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NOTES OF NEWS FROM IRELAND.

THE IRISH MAYORS.—A letter has been issued from the Chief Secretary's office which has created considerable feeling in Ireland. The letter intimates that—

"The new commissions to Her Majesty's judges for the holding of the various courts of assizes and commissions do not include the names of the Lord Mayors or Mayors, and their attendance at the sittings of the various courts will therefore be unnecessary." This is regarded as an insult put upon the municipalities in consequence of the attitude of Ireland in regard to the South Africa war. The Lord Mayor of Dublin was excluded in a similar way during Mr. T. D. Sullivan's tenure of office; and it was not until the Liberals returned to power several years later that the name of the chief magistrate of the Irish metropolis was restored to the commission. Formerly the Lord Mayor was authorized by charter to attend in state. The Judicature Act now leaves the matter to the discretion of the authorities.

MOTHER OF SEVEN SOLDIERS.

An Irish woman, Bridget Gavin, is the mother of seven sons, all of whom are soldiers in ranks of the British army; but she is an inmate of Doncaster Workhouse. Last week, in the Imperial House of Commons, Mr. Wyndham was asked by Mr. William Redmond whether any steps could be taken towards making provision for the poor woman. Mr. Wyndham answered no. All he could suggest was that the War Office should strongly recommend those responsible for the administration of the various charitable funds now being disposed of to make provision for this poor Irishwoman who has given so much to the country. We are pleased to say that this recommendation has been immediately acted upon, and that provision has been made for the old lady's maintenance for a year by the proprietor of the "Daily Telegraph."

AN IRISH POST OFFICE.

How badly Ireland is in need of a Local Legislature may be gleaned from the following remarks of a correspondent—

"There is not a town in the United Kingdom for its size that has such a lamentable lack of post office accommodation as Navan. I happened to be passing through the town the other day, and was asked by a friend to go in and inspect the premises in which the postal and telegraph business for a population of between 5,000 and 6,000 is transacted. What I saw more than surprised me. The office consists of one square room hardly 8 feet in height and not more than 20 feet each way in space. In times of great stress of business such as Christmas and Easter the crowd is so great that the public have to stand outside the door while the atmosphere inside from the packed mass of humanity struggling to be served is suffocating. In this unhealthy den seven officials are obliged to work for several hours a day. Surely a wealthy department like the post office should be able to find suitable premises elsewhere in the town to keep pace with the business done."

WEDNESDAYS IN THE HOUSE.

A contemporary, referring to the action of the Irish Parliamentary representatives securing the first free Wednesday in the House, says—

"The Scotch and Welsh wisacres decided that the first three Wednesdays would be appropriated by the Government on the discussion of the Address. Only one Wednesday was taken, and the two that remained were seized by Ireland—one for the Local Government Bill, and the other for the Evicted Tenants."

It is thus that an Irish paper attributes this first success to the recent re-uniting of the party—

"One of the immediate fruits of unity was the happy arrangement, which gave the Irish members the opportunity of seizing the first free Wednesday of the session for the discussion of an Irish measure. It was Mr. Parnell who originated the party practice of balloting in a body to secure as many Wednesdays as possible for the ventilation of Irish grievances. Before his time every Irish member acted independently, and his prospects of success were represented by the members balloting—usually about 300—against his own individual chance. With 86 members balloting as one man the chances were increased from 300 to 1 against, to a little more than 3 to 1. Thus it happened in the old days that all the Wednesdays were monopolised by Ireland. In the chacs following the "Split" the practice lost its value from the division of the Party into sections, and from the fact also that the other nationalities—Scotland and Wales, adopted the Irish method of bringing their respective requirements to the front."

MR. DAVITT'S ILLNESS.—As an evidence not only of the popularity of Mr. Davitt, but also of the high esteem in which he is held by his very opponents, we find an organ whose principles are antagonistic to his, thus referring to his ill health—

"The announcement made by Mr. Michael Davitt, in a letter which he

has addressed to a local paper, that he is in a state of ill-health and compelled to seek a temporary residence in a warm climate, will be received, even by his political opponents, with feelings of deep and sincere regret. We have constantly differed from Mr. Davitt in our view of public affairs, and we have often had occasion to comment severely on his action in political matters, but we have never failed to recognise that the fact of his past sufferings in the cause of Irish national freedom entitles him to generous treatment, even at the hands of those who are compelled to disagree with, and to censure his, course in connection with the existing political situation. There must be few Irishmen who will not agree with us in the assertion that Mr. Davitt's prolonged absence from the rank of the National forces would be a serious loss, and we feel that our readers will be unanimous in re-echoing the hope which we now express that his present illness may be of short duration, and that ere long he will be enabled to return to Ireland fully restored to health and strength."

A CANADIAN BLIZZARD.

The descriptions of last week's snowstorm that filled pages of our Canadian papers, might well serve the purposes of any Cork, or South of Ireland paper. The story of their snowstorm is a long one, but we can shorten it by extracting a few paragraphs. Referring to Cork, after the storm, one account says—

"Pedestrianism was in all cases most difficult, and it is a matter of surprise that the shopkeepers in the leading streets did not see their way to convenience public traffic, and thereby further their own interests, by clearing away the snow in front of their premises. The trouble entailed thereby would not fall heavily on the shoulders of any one individual and the convenience and benefit to all would be greater. In Patrick street, indeed, no complaint can be made in this respect, but in the other streets those who took the precaution of clearing the spaces before their houses may be described as isolated exceptions. The law, too, provides that it should be done, and it is a matter of wonder that the responsible authorities did not take steps to see that the convenience of the public was ensured. The inadequacy of the cleansing staff of the Public Works Department of the Corporation, too, was shown in their inability to keep the crossings in a fairly passable condition."

Especially in the last few lines do we read a similarity between Cork and Montreal. Here is a brief description, of what we look upon as an ordinary condition of things—

"The residents of Montserrat, Gardiner's Hill, and portion of St. Luke's, and that district, were the greatest victims by the snow fall. Owing to the elevated character of this locality and the absence of any shelter, the snow gathered in drifts in places. At one part of Gardiner's Hill it had covered the ground to a depth ranging from two to four feet. The postman could only call to the doors of the house after wading up to his knees in the soft slushy stuff. The milkman also braved the drifts, but the familiar knock and ring of other early callers were unheard. The electric tram system was in the early morning completely blocked, and it was not till some time after noon that the service was in a workable condition. Cars were first run along for the purpose of clearing the line, and were assisted in this work by an ingenious and novel snow-plough. The block on the system caused the greatest inconvenience to the public, which could be obviated by keeping a few cars running during the night from the time the snow commenced."

MR. HARRINGTON'S SPEECH.—At the annual meeting of the Rotunda Ward National Registration Society, held last week, Mr. T. Harrington, M.P., referred to the recent union of Irish representatives, in Parliament, in the following manner—

"He thought that the country felt great relief in what had taken place during the last couple of weeks; and he was glad to see that amongst the entire population of the country there had been no other expression than one of delight and pleasure at the restoration of unity in the ranks of the Irish Parliamentary Party. For their references to his own part in bringing about that unity he was exceedingly grateful. The task of the peace-maker was not always a popular one, but he had always considered it better in a public man to act according to the dictates of his conscience than merely to seek the passing popularity of the hour. He did not think that Irishmen need be at all humiliated at the quarrel of the last eight or nine years, nor ashamed that they fell out upon such an issue as was presented to the country at that time. He did not know any nation in the world to which the same issue would have been presented under the same circumstances that would not have been likely to divide as the Irish nation had divided. No one, he was sure, was ashamed of the part he had tak-

en in that struggle, provided that that part had commended itself to his judgment, and now that they had come back to join hands in a renewed effort for the liberty of the country, no man would remember it to another that he had been divided against him. The shame would have been in allowing the present generation to pass away without coming together again and making a combined fight for the interests of the country. On one point they might congratulate themselves, and that was that during the long struggle which had divided them not one of the Irish members had gone over to the enemy; they had all remained straight as Nationalists and had held by the interests of their country."

Continuing, he said:—"He was glad to be able to assure the country that the peace was not patched-up peace, and that at that moment the feelings in the ranks of the Irish Party of brotherhood and comradeship were as strong and as firmly established as in the old days when they had marched through the Lob-

THE EVIL OF GAMBLING.

The following is a passage from an article, which appeared recently in the "National Review," (England), over the signature of Dr. Horton, of anti-Catholic fame—

"On the other hand, the Jesuit accommodation to vice is also employed to capture the young, who are restive under the moral restraints which a pure religion imposes. A friend of mine in Manchester told me that he turned one day into a Catholic Church, and heard the most popular Jesuit of that city preaching to a crowd of young operatives, who were all exposed to the great peril of our day—the temptation of gambling. The preacher assured them that he saw no harm in betting. If a man had money he was as much at liberty to lay it on a horse as to spend it on a stall in the theatre. What a relief to the young! Here they find at last a Church which will condone their most ruinous vice. Here they escape from the cruel Puritanism which robs them of their pleasure. Here the golden rule of the Jesuit is put into practice: 'A way may be found for the gratification of every human desire.'"

It would need no great logician to refute this slander, but when a great logician condescends to notice such an attack, and proceeds to pulverize it and its author, there is always matter of interest and benefit to Catholics in his remarks. Father Bernard Vaughan, preaching in Manchester, three Sundays ago, thus dealt with Dr. Horton. Father Vaughan, after an explanatory introduction, said—

"That he had seen a good deal of what had been written lately about gambling, and in his judgment most of it might not inappropriately be labelled 'cant.' As the supply of 'cant' was already in excess of the demand for it, he would not add to its bulk by any remarks of his. It seemed to him men sometimes allowed their feelings to lead them to a conclusion, and then they cast about for a scientific basis, and damaged their cause by putting forward propositions that were ethically untenable. The speaker said his feelings about the evil consequences of gambling (a practice unfortunately only too noticeable in all sections of the community, high and low, young and old) were quite as active as those of the typical Puritan, but he did not intend to permit his feelings to run away with him; he preferred to jockey them. He wished to ride straight, on scientific principles, to a logical conclusion, and he ventured to hope that when he had done they would see for themselves wherein lay the evil of gambling, and would themselves take such measures as would secure them against running into the dangerous occasions of it."

A definition of gambling was given in the following terms—

The idea of gambings, Father Vaughan continued, embraced all contracts in which the parties did not know what they were giving and taking, and in which they could not influence the result. What went by the name of legitimate trade did not come under that description, for the parties knew, or assumed, that there would be no material fluctuations of value before the transaction was completed; but as soon as you got forms of trade where the parties distinctly contemplated fluctuations, they were, in fact, betting upon the rise or fall, and were backing the accuracy of their forecast as truly as if they backed a horse.

So pointed, and of general interest are the following remarks that we give them almost in their entirety. It is not often that this subject is treated in such a practical manner, and brought home to hundreds of thousands who are actually guilty of gambling, in one sense, while condemning it in another one. Father Vaughan thus explains—

All kinds of speculative trade were forms of gambling, and were to be judged by the same rules as indulgence in rouge-et-noir. Of course the gambling element grew more prominent as the fluctuations in value became more rapid, and in that way horse-racing and pitch-and-toss had a worse name before the public than dealings in cotton futures. But let

ties of the House of Commons under the leadership of Charles Stewart Parnell (applause). They intended to make the policy of their Party so active and so combative that men would not have time to discuss differences amongst themselves. They intended, in a session of Parliament which the Government had no intention of making Irish, to bring Irish claims to the front and to turn the attention of the Irish representatives to the interests of the country alone. There were some who still hung back in doubt as to the reality or permanency of the unity. These people were apt to point, perhaps, to the evidence of newspaper leaders or newspaper paragraphs in support of their contentions, and to gather from these that some question still divided the Party. But whatever outside differences there might be there was no difference in the Party itself, and that Party, as a whole, would give no sanction to any efforts which might be made to disturb its peace or to sever the friendship so recently renewed."

THE FINANCIAL SIDE OF THE WAR.

Until the Imperial Budget was brought down by Sir Michael Hicks-Beach, we could only roughly guess at the enormous cost that the present war in South Africa must entail. The British are proverbially a commercial people, a business-like race; Napoleon called them a "nation of shop-keepers." Now, such a people must see some immense, some in calculable harvest to reap in the Transvaal, otherwise they would never dream of saddling themselves with such a financial load. New revenue measures are being adopted. Income tax is to be increased to one shilling on the pound, and increased duties will be imposed in beer, spirits, cigars, tomatoes and tea. A loan is to be negotiated. We take the following from the report of Sir Michael Hicks-Beach's budget speech:

The return of the Chancellor of the Exchequer, Sir Michael Hicks-Beach, introducing the budget shows that an expenditure of £154,082,000 has to be provided for in the budget of 1900, 1901. The same statement shows that the Exchequer account of 1899-1900 would have given a surplus of upwards of £5,000,000, but that the supplementary war estimates of £23,000,000 make the expenditure exceed the revenue by £17,770,000.

He next explained the present financial situation, dwelling with satisfaction on the increase of the actual over the estimated revenue, due to the steady and substantial increase of business, and pointing out that as the increase in the value and volume of foreign exports had been quite exceptional it had not been at the expense of home industries. Reviewing the principal items of revenue, the Chancellor of the Exchequer said tobacco had been disappointing, and that the increase in wines had not been as large as expected, perhaps due to the absence of the ordinary winter festivities.

Against the estimated expenditure of £154,082,000 for the coming year, the Chancellor of the Exchequer estimated the revenue on the existing basis of taxation at £146,900,000, or a deficit of £7,182,000.

The Chancellor of the Exchequer characterized the suggested methods of fresh taxation as in no way impracticable, saying the Government felt justified in raising a portion of the war funds by a loan, but, he added, it was also justified in calling upon the tax-payers for an immediate and substantial sacrifice. In this connection he thought they could reasonably anticipate that the more acute and most costly phases of the war would not last long. He asked the tax-payers to subscribe to the cost of the war by an increase of the income tax to one shilling on the pound, which would produce an ad-

Nor was it to the purpose to say that the pleasure was unreasonable, and therefore morally wrong. It was felt by men of all races, countries, and times, the old Romans and the modern Chinese and Malays being gamblers as inveterate as any man, say, on Liverpool Change. If anyone presumed to say that there was no reason for that pleasure he would thereby be only displaying his ignorance of those elements that went to constitute that social being called man. The gambling instinct in man, he was free to confess, did not admit of analysis, and therefore it was that he had to include it among the elementary facts of a man's constitution, like the perception of harmony, etc. He took it, then, that the taste for gambling might reasonably be indulged, under the same conditions as governed every other indulgence. One man had a taste for the opera or for the drama, or for collecting engravings, or stamps, or autographs, and his circumstances justified his spending so much a year on gratifying his tastes. Another had a taste for betting, and he was able prudently to pay so much a year to the bookmakers. His taste might lead yet another to toss handfuls of coin for a scramble in a playground or at a fair, and who shall say that he must not do so provided he was spending no more than he could afford to spend upon his pleasure? Under those circumstances he did not see why one man might not spend on horseracing what another was led to spend on a stall at a theatre.

Nor was the case essentially different if money was sought by gambling. All the conditions of a fair contract might be present in a bet. Each horse in the running had its market price, just as a bale of merchandise in any warehouse had. The man who staked his money believed that the horse or the goods would rise in the market, and so he bought at the present price, intending to sell at a future time. He backed the accuracy of his forecast. If he won, the money was fairly his. It was not true to say he had given nothing for it. Had he not exposed himself to the risk of losing, while the other party was content to make the bargain? Let them take the case of a householder who paid a few shillings for fire insurance, and the next day received hundreds of pounds from the unfortunate company. He had backed his house to burn, and his fancy had won; he had the praise of prudence, and no sane person accused him of dishonestly taking money which he had not earned. So, again, if he had insured his life, or backed a horse, or put money on a cricket or polo team.

The evil of gambling was to be sought and found in the liability to abuse; in the almost magnetic hold it got of a man, leading him, only too often, to risk what he could not afford to spend on his pleasures, and inducing him at length not only to stake all that was his own, but what was not his own—perhaps even persuading him to stake trust-money which demanded safe investment. The liability thus to gamble justified the State in restricting by law the opportunities offered to that portion

(Continued on Page four.)

THE FINANCIAL SIDE OF THE WAR.

ditional £6,600,000. He also proposed that the stamp duties on Stock Exchange contract notes be extended to sales on the Produce Exchange that bear duties would be increased a shilling a barrel of 36 gallons, and that there would be an increase in the duty on spirits of sixpence per gallon; tobacco, sixpence per pound; foreign cigars, sixpence per pound; and tea, twopenny per pound. He anticipated that the above changes would increase the revenue £12,317,000, and he proposed to save £1,640,000 by suspending the sinking fund in relation to certain terminable annuities. He proposed to borrow the rest of the necessary funds. A total of £14,000,000 had to be raised, of which £8,000,000 was now in the treasury, and £35,000,000 would be raised by bond or stock repayable in a term not exceeding ten years.

From the abounding revenue of the year £5,500,000 surplus was available towards the war expenditure, bearing remarkable testimony to the extraordinary industrial activity and commercial prosperity of 1899, which was, he hoped, one of a long series of prosperous years. The improvement was due to the steady and substantial progress of business, and not to the war, which had, in some respects, militated against trade. The increase in foreign trade, both in imports and exports, was greater than the previous year. There had been a remarkable increase in the receipts from the death duties, totalling £17,471,000, of which £2,271,000 was from the estates of millionaires, including £900,000 from the estate of one man, a foreigner, who lived on fifteen shillings a day in a west end London club. That one person, he continued, however unwillingly, had contributed to the exchequer more than the cost of an ironclad. (The foreigner referred to is the late George Smith, the pioneer banker of Chicago, who died October 7, 1899, in his rooms at the Reform Club, London.)

Explaining the proposed loan, Sir Michael Hicks-Beach said he believed it would be a mistake to try to raise it by a new issue of consols, as it would create a permanent debt which the nation could not pay off at par until 1923. He thought it would be better that part of the £35,000,000 be reserved, say an amount not exceeding £5,000,000, for a further issue of treasury bills. The rest he proposed to raise by bonds or stocks. He had reason to believe it was possible to take such an issue on very reasonable terms, and he hoped to do so in a way not to insure profit for a few great and wealthy persons, but to bring the whole public into the war loan, and enable them to come to the assistance of the country.

