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"THE CATHOLIC CHURCH AND EDUCATION."

REV. DR. CONATY'S SECOND SERMON IN ST. PATRICK'S CHURCH; DELIVERED ON SUNDAY EVENING, THE TENTH NOVEMBER—A MAGNIFICENT EXPLANATION OF THE MOST BURNING SUBJECT OF THE DAY—A VAST CONGREGATION OF APPRECIATIVE LISTENERS.

In our last issue we published Rev. Dr. Conaty's splendid sermon, delivered at High Mass on the occasion of the reopening of St. Patrick's Church. We give, this week, the full text of the evening address; one of the most eloquent ever heard in the grand old church, and given to the largest assembly that ever thronged its aisles since the funeral of the late Hon. T. D. McGee. There was scarcely standing room in the immense edifice, and a complete silence reigned as the Rev. Doctor spoke as follows:—

"There is no other foundation than that which is laid, which is Christ Jesus." 1 Cor. 11, 14.

The Conference which has been suggested is on the important question of education, both as to the history of the Catholic Church in education, as also to the underlying principle which guides the Church in her work in education. We are aware that the age in which we live is claimed to be the golden age of universal free education. Its proud boast is that it has broken the seals from the temples of learning and dispensed with prodigal hand the treasures which had been hidden from the many. It is true that its advance in science has had the stride of the giant, while with princely munificence it bestows the fruits of its labors upon all who are willing to receive them. But it is not true that science owes everything to this age, nor is it true that free education owes its origin to these latter days.

This is an age of iconoclasm. It worships the present and belittles the past. It is lost in complacency of self, and quietly ignores its debt of gratitude to all that has preceded it. It is all sufficient, and regards itself as the only leader of all things. But the mighty river cannot despise the simple, unpretentious spring whence it derives its source of life and power. Neither can it disregard the beautiful lakes, which, emptying into it, give it the strength and volume with which it rushes on to be lost in the great ocean. The ivy-colored ruin tells the tale of a people's history, and the unearched fossil tells of a mighty age long past; so the education of a people, so the science of an age, may be traced back to the genius and character of the men who laid the foundation of the building, now perhaps rebuilt and ornamented into a perfect beauty. It is well for us to be truthful, and truth must lead us to gratitude toward the past, out of which has come the stream that has borne to us on its running waters the heritage of the education and the learning of the nations, before which we sit in admiration of genius and scholarship, to copy the models placed before our student thought.

The strangest thing in educational circles to-day is that while there is much boasting there is but a sneer for the Catholic Church, which is classed as an old fogy institution, with traditions singularly out of place in an age as advanced as ours; represented as opposed to every moral and social improvement, condemning every effort for freedom, and wedded irrevocably to ideas in direct conflict with the best aspirations of man.

It seems hard to believe that thinking men, students of history, can so far forget the debt which the world of letters owes to the Catholic Church, and in particular to her monks and religious of every age, and especially of the ages so called dark. Can they forget that for 1,500 years the world was governed by her, and that during these long ages of undisturbed possession she held the key to all the treasures of learning, and instead of consigning them, like another Bluebeard, to destruction, she preserved them with sacred care and transmitted them to the ages that malign her while using her gifts?

The world ought not to forget that those monks, whom books have pictured as pampered idlers and voluptuous gluttons, spent their days and nights in transcribing the literature of the ancients, building schools, teaching the illiterate, and giving to the world an example of free schools. The schools of to-day take pride in their work of enlightening men, but they should not fail to see their early types in those schools of Alexandria, Jerusalem, Olessa, Smyrna, Ephesus and Antioch, where, under the shadow of the cathedral of the Roman Catholic bishop, the Gospel of Christ was taught side by side with the classics of Greece and Rome, and the science of numbers from ancient Egypt. As the masters of our schools dilute upon the beauties of education, may they not study to advantage the sayings of the great teachers Origen, Tertullian, Basil and Augustine, who, under the light of the Roman doctrine, taught the second and third centuries the flowers of rhetoric and unravelled the elegancies of classic song?

It is true in later years nations deemed it more honorable to engage in chivalry than study, and relegated learning to the monks; but this brought the monastic system, with its exterior schools, where

the poor of the neighborhood received not only their education free, but also food and clothing. Anglo-Saxon records tell of Theodoric, Archbishop of Canterbury, sent by the Pope in 688 to propagate schools in the Anglo-Saxon church, where the classics, the three R's, and music were prominent subjects of instruction, and with rhetoric, astronomy, natural sciences and medicine, formed a course worthy of a school of our advanced age. Glastonbury, Yarrow, Canterbury and Iona had such monastic schools, where for nearly a thousand years history and faith found a common home. And all this in those days when England had the common faith of Christendom and was a faithful subject of Rome. Those were days when for three centuries Ireland was one grand university, whence issued the light which illuminated all Europe, and where, as Count De Montalambert tells us, the poor and the rich, the peasant as well as the prince, had access and paid nothing.

Ireland was learned, and Ireland taught the world for six centuries; and it still becomes the worshippers of a so-called civilization to be blind to the truth that her temples of learning were sealed or destroyed by the Pagan Dane, and some centuries later by the Protestantized Norman and English, whose penal laws would legislate the Irish people into ignorance.

The eleventh century saw the decline of the monastic system and the rise of scholasticism, and the universities of Paris, Padua, Salamanca, Oxford, Cambridge and Bologna developed out of the early schools and became centres of higher thought under the munificence of religious princes and the approbation of Bishops of the Church. The University of Paris was cradled in the sanctuary of Notre Dame. Near the foundations of them all you will find the monks, and in nearly all of them Irish monks, fleeing from Erin or as missionaries from Iona, bearing with them the precious manuscripts of the Irish, which are to-day the wonder and delight of European university scholars.

Religious differences culminating in the Reformation crippled the work of the Church, and especially in the English speaking world kept the work of the Church from the pages of history lest the Reformation be without a reason for existence. Such is the source by which scholarship is now recognized. The work of the ages is the work of to-day. See the Catholic Church in every land. See it here in America, with its system of schools covering the land with the highest forms of educational power. School and college and university opening their doors to the rich and poor alike and dispensing learning to all. The work of old was not fully renewed until our Summer Schools began to give to the masses of the people what our colleges give to the few. Under the inspiration of the Church and in answer to the demands of the people the professors of our colleges and university, our clergy and laity in scholarship, willingly come to these Summer Schools to answer the questions in which the people are interested, in religion, in science, philosophy, history and literature. At Plattsburgh, by the banks of Champlain, with wood and mountain scene, our Catholics gather in their days of rest to revive some of the monastery schools of old and hear the wisdom of ripe scholarship. What a record we might make of our Church in her efforts for the education of the people in every line of mental endeavor. Far beyond the horizon which limits the vision of many who rail against the Church is a vast array of scholars, not national, but universal in all the sciences, in every language and every country.

