re-organization and imposing—a superstructure which, in reality, would require a solid, deep-rooted foundation to support its immense proportions and ensure its strength against the inevitable blasts of opposition which will assail it from more than one quarter.

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thrust upon him unless (without any false modesty) a better and more appropriate way of attaining the end in view can be suggested.

In ending this series of papers, I must express a fervent hope that the seeds I have scattered may have fallen on fertile soil. I do not look forward to a crop of patriotism that will spring up suddenly and overspread the land, but I earnestly desire that the ideas I have crudely endeavored to propagate will be taken up and perfected by men of greater ability and tact, and presented in their most attractive and palatable form to our people—for whom and in whose interests I have been solely prompted to put in print, in the rough and irregular way in which they have taken shape in my mind, my thoughts on the question of unity. H. L. O'N.

Religious News Items.

The Franciscans intend to petition the Holy Father to declare St. Anthony of Padua a Doctor of the Church.

Cardinal Satolli has received membership in the following Roman Congregations: Propaganda, Studies, Index, Laurentina.

The popular contributions toward a testimonial to the venerable Mr. Nugent, of Liverpool, have reached the sum of \$5,500.

The "Papal Budget" for 1897 estimates that the receipts will exactly balance the expenditure. Peter's pence is estimated at 5,700,000 lire.

Mrs. Anna Hanson Dorsey, a well-known Catholic writer, died on Christmas Day, at her home, in Washington, in the eighty-second year of her age.

The perpetual adoration of the Blessed Sacrament has been inaugurated in St. Patrick's Cathedral, New York. The Blessed Sacrament is exposed all day, and adoration is to be continued continuously from 9 o'clock in the morning till 9 at night.

A memorial altar to the venerable De La Salle, the founder of the Order of the Brothers of the Christian Schools, will be erected in St. Patrick's Cathedral, Hartford, within the next few months. The plans have already been drawn and accepted and work on the splendid memorial will be begun in a few days.

Rev. Joseph H. Rockwell, S. J., of St. Francis Xavier's Church, New York, has begun a series of religious instructions in the sign language to the deaf mutes of Brooklyn, assembling them at stated periods to hear sermons. The mutes number about 500, and the project of establishing a church for them is being discussed.

A despatch from Bourges announces the death of Cardinal Jean Pierre Boyer, Archbishop of Bourges, on December 10. He was 67 years of age. Mgr. Boyer was born at Aray-le-Monial, on July 27, 1829. He was doctor of theology and professor of dogma to the faculty of theology at Aix, of which institution he became the dean in 1870. He was Bishop of Clermont in 1879, and was made Archbishop, November 29, 1883.

Ex-Congressman Bellamy Storer has been converted to Catholicity. Archbishop Ireland, of St. Paul, was recently a guest at the Storer mansion, and is said to have explained the few points which still troubled the mind of Storer. Mr. Storer said last week:—"I am a Catholic. There is no secret about my conversion, but I never sought to advertise the matter, as I regarded it solely as an affair of my own. But I certainly do not shrink from the admission, as there is nothing of which I am ashamed. I reached the conclusion after long and mature thought, and am now a member of Father O'Rourke's congregation of the Church of the Holy Angels."

NATIONAL SCHOOLS.

THEIR PROMOTERS DISREGARD THE FINANCIAL FEATURES.

One of the problems which the promoters of the so-called National school system have seemingly but little regard for is the financial one.

Taking the parochial and public schools of Rochester as a basis, a writer in the Rochester Cathedral Calendar shows from actual figures that it would cost the different states of the union \$20,927,754.12 yearly to educate the 946,101 children who receive their education in our American parochial schools. If the cost of buildings, repairs and the like expenses, are added, they raise the amount to the enormous sum of \$27,597,766.17.

HOMESPUN PATRIOTISM.

An American exchange says: "With a flourish of trumpets and a waving of the American flag, it is announced that the suit of clothes that Major McKinley will wear at the inauguration will be made wholly of American material by American workmen. The wool for the suit has already been clipped from the back of a patriotic American sheep and is in the hands of an eastern manufacturer who will make of it a piece of cloth just large enough for one suit and send it to Major McKinley's tailor. That worthy functionary will make it into a suit in which all the material will come from American shops."

The impurities in the blood which cause scrofulous eruptions are thoroughly eradicated by Hood's Sarsaparilla. Try it.

What is the article that removes dandruff, keeps the scalp cool, clean, and pure, changes grey hair to its original color and gives all kinds of hair a charming gloss and brightness? Luby's Parisian Hair Renewer, it is now confessed, is the great remedy. Try it and prove it. Sold by all chemists at 50 cts. for a large bottle.

A FREETHINKER'S INVESTIGATION.

EDITOR BRANN ON A TOUR OF INSPECTION.

MEAGRE FURNISHINGS REPLACE THE IMAGINATIVE LUXURIES ALLEGED BY BIGOTS TO BE FOUND IN RELIGIOUS HOUSES—A TRIBUTE TO THE WORK OF NUNS—THE PALACE OF AN ARCHBISHOP DESCRIBED.

Mr. Brann, the freethinking editor of that breezy American journal The Iconoclast, recently determined to make a tour of inspection of the convents and other Catholic institutions of New Orleans, in order to unravel for himself what he calls "the hellish plots of the Roman hierarchy," to familiarize himself with the "infamous conspiracies of the Jesuits," to learn the hidden secrets and horrors of the "convent prisons."

He had been, he tells us, vigorously condemned for having suggested that the statements of the "unfrooked priest and escaped nuns" of the A. P. A. might possibly be erroneous. He now publishes in The Iconoclast an account of what he saw during his visits to these Catholic institutions. This is what he says of his visit to the great Jesuit College of New Orleans:

"I was somewhat surprised to see no traces of hooks or horns, no suggestion of that subtle cunning which marks the conscienceless conspirator; but having read somewhere that there are men who borrow the livery of the Lord in which to serve the devil, I withheld my verdict until I should know them better. I looked about for that sylvan luxury in which the Romish priesthood is supposed to revel, but found only meagre furnishings. The only attempt at ornament consisted of few faded pictures on the walls, and in a place of honor was that of Washington."

Editor Brann next visited the Convent of the Good Shepherd, having had the good fortune, he says, to obtain the courteous services of the Very Rev. Father Sempie, S. J., Rector of the Jesuit College, as his friend for a whole day. He states:

"At the House of the Good Shepherd I found women in plenty who are not privileged to come and go as they please. They were thrust behind those thick walls against their will; but while the church of Rome is their jailer, she is so by order of the secular courts. New Orleans is the Paris of the western world, and into the House of the Good Shepherd is poured its female refuse for purification. Abandoned children and wretched women are sent thither by the police, and wayward girls by their relatives—a steady stream of the fetid outpourings of a great city flows into what is at once a house of refuge, a training school and a prison, while from its issue women who take up life's burthen with pure souls and brave hearts. Who effect this wonderful change—dregs transformed into diamonds, the malodors of the gutter into airs of Araby? It is a miracle equal to making the blind to see or calling forth the dead from their festering coemets. Compared with his redemption of degraded womanhood all the accomplishments of kings, the triumphs of statesmen, the laurels of poets and the miracles of scientists sink into utter insignificance. Who are those wonder workers? They are the angels of God! When we Protestants accomplish aught of consequence we publish it from the pulpit and in the press; Catholic sisters do good by stealth, content if their deeds be heralded in heaven."

Having described at length, in a similar style, what he saw in other institutions under the charge of Sisters, he concludes:

The Archbishop's Palace was next on our list. "Here," thought I, "we'll see something of the high life among the priesthood of which I've so long heard. An Archbishop holds the purse strings, and it is natural that a man should be good to himself."

His reverence was not at home, but we inspected the house. The "palace" is an old pile dating back to French colonial days and the few rooms occupied are very plainly furnished. It was originally an Ursuline convent, the first established in the United States. Feeling the need of more commodious quarters for their academy, the nuns abandoned it and it became the residence of the Archbishop. Evangelist Abe Mulkey's residence at Corsicana, Tex., is far more elegant. If a Waco woman furnished her home like Archbishop Janssen's "palace" she would be cut by "good society." It was in the chapel of this old building that the nuns prayed all night upon their knees before a statue of the Madonna that General Jackson might be victorious in the battle of New Orleans. It seems that the Catholic Church had not then undertaken the subversion of the American Government. Old Hickory put Pakenham "in the hole" and then, crowned with the laurels of victory, entered the Cathedral, where the "Te Deum" was sung. He visited the Ursuline ladies and expressed his gratitude for the prayers and vows they had offered to heaven in behalf of the American army and for the devotedness with which they received and tended the sick and wounded. While President he revisited the Ursuline Convent. This is a little matter which Congressmen Linton has evidently overlooked. When he has succeeded in expelling Pere Marquette's statue from the national gallery he should offer a resolution that President Jackson's body be dug up and burned. Thomas Jefferson, who drew up the Declaration of Independence, and James Madison, the father of the constitution, while occupying the Presidency, wrote to these same nuns in the most complimentary manner, the former assuring them that their educational institution

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should have the patronage of the Government, the latter endorsing the letter of his predecessor. It is very evident that Jefferson, Madison and Jackson were all "disguised Jesuits." Out upon these Papal hirelings! Bah for the A. P. Ape! Let we'uns, who don't know the first dad-burned thing about our country's history, "rally 'round the little red school-house!"

Editor Brann has done a good work by exposing the ridiculous falseness of the charges made by the A. P. A., and by unprincipled perverts struggling for a livelihood at the expense of ignorant and credulous bigots, against the Catholic men and women who devote their lives to the service of their God and their fellow-creatures.

A SPLENDID TRIBUTE

TO REV. DR. CONATY AT WORCESTER, MASS.

SENATOR HOAR ON THE WORK OF THE CATHOLIC CHURCH, AND THE SERVICES OF THE IRISH RACE TO THE UNION.

Citizens of Worcester, Mass., paid a remarkable tribute last week to Very Rev. Thomas J. Conaty, who is about to leave that city to assume the office of Rector of the Catholic University of America. The tribute was in the form of a complimentary banquet at the Bay State House, and 250 of the notable men of Worcester set down at the tables in the dining room of the hotel, after a very informal reception in the parlors, at which many personal regrets were said to the doctor and many words of congratulation offered upon his deserved honors.

MAYOR SPRAGUE PRESIDED.

Mayor A. R. B. Sprague presided, and after the attractions of the menu card had passed he called the diners to order and spoke briefly. He then introduced the speakers, all of whom, except the honored guest, Dr. Conaty, spoke in a congratulatory strain, with regrets that Worcester is to lose its famous Catholic preacher. President G. Stanley Hall of Clark University spoke of the higher education in which the Catholic University, as well as his own institution, are engaged. Rev. John F. Leahy, S. J., president of Holy Cross College, said that Dr. Conaty's success had reflected honor upon his alma mater, which had always watched and would always continue to watch him with pride and with confidence of his ability.

Rev. Daniel Merriam, pastor of the Central Congregational Church, said that the merited preference of Dr. Conaty might well lead Protestants to accept, after all, the doctrine of the infallibility of the Pope. He said that Dr. Conaty's new work, higher education, was one in which every noble soul could sympathize. Rt. Rev. Thomas Griffin spoke flatteringly of Dr. Conaty's early life as a curate in his parish, and talked about Dr. Conaty's successful work in the Catholic Summer School. Francis P. McKeon, principal of the Mulberry street school, read an original poem.

SENATOR HOAR'S ADDRESS.

George F. Hoar said, in part: "The relation of Ireland to Massachusetts and to American liberty has been quite close from the beginning. In 1676, when Massachusetts was suffering from the terrible effects of King Philip's war, the generous people of Ireland sent over a contribution for our relief. They played no important service in the Revolutionary service. The greatest military event in our war of independence, until the surrender at Yorktown, was the expulsion of the British army from Boston. The foot of a foreign invader has not touched the soil of Massachusetts from that day to this. When Washington's army entered Boston, after relieving Putnam on the 17th March, 1776, with drums beating and colors flying and Sir William Howe with his army and his troops went out, an event which Burke said 'Was more like the departure of a people than the retreat of an army,' the watchword of the day was 'St. Patrick.' The good St. Patrick came into Boston with Gen. Washington and he came to abide."

WHAT GRANT SAID OF SHERIDAN.

"The catalogue of the brave soldiers that the Irish has furnished to America is too long for repetition here. Besides Montgomery, there is Andrew Jackson, the great hero of the war of 1812, and Phil Sheridan, the hero of the war of the rebellion, of whom Gen. Grant once said to me with his own lips: 'Gen. Sheridan is supposed by some persons to be capable only of a single brilliant and dashing exploit. There never was a

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greater mistake; he is able to conduct a campaign over an extent of territory as large as any nation in the world can cover with his troops.

"The Catholic Church in England was always on the side of the people against the king and noble. She encountered Tudor and Plantagenet with as stern a 'Thus saith the Lord' as ever was uttered by Hebrew or Puritan lips. But it taught kings and nobles the great lesson of democracy. It taught them the great doctrine which Thomas Jefferson wrote in the opening sentence of our great declaration, that there was one power in this universe in whose sight the soul of the peasant was in equal value with theirs."

DR. CONATY'S REPLY.

Dr. Conaty, who finished the speaking, made a warm response to those who had preceded him. He reviewed hurriedly his career in Worcester as student and preacher. He paid a feeling tribute to Rt. Rev. Mgr. Thomas Griffin, pastor of St. John's Catholic Church, who, he said, had shaped his course in public life, as well as in that which makes the zealous and true priest of God. He spoke modestly of his work for temperance and the higher education, and touched upon the standing of the Catholic Church as to its double loyalty to Church and to the country.

FLOWERS AT FUNERALS.

The Remarks of a Catholic Priest on the Subject.

The Paris correspondent of the Liverpool Catholic Times writes:—

For some time past there have been distinct signs in France of a movement of opinion and feeling against the use of flowers at funerals. At the bottom of letters of invitation to friends and acquaintances to be present at funeral services one frequently reads, "On est prié de ne pas apporter de fleurs." It seems strange to be asked not to bring flowers on such an occasion, especially in France—a country where Puritanical ideas have never met with much success—but there is an explanation of it. What we now observe is the reaction that so commonly follows an abuse.

There has been too much heaping up of flowers here upon coffins and tombs. The effort to disguise the reality of death and to practise a flattering deception upon the eye, and the reason in regard to it has been too manifestly pagan. When an eminent man dies in France—unless he shows his wisdom as Jules Simon did, by begging for simplicity or three cars are sometimes needed to carry to the grave all the wreaths and other floral devices that have been presented by his admirers. Moreover, a person who is quite unknown to the world, but who occupies a social position that secures a multitude of nonnal, if not sincere, friends may, unless special measures be taken to prevent it, be accompanied to the cemetery with more flowers than would be needed to stock the Madeleine market. So far from this use of flowers denoting a Christian spirit, the tendency now is to carry it to its furthest possible expression at "civil" funerals. The violets, roses and everlasting that accompanied the funeral cars of Gambetta and Victor Hugo would have filled many wagons. The Church in France, observing the signs of the times, now discourages this abuse of floral emblems in connection with death. A Canon of Notre Dame was recently moved to speak as follows on this subject: "The use of flowers at funeral ceremonies has at length become an entirely conventional demonstration. It is not because the deceased had a strong liking for roses that these are placed upon his coffin, but because it is the custom and especially because, in spite of the giving way of all faith, people feel that they owe something to the dead, and imagine they can pay off the debt with a wreath. Thus flowers take the place of deeper and more lasting feelings. Formerly one lived with the dead in spirit, sought for something that would keep their memory fresh, such as the foundation of a charitable institution or hospitable bed; above all, one endeavoured to help their souls. Now a 'beautiful wreath' is laid upon their tomb, and this is thought enough. But a veritable reaction, encouraged by our Bishops, is taking place. What is the use of casting upon a grave a profusion of flowers that will be quickly carried away—flowers that express nothing but vanity and the ephemeral character of our feelings in regard to the dead whom we affect to honour by the use of them?"