ECHOES FROM FRANCE.

Since the Concordat gave the enemies of the Church in France no special weapon wherewith to paralyze the clergy, the government, at the instigation of the Department of Worship, has decided to forge an arm to its own liking. A correspondent of the Liverpool "Catholic Times" thus mentions the new law, and briefly comments thereon—

"It stipulates that any public criticism censure on the part of priests of 'Acts of public authority' is to be punished by a term of imprisonment varying from fifteen days to six months. The same prohibition applies to conversation between friends and to private letters. Were this law to be put in force it would end by putting in prison every priest in France. According to it, henceforth no parish priest would be free to teach his flock the way wherein they should go; to tell them that the law of divorce is against the laws of the Church would be to censure the civil power; to inveigh in the mildest manner against the acts of an infidel mayor subversive of religious liberty would be to court imprisonment within a few hours at the hands of that same mayor. The trial of the Assumptionists, the protestations of certain Bishops, and the lively remonstrance of the Archbishop of Aix, have led to this latest mill-stone being hung round the necks of the French clergy. Apart from being handicapped in the exercise of his ministry a French priest has no longer the right of the poorest citizen. A street 'yoyou' may throw up his cap and call the President of the Republic bad name. Nothing is done to him. A priest if he criticises a Government measure henceforth offends the laws of his country. The Archbishop of Aix publicly intimates that he will allow of no subscription being raised for him in his diocese. The 'Croix' has opened a subscription for the five Bishops whose stipends have been suspended."

The special case for which the Draconian legislation has been invented is that of Mgr. Gouthu-Soulard, who wrote a letter condemning the action of the Government regarding certain religious orders. A Paris correspondent thus cleverly explains the case. He says—

"Article 204 of the Penal Code,

provides for the exile of any Bishop or person in ecclesiastical authority criticising or blaming in a pastoral letter any act of the Government or of the public authorities. This did not meet the case of Mgr. Gouthu-Soulard, whose criticisms were not incorporated in a pastoral letter, but were made in a letter addressed to the press. It was felt also that the penalty of exile was excessive, and would not be enforced in our days. So the Government immediately introduced a Bill intended to give them an arm against the Bishop which they could easily use. It takes the form of an amendment of Article 204 of the Penal Code, and provides that Bishops or persons in ecclesiastical authority who shall criticize or censure in a pastoral letter any act of the public authorities shall be liable to imprisonment for a period of not less than three months or more than two years; and that the same persons criticising or censuring the acts of public authorities in any other way than by a pastoral letter shall be liable to imprisonment for a period of not less than fifteen days, and not more than six months. This Bill is an outrageous attempt against the liberty of the clergy, and would hardly be likely to meet with approval in any country but France, or perhaps Italy, but there can be no doubt that it will pass the French Parliament with a tremendous majority, and that public opinion approves of it. So another turn of the screw is given to the already so much restricted liberty of the French clergy. And now when questions of vital importance to the Church of France are at issue, the Bishops will find themselves placed between the alternatives of refraining from criticism or of going to jail."

In our humble estimation this is one of the most tyrannical attempts yet made in France to crush the clergy and the clerical element. Will it succeed? We don't know. But we do know that it is a severe and terrible reflection upon the vaunted "Liberty" of the French Republic.

Not education, but character, is man's greatest need and man's greatest safeguard.

OLD SONGS AND NATIONAL MUSIC.

BY OUR CURBSTONE OBSERVER.

Some short time ago I read an article in "The Midland Review," of Louisville, Ky., from the pen of Minnie Andrews Snell, which purported to be a criticism of some writings of Miss Elder, upon the subject of women in general, and women in connection with the "songs of the day," in particular. I gleaned from the article that Miss Elder had composed some of the loveliest songs of the past with the most vulgar popular songs of the day. On the other hand, Miss Snell wishes to compare such old songs as "Waiting for the Waggon," with such new ones as "Annie Rooney." For the life of me I could not make out what object either of these two young ladies wanted to reach. In fact, I must admit my own obtuseness; for, I suppose they intended to convey something new and important to their readers, yet I have been unable to find out what that something is. Still the perusal of that article has awakened certain thoughts, the result as well of my many observations, and I will jot them down in this column.

"Comparisons are odious," is an old saying, so I will not attempt to establish one between any two classes of songs. The modern, up-to-date songs may suit the generation now flourishing equally as well as the old melodies and ballads suited the generation that is rapidly passing away. The difference, to my mind, that exists between the two is the certainty that one hundred years hence, the songs of the present will be in oblivion, while those of the past will still live on. Take for example, one of those mentioned by Miss Snell, "Annie Rooney," was popular, every street arched whistled it, and every hand organ played it. Fifteen years ago, while today it is never heard, nor are there many living who could sing it. On the other hand, "The Harp that once thro' Tara's Hall," or "Scots, wha' hae," are as well known, and as deeply appreciated at the close of the nineteenth century, as they were in the middle. I might almost say in the beginning, of the same hundred years. The reason for this is not far to seek. That a song may live on for generations after the master hand that produced it has been washed due to the fact that it has become a part of the heart of a people, and left an impression thereon. Our modern songs have no reason to be placed on a level with those that have withstood the test of long years. "Give me," said Fletcher of Saltoun, "the making of a people's ballads, and I care not who makes the law."

It is true that on St. Patrick's

MR. REDMOND'S MANIFESTO.

Mr. John E. Redmond, the newly-elected chairman of the re-united Irish party, has issued a manifesto upon which we comment editorially in another column. The manifesto reads thus:

Fellow-countrymen.—After nine years of disunion and weakness in the ranks of the Nationalist representatives of Ireland in Parliament, the United Irish National Parliamentary party has once more been formed on the principles and under the constitution of the Irish party from 1885 to 1890. This event, as every indication of public feeling and opinion shows, has been heartily welcomed by every section of the Nationalist party in Ireland. It marks a turning-point in the history of the National movement. For the last nine years the progress of that movement in Parliament and Ireland had been arrested, the efficiency of the Irish Nationalist representatives in the House of Commons was seriously impaired, and the organization of the people in Ireland—without which a Parliamentary party is of comparatively little value—fell to pieces. It is not necessary to revert now to the causes of the disunion which brought about these lamentable results. The chapter has been closed by the wise and patriotic action of the Irish representatives, and the thoughts of men on all sides of the contest that has been waged are now turned to the future and its possibilities.

As disunion has certainly been fraught with evil consequences, so it is equally certain that union may, under certain conditions, be made the means of once more rendering the weapon which the constitution has placed in the hands of Ireland potent for the redress of national grievances, and the winning back of our right to national self-government. The opportunities which the party system in Great Britain, in its very nature, opens up to an Irish party, numerous, united, constant in attendance, and independent of all British parties, are known to us by experience. Ministries have been made and unmade by such a party. Benefits have been wrested from reluctant and even hostile majorities, policies have been altered to the advantage of Ireland by the steady and sustained compulsion of an Irish Parliamentary force known to speak for the nation, acting as a single man, and taking advantage of every occasion of attack and defence. The opportunities for achievement of such a character are likely in the future to be not less, but more numerous, than at any period in the past. The present time is absolutely ripe with possibilities. The greatest crisis in the memory of living man has arisen in the affairs of the empire, and no one can tell the moment when eighty Irish members, thinking only of the interests of their own country, may be able to extract from the situation

night, we are often treated to some of "Moore's melodies," of other well-known Irish songs; but even this custom is dying out, and at our Patron Saint's Day, I notice that the programmes are generally filled up with so-called classic music, Italian eccentricities of voice and costume replace the old Irish melodies. It is to a great extent the same with all the other nationalities; they prefer their old songs to the new-fashioned, and often meaningless fusions.

This brings me to the subject of St. Patrick's night concerts. The national festival is at hand, and preparations are in progress all over the city for the various concerts or entertainments to be given. I hope that some care will be displayed in the selection of items for the different programmes. At least, once in a while year should the people lay aside all other preoccupations and assist in reviving the historic and literary memories of the past. I don't believe that, at this age and under present circumstances, any person would have the hardihood to introduce caricatures of the Irish people; but, without casting ridicule upon the race, there are numerous comic and mirth-inspiring songs and ballads that might be used. They would be an improvement upon the very finest operatic music and foreign words as well as sentiments. Why not ransack the annals of Irish literature? There may be found the best of all that Irish talent has produced. No grander opportunity could be had to perpetuate the songs of old Erin, and to send her lively music down the vale of the future. It would be both an enjoyable and a patriotic work. Of course, I make no reference to the reproduction of plays; but I know that the Irish heart craves on that night for something very national, for something that is calculated to awaken memories of the old land, and not for modern and fantastic compositions.

These few observations, I hope will be taken in good part, and read upon by those who appreciate the spirit in which they are made. I would prefer even to be subjected to criticism rather than allow this occasion to pass without informing my fellow-citizens of what my ramblings and my observations have brought to my knowledge. Let us always have genuine Irish music and time-honored Irish ballads for that one night—they are worth a million times more to the Irish people than all the so-called perfections of a classic school, that are out of sympathy with our race.

mains for the people of Ireland to enable them to renew, in face of both the parties of Great Britain, the determined struggle for Irish rights, which has been so long and so unhappily interrupted. It is impossible and it would be unjust to expect that Irish members should not only give their time and sacrifice their own private interests for the advancement of the public cause, but should also bear the whole pecuniary burden sustained by prolonged attendance at Westminster. I therefore ask you, fellow-countrymen, to subscribe with as much promptness and liberality as you can to the Sessional Fund of the Irish Parliamentary Party.—I remain, fellow-countrymen, your faithful servant,
J. E. REDMOND.

February 10.

The treasurers of the fund are the Hon. Edward Blake, M.P., Messrs. J. F. X. O'Brien, M.P., and T. Harrington, M.P.

ECHOES FROM ROME.

Monsignor Averardi, Apostolic Delegate to Mexico, is in Rome.

There is talk of lighting and decorating St. Peter's with electric light on the occasion of the double canonization in St. Peter's on Ascension Day.

The Most Rev. John Lancaster Spalding, Bishop of Peoria, U.S.A., is in Rome for a month's visit. He was received in private audience by the Pope on Saturday last.

The first collective jubilee visits to the basilica was made by the Catholic Associations and Romans in mid-February. His Grace Bishop D'Isley is staying at the Hotel Minerva, and is accompanied by his secretary.

The Holy Father has not yet appointed a successor to the late Cardinal-Vicar, His Eminence Domenico Jacobini. Besides the name of Cardinal Svampa, those of three other probable candidates are mentioned, namely Cardinals Gassetta, Cretoni, and Sattoli. The latter appears to have the greatest probability of being appointed to the difficult post, for which he is eminently qualified by his great experience and learning. Apropos of the late Cardinal-Vicar, his will was opened last week, and found to contain very few bequests, the Pope being appointed heir to all his fortune, which amounts to about 200,000 lire (\$16,000), while the Cardinal's two sisters are to receive the revenue accruing from that sum. Among the Cardinal's many interesting documents were found all relating to his life's great work, the organization of the Catholic party in Rome, a task which unfortunately was interrupted by his death.

The turning back of the French pilgrims from the Italian frontier at Ventimiglia has caused considerable interest and discussion. Altogether the incident is to be regretted, and also that it should have happened in the Jubilee Year. The pilgrimage had been arranged for some time back, and was to have arrived at Rome on the 6th. On the eve of departure Mgr. Robert, Bishop of Marsailles, and head of the pilgrimage, received a notice from the Italian authorities that, on account of cases of varioloid at Marseilles, the pilgrims would be subjected to sanitary inspection at the Italian frontier. However, great was the astonishment of the 382 pilgrims when the sanitary inspection resolved itself into an imperative order for vaccination at Ventimiglia. This stringent measure was naturally much resented by the pilgrims, who were all in good health, so, rather than submit to what might cause them a great deal of inconvenience, if not illness, they returned to Marseilles.

It is not often that an English sermon from Rome finds its way into our press, but that of Mgr. Vaughan, delivered two weeks ago, in the Church of S. Andrea delle Fratte, on behalf of the charitable institutions, under the Sisters of Charity, (and the result of which was a contribution of 775 lire to the fund) has been widely commented upon. The following are some of the most striking passages of that eloquent sermon:—"We are here to-day, and to-morrow we are gone, leaving no trace behind us. We are as a tiny snowflake that falls upon the water; for an instant it appears as a white speck, and then vanishes for ever. But when considered in its full significance as the gateway to eternity, then life becomes the most stupendous of God's mysteries. His most precious gift to man; and it behoves us to take care that we squander it not. Whatever God sends us may become a blessing or a curse, according as we accept and make use of it.

I shall limit myself to only three illustrations of this, continued the speaker. Sickness, if we accept it grumblingly, complainingly, will be to us but a curse. But otherwise, if we take it as a well-deserved punishment for our sins, and bear up under it with patience and gratitude, then sickness and suffering become the road to salvation. Again, wisdom and learning, if not used in God's service, but rather against religion, will be the means of our losing Heaven. We may be the world's leaders in scientific research, but if this makes us vain and puffed up and causes us to forget God, it availeth us naught. It were better to have remained ignorant and humble. Wisdom and learning are, however, among God's choicest gifts, if rightly used, when they only serve to make us more humble and to increase our faith and our charity. But wealth, after which man races madly, strives incessantly day in and day out, forgetting all else—a blessing indeed to a few, yet more often a curse; first, because wealth enables us to live in comfort and ease, while our fellow-men bow and cringe before us, and this luxury and this obsequiousness

in the department of others towards us make us so satisfied with ourselves and our surroundings that we do not even desire Heaven, unless God in His infinite mercy sends us sickness and sorrow and tribulation to show us the shallowness of this mundane existence; secondly, because wealth enables us to satisfy all our base desires and passions, and thus leads us directly to destruction. It is hardly possible for the wealthy to enter the Kingdom of Heaven; it is more difficult for a camel to pass through the eye of a needle. It is possible, yes; but even then a wealthy man does not gain Heaven as something to which he is entitled by inheritance—that belongs to the poor; but he may be allowed to slip in with the rest, if he behave himself. But if he regards his wealth not as his own, but as God's, and he looks upon himself only as His steward and as such performs his duty, then even wealth may gain him Heaven.

I stand before you to-day, concluded Mgr. Vaughan, appealing to your generosity on behalf of the poor orphans of this city. I appeal to you in their behalf without the least scruple, as your gift will be a gift to God Himself (St. Matthew xxv. 40), meriting his promised reward. (Here he read St. Matthew xxv. from 31st verse to end of chapter, dwelling much on verse 40.) He said he was sure he did not appeal to his hearers, and chiefly to those of them who hailed from England, in vain—England, that wonderful land where so many strange things happen, where charity runs mad, where they build hospitals for worn-out street car horses and blind cats, where pet lap dogs are fed on the fattest of the land and have their own servants and doctor when sick, and grand funerals and monuments when dead. He was sure people whose charity was so great would not forget the poor orphans of Rome. Let them remember that it is always more blessed to give than to receive.

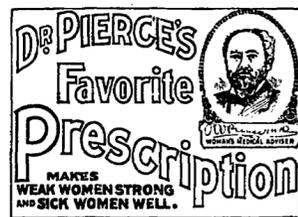
MARCH ANNIVERSARIES.

Possibly there is no month in all the year so full of important anniversaries as is the month of March; especially as it is so for Catholics. In a recent number of "The Review," of St. Louis, a writer signing "Ernest Hello," has furnished a most peculiar list of events that he claims, principally on the authority of tradition, to have taken place in the month of March. It is our intention to call the attention of our readers to a few of the anniversaries that should be remembered by Catholics during this month; but, at the risk of being somewhat lengthy, we will first reproduce a few from Mr. Hello's list.

He says, that according to the Bollandists, March is the first month. It was in March, they say, that the world was created; it was in March that the Redeemer was conceived. "It was in March that Jesus Christ was born."

So far we cannot place very much reliance upon this list. As to the creation we can say nothing; we have no proof, either one way or the other, on the subject. Certainly, if Our Lord was conceived (which is the case) in March, it is not at all likely, in the natural order of things, that he was also born in that month. But we don't consider the Bollandists infallible on the question. Let us take a few more of these anniversaries:—"The most ancient traditions of the world attribute to the month of March most remarkable privileges. In the first place, it is said, it witnessed the first victory of God, inasmuch as Satan was defeated by St. Michael on March 25th."

Possibly this is the case; we know nothing to the contrary. We are then told that Adam's skull was buried on Mount Calvary on the 25th March; that Abel was killed upon the 25th March; that Melchisedech offered up bread and wine on the 25th March; that Abraham took Isaac to Mount Moriah on the 25th March; that the Israelites passed through the Red Sea, the first Passch was celebrated, St. Veronica died, and St. Peter was



The success of Dr. Pierce's Favorite Prescription in the cure of diseases peculiar to women, is beyond comparison greater than that of any other medicine prepared especially for woman's use. It is not a cure-all but a scientific preparation, the prescription of an eminent living physician, still in active practice and who, assisted by his staff of nearly a score of trained physicians, treats and cures thousands of women every year. "Favorite Prescription" has an invigorating and vitalizing power peculiar to itself and a phenomenal control of diseases which attack the delicate organs of woman. It permanently cures backache, bearing-down pains, ulceration, inflammation and like ills by curing their cause. It dries up the drains, puts out the fever fire of inflammation and cures the corroding ulcer. It makes marriage a happiness and motherhood a blessing, by giving to women such an abundant vitality that the baby blossoms into life as sweetly, simply and naturally as a flower. Sick women are invited to consult Dr. Pierce by letter free of charge. All correspondence strictly confidential. Address Dr. R. V. Pierce, Buffalo, N. Y.

It contains no opium, cocaine or other narcotic, and no alcohol or whisky.

delivered from prison by an angel—all of which events took place in March. As to St. Peter's deliverance and St. Veronica's death, according to the Julian Calendar we are able to prove; but as to all the other events we must take them on Mr. Hello's authority, or possibly that of the Bollandists. We are not aware of any record, or even tradition that places the first three in the Hebrew month "Nisan."