It is often a cause for wonder that men who live in the great world and profess acquaintance with current events, a knowledge of distant schools and the scholarship of remote peoples, should be so blindly ignorant of what is going on at their very doors, and constantly repeat the foolish accusations that the Catholic Church is a foe to the education of the people and an ally of ignorance.

Now, we come to the question, What is the underlying principle of the Catholic Church in the educational movement to-day? The answer is, that it is the same underlying principle for which the Catholic Church itself exists. It is to establish the kingdom of God in the lives of men. It is to diffuse the truths of Christ confided to it. It is to preserve Christianity by making Christianity the soul of education. The Catholic Church builds its education upon belief in Jesus Christ. It starts with the principle that man is soul and body—soul as well as body, and soul more than body—that the whole man, physical, intellectual, spiritual, is to be equally developed and developed together; that the most important part of a man is his soul, because it is the immortal part. In its education, it directs attention to the end for which man has been created, and all its education is to fit a man to reach that end. It takes no chances. It believes that man is a moral being; that his highest and best gifts are not intellectual, but spiritual—that spirit dominates. It looks upon nature as a book in which man reads God! That man's spoken word should be the expression of his internal thought in order to be true, and as this internal thought is only true when it squares with God's truth—so all education is simply to teach the truth of God. To know God's word, and make man express that thought in his thought and in his language; that the word of God is the truth of God, and the knowledge of God is truth. Is not this the noblest ideal of education? Is not this a power, and a good which all education

worthy of the name should consider not merely as a force, but as a necessary and essential force? The educational thought of the Catholic Church is that life should be the imitation of Christ, who is God's word and God's expression of life.

Education which merely reads nature and rises no higher than nature is dwarfed and not fully developed. It is stunted and not full grown. Christ is that which explains all things, mirrors all things. Where Christ is not, is darkness and not light, death and not life, the shadow of truth and not truth itself. Education which eliminates God is but the shadow and not the substance, thistles and not grapes, the dead sea apple and not the rich, ripe fruit. Where intellect is trained and not heart as well, it is but the development of one side and the neglect of the other; the training of one limb and the numbing of the other; making the limping, halting creature, who lacks beauty, symmetry, and strength; making the dwarf and not the man, the hideous and not the beautiful, the abnormal and not the perfect.

The Roman Catholic Church, in the educational idea, views man as a whole; sees in him, not merely an animal to be trained, a mind to be developed, but a body and soul to be educated in all their faculties for the end of their creation; a body in its faculties to be trained in all its parts, and a soul in its faculties to be fitted to guide the body. A man is one in his personality, so should be one in his education—a perfect harmony of action, and all in a character befitting a Christian and a child of God and man.

Those who reject the supernatural, who blindly follow reason, who find in life the only reasons for life, will sneer at this position; but we are now defining and defending Catholic truth, and not rationalistic, agnostic ideas. Neither are we arguing with these latter, but simply stating the facts of our belief. With a mission from God to teach the Gospel, the Catholic Church has demanded and demands that the Gospel principles should be the life, the soul, of the education of her children; that religion should be the atmosphere in which man's training should be perfected; that Christ should be the ideal character upon which man should mould his character. Hence, from the beginning, as at present, the Roman Catholic Church has stood and stands for Christian education—the education which brings Christ into the school-room as well as into the Church, and makes him a model of all character. This thought possessed the Church from the beginning, and fought Grecian and Roman philosophy. It Christianized art and philosophy, in order to teach both its duty to the children of God.

The Catholic Church in the educational movement of to-day speaks not only in the school-room, but also in art, in architecture and in music.

I see before me a mighty cathedral, its Gothic spires and arches, all telling of Christian architecture. On its walls I read the names of Michael Angelo, Bramanti, Pugin and Keeley; I hear its organ strains resound through its aisles, and the music of heaven seemed adapted to earthly ears, and I hear the names of Mozart, Haydn, Palestrina and Gounod. I see its paintings, the Da Vincis and Fra Angelico's. I ask whence their inspiration? I look at the altar and there, there I find it. In Jesus Christ, the Victim of the Sacrifice, the High Priest, in Him who is the foundation stone of Christian faith.

Now, can any man look upon the Christian Catholic temple as it stands in the world to-day and not attest to the work which it is doing in education? For, after all, education is not merely in the master's word from his desk to the pupils seated in the forms before him. Education is in everything that tends to develop the human mind, to ennoble the human heart, to educate, instruct and perfect man. As a cathedral in its massive form rises from the earth, and its Gothic arches spring into being, and its lofty spire, like an uplifted finger, points to heaven; it tells a story of the Church in education. In her, architecture and the mighty names of a Michael Angelo, a Bramanti, a Pugin and a Keeley shine from her walls. The song that resounds through her aisles is freighted with the names of men who have seemed to have heard the heavenly strains and adapted them to earthly ears. Mozart, Haydn, Palestrina, Rossini, Liszt, and Gounod have been great because of the sweet influence of the holy sacrifice in honor of which their sweetest music was written. Painting venerates her for the soul which filled a Raphael, a Da Vinci and a Fra Angelico.

Truly the Catholic Church is the mother of art. I look at my country's history and what do I find? The Catholic Church blessed Columbus discovering a new world, and De Soto and Marquette finding a mighty river. She it is who gave refuge to Dante, exiled from his native Florence. She crowned Petrarch as a lyric poet. She honored De Cusa proclaiming the truth of the solar system. She encouraged art and science, and her children, lay and cleric, in every age, have been blessed by her in their efforts to read all the secrets of nature. She is the friend of progress, but it is progress with God. She is the foe of that science which is merely material and seeks to destroy God. She is a foe to that advancement which means infidelity, but she has ever championed and champions to-day that science which seeks to know God better by striving to understand his works; that progress, social, intellectual and religious, which tends to secure to man his true rights as a child

of God destined for heaven. She is too old to be deceived by the notion that aesthetic culture or mind development alone can save nations, for she can remember Greece and Rome, whose downfall she witnessed. It is useless to tell her that morality independent of religion is a sufficient basis for public education, for she will tell of pagan philosophy which failed to save society.