DANGER AHEAD.

There is danger ahead for our great and glorious Republic. We fear no foreign enemy, but this danger comes from within and is the result of religious indifference. No nation can live without religion. God and religion are assailed in Europe by open hostility to the Catholic Church, in America by wide-spread indifference to religion.

Outside the Catholic Church religion is banished from the school, and our youths are reared without God or religion. The sky looks dark, indeed. Morality is on the wane, and the standard of truth and justice steadily sinks. Our public men are no longer chosen for their honesty and ability, but for their availability. The unity of marriage has ended in divorce and polygamy. Our youth are irreverent. Blasphemy stalks through the land, and drunkenness and lust are a stench in the nostrils.

Material progress has replaced religion. The temporal is preferred to the eternal, the body to the soul, man to

God. If we would save our laws and institutions, we must build on truth and justice. We must cease permitting sentiment to rule, teach religion and replace God in Society. The State must take from the Church, as the Church takes from God, and both must work to a common end. It is folly to assert that the State can prosper without the Church or society exist without religion. Religion must be accepted and revelation maintained. Without it society must relapse into paganism.—Sunday Democrat.

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HOW FATHER YOUNG REFUSED

TO TESTIFY IN A KENTUCKY LYNCHING CASE.

AT THE REQUEST OF THE AUTHORITIES, HE ENDEAVORED TO SAVE A MAN'S LIFE, BUT HIS EFFORTS PROVED FUTILE—CONFINED IN PRISON FOR THREE DAYS IN CONSEQUENCE OF REFUSING TO DIVULGE THE NAMES OF ANY OF THE PARTIES—HIS GROUNDS FOR SUCH REFUSAL.

(Catholic Standard and Times.)

The recent groundless story from the Philippine Islands that the existence of the plot to overthrow the Government was made known by a priest who violated the secrecy of the confessional in giving publicity to his knowledge makes peculiarly timely the publication of the following from "Webb's Centenary of Catholicity in Kentucky." It deals with a thrilling episode in the life of a zealous priest, who suffered imprisonment rather than disclose information which he obtained by virtue of his priestly office, but not under seal of the confessional.

In 1868, says Historian Webb, a revolting crime, followed by an attempt at murder that was simply horrible in its atrocity, was perpetrated by a negro fiend upon a poor Irish girl of Frankfort. The wretch was arrested and taken to jail. But the story of the outrage provoked a dangerous spirit in numbers of the populace, most of whom were supposed to be Irishmen and Catholic. A mob was raised, the jail surrounded and entrance to it effected. The law officers were powerless in the face of the demonstration, no one being allowed by the rioters to approach the jail. The Commonwealth's attorney besought him of sending for Father Young, whose influence he imagined would be sufficient to prevent the contemplated violence.

No sooner was he informed of the illegal demonstration and the wishes of the law officials than the priest was on on the ground. With no little peril he did get access to the jail and to the presence of the passion-governed men who had it in their possession. That he used the limit of his influence to prevent the crime that followed, there were none bold enough to doubt. But vainly did he pray them to desist. The guilty wretch was taken out and put to death by the mob.

Shortly afterwards Father Young was cited before the United States District Court in Louisville, Judge Bland Ballard presiding, to give evidence as to the identity of the parties seen by him in the jail. In answer to this citation he presented his reasons for declining to testify. These reasons, reduced by him to writing and presented to the Court, are here reproduced. After detailing the circumstances of the case as related above, the respondent goes on to say:

"I am now asked to inform the grand jury of the names of the persons I saw in that maddened and infuriated assemblage, to whom I went solely because of my priestly character, and but for which I would have been permitted neither to see nor to remonstrate with them. It was because of my office that I was requested to seek admission to the jail, and it was in my character of priest that I was allowed to enter its precincts. Under the circumstances, as it seems to me, and on my conscience, to testify at all on the subject would be to prostitute my office and to bring disgrace upon my priestly character. In doing so I would stand in the attitude of one who had taken advantage of his office as a priest, and at the instance of the civil authorities, to act the part of a public informer. The submission of my testimony in the case would certainly be a breach of implied faith and confidence, and I am convinced that all the good to be drawn therefrom would be more than counterbalanced by the evil that would result from my betrayal of those who trusted in me as a priest and not otherwise.

"I do not claim that this case, strictly and technically, has features analogous to those presented in sacramental confession, but the principle is the same. The trust, if it was a trust; the forbearance, if it was forbearance, were rendered to my sacred office and not to my comparatively unknown self. Can I afford to testify? If compelled to do so, would another of my office dare to trust himself in such a position? Would he be permitted under like circumstances to raise his voice? Is it right, is it fair for the civil authorities thus to use and abuse my office? With all respect for the laws of my adopted country I am bound in my conscience as a man and as an office bearer in, as I believe and hope, the Church of Christ to answer all these questions in the negative.

"My refusal to answer is in no spirit of contempt, as God is my judge. It is my desire to respect and obey the temporal laws of the country I have voluntarily chosen for my home on earth. I act not hastily, but after profound and prayerful deliberation I believe in all truth that I ought to be released from testifying as to facts so obtained. I do not know that my testimony would convict any man accused or not accused. I did not see the execution of the colored man. I did not see him at the jail, nor at any time in the possession of the mob; nor do I know, except from hearsay, that he was executed. But it is not the importance or effect of my testimony that concerns me. It is the principle of disposing, as evidence, facts which I came to know in my office of priest and which I would not otherwise, as I verily believe, have been requested or permitted to see or hear. It is not to screen any real or supposed offender against the law, nor from any sympathy with mob violence in this case or any other, that I decline to testify, but to protect, as far as in me lies, clean and spotless, my sacerdotal robes. For these reasons, and these only, I humbly and earnestly pray the Court to hold the facts known to me as privileged from exposure on the witness stand.

The answer of the petitioner was deemed sufficient by the Court, and Father Young was ordered to jail. But never was there a man incarcerated for alleged contempt of court who was made the recipient of more earnest demonstrations of popular respect. His contracted quarters in the jail of Jefferson county were thronged with visitors during the three days his confinement lasted, and many of these were ladies and gentlemen of the highest social standing in Louisville, very many of whom were non-Catholics. After three days he was attacked with illness, and this being represented to the Court, permission was granted for his removal to the Infirmary of St. Joseph, where he remained for three weeks, still in the character of a prisoner. At the end of this time he was allowed to give bail in the sum of two thousand dollars to appear when called upon to answer the charge of contempt. No citation was ever made for his appearance, however, and presumably the case against him was permitted to lapse from the docket of the court.

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WALTER'S WEEKLY BUDGET.

SOME REMARKS ON MR. H. BEAUGRAND, JOURNALIST.

BRYAN'S AMERICAN LECTURE TOUR—INSINUATIONS OF HOODLING—THE WIDENING OF NOTRE DAME STREET—THE LAURIER BANQUET—DEATH RATE LAST YEAR, AND OTHER MATTERS.

The charges of hoodling in connection with the filling of the vacant position of Secretary of the Road Department are exciting more than common interest.

This is not the first occasion upon which the insinuation has been made that positions in the public service are sometimes secured by such means.

It is to be hoped, in justice to all concerned, that the charge in the present instance, though rather vague, will be sifted to the bottom.

It is said that the first of a projected series of lectures by William Jennings Bryan has not proved satisfactory to the unsuccessful Democratic nominee for President or to his manager. In fact, it is stated that when the first lecture was finished the speaker was offered an accepted cheque for \$10,000, in accordance with the terms of his engagement, and that he declined to accept it.

It seems strange that the man who sprung into the world-wide prominence by the single power of his oratory, at Chicago and throughout the presidential campaign, should prove a failure as a lecturer.

So far this winter the Street Railway Company have been in great luck. There has been very little snow to clear away. However, congratulations would be rather premature, as the probabilities for this month give us lots of the "beautiful."

The banquet to Hon. Wilfrid Laurier last Wednesday night was a success. The Premier, while defending the settlement of the Manitoba school question, was respectful in his references to the Bishops who disagreed with him.

Mr. Laurier's example might be followed by others to their great rise in the estimation of temperate people.

The head of Mr. Henri Beaugrand, ex-Mayor of Montreal and editor, proprietor and publisher of La Patrie, is highly inflated these times. His hamp of self-esteem is developed to an abnormal size and he just doesn't care a continental for anybody. There is fire in his eye, and fight in every scratch of his pen. Ajax defying the lightning sinks into insignificance beside Henri challenging the Episcopacy. The country should charter a vessel and send Mr. Beaugrand to Cuba, or buy him a set of Tiddley Winks and a hand-mirror to engage his attention at home.

It seems that the expense of widening Notre Dame Street east is to be borne by the whole city, and not alone by those directly benefited by the improvement.

If this principle is right, why is it not applied to all cases of street widening? Why this exception to the general rule which put all the expenses of expropriations on those owning property in the vicinity of the improvement?

The east-end proprietors are obviously getting the best of the arrangement.

I was wrong last week in my prediction of the result of the hockey match in Winnipeg. I thought the Winnipeggers would win, but they did not. Our Victorias came out ahead with a score of six games to five, and we are all heartily glad of it.

The New York World estimated that there were 49,000,000 deaths in the world last year as against 62,000,000 births. This is discouraging to the man who is looking around for a vacant position.

Give the TRUE WITNESS a hand, everybody. 1897 must be made a banner year for Catholic journalism in Montreal.

Spread the spirit of Unity.

Happy New Year!

WALTER R.

This is certainly a cultured age. The following clipping is from an English journal:—"Servant girls, however, are determined to be self-respecting. They will no longer submit to be called general servants, but insist on being described as 'ladies' helps' or 'companions.' The Lambeth guardians have been obliged to abolish the description and call them 'ward maids.' The matron lately advertised for 'generals,' but got only one reply, but when she asked for 'ward maids' she got twenty. The girls like the title much better, as it gives them a higher social status."

HON. MR. FITZPATRICK.

SOME VIEWS EXPRESSED ON HIS RECENT SPEECH AT TORONTO.

IS THE SOLICITOR-GENERAL SATISFIED THAT JUSTICE HAS BEEN DONE THE MANITOBA CATHOLICS BY THE RECENT "SETTLEMENT"?

To the Editor of the TRUE WITNESS:

Sir,—I notice in your edition of Dec 28rd an extract from a speech delivered by the Hon. Charles Fitzpatrick before the Young Liberal Association of Toronto.

The synopsis is misleading and does not define the honorable gentleman's position on the school settlement. The time has come in the history of our country to distinguish the difference between mere politicians and statesmen and between self-styled and sincere champions of our rights.

Actions and principles and not empty phrases and smart retorts must be considered. We must in the present crisis separate the chaff from the wheat.

The rule of discerning the one from the other is simple—it is the old and reliable one: Discover if the would-be champions of Catholic rights are subject to the voice of the Episcopacy or not.

The answer settles the question for sincere Catholics. The safe-guarding of the faith of Catholic children is not a political question, and therefore concerns the Episcopacy and the Church. When the Bishops, as they virtually now do, declare that the present settlement does not grant a substantial compromise to the minority and safe-guard the faith of the Catholic children of Manitoba, the honorable gentleman, as well as the writer and every other loyal Catholic, must accept their decision.

In political matters the Church does not interfere. If you, sir, cannot effect such a settlement through the Liberal party, your plain duty is to do what the Hon. Mr. Angers did—resign. He would not betray his co-religionists for the mess of pottage. I am informed that you said if an equitable and just settlement could not be effected you would resign. Do so, and you will be as Angers, considered a hero and a sincere champion of our rights.

The Solicitor-General's praise of the Clergy and Episcopacy, for their zeal and energy in fostering and promoting education in the Province of Quebec, would be worthy of recognition were it given under other circumstances. As it is, it is too transparent to deceive the careful reader.

The Bishops, at the present time, do not require the encomiums of the Solicitor-General, but they and the electorate want to know if he considers the "school settlement" to be equitable or to be looked upon as a substantial compromise.

Here, in a few words, is the substance of the honorable member's speech: I praise the Clergy, so that I may say more effectually the school settlement is satisfactory.

The point of his speech, as reported in the secular press, culminated in this statement: That no matter how much, as a Catholic, he desired to vindicate the rights of the Catholics of Manitoba, that he, as a legislator and lawyer, could not restore them the rights they enjoyed before 1890.

This is altogether beside the question. It is devised to entrap the hasty reader. The country did not expect the Hon. Mr. Laurier to restore to the minority the school system as found in 1890. What the country expected was that an equitable settlement would be effected or a substantial compromise be obtained. Archbishops Langevin and O'Brien advised in that direction.

The question is, and we must not allow ourselves to be misled: Does the Hon. Charles Fitzpatrick, as a Catholic lawyer and legislator, endorse the present settlement as a just and satisfactory one, affording to the minority of Manitoba a substantial redress of their grievances?

I am 18 years a priest, and during that time I have never interfered in politics, nor have I during that time voted for either of the political parties. I can, then, judge the settlement on its merits. I am in one of the most prosperous parishes in the County of Renfrew. I have seven schools in my parish and am familiar with the working of the Public and Separate School Acts. I have carefully studied the so-called memorandum of settlement; I have consulted the surrounding Clergy, and those familiar in school management. The result is, that my opinion and their opinions are that the settlement is entirely and absolutely worthless.

I invite the electorate of the Dominion to read carefully the Memorandum of the School settlement, and apply its 11 clauses to their own school section, and I feel convinced they will concur in my judgment and pronounce them to be practically valueless.

If the Hon. Solicitor General considers the "settlement" to be a fair one, he has now the opportunity of proving it. I will allow no side issues. The question is: Is the present "settlement" a fair, satisfactory or equitable one for the redress of the grievances of the Catholic minority of Manitoba?

H. S. MARION, P.P. Douglas, Ont., Dec. 29, 1896.

An exhibition of cats is to be held shortly at the Jardin d'Acclimation. This suggests the subject of the cat's social position in France, says a correspondent of the Boston Transcript. Since the Revolution the animal has conquered in this country "tout les libertes," excepting that of wearing an entire tail, for in many districts it is the fashion to cut it short. In Paris cats are much cherished wherever they can be without causing too much unpleasantness with the landlord.

A woman has been discovered on Cape Cod whose ninety-ninth birthday was celebrated lately. She has never been more than twelve miles from the town in which she was born, and she never even saw a train of cars; the telegraph and the telephone are known to her only

by their names, and of electric lighting she remarked lately, "I don't see how they can get light if they don't have some oil about it somewhere." Railroad cars and locomotives are interesting as spectacles, as things to stand and look at, and the telephone is a wonderful example of human ability; but, after all, these inventions do not make the ordinary person better or wiser or happier. Would not anybody who cares for reading for example, rather sacrifice the telegraph or the telephone than the works of Thackeray or of Hawthorne? Aurelia B. Fuller—that is her name—has not been without experience. She has had two husbands, and in the war of 1812 she saw a British frigate bombard the town of Falmouth.

Note and Comment.

The Comte de Mun, the Roman Catholic Deputy, is a candidate for the late M. Jules Simon's seat in the French Academy.

There died recently at the almshouse in Willimantic, Conn., Miss Miranda Herrick, aged 101 years. She had never taken medicine nor had a physician.

Our esteemed contemporary—the evening luninary—announced that Premier Laurier was to be made a Privy Councillor at New Year's. Guess again, gentlemen.