Mr. Hello tells us that "Adam was born, sinned and died." We suppose he means that Adam was "created," and that our first parent sinned and died in March. Turning from this queer list, which we do not at all dispute, but merely acknowledge our ignorance as to its correctness, we find this month really rich in important anniversaries.

The second of March was Leo XIII's birthday, when, this year the venerable Pontiff completed his ninety years of life. The feast of St. Thomas Aquinas falls in March; and, as far as Catholics are concerned, he is one of the most important doctors of the Church, and saints in the Calendar. We need scarcely remind our readers that on the 17th March, the Irish people in particular, and the whole Church in general, celebrate the feast of St. Patrick, the Apostle and Patron of Ireland. This is not only a religious, but also a national festival, and one of major importance.

The 19th March is one of the grandest festivals of the Catholic Church; it is the feast of St. Joseph, the spouse of the Blessed Virgin, the Foster father of Our Lord, and the universal patron of the Church. This great saint is also the special patron of Canada. The 25th March is the Annunciation, which, as Father Furb says, is also the feast of the Incarnation. Between the different anniversaries of importance there are fully two dozen minor ones, each of which has its own import for special people, countries, or orders. Thus it is that March, even though none of the traditional anniversaries of Mr. Hello were exact, is full of commemorations of events that awaken the pity and the enthusiasm of all practical Catholics.

WAYS OF STUMP ORATORS.

Judge Emory Speer, as every one knows, has a remarkable gift of repartee; said a former resident of Georgia. "And in his early campaigning days he frequently impressed that fact upon his opponents on the stump. Years ago, when he was running one fall against Col. Blount for Congress, the two candidates made a tour of the district, and engaged in a series of joint debates. As the story goes, they drew an immense crowd of horny-handed south Georgia farmers at a certain country settlement, and Blount, noting their rugged faces and homely attire, attempted to score a point against his opponent by depicting him as a haughty aristocrat. 'You might suppose that he was a plain, every-day kind of a man from the way he looks now,' he said 'but you ought to see him when he gets to Washington. He's a regular dude, and if one of you honest, hard-working farmers was to happen to meet him on Pennsylvania Avenue he'd no more think of speaking to you than he'd think of jumping over the moon.'

"While Blount was haranguing the crowd in that strain Speer chanced to notice that he had on a pair of white socks, and when he came his own turn to speak he began somewhat like this: 'My friends: I am greatly surprised that Mr. Blount should have the audacity to refer to me as an aristocrat, especially in view of a little incident which occurred only yesterday in the town of Macon. We were standing in conversation on the street corner, arranging for this very trip, when a good old country woman approached and endeavored to sell us some socks. They were old-fashioned, plain, honest, blue-va'n socks, gentlemen, the same kind our mothers used to knit, and when she drew out a pair from her basket our friend, Col. Blount, gave them one contemptuous glance, turned up his nose, and walked away. I don't know, of course, but I would wager that he has on a pair of fine, city-made white socks at this very moment. As for me, when he terms an aristocrat, I bought the homely socks he professed to scorn, and—here he pulled up his trousers, exhibiting a couple of blue woolen tops—'I have 'em on right now! Colonel, let's see your socks!' Needless to say, Blount collapsed, and that township returned an overwhelming majority for Speer.'—New Orleans Times-Democrat.

Sides sore from a hacking cough. Take Fyru-Pectoral; it will cure you quickly, no matter how bad the cold, Endorsed by thousands of Canadians. Sold throughout the land. Manufactured by the proprietors of Perry Davis' Pain-Killer.

A CATHOLIC MISSIONARY.

A Protestant retired military surgeon now in Rome, speaks with much pleasure of a Catholic missionary priest, a native of Savoy, whom he knew while in India about 18 years ago. This devoted Frenchman had to serve the two missions of Aurungabad and Jaitulla, forty miles apart, and used to do the journey from one place to the other, running at night in six hours. He had no shoes or stockings, and only a poor cloth round his head and the coarsest of garments. He slept in a wretched hovel, and the chapels he served were little better. He lived upon grain and a few vegetables. The poor Hindoo Christians of his flock spoke eloquently of his loving care of them.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, March 4th, 1900.—Males, 384; females, 23; Irish, 220; French, 74; English, 20; Scotch and other nationalities, 44. Total, 387.

CONSTIPATION

When Chronic is CAUSED by CATARRH OF THE LIVER.

Few Doctors know this. They think the trouble is too much bile. THE BILE IS NATURE'S PURGATIVE. It is extracted from the blood by the liver and poured into the bowels. But when the Bile has done its work in the bowels, certain of its elements should go back into the blood to enrich it. This is not generally known, even by good physicians.

Purgatives prevent the return of the Bile. They irritate the bowels so that these organs, instead of re-absorbing the bile, throw it violently out. It passes away in the evacuations, often burning and smarting on its way out. The blood becomes gradually impoverished from the drain. Each time it is harder for the liver to extract the bile from the blood. Thus stronger and stronger purgatives have to be used.

The blood grows poorer and poorer. It is CLOGGED WITH IMPURITIES. It lacks the rich life-giving properties. The sufferer, because of the poor state of his blood, feels dull and heavy, without energy or ambition. His appetite is variable. He has a tendency to the 'blues.' And all the time the constipation grows steadily worse.



THE LIVER.

With Dr. Spruille's treatment all this is changed. The liver is gently but surely cured of the cause of the trouble—CATARRH OF THE LIVER, which prevents it from doing its work. It begins to produce bile in small natural quantities. Easy regular movements are thus established. At the same time the bowels are toned up. As a result they no longer eject the bile. They re-absorb it. It goes back in the system. It carries with it new health and strength; NEW LIFE from the food with which it has come in contact.

The whole system feels the change. The dull heavy feelings disappear. The weakness vanishes. The circulation improves. The mind grows clear. The 'blues' depart. The patient 'feels like a new man.' Best of all, the cure is permanent.

Dr. Spruille has done this for thousands of others, who had suffered for years.

HE CAN DO IT FOR YOU.

- 1. Are you constipated?
2. Is your complexion bad?
3. Are you sleepy in the daytime?
4. Are you irritable?
5. Are you nervous?
6. Do you get dizzy?
7. Have you no energy?
8. Do you have cold feet?
9. Do you feel miserable?
10. Do you get tired easily?
11. Do you have hot flashes?
12. Is your eyesight blurred?
13. Have you pain in the back?
14. Is your flesh soft and flabby?
15. Are your spirits low at times?
16. Is there a sting after eating?
17. Have you a burning in the liver?
18. Is there a throbbing in stomach?
19. Is there a general feeling of lassitude?
20. Do these feelings affect your memory?
21. Are you short of breath upon exerting?
22. Is the circulation of the blood sluggish?

If you have some of the above symptoms you have CATARRH OF THE LIVER.

Mark and send the above symptoms for free diagnosis to DR. SPROUILLE, B.A., 7 to 13 Doane St., BOSTON.

SHE HAD ALL THE SYMPTOMS.

My dear Dr. Spruille: When I wrote to you first I felt very miserable. Had a constant headache, was dull, languid, had no heart for anything. My complexion was sallow, covered with blotches, and I frequently had bad pains in my right side. I had all the symptoms of Catarrh of the Liver. I began using your remedies and now not one of all those symptoms remains. I think it is wonderful that a person can be cured in such a short time, after trying other doctors in vain. They used to relieve me, but it was only for a time. Nobody can shake my faith in you, Doctor, and I sincerely hope that all who suffer from Catarrh in any form will not hesitate in writing to you. I shall be glad to reply to all who wish further particulars.

Your grateful patient, MRS. JESSIE B. MCKENZIE, Three Brooks, Pictou, N.S.

Advertisement for 'The Daff' EMULSION, showing a bottle and text describing its benefits for cough, blood, and general health.

BUSINESS MEN.

The shrewd merchant knows where to place his advertisements. Why not try our columns. Our rates are reasonable. Our paper reaches near and far in every parish in the City and Province in Canada.

Give our columns a trial. Send for rates to our office, 'TRUE WITNESS P. & F. CO.'Y Limited, 178 St. James Street, Montreal.

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County Officers for 1899 and 1900
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Jas. McIver, County Secretary, 329 St. Antoine Street.
Humphrey T. Kearns, County Treasurer, 51 Gain Street.
Board meets third Friday of each month, at 1863 Notre Dame Street, 8 p. m.

SATURDAY, MARCH 10, 1900

CATHOLICS IN PUBLIC LIFE.

It has been noted more than once and by observant persons that Catholics do not take the part in public life in this "Canada of Ours," that should be expected of them. With our large Catholic population, there should be much more participation by men of our faith in the affairs of the nation, the province, the city and the town. By public life is not meant alone active participation in politics. For politics now-a-days is a mere sham, a money-grabbing affair, a scandal in many cases, and a machine used to grind a man's character and reputation to the dregs of degradation, shame and opprobrium. These are golden words for Catholics, especially for our Catholic young men. They have brilliant opportunities to do honor to their faith in this land which has been bedewed with the blood of many a Catholic hero and noble missionary. They have many advantages, especially in the educational line. Their fathers had insurmountable obstacles in many places, not the least among them was a deep prejudice, a barrier of ignorance, and almost insane bigotry, of which a few tinges still remain to the present day. But the Catholic young man, the hope and promise of the future, has every advantage. Their faith can no longer be despised by those rampant bigots, scoffers of religion, and renegades, whose only object is to grasp the mighty dollar by inculcating lies, and errors to delude and misguided congregations.

There are hundreds of things outside of the political arena that concern the people. There is the movement for the amelioration of the condition of the poor, young and old. It is in such affairs that our people should particularly interest themselves.

It seems that in England the participation of Catholics in public life is now receiving some attention. At a recent meeting of the Fisher Society at Cambridge, Father John Norris, of the Oratory School, Birmingham, read a thoughtful paper on the opportunities for young Catholics. "What is called public life," said he, "is now a very different thing from what it was in the days of our grandfathers; it is no longer confined to the few, but has been gradually opened out more and more to the many. We live in democratic days, and democracy means not only the extension of the franchise, but larger and wider opportunities for all classes to take part in public life. These opportunities are to be found not merely in politics, strictly so called, but also in municipal life, in county and parish councils, in school boards and in other ways. I can conceive nothing more elevating, more inspiring to a young man just stepping out into life than the determination to use all the abilities he has in the pursuit of the well-being of his fellows; nor is there anything more likely to ennoble himself, to save him from the contamination of selfishness and mere worldliness, from the waste of the life that has been given him, and from the self-reproach that empty hands and barren years will bring when he hears his end. There are generous hearts amongst you; do not be afraid of yielding yourselves to them; do not live, as so many do, as if there was nothing to do for those about you, as if there were no wrongs to right, no poor to help, no sorrow to comfort, no hungry to feed; but use your power, your influence, your advantages, if need be your time and your money, in the service of your fellow-men, working with your might that good may prevail over evil, that through you the world may be better and more pure, that public life amongst us may be clean and free

tians we should be the salt of the earth and the light of the world, and that each of us should be 'through life a force to leaven and to purify.' Look forward to taking part in the public life around you, in the social welfare of your neighbors; do not stand by with folded arms while your fellows suffer and are sad. There is too much apathy amongst us as Catholics, too much indifference; we want more civic activity, more civic virtue, more appreciation of what we know to be the truth that all authority is from God, that those in authority are the 'ministers of God.' It is a noble ambition to be a 'minister of God': an ambition worthy of any man. Too few Catholics yield to this ambition, too few take their proper place in public life. We all know the few who do, and we all know what a place they hold in the esteem of all, and what a power they are for good to all about them. I know nothing that would do more to give the Church and her children a higher place in this country than that our young men should look upon it as a privilege and an honor to take a share in the public life of their country and neighborhood according to their opportunities."

Plain puddings and mixed pies often have bad effects upon the small boy who over indulges in them. Pain-Killer as a household medicine for all such ills is unequalled. Avoid substitutes; there's but one Pain-Killer, Perry Davis'. 25 cents and 50 cents.

ANTI-IRISH DOOLEY.

Not many months ago we were looked upon as rather "thin-skinned" because we could not see any humor, much less any wit, in the absurdities and abominations that weekly come from the pen of "Mr. Dooley," and that set a certain class of readers into convulsions of merriment. We can enjoy a joke, even at our own expense; we like a genuine funny story; we are able to laugh with the heartiest at sallies of true wit; but we draw the line when it comes to stuffing down the public throat a heap of far-fetched, over-strained, unnatural, and totally vulgar ridicules of the Irish race. And if we have no sympathy with such a writer, much less have we any with the man who hesitates not to make fun (poor, miserable, very unfunny fun) of the practices and teachings of the Church. If Mr. Dooley has nothing better to give the reading public on such subjects, common decency should dictate silence to him. His last effusion—on keeping Lent—is such a fair sample of his vulgarity, that we risk the displeasure of some of our readers in order to publish it; and we publish it in order to prove our contention and to confute certain Catholic organs that thought us too straight-laced. Here is "Mr. Dooley on Lent":

"I mind as well as though it was yest duh th' struggle iv me father f'r to keep Lent. He began to talk it a month before th' time. 'On Ash Winsdah,' he'd say 'I'll go in f'r a rule/season iv fast an' abstinence,' he'd say. An' sure enough when Ash Winsdah comes round at midnight he'd take a long draw at his pipe an' knock the ashes out slowly again his heel an' thin put th' dhudeen up th' clock. 'There,' says he, 'there ye stay till Easter morn,' he says. Ash Winsdah he talked iv nawthin' but th' pipe. 'Tis exthoridinny how easy it is f'r to lave off,' he says. 'All ye need is will power he says. 'I dinnav that I'll iver put th' pipe in me mouth again. 'Tis a bad habit smokin' is,' he says; 'an' it costs money. A man's bether off without it. I find I can dig twice as well,' he says; in th' parish since I left off th' pipe,' he says. 'Well, th' nex' day an' th' nex' day he talked th' same way; but Fridah he was sear, an' looked up at th' clock where th' pipe was. Saturday me mother, thinkin' to be plazin' to him, says: 'Terrence,' she says, 'ye're iver so much better without

th' tobacco,' she says. 'I'm glad to find ye don't need it. Ye'll save money,' she says. 'Be quite, woman,' says he. 'Dear, oh dear, he says, 'T'd loike a pull at th' clay,' he says. 'Whin Easter comes, please Gawd I'll smoke meself black an' blue in th' face,' he says. "That was the beginnin' iv his downfall. Chocsday he was settin' in front iv th' fire with a pipe in his mouth. 'Why, Terrence,' says me mother, 'ye're smokin' again.' 'I'm not,' says he; 'it's a dhry smoke,' he says; 'tisn't lighted,' he says. Wan week afther th' sweat-off he came f'r'm th' field with th' pipe in his face an' him puffin' like a chimney. 'Terrence,' says me mother, 'it isn't Easter morn.' 'Ah—no,' says he, 'I know it,' he says. 'but,' he says, 'what th' divvie do I care?' he says. 'I wanted f'r to find out whether it had th' masherly over me; an', he says, 'I've proved it hasn't,' he says. 'But what's th' good iv swaerin' off, if ye don't break it?' he says. 'An' annyhow,' he says, 'I glory in me shame.'"

TRUSTS AND COMBINATIONS.

"The anti-trust law lies dead on the statute books, a horrible joke," says James Creelman, in the "New York Journal." "To-day it is actually in the power of Mr. Rockefeller or Mr. Havemeyer or Mr. Armour to say to an American citizen: 'You shall not engage in the oil refining business, or the sugar refining business, or the best slaughtering or packing business except as my agent.' This is literally true. These three businesses are closed to American citizens. "No man can honestly and fairly object to the improvements and economies in manufacture and distribution achieved by the genius of the men who have brought the trust system to its present state of development. It is not the cheapening of manufacture that strikes at the vitals of the nation—it is the taking away of hope from the young men of the country, it is the creation of a power greater than the government—blind, capacious, relentless."

"This terrible change in the conditions of life in America has occurred within fifteen or twenty years. What will the conditions be when the boy born to-day is a man? The trusts represent the combined, disciplined power of two billions of dollars now. What will their wealth and power be 25 years hence? The trusts can nominate and elect the president of the United States and determine the laws now. What will they be able to do when the next generation of the United States be sired when industrial and commercial concentration has placed the lives and fortunes of the whole people at the mercy of two or three hundred men?"

"The young man has little chance of rising in business in this country to-day unless he happens to be gifted with supreme genius. Every month narrows his opportunities. He is charmed and beguiled by the glittering rhetoric of trust-paid orators. He reads the figures which tell the story of rapidly increasing wealth in America, and he is dazzled by the sight of unmatched prosperity—for a few."

"In 20 years we have witnessed the growth of the trust system to a point where the president of the United States dares not to oppose its bidding."

"Can we find a president who has manhood and intelligence and prophecy enough in him to use the whole power of the government to check the blind brutality of the strangling process? If so, can he be elected?"

It is easier to be generous than just. Men are sometimes bountiful who are not honest.

A QUICK CURE FOR COUGHS and COLDS Pyny Pectoral The Canadian Remedy for all THROAT AND LUNG AFFECTIONS Large Bottles, 25 cents. DAVIS & LAWRENCE CO., Limited, Prop's, Perry Davis' Pain-Killer, New York Montreal

Provide for the Morrow. Take out a policy in THE CO-OPERATIVE FUNERAL EXPENSE SOCIETY; it will cost you nothing. After a few years you will pay no more, and still you will be sure of a first class Funeral. For full particulars, telephone and our Agent will call. The Co-Operative Funeral Expense Society, 1756 St. Catherine St., near St. Denis. TELEPHONES—Bell "East 1255." Merchants 563.

6% INVESTMENT FIRST MORTGAGE GOLD BONDS.

"LA COMPAGNIE DE PULPE DE CHICOUTIMI," Incorporated by Letters Patent.

AUTHORIZED CAPITAL, \$1,000,000 Subscribed and Paid, \$ 500,000 PRESENT and ONLY ISSUE of BONDS, \$250,000.

The Denominations of Bonds are as follows: 100 of \$500, \$500 of \$100, Payable to Bearer.