And so the Catholic Church stands for education to-day, but Christian education, because she knows Jesus Christ and believes in him. Be loyal to her teachings, be loyal to her rights. Study her history in education. Remember that liberty, enlightenment and progress are new names of very old things; that the Catholic Church is the mother of liberty, enlightenment and progress because she is the teacher whom Christ sent into the world, and Christ brought liberty and true enlightenment. Be true to her and you will be true to Him, for He is the only true foundation.

MONTREAL FREE LIBRARY.

The Annual Autumn Tea on Saturday
The seventh annual autumn tea in aid of the Free Library on Bligny street was held on Saturday afternoon at Hall & Scott's rooms on St. Catherine street, which were crowded to overflowing.

Excellent tea, coffee and cakes in abundance were supplied by the lady organizer, Mrs. C. F. Smith. Chrysanthemums diffused a fragrance decidedly Japanese throughout the hall.

Mrs. Guerin, with her usual tact and excellent management, succeeded in making the bun-bun table more attractive than ever.

The assistants were Mrs. E. Guerin, the Misses Danseur, Miss Maude McShane, Miss Sexton, Miss Geoffrin, Miss Duhamel, and Miss Sicoite. At the flower table the ladies assisting were: Mrs. Herbert McKeon, Miss Burstall, Miss Bonet, Miss Smith, Miss Toner, Miss Mercier and Miss Burns.

Mrs. Monk has already made her reputation in musical circles, and in organizing the programme was ably assisted by Miss Teresa Macdonell and Miss Sharpe. Amongst those who contributed to the afternoon's enjoyment were: Miss McAndrews, whose singing was much appreciated; Mr. Ed. Quivron, whose clarinet playing was greatly admired. Miss Howard's really fine voice created a favorable and lasting impression. Mr. Algernon Read Taylor sang as usual with much skill and expression. Miss Macdonnell's piano solos were a great addition to this very successful programme. Mrs. Monk and Miss Sharpe were the accompanists. Mrs. McCarthy is the president of the library and is indefatigable in her efforts on its behalf.

The only appeal for aid to the public is through these annual afternoon teas, to which all the flowers, candles and refreshments are donated and sold for the benefit of the library. There are 6000 volumes. These have been lent and re-lent during the year. So that 16,000 changes have appeared on the books.

THE BELLS OF ST. HENRI.

The ceremony of blessing the new bells of the St. Henri Church took place Sunday afternoon, in presence of an immense throng of the faithful of the parish. Monsignor Fabre, who was accompanied by several of the clergy from the city, and Rev. Father Decarie, cure of the church, performed the religious exercises, which were marked with much earnestness and devotion. The function took place in front of the sacred edifice. A covered platform had been erected, which was gaily decorated with flags and banners, and in which were placed the four new bells, a description of which has already been published in these columns.

At the close of the proceedings the bells were rung, their beautiful clear tone being much admired. The bells have been named "Leon," "Remi," "Henri" and "Edouard Charles," the latter being called after Archbishop Fabre. There were also very interesting religious exercises during the day conducted in the church, which was elaborately and beautifully decorated for the occasion.

After the blessing of the bells, a sumptuous banquet was held in the Town Hall. Dr. Lanctot presided in the absence of Mayor Dagenais, who was indisposed, and among the large number present were: Hon. J. E. Robidoux, Senator Desjardins, Recorder Larocelle, Councillors Delorme, Labrecque, Senecal, Guay, Rev. Father Decarie, parish priest; Messrs. Larose, Godard, H. Lachapelle, and Chief of Police Masse.

GRAND ENTERTAINMENT AT ST. GABRIEL'S.

On Thursday evening last the doors of St. Gabriel's academic hall were thrown open to a vast concourse of people eager to be entertained by the members of St. Gabriel's Total Abstinence and Benefit Society, who had secured some of Montreal's finest talent for the purpose of permitting their many admirers to enjoy a very pleasant evening's entertainment. At 8.15 the curtain arose, when on the scene appeared Miss Maggie O'Byrne, St. Gabriel's talented organist, who, jealous of her reputation heretofore acquired, spared no pains in her selection, and was most successful in her rendition of difficult but charming pieces. The rev. pastor then stepped forward, as he was announced to make the opening remarks. He delineated the nature of the society, its workings and successes, and felt happy to be able to say that very few could be found in St. Gabriel's so dead

to all sense of honor and duty as to be slaves of that most vile of curses—intemperance. Then were announced in order the different participants of the evening's programme, of whom each and every one earned well-merited praise, as was evinced by the volley of applause attendant upon their disappearing from the stage. The select and beautiful playing of the Mandolin club was, as usual, highly appreciated.

Special mention is due Mr. Millington for his pleasing selection of songs which, in truth, were captivating, especially as they were so beautifully and carefully sung. All were sorry to have been disappointed in their expectations of hearing Miss Alice Herbert and Miss Lizzie O'Byrne who, unfortunately indisposed through cold contracted, could not entertain their many admirers. The pleasing event of the evening were the remarks of the renowned M. J. F. Quinn, Q.C., who though, as he said, unprepared, showed by the depth of his perception, clearness of ideas and grand delivery, that he was the proper man in whom full confidence could be placed were his services ever needed by the English-speaking people of Montreal. He spoke on Temperance and declared that he from his connection as a lawyer with criminal cases, feared not to assert that 90 per cent of evil perpetrated was due to the abuse of intoxicating liquor.

As usually St. Gabriel's T. A. & B. Society have reason, judging from their parish and society. Long may they be so. S. K. A. G. F.

OBITUARY.

THE LATE MISS HATCHETTE.

It is our painful duty this week to record the early death of a promising, widely respected and much beloved young lady, in the person of Miss Ellen Mary Isabel—familiarly Nello—the cherished daughter of our popular fellow-citizen, Mr. John Hatchette, of the Customs Department, Montreal. The sad event took place on the 14th instant, at her father's residence, 1058 Dorchester street. The funeral, which was largely attended by a number of sorrowing and sympathizing friends, took place on Monday morning, to St. Anthony's Church, and thence to Cote des Neiges cemetery. We desire to convey our deep and sincere sympathy to the bereaved father and relatives in this their hour of affliction, and while lamenting the early death of the good and loving daughter that God has taken, we can, with a confidence springing from her truly Catholic life, unite with assurance in the prayers that the Church offers up for the repose of her soul.

THE LATE MR. R. L. GAULT.

Mr. R. L. Gault, of the firm of Gault Bros., whose death was announced a few days ago, was an Irishman, and came to this country in his youth. By the dint of courage and perseverance he worked himself up to the position of a leader amongst men in the commercial circles of this city. Although professing a different faith to that of our fellow-countrymen generally, he was ever ready to do a kindly act for them, and during the course of his long and successful career rendered many services in that way in his own quiet and unostentatious manner. We join the citizens generally in expressing our sympathy to the family of the deceased in this sad hour of their bereavement.