There is an effort being made to induce the Very Rev. Dean Harris of St. Catharines to visit this city and deliver a lecture at an early date. Dean Harris was one of the delegates to the Irish Race Convention, and holds a foremost place in this country as an eloquent speaker.

A Melbourne clerk, with a steel pen, and without a magnifying glass, has inscribed on a post-card 10,161 words. The writing consists of selections from Shakespeare and Dickens, a chapter from Genesis, and the song "Home, Sweet Home." The work is so done that many people have been able to read the writing with the naked eye.

Dr. Barnardo, well known in Canada by reason of his immigrant "boys," telegraphed recently to the British Ambassador at Constantinople, offering to receive gratuitously one thousand Armenian orphans. He was referred to Lord Salisbury, and has since written to the Prime Minister to the same effect. Are there no more homeless children in England, Doctor?

The Catholic Standard and Times, of Philadelphia, announces that the Papal briefs, bearing date of Dec. 8, appointing the Very Rev. E. F. Prendergast, V.G., to the titular see of Scillio and to be auxiliary to the Archbishop of Philadelphia, have arrived. Archbishop Ryan received them through Mgr. Martinelli, the Delegate Apostolic. The date of Bishop Prendergast's consecration has not yet been decided upon.

Nowadays, risqué stories are the fashion, and at about every gathering they are retailed by men and women alike and eagerly listened to. People are blasé unless some ineluctable moral is told, and this is especially noticeable among the younger generation. From indelicate stories the downfall is gradual and possible and mothers and fathers should look carefully after the children's conversation and companions.

The silver men are still in the battle. Gov. McIntyre, of Colorado, has received a letter from State Senator C. W. Beale, of Nebraska, proposing that the Colorado Legislature appropriate money to construct a depository at Denver for silver bullion. Beale's idea is to have the bullion deposited and certificates issued to be used as money by the people. Beale says if he can get any encouragement from silver-producing states he will introduce a bill to that effect in the Nebraska Senate.

Has the law prohibiting the sale of liquor on Sunday been repealed? If it has not, why do the Revenue authorities permit intoxicating beverages to be sold on the Sabbath? This is done openly in every "roadhouse" in the vicinity of Montreal and has been going on for years. It is rather the rule than the exception to see drunken men in the Back River cars on Sundays and these maulin sots annoy persons who go to visit the Convent at the Sault. Wake up Revenue police, and attend to business.

We have just entered upon a new year; let us make it something more than a meaningless phrase. In the past we have religiously made resolutions, and after a week, or perhaps a month, have ruthlessly broken them. A celebrated English writer has called 1896 "a year of shame." Let us improve ourselves so that no future year will ever be one of shame for us Canadians. A number of thoughtless young Catholics show an inclination to shirk their religious duties. This is bad. We are not in the world to enjoy ourselves but to prepare for an eternity, and if we neglect the preparation when we are young there is danger that over remembrance will come too late.

On Tuesday, says the Connecticut Catholic, Prof. A. P. McGuirk and the members of St. Joseph's Cathedral choir, Hartford, were the guests of the rector, Rev. Walter Stanley, who had provided for a ride to New Britain with a banquet

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Hood's Pills

On Tuesday, says the Connecticut Catholic, Prof. A. P. McGuirk and the members of St. Joseph's Cathedral choir, Hartford, were the guests of the rector, Rev. Walter Stanley, who had provided for a ride to New Britain with a banquet

at the Russwin hotel. It was the intention at first to make the trip in sleighs, but the poor condition of the roads prevented that and the trip was made in busses. Upon arriving at the hotel the party found that Landlord Wise had provided for them in grand style. Prof. McGuirk was master of ceremonies and ably filled the position. Our Montreal boy's success will be welcome news to the readers of the TRUE WITNESS.

C. J. H.

IRISH WOMEN TO THE FRONT

IN THE NEW MOVEMENT OF THE ADMINISTRATION OF THE LOCAL GUARDIANS OF THE POOR.

The Dublin correspondent of the Freeman's Journal, N. Y., says: The ladies of Ireland, or such of them as are inclined toward political and social usefulness, have now a field thrown open to them which would be very well served, did they enter it.

At present there is but one lady working in it, and so successful has she become, and so effectually has the particular work been done that more are asked to step into the political arena and work likewise. I refer to the election of lady guardians, which has proved of such immense value in England, and which it is now proposed to test in the case of Ireland.

Enniskillen boasts of the representation of a lady member on the local guardians of the poor, but as it is not to be that in March, when the poor-law elections take place, several ladies will seek seats on the boards of guardians throughout the country, the estimate of the utility and success of the lady guardians will be read with interest.

Most of the Local Government Inspectors comment in some way upon the question, and some speak with personal decision. One inspector (Dunlop) has been most useful and will become more useful still as more experience is gained. Another holds that they are very valuable, but is inclined to believe that the warmth of their sympathies sometimes leads them astray, and especially in the matter of outdoor relief.

This latter fault is the only one to be found with lady guardians in the whole Blue Book, and that, it must be admitted, is an amiable failing. All the evidence goes to show that the lady

guardian is amply justifying her appointment, and that the women and children whose misfortune it is to have the poor law for a parent are sensibly ameliorated and improved by the new condition of things.

GUIZOT ON SMOKING.

A lady, one evening, calling on Guizot, the historian of France, found him absorbed in his pipe. In astonishment she exclaimed: "What! you smoke and yet have arrived at so great an age!" "Ah, madam," replied the venerable statesman, "if I had not smoked I should have been dead ten years ago."

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WEDNESDAY.....JANUARY 6, 1897

ARCHBISHOP FABRE.

It is with profound regret, in which all our readers will share, that we have to record in this issue of the **TRUE WITNESS** the death of His Grace the Most Reverend E. Fabre, first Archbishop of Montreal. Although it has been known for some time that he was suffering from an illness that left little prospect of long survival, and that for weeks past His Grace's death has been daily awaited by anxious physicians and attendants, the news of the Archbishop's death will not the less be a shock to the thousands in and beyond the limits of his great diocese and the ecclesiastical province of which it forms part.

For so happily did the face and form and manner of the deceased prelate disguise the approaches of age, and so admirable was his success in hiding his pain from his people's eyes by a characteristic charm of demeanor, that, until his actual danger was announced, few beyond his immediate circle dreamed that his condition was so serious. To the thousands of His Grace's own province and of the rest of Canada who had the privilege of knowing Archbishop Fabre, the fact of his death, even with the warnings that preceded it, will have come as a certain surprise. His Grace was universally loved and revered by the faithful of the Church in which he was an able administrator. He enjoyed the esteem of the non-Catholic community to a degree of which during his illness we had some striking evidences. His Grace's reputation among the Doctors and leaders of the Church was high and far-reaching.

The year of his episcopate called for the exercise of peculiar gifts and it is the essential merit of Archbishop Fabre's administration that he had just the qualities which the situation to which he succeeded on his saintly predecessor's demise especially required. If we were to seek a single term which would present the main character of Archbishop Fabre's service to the Church and to his people, we should not be far wrong, we believe, if we were to fix upon that of Peace-maker. *Beati pacifici*, were Christ's words, and they are not the least of the Beatitudes, *quoniam filii Dei Vocantur*. To heal the wounds inflicted by thoughtless faction, under the guise, perhaps, of zeal, is no trivial task. There are always those who magnify molehills into mountains, and when such zealots create dissensions that might with discretion have been avoided and give needless offence to others as devoted to God's cause as themselves, it is no slight advantage for a diocese or province to be ruled by one who, though firm as a rock, where dogma is concerned, knows the power of the soft answer—the *suaviter in modo*.

There were many delicate questions to be adjusted when the late Archbishop received charge of the diocese twenty years ago. Some of our readers can no doubt recall some of the controversies that preceded Mgr. Fabre's accession. Some of them were grave enough; others were grave only through the exaggerations and inconsistencies that were made to aggravate them. But even if the utmost harmony always prevailed, the archdiocese of Montreal is sufficient to engross all the energies of the most vigorous chief pastor.

In the number of the clergy (575 priests alone) it surpasses any other diocese in North America. Had not the late Archbishop put his whole soul into

the task and exerted all the strength of his mind and body, he could not have been equal to such a jurisdiction as fell to his archiepiscopal care. His hopeful nature also did much in overcoming difficulties. The Cathedral question, the Laval University problem, and what may be called the aftermath of the parochial boundaries question, were among the responsibilities of his administration.

The first especially furnished opportunity for the display of the Archbishop's wisdom, patience and diplomatic tact. It was all the more delicate from its relation to our most ancient See, but His Grace felt that Montreal had claims which her importance and population justified. Though wholly internal, the Cathedral question, owing to severe financial distress and other causes, was no less crucial.

In the supervision of the churches of his See, Mgr. Fabre insisted on a stately and ornate service, so far as the provision in each case rendered it possible. In his own functions, His Grace was exemplary in his attention to ceremonial detail. Those who have seen His Grace in the great act of worship have not forgotten the solemnity, the majesty, the beauty, that he imparted thereto. For him the feeling that the Lord was in His holy temple was accompanied by a sense of the tremendous debt of homage that mortals incurred in the Divine presence. In the high places of the Church—even in Rome itself—Archbishop Fabre was regarded as an authority on ritual second to none.

During His Grace's rule several new orders, such as the Redemptorists, the Franciscans, the Fathers of the Blessed Sacrament and others were introduced to the diocese and added to its religious activities.

His Grace was a model prelate in the breadth of sympathy with which he acknowledged and encouraged all who gave their hearts and lives to the performance of good will. His memory for faces was remarkable and it was stimulated by his desire to know something by personal experience concerning the persons with whom he was brought in contact. He was most methodical in the discharge of his daily tasks and was thus enabled to dispose of a mass of work which would have driven an un-systematic prelate to despair.

His name was well known in Montreal generations before he was born. There are so few still living who can remember when Mr. E. R. Fabre, the Archbishop's respected father, sat in the seat of civic supremacy. He was mayor in 1849 and 1850. Just then his distinguished son was admitted to the priesthood and began his clerical career as curé of Sorel. In the following year, M. Fabre was sent to Pointe Claire and in 1854 he joined the staff of the Palace. In 1855 he was created a canon. Eighteen years of diligent priestly life, in close relations with Bishop Bourget, ensued. Then in March, 1873, he was consecrated Bishop of Gratianopolis. Three years later, on Bishop Bourget's resignation, His Lordship succeeded him as Bishop of Montreal, and ten years afterwards, on the creation of the new ecclesiastical province, His Grace was advanced to the archiepiscopate.

SENSATIONAL JOURNALISM.

That the timely remarks of the Rev. Father McCallen, S. S., which we recently published in our columns, on the subject of sensational journalism, had a local as well as a general application, shown by a long report which appeared in an evening contemporary a few days ago under the glaring double-column heading of a "Scandalous Revelation." The report describes a sickening immoral orgy in which a number of wealthy New Yorkers indulged in a Fifth Avenue restaurant recently. The details given must have shocked the moral sentiments of every decent reader of that paper. Their publication was nothing short of an outrage on public decency, and certainly calls for the passing of a law, if one does not already exist, making such offences severely punishable. The readers of the paper, however, have it in their power to inflict a punishment themselves. They can decline to allow such newspapers to enter their households.

GREENWAY AT THE CLUB CANADIEN.

Those who organized that quiet little reception to Premier Greenway at the Club Canadien in this city have placed themselves in a humiliating position. Mr. Greenway has shown himself to be the implacable foe of their language and their religion, to which they have hitherto shown themselves to be deeply attached, and for which their forefathers have made sacrifices even of their lives. It is not a question of politics. It is a question of religion, which has nothing to do with politics. The most charitable construction which can be placed upon the conduct of the members of Le Club Canadien is that, carried away by an excess of political enthusiasm, they knew not what they were doing.

REMOVE THE GRIEVANCE!

In his eloquent speech delivered at the banquet given in his honor in this city on the 50th ult., Mr. Laurier has made an elaborate attempt to justify his so-called settlement of the Manitoba school question. He has professed loyalty to the church of his fathers and of his baptism, and has counselled the young men of his party to imitate his example in that respect. But, while his words are those of conciliation, it cannot be truly said that his arguments have successfully shown his policy to be in harmony with them.

At an early stage in his address he, indeed, admitted that his policy was in conflict with the ecclesiastical authorities.

He professes to revere those authorities but he rejects their conclusions on a question with which, if with any, it is their function and right to deal *ex auctoritate*—the question of Catholic education.

He tries to excuse his inconsistency by pretending that the point at issue is a political problem. In the highest sense it certainly is so, for the political includes the social, and in the education of the young the interests of society are profoundly concerned.

If the Catholic Bishops have not a right to be heard as to the training of the young people of their flocks, it would be difficult to believe that they have any claim to authority that Catholics are obliged to respect.

The position, indeed, involves an absurdity. Their primary commission is to teach all nations, and to deny their right of intervention in Catholic education is to question the validity of that commission.

Mr. Laurier indicates the extent of the difference between the views of their lordships and those of the government when he points out that where the latter is satisfied with certain slight concessions, the Bishops lay claim to nothing short of separate schools. This claim they put forward, not only as implying the restoration of a right wrongfully withdrawn and withheld, but as having the sanction of the highest tribunal of the Empire.

Again, he has the questionable taste to mix up the conclusions of their lordships with the views of a political party. He then cites the *Semaine Religieuse* to the effect that the school to which the Catholics of Manitoba are entitled is a Catholic school. They want the control of their schools; they want Catholic school districts, Catholic school books, Catholic teachers and exemption from taxes for schools of which they cannot conscientiously avail themselves. Not only do they deem their demand reasonable, but it is the only demand concurred in which will satisfy them and inspire their minds with a sense of being justly treated. They claim, moreover, that such a system of schools is their right, not morally merely and as Catholics, but legally, according to the decision of the highest tribunal in the Empire.

Mr. Laurier quotes a part of the judgment of the Judicial Committee of the Privy Council, in order to give the impression that the concessions obtained from the Manitoba Government comprised all the justice that the judgment deemed the minority entitled to. "All legitimate grounds of complaint would be removed if that system [the system created by the Acts of 1890] were supplemented by provisions which would remove the grievance upon which the appeal is founded, and were modified, so far as might be necessary, to give effect to these provisions." Now, if we turn to another portion of the judgment, we shall find what, in the Judicial Committee's opinion, that grievance consists in.

"Contrast the position of the Roman Catholics prior and subsequent to the Acts from which they appealed. Before these passed into law, there existed denominational schools, of which the control and management were in the hands of Roman Catholics, who could select the books to be used and determine the character of the religious teaching. These schools received their proportionate share of the money contributed for school purposes out of the general taxation of the province, and the money raised for those purposes by local assessment was, so far as it fell upon Catholics, applied only towards the support of Catholic Schools. What was the position of the Catholic minority under the Act of 1890?" And the judgment having answered its own question in clear and forcible terms adds this comment: "In view of that comparison it did not seem possible to say that the rights and privileges of the Roman Catholic minority in relation to education which existed prior to 1890 had not been affected."

Now, in the name of common sense as well as justice, what, from the point of view of these contrasted situations, does the judgment mean by suggesting the enactment of "provisions which would remove the grievance on which the appeal was founded?" Had Mr. Laurier quoted the preceding portion of the judgment to which "the words that he reproduced referred, his hearers would have known what he was so anxious to hold back from them and their minds

would have been impervious to his sophistry—sophistry unworthy of a statesman. Let any one, by whatever political views he may choose to be called, only read the judgment and compare it with Mr. Laurier's speech, and he will not hesitate long in deciding whether La Semaine Religieuse or the Premier is right.