The above Company are issuing bonds to the amount of two hundred and fifty thousand dollars bearing interest at the rate of six per cent. per annum, payable semi-annually. Both principal and interest are payable at the Head Office of the Bank of Montreal, in the City of Montreal, and the principal is payable thirty years after the date of issue, redeemable nevertheless, at the option of the Company, at the end of the first five years by the Company giving notice to that effect in two daily newspapers published in Montreal, three months previous to the expiration of the first five years, and without any premium or indemnity whatever to the bondholders. DIRECTORS OF THE COMPANY. J. D. Guay, President, Mayor of Chicoutimi. Nemesse Garneau, Vice-President, M.P.P., Quebec. Doctor J. A. Couture, Quebec. J. E. A. Dubuc, Manager, Chicoutimi. O. A. Porritt, Superintendent, Chicoutimi. F. X. Gosselin, Prothonotary Superior Court, Chicoutimi. Joseph Gagnon, Chicoutimi. PRINCIPAL SHAREHOLDERS. Nemesse Garneau, M.P.P., Quebec. Gaspard Lemine, Quebec. Joseph Gagnon, merchant, Chicoutimi. J. E. A. Dubuc, manager, Chicoutimi. Doctor J. A. Couture, Quebec.

ORGANIZATION. The Company was organized in 1897, and has since carried in its business without interruption. It had then a daily output of fifteen tons of dry pulp, later on the capacity of the mill was increased to thirty tons of dry pulp daily. Last spring, owing to the ready sale of the pulp, the Directors deemed it advisable still further to increase the production by adding three more grinders and a nine grinder mill, with a capacity of fourteen thousand tons per annum. The Company paid a half-yearly dividend at the rate of six per cent. per annum, the surplus profits over the dividend being spent on improvements and betterments. PURPOSES OF THE BOND ISSUE. The Company has to complete and equip another mill of greater capacity than the present one on a site, only eight hundred feet distant. The new mill will have a capacity of twenty-eight thousand tons of pulp per annum, making the combined output of the two mills, forty-two thousand tons of dry pulp per annum. MILL SITE. The mill is situated on the Chicoutimi River, near where it discharges into the Saguenay, and within the limits of the Town of Chicoutimi, which town is the terminus of the Quebec and Lake St. John Railway, and the head of navigation. The Richelieu and Ontario Navigation Company make Chicoutimi the terminus of their line from Niagara to the Atlantic. WATER POWER. The water power developed for present requirements is estimated at eight thousand horse power. The head of water is seventy-five feet; sixty cubic feet of water passes through the mill every minute, and this all the year around. The water is conducted to the mill by a steel flume, eleven feet six inches in diameter. In the penstock are five wheels, three of forty inches, one of twenty-five inches, and one of twenty inches. The Company possesses twenty-five thousand horse power. The water is clear, soft and free from all impurities. The river flows from Lake Kenogami, which acts as a reservoir or settling pond; it flows for ten miles to the mill on a rock bottom all the way. The wood is floated down the Chicoutimi River right to the mill, where there is a pond large enough to store nine hundred thousand logs without any danger whatever.

ROBERT'S Counting House Montreal ANTOINE ROBERT, 180 ST. JAMES STREET.

COWAN'S ROYAL NAVY CHOCOLATE and HYGIENIC COCOA Are always the favorites in the homes. THE COWAN CO., TORONTO. SAVE YOUR EMPTY BAGS. Users of BRODIE'S "XXX" Self Raising Flour who preserve the empty bags and return them to us will receive the following premiums: For 12 six pound bags a beautiful colored picture in a splendid gilt frame 12 inches x 16 inches. For 24 six pound bags a larger picture in fine gilt frame 18 inches x 24 inches. Two three pound bags may be sent in place of one six pound bag. BRODIE & BARKIE, 10 & 12 Henry St., Montreal.

SHIPPING FACILITY. The Quebec and Lake St. John Railway runs close to the mill site and from the main line a switch runs to the mill itself. In the mill are three side tracks, which make shipping of the pulp after it is manufactured, and the receiving of the wood for manufacturing very convenient and cheap. An elevated cable trolley line takes the pulp from the mill to the harbour wharf, on the Saguenay River, where it is loaded on barges of the mill on the Saguenay, at a point where there is a splendid harbour for steamships of any size. WOOD. The Company owns 338,560 acres of timber limits, well covered principally with black spruce and some white and grey spruce. The black spruce is especially good for ground wood pulp, and turns out one hundred and fifty pounds more dry pulp per cord than any other spruce. Besides this, a great quantity of the wood required for years to come can be had from the farmers in the neighborhood. The Company has at present stored for winter use one hundred and eighty-three thousand logs, twelve feet long. PRESENT MILL. The present plant employs one hundred and fifty men, night and day. The new plant added will employ four hundred and fifty men. FIRE PROTECTION. In the yard are three large hydrants, giving a constant pressure of forty-five pounds. There are always one thousand feet of hose ready for use in case of necessity. LIGHT AND HEAT. The mill is lighted throughout by electricity, generated on the premises. Heat for the buildings is also generated from the waste bark of the pulp wood. PULP TRADE. The Company has an assured market in England and France for the whole of its output. The output for this year (1900) is all sold. Orders have already been received from two firms in England for the whole product for 1901. ESTIMATE OF PRODUCTION AND PROFITS. 2,000 tons a year, at \$10.00, equal to \$20,000. Cost of same, 32,000 tons, at \$7.50, equal to \$240,000. Gross profit \$220,000. Deducting interest on bonds 15,000. Net profits \$205,000. Available for dividends, wear and tear and sinking fund \$205,000.

"PAPER AND PULP," a paper devoted to these industries, says:—"The steamer Hadasa, Captain Peters, which sailed from Chicoutimi Friday, May 26th, 1899, had the largest cargo of wood pulp ever shipped in the world, the 37,702 bales weighed 4,712 long tons. The cargo of wood pulp was valued at \$50,000." The principal office of the Company is at Chicoutimi, with a branch office in Quebec. BANKERS. The Bank of Montreal. TRUSTEES. The Royal Trust Company. A deed of trust creating a first mortgage on all the property of the Company will be executed in favor of the Royal Trust Company in trust for the bondholders. Fire insurance will be effected to the extent of one hundred thousand dollars; this also will be transferred to the Trustees for the benefit of the bondholders. Applications for the purchase of these bonds will be received by the undersigned up to the 20th of March next. Applications not necessarily accepted.

ROOFING AND ASPHALTING Tiling and Cement Work. ROOFING MATERIALS, BUILDING PAPERS, STOVE LININGS. ASPHALT CEMENT, for repairs, in cans of 5 and 10 lbs. GEORGE W. REED & CO., 783 and 785 Craig Street. The receipt of a sample copy of this paper is an invitation to subscribe.

W. G. KENNEDY Dentist, 756 PALACE STREET, Corner Beaver Hall Hill. Telephone e. Main, 830.

PROVINCE OF QUEBEC DISTRICT OF MONTREAL. SUPERIOR COURT. No. 395. Dame Marie Rose Delima Trudeau, of the Parish of Longueuil, District of Montreal, wife of Pierre Vincent, farmer of the same place, has, this day, instituted an action in separation as to property against him. Montreal, 6th February, 1900. GLOUBENSKY & LAMARRE, 31-5 Attorneys for Plaintiff.

EVERY CATHOLIC YOUNG MAN should possess a copy of "The Catholic Student's Manual of Instructions and Prayers." For all seasons of the Ecclesiastical Year. Compiled by a Religious, under the immediate supervision of Rev. H. Ruxsel, P.S.S., Professor of Moral Theology, Grand Seminary, Montreal, Canada. It contains Liturgical Prayers, Indulgences, Devotions and Pious Exercises for every occasion, and for all seasons of the Ecclesiastical Year. 718 pages, a full page illustrations, flexible cloth, round corners, price 75 cents. Published by D. & J. SADLER & CO., 1669 Notre Dame Street, Montreal.

PROVINCE OF QUEBEC, District of Montreal, No. 1797. SUPERIOR COURT. DAME EDITH COLLIER, Plaintiff, vs. CASSEMI RABAKOLOVITCH, Defendant, and RUBEN RABAKOLOVITCH, His co-defendant. An action in separation as to property and as to bed and board has been taken to-day in this cause. Montreal, January 16th, 1900. JOS. BARNARD, Attorney for Plaintiff.

Andrew F. Murray & Co. CONTRACTORS and IMPORTERS. 40 BLEURY STREET, MONTREAL, QUE. Brass and Wrought Iron Pipe, Gas Lugs, Gas Pipes, Gas and Coal Grates. Designs and Estimates Submitted.

PROVINCE OF QUEBEC, District of Montreal. SUPERIOR COURT—No. 281. An action in separation as to property has this day been instituted by Dame Marie Adeline Victoria Bouthillier, of the Parish of St. Antoine de Longueuil, District of Montreal, against her husband, George Vincent, of the same place. Montreal, 12th February, 1900. GEOFFREY A. MONNET, 32-5 Attorneys for Plaintiff.

A. BROUSSEAU, DENTIST, 7 ST. LAWRENCE STREET. Telephone 2001.

New Publications. FOR SALE BY B. HERDER, 17 S. Broadway, St. Louis, Mo.

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HAMON, E. S.J., BEYOND THE GRAVE.—From the French. By Anna T. Sadlier. With the "Impri-matur" of the Rt. Rev. John Joseph Kain, Archbishop of St. Louis, 12mo. (810 pages) Fine cloth, gilt title on cover and back, net \$1. "This book is a treasure of spiritual truths—the most consoling ones. A few moments given to the reading of the work would lighten our crosses considerably." (The Carmelite Review, Niagara Falls, Ont., 1898, No. 6.) MENEELY BELL COMPANY TROY, N.Y., and 177 BROADWAY, NEW YORK CITY. Manufacture Superior Church Bells.

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EPISCOPAL APPROBATION.

If the English Speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

(PAUL, Archbishop of Montreal.

SATURDAY.....MARCH 10, 1900.

REGULATIONS FOR LENT.

1st. Every day of the 40 days in Lent is a fast day. There is neither fast nor abstinence on any Sunday in Lent.

2nd. Flesh meat is allowed at the principal meal on Monday, Tuesday, Thursday and Saturday; the only exceptions to this rule are Holy Saturday, the Saturday of Ember week and Holy Thursday, when no flesh meat is allowed.

3rd. It is never allowed at any time in Lent to use flesh and fish at the same meal.

MR. REDMOND'S MANIFESTO.

Elsewhere in this issue we publish the recent manifesto, issued to the Irish people, at home and abroad, by Mr. John E. Redmond, in his quality of leader of the re-united Irish Parliamentary Party. The object of that address, as will be seen by its perusal, is to place before all Irishmen an exact idea of the present situation, and to appeal to their patriotism and generosity for means to keep up the Parliamentary fund and enable the representatives of the people to attend to their legislative duties in London.

On more than one occasion have such appeals been made in the past, and they were always responded to in a hearty manner, until the great split took place after the death of Parnell, since then much of the enthusiasm for and confidence in the cause might be said to have gradually declined. As a natural consequence, the subscriptions to the Parliamentary fund decreased, until it became almost impossible to secure any large sum from the very best friends of Ireland's cause. And there is nothing in all this to create surprise, nor is there ought deserving of criticism. When the Irishmen of America, Canada, Australia and other countries were confronted with the ever increasing spectacles of faction rising against faction, leader combating leader, and a number of petty factions each with its own leader tearing to shreds the powerful party that had been formed by Parnell under Gladstone, they very reasonably felt inclined to teach the fomenters of disunion a lesson, by withholding any pecuniary assistance as long as divisions flourished.

It is, therefore, with great heartiness that we in common with all patriotic Irish organs, can recommend to our readers the careful perusal of a manifesto coming from a re-united Irish party. The key-note of Mr. Redmond's address to his fellow-countrymen is the announcement that the divisions of the past nine years form a closed chapter in Ireland's political history. Like many other most vital national events this reunion has come about in the least expected manner, and at a time when no person was looking forward to any immediate disappearance of the sad divisions. Almost without warning, silently, swiftly this reconciliation took place; and for this very reason—amongst a dozen others—we must look upon it as permanent and complete. Once more we can look across the Atlantic, and contemplate with confidence, pleasure and hope the efforts of the Irish re-

presentatives in the Imperial House to carry out the magnificent scheme of obtaining Home Rule for Ireland. It is at once a relief and a source of encouragement for all lovers of the Old Land and friends of her cause. It is with this spirit and based upon the facts set forth in that manifesto that we express the fervent hope that, as in the grand days of promise one decade ago, the generous hands of Ireland's patriotic sons, will be extended towards the men who are combating for her political autonomy, and in those hands will be ample contributions to the fund necessary for the maintenance of the representatives of the people in the performance of their legislative duties.

MADAM SARAH GRAND.

If we were to call this lady Grande Madame Sarah, we might be placing her on a level and in the same category with that other Sarah of unsavory reputation, but the authoress of "The Heavenly Twins" is "Grand" in her own right. However, all that is really "grand" about her is her name. She has been lecturing of late in Glasgow, Scotland, on "How to make life worth living." She took occasion to launch a whole series of false and a million times refuted slanders against priests, nuns, and all religious of the Catholic Church. Her lecture gave rise to no end of newspaper correspondence, one of her admirers went so far as to assert that every human being is bound to and should get married. Clerical celibacy is her bugbear, and she attacked it with a vigor only born of absolute depravity of taste and absence of principle. A writer in the "Catholic Herald," of Manchester, has given her a witty yet serious reply. Amongst other good things the writer says:—

"In view of the excess of female over male population, she might have kindly explained how it is to be done—whether we are to become Mormons, or to follow the example of that professional widower Henry VIII., or to obtain a religious sanction for bigamy, as in the days when Protestantism was founded. The matrimonial zeal displayed by No-Popery writers is always amusing and suggests that of the Anglican divine, who, preaching from the appropriate text, 'Increase and multiply,' announced to his flock that he had three marriageable daughters, and would give a fortune with each of the young ladies to any eligible suitor. ('Christian Missions' iii, 198). As to a married clergy being more moral than a celibate, the British and American divorce and police courts and the public press can settle that question. Surely, the Apostle, pure, unmarried, wholly detached from earthly ties, is a higher model for the Christian priesthood than one of the old Israelites with wife and family and worldly gear; and one may be allowed to think that if the Apostles had appeared, each accompanied by a lady, a group of children and servants, solicitous about 'baby's socks and the brush for cleaning her bottle,' and contradicting each other in every discourse, Christianity would hardly have extended outside the walls of Jerusa-

lem, and would not have attracted much attention within."

This is about the most effective way of disposing of such a character as Sarah Grand. The correspondent undertook to teach her a lesson, but his remarks are too lengthy for reproduction, but they fit the case to perfection.

THE NICOLET CATHEDRAL CASE

In a former issue we gave an account of the falling in of a portion of the new Cathedral of Nicolet and of the agreement between the bishops and the contractors to avoid an expensive law-suit by submitting the difficulty to arbitration. Their Graces the Archbishops of Ottawa, Montreal and Quebec consented to act as a court of arbitration. After a session of over two weeks, when all the evidence was carefully taken and sifted, Their Graces came to a decision, copies of which were served on the interested parties, on the first day of March. On account of the great importance of this judgment, in arbitration, we translate the full text from "La Semaine Religieuse," of the 3rd of March.

In the Matter of
Messrs. Paquette & Godbout,
And
The Roman Catholic Episcopal Corporation of Nicolet.

In the year one thousand nine hundred, the twenty-sixth day of February, before Mr. Pierre-Chrysologue Lacasse, notary for the Province of Quebec, residing and having his business office in Montreal, in the District of Montreal, undersigned,

Appeared:

Their Lordships Joseph-Thomas Duhamel, Archbishop of Ottawa, residing in Ottawa, in the Province of Ontario; Louis-Nazaire Begin, Archbishop of Quebec, residing in Quebec; and Paul Bruchesi, Archbishop of Montreal, residing in Montreal, acting in these presents in their quality of friendly arbitrators, chosen by Messrs. Pierre Paquette and Jean Theodore Godbout, contractors, of the city of St. Hyacinthe, and there doing business, in co-partnership, under the firm name of Paquette and Godbout, of the one part, and the Roman Catholic Episcopal Corporation of Nicolet, a legally constituted Corporation, having its principal place of business in the town of Nicolet, of the other part; all of which, by a deed of compromise passed before J. A. Landry, notary, under the date of the thirty-first of August last (1899), under the number eleven hundred and sixty-eight, of the said notary's minutes.