A PRIEST'S DEATH.

Rev. Hospice Germain, a retired priest, died at the Presbytery of St. Vincent de Paul on Saturday evening, at the age of 69. The rev. gentleman had long been connected with missions, and had been one of the first missionaries to follow the late Archbishop Tache to the Northwest.

THE "PASSING-BELL"

Miss Florence Peacock, writing in the Dublin Review, thus speaks of one of many beautiful customs which were destroyed or mutilated beyond recognition at the rise of Protestantism: "In pre-Reformation times what is now usually termed the 'passing-bell,' and rung an hour or two after death, was then really and truly a 'passing-bell'; for it was rung when the soul appeared to be at the point of doffing the mortal for the immortal, but before death had actually taken place. Its object was to let people know by its solemn sound that one amongst them was in extremis, and to remind them that it was their duty to spare a few minutes from the cares of this world to pray that the soul so soon to be beyond earthly help might turn toward God and His saints. Then some time after death had taken place, it was again rung; and this time it was known as the 'soul-bell,' and was sounded to let all know that the time for earthly contrition had passed away, and to beg them to pray for the final repose of the departed."

The custom of ringing the passing-bell before the death of a parishioner, says the *Ave Maria*, will surely commend itself to the clergy, and could easily be restored, at least in towns and villages. It was a public act of faith and charity, as beautiful as it must have been helpful to the fleeing spirit.

There are but two biographers who can tell the story of a man's life. One is the person himself, the other is the Recording Angel. The autobiographer cannot be trusted to tell the whole truth, and the Recording Angel never lets his books go out of his own hands.

ST. BRIDGET'S CHURCH.

Reopening Ceremonies Took Place on Sunday.

St. Bridget's Parish was en fete in a religious sense on Sunday. Special ceremonies were held in the church in the morning in commemoration of the repairs which have been done to the interior of the sacred edifice. Archbishop Fabre was present, assisted by the Rev. H. Cousineau, superior of the College of St. Theres, and Rev. Father Daniel, S.J., of the Church of the Immaculate Conception. Solemn High Mass was sung, the High Priest being the Very Rev. Canon Bruchesi, of St. James Cathedral. The celebrant was the Rev. Father Larue, procurator of the seminary, the deacon being the Rev. Father Picotte.

The other priests present in the sanctuary were: Rev. Father Lonergan, the parish priest; Very Rev. Father John, Superior of the Oblates of Mary Immaculate, and the Rev. Father LeCompte, O.M.I., Calixte Dupras, J. Trudel, J.J. Rouleau, T. Brunet, P. O'Donnell, Vezeau, Gauthier, Charpentier, Valois, Perron, Gervais, Montgaut, Therien, Leclerc, Robillard and Ethier.

Canon Bruchesi preached an eloquent sermon, founded on the Book of Kings, in the course of which he pointed out that, if the temple raised to the worship and glory of God should be kept holy and be decorated in gorgeous fashion, so far as the means of the congregation allowed, having for their example the temple of Solomon in Jerusalem, the internal temple, the human heart, which should be kept still more holy, and should be ornamented with the graces and blessings of the Almighty.

In the afternoon His Grace blessed the large and costly school of St. Bridget, which was erected by the Rev. James Lonergan, the parish priest, and which will stand as a durable memorial to his zeal and energy, both in the cause of religion and education. The school, which is under the able superintendence of the Rev. Brother Director Andrew, has an attendance of 700 boys. It is characterized by the three essentials of a large educational institution—it is very spacious, it is well lighted, and it is well ventilated. It has been erected on the most approved modern principles of architecture and hygiene. The top story of the school consists of a hall with a large platform, and with a seating capacity of 1,050. Last summer the prizes were distributed to the boys in this hall. It is also used for meetings, entertainments, etc.

The members of the C.M.B.A. assembled in the church in the evening and listened to an eloquent sermon delivered by the Rev. Father Larocque, of the Church of St. Louis de France.

THE LATE MGR. O'BRYEN.

The Rev. Martin Callaghan, of St. Patrick's Church, has called a letter from his brother, who is attending the Canadian College at Rome, in which the latter gives a description of the manner in which the news of the death of the late Mgr. O'Brien was received by the Papal authorities and the deceased's late congregation at the church of St. Andrea delle Frato, in that city. The intimation of the distinguished prelate's demise was received, he says, with feelings of surprise, regret and sorrow.

The Pope was most visibly affected by the news of the death of his friend and domestic chaplain, and throughout the whole of the Papal prelates the greatest sympathy was expressed at his sudden demise. On Oct. 31, a solemn requiem Mass was chanted at the Church of St. Andrea delle Frato, the celebrant being Mgr. Kelly, rector of the Irish College in the Eternal City. Among the attendees of the Papal household present were Archbishop Storar and Mgr. Stanley. The service was unusually impressive, the vast church being filled to the doors with an immense congregation.

ST. MARY'S CONCERT.

Don't forget the grand concert on Thursday (to-morrow) evening, in St. Mary's Hall, corner of Craig and Panel streets. A splendid programme, an array of talent, cheap tickets and a good object, all should suffice to attract a crowded hall. "Come one, come all!"

PERSONAL.

We have to thank Mr. John McCabe, of St. Marthe, P.Q., one of our oldest subscribers and truest friends of the *True Witness*, for his kindness in sending us copies of all the numbers of the paper that were missing from our files. Mr. McCabe drew our attention to a slight mistake in two of the dates that we had given; but as was easily seen the issues required were those of the dates next to those mentioned. In pursuit to notice that so many of our readers are careful readers and very true to our paper, it is encouraging to see that our write is not "written in water" but remains in the households of many.

After the first pain in a family, we learn to look upon the grave in a different light from our former view. We feel a kind of partnership in it. We are strangers no more to its grief and power. The moral nature is improved by that which so anguished the mental. Wishes and hopes become ours, which the world could not give us; and even when we are leaving the earth for ever, we dwell on the probability of those departed Angels watching over the struggles of the Spirit, and being its guides in its flight through distant worlds to the throne of God.

A REMARKABLE SERMON

BY ARCHBISHOP CLEARY, IN ST. MARY'S CATHEDRAL, KINGSTON.