A TEMPEST IN A TEAPOT.

The handful of lukewarm and vacillating Catholics in Montreal who are ever ready to seize on any pretext that presents itself for showing their lack of loyalty to their bishops when their Lordships make a pronouncement on public questions affecting the interests of religion, who make up for the paucity of their number by the loudness of their voices, are trying to make the people believe that a terrible tempest, fraught with direful havoc, has been raised by the action of the Bishops of the ecclesiastical province of Quebec in condemning L'Electeur.

This is how Mr. Tarte's organ, *Le Cultivateur*, pretends to view it, in an article entitled "A Grave Incident." "It is not necessary for us to say how very much we regret the painful crisis upon which the country is entering. . . . The history of the world furnishes the story of more than one storm as grave as that into which we are about to enter."

La Patrie and *Le Signal* fume and fret and rage over this "storm on which we are entering," and talk portentously of "war to the knife," against the coming onslaught of the elements.

The anti-Catholic fanatics of Ontario, of whom the *Toronto Globe* has long been the chief mouthpiece, and who eagerly avail themselves of every opportunity to foment religious strife, have not been slow in taking up this "grave incident," and endeavoring to turn it to factious account. They are talking, through the editorial columns of the *Globe*, of the "crass obstinacy, perversity and tyranny" of the Catholic Hierarchy of Quebec, and of the rising tempest which is going to "complete the destruction of the influence over the people of Quebec."

In a subsequent article the *Globe's* bitter anti-Catholic spirit breaks out in a new form. It warns the Catholics of Canada against supporting Archbishop Langevin and the Quebec bishops in the "struggle" which is imminent, and tells them that if they extend support and sympathy to these prelates, "whose ideas are at least two centuries old," that the people of "Ontario and the West"—that is, the anti-Catholic fanatics of those regions—will rise in their might and annihilate them in some manner which it does not particularize.

In the name of common sense, what is this terrible tempest with which this little clique of Montreal Catholics of doubtful orthodoxy, and their anti-Catholic allies of the *Globe* stripe, are to afflict us? Whence is it coming? "Old Probs" of the *Toronto Meteorologist* bureau, has not yet told us anything about it, and he knows more about such things than these alarmists. After carefully scanning the horizon, we confess that we see no sign of it.

Mandements similar to those in which the Bishops of the ecclesiastical province of Quebec have, in the discharge of their duty, warned their flocks against perils to their spiritual welfare, have been issued before, and have effected their object as successfully as has their latest one. These are subjects which concern only loyal Catholics and the religious guides whom they love and revere and obey.

It is useless as well as ridiculous to keep on trying to make a mole hill appear to have the dimensions of a mountain. The "storm" with which it is sought to frighten us is simply a tempest in a teapot.

THE GRAND OLD MAN.

In the chorus of felicitations which has been evoked, wherever the English tongue is spoken, by the celebration by Mr. Gladstone of his eighty-seventh birthday, **THE TRUE WITNESS** heartily joins. Mr. Gladstone's claim to be recognized as the greatest British statesman of the age will be disputed by none expect a few narrow-minded politicians who are incapable of realizing the noble purposes which have motivated the splendid efforts that mark his long and illustrious career. To Irish Catholics, especially, he has endeared himself by many acts of justice and generosity. It was he who appointed a Catholic to the office of Governor-General of India, the highest salaried post in the gift of a British premier. It was he who repealed the law forbidding a Catholic to be either Lord Chancellor or Lord-Lieutenant of Ireland or Lord Chancellor of England. It was he who appointed an Irish Catholic to be Lord Chief Justice of England. And, last but not least, it was he who secured the adoption of a Home Rule bill through the British House of Commons. That he may live to see that bill become an "Act" of Parliament—a measure of justice with

which he himself has stated that it was his desire to crown his lengthy public career—is a prayer and a hope in which we feel sure that all our readers will cordially unite.

THE LATE HON. THOMAS MCGREEVY.

All self-respecting and honorable journals and public men take care to practise scrupulously the time honored maxim, "De mortuis nil nisi bonum," when they refer to a public man who has just been called to his account in the next world. In its lengthy notice of the death of the Hon. Thomas McGreevy, the *Daily Witness* of this city violates that charitable principle.

Few, however, will be surprised at this. That Mr. McGreevy was an Irish Catholic was sufficient to excite the venomous instincts of the *Daily Witness*. Had Mr. McGreevy been a Methodist—or, for that matter, had he been anything else but an Irish Catholic—it would have thrown the cloak of Christian silence over the frailties which, either in private or in public life, had shown simply that, like other men, he had had his faults as well as his virtues.

But since Mr. McGreevy was an Irish Catholic the *Daily Witness*, happily isolated in its malignant recrimination, instead of allowing the grave to cover his faults, has pursued him even to his tomb.

This is a sample—a fair sample—of the malevolent spirit in which the *Daily Witness* discusses Irish and Catholic matters generally, sometimes with cynical frankness, as in this instance, and sometimes by suggestion and hint and innuendo, but always on the same consistently bigoted principle.

BEWARE!

A correspondent complains of what he calls "an insidious attempt at proselytism," under the guise of teaching history. He encloses in illustration of the truth of his charge some cards, with pictures on one side of scenes supposed to be historic, and on the other side a short account of the scene depicted. These cards are, it seems, enclosed in packages of tobacco manufactured by a Montreal firm. Whether they are deliberate attempts to shake the faith of the purchasers or merely chosen through lack of judgment, we cannot say. We are inclined to take the latter view. Unless we saw a good many of these cards we could hardly be certain that they were intended to inspire hostility to the Church. They are more sensational than distinctly partisan, but they are not the less surely anti-Catholic.

Our correspondent is justified in using the term "insidious" if the Montreal manufacturer selected them after examination and with a clear knowledge of their contents and tendency. They are in French and the author's name is affixed to those that have been submitted to us. Possibly they were imported from France, and being sold by the gross or hundred gross were taken in trust, lively illustrations of some historic scenes being the main desiderata. By this time, however, one might suppose that some of the Catholic friends of the manufacturer would have let him know the sort of literature he was engaged in distributing. At any rate the matter deserves the attention of the clergy. We will give the address of the firm to any inquirer who is concerned in putting a stop to the diffusion of such pictures.

A REASONABLE LETTER.

In a letter which our readers will find in the present issue, the Rev. Father Marion, of Douglas, Ont., has given an admirable exposition of the school controversy in the stage that it has attained.

He has shown the futility of all attempts to be at the same time Catholic and secularist in the matter of education.

He has exposed the hollowness of pretending to be loyal to the Church while siding with the Church's enemies.

Father Marion condemns those who have forced the school question into the domain of politics, from which it is entirely alien, and points out that they are mistaken if they suppose that by distributing a few timely words of eulogy to the Bishops of the Church in Canada they will be able to effect a compromise that will both satisfy their consciences and pass muster with the spiritual guides to whom they profess allegiance.

The anxiety that some of these vacillating politicians have shown to conciliate the Bishops while retaining the good will of their Lordships' enemies, evinces some vestiges of disposition, perhaps, to repent of their wrongdoing. But there is one way to make such repentance valid, and that is the renunciation of the wrong.

In another column we have ventured to make some comments on Mr. Laurier's great speech. The letter of Father Marion applies as much to the Premier, as to his colleagues. Every word of it is worthy of study. Father Marion pronounces the settlement valueless and so do we. It is indefensible.

OUR ATTITUDE.

The **TRUE WITNESS** is not a political organ, as a few individuals, for reasons only known to themselves, sometimes insinuate.

It is neither Conservative nor Liberal. It is a champion of Catholic rights, an exponent of Catholic principles.

When these are attacked it speaks out frankly and fearlessly, no matter to which party the aggressors belong.

We condemn the so-called settlement of the Manitoba school question because it infringes Catholic rights and violates Catholic principles, and not because it happens to be the work of men who belong to a certain political party.

We place Catholic principles far above political preferences.

THE APOSTATE.

From time to time during the last few months extraordinary accounts of the Apostate Father Chiniquy and his proceedings in the Old Country find their way into the papers. According to one of these paragraphs, he lectured not long since before the Scottish Reformation Society of Edinburgh, his theme being the doctrine and policy of the Church of Rome. He repeated his familiar slanders about the attitude of the Church to the Bible. "The Church of Rome," said the Apostate, "did all she could to make Protestants believe they respected the Bible, but 'it was a sealed book to her priesthood.'" Now it so happens that in Mr. Chiniquy's own career there is a most striking refutation of this abominable lie.

In the year 1851, nearly half a century ago, or to speak accurately, just 36 years ago this very month, the Rev. Father Chiniquy, who had not yet abandoned the faith of his fathers, had a controversy with a certain Protestant minister named Roussy at St. Marie, a record of which has been preserved (for a committee had been appointed for the purpose of taking notes of the proceedings), and in 1893 an English version of it was printed at the office of this paper.

There could not be a more damning instance of a man being judged and condemned out of his own mouth than this simple report of what took place when Mr. Chiniquy was a priest in fair repute and still loyal to his Mother the Church.

On that occasion the Church's advocate said, in replying to the Church's opponent, that of all the false, absurd and childish tales with which the so-called reformed countries abound, and with which Protestant ministers try to alarm and prejudice the minds of their people against the true church, there is none more lying and more mischievous than the figment that Catholics are the enemies of the Word of God. "Who," he asked, "preserved intact the sacred trust of the Holy Scriptures during the fifteen hundred years preceding the appearance of the lewd apostates, Luther and Calvin, if it was not the Catholic Church?"

He went on to show that from the invention of printing to the beginning of the so-called Reformation—during that brief interval alone—from seventy-five to eighty editions of the Bible had been translated into the different languages of Europe, forming a total of some 200,000 copies distributed by the Church's authority among the people of Christendom.

"Let Protestants," said the future apostate, "make the tour of Europe and America; let them go into the numerous Catholic bookstores—let them go to Montreal, to Mr. Fabre's or to Mr. Sadlier's, and every where they will find on their shelves thousands of Bibles in all modern languages, printed with the permission of the ecclesiastical authorities."

Not less feeling was Mr. Chiniquy's refutation of Mr. Roussy's other arguments against Catholicity. When at last he asked him to produce a text from the Bible in proof of the inspiration of St. Mark's or St. Luke's Gospel, the Protestant controversialist had to surrender unconditionally and to admit that but for the Church there would be neither the text of Holy Scripture nor any evidence whatever that it was what it was claimed to be—the inspired Word of God Himself.

And this is the same Chiniquy to whom English and Scotch Protestants listen entranced, as he casts slurs and imputations on the Mother from whom he received his earliest nourishment, and to whose communion and priesthood he has proved a traitor.

For more than forty years he has been devoting his wicked energies to the diffusion of lies, to which, in Canada, not even respectable Protestants will listen, and which have hardly had any influence on the mass of his compatriots in this province. A mere handful, mostly exotic, in the harvest of all that fierce and bitter proselytism of the arch-apostate and his helpers!

For what, then, has a man who was once the champion of the Church's doctrines made himself a spectacle to angels and men? Is there any apostate more sad than that of an apostate priest?

UNJUSTIFIABLE TACTICS.

The miserable attempt of the Herald to create a sensation out of the funeral of the late Archbishop Fabre merits the condemnation of every self-respecting citizen of Montreal.

It is needless to say that there was not a word of truth in the Herald's article. One of the "seats of honor" had, as a matter of fact, been reserved for Mr. Laurier.

It might have been assumed that the funeral of a prelate who was so highly respected by the Protestants of Montreal that a large number of them, both clerical and lay, attended it, would be the last occasion out of which even the Herald would endeavor to raise a sensation.

Even, however, if in the hurry incident to the arrangements of a funeral on so large a scale as that of our late Archbishop it had been forgotten to reserve seats of honor for Mr. Laurier or his colleagues, we feel sure that that gentleman, who is the very soul of courtesy and good breeding, would never dream of finding fault, considering the exceptional solemnity of the occasion, and would certainly never contemplate regarding the oversight in the manner and with the motive attributed to him by the Herald.

A MERITORIOUS OFFICER.

Many of our Irish Catholic readers will, we are sure, agree with us in paying a tribute to Chief Detective Cullen on his retirement from the service in which he has so long labored diligently on the side of law and order.

GLOOMY PARAGRAPHS.

The Gazette occasionally indulges in some unjust and uncalled for criticism of Irish affairs. In an issue of several days ago it refers to the very successful agitation now going on in Ireland in reference to the financial relations existing with Great Britain in the following terms:

Again, in its issue of Monday, it deals with the subject in the same narrow and ungenerous manner: "There is a probability that as a result of agitation another commission will be appointed to investigate the question of Irish taxation in relation to the revenue of the United Kingdom."

It is high time that the Gazette paragrapher should exercise a little more discretion, and choose a time to write his skits regarding Irish affairs when he is in a more cheerful mood.

A country rector complained to a well-known dignitary of the church that he had received only £5 for preaching a sermon at Oxford. "Five pounds!" ejaculated the dignitary. "Why, I would not have preached that sermon for fifty!"

OUR CHIEF PASTOR DEAD.

CONTINUED FROM FIRST PAGE.

Hugonin, Bishop of Bayeux; Mgr. Larue, Bishop of Langres and Mgr. Soubrienne, titular Archbishop of Neocaesarea. He received the tonsure from Mgr. Affre, the then Archbishop of Paris who was shot by the communists during the attempt to stop the bloodshed in the streets of the Capital.

In 1846 the young ecclesiastic visited Rome, and had the honor of an audience with Gregory XVI—in after life he had the same honor conferred on him on several occasions by two other Popes—Pius IX and Leo XIII. Shortly after he returned to Montreal and became attached to the Bishop's Palace.

On February 23, 1850, he was ordained to the priesthood by the late Mgr. Prince. He was first sent to Sorli, where he became the vicar of the Rev. Magloire Limoges. In 1852 he was moved to Pointe Claire, but in a short time he was recalled to the Bishop's Palace by the late Bishop Bourget, who held him in the greatest esteem.

For nearly twenty years he was one of the most prominent priests of the diocese. Much of his time was taken up with preaching to young men in college and out of it. He always had a special liking for young men, and thousands and thousands of men lived to appreciate the good he had done for them.

Amongst them there are seven bishops: Mgr. Pascal, titular Bishop of Moesopolis (I.P.L.), vicar-apostolic of the Saskatchewan; Mgr. Emard, of Valleyfield; Mgr. Beaudry, of Springfield; Mgr. Cadot, vicar-apostolic of South Birmania; Mgr. Derriere, vicar-apostolic of Benda; Mgr. L'angevin, Archbishop of St. Boniface; Mgr. O'Dea, Bishop of Neaguilly. Nine others have suffered martyrdom: Rev. Messrs. F. X. L. Baral, F. Chatelet and J. Pernet, in Cochinchina; A. M. Belanger, in Turkey of Asia; L. C. Laurent, at Kouang-Tong; B. Gatte, L. M. Grao, G. C. Bechet and A. Tamet, in Tonquin.

Bishop of Gratianopolis.

At the beginning of 1873, Bishop Bourget, feeling the infirmities of age growing upon him, petitioned the Holy Father to appoint Canon Fabre his coadjutor with the right of succession. The request was granted, and Canon Fabre was consecrated Bishop of the titular See of Gratianopolis, in partibus infidelium, on May 1st, 1873.