All of whom appearing set forth the following:—
That by an agreement, under private signature, made in duplicate, between the said Paquette and Godbout, and the Roman Catholic Episcopal Corporation of Nicolet, the twenty-ninth August, one thousand eight hundred and ninety-six, the said Paquette and Godbout did undertake to build, for the said Episcopal Corporation of Nicolet, a church and a sacristy, on a piece of land situated in Nicolet, on Saint Jean Baptiste street, the said building to be erected according to the plans, and under the direction of Casimir St. Jean, architect, of Montreal;

That the price stipulated for the execution and the perfect completion of the said building, in conformity with the plans and details of the architect, on the general and special conditions of the said agreement, was fifty-one thousand two hundred dollars, payable as indicated in said agreement;—

That, subsequently, the contracting parties signed a writing: "Descriptive estimate of the changes to be made in the construction of the Nicolet Cathedral," the whole in accordance with the plans and instruction of C. St. Jean, architect, for the sum therein mentioned;
That, in consequence of that contract and of that estimate of changes to be made in the construction of the said cathedral, and of the orders to be given, from time to time, by the said architect, the said Paquette and Godbout proceeded to construct the said church and sacristy; but that, before the handing over of the works and their acceptance by the said Episcopal Corporation, to wit; the third of April, one thousand eight hundred and ninety-nine, the said building partly fell in, and that a second falling in took place on the eleventh of May, one thousand eight hundred and ninety-nine;

That, at that date of the third of April, one thousand eight hundred and ninety-nine, the said Episcopal Corporation had paid to the said Paquette and Godbout, the sum of forty-three thousand two hundred and ninety-nine dollars and fifty-nine cents, on orders from the architect;

That the said Paquette and Godbout had claimed the balance of the price mentioned in their agreement, deduction being made for the works

done, to wit, three thousand three hundred and fifty-five dollars and ninety-three cents, plus a sum of three thousand dollars and four cents for work done in virtue of the writing entitled, "Descriptive estimate of changes to be made in the said cathedral," eight hundred and three dollars and fifty-six cents for extra work, or extras, on orders given by the architect, and five thousand eight hundred and seventy-six dollars and fifty cents of damages and the interests on the said sum; whilst the said Episcopal Corporation pretended that it owed nothing at all to Paquette and Godbout, that it pretended, on the contrary, to be the creditor of these latter for the said sum of forty-three thousand two hundred and ninety-nine dollars and fifty-nine cents, which it had paid to them, plus the four thousand dollars for damages caused by the above-mentioned causes, and moreover, for the sum of eight thousand dollars for the delays which it suffered and will suffer in consequence of the interruptions in the construction of a new cathedral;

That, in order to settle their respective claims and difficulties, and to avoid litigation, the parties agreed to appeal to the decision to be given by the present amicable arbitrators, the whole as it appears by the above-quoted act of compromise, which contains the instructions to be followed by the said amicable arbitrators;

That, one of the clauses of said act of compromise reads as follows:—

"The respective pretensions of the parties as regards the interpretation of said contracts, descriptive estimate, writings, and other obligations resulting therefrom, and as to the question of facts relating to the passage of said contracts and their execution, are set forth in the protests and the correspondence exchanged between them, and in the notes, or the factums about to be submitted to the arbitrators;—"

That, by the said act of compromise, the judgment of the amicable arbitrators should be given on or before the thirty-first of December then next, that is to say, eighteen hundred and ninety-nine, the said amicable arbitrators having, however, the power to proclaim such delay;

That, in accord with that power and with the consent of those interested, as it appears by a document signed by them, the thirtieth November last (1899), and produced in the record of proceedings in the said case, the said amicable arbitrators did extend that delay till the first of March next (1900).

These facts being stated, the appearing parties declared that in obedience to said act of compromise, and after acceptance, on their part, of their said charge of amicable arbitrators, by a writing dated the sixteenth November last (1899), having been dispensed from taking oath by the said act of compromise, they had proceeded to hear the parties, by their respective attorneys, examined the witnesses sworn, and the documents produced, and that after having taken cognizance of the proof, and having deliberated, and this in different sessions, either at Ottawa or at Montreal, they came to the unanimous conclusion to pronounce, as they presently and unanimously pronounce, in the next week.

"In the difference in question, the appearing parties find that the architect seems to be an essential personage, since it was after works superintended by him, and of which he had made the plans and estimate that the falling in occurred;

Still, as the Roman Catholic Episcopal Corporation of Nicolet and the said contractors Paquette and Godbout, by mutual agreement, did not bring him into the case, and that he was not called upon to appear except as a witness before their tribunal, the judgment of the amicable arbitrators can only have bearing upon the Roman Catholic Episcopal Corporation of Nicolet and the contractors Paquette and Godbout; the architect C. St. Jean, having admitted before the tribunal of amicable arbitrators, as he had already done so, in a letter to Mgr. Alphege Gravel, Bishop of Nicolet, the twenty-sixth April, eighteen hundred and ninety-nine, his legal responsibility in regard to the damages suffered by the Roman Catholic Episcopal Corporation of Nicolet, in consequence of the falling in or the collapse of the cathedral;

Whilst taking into account such admissions and of the consequences flowing therefrom, the appearing parties decide that the Roman Catholic Episcopal Corporation of Nicolet is debtor in no sum towards Messrs. Paquette and Godbout; but that on the contrary, Messrs. Paquette and Godbout, in consequence of a joint and several responsibility, are the debtors of the Roman Catholic Episcopal Corporation of Nicolet; and, after having examined and weighed the facts and circumstances

of the case, the amicable arbitrators reduce the sum claimed by the Roman Catholic Episcopal Corporation of Nicolet, and they decide and declare that the Roman Catholic Episcopal Corporation of Nicolet is the creditor of the said Paquette and Godbout for the sum of forty-three thousand two hundred and ninety-nine dollars and fifty-nine cents.

As to the costs of the arbitration of the present sentence, and of its service, they shall be paid by the parties, half each, as stipulated in the act of compromise."

The present arbitration decision shall be served upon the said Messrs. Paquette and Godbout, and upon the Roman Catholic Episcopal Corporation of Nicolet within ten days from the date of these presents, in accordance with said act of compromise.

ACT PASSED

Made and received at Montreal, at the Archbishopal Palace, on the date mentioned in the commencement under number two thousand seven hundred and sixty-nine, of the minutes of the undersigned notary,

And having been read, the appearing parties signed with the notary, and in presence of

(Signed)

† J. THOMAS, Arch. of Ottawa.
L. N., Arch. of Quebec.

† PAUL, Arch. of Montreal.

P. C. LACASSE, Notary.

A true copy of the minute remaining in my office.

P. C. LACASSE,
Notary.

A HINT TO SUBSCRIBERS.

We have a number of friends who kindly encourage us by subscribing for our paper, and who afford us the pleasure of addressing them every week. Throughout the year they are possibly too busy to reflect upon the needs of a newspaper, and they overlook the fact that a subscription supposes the payment of money, of the amount subscribed. Now, while these good people are overhauling the past, during the Lenten season, we would kindly remind them of our small claim, and of our desire to celebrate Easter with that contentment which is born of security and success.

THE GAELIC SOCIETY CELEBRATION.

On the occasion of the 122nd anniversary of the birth of Ireland's martyr-patriot, Robert Emmet, the Gaelic Society held its second annual entertainment. The celebration took place in St. Ann's Hall, and a large and very appreciative audience attended. The feature of the evening was an illustrated lecture by Miss Craig. Already this lady's ability as a lecturer has been recognized by the people of Montreal. Her extensive travel and her intimate acquaintance with her subject suffice to create a deep interest in all she places before her audience.

During the course of the evening the secretary, Mr. M. Bermingham, read letters of regret at being unable to attend from various prominent personages. Amongst other letters was one from Mr. E. J. Slatery, State-President of the A.O.U.I., for Massachusetts. Another letter of importance was that of Mr. John Redmond, M.P., and chairman of the re-united Irish Parliamentary Party. Mr. Redmond thanked the organization for its resolution of congratulation upon the re-union of the Irish parties.

Mr. John Lavelle, the energetic and able president of the Gaelic Society, delivered a double address; that is to say, he spoke in both Irish and English. Having thanked the audience for coming to encourage the work of the Society in this practical manner, he made reference to the special Gaelic classes held in Libernia Hall, and expressed regret that they were not better attended. He laid down the broad principle that a people without a language was dead, and that it behooved the Irishmen and women of to-day to do something, each in his or her own sphere, towards the revival, propagation and preservation of the old tongue of the far scattered Gael.

HOLY NAME SOCIETY.

The Holy Name Society, of St. Patrick's parish, which was organized during the last mission, and which is an association composed exclusively of the men of the parish, is making rapid strides of progress. It now has a membership roll of 540, and there is every prospect that this number will be largely increased during the present month.

A general Communion will be held to-morrow morning at the 8 o'clock Mass, and in the evening, at 7.30, the members will meet for the recitation of the office.

The Society is one of the most successful in connection with St. Patrick's Church.

ACROSS THE CONTINENT.

The Rev. E. J. Devine, S.J., director of the Montreal Free Library, will deliver his celebrated lecture "Across Canada by Lighthouse," on Monday, 12th, in Karn Hall, for the benefit of St. Vincent Home, in which all points of interest seen on a trip across the continent will be illustrated with over two hundred special views. To those wishing to secure a glance of our great country, no better opportunity will be afforded them. The lecture will be interspersed with

music and vocal selections by several of Montreal's talented ladies and gentlemen. The concert is under the management of Mr. J. P. Curran, which is an assurance that the entertainment will be a most enjoyable and instructive one.

THE EVIL OF GAMBLING.

(Continued from Page one.)

of the community which was most likely to yield to temptation. Father Vaughan said he had much more to say about gambling, and the terrible consequences to which its indulgence exposed a very large section of the community, but he refrained from saying more than he found in the manuscripts prepared for the two occasions already referred to, and one of which had supplied Dr. Horton with the raw material out of which his fancy had woven what he must call by its own very ugly name—a wanton calumny. Father Vaughan said that perhaps the best practical proof which he could offer to the public that he had never said "he saw no harm in betting" was to point to his clubs for men, for girls, and for working lads, which, at no little trouble and cost, he had erected and established, in order to provide for his people places and opportunities of recreation and self-improvement, where he could feel that were safe-guarded from all such dangers.

A CITY OF VARIOUS INTERESTS.

Such is the heading of an extensively illustrated article on Montreal, which appears in "Donahoe's Magazine," for March 1900. The writer is Mary F. Nixon Roulet. This lady goes somewhat out of the beaten track, or the ordinary hand-book style; she she gives in the short space of eight pages—much of which is occupied by the fifteen illustrations—a splendid idea of this city. Not only the scenery, the surroundings, the general beauties and the principal edifices are described, but the writer has the happy knack of crowding an immense amount of history and biography, all of the most accurate and interesting character, into a very small compass. It would be useless to attempt any appreciation of the article for such would necessarily be as long as the original itself; but by the list of illustrations one can form a few ideas of the extensive ground covered by the writer. In exceedingly well executed cuts we have "The Tandem Club Drive" around the mountain; Mgr. Bruchesi, Archbishop of Montreal; the city, from the towers of Notre Dame; portraits of De Bienville, La Salle, and Iberville; De Maisonneuve's monument on the Place d'Armes; the old Seminary Gateway; the ancient towers at the Grand Seminary; the Grey Nunnery Chapel; Notre Dame Church and the Place d'Armes; the Chateau de Ramezay; a market day on Jacques Cartier Square; the Harbor, seen from the Allan Co.'s office; and St. James street, looking east from the corner of St. John street.

"Donahoe's is to be congratulated, not on this article alone, but upon the splendid improvements exhibited in the whole make up of that deservedly popular magazine. Certainly it merits a wide circulation wherever an Irish Catholic, or English-speaking Catholic group is to be found.

DEATH OF A REMARKABLE JESUIT.

No priest was better known in New Orleans, or, in fact, throughout Louisiana, than "good old Father Duffo," as the late Jesuit was familiarly called. His death took place at Selma, Ala., last week. He was one of the pioneer priests of that State, and during fifty years contributed to the temporal, as well as spiritual prosperity of the people. A report from New Orleans says:—

It was Father Duffo who said the first mass that was ever celebrated in the Jesuits' Church; Father Duffo who officiated at more marriages, baptisms, first communions and funerals than any priest of these many years; Father Duffo who was ever in the confessional listening to the spiritual trials and sorrows of others, ready and anxious to pour the balm of pardon and utter the sacred words of comfort for transgressions; among the ancient Creole families, especially, Father Duffo was particularly beloved; he was with them in their palmiest days, he was their friend when reverses and trials came; he knew all the stories and legends of the old French quarter, family histories of joys and of sorrows, and in this ancient section especially the death of the old and faithful father and friend will come as a personal loss to hundreds of homes.

For fifty-nine years Father Duffo was a member of the Society of Jesus, and for fifty of these years he was a consecrated priest; this is indeed a long time, but when it is told that fifty of these years were spent in Louisiana and forty-eight in New Orleans alone, that is a history in itself of deepest significance to all who stop to mark the progress of this community for half a century.

PERSONAL.

Mr. E. C. Arnoldi, the Ottawa representative of the "Luxfer Prism Coy., Limited, of Canada," has succeeded Mr. Ogilvy as resident manager of the Branch of this city. The latter gentleman having left for an extended trip through the Maritime Provinces to supervise the establishment of several agencies in the interest of the Luxfer Company.

Immense increase in the sale of the D. and L. Menthol Plaster evidences the fact that it is useful for all rheumatic pains, lumbago and lame back, pain in the sides, etc. Davis & Lawrence Co., Ltd., manufacturers.

ST. PATRICK'S DAY

A meeting of delegates from the various Irish Catholic societies of the City was held in the St. Patrick's Hall, St. Alexander street, on last Monday evening.

The delegates present and the societies represented were as follows: St. Patrick's Society, Mr. T. J. O'Neil and Mr. John O'Leary.

The Ancient Order of Hibernians, Mr. H. McMorro and Mr. W. H. Turner.

Young Irishmen's L. and B. Association, Mr. G. Grace and Mr. G. Meloche.

St. Ann's Young Men's Society, Mr. D. J. O'Neill.

The route of procession was discussed, and the following was on motion adopted.

1-The Ancient Order of Hibernians. 2-The Congregation of St. Gabriel. 3-The St. Gabriel 98 Literary and Debating Society.

4-The St. Gabriel Total Abstinence and Benefit Society. BAND-BANNER.

5-The Congregation of St. Mary. BAND-BANNER. 6-Holy Name Society.

7-St. Mary's Young Men's Society. 8-The Congregation of St. Ann. BAND-BANNER.

9-St. Ann's Cadets in uniform. BAND-FLAG. 10-The St. Ann's Young Men's Society.

11-The St. Ann's Total Abstinence and Benefit Society. BAND-BANNER.

12-Congregation of St. Patrick's. BAND-FLAG. 13-Boys of St. Lawrence Christian Brother's Schools.

14-The Young Irishmen's Literary and Benefit Association. BAND-FLAG.

15-Irish Catholic Benefit Society. BAND-FATHER MATTHEW BANNER. 16-The St. Patrick's Total Abstinence and Benefit Society.

17-The St. Patrick's Society, the Mayor and invited guests, the Clergy.

The election of Marshal-in-Chief resulted in the selection of Mr. M. McCarthy, marshal of the St. Gabriel's T. A. and B. Society.

Considerable business of a routine character having been disposed of the Rev. Chairman made a brief address on matters of interest to the delegates and their societies.

In the evening a grand entertainment will be given at the Academy of Music by members of St. Patrick's parish. The drama "Peep o' Day Boys," will be presented.

boards with splendid scenery. Those taking part have been working very assiduously for a long time past rehearsing their various parts, and on that night each and every one will go on the stage prepared to do full justice to the characters they are to interpret.

The St. Ann's Young Men's Society will also present a patriotic Irish drama entitled "Limerick," from the pen of Mr. James Martin, in the Monument National. It is quite safe to say that the drama will be staged in an up-to-date manner, and that the cast will be of a superior order.

The Hibernians will, as is customary, ever since their organization, in this city celebrate the night with enthusiasm. Despite the fact that their plans were somewhat disturbed, owing to the fire at the Theatre Francais, the plucky and patriotic members of the County Board have secured the Windsor Hall, and will present an entertainment for their members and patrons, which will be second to none, held in this city.

The parent organization, St. Patrick's Society, will honor the day by holding a public banquet at the Windsor Hotel. Amongst others whose names are mentioned to propose and respond to the patriotic toasts, are: President E. J. C. Kennedy, M. D.; His Worship Mayor Prefontaine; Mr. Justice C. J. Doherty and Hon. Michael P. Hackett.

In addition to the list given above, the various parishes will hold gatherings in the parish halls.

The feast of St. Patrick will be celebrated on the 17th instant by a grand outdoor demonstration, which will include the members of the different Irish societies of Quebec and the district. The Quebec "Daily Telegraph" says: "A few days ago a meeting of the committee who have in hand the arrangements for the celebration assembled at Tara Hall and outlined the route of the procession as well as concluding other details. The demonstration will, from indications, and judging from the enthusiasm evinced by those present, surpass all previous efforts in honoring their patron saint. The processionists, interspersed with several bands, will organize at the Sarsfield Athletic Association, Champlain street, at 8.30 a.m., and march past Champlain Market, along St. Peter street, and up Mountain Hill to the Archbishop's Palace and pay their respects to His Grace Archbishop Beign, after which they will proceed along Dufoir, Ann, D'Auteuil, St. Patrick, Eustache, Artillery, St. Michael, Amable, Augustin, Grande Allee, Louis, Parlor, Garden and down to the City Hall Square, where His Worship Mayor Parent will be serenaded. Continuing, they will march down Fabrique, along St. John, Stanislas, to the Presbytery, where the Rev. Father Henning, will be saluted, after which they will attend High Mass in a body.

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"Example is Better Than Precept." It is not what we say, but what Hood's Sarsaparilla does, that tells the story. Thousands of testimonials are examples of what Hood's has done for others, and what it will do for you.

Dyspepsia - "I was weak and had fainting spells. Dyspepsia and indigestion in severe form troubled me. Five bottles of Hood's Sarsaparilla made me well and strong." Mrs. WILLIAM VANVALKENBURG, Whitby, Ont.

A Good Medicine - "We have taken Hood's Sarsaparilla in our family as a spring medicine and used Hood's Pills for biliousness and found both medicines very effective. For impure blood we know Hood's Sarsaparilla is a good medicine." R. S. PEARSON, publisher Bee, Atwood, Ont.

Hood's Sarsaparilla Never Disappoints

Hood's Pills cure liver life; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

33 1/2 Per Cent Off All Plain Silks and Satins, At BERNIER & WEST'S, Corner of St. Catherine and University Streets.

The national festival will be celebrated this year with greater enthusiasm than in former years. The various societies will muster in large numbers, and many of them will turn out in new regalia. In the evening the concerts and entertainments will be of a high order of merit. "Eileen Oge," or "The Rose of Limerick," the drama, which will be produced by the dramatic section of the Young Irishmen, in Her Majesty's Theatre, on St. Patrick's night, is a story of Ireland to-day; it is a very pretty play, and one well suited for the occasion. It will be put on the



The Best of All! 7th GRAND ANNUAL ENTERTAINMENT Of the Ancient Order of Hibernians, under the Auspices of the County Board, IN THE WINDSOR HALL, St. Patrick's Night, - March 17, 1900.

ADDRESS, by ED. O'BRIEN KENNEDY (Timothy Featherstone). SUBJECT: "Sixteen Years in English Prisons." Stereopticon Views of Erin, by Miss Martha Craig, - Songs by the Famous Orpheus Male Quartette. Irish Songs! Irish Dances! Irish Music! Everything Irish; no Caricatures!

MEN, WOMEN AND THINGS.