WHAT THE CHRISTIAN RELIGION TEACHES—PAGAN SYMBOLS IN CEMETERIES—NOT TO PERMIT URNS TO SERVE AS MONUMENTS—RESISTING IN THE HOUR OF RESURRECTION TO LIFE ETERNAL.

At High Mass in St. Mary's Cathedral, Kingston, on Sunday, November 19, the Archbishop preached on the sacredness due to Christian cemeteries and the shocking outrage committed the previous Sunday morning by the medical students of Queen's.

The Archbishop took for his text Genesis 17th chapter and 23rd verse and 50th chapter, 23rd verse. He said that act of the patriarch Jacob calling to him on his deathbed his son Joseph and requiring him to swear to bury him in Egypt, but to take him to Hebron in the land of Canaan, and there to bury him beside his wife, Rachel, and his fathers, Abraham and Isaac, the act also of Joseph in making his brethren swear to him at the hour of his death that they will carry his bones out of Egypt to the land of Canaan, to be buried with his fathers, are expressions of a sentiment embodied in our human constitution, a craving of nature for possession in death with those whose we lived in life. It has existed among all nations from the beginning, even among those who had fallen away from the true religion proclaimed by God to the first parents in Paradise, and had practically forgotten the doctrine of the resurrection of the flesh. But this sentiment and practice has been intensified and strengthened by Christianity.

It is sanctified by grace and faith, and the solid hope of our rising together from the sequel of death on the day of general resurrection to everlasting glory. The Christian religion teaches that the death of the just is not, properly speaking, death. It is not the extinction of life for the soul, the nobler substance in man's composition, and the seat and active principle of life, survives the dissolution of the bond between the flesh and the spirit, and so long as man's soul lives, the man is not dead. The apostles of Jesus Christ and His Catholic Church in all ages speak of death as a sleep, a more temporary subsidence of life in the body until the trumpet of the archangel shall awaken us and call us forth from the grave for instantaneous union of the body with the soul—the same body with the same soul that vivified and quickened it into activity in the first moment of our existence—the necessity to share its destiny for all eternity in immortal bliss or never-ending misery according to the good or evil works that had been done in the flesh. Hence the church treats her children at death, and after death, with the tenderest regard and reverence for their bodies, remembering that they had been throughout our earthly career the living temples of the Holy Ghost, and were, at the approach of death, sanctified anew by her and consecrated with the holy sacrament of the extreme unction, and made still more sacred by intimate contact with the flesh of the Son of God, through the adorable sacrament. Thus purified and spiritually embalmed she lays our fleshly bodies gently down to sleep in company with the just, in the hope of our happy meeting with one another and our mutual congratulations.

ON THE LAST DAY. She watches over us and never ceases announcing every hour of the day the praer of faith and affection even as a loving mother watches and prays beside the cradle of her sleeping babe, trusting in God that her child will awaken in health and freshness of life. She never prays at the altar or in the divine office appointed for her clergy to be recited seven times every day, without pouring forth her whole spirit in supplication before the throne of mercy. "May the souls of the faithful departed through the mercy of God rest in peace. Amen." She prescribes in like manner for the laity never to forget their departed brethren, and in the prayer of thanksgiving after meals she embodies the same supplication for God's mercy upon the souls departed. Her main thought throughout is that what we call death is but a temporary sleep, to be terminated by the archangel's summons to resurrection. Hence she calls the place of Catholic burial a cemetery. It is a Greek word signifying dormitory or sleeping chamber. Hence, also, she set her face from the first day of her existence against the pagan practice of cremation, which we see the pagans of the present day striving to introduce among the sects outside the pale of the church. It is doubtless through ignorance that some of our Christian people in this country erect monuments to their deceased friends, in the form of columns surmounted by an urn. The urn is a purely pagan symbol representing the vessel containing the ashes that remain after cremation of the bodies of the dead. It is a public defiance of the doctrine of the resurrection of the dead through the power of the cross of Christ and His victory over sin and death and hell by His death on the cross. It was to be seen too frequently in our Catholic cemeteries when I came to Kingston fifteen years ago. I bade the priests not to permit it any more. It is rarely seen now; but there are nevertheless two or three of these pagan monuments in St. Mary's cemetery in this city. I wish the urn to be removed and the cross substituted for it.

THE SPIRIT OF THE CATHOLIC CHURCH is displayed in the solemn rites and ceremonies with which she consecrates the cemetery. In the centre of the area she plants the Cross of Christ, the symbol of faith and hope in the future resurrection of the silent sleepers. On the arms of the cross she fixes lighting candles expressive of the illumination of faith in the midst of the darkness of death. With

and by God's power and by means of the medicines that God has created out of the earth. With what dignity should he not comport himself, and with what reverence and holy fear ought he not enter into the house of the sick and cherish the thought that he is the agent of the Most High. Religion should possess his soul and guide his mind and his hand in the treatment of sick and suffering humanity. You have heard the warning given in this passage to all of us in the hour of sickness: "My son, in thy sickness pray to the Lord and He shall heal thee. Turn away from sin and order thy hands aright, and cleanse thy heart from all offence." This is the first duty of

THE SICK CHRISTIAN, after which he is to seek the physician's aid, that the cure, which he asks God to perform, may be legitimately effected through the agency of the physician, His appointed minister. "Then," says the scripture that is, after the sick man has purified his soul by prayer and penance and the sacrifice of the altar, "then give place to the physician, for the Lord created him; and they (the physicians) shall beseech the Lord, that He would prosper what they give for ease and remedy." Here is a grand lesson to all physicians. They are required, not only to be mindful that they are the ministers of God to the sick person, but that all healing is from God, and all the honor of successful duty belongs to God, and it is their duty to beseech the Lord in humble and assiduous prayer to prosper their work for ease and remedy of their patients. Consider therefore what sort of man a physician should be, what should be his character and qualifications, and what kind of training he should receive throughout his college course to fit him for this high and sacred office. The most prominent among the characteristics of the physician, as defined by the Holy Ghost, is that he be a religious-minded, God-fearing man, who will approach the bedside of his suffering patient with reverence, truly conscious that he has to deal with the most wonderful of the Creator's works, the exquisite organization of the human body, and that it is only by God's power and special help he can expect to repair the injuries done to the divine handiwork by the ravages of disease. His grace summarized

THE QUALIFICATIONS OF A PHYSICIAN. First, a religious man in spirit, fearing God and holding his patients in religious regard and reverence as the Creator's noblest handiwork, whose reparation after injury or sickness is committed to his care and prayerful attentions secondly, he should be a just and honorable man before society, always watchful, lest through his ignorance or neglect of the study of his professional science he may err in his judgment and apply the wrong method of treatment that may prove fatal to the patient whom he has undertaken to cure and also watchful to keep in strictest confidence, as required by justice and honor, the secrets of the sick-room and of the families whose inner life is revealed to him in his professional intercourse with them; and thirdly, he should be a man of tender sympathy with all human sufferers, particularly his own patients, manifesting in all his movements and words and actions, in his manner of approaching the bedside of the sick, in his touch and speech and the tone of his voice and kindness of look, how fully he sympathizes with the sufferers, and how earnestly he desires to effect their cure.