He received the Episcopal consecration at the hands of Mgr. Taschereau, Archbishop of Quebec. The assistant pontiffs were Mgr. Pinsonnault, Bishop of Berthier and Mgr. Lalleche, Bishop of Three Rivers. Six other bishops were present at the ceremony: Mgr. Guignes, Bishop of Ottawa; Mgr. Larocque, Bishop of Germanopolis; Mgr. de Goebriand, Bishop of Burlington; Mgr. Sweeney, Bishop of St. John, N.B.; Mgr. Larocque, Bishop of St. Hyacinthe, and Mgr. Wadhams, Bishop of Ogdensburg. Mgr. Bourget was then retained on a sick bed at the Hotel Dieu.

Once he was invested with episcopal authority, Bishop Fabre did all he could to lighten the work of his venerable superior, to whom he was devotedly attached; and during the three years that he remained his auxiliary he really did most of the administrative and official work of the diocese. In May, 1876, Bishop Bourget, who was then 75 years of age, secured permission from the Holy See to resign his diocese, with its title, into the hands of his worthy coadjutor, who became the third Bishop of Montreal, on May 11, 1876, Bishop Bourget being preconized, shortly afterwards the archbishop of Telemessa, in partibus.

Made Archbishop.

Ten years after his succession to the see he was again honored by Rome, as in 1886 Leo XIII. advanced him to the rank of an archbishop, making Montreal the head of a province, which now embraces the dioceses of St. Hyacinthe, Sherbrooke and Valleyfield. The date of the erection of this province was June 8, 1886.

It was in June 10, 1886, that a cablegram from Rome announced that Mgr. Fabre had been promoted to the high position of first Archbishop of the new archdiocese of Montreal. Mgr. Fabre was then out of the city on his pastoral visit, so that congratulations were postponed until his return. On June 14 the City Council, presided over by Mayor Beaugrand, unanimously adopted resolutions congratulating Mgr. Fabre, and expressing great satisfaction at the action of the Holy Father in making of Montreal the Metropolitan See of a new ecclesiastical province. Congratulations poured in to the Palace from all parts of Canada and the United States.

On the evening of June 26 the City Council, headed by the Mayor and accompanied by the City Clerk, called at the Palace and presented the new Archbishop with an address, to which His Grace replied, expressing the hope that the cordial understanding which had always existed between the religious and civil authorities would long continue. On July 6 some 250 members of the clergy, headed by Rev. Abbé Colin, called and presented their congratulations. The ceremony of the conferring of the pallium took place on July 27, amid much solemnity, Cardinal Taschereau coming up from Quebec for the occasion, and being tendered an imposing reception by the citizens and clergy. Among those who took part in the ceremony at Notre Dame were Cardinal Taschereau, Archbishops Fabre, Montreal; Lynch, Toronto; Leray, New Orleans; Gross, Oregon City; Duhamel, Ottawa; Bishops de Goebriand, Burlington; McIntyre, Charlottetown; Rogers, Chatham; Conroy, Curium; Langevin, Rimouski; Walsh, London; O'Hara, Scranton; Mahoney, Eudoxia; Wadhams, Ogdensburg; A. Racine, Sherbrooke; Moreau, Saint Hyacinthe; Clary, Kingston; Lorrain, Cytherea; Clebery, Hamilton; Mass, Cowington; Gravel, Nicolet; Mgr. N. O'Brien, Papal Alegate. The Cardinal officiated, assisted by Rev. Abbé LeGage, Marois and Gagnon. The City Council, Laval University, 65th Battalion and Zouaves were present. More than five hundred priests were present at the ceremony. The ceremony was followed by a banquet at the Seminary

Hall, and then the new Cardinal and Archbishop held a reception at the City Hall, which was largely attended. In the evening there was a general illumination.

On the occasion of his silver jubilee he was waited upon by a delegation of Irish priests and laymen, who presented him with an address expressive of their love and devotion to him as their spiritual chief. He was deeply moved by this demonstration of affection.

His Life Work.

Archbishop Fabre was a very hard worker. In addition to his other tasks, he officiated at 4200 religious processions; confessions, 25,487; consecrations of churches, 47; visits to parishes, 1,254; blessing of bells, 204; consecrations of altars, 1,060; blessings of cemeteries, 20; High Masses 700; consecrations of holy oils, 23; installations of canons, 25; funerals of bishops, 10. He consecrated seven members of the episcopacy—namely, Mgr. Lorrain, titular Bishop of Cytherea, (in Partibus Infidelium); Mgr. O'Brien, Archbishop of Halifax; Mgr. Louage, Bishop of Dacia; Mgr. Emard, Bishop of Valleyfield; Mgr. Decelles, titular Bishop of Druzupara and coadjutor to Mgr. Moreau, Bishop of St. Hyacinthe; Mgr. Larocque, Bishop of Sherbrooke, and Mgr. Langevin, Archbishop of St. Boniface. Mgr. Fabre also instituted the Reverendissime in the case of Father Antoine, mitred abbot of La Trappe Monastery, at Oka. In the comparatively short space of time of 23 years His Grace made 1,919 tonsures; administered 1,559 minor orders; 1,415 sub-deacons; 1,219 deacons, and 1,025 priests. All these priests, belonging to 88 dioceses or religious orders, are scattered in every part of the world.

Amongst them there are seven bishops: Mgr. Pascal, titular Bishop of Moesopolis (I.P.L.), vicar-apostolic of the Saskatchewan; Mgr. Emard, of Valleyfield; Mgr. Beaudry, of Springfield; Mgr. Cadot, vicar-apostolic of South Birmania; Mgr. Derriere, vicar-apostolic of Benda; Mgr. L'angevin, Archbishop of St. Boniface; Mgr. O'Dea, Bishop of Neaguilly. Nine others have suffered martyrdom: Rev. Messrs. F. X. L. Baral, F. Chatelet and J. Pernet, in Cochinchina; A. M. Belanger, in Turkey of Asia; L. C. Laurent, at Kouang-Tong; B. Gatte, L. M. Grao, G. C. Bechet and A. Tamet, in Tonquin.

A Notable Event.

One of the most interesting events in his career occurred in St. James Cathedral on July 23rd last. On that day there grouped around him some two hundred of the 1025 priests whom he had ordained during his episcopacy. They presented him with a gorgeous set of episcopal vestments, and an address. In the address, which was read by the Rev. James Coyle of Newport, Vt., occurred these passages:

"The priesthood is here to offer its reverence, its thanksgiving, to the priesthood of holiness, the commissioned with the power of reproduction. Through you, venerable Archbishop, all our prerogatives come, to you they naturally converge. The power to generate a single priest is stupendous in its consequences, but on him, who has begotten and armed more than a thousand such, the hosts of heaven may well look with wonder and admiration.

In virtue of your word, your touch, your authority, we and ours are blessed in the possession of the Adorable Sacrifice, a Real Presence, a Food of the Strong, and the Tebemacle is tenanted by a Divine and Infinite Petitioner. Patriarchal, and yet more patriarchal, you stand to-day, the central figure in a function as unique as it is tender and sublime. The unthinking, the materialistic will fail to grasp the significance of this ceremony, this assemblage, but those of the fold and faith will thank God that age and holiness have here received a fitting crown, a deserved recognition from faithful and affectionate children.

"And now, what shall we say of ourselves, well beloved Father and friend? Return victorious and unscathed from the multitudinous combat in behalf of the scattered sheep of the one fold, the one shepherd?"

"Nay, our armor may be dimmed, our steps may have faltered, but we are still thy children, still remember our Alma Mater, whether on the mountain's side, or nestling, like a jewel of price, in the bosom of some sequestered valley. Loyal to authority, true to our old Mother's interests, we come to kiss again the consecrated hand that pressed our heads in the long ago, to bear again thy voice, that has never been forgotten, no matter where duty claimed service and sacrifice. With us, too, are your Pontiff sons, the purple and the rochet united with the serge and the surplice in chrousing the 'Ad Multos Annos' of abiding, reverential affection! Receive, then, venerable Archbishop, these tokens of gratitude and appreciation, and may the youthful levites, on whose shoulders you will lay them in years to come, be better, wiser and holier than the widespread toilers who now chorus with hearts and lips, 'Vivat pontifex noster in aeternum!'"

Religious Orders Introduced.

The following religious orders he admitted into his archdiocese:—Trappists, Redemptorists, Fathers of the Holy Sacrament, the Franciscans, the Marietes Brothers, the Brothers of St. Gabriel, the Brothers of Instruction Chretians and the Brothers of the Sacred Heart, and the Little Sisters of the Poor. He also inaugurated the system of having for each nationality, and particularly for the Italians and Syrians, priests of their own nationality.

St. James' Cathedral.

Amongst the greatest of his achievements was the practical completion of the magnificent Cathedral of St. James the Greater. His predecessor, the late Bishop Bourget, had laid the corner stone of this edifice in 1852; but work on the building was for a long time suspended, and practically little besides laying the foundations was done until Bishop Fabre became the head of the diocese. Then work was resumed and pushed forward as fast as possible. The collection of the large sums required for the construction of this splendid edifice was a Herculean task, and at one time the indebtedness assumed very large figures. Then it was that Bishop Bourget, who, after he had resigned the see into his successor's hands, had retired to

Sault-au-Recollet, and who dwelt there in close proximity to the Jesuit novitiate, quitted his retreat, being at that time past 80 years of age, and personally visited every congregation in the diocese to solicit funds for the cathedral and aid Bishop Fabre in the work of discharging the indebtedness on the building. And his appeal was wonderfully successful, for Bishop Bourget was deeply beloved by all the diocese, and what congregation could turn a deaf ear to the venerable prelate, then on the verge of the grave, when he pleaded in tremulous tones to its members for so worthy a purpose, and declared, as he did, that it would be the last request he would ever make to them? Two years later his tireless form was brought from Sault-au-Recollet, to be laid away in the vaults of the cathedral for whose erection he had planned and labored so diligently, while the grief depicted upon the countenances of the crowds who watched the cortege pass through the streets of Montreal attested far better than any words could express the affection in which he was held and the regret that was felt for his death.

FIRST PROVINCIAL COUNCIL.

An event of great importance occurred in the new Cathedral in the fall of 1895. It was the holding of the first Provincial Council of the ecclesiastical province of Montreal, the Fathers of the Council being Archbishop Fabre, who presided; the suffragan bishops of St. Hyacinthe, Sherbrooke and Valleyfield, the mitred abbot of Oka, and the delegates of the Cathedral chapters. Its decrees will be promulgated when they have received the formal sanction of the Holy Father. Had His Grace lived to visit Rome, he would have brought these decrees back with him bearing the official approbation of the Sovereign Pontiff.

A GREAT CHURCHMAN AND A GREAT CITIZEN.

Archbishop Fabre was a great citizen as well as a great Churchman. During the whole of his episcopal career he always strove to promote harmony and good will amongst all classes and creeds. Though he did not take such an outspoken stand as some of his fellow prelates on many public questions, no matter of general public concern was indifferent to him. After many years of difficulties, he finally succeeded in bringing to an amicable arrangement the university troubles in Montreal, and the erection of a quasi-independent university attached to Laval of Quebec. At many critical periods in the city's history he stood for its best interests, notably at the time of the Orange troubles, the North-west rebellion and the smallpox epidemic. Temperance had a devoted champion in him, and he had ever a kindly sympathy for every undertaking which could advance its interests.

As to his breadth of mind, the fact that prayers for his recovery were offered up in several of the Protestant churches in and around the city is a conclusive proof. Another was the reference made to his death by Rabbi Veld in the Temple Emanu El. He said: "The late Metropolitan believed in liberty of conscience and in toleration. On one occasion when I called on the late prelate with reference to some articles favoring anti-Semitism in the Province of Quebec, which had appeared in certain religious journals, His Grace assured me that he would see that nothing of the kind appeared again. With his characteristic good nature he said, 'Rabbi, don't fear, for as long as I live, and have the power, no harm shall come to your people, for to the Jews the whole world owes a great deal.' Our sages teach us that the pious of all creeds shall share future bliss. May the soul of the late Archbishop receive that reward to which it is so eminently entitled."

HIS SUCCESSOR.

Speculation is already rife as to whom the Holy See will select as the successor of the late Archbishop. It is stated that the three names which the suffragan bishops have decided to submit to the Holy Father are those of Bishop Emard, of Valleyfield; Bishop Larocque, of Sherbrooke; and Bishop Lorrain, of Pontiac. Bishop Emard will, it is believed, be the Holy Father's choice.

It is also rumored that the archdiocese of Montreal may be limited to the Island of Montreal, new dioceses being formed with headquarters at Joliette, St. Jerome and Longueuil. Canons Racicot, Nantel and Archambault are mentioned in connection with the new sees. The diocese of Joliette would comprise the Counties of Joliette, Montcalm, Berthier and L'Assomption, that of St. Jerome would include Terrebonne, Laval, Two Mountains and Argenteuil, and Longueuil, the Counties of Laprairie, Naperville, St. Jean, Chambly and Vercheres. The diocese of St. Hyacinthe may be made an archdiocese with Longueuil, Sherbrooke and Nicolet as suffragans. There is also talk of new sees at Levis and Hull.

ST. ANN'S YOUNG MEN.

The annual nominations for officers of the St. Ann's Young Men's Society will take place this evening at their hall on Ottawa street, and the elections will be held on the Wednesday following.

There is a rumor current that Mr. Ed. Quinn, the present abbot occupant of the presidential chair, will not be a candidate for re-election. Mr. Quinn has been a tower of strength in the administration, and the organization has prospered, financially and socially, under his leadership.

The members of the Society are determined, however, to use all their influence in order to induce Mr. Quinn to accept office for another term. Arrangements are also being made for a lecture by the Hon. M. F. Hackett in St. Ann's hall on Tuesday, the 12th inst.

In the sad bereavement which has come upon them in the loss of their five-year old son, Mr. and Mrs. Philip Murphy, of Craig street, have the consolation of knowing that they have the cordial sympathy of a very large circle of friends. Mr. Murphy has been heavily afflicted by death in the past few months, his grandfather, father, and only son having died during that brief space of time.

TEA DUTIES.

An Expression of Opinion on the Subject by Two Well-Known Irish Catholic Dealers.

At the recent sessions of the Tariff Commission held in the Board of Trade building, at which Sir Richard Cartwright, Hon. Mr. Fianning, and Hon. Mr. Patterson, the Commissioners, were in attendance, Mr. Thomas Doherty, of the firm of Thomas Doherty & Co., and Mr. R. J. Anderson, until recently a member of the firm of Doyle and Anderson, two of the leading Irish Catholic establishments in this city, presented their views on the tea trade in the following lucid and able manner.

Both these gentlemen have had long experience in the trade, and their views will be read with much interest by our readers:

Mr. Doherty said—This question of the article of tea and, the forming of the tariff respecting the same, is one upon which the trade is not altogether a unit. They are, however, unanimous in their opinion as to the desirability of keeping out that grade of tea which is rejected in the United States and England as deleterious and unfit for use, and I would strongly recommend that a tea inspector be appointed. Such an appointment would meet with the approval of the trade.

With reference to the abolition of the 10 per cent. duty against tea imported from the United States, I myself, as well as the great majority of the trade, am opposed to its removal. It is not for the reason that the Canadian merchant cannot sell to the retail dealer at as low a price as the United States merchant, but there seems to exist in the human nature of the retail dealer a partiality, or perhaps we might call it a certain amount of egotism, in being able to state, over likely his less fortunate neighbor unable to buy bills on short terms, that he buys his tea in New York. This experience was found by the wholesale Canadian merchant before the present 10 per cent. was imposed, and New York houses sent their travellers through Canada and profited by the susceptibility of our retail dealers.

If, as the case is, it is only a question of sentiment, or call it what you may, when the retail dealer passes the Wholesale Canadian Merchant where prices are the same, I hold that the Government should impose this 10 p.c. so that they should retain the trade of their own market.