According to reports from Rome, there is much speculation concerning the successor to the late Cardinal Jacobini, whose death, on February 1, left vacant the high office of Vicar-General to His Holiness. It is said that Cardinal Satolli, formerly Apostolic Delegate to the United States, is a candidate for the office.

Bishop McQuaid, the venerable bishop of Rochester, in the New York province, has something to say on the "woman's rights" question. In answer to a reporter's question: "How soon, do you think, will the women secure the rights for which they have been working?" he said: "Two or three generations hence. I am sure that it will come. I do not favor it, but I do not fear it. Nineteenth of the women of the land will not take advantage of it; yes, nineteenth-twentieths of the women. But if occasion demands, and our women are asked to come to the front and register their votes on a question it will be found that they will respond to a woman, and they will all be on the right side. Therefore, I do not fear it. Not long ago Mr. Coudert, the well-known New York lawyer, a Catholic, expressed to me his views strongly favoring women suffrage. I was surprised, because I thought he would be just the one to oppose it. When I asked him the reason for his opinion he replied that continually there were brought to his attention cases of women whose interests had suffered greatly through the dealings of men simply because the women are handicapped by present laws. There are such cases, of course, but I believe the station of women should remain as it is. As I have said, only a small proportion of the women will take advantage of woman suffrage when it is secured, and there are many women who do not want the rights demanded by the suffragists."

Lord Roberts and Sir Redvers Buller will soon have no fewer than 194,000 men under their commands in South Africa. The grand total is composed as follows: Regulars 128,000, Royal Navy 1,000, Militia 21,000, Yeomanry 8,000, Volunteers 10,000, Colonials 26,000.

These figures, which were given by Mr. Wyndham in the House of Commons, are irrespective of those killed and missing.

That the Germans are up-to-date in all matters pertaining to science, applied to industry, is evident from the statement in a German electrical journal regarding a Bavarian association of farmers. This association is erecting large electrical works to be devoted to agricultural uses. The current requires for its production a force of 150 horse power, which is supplied partly by steam and partly by water power. Several villages are supplied, while farmers are furnished movable electrometers for threshing machines, chaff cutters, etc. Every farm in the district is said to be connected with the plant. This is an example for Americans to study. We can not boast any longer that we are the only progressive, contriving, inventive people. The Germans press us hard. - "The Review," St. Louis.

Recently 12,000 German Catholics at Chicago discussed plans looking toward federation of all Catholic societies of that nationality in this country. More than 100 societies were represented and the outlook declared encouraging.

There was an anti-Cromwell demonstration in the British House of Commons some days ago in connection with a proposal to place a statue of the protector in the House. "Cromwell was one of the greatest of England," said John Dillon. "and he was a good radical soldier, but his ruthless methods in the treatment of Ireland and his brutality are condemned by the civilized world. It is neither seemly nor decent to put his statue where it will insult Irishmen coming to the House of Commons."

THE IRISH HIGH CROSSES. A stated general meeting of the members of the Royal Irish Academy was held recently at the Academy House, Dawson street, Dublin. The Most Rev. Dr. Donnelly, Bishop of Canea, presided, and there was a fairly good attendance of members. Miss Margaret Stokes read an interesting paper on "The High Crosses of Moone, Drumliff, Termonfechin, and Killamery, County Tipperary." The Cross of Moone measured 17 feet in height. On it were 49 sculptured

MARCH AND THE LION.

SOMETHING BETTER THAN THE OLD SAW. The saying about the lion and the lamb in March often proves false, but there is another and a better one which is literally true. When March comes in and finds you taking Hood's Sarsaparilla to purify, enrich and vitalize your blood, you may expect, when it goes out, that it will leave you free from that tired feeling and with none of the boils, pimples and eruptions which manifest themselves because of impure blood in the spring. If you have not already begun taking Hood's Sarsaparilla for your spring medicine, we advise you to begin to-day. We assure you it will make you feel better all through the coming summer.

BALANCING HER ACCOUNTS. "The Memphis Scimitar" tells of a recent bride whose husband noticed that she was keeping an itemized account of the household expenses. In looking it over one day, he noticed at the bottom of each page or two the letters "D.K.W." This somewhat puzzled him. He really found it very difficult to keep from thinking what these letters could possibly mean. It occurred to him that possibly his wife was saving out some money to buy something for him. But then he knew that his initials were not "D.K.W.," and this did not prove a satisfactory solution of the matter. So one day when his wife was in real good humor he took her in his arms and asked what she meant by "D.K.W., 50 cents," "D.K.W., \$1," and the like. She replied: "D.K.W." stands for "don't know what." Whenever I want to balance my account at the end of each page, and found I had spent money for which I could not account, I just put in a sufficient amount with the item "D.K.W." to make it balance just exactly."

YOU CAN'T TELL. You don't know when that cough will stop. The cough of consumption has just such a beginning. Take Scott's Emulsion now while the cough is easily managed.

Love is the salt that preserves affections and actions from the corruptions of life.

BERNIER & WEST Corner of St. Catherine and University Streets, DISCOUNTS In Every Department. BERNIER & WEST, Corner of St. Catherine and University Streets.

ST. ANN'S YOUNG MEN'S SOCIETY.

"The Hero of Limerick."

IRISH MILITARY DRAMA, SPECIALLY WRITTEN FOR THE SOCIETY BY MR. JAMES MARTIN, ONE OF ITS MEMBERS.

MONUMENT NATIONAL, - ST. PATRICK'S DAY.

Matinee, 2.30 P.M. : Evening, 8 o'clock.

PRICES - Boxes \$1; Orchestra Seats, 75c; Parquette, 75c and 50c; Balcony, 50c; General Admission, 25c. MATINEE PRICES - Adults 25c; Children 10c.

Plan of Hall at the "STAR" Office from 10 a.m. to 4 p.m., and at Mr. THOS. O'CONNELL'S, corner of McLeod and Ottawa streets (Tel. Main 3333), from 4 p.m. to 10 p.m.

J. E. MURRAY, RECORDING SECRETARY.

25 p.c. Discount off all Linings -at- BERNIER & WEST, Corner St. Catherine and University Sts.

50 Per Cent Discount off Black and Colored Dress Goods, At BERNIER & WEST'S, Corner of St. Catherine and University Streets.

PUBLIC NOTICE

is hereby given that application will be made to the Parliament of Canada, at the next session thereof, for an act to incorporate a religious community. The said corporation to be called "The Congregation of the Most Holy Redeemer."

The persons to be incorporated are: The Rev. Alphonse Lemieux, the Rev. Edward Strubbe, the Rev. Louis Savard, the Rev. Edmund Flynn, and the Rev. Peter Vermeiren, and such others as shall hereafter become members under the rules of the corporation.

The said Corporation to have perpetual succession and a common seal; to be altered at will; said corporation also to have the right to appear before the Courts; said corporation also to have the right to possess, acquire, moveable and immovable property, and to sell, alienate, hypothecate, assign, lease, transfer, exchange or otherwise dispose of the same for the benefit of the said Corporation;

The head office of the corporation shall be in the city and district of Montreal. The objects of the corporation are as follows:

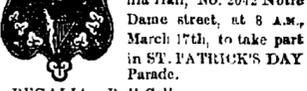
- (1.) The maintenance of public worship. (2.) The religious education of the people and especially that of the poor and abandoned, particularly by holding missions in cities, towns, villages and parishes. (3.) Taking spiritual charge temporarily of small congregations which cannot afford to support a priest. (4.) Giving moral education particularly to poor and orphan children. (5.) Helping in missions and in education within the limits of their duties. (6.) The maintenance of public cemeteries connected with buildings devoted to public worship, and the construction and maintenance of halls attached to or belonging to the buildings under their care, for the public purposes of such buildings respectively. (7.) Giving aid and assistance in the promotion of Immigration. (8.) All other works depending upon these above mentioned and all other works in any way connected with the objects above set forth.

QUINN, MORRISON & LYNCH, Attorneys for Applicants. Montreal, 25th January, 1900.

33 1/2 p.c. Discount off all Linens, At Bernier & West, Cor. St. Catherine and University Streets.

Ancient Order of Hibernians.

Officers and members of the various Divisions, and Hibernian Knights, will assemble at Hibernia Hall, No. 2042 Notre Dame street, at 8 a.m., March 17th, to take part in ST. PATRICK'S DAY Parade.



REGALIA. Roll Call. By Order. JAS. McIVER, County Secretary.

BERNIER & WEST, Cor. St. Catherine and University Streets. 50 p.c. Discount off all Skirts, At Bernier & West, Cor. St. Catherine and University Streets.

MCCORMACK'S PECTORAL BALSAM CURES COUGH and COLDS. Never Fail! PRICE - 25 CENTS. P. MCCORMACK & Co., Cor. McGill and Notre Dame Sts.

50 p.c. Discount off all Fancy Goods, At Bernier & West, Cor. St. Catherine and University Streets.

The Syracuse "Catholic Sun" says: "St. Bernard's Seminary, Rochester, the great diocesan institution established by the Venerable Bishop McQuaid, will in the near future receive from Rome the power to confer the doctor of divinity degree on its students who have complied with the course of studies prescribed for the doctorate, and after they have successfully passed the examinations required."

PEN-PICTURE OF A PARISIAN CLOISTER.

One day, about a year ago, writes a Hartford correspondent in the "Sacred Heart Review," I visited a quaint, dingy, old convent — seemingly lost and forgotten, shut in and hidden from view by immense new edifices on every side — of cloistered nuns, in one of the older quarters of the city of Paris. I found myself — chance did it — one of the army of ubiquitous and unceremonious sight-seers, with my Baedeker in my hand, inside the door of the chapel in a small space left to the outside world, and cut off from the choir by a high framework of thick, cold, black iron bars, suggestive of the awful majesty of the law.

I have no remembrance of the architectural style or beauty of the place, although the study of lines, and arches, and columns was the object of my excursion. For as I put my hand upon the big, old-fashioned knob, a cadence of voices fell upon my ear; and, when I entered, I heard and saw what disturbed the heretofore even tenor of my pet pursuit. I heard a symphony of soft, sweet, low voices, voices such as the cherubs of Michael Angelo ought to have, music that was ethereal, and filled the sacred edifice like incense. And I saw the nuns were there, two hundred of them, and this was the office hour.

I slipped in, feeling half-guilty, in silence, on tiptoe, dreading as a sacrilege to make one discordant sound to mar that heavenly harmony. I crept, all eyes and ears, in a flush of surrexcitation, as near as possible to the grating, and falling on my knees, feasted my eyes on a sight that was new, to me, at least.

Two hundred holocausts, virgins that follow the Lamb whosoever he goeth, robed in white, like their souls, from head to foot, with those long, loose, flowing, immaculate veils. That presence and that music seemed to charge the atmosphere to saturation with holiness, sacrifice and purity. There was nothing else to see or hear for me. I was spell-bound, hypnotized, intoxicated; and as I slowly recovered from this first trance, a thought flashed across my mind: "Was I ever so near heaven before?" And I whispered to myself that this choir was fit to be transplanted hence at this very moment before the throne of the Almighty there to continue their anthem forever and ever.

I could not see the faces, only the forms, those two hundred forms, snow-white, and I listened to that divine melody and inhaled that incense of prayer. I looked and listened, praying, and drinking in that scene; for the first time since I was a little boy, my prayers ascended with theirs, were carried up with theirs, to God's throne of mercy.

The spell thrown over me was almost complete. One thing achieved its completion, and that thing I shall never forget, for it is indelibly painted on my mind just as it occurred. It was simply the bowing of those two hundred heads at the name of

Jesus. It recurred constantly, that name; and each time those heads, all alike (and the hearts, too, for no proud heart could bow like that,) bowed slowly, in measured time, as it were; slowly, while the two syllables were uttered more softly and more reverently, and slowly they arose, only to bow again in the same cadence. And thus the swaying went on as the name of Jesus came to their lips. And I thought of a field of ripe wheat bending to and fro before a gust of wind; and they were the wheat, the ripe wheat of sacrifice, living, immaculate hosts of the altar.

God's good; and He accepts the little we offer Him. But my philosophy of life went to smash, shivered into a million little pieces without, on my part, a resistance, an objection, an apology, or a regret. And I stood, or rather knelt, there on the ruins of my pride and passions, wondering at it all, and at myself, knelt humble, submissive, repentant and happy, the veriest child, while I learned over again from this living book of innocence, heroism and prayer opened out before me, the long forgotten and discarded lessons of my catechism, and solved the riddle; the whence, the why and the where. I did not philosophize; or, at least, it was not the cold, heartless, skeptical philosophy with which I had been imbued; but the philosophy of goodness, of loveliness, of heroism, the philosophy of grace and love, whose ultima ratio is "God says," and whose syllogism need only a clean and honest heart to be understood. And this dearest, sweetest, divine lesson was taught me by the brides of Christ.

Thanks to God, the lesson then learned I have not forgotten or unlearned — nor shall I ever. I had been undone and done over again, and when I arose to go, a desire seized me to stay and see once more the "swaying of the ripe wheat;" and I stayed and stayed, as long as the name of Jesus was pronounced, stayed till the office was over.

Then I left, in silence, as I came; I left them silently praying, perhaps for me; left a lighter and a better man. And when I reached the door — it was ridiculous, perhaps a sin, but — I turned around, and I, full of wickedness, I blessed those Brides of Christ, and went out with a lump in my throat.

When I reached the street I saw a big, burly, brutal "cocher" belaboring his jaded horse. As I passed him he uttered a most infernal blasphemy. It never sounded like that to me before; and before I knew it I was in the middle of the street with uplifted cane, ready to brain the miserable wretch. But just then the thought flashed across my mind how I heard them pronounce that name, and I saw the "swaying of the ripe wheat." The uplifted hand dropped, the "cabby" looked astonished, and I went home.

Perhaps some day I may again see the Brides of Christ.

made in accordance with the provisions of this document were always and everywhere faithfully carried out. No laws are. Even in our own country salutary enactments are evaded or permitted to become a dead letter. But the general result of the laws was to stop the destruction of the Indians. The natives were protected, brought to the knowledge of Christianity, were set on the way to civilization and to-day form the overwhelming majority of the population from the Rio Grande to Patagonia.

The following figures, taken from the Encyclopaedia Britannica, will show how the Indian race has been preserved. In Mexico 54 per cent. of the population are of pure Indian blood, 27 per cent. of mixed white and Indian and 19 per cent. of Spanish blood. In Guatemala 52 per cent. are Indian, 28 mixed and 20 Spanish. In Peru 57 per cent. Indian, 23 mixed and 20 white. When, therefore, we compare Mexico with the United States we should remember that out of 12,000,000 of people only 2,280,000 are of the same race as the people of the United States, while 9,720,000 are of Indian descent. The wonder will be not that in some respects Mexico should be inferior to the United States, but that she has advanced so far in so short a time.

"Everyone admits that races, like individuals, need time to develop. The education of an individual is counted by years. The education of a race is counted by centuries. Our ancestors have been going to school for the past 1,500 years. The ancestors of the Mexicans have been going to school only 300 years. If, therefore, they should be far behind us, we should not wonder, but as a matter of fact they are not so backward as people imagine.

"Mr. William J. Bryan, Democratic candidate for President in 1896, paid a visit to Mexico lately. He gave his impressions of the country in an article published in the "New York World." He said: "The public men of Mexico are not inferior to our own in intelligence and general information." This is the more surprising as Mexico is ruled by men of the same race as the Montezumas. Juarez, one of the early presidents, was of pure Indian blood. Mr. Bryan continues: "Mexico is making substantial progress in education. The public schools are free, and the attendance is compulsory." With these words we may close and leave it to our readers to judge if all they hear about Catholic ignorance be true."

A GIRL WHO WAS SAVED.

HAD SUFFERED FOR NEARLY 12 YEARS WITH ANAEMIA.

Severe Headaches, Heart Palpitation, Nervousness and Extreme Feebleness Made Her Life Miserable—Her Doctor Told Her She Could Not Recover.

Doctors have given the Greek name anaemia, meaning "bloodlessness," to a disease which is much more prevalent among young women than is generally believed. In its early stages the disease is not marked by any decided symptoms, and often makes considerable advance before its presence is noticed. A feeling of fatigue after slight exercise, breathlessness and pallor of the face are the first noticeable signs. Unless there is prompt and effective treatment the disease then makes rapid progress, and the victim presents every appearance of going into a decline or consumption. The only successful method of treating anaemia is to build up the blood, and the best medicine in the world for this purpose is Dr. Williams' Pink Pills for Pale People.

Miss Adeline Dumas is one of the thousands of young ladies who can testify to the efficacy of Dr. Williams' Pink Pills in cases of anaemia. Miss Dumas resides with her parents on a farm near Liniers, Beauce Co., Que. To a reporter who called upon her for the purpose of getting the particulars of her illness and cure, Miss Dumas said: "Since I was about sixteen years of age I have been ailing more or less, but for a long time, from periodical headaches, the trouble did not seem serious. About two years ago my case began to assume an alarming nature. The headaches came with greater frequency, I became very pale, and the slightest exertion would leave me breathless. I tried several medicines, but instead of finding benefit I was steadily growing worse, until at last I was unable to do any household work, and had to sit in a chair almost the entire day. I had now become extremely nervous, and the least noise would set my heart wildly palpitating. I had neither desire nor relish for food, and the doctor who attended me finally said the trouble was incurable, and that he could do nothing more for me. I did not despair, however, but tried other medicines, but still without relief, and then I began to feel that death only would release me from my suffering. At this time a friend brought me a newspaper in which was the story of the cure of a girl whose symptoms resembled mine, through the use of Dr. Williams' Pink Pills, and urged me to try them. I sent for a box, but they did not seem to help me, and I was afraid they would prove like other medicines, not suited to my case. My parents insisted that I should continue their use, and my father got two boxes more. Before these were all used I had no longer any doubt that they were helping me, and I procured another half dozen boxes. They completely restored my health, and I am able to go about and do work with an ease I have not enjoyed for years before. I think Dr. Williams' Pink Pills are a great blessing to the sick, and I always urge my friends who are not well to take them, and I will be glad if this statement is the means of bringing new courage and health to some other sufferer."

PROPAGATING THE FAITH.