The archbishop dwelt at much length on these attributes of the medical profession, and concluded by expressing a hope that the medical students in this city would receive a careful training in these virtuous habits, to fit them for the sacred and honorable profession they aspire to.—Report of Kingston Whig.

On the face of every person who faithfully serves God, there is a look of peace. Trouble's come to ail, but trouble's borne for God's sake and with God's help, leave no bitterness in the heart and no fierceness in the eye. The peace of Christ, that surpasses understanding, abides with His elect.

A CONFIDENTIAL CHAT between two men or women generally develops the fact that one or both are troubled by sickness of some kind. One man is all right except his rheumatism, another has a "slight touch" of dyspepsia, another has bilious headaches, and another is too nervous to sleep well. What's to be done about it? The situation is serious. Little things have a way of getting big. Big diseases are bad things. Sleeplessness brings irritable nerves, loss of flesh, loss of appetite. Sleepless people soon get their bodies into such a condition that disease germs find it easy to lodge there and propagate. People die from the aggravation of an aggregation of little things. The more promptly a disease or disorder is met the more quickly it is cured. Most all sickness starts in the stomach, liver or lungs. Rheumatism, scrofula, eczema, consumption, come about because insufficient, impure or impoverished blood is present. The diseased blood finds the weakest spot in the body and a local symptom appears. If the impurity is supplanted with good, rich, red, healthy corpuscles, the disease will have nothing to feed on. If the proper cleansing medicine is sent to the seat of the trouble, it will force out the germs and repair the damage done. Dr. Pierce's Golden Medical Discovery is a cleansing, purifying medicine, a blood purifier, a nerve strengthener. It is an efficient tonic, aids digestion, creates healthy appetite and healthy flesh. It does not make people "fat." It makes them strong. It makes useful flesh—solid muscle. It will cure any sickness that has its source in the digestive organs, or through them in the blood.

STAGE CARICATURES.

IRISHMEN MISREPRESENTED IN SONG AND DRAMA.

HOW TO SUPPRESS EXHIBITIONS INSULTING TO THE RACE.

The Celt is undoubtedly a creature of impressionable temperament, whose feelings are as susceptible of great depression as they are of great exaltation. He is happy and easily pleased, as the world knows him, and the world likes him for it, but as a rule it never knows anything of the great fits of heart-sickness to which he is so often subject. His sorrow makes him secretive, and it is only in the bosom of his own family that he lays his heart's wounds bare. The street and the workshop know him only as a happy-go-lucky fellow and a good companion, and with the desire of being known as such he is often apt to allow himself to lend a hand in caricaturing his own countrymen and women. More than that, his desire to be pleased often induces him to spend his ready cash in places where foul abuses of himself and his alleged peculiarities are the chief drawing card. The variety stage is the arena in which those disgusting caricatures choose to parade themselves and their blatant attempt at wit and humor for his edification and enjoyment. Seated with his family in the stalls of a third-rate variety house, the Irishman allows himself to be drawn into playing the "great gullible" for once in his life at least.

CELTIC GOOD NATURE CARRIED TOO FAR. There he will sit for hours and see and hear his nationality reviled by those ignorant, loud-mouthed impostors who have no more appreciation of the subtle wit and humor which they purpose to display than a Sandwich Islander. The idiotic capers and unintelligent utterances of one of these supposed drunken impostors, so long as they are done at a distance, are sufficient to excite his risibilities to an almost apoplectic pitch, whilst he would be mortified beyond measure were his attention called to one of his unfortunate countrymen in a far less lamentable condition in the public street, and he would probably be much tempted to kick the offender into some quiet retreat, with an admonition to stay there until he was recovered from a state which brought disgrace upon his country.

Why a clever, respectable Irishman will allow himself to be so insulted by those people and the managers who employ them is almost inexplicable. Where he draws the distinguishing line between the reality which excites his wrath and the imposition which arouses his mirth it is hard to imagine. SHAMEFUL OUTRAGE ON DECENCY. Nor is the Irishman alone chosen as the finest exhibition of drunken filiothy by those people. The Irish woman is as often presented to admiring audiences in this interesting state. In addition to this detestable feature of such performances he finds himself treated to the execution—in a cracked soprano or beer-mellowed bass key—of a ballad which, to a jingling and supposedly Irish sounding accompaniment, extols the beauties of the light at McGinnis' last party, or the exploits of Dooley's goat, wife or bulldog—it does not matter which, so long as his name is Dooley. When will Irish men and women cease purchasing and performing at their own homes such productions as "Oh! Mrs. O'Flaherty, what did ye mane by that?" "Trow him down, McLoskey?" "What Did Dugan Do to Him?" and other gems of that ilk?

I should imagine an Irishman would have greater discriminating powers than such silliness would lead one to suppose him possessed of. Those disgusting stage performances should be more to him than a means of passing a few hours in enjoyment, and he should be inclined to think for a moment how those exhibitions impress themselves upon Americans and others around him. So long as they see him patronizing such productions and laughing at and enjoying such drunken capers, they may be very well excused for imagining that some kinship at least exists between them and what he does or would wish to do. While he lends his support to their maintenance, what wonder is it that the children cry out, "Hallo, Irish?" when they see a drunkard rolling along the street of an American city.

A STREET INCIDENT. I was one evening passing through a prominent street in Philadelphia when I noticed a half dozen little boys at play. Two or three of them had enrolled themselves as officers in the peace-preserving interests of their little community. Against an adjacent awning pole, in drunken distimulation, leaned a little colored fellow, as black as the ace of spades, and it was the duty of those tiny officers to sully forth and arrest this disgraceful member of their settlement. Imagine my surprise when, all unconscious of their youthful satire, these watchful guardians pounced upon the young offender with a joint exclamation of "Here, Irish, you've got to come with us." And those young officers looked as Irish as any son of Kerry might, but the incident only went to show how their young ideas trended. They had probably seen some Irish artist—God save the mark—depict such a case the last time they were at the theatre with their father and mother. The color of the offender did not make the slightest particle of difference when drunkenness was in question. In order to be a good, realistic, arrest-deserving "drunk" he must perform as an Irishman. Surely no enjoyment at all is better than that which leaves such impressions as these. Twenty years from now those same youths, if their young impressions grow with them, remembering what they saw and heard in these days, will not exactly hanker after or take pride in disclosing the fact that they are sons of Irishmen and women. And, as I said before, no one is as much to blame as Irishmen themselves for such a state of things.