Now regarding the imposition of a duty on tea imported direct, it must not be forgotten that the United States have on their tariff list tea free. What would follow with a duty? Smuggling. It must not be forgotten that we have 3000 miles of frontier, and as in the past so it would be in the future, smuggling would go on along our frontier towns and villages, and how far inland it might reach would depend upon the impunity of the bold smuggler.

I therefore think in summing up that it would be in the best interests of the trade that the 10 p.c. duty against the States should be retained and that no duty be imposed on tea imported direct.

Mr. R. J. Anderson followed Mr. Doherty, taking exception to some of his remarks, and said:

As to the tariff as it stands at present, that is to say, Tea free but 10 p.c. when imported from the United States, I can readily understand the fear that exists amongst many engaged in the wholesale trade whether as Tea Importers or Wholesale Grocers, with reference to the removal of this duty of 10 p.c. against the importation of teas from the United States.

Let me point out that those fears are groundless. They quote the past, when under the McKenzie regime teas were undoubtedly sold by American houses through American travellers to retail dealers in Canada. What was the position then and what is it now? At that time we had the disadvantage of freight; to-day, through the building of the Canadian Pacific Railway, freight is as cheap to any point in Canada as to any point in the United States; we then have the advantage of the extra return freight on any teas sold by United States houses by their travellers to the retail trade.

Another reason, the wholesale tea dealers administration, the wholesale tea dealers sold at a profit of 50 p.c. and upwards, the lower figure being considered as almost sacrificing the article. Can it be wondered at that such a profit should not have tempted outsiders to enter this El Dorado, and dispose of their goods at a reduced but still a paying profit?

What is the case to-day? Five cents a pound profit would be considered an immense profit on Japan tea, and for an order exceeding two or three half chests the purchaser either did not know his business or his credit was very weak in paying such an advance. I may say that all that can be obtained to-day on an order of teas of \$300 to \$500 is a profit of 7 per cent. to 10 per cent., which is the cause of home competition, and surely such a small margin is enough to remove any cause of alarm to the trade of competition from outsiders.

We will go to Africa if we can dispose of goods at say 50 per cent. profit, but we will stay away from Africa if we can only realize 5 to 10 per cent. profit.

If, however, a differential duty is placed against the United States, I hold it should also be placed against all countries not of growth and production. This was the opinion nearly two years ago, at a meeting held in this room, at which meeting I had the honor of being chairman, and I have yet to learn that this opinion has changed. But at the same time, with all due respect, I would say that if the Budget, when brought down, should show a leaning towards Free Trade, the continued existence of this 10 per cent. would be a blot upon and a contradiction of its apparent principles.

What argument do those in favor of the retention of the ten per cent. bring forward? Only one of fear and for this reason they ask the government to stultify themselves and prostitute their statesman-ship for the sake of imaginary evils. Like children who got burnt by

the stove when lighted will not touch it again even when extinguished, so even though the trend of commerce has changed materially the trade, it has not removed the ever existing but unnecessary fear which permeates the thoughtless and nervous merchant.

As to the duty on tea I quite agree that it should be a specified duty as being more simplified; as to a specific and an ad valorem duty, no objection could be made, but to an ad valorem duty only you could not find one person in the trade who would not strongly object to it.

Some may object to any duty on direct importations partly for reasons of their own and partly because there is no duty in the States; however, as the duty if imposed would be a matter of revenue, it would be better to have some revenue than none at all.

I desire to call the attention of Hon. Mr. Patterson, under whose department it comes, to an injustice that the Canadian Importer of teas coming through the United States is suffering under and over whom the United States Importer has an advantage. All teas coming direct but through the United States, that is to say, teas coming via Tacoma over the Northern Pacific via San Francisco, over the Union Pacific, or via Suez Canal to New York, necessitates the merchant himself, not his clerk, the inconvenience of going to the Custom House and making affidavit that these goods were always and originally intended for Canada and were never offered for sale in the United States.

Now, how does the United States merchant stand? He is represented by an agent here, and when his principal in New York imports teas with a Canadian Consular certificate, he offers them in the States, while his agent offers them in Canada. Hence, having the benefit of the two markets, the agent here taking the same oath that the Canadian merchant has to take, the disadvantage to the Canadian merchant is at once apparent.

Regarding the other phases of the question, I am in accord with the trade.

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AUNT NORA'S CORNER.

RHYME FOR MOVEMENT EXERCISES.

This is east and this is west, Soon I'll learn to say the rest; This is high and this is low, Only see how much I know.

Down is where my feet you see, Up is where my head should be; Here's my nose, and here my eyes, Don't you think I'm getting wise?

Here's my mouth, and here's my chin, Soon to read I shall begin; Here I have as you can see, Of much use they are to me.

If a lady in the street, Or my teacher I should meet, From my head my cap I take, And a bow like this I make.

A SHARP BARGAIN.

An Irishman and a Yankee were going along a road when they stumbled on a bag containing a number of silver dollars. The Irishman, being the quicker of the two, secured the bag; but his companion urged that they both had found it, and ought to divide the amount equally.

"Count the coins," said the Yankee, "but don't tell me how many there are."

"Add 666 to the number," said the Yankee. "That's all right," said the Irishman. "Now subtract the whole amount from 999," continued the Yankee.

"Done again," replied his companion, "but sorta nearer to it are ye." "Wait a minute," exclaimed the Yankee. "Put down the last figures and subtract them from 333, and you'll have the number of the coins."

THE FOOLISH MONKEY.

Once upon a time there was a monkey who frequently lived in a fortified town, and one fine afternoon he stole away from his master and went toward the walls of the town; when he reached them he found some matches which some careless person had left, and having watched the gunner light the cannon he knew how to use them and proceeded to light them.

THE TRUE EDUCATION OF BOYS.

In a recent letter addressed to the headmaster of a Clarendon School, Enfield, Middlesex, Dr. C. M. Doyle, referring to the holiday camp tour of the school (during which the boys travelled over a route of 600 miles in the West of England), writes as follows: "The struggle for existence applies to nations and to races as well as to individuals, and if young England is to hold its own, it must be by preserving the qualities which made her fathers great."

HOW SMALL BIRDS CROSS THE SEA.

Every year, on the approach of winter, thousands and thousands of birds, little as well as big, have to leave their summer quarters in search of sunnier lands. How large birds of strong wing can cross such a wide stretch of water as the eastern part of the Mediterranean it is easy to understand, but how do the small ones, like wrens, titmice, finches, and the rest, manage it? Why, they ride first-class on the backs of cranes!

snugly squatting thereon being audible at times. Then when spring revisits the North, and it is time for the little things to return to their old haunts, the cranes carry them back again—this time, however, flying high, as if they felt assured their tiny friends would easily reach the earth once the great sea were passed.

A BOOK WRITTEN WITHOUT HANDS.

When Rupert Simms was about nine years of age he was sent to take his brother's tea to the brickyard where he worked. By some means or other the boy got drawn into the cog-wheels of a machine which made perforated bricks, with the result that he lost his left arm entirely and part of his right.

Some time after the accident the boy wore on the stump of his right arm a purse-like leather cap. In course of time the right-hand corner of the bottom of the purse wore into a hole, and having inserted a slate pencil, he found he could write. Soon, with the encouragement of a sympathetic schoolmaster, he became able to write so well that no one who was not aware of the fact would guess that the writing was done without a hand.

But Mr. Rupert Simms' great triumph is the handsome book he published not long since. For many years he was collecting the materials for a complete catalogue of Staffordshire books and authors, and now his "Bibliotheca Staffordiensis"—a large and handsome volume—has been published.—The Golden Penny.

A ROY PHILOSOPHER.

The Victorian, a very entertaining little journal published by Father Baker's boys at West Seneca, N. Y., contains the following series of charming philosophic sayings, written by one of the pupils:

The fellow that is always going to do something and the fellow who never does anything are like Pickett's promises to pay. They never amount to anything.

One goodly-good boy has leaven enough enclosed in his skin to make six very bad boys.

All boys are alike in this, that they all think they know more than you. The boy who is really tough is more bearable than the one who tries to be tough. For the one is natural, the other artificial.

No boy is as good as the true Catholic American boy. For he is like his country, and contains the best points of all natures combined.

You can catch a thief sometimes by the coat collar, sometimes by the aid of the police, but you cannot catch a liar. However, a liar generally surrenders himself, or in other words, he hangs himself.

If you wish to know whether a boy will become a good man, watch him in his treatment of old age and gray hairs. I have not lived twenty years among boys with my eyes shut, and I have always found that the mischievous boy is not as bad as painted. He likes fun, but is not mean; if he plays any pranks he does so with the understanding that if caught he will not deny but will swallow his ashes and water like a man.

A boy who throws stones at your back will put his hands in your pockets to see how deep they are. There are boys who can see good qualities in their playmates, but then they always see better qualities in their own mirrors.

[Aunt Nora would be glad to welcome communications from some of the boys of the schools in this city, in the same strain.]

HOW TO BE HAPPY.

Once upon a time there was a king who had a little son whom he loved very much, so he took a great deal of pains to make him happy. But, for all this, the young prince wore a frown wherever he went, and he was always wishing for something he did not have.

SAINTS OF THE MONTH.

(Catholic School and Home Magazine.) St. PLOTINUS, Boy Martyr, Jan. 13, 168. The many boys who read the Magazine will be pleased to know something of the way that boys, in the early ages of the Church, suffered for the Christian faith and became martyrs. They ought to know more about the history of the early Church, and they would find beautiful examples of manliness and heroism which show the ideals of truth and honor which all true boys should set before themselves.

to become a Christian if his daughter were cured, but the promise was given in deceit. In the name of Jesus Plotinus drove out the evil spirit from the girl and those present cried out "Truly the God of the Christians is a great and mighty God." The ungrateful Emperor ascribed it all to magic and witchcraft, and commanded Plotinus to offer sacrifice to the gods of the Empire. He refused and was cruelly beaten and cast into prison, where he was left without food in order that he might starve to death.

St. AGNES, Girl Martyr, Jan. 21.—We have a beautiful model for our girl readers in the life of St. Agnes, the Roman girl of thirteen years who consecrated her virginity to her own Lord.

BALFOUR ON HOME RULE.

CHARACTERIZES IT AS A STRESS AND A DANGER. AN APPEAL TO THE UNIONISTS TO MAINTAIN THEIR ORGANIZATION—HE FEARS THE RESULTS OF A UNITED IRELAND—ENGLAND ALONE STANDS AGAINST THE MOVEMENT.

Mr. Arthur J. Balfour, formerly Chief Secretary for Ireland, but at present virtually Prime Minister of England, has again been talking about Home Rule. He is not now, apparently, of the opinion that "Home Rule is dead," as he and other prominent members of his party pretended to think and repeatedly declared not so long since.

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THE CATHOLIC WORLD MAGAZINE.

A poem on "The New Year," by Charles Shane, opens the January number of The Catholic World Magazine. Other poets in the number are Jessie Willis Brodhead and Walter Lecky. Charles A. Morse contributes a valuable paper headed "A Debt to Newman." A New Year's Dawn is the title of an appropriate story by "Hildegarde." Margaret Moore, under the heading "A New Woman's Work in the West of Ireland," gives a sketch of the industries started at Foxford by the Sisters of Charity. Numerous illustrations lend point to the description. A paper on "Sam Slick" and Catholic Disabilities in Nova Scotia, by Mary P. F. Chisholm, recalls some famous episodes in the life of the eminent Judge Hurlburt.

Are You Nervous? Horsford's Acid Phosphate. Quietly the nerves and induces sleep.

LUBBY'S PARISIAN HAIR RENEWER. RESTORES GRAY HAIR TO ITS NATURAL COLOR, STRENGTHENS AND BEAUTIFIES THE HAIR, CURES DANDRUFF AND ITCHING OF THE SCALP, KEEPS THE HAIR MOIST AND THE HEAD COOL, IS NOT A DYE, BUT RESTORES THE HAIR NATURALLY FOR THE HAIR. IS A DELIGHTFUL DRESSING FOR LADIES' HAIR. RECOMMENDS ITSELF, ONE TRIAL IS CONVINCING. IS THE BEST HAIR PREPARATION IN THE MARKET. IMMEDIATELY ARRESTS THE FALLING OF HAIR, DOES NOT SOIL THE PILLOWSLIPS OR HEAD-DRESS.

which is also illustrated. "After Convention of the Irish Race" is the title of a paper of great interest on the present situation as regards Ireland. Rev. A. P. Doyle describes a mission in a very unfrequented spot, under the title of "A Spiritual Ultima Thule," and the narrative is accompanied by some typical pictures of the place and the people.

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CANADA'S LAW MAKERS.

The law-makers of Canada were caught napping last week by their lordships of the judicial Committee. In delivering the judgment of the Committee in the Indian annuities case, Lord Watson directed attention to the wording of statutes passed in identical terms in 1890 and 1891 by the Parliament of Canada and the Legislatures of Ontario and Quebec.

NOT THAT KIND.

Scott's Emulsion does not debilitate the stomach as other cough medicines do; but on the contrary, it improves digestion and strengthens the stomach. Its effects are immediate and pronounced.

Crimsonbeak—"There's a man who was congratulated by his employer for being short in his accounts." Yeast—"That's curious!" Not at all; he's a newspaper writr.—Youkers' Statesman.

THE ONLY True Blood Purifier prominently in the public eye today is Hood's Sarsaparilla. Therefore get Hood's and ONLY HOOD'S.

people a big money loss. This, we are compelled to believe, is the chief reason why the English are against Home Rule. And the facts, known and acknowledged, bear out such view of the case. It is known and acknowledged that in the one matter of tax's England has been making out of Ireland over £2,500,000 a year for the past half century at least. Home is an item that means more than £100,000,000 of Irish money in English pockets. If Ireland had Home Rule all the time that money would not have gone to England. But, of course, there are several other items. There is the important matter of Irish manufactures—that is, the manufactures Ireland might, and undoubtedly would, have under native rule. How many millions have been lost to Ireland and gained by England through this Irish "grievance?"

Home Rule for Ireland is, therefore, to the English Tories a question of pounds, shillings and pence. If it were a mere matter of sentiment they would not be so much concerned. But it means business to them. In other and plainer, but perfectly truthful, words, British rule in Ireland means robbery of the Irish for the benefit of the English people, and the latter, though fully knowing it, are not only content to go on profiting by the robbery, but they make the business of maintaining and defending it the almost sole programme of their political party.

Home Rule, therefore, is still the great question and the "danger" in British politics. To keep it so until the question is settled satisfactorily to Ireland is the business and the duty of the Irish people. That they can do by united effort, as by united effort they forced Home Rule to the front.

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THE SOCIETY OF ARTS, OF CANADA. 1666 NOTRE DAME STREET, MONTREAL. Distributions every Wednesday. Value of prizes ranging from \$2 to \$2000. Tickets 10 cents.

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FOR SALE FOR THE MILLION. Kindling, \$2.00; One Maple, \$2.00; Tanned Blocks, \$1.75; and 1000 lbs. of Choice Lumber, \$1.50. Square Lot 3358.

THE STORY OF LADY-LIFTE.

[OUR BOYS' AND GIRLS' ANNUAL.]