From a circular which we have received we learn that, in the United States, "there is a movement on foot among the converts of the country to organize into an association for the purpose of propagating the Catholic faith by personal example, by social intercourse, by the establishment of Catholic libraries, by the circulation and distribution of Catholic literature and by the financial maintenance of missions to non-Catholics." By the examples given of these missions, in various states of the union, it is clear that a wonderful, yet quiet work is being done. The true knowledge of the Church's doctrines, teachings, discipline and methods is becoming more and more widespread amongst those outside the Church, and while each mission is being attended with considerable practical results as to converts, the spirit of honest enquiry into the principles of Catholicity is growing daily stronger.

While the movement is largely due to converts to the Faith, still a great number of born-Catholics take part in it.

We take the following extracts from the circular:—"This movement has crystallized leagues in Chicago and Philadelphia. In Philadelphia the leading spirit is Miss Eleanor C. Donnelly. In Chicago there is quite a coterie of bright

converts who have already met and adopted a constitution under the secretaryship of Stetson Merrill. The plan is to have the league a national one in the form of a federation of local leagues. Each one of the centre of missionary effort in the town or city in which it is located. The movement is entirely spontaneous in its growth, and more than anything else it indicates the depth and extent of the missionary feeling.

"In the articles of incorporation of the Catholic Missionary Union provision is made to affiliate to itself just an organization. The certificate of incorporation reads that 'the particular object for which the corporation is to be formed is to procure the services of clergymen and laymen of the Roman Catholic Church to teach and preach as missionaries of their faith, and the by-laws adopted at one of the earlier meetings provides that 'besides the directors, there shall be associated members.' The directors of the Catholic Missionary Union are Archbishop Corrigan, Archbishop Ryan, Father Doherty, Father Dyer, Father Taylor, Father Elliott and Father Doyle."

The recent mission of this class, preached in Montreal by Rev. Father Younan, is as good an example as could possibly be given, both as to methods of procedure, and as to results.

IGNORANCE IN CATHOLIC COUNTRIES.

Coming again to that old argument of certain bigots, that Catholic countries display more ignorance and backwardness than Protestant countries, we find that "Spanish America" seems to be one of their leading examples in support of their historically false theory. In this connection a recent writer gave some very broad and direct evidence of the contrary, as far as regards this continent. The whole article is not pertinent to this phase of the question, but we would advise our non-Catholic friends to read the following few paragraphs:—"By Latin America is meant Mexico and the countries to the south of it which were colonized by the Spaniards and Portuguese. When we compare those countries we must bear in mind the fundamental fact that the manner in which those countries were colonized is entirely different from the manner employed by the English in colonizing the United States.

They were wild animals. They stole their land, sold them into slavery, shot them down on sight. The only good Indian is the dead Indian," was their motto. The result is that the Indians have been nearly swept off the face of the earth. The survivors are cooped up in reservations as wild beasts are confined in cages.

"In the countries south of the United States the newcomers found tribes of the same stock as those that inhabited the territory now occupied by the United States. The first adventurers treated the Indians just as the first of the English did. They made slaves of them, hunted them like wild beasts, shot them down. But this reign of terror did not last long. The Catholic Church interfered. The first priest ever ordained in America, Las Casas, devoted his life to the protection of the Indians. He carried their case to the King of Spain and the Pope of Rome. The Pope issued a document, in which he said that the Indians were free men and should be protected in their life, liberty and property. It is not to be supposed that the laws

made in accordance with the provisions of this document were always and everywhere faithfully carried out. No laws are. Even in our own country salutary enactments are evaded or permitted to become a dead letter. But the general result of the laws was to stop the destruction of the Indians. The natives were protected, brought to the knowledge of Christianity, were set on the way to civilization and to-day form the overwhelming majority of the population from the Rio Grande to Patagonia. The following figures, taken from the Encyclopaedia Britannica, will show how the Indian race has been preserved. In Mexico 54 per cent. of the population are of pure Indian blood, 27 per cent. of mixed white and Indian and 19 per cent. of Spanish blood. In Guatemala 52 per cent. are Indian, 28 mixed and 20 Spanish. In Peru 57 per cent. Indian, 23 mixed and 20 white. When, therefore, we compare Mexico with the United States we should remember that out of 12,000,000 of people only 2,280,000 are of the same race as the people of the United States, while 9,720,000 are of Indian descent. The wonder will be not that in some respects Mexico should be inferior to the United States, but that she has advanced so far in so short a time. "Everyone admits that races, like individuals, need time to develop. The education of an individual is counted by years. The education of a race is counted by centuries. Our ancestors have been going to school for the past 1,500 years. The ancestors of the Mexicans have been going to school only 300 years. If, therefore, they should be far behind us, we should not wonder, but as a matter of fact they are not so backward as people imagine. "Mr. William J. Bryan, Democratic candidate for President in 1896, paid a visit to Mexico lately. He gave his impressions of the country in an article published in the "New York World." He said: "The public men of Mexico are not inferior to our own in intelligence and general information." This is the more surprising as Mexico is ruled by men of the same race as the Montezumas. Juarez, one of the early presidents, was of pure Indian blood. Mr. Bryan continues: "Mexico is making substantial progress in education. The public schools are free, and the attendance is compulsory." With these words we may close and leave it to our readers to judge if all they hear about Catholic ignorance be true."

CHATS WITH YOUNG MEN.

THE CHANCES OTHERS HAVE.

"I might be rich, I might be great," I heard one sadly say. "Could I have had my master's chance to start upon the way? Had he been placed where I was placed men would not praise his name, Had I been favoured as he was I would have greater fame! They that ignore me now would all be sycophants, to dance Attendance on me here if I had only had his chance."

The wires whereby men's messages are sent beneath the seas, The gleaming rails o'er which men speed what time they loiter at ease, The graceful domes that rise until they seem to pierce the sky, The mighty ships that cleave the main as fast as eagles fly, The discs and tubes through which men see o'er space's broad expanse Are not the works of him who sighed to have some other chance.

The songs that live through centuries are not the songs of men Who longed for favours others knew and tossed away the pen; The names upon the noble arch that makes the artist glad Are not the names of men who yearned for chances others had! Of all the wonders of our age that rise at every glance None came from him who might do much had he some other's chance. —S. E. Kiser.

No matter how degraded or misfortunate a human being may become, there has certainly been some period—possibly very brief—in his (or her) career, when the charms of happiness were experienced. The lengthier such period the harder is it to bear the memory thereof; consequently, the more numerous the steps in the social ladder that a human creature has descended the more worthy of pity is he. A writer signing La Vega Clementis (we know not who he may be) in the "Midland Review," puts this subject most beautifully thus:—"The legend goes that a harp once hung on the walls of an old castle. Its strings had grown rusty with age, and were broken, and the old instrument hung silently and alone with no friend, to bring it back to life. One day a stranger entered, took it from its place, reset the strings and swept his hand across them again and again, bringing tones as soft and sweet to the listeners, as though they heard angels playing in realms far away. And we might say in all lives, like the old harp, it matters not how bleak, desolate or dreary, there must be some sweet thoughts, there must be something to encourage, elevate and comfort, and that must be the cheery sunshine of nature that ever sparkles and glistens like the dew."

And how delicately, yet truthfully does the same writer bring before us another contradictory phase of life. It might be classed as a comment upon the old saying: "He asked for bread and they gave him a stone." He writes:—"Through life how selfish we are with our sunshine. Acts of kindness that would brighten the lives of others we never perform. Words that would cheer and encourage some despondent friend in some dark hour are never spoken. Never casting an inquiring glance to see where a chery 'hello' might bring a pleasure, we silently go our ways unconscious that any but us live. But ah, the change when that friend is no more! Then we weave chaplets of flowers for the grave—roses, pansies, and forget-me-nots woven and interwoven, that deck the coffin-lid, to brighten the end. We speak words of comfort, and console if we can by our tribute, and the broken hearts left behind. In the grave is buried every error, and by its dust every resentment is extinguished, and from its cold bosom comes only a flood of regrets and tender recollections. Eulogies are spoken, virtues dwelt upon, tears of sorrow course down the cheek, and he sleeps beneath a wilderness of flowers.

"But pause for a moment and think how much happier, brighter and better perhaps that life might have been, had these friends not waited until those lips were dumb, those eyes sightless and those ears deaf, to have spoken kind words and covered the last resting-place with nature's flowers. After one is dead, eulogies and flowers reflect no brightness back over life's weary pathway."

THE CONFESSIONAL. — At this particular season, when the great duty of Easter confession and communion should be considered, it may not be untimely to take a few extracts from an admirable article upon "monthly confession for young men," which we recently read. Every line of that article is worthy of reproduction, study, and comment; but our space will only permit of the following extracts:—"It is a very bad sign when a young man begins to shirk the duty of monthly confession and Communion which, as a boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position in some store, shop or factory, and begins to rub elbows with the various kinds and conditions of men and women who go to make up the work-a-day world."

"The most insidious form of attack upon the faith and morality of Catholic youth is ridicule. The covert sneer of a non-Catholic fellow workman or companion has too often a most deplorable effect upon a Catholic young man; and it is generally found to do more damage to his con-

SURPRISE SOAP. A pure hard Soap which has peculiar qualities for Laundry Uses. 5 cents a cake.

victions than an open and undisguised tirade against the teachings and practices of the Church.

"This is the time for that young man to turn to the Church for help and guidance; and many a one has developed into a well-read and highly intelligent Catholic by the studies which were prompted by attacks upon his faith. Constancy in religious duties, frequent reception of the sacraments, together with heartfelt prayer, are the sovereign means to enable him to hold the faith unwavering and unweakened."

"We have heard of many apostates from the Church who boasted that their intelligence would not allow them any longer to subscribe to its doctrines, but, were their cases examined, it would appear in almost every instance that they were carried beyond the confines of faith not by intelligence, but by unbridled passion.

"The remedy for all this lies in the sacraments of Penance and the Holy Eucharist, frequent reception of which will lead to a greater loyalty to God and the Church, and a consequent strengthening of the heart and will against the attack, open or covert, of the enemies of the soul."

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There are hundreds of our readers who are strong believers in the cause of the "True Witness" advocates, but are doing little to aid its circulation. Their co-operation in this direction would be a mutual benefit.

CHRONIC DRUNKENNESS.

Alcoholism, all phases of the drug and drink habits successfully treated by the

DIXON VEGETABLE CURE.

Unlike bi-chloride of gold and other similar treatments, it is perfectly harmless and can be taken in the privacy of a man's home without anybody knowing it and while still attending to business. Its use involves no loss of time from work. It has been used with marvelous efficacy in hundreds of cases. The proprietors are in possession of testimonials from clergymen, doctors and others vouching for the success of this cure. Particulars may be obtained from J. B. LALINE, Manager, THE DIXON CURE CO., 572 St. Denis Street, Montreal.

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No. 21, St. Lawrence Street.

OUR BOYS AND GIRLS.

START AT THE BOTTOM.—Two boys left home with just about money enough to take them through college, after which they were to depend entirely upon their own efforts.

"What can you do?" said the man of millions. "I would like some position, sir, that would comport with my dignity and acquisitions," was the reply.

"Well, sir, I shall take your name and address, and should we have anything of the kind open, shall correspond with you. Good morning, sir."

As he passed out he remarked to his waiting companion, "You can go in and leave your address."

The other presented himself and papers. "What can you do?" was asked.

"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap-iron," replied the superintendent. And the college graduate went to sorting scrap-iron.

One week had passed and the president meeting the superintendent, asked:

"How is the new man getting on?" "Oh," said the boss, "he did his work so well and never watched the clock, that I put him over the gang."

In one year this man had reached the head of a department and an advisory position with the management at a salary represented by four figures, while his whitish companion, who was maintaining his dignity as "clerk" in a lively stable washing harnesses and carriages.

THE GREEDY GIRL.—Once upon a time there was a little girl who was eight years old. Her name was Lily. She was a nice little girl in most things, but she was very greedy.

One day she was in the garden, lying on the grass, and eating a piece of plum cake, when she heard a voice by her side. When she looked up she saw a little creature about the size of a large doll standing by, wearing a dress made of pink gauze, and having a wreath of snail shells round her head.

This little creature, who was the Queen of the Fairies, began to talk to Lily about being so greedy; she told her that if she tried very hard she thought she could get over it.

She stayed about half an hour talking to Lily in this manner. And when she went away she gave her a little trumpet to blow when she was tempted to be greedy.

She also promised to come and see her every day. When the fairy had gone, Lily sat thinking about her little visitor. She was soon interrupted, however, by her mother summoning her to dinner.

She went in and got on very well in the first course, but when she saw her brother having the last helping of her favorite cherry pie, she was very cross to think that she had not had the last piece.

But she suddenly remembered her visitor, and felt very much ashamed of herself. After dinner she went to her own room, and there took the little trumpet and blew it. The moment after, she heard the flapping of wings, and looking up, she saw her kind friend the fairy.

She then told her all about being so cross, and the fairy then explained that she must not expect to get over her fault directly, but that she must always try. Weeks passed, and every day Lily improved, and every day she had a visit from the fairy.

At last the fairy declared her cured, and as a reward gave her a silver carriage drawn by two playboys. Lily turned round to thank her, but she was gone. And Lily awoke to find herself lying on the grass in the garden.—Orphans' Boquet.

A QUESTION OF COURAGE.—There is a little talk between a boy who is a great hunter for his age, and a lady of his acquaintance, which shows that cowardice depends sometimes upon the way things are looked at. The Atlanta Constitution tells it.

"A rabbit," said the young hunter, "is the most awful coward that there is in the world. My! How he does run from a hunter!"

"So you think the rabbit is a coward, eh?"

"Why, of course."

"Well, let us suppose a little. Suppose you were about six or eight inches tall?"

"Well?"

"And had good, strong, swift legs."

"Yes?"

"And didn't have any gun, and a great, big fellow came after you, who did have one. What would you do?"

"What should I do? I should streak it like lightning!"

"I think you would. And I think, also, that you should have your own ideas as to who was the coward."

"He that seeks finds." He that takes Hood's Sarsaparilla finds in its use pure, rich blood, and consequently, good health.

THE HOUSEHOLD.

A hot drink at bedtime often rests refreshes and soothes both the sick and the well.

The dirtiest frying pan will become clean if soaked five minutes in ammonia and water.

A little hot drink to sip between meals for the weak or the aged, and the tired also, is a tonic.

Kerosene is the best thing for removing rust from iron or steel, unless it is very deep. Then it must be taken off by scouring with fine emery powder.

Mildewed linen should be soaked in buttermilk for several hours and then washed in the usual way.

Linoleum should never be scrubbed, but may be washed with soap and water, and then dried with a cloth. It is a good plan to polish it with equal parts of oil and vinegar applied with a flannel. This should be rubbed off carefully with a cloth, so that not the least stickiness remains.

Oil in a lamp should not be allowed to get down to less than one-half the depth of the reservoir. The wick should be soft and completely fill the space for it, without crowding. A lamp should be neither suddenly cooled nor exposed to the draught. In extinguishing the flame the wick should first be turned far down and then a sharp, quick puff blown across and not straight down upon the flame.

Borax sprinkled in the haunts of cockroaches will soon cause them to disappear.

When removing the scales of a fish the work will be rendered easier by dipping the fish for a moment into boiling water.

Powdered pumice stone will remove all stains from china-glazed saucepans. It should be rubbed on with a slightly damp cloth.

When trimming a lamp, remove all the charred part of the wick by pinching it off with a piece of paper. Any fraying of the wick may be removed with a sharp pair of scissors, but it should be cut as little as possible.

To purify water add a teaspoonful of powdered alum to every four gallons; stir this briskly round and round, and all impurities will be precipitated at the bottom, leaving the rest of the water clear and pure.

To stop a leak till the arrival of the plumber rub on some yellow soap, and whitening mixed with water to form a thick paste. A very small leak in a gaspipe may be temporarily stopped by rubbing it with a piece of damp soap.

To exterminate ants bring out a sponge in sugar and water and stand it on a plate in the room infested with ants. Very soon it will be covered with ants, when it may be plunged in boiling water to get rid of them and used again in the same manner.

When a child is sufficiently developed to be put on a mixed diet, care must be taken that the diet is really varied. Parents insist on a sameness in their children's food which they would never tolerate in their own. Animal food should not be given too frequently at first, but by an active child of four years and upward it may be eaten at least once a day.

One of the first forms of animal food that may be given to children is that of good beef-tea, which, with a little judgment, may be given even as young as twelve or thirteen months if the infant seems sufficiently nourished. It may be given a tablespoonful or two at a time, or in larger quantities, as it is found to agree.

When baby is well on with cutting his teeth, at about fifteen or sixteen months, he may have eggs cooked in various ways, and light farinaceous puddings, custards, and the like.

General Debility and a "run down" state call for a general tonic to the system. Such is the D. and L. Kavision. Builds you up, increases your weight, gives health. Made by Davis & Lawrence Co., Ltd.

It is lamentable, but true, that a poor novel may outlive a good sermon.

For torpid Liver, A Poor Digestion, Flatulence, Constipation, Biliousness and Sick Head-Ache.

TAKE BRISTOL'S PILLS

They are Safe, Mild, Quick-acting, Painless, do not weaken, And always give satisfaction.

They are the most reliable Household Medicine known, and can be taken at any season by Adults or Children.

ALL THE LEADING DRUGGISTS SELL BRISTOL'S PILLS.

OUR FARMERS' COLUMN.

FLOWER GROWING.—This week we purpose dealing with the horticultural side of agricultural life. Despite our long winters Canada is a land of beautiful and rare flowers, and our great farming community has always been deeply interested in the flower growing industry and the flower market. Also the fruit industry claims a particular and ever increasing attention. One of the leading subjects under discussion to-day is the cold storage for fruit growers. On this question the "Horticulturalist" says:—

The fruit farm is the proper place for the cold storage of fruit. This is the consensus of opinion of all authorities. There are many reasons, but the one which appeals most to farmers and sellers is, that with cold storage on the spot, the fruit will not be damaged in handling before it reaches cold stores in the selling centres. Another thing, with the farmer having a knowledge of cold storage he will be more careful of his own harvest in putting it where it will keep. He will reap the profits consequent on the rise in prices where he only received the market value of his product. This will be added to the value lost in deterioration caused in transit. Thus the grower will, with his own cold stores, obtain from one-third to one-half more for his crop than he would if he possessed no storage facilities.