EASY AND EFFECTIVE REMEDY. If Irishmen were to band themselves together in small numbers and scatter themselves over such theatres and give those performers to understand by vehement but orderly disapproval that their

GENEROUSLY GIVEN THE POOR.

San Elizario, Tex., June 19, 1914. Two years ago you were kind enough to send me some of your Koenig's Nerve Tonic, which I gave to three poor girls who were suffering from falling sickness, and they got well after using your excellent remedy. My thanks are ever to you, and your charity will be your crown, for your remedy so generously given to the poor, and so excellent, cannot but be an eternal reward. REV. E. V. LEBRETON.

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JOHN MURPHY & CO'S. ADVERTISEMENT.

IT ALWAYS PAYS To Buy the Best in Hosiery and Underwear.

We sell the best at prices so low as to defy even the seeming cheapness of shoddy. Ladies' Black Cashmere Hose, in all weights and qualities, prices from 20c. Ladies' Black Ribbed Cashmere Hose in all weights and qualities, prices from 40 cents. Ladies' Black Over-Stockings, in all weights and qualities, at rock-bottom prices. Children's Black Cashmere Hose in all qualities, prices from 25c. Children's Black Cashmere Hose in all qualities, with double knees, heels and toes, extra heavy, prices from 30c. Children's Black Wool Overhose, in all qualities, prices from 30c.

UNDERWEAR.

Ladies' Ribbed Wool Vests, 25c each. Ladies' Heavy Merino Vests, 50c each. Ladies' Heavy Merino Drawers, 40c a pair. Ladies' Heavy Wool Ribbed Vests, 70c each. Children's Heavy Merino Vests 35c. Children's Merino Drawers, 40c a pair. Children's Wool Vests, 50c. Children's Wool Drawers, 50c a pair.

FOR MEN.

Men's Ribbed Wool Shirts, 50c. Men's Ribbed Wool Drawers, 50c. Men's Extra Heavy Wool Shirts, 75c. Men's Extra Heavy Wool Drawers 75c. Men's Heavy Lamb's Wool Shirts, 75c. Men's Extra Fine Lamb's Wool Shirts, \$1.00.

JOHN MURPHY & CO. 2343 St. Catherine St., CORNER OF METCALFE STREET. TELEPHONE No. 3433.

WEDDING PRESENTS.

Silverware, Cutlery, Cabinets, Clocks, Banquet Lamps, from \$5.00 and hand-ome shades, Rodgers Cutlery, Spoons and Forks, Sterling Silver, Novelties, Jewellery.

JOHN WATSON, 2174 ST. CATHERINE ST., Art Association Building. Opposite H. Morgan & Co., east corner. (15 years at 53 St. Sulpice Street.)

DON'T FOOL

With a cough, cold or sore throat. Use a remedy that relieves from the start, soothes and heals the inflamed tissues of the larynx or bronchial tubes.

PYNY-PECTORAL

Is a certain remedy based on a clear knowledge of the diseases it was created to cure. LARGE BOTTLE 25 CENTS.

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FOR SALE FOR THE MILLION.

Killing, \$2.00. Cut Maple, \$2.50. Tamarac Blocks, \$1.75. Mill Blocks—Stone lengths—Cut any length. J. C. MACDONALD, Richmond Square, Tel. 9355.

exhibitions were distasteful to them, they would soon find that there is no one more alive to the interest of his patrons than the manager of such places, and that those gentlemen would soon be forced to cast their roles in respectful lines or not at all, and foul-mouthedness and drunkenness would soon fail to be associated with sons of the Emerald Isle. Until such a thing is done these people will continue to portray those isolated cases, which are only thinly scattered over the alleys and miserable courts of the United States, and impose them on the public as vivid realities sketched from amongst the sons of a noble race.—THOMAS D. BOLGER, in Philadelphia Catholic Times.

The religion of Christ is joy-giving. All who embrace it and make it a part of their life have the principle of joy implanted within them. Jesus said of His teachings and their results: "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." Sin is the fruitful source of sorrow and condemnation. To be freed from it through the forgiving love of Christ is to be filled with all joy and peace.

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THE AMERICAN CATHOLIC QUARTERLY REVIEW for October, 1895. Philadelphia: Charles A. Hardy, Publisher and Proprietor.

THE CURRENT ISSUE OF THIS GREAT PERIODICAL far more than contains the position it won at its start and has decidedly held without interruption during the twenty years of its existence. Each article covers a different field of investigation, and for the most part a different branch of human knowledge—science and philosophy, biography and history, politics and poetics, education and bibliography with the usual supply of critical book notices.

The number opens with one of the best critical articles that Professor Mivart, one of the leading specialists in science to-day, has yet given to the public. Under the apparently paradoxical caption, "The Evolution of Evolution," he makes a most caustic criticism of the Darwinian hobby and its correlative theories, and shows how transformation, as they have taught it, has been inconsistent with itself at the various stages of its development as well as with the true principles of science. Under the title, "Rome and its Recent Ruins," the Rev. Thomas Hughes, S.J., draws a vivid picture of the moral as well as the material havoc wrought during the past quarter of a century by the worthies of the Porta Pia and their successors, the plunderers not only of the Church, but of the people of Italy. Then we have the fourth and last of Richard R. Elliott's able analysis of Pilling's "Indian Bibliographies," which an additional and a sad interest is lent by the announcement, at the close of this most useful compiler's death, at a comparatively early age. What Pope Leo XIII. has done to promote historical research by throwing open the treasures of the Vatican Library and some of the consequent work done there, is told by Rev. E. South, C.S.C. A truly wonderful display of erudition, made in the most pleasing style by Prof. Charles G. Herbermann, Ph.D., LL.D., is contained in his treatment of "Education in Ancient Greece." All that is worth knowing of the private and public life of one of the greatest laymen who served the Church, and served her well, in the early part of this century, Count Joseph de Maistre, is told by T. J. L. Teeling. An exhaustive treatment of the history and status of the trouble over "The School Question in Manitoba" is told by the man most competent to deal with it, John S. Ewart, Q.C., who, though a Protestant, has faithfully served as counsel to the Catholics in their effort to have their just claim established. No more lucid statement of "The Outlook for Ireland" has appeared anywhere than is here given by Bryan J. Clinche. The "Scientific Chronicle," by Rev. Thomas J. A. Freeman, S.J., is a second and concluding article on precious stones, gems and jewels, which is as bright and lustrous as the subject he is treating. And, in conclusion, the book notices deal with really valuable works whose importance is clearly established in the judicious as well as judicial appreciation of them given here.