In a pretty part of one of the prettiest counties of England, so at least they say which is still very steep, though its sides have been worn down, I should think, during the five hundred years that have passed over them since the hill first gained its name of Lady-Lifte. Then it was so densely covered with forest trees and under-growth that few people cared to push their way to the top, unless they knew of some good reasons for doing so. There was a path over the hill, it is true—Lady-Lifte was known as the Hill in those days—but even that was little frequented except by hunters going to or returning from the chase; for it started from the edge of the forest on one side and led down to the forest on the other, and to round the hill from one point to the other was both easier and more convenient. At the foot of the hill on a wide plain stood a castle wherein dwelt a noble knight and baron named Sir Hubert de Salvin, with his wife, the Lady Philippa, and their only son, a lovely boy of four years old. The knight was brave and courteous, charitable and devout; the lady pious, beautiful and wise. She seldom left the castle, loving better to spend her time in teaching her maidens to spin, weave, and fashion garments, or in the management of her large household, than in gadding abroad. In good truth, temptations to gadding were few, for towns were as rare in England in those days as bits of real beautiful country have of late years become, and near neighbors to the Salvins there were none. Of course Lady Philippa had never heard the scream of a steam-engine or seen a puff of railway smoke in her life; and could she have contemplated the invention of locomotives, would in all probability have considered them as a contrivance of the evil one. She spent a good many hours, however, in an occupation which has become, I am afraid, almost as unfashionable as spinning in these days, though people really believed in good earnest that they could not get on without it. She prayed in the castle chapel; and that not only on Sundays and holidays when the serfs and villagers were present to be edified by the lady's piety and impressed by her attire, but every day of her life, and for the sole purpose of prayer. And I think that a little remark may be made here. It is a fact that although the people who lived in those times had a great deal more to do than we have, since not only the baking and brewing, but also the spinning and weaving, dyeing and embroidering, cutting and fashioning had to be performed at home, through lack of any other place wherein such work could be done, our ancestors not having yet learned the wisdom of a division of labor, yet they found time for prayer and for a good deal of it. And they appear to have regarded it as quite as necessary a portion of the day's work as any other. It is all very well and quite the right thing that we should put aside our great grandmother's spinning wheels and embroidery frames, since far better ones have taken their place, and such work is done by hands which are more skilled in these matters than ours could ever hope to be. But who has yet invented a substitute for prayer? And then after lives so different, in this respect as in many others, from those of their descendants, our ancestors took care to leave directions before their departure from this life to have more prayers, and often a great many Masses, said for the repose of their souls. I suppose we expect to get into heaven more easily than they did, so let us hope that there may be no disappointment. The other side of the dark river is a bad place in which to meet with one; you have so little opportunity of setting things right there.

As she lived five hundred years ago the Lady Philippa was a very old-fashioned person, according to present ideas—I had almost written our ideas, but in this respect I should wish to be rather old-fashioned myself. She believed, not only that meat and Mass hinder no man, as the old proverb tells us, but that work went faster for being prayed over, and that moreover it was better done. So she prayed. The baron was well pleased that his wife should see to household matters and attend to the wants of the sick and the poor, all which concerns he considered to lie within her proper province; while he took care of the safety of his people and lands as a matter of duty and serious occupation, and by way of amusement followed the chase. I call his amusement useful; because the supplies of venison, wild-boar's flesh, and small game brought in by the baron and his merry men, who were never so merry as when a hunt was on hand, went far in providing the castle larder with food for the winter, and this was an important consideration. The baron differed from most modern gentlemen in a great many respects; for instance he heard holy Mass every morning, even though he might risk losing the track of a boar for doing so; and, however weary and worn he happened to be at the end of the day, never retired to rest without saying his night prayers. All this may appear childish to many people, I dare say, but then Our Lord once said that only those who become like little children can enter the kingdom of heaven, and neither Sir Hubert nor his lady had a thought of going to any other place. Also, they wished and intended to get in as soon after death as possible. The little Hubert had been presented to God at the baptismal font on the day of his birth, and to Our Lady at her altar immediately afterward. He learned to pronounce the names of Jesus and Mary with those of his father and mother, and in his own childish fashion to invoke Saint Hubert every day. The little boy's devotion to his great patron was almost too practical to please the Lady Philippa, for it took the form of an intense desire to accompany his father into the forest, and this she was by no means disposed to allow for some years to come. The child knew, too, that he was weighed on each successive birthday, not for the purpose of discovering how much he had increased in weight since the last, but in order that an equivalent quantity of food and other good things might be found for distribution among the poor in thanksgiving for the growth of the young heir. By the way, I wonder if that old Catholic custom of bestowing in alms as much food as would outweigh the baby had its origin in the desire to secure the prayers of the needy for the well being of the little ones, by making it a matter of self-interest that they should grow stout and strong? The sylvan propensities of his son delighted the baron, and he looked forward to the day when the little fellow would ride out with him, clad in a suit of Lincoln green like a tiny Robin Hood, to chase the deer that abounded in the forest round his home, almost as eagerly as did the child himself. Not that the Baron de Salvin thought of comparing his son with the outlaw of Sherwood, whom he would have looked upon as a most disreputable person, I dare say, and not much better than a common thief, although you and I hold a different opinion. But then opinions are so different in this world, and depend so much upon circumstances of time and place. I have met persons who considered Garibaldi and Victor Emmanuel heroes. I do not think that their ideas on the subject of honesty were particularly clear; in fact I am sure they were not. Still, it was an opinion. As a proof of the manner in which truly excellent individuals may dissent from each other even on a matter of mutual interest, I may mention that on the subject of her son's riding into the forest the Lady Philippa did not agree in opinion with her lord, and was far from desiring the arrival of the day when, mounted on a mettlesome pony, he was to make his first attack on the deer. These comparatively harmless creatures were by no means the only or the most ferocious inhabitants of the forest, and she thought that her boy would be more safely occupied for the present in learning his prayers and practising with his tiny cross-bow on the battlements or in the courtyard under the eye of some trusty attendant, than in galloping through the wild-wood accompanied only by hunters whose heads would probably be too full of the chase to admit a thought of their young charge. She knew that any one of the Salvin retainers would gladly have died in defence of the little heir, but in the excitement of the hunt it might not be so easy to remember that defence was needed. Now it happened that on a certain glorious day in October the Lady Philippa, on returning from an apartment near the gate whither she was accustomed to repair daily for the purpose of doing out salves and ointments to any that might apply for the same, since no leech dwelt in those parts and the nearest monastery was situated at a considerable distance from the castle, sent for her little son. The bower-maiden who was the child's rightful guardian at the time declared that he was riding with old Alred in the courtyard; Alred had not seen the young baron, as the servants loved to call the boy, and was certain that he must be with the warden on the watch-tower; the warden had seen him crossing the green ten minutes before toward my lady's dispensing chamber, wearing the cap with a heron's plume in which he greatly delighted because it made him so tall, and brandishing his wooden sword as he went. So the fact of the matter was that the boy was not to be found and he had lost, in going from one to another, precious time that might have been spent in seeking him. You will readily suppose that they tried to make up for this now, and at once began each tower to search and each nook to scan; but in vain. It soon became evident to everybody that the heir of the Salvins was not within the castle walls. Just as this conclusion had been reached Alred discovered that a postern door which opened on a path leading directly to the forest was ajar. The Lady Philippa grew very pale when her tire-woman told her of the open door; but she did not scream or wring her hands, or tear her hair; she did not even faint, which is the least that is usually expected of the grand dames of the Middle Ages when something disagreeable occurs. She ordered Alred to go to the forest and make search there for the child, and her women to talk less and pray more; and then she betook herself to the chapel and knelt before the image of Our Lady.

looking more like a thing of stone herself, they said than a living woman she was so still and pale. But why should they have been so frightened because a boy of four years old had strayed toward a wood? Nobody would wish to injure a child of that age, and there were no gypsies in those days, were there? If gypsies were not yet invented he could not get upon the track. What did they think could have happened to him? Some thing worse than being carried off by gypsies, and more horrible than being on the railroad track? Nobody mentioned it, but every one mused and that a big wild-boar had his den in the forest, and that he had a cruel, cunning and ferocious of late as to venture out among the huts of the serfs in the village below the castle, and do so much mischief as to have become the terror of the poor men's lives. That very morning the baron and his men had ridden forth armed with boarspears and hunting knives to slay the monster if they might. And what if the noise of hounds and horns had driven the creature to the edge of the forest and he had met the child? Ah! Nobody wondered wherefore the Lady Philippa was so white and still.

Soon, too soon, Alred and his men returned. The old man carried in his hand a little cap of fine green cloth all trampled and soiled, its tall heron's plume broken, its gold medal of Saint Hubert—his jewel, the boy had proudly called it—hanging by a bit of broken chain, and part of a baby's wooden sword. Without a word he went to the chapel and laid them with the cushion where the lady knelt; and straightway she took up the tokens of her terrible sorrow and placed them at the feet of the image of Our Lady, while she said in tones which those who heard them never forgot: "He has been thine from the day of his birth, as thou knowest, and he is our only one. O Mother of Sorrows! save him if it be the will of God!" Then she signed to Alred to follow her and tell his tale. Alred was soon told. They had found the child's cap and broken toy on the borders of a streamlet just within the outer edge of the forest, where the ground had been trodden and the undergrowth of the wood trampled and torn by the passage of a huge beast—they knew only too well what traces these were. And in the mud by the stream were tracks of tiny footsteps, and a great passage had been torn through the thick bushes; there was no need to say more, and in truth there was no more to say. No one doubted for an instant but that through that pathway the young heir of the Salvins had been borne to his doom. It took but a few moments to tell the story, and then the men started again to search—for what? Nobody dared to say, or even think. But all knew there was small hope that the bright eyes and joyous shout of the little baron would ever gladden the hearts of his parents again. And yet before old Alred went forth he tried to speak some word of hope and cheer to the poor mother; but she only shook her head and turned away to the chapel, where she knelt before the image of Our Lady, her hands clasped around its feet and her brow pressed down upon the little cap—all that she might ever hope to regain of her lost boy.

The slow hours passed on. The chaplain knelt beside the silent lady and prayed aloud—but it seemed that she heard him not. Her women came and strove to rouse her from what they feared might prove a stupor that must end in madness or death—but in vain. Only once she turned a white face like marble to her bower-woman, and did not nod her head without a word. And the woman left the chapel frightened, nor did any venture near the bower again. All prayed that the good angels who had charge over the house of Salvin might hasten the return of the baron to the castle, since if his voice roused her not it seemed certain that none other could. Tidings of the loss of the heir had soon reached the huts in the village, and great was the distress of the poor people, for they loved the Salvins well. All day they came in silent, grief-stricken groups to pray in the chapel and mingle their tears with those of the sorrowing household; but it seemed that the lady saw and came. She made no moan and shed no tear. Only it seemed that at times her hands were clasped more tightly round the feet of Our Lady, and her brow pressed more heavily on the soiled cap and little sword of her lost boy. All through the long hours of that day the Baron de Salvin rode through the forest, vainly seeking foot-traces of the wild-boar which had wrought such havoc on his lands, but little dreaming of the far more terrible disaster that had befallen his home. At length, worn out with fatigue, the huntsmen found themselves toward evening at the foot of the bridge-path that led over the hill, and urged by some unaccountable impulse, which he felt unable to resist, the baron, to the surprise of his companions, determined to follow it. The horses knew the road and took it willingly, steep as it was, for it led toward home. On the very summit of the hill there rose—and it stands in the same place now, since the dear old hills change less than anything else in this mutable world—a high rock, straight and smooth almost as a wall. As the baron, riding at the head of his men, approached this rock in the twilight he was surprised to see something that appeared to be alive—a fawn or some other wild creature he supposed it to be—living in a hollow which seemed to have been scooped out of the face of the rock. But what was his amazement a moment later when he heard the voice of his own little son, and saw that it was indeed the boy who lay there stretching out his arms and crying with delight: "Take me before thee on thy good steed, my father, for truly I have been well as the lady bade me, though thou wert long in coming and I was hungry and tired."

Almost stupefied with wonder the baron dismounted and found that the little Hubert was living in a hollow shaped like a babe's cradle, and thickly lined with soft green moss; and neither he nor they that were with him remembered to have seen that hollow before. The child wore his scarlet mantle and still grasped the tiny cross-bow and the bit of his broken sword. But his cap was gone, and the bright hair was tangled as though the October winds had been making merry among its curls all day.

"How camest thou hither?" questioned Sir Hubert as he lifted the boy, and all the men gathered eagerly round the father and son to assure themselves that it was truly his heir whom Sir Hubert held in his arms, and not some impostor of mischief who had taken his form in order to betray them into the power of the evil one as they half feared; especially when they found that the child's cap with its medal of the blessed Saint Hubert was nowhere to be seen. "I found the postern open and followed thee to the hunt of the wild-boar," said the boy, his cheek flushing with a sense of guilt as he remembered the act of disobedience; "and I found him at the stream where we gathered wild strawberries in the summer."

"Found him! Found the boar!" cried the knight, beginning to marvel whether he could be in his waking senses. "You, truly! And I fought the brute with my sword, my father; for he was too near for me to shoot him with my cross-bow, as I would gladly have done. But the sword broke, as you see, and the boar seized me with his teeth and carried me away."

"But the boar brought thee not hither?" "Oh, no! he brought me not hither; I think he meant to devour me when he got further into the wood. Then I was greatly afraid, and I thought of my mother. Father, I will go out by the postern no more. So I cried out loudly as my mother once told me to do: 'Help, St. Marie!' and the lady came."

"The lady? And what did she do?" "She took me in her arms and wrapped me warm in her mantle, and bade me not fear anything, for I was safe with her."

"But who laid thee here?" repeated the baron. "My beautiful lady rose high up in air and flew over the tops of the great trees, above the thick woods, until she rested here. And she laid me on the moss and kissed me softly as my mother does. Then she bade me sleep, and said that wouldst come presently to carry me home. So let us go, my father, I pray thee; for I am hungry now."

"Presently, my son," said the baron; "but of what like was this wonderful lady who was so good to my boy?" "Like the image of St. Marie that my mother loves," said the child. "And she bade me tell thee to have the mass sung in her honor, and that ever after this the hill will be called after her."

"And said she aught else, my boy?" "Oh, yes! she said she had commanded the great boar to abide under the scathed oak until to-morrow, and there thou wilt find him and slay him with thine own hand. And now, I pray thee, let us go home."

Then Sir Hubert returned thanks to God in his heart for this great mercy, and he sent on two men with tidings of the child's safety, for his heart smote him with anguish when he thought of what this day must have been to the Lady Philippa. When the hunters reached the foot of the hill the bells were ringing, bonfires blazing, and all the good people from castle and village waiting to welcome the lost heir. The lady was there first of any, and she took the boy in her arms and bore him straightway to the chapel, where she would fain have made thanksgiving to God and Our Lady; but joy did what sorrow had been unable to accomplish, and she swooned away. Her senses speedily returned when the baron spoke to her, and she felt the rosy lips of her boy pressed upon her own. There was solemn service in the chapel that night, and the mass was sung the next morning and for many days after to fulfill Our Lady's command. The baron rode forth again into the forest, and under the scathed oak tree he met with the wild-boar, even as his little son had declared; and there he slew the monster with his own hand. So every one knew then beyond all doubt that the Queen of Heaven herself had deigned to come to the rescue of the child in answer to his mother's prayers. And because she had borne him in her arms to the summit of the hill, the people called the place Lady-Lifte, and the name remains in that country to this day.

THE BEST WAY TO CURE Disease is to establish health. Pure, rich blood means good health. Hood's Sarsaparilla is the One True Blood Purifier. It tones up the whole system, gives appetite and strength and causes weakness, nervousness and pain to disappear. No other medicine has such a record of wonderful cures as Hood's Sarsaparilla.

HOOD'S PILLS are the best after-dinner pill; assist digestion, prevent constipation. 25c.

Powerful Speeches. Speeches in political season are very powerful. The gold and silver question are the topics of the day. Bryan, with his thousands of speeches, has not done as much good to the sufferers of coughs and colds as Menthol Cough Syrup has. It is the most valuable remedy in the season of coughs and colds there is. It is known to the public as not having its equal. Try it; only 25c a bottle. It is sold everywhere by all druggists and general dealers. T. F.