In the grape districts in Western New York the growers have their own cold storage, and they have found that the grapes picked from the vines and carried direct to storage keep much better and longer than any put in cold storage in the cities. These grapes can be marketed in the middle of winter without much loss from waste.

WATERING OF PLANTS.—On this very important subject, an experienced writer, signing "R. N. Y.," has contributed the following information to a Western American publication:—

"Some of the experiment stations have been trying the prolonged effect on plants of water at various temperatures, from freezing to 100 degrees. The tests have been made at the Wisconsin and Ohio stations during the last two years on a variety of plants, including geraniums, coleus, potatoes, beans, etc., and the conclusion is reached that between 45 and 75 degrees, the temperatures mostly available in practice, no apparent difference in effect is caused with any of the plants tested. Water at 32 to 34 degrees grew healthy, short-jointed geraniums, but sometimes affected the more sensitive Coleus unfavorably. At 100 degrees a weak and spindling growth was caused in almost every instance. The practical point is, that where the available water supply in a garden or greenhouse is of a temperature not much below 70 degrees, it will hardly pay to use artificial means to warm it. Cold water, indeed, seems to act as a tonic for many cultivated plants, and glass-house growers, and more and more, coming to rely on forcing, spraying with cold water to clear growing plants of insect pests. They find that the soil is not appreciably chilled by a reasonable amount of cold water. There are times, however, when the immersion of pot plants kept in a chilly room in warm water is very beneficial, as it renders the fertilizing matter in the soil more available.

FLOWERS OF SOUTH AFRICA.—Now the eyes of the world are turned towards the Transvaal, the following paragraph may not be uninteresting to our readers regarding its flora:—

"It is an old disproved belief on South Africa to say that her birds are without song and her flowers without smell. Neither statement is true. The flora and fauna of the Cape Colony, Natal, and the Transvaal are various and fascinating. Many of the birds sing, and many of the flowers have perfumes peculiarly their own.

The gigantic Cape daisy and the glorious Table Mountain heaths, of hundreds of varieties, have certainly no heavy perfume, but, on the other hand, the thousands of quaint little peeping violet flowers, from pimpernel to orchid, have subtle suggestive odours which are exquisite and refreshing.

In the Cape Colony for many miles between the Paarl and Cape Town the line is bordered with so-called "pig-lilies." These are none other than our carefully-tended and garden-produced arums. But in South Africa they grow wild and in luxurious profusion. Near Ceres there are great fields full of these snowy-white blooms with their orange-yellow pistils; and to see a couple of little nigger children playing about in this amplitude of whiteness is a delightful study in black and white.

Up in the Transvaal, if a farmer cultivates flowers at all—and all flowers are not as unappreciative of beauty as their detractors suggest—he almost always has on his stoop, or verandah, a couple of tubs containing plants of kettie peering. This is the gardenia of the commercial London hatter. It is smaller, certainly, but equally exquisite in scent, and with a little care it flowers in great profusion. The tubose also flourishes amazingly in the open air with but the smallest attention and cultivation. At Johannesburg grows the easily-trained and useful granadilla. This is a species of passion flower, with a pretty little feathery-stemmed flower and a very delicious egg-shaped, crinkled-up brownish green fruit, containing a yellow pulp with many flat black seeds. It has a cooling, slightly acid flavour, which must be tried to be appreciated. The granadilla grows easily and quickly, and in flower, in fruit, and in foliage it is very beautiful.

Putting food into a diseased stomach is like putting money into a pocket with holes. The money is lost. All its value goes for nothing. When the stomach is diseased, with the allied organs of digestion and nutrition, the food which is put into it is largely lost. The nutriment is not extracted from it. The body is weak and the blood impoverished.

The pocket can be mended. The stomach can be cured. That sterling medicine for the stomach and blood, Doctor Fiere's Golden Medical Discovery, acts with peculiar promptness and power on the organs of digestion and nutrition. It is a positive cure for almost all disorders of these organs, and cures also such diseases of the heart, blood, liver and other organs, as have their cause in a weak or diseased condition of the stomach.

A TENDENCY TOWARDS SOBRIETY

The growth of sobriety among the working-classes is one of the most promising features of the social conditions of to-day, and it has been enforced by the immense development in the responsibilities of daily life. Never were intoxicating liquors and paralyzing drugs more in reach of the people, but their excessive use is confined to very few. The man who is known to be addicted to them soon falls into disrepute, and, being unable to secure employment in any

important capacity, he must in a short time degenerate into the class of incorrigibles and cease to have any recognition among decent people.

There can be no doubt that the use of powerful and dangerous physical forces in the ordinary operations of life will constantly increase, and the need of sober, reliable, and competent men become so urgent that no man of irregular or intemperate habits will be able to secure employment of any sort in the years to come, and the time will not be distant either.—New Orleans Picayune.

THE STRENGTH OF TWENTY MEN.

When Shakespeare employed this phrase he referred, of course, to healthy, able-bodied men. If he had lived in these days he would have known that men and women who are not healthy may become so by taking Hood's Sarsaparilla. This medicine, by making the blood rich and pure and giving good appetite and perfect digestion, imparts vitality and strength to the system.

The non-irritating cathartic—Hood's Pills.

Society Directory.

LADIES' AUXILIARY to the Ancient Order of Hibernians, Division No. 1.—Meets in St. Patrick's Hall, 92 St. Alexander Street, on the first Sunday, at 4 p.m., and third Thursday, at 8 p.m., of each month. President Sarah Allen; Vice-President, Stacia Mack; Financial Secretary, Mary McMahon; Treasurer, Mary O'Brien; Recording Secretary, Lizzie Howlett, 383 Wellington Street.—Application forms can be had from members, or at the hall before meetings.

A.O.H.—DIVISION NO. 2.—Meets in lower vestry of St. Gabriel New Church, corner Centre and Laprairie streets, on the 2nd and 4th Fridays of each month, at 8 p.m. President, Michael Lynch; Recording Secretary, Thomas Donohue, 312 Hibernian Street; to whom all communications should be addressed. Ed. Peter Doyle, Financial Secretary; E. J. Colfer, Treasurer; Delegates to St. Patrick's League—J. J. Cavanagh, D. S. McCarthy and J. Cavanagh.

A.O.H.—DIVISION NO. 3.—Meets on the first and third Wednesday of each month, at No. 1863 Notre Dame Street, near McGill. Officers: D. Gallery, President; P. T. McGeildrick, Vice-President; Wm. Rawley, Rec.-Secretary, 78 Mansfield Street; John Hughes, Fin.-Secretary; L. Brophy, Treasurer; M. Fennel, Chairman of Standing Committee, Marshal, Mr. John Kennedy.

A.O.H.—DIVISION NO. 9.—President, H. J. Hummel, 28 Visitation Street; Rec.-Secretary, W. J. Clarke, 25 Lymburner Ave., St. Cuneogronde, (to whom all communications should be addressed); Fin.-Secretary, M. J. Doyle, 19a Balmoral Street; Treasurer, A. J. Hanley, 794 Palace Street; Chairman of Standing Committee, R. Diamond; Marshal, J. J. Tynan. Division meets on the second and fourth Fridays of every month, in the York Chambers, 244 1/2 St. Catherine Street, at 8 p.m.

C.M.B.A. OF CANADA, BRANCH 26.—(Organized, 13th November, 1883.)—Branch 26 meets at St. Patrick's Hall, 92 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers:—Jas. J. Costigan, President; P. J. McDonagh, Recording Secretary; Robt. Warron, Financial Secretary; Jas. H. Maiden, Treasurer.

YOUNG IRISHMEN'S L. & H. ASSOCIATION, organized, April 1871. Incorporated, Dec. 1875.—Regular monthly meeting held in its hall, 19 Dupre Street, first Wednesday of every month, at 8 o'clock, p. m. Committee of Management meets every second and fourth Wednesday of each month. President Geo. A. Grace; Secretary, M. J. Power; all communications to be addressed to the Hall. Delegates to St. Patrick's League, W. J. Trimpy, D. Gallery, Jas. McMahon.

ST. ANN'S YOUNG MEN'S SOCIETY organized 1885.—Meets in its hall, 157 Ottawa Street, on the first Sunday of each month, at 2:30 p. m. Spiritual Adviser, Rev. E. Struble C.S.S.R.; President, D. J. O'Neill; Secretary, J. Murray; Delegates to St. Patrick's League: J. Whitty, D. J. O'Neill and M. Casey.

ST. PATRICK'S COURT, NO. 95 C.O.P.—Meets in St. Ann's Hall, 157 Ottawa Street, every first and third Monday, at 8 p.m. Chief Ranger, James F. Fosbre, Recording Secretary, Alex. Patterson, 197 Ottawa Street.

ST. PATRICK'S T. A. & B. SOCIETY Meets on the second Sunday of every month in St. Patrick's Hall, 92 St. Alexander Street, immediately after Vespers. Committee of Management meets in same hall the first Tuesday of every month, at 8 p.m. Rev. S. C. Hallissey, Rev. President; James J. Costigan, 1st Vice-President; W. P. Doyle, Secretary, 254 St. Martin Street.

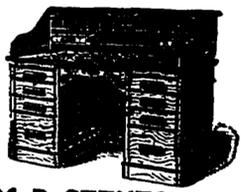
ST. ANN'S T. A. & B. SOCIETY, established 1863.—Rev. Director, Rev. Father Flynn, President, John Killfeather; Secretary, James Brady, No. 97 Rosel Street. Meets on the second Sunday of every month, in St. Ann's Hall, corner Young and Ottawa Streets, at 3:30 p.m. Delegates to St. Patrick's League: Messrs. J. Killfeather, T. Rogers and Andrew Cullen.

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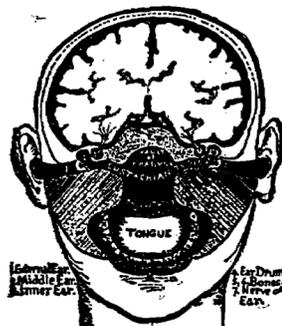
All the strength of our bodies comes from the food we eat. After the food has gone through the different processes of digestion, it gives up to the blood properties that supply the body with nourishment and strength. Just as new fuel feeds the fire, so does food keep up the forces of the body.

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Dr. Sproule's patriotism makes him feel specially gratified at the restoration of this lady, who has given both husband and son to her country. Her husband was Captain in the British Royal Navy, and her son, of the Royal Canadian Dragoons, has just been ordered to South Africa to serve his Queen and Country.

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THE STANDARD OIL TRUST.

The Washington correspondent to the "Catholic Columbian," has sent that organ a communication that is both text and comment, all in one. It was our intention to quote a few passages from that letter, and add thereto our own views upon the subject; but, so admirably does the whole story illustrate the methods by which vast companies grow wealthy at the expense of the poor and toiling masses, that we have concluded to simply reproduce the entire communication. It is under the heading: "Standard Oil Morality," and runs thus:—

"Professor Schurman, who was or is a Philippine commissioner, has evidently gone over horse, foot and dragons to the 'invisible kingdom of wealth,' and, in a recent discourse at Brown University, said:

"There is another man who has been doing similar good work. That man is John D. Rockefeller. He is a man whom we Baptists think a good deal of. I don't know of a man in the United States who has done so much good with his wealth as he. It was by his splendid organizing powers that he perfected that great corporation which cheapened the cost of a product which is one of the necessities of life."

Whereupon, the "Philadelphia North American," presumably owned by John Wannamaker, asks Dr. Schurman if he knows that the Standard Oil Company has just declared a quarterly dividend of 20 per cent., which represents a clear profit of \$80,000,000 a year on a capitalization of \$100,000,000—the capital itself having come almost entirely from the gains of the business? Does he know that the corporation that has exacted this enormous tribute from the consumers of "one of the necessities of life" has just raised the price of its product along with its dividend?

And the "North American" probes the Doctor much more keenly as follows:

"Mr. Rockefeller passes the contribution box in a Baptist church and gives money to Baptist colleges. Wherever one of his gifts goes the liberty of scholarship dies. If the representative of an institution nurtured in freedom, and of a faith that could once say to the holder of defiled wealth, 'Thy money perish with thee!' now bows down before the golden Standard Oil calf, where is President Hadley to enlist his social boycotters?"

"I was talking with an eminent lawyer, well acquainted with the syndicate business, and asked him if certain transactions like those charged against one corporation were honest. He replied: 'Honest? Of course not. But who thinks of honesty in business now?' His reference certainly was to classes of business where the people are devastated for the mammoth wealth-accumulation of a few individuals. What is to become of a country where its governing parties politically are co-conspirators with the despoilers of the masses?"

The question asked in the last paragraph could be better answered by Troy, Athens, Ancient Rome, or any of the great kingdoms, or empires, or republics that once believed themselves imperishable, but the traces of whose existence to-day are only to be found in song, poem, or tradition.

FATHER POWERS' SICK CALL.

This incident is related by the editor of the "Hocking Sentinel":

"On last Friday, Father Powers was called to administer the last rites of the church to Mr. and Mrs. John Hoy, living out in the hills about 14 miles from Logan. The old people are both 80 years of age and at death's door. Father Powers started out in a buggy, and when

out a few miles from the city, the roads becoming impassable, he dismissed the conveyance, and continued the journey on foot. The walk out and back, a distance of 30 miles was over the roughest road in the county, a succession of hills and deep gullies, the mud treacherous with a thin frozen crust, the rivulets wide for an athlete jump, and a chilling wind to face. The mission accomplished, he visited a family still three miles further on, returning home on schedule time.

"During the hunting season, when game was afoot, Father Powers led Reformer White and Gen. Weldy, chieftains of the Gun Club, on many a merry chase in woodland, heath and stubble, pursuing Bunny and the whirring quail. The spring of foot and the stretch of step, and the vigor of muscle, the "walking" in all it implies, had stood him in good store when Duty pointed the path and the Priest faced perils of the road and the storm in the long journey fulfilling the calling of his ministry. "Only healthy exercise," says Fr. Powers.

A thing of beauty is joy forever, and of all the beauties that adorn humanity there is nothing like a fine head of hair. The surest way of obtaining that is by the **LUBY'S** Parisian use of **HAIR REGENERATOR**. At all druggists. 50c a bottle.

NATURALISTS' CORNER.

THE DOG GOT THE "BRUSH."—A very curious circumstance happened in the fox-hunt at Clinton recently. The dogs were hard upon the heels of a fox, when the fox darted into a hole, but some obstruction impeded its passage, and it only entered far enough to conceal its body, leaving the end of its bushy tail sticking out of the hole. When the men came near they saw one of the dogs tearing across the field with the "brush" in its mouth, and the fox flying in another direction, with nothing left of its beautiful tail but the skinned stump. The dog had literally pulled off the hide, and, having obtained the brush, retired from the contest. Several shots were fired at the fox, but failed to bring him down.

CATS OF CELEBRITY.—To seek out the origin of popular phrases oftentimes leads one back to incidents of so commonplace a character that it would seem altogether out of probability that they would ever be heard of again. Here, for example, is the account of what brought the Kilkenny cats into world-wide fame. During the rebellion in Ireland in 1803, Kilkenny was garrisoned by a troop of Hessian soldiers, who amused themselves in barracks by tying two cats together by their tails and throwing them across a clothesline

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to fight. The officers, hearing of the cruel practice, resolved to stop it, and deputed one of their number to watch. The soldiers, on their part, set a man to watch for the coming officer. One day the sentinel neglected his duty, and the heavy tramp of the officer was heard ascending the stairs. One of the troopers, seizing a sword, cut the tails in two as the animals hung across the line. The two cats, minus their tails, escaped through the window, and when the officer inquired the meaning of the two bleeding tails being left in the room, he was coolly told that the cats had been fighting and had devoured each other all but the tails.

THE MARCH OF THE GEESSE.—Some interesting stories are told of wild geese. We think of them as flying about realizing that they have a reputation for marching. Years and years ago, before the days of railroads in England, history tells us that once 9,000 geese marched from Suffolk to London, a distance of 100 miles; that for this long march but one cart was provided to carry the geese that might fall lame; the owners knew how well the geese would walk. It is said that once a drove of Suffolk geese and a drove of turkeys left Suffolk for London together, and the geese reached London forty-eight hours in advance of the turkeys. Only a few months ago a flock of 3,000 geese, in charge of three gooseherds, were driven down the quay at Antwerp and up the gang-plank aboard an English vessel. There was a narrow canvas side to the gang-plank. They walked sedately aboard and crossed the deck, going down an inclined board to the lower deck into an inclosure made ready for them. It is said that a flock of geese can march ten miles a day. Thirteen miles a day is the regulation march of a German soldier. A traveller in the Arctic regions says that he has seen the wild geese marching in those regions. They choose leaders who direct them as well as lead them. They walk about ten in a line, but in a column, and carry their heads high.

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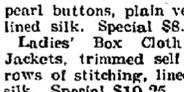
Ladies' New Spring GOLF CAPES, just received in large fancy plaids, high rolling collar with velvet band. Special \$9.00.

Ladies' New Spring GOLF CAPES in a choice range of large fancy plaids, high rolling collar, stitched white. Special \$8.75.

Ladies' New GOLF CAPES in light and dark fancy plaids, trimmed box cloth, applique and fancy stitching. Special \$10.00.

Ladies' New CAPES in reversible fancy plaids, trimmed cloth, applique and white stitching. Special \$16.25.

Ladies' Spring GOLF CAPES in plain colors, reversible plaid lining and trimmed cloth applique. Special \$17.25.



pearl buttons, plain velvet collar and lined silk. Special \$8.75.

Ladies' Box Cloth Tailor Made Jackets, trimmed self applique and rows of stitching, lined through with silk. Special \$10.25.

Ladies' Handkerchief Special.

Just put on sale 225 dozen Ladies' Swiss Embroidered White Lawn Handkerchiefs, this is one lot of a manufacturer's stock that the Handkerchief was luck enough to secure. They are all perfect goods, prettily embroidered, twelve styles. The regular value of this lot ranges from 25c to 50c each. They will all be sold at one price 18c each.

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