Best for Wash Day. USE SURPRISE SOAP. Best for Every Day. For every use about the house Surprise works best and cheapest. See for yourself.

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SCOTTISH UNION AND NATIONAL INSURANCE CO. OF EDINBURGH, SCOTLAND. Assets Exceed \$1,783,487.83. MONTREAL OFFICE, 117 St. Francois Xavier St. WALTER KAVANAGH, Chief Agent.

MISS ZELMA RAWLSTON. A CHARMING SOUBRETTE WHO ATTRACTS LARGE AUDIENCES. SHE TELLS SOMETHING OF THE HARD WORK NECESSARY TO MAKE A SUCCESSFUL ARTIST—MANY BREAK DOWN UNDER THE STRAINS—AN INTERESTING CHAT WITH A TELEGRAPH REPORTER.

Those who have attended the performances at the Academy of Music this week, will readily concede that Miss Zelma Rawlston is one of the brightest soubrettes on the stage. She is a clever musician and a charming singer, and as an impersonator shows a talent considerably above the average. She has winning ways, a mischievous twinkle in her eye, and a captivating manner. Her magnetism for drawing large audiences is not alone confined to the stage, as she is possessed of a character which is pleasing to come in contact with. It is full of good nature, amiable qualities, and a charm that endears her to all those who have been so fortunate as to have made her acquaintance. A Telegraph representative had the pleasure of an interview with Miss Rawlston which resulted in a biographical sketch of her life being published in these columns on Saturday. During the course of the interview, Miss Rawlston let out a secret, which she consented to allow the Telegraph to make public. For many years she has devoted the best part of her time to study, sometimes practising at the piano alone for ten hours a day. It is not therefore astonishing that under a strain of this kind, she began to feel the effects upon her nervous constitution. She is of a robust build, and apparently strong physique, and stood the strain without interrupting her studies, until she had perfected that which she desired to accomplish. Like many other artists who have gone before, she completed her work, graduated with the highest honors, and prepared to enter upon her stage career. The reaction of over study, and long hours, soon began to tell upon her, and although it did not interfere with her climbing the ladder of fame as an actress, she very soon became cognizant of the fact that she was suffering from a strain on the nerves which threatened sooner or later to result seriously to her health. Her sufferings did not interfere with her engagements, but prevented her from participating in pleasure of any kind. The nervousness increased to such an extent that she became a victim to insomnia, and slowly her digestive powers gave out, and she was fast becoming a chronic sufferer from nervous debility. After trying many remedies and prescriptions, she one day read an advertisement in one of the daily papers referring to the complete recovery of a similar case as her own, with the aid of Dr. Williams' Pink Pills. She had tried so many patent remedies that she almost despaired of trying any more. Something seemed to influence her to test this preparation, and she ventured to purchase one box of the pills. Before she had used half of them, she began to feel an immediate improvement in her condition, and by the time she had used two or three boxes, she was a different woman entirely, and to-day there are few actresses who display a better example of perfect health than our representative found Miss Rawlston in when he called upon her last week. The subject was suggested by our reporter seeing a box of the Pink Pills in Miss Rawlston's possession. "I always carry them with me," she said, "and would not be a day without them; although I do not take them regularly, I find them a very beneficial stimulus for one in our profession. If the benefit which these pills have worked upon me will do the public any good, I am perfectly willing that my name should be mentioned, and that the facts should be given to the public."

GRAND TRUNK RAILWAY SYSTEM. One Way Weekly Excursions TO CALIFORNIA. And other Pacific Coast Points.

A Pullman Tourist sleeper leaves Bonaventure Station every Thursday at 10:25 p.m. for the Pacific Coast, all that is required is a second-class ticket and in addition a moderate charge is made for sleeping accommodations. This is a splendid opportunity for families moving West.

The D. & L. Emulsion. Is invaluable if you are run down, as it is a food as well as a medicine.

The D. & L. Emulsion. Will build you up if your general health is impaired. The D. & L. Emulsion is the best and most palatable preparation of Cod Liver Oil, agreeing with the most delicate stomachs.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache. DIARRHOEA, DYSENTERY, and all POWERFUL COMPLAINTS. A Sure, Safe, Quick Cure for these troubles.

Pain-Killer. Used Internally and Externally. Two Sizes, 25c and 50c bottles.

Canadian Royal Art Union. A novel method of Distribution. Tickets, from 25c to \$10 each. Awards, from \$5 to \$5,000 each. Art School opens Oct. 1st. Tuition free.

BRODIE & HARVIE'S Self-Raising Flour. IS THE BEST and the ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitations.

HOOD'S Sarsaparilla has over and over again proved its cures, when all other preparations failed, that it is the One True BLOOD Purifier.

Irish News Items.

The death of Mr. James J. Shea, J. P., coroner for East Tipperary, is announced.

A farmer named Denis Sexton, residing in the townland of Cullinagh, committed suicide by cutting his throat with a razor.

At Westport, county Mayo, while a number of young people were skating on a small lake, the ice gave way.

The Congested Districts Board, with a view to improving the breeds of poultry in Kerry, have established a number of poultry farms in the congested districts of the county.

The Dublin Freeman says: A venerable prelate, the Most Rev. James Lynch, Bishop of Kildare and Leighlin, passed peacefully to his reward on Saturday evening last at his residence in Tullow.

A Temperance Hall, which will be a memorial to the great apostle of temperance, is about to be erected in Athlone at the expense of one of the citizens of that town.

The Dublin Daily Express, the chief organ of Conservative opinion in Ireland, in a recent article on the taxation question, says: "If it be rebellious, seditious and disloyal to demand what a commission appointed by the Imperial Parliament avows is justly due to us, then we are all—Protestants and Roman Catholics, Unionists and Home Rulers—rebels, and disloyal men."

Kilrush has two centenarians at present living—one is Michael Carty, who has reached the patriarchal age of 106 years, and the other is James Connell, who is but two years younger.

An extraordinary and sensational incident occurred in Skibbereen, when two brothers named Cunningham, residing a little outside the town, showed strange symptoms.

The death is announced of Mrs. Margaret Hobbs, of Barnaby House, King's County. This melancholy event takes away one of the most interesting personages of the century, and severs the oldest living link between the present date and the time immediately preceding Waterloo.

The Irish municipal elections have awakened an old grievance, and a Cork correspondent makes his moans to us, writes the "Daily Chronicle."

Foreign News Items.

The "Daily News" telegrams from Constantinople may cause a flicker of hope. The Powers, it is alleged, "are agreed to use force if their project of reforms is not accepted."

The Cork Herald says it is persistently rumored in political circles, that before Parliament meets, on the 19th January, the Cabinet will be reconstructed.

The house in which Mr. Parnell died at Clonsilla is still unoccupied, but the windows which have also been empty for some time, have recently been done up.

tions of the great Irishman's life and death there. The house had been untenanted for several years before Mr. Parnell took it.

C. M. B. A.

WORDS OF SYMPATHY FROM BRANCH 1.

The members of this Branch anxiously desire to extend their profound sympathy to the widow and family of the late esteemed Grand President of their Association in the Province of Quebec, Brother Patrick O'Reilly, in their sad bereavement, through God's holy will, by the death of so loving a husband and kind father.

O'Reilly first joined this Branch, the old members were particularly pained to learn of his death, which seemed to them so very sudden, and they recognized his ability and watched his wonderful exertions in promoting the growth and prosperity of the C.M.B.A., until finally they saw him chosen Grand President of the newly organized Quebec Grand Council four years ago.

It was resolved that the Branch charter be draped for the space of 3 months in respectful memory of our departed comrade, and that a copy of these resolutions be sent to the family of deceased, and also published in the TRUE WITNESS May his soul rest in peace.

W. J. KERR, Bro. M. F. MURPHY, F. C. LAWLER, Sec.

RETAIL MARKET PRICES.

The attendance of buyers and sellers yesterday at Bonsecours market was very slim. Business is all departments was of a very limited character and values generally show no important change.

There was a firmer feeling in the Chicago provision market and pork advanced 5c to 10c, closing \$7.60 January, \$7.85 May. Lard was firm, closing \$3.80 January, \$3.97 May.

Table with 3 columns: Item, Price, and Unit. Includes Vegetables (Farsley, Cabbage, Carrots, etc.), Fruit (Lemons, Apples, Oranges, etc.), Game (Black duck, Blue-bill duck, etc.), Poultry (Large spring chickens, Small chickens, etc.), Dairy Produce (Print butter, Creamery, etc.), Meats (Beef, Mutton, Lamb, etc.), Fish (Pike, Haddock, etc.).

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Demand for provisions continues of a small jobbing character. New packed...



Wonderful Effect.

St. Louis, Mo., June, 1898. I was treated by the best doctors of this and other cities without any relief for ten years' suffering, but since I took Pastor Koenig's Nerve Tonic I have not had a single nervous attack; its effect was wonderful.

CAROLINE FARRELLY. Finished His Studies.

BRIDGEPORT, CONN., August, 1898. It is about three years since I had the first attack of epilepsy, for which several physicians treated me unsuccessfully, but advised me to discontinue my theological studies. I was not disappointed by Pastor Koenig's Nerve Tonic, as after using it I finished my studies and am now a student. I know also that a member of my congregation was cured by it.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Four patients about the world, since free.

KOZNIC MED. CO., Chicago, Ill. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. Price for \$3. For sale in Montreal by LAVOLETTE & NELSON, 1505 Notre Dame Street, and by R. E. McGALE, 2123 Notre Dame Street.

CATHOLIC BOOKS and PICTURES.

The Choicest and Most Acceptable of GIFTS, Consisting of a Large Assortment of

- PRAYER BOOKS
PRAYER BEADS,
RELIGIOUS PICTURES
TALES and STORIES.

D. & J. SADLER & Co., 1669 Notre Dame Street, MONTREAL.

Canadian pork is offering at \$11 to \$12, and old is selling in a small way at \$10 to \$10.50 per barrel; pure Canadian lard, in pairs, at 6 1/2 to 7c, and compound refined at 5 1/2 to 5 3/4c per lb; hams 9c to 10c, and bacon 5 1/2 to 9 1/4c per lb.

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Mail advices of the 26th December, from London, say that there is a steady enquiry for sizable weights of Canadian bacon at slightly easier rates, whilst heavy and fat selections are pressed for sale.

Butter exhibits no alteration of importance. The supply of strictly finest creamery is limited, and this fact is largely responsible for the steadiness of values, for exporters are not active purchasers. Their extreme bid is 18c, but they will not outdo this on a large percentage of the offerings.

Business in eggs continues of a small jobbing character, and the market rules quiet and steady. Montreal limed and choice candled stock are selling at 14c to 14 1/2c, Western limed at 13c to 13 1/2c, and held fresh at 12c to 12 1/2c per dozen.

The market for potatoes continues quiet and about steady at 85c to 40c per bag in car-lots, and at 45c to 50c in a jobbing way.

"No wonder the pleasures of courting have declined," said the stout youth, "Just look at the firmness of these modern chairs." And he pointed to a slender affair of white bamboo, touched with gilt.

Mrs. Younghub—Oh! Ferd, I have such a surprise for you! Younghub—You have, love? Mrs. Younghub—Yes, dear. See this sweet little dog I bought for us!—only \$20, and the dog-seller warranted him to be a pure mongrel!—Puck.

MONTREAL'S GREATEST STORE.

The S. CARSLY Co., LIMITED.

1765 to 1783 Notre Dame Street, MONTREAL.

"The Store that is Increasing Faster than any Store in Montreal To-Day."

JANUARY CHEAP: SALE.

The Largest Sale of its kind in Canada. DON'T MISS IT.

Fresh Bargains

READ ALL ABOUT THEM. Great Sale of Men's Mufflers.

50 dozen Men's Silk Mufflers bought job much below cost, in choice Navy Grounds with beautiful silk stripes and spots, worth from \$1.10 to \$1.25 each.

Our Price 75c each.

GIGANTIC SALE OF Colored Dress Goods.

Already the Dress Goods have done some splendid selling. We

Never Had Better Value in Dress Goods.

Read the Prices They are the Test.

Colored Dress Goods.

25 pieces New Scotch Tweed Effects in stripes and checks, gray and brown combinations, seldedge on both sides. Regular value, 8c per yard, special sale price,

Only 5c Per Yard,

35 pieces Scotch Cheviot Effects, stripe, checks and heather mixed patterns, gray and brown combinations, double width. Regular value, 18c, sale price

Only 12 r-2c Per Yard.

50 pieces Heavy Diagonal Tweed in heather mixed and variegated effects of colorings, splendid value at 21c yard, special sale price

Only 15c Per Yard.

100 pieces Stylish Scotch Tweed in check and stripes, gray, blue grays, navy, green and browns. Elegant goods or walking or travelling costumes. Regular value 38c yard, special sale price

Only 25c Yard,

THE S. CARSLY CO., Ltd.

Colored Dress Goods.

About 100 Pieces All Wool Rich Scotch Plaid Dress Goods, Clan and Fancy Tartans, beautiful material, at least twenty different varieties of Plaids to choose from, excellent value at 85c yard, special sale price

Only 52c Per Yard.

9 pieces only of elegant Ice Wool Dress Material, raised waves of Ice Wool on dark grounds, stylish and effective goods. Regularly sold for 85c yard, special sale price

Only 60c Yard.

Black Dress Goods.

50 Pieces Elegant French Zeteline Dress Goods, pretty patterns on rich Bayedere grounds, latest weave, very stylish, and worth at least 85c yard, 45 inches wide, special sale price

Only 57c Per Yard.

THE S. CARSLY CO., Ltd.



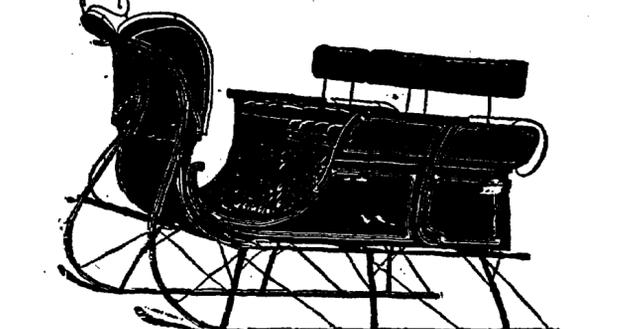
The S. Carsley Co. Ltd

1765 to 1783 Notre Dame Street, MONTREAL.

SEEING IS BELIEVING!

COME AND SEE OUR STOCK—COMPARE THE QUALITY OF THE GOODS WITH THE PRICES ASKED AND IF YOU DON'T DECIDE THAT OURS

IS THE CHEAPEST PLACE IN CANADA TO BUY A SLEIGH WE WON'T BELIEVE YOU—SO, THERE!



"Highest Quality at Lowest Prices" is our motto. Bear it in mind—it will save you money.

R. J. LATIMER, 502 St. Paul Street.

HAMILTON'S ... ANNUAL ...

January Clearance Sale.

Thousands of shrewd shoppers know that this means the GREATEST BARGAINS OF THE YEAR. This sale does not mean the clearing of a few odd lines or shopworn goods, but A GENUINE DISCOUNT CLEARING SALE of our entire stock.

The Values at this Sale are Positively the Best Offered in Montreal This Season.

HAMILTON'S St. Catherine and Peel Sts., and Dominion Square.

Promotive of Arts Association.

LIMITED Incorporated by Letters Patent, 7th October, 1896.

1687 Notre Dame Street, MONTREAL.

Over \$5,000 in Value distributed every Friday.

AGENTS WANTED SPECIALTIES OF GRAY'S PHARMACY

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