FOR BREAKING UP A COLD.

"I am much pleased with the paper dolls, which were sent for one trade mark from Hood's Pills and ten cents in stamps. I have taken Hood's Pills and have derived great benefit from them. I suffered a great deal with my back since having typhoid fever, but Hood's Pills have proved beneficial, and are also good for breaking up a cold."—Mrs. J. J. RUSSELL, 826 Elinas street, London, Ont.

SOME JAPANESE PROVERBS.

Doors have eyes. After death no medicine. Lent, hoping for nothing again. Good behavior obligates ugliness. A small vessel should use small sail. Beggars have no fear of bankruptcy. If you want to hurry up, go around. The naked body has nothing to lose. Fortune will call at the smiling gate. Secret virtue shall be rewarded openly. Secret charity opens the vestibule of fortune. A living pauper is better than a dead millionaire. Approach too near to ink, you will be dyed with it. There is no cordiality for the too free. A rat has no chance, he will die. If there is anything disagreeable to do, do it to-morrow. The bird will peck, the beast will spring, and man will lie. The one lamp of the poor man is equal to ten thousand lamps of the rich man.

MARY ANDERSON.

PRESENT CONDITION OF THE QUEEN OF THE STAGE.

AN EARNEST AND DEVOUT CATHOLIC AND A HAPPY WIFE.

On any fine sunny evening along the bright, sandy beach of Brighton, in the south of England, a pale and haggard man of about 35 years of age, but whom worry and trouble have prematurely aged, may be seen wheeling a bath chair, in which is reclining a female of the same age. Though sickness has changed her appearance, still the most casual observer cannot but see that "beauty's ensign lingers in her lips and in her cheeks."

The woman is Mary Anderson, "Our Mary," and the man is her loving husband, Mr. De Navarro.

Mary will never again appear before the footlights. The stage, of which she was the greatest ornament, and the immense audiences, of whom she was the most cultured and purest teacher, have seen the last of her at Albaugh's Opera House, in Washington, D.C., the first week of Lent, 1889. It was, to some, a commonplace ending to such a brilliant career. To get married, to love her husband and home, to practice all the domestic virtues, to hate and flee from notoriety, never to get a divorce, in fact, to attend Mass every morning, surely this greatest of modern actresses must be altogether different from her sisters of the stage.

She is indeed. She is a devout Catholic, a daily attendant at Mass and a weekly communicant. A priest, whose church was situated near one of the great play houses of London, told me it was a most edifying sight to see Mary Anderson tripping through a horrid London fog and mud to the first Mass every morning, after having played Rosalind or Juliet to thousands of England's aristocracy the preceding night.

She has had a romantic career and the world is anxiously waiting to hear of it in the memoirs from her pen, soon to be published. These have been somewhat interrupted by a domestic event which promised joy but brought sorrow a few months ago. Mary Anderson had not become a mother many hours before she was weeping for the loss of her little one.

When these memoirs appear they will reveal a unique chapter in the history of the stage and will present to the cold student of character one of the most puzzling enigmas. He can by none of his psychological laws account for the development of this ideal woman. In those days, when women of the Lillian Russell type are taken to be representative of the stage, to meet a Mary Anderson excites the same feeling as does the sight of the fertile and shady oasis, with its sparkling waters, in the midst of a boundless desert, on the travel-stained pilgrim. She had the whole world at her feet, wealth and title could have been hers, yet she wedded a man comparatively poor; and though in the full flush of her youth and beauty, in the dazzling light of a universal fame, with the most brilliant of futures before her, she quitted all to enjoy the comforts of a happy home. No one can understand Mary Anderson except one who like herself felt the solid and lasting sweetness of God's peace in the Catholic Church and who places spiritual and eternal happiness before fleeting fame.

There is no romantic episode in her life. From the day when she made her debut in Louisville she has not even once deviated from the path of duty. She has never stained the white flower of her blameless life. Her first love is supposed to have been the well-known theatrical manager who only a few months ago lost his life in a railway accident—John W. Norton. It was he who first saw her real talent and watched her budding powers. He played Romeo to her Juliet.

Pate, however, decreed that he was not to lead her to the altar. Her husband is of a celebrated New York family. Eleven years ago he graduated with high honors from the Columbia Law School and was admitted to the New York Bar Association. His father at that time was a millionaire, and with his brilliant qualities society was open to him and he might have made conquests in the ranks of wealth and position. He came to see Mary Anderson play and he was conquered. She was his first love. She, whose heart was not in a continual round of fluttering at the attentions of every little tinsel cad that frequents the play house, was only to be moved by sterling, manly qualities. And she saw these in Mr. De Navarro, and she gave him her heart. Nor could mercenary considerations separate them. He met with financial difficulties, but for both Mary said she had sufficient. Afterwards, however, he fell heir to a large fortune.

Of course, those whose supreme delight is to find a scandal in society—and the purer the parties implicated the greater the joy—were hungry for some report of the married miseries of the Queen of the Stage. When scandals were not forthcoming they were manufactured, and the name and fame of Mary Anderson were reviled. Her husband could afford to hear it in silence. He was a man and could despise them. For his wife, whose sensitiveness he knew—for the best are always the most sensitive—he must have felt that righteous indignation which we feel against the filthy and lecherous scoundrels, whose very breath is pestilence, and beside whose moral record a leprosy-eaten corpse would be pure as snow, when we hear them pouring forth their filth on the Sisters of the Catholic Church. Here is what the husband wrote about the attacks on his wife's character:

"I have felt the cruelty of these reports deeply, not so much on my account—for my cup of happiness is so full of her love that I can easily drown it in any ordeal—but I have resented the attacks on her, a woman, and in her most sensitive point, her domestic life. I have felt them because there were those who believed them and repeated them, forgetting so easily the lustre she had shed upon her art, her sex and her country."

He has also written this beautiful tribute to her:

"Her marriage had nothing whatever to do with her final determination to retire from the stage, though she did take advantage of it to leave one year sooner than she would otherwise have done. Careers such as hers are missions, and had I been, or were I now, adverse to her return to the stage, I would never give expression to it by word or hint. If her happiness rested in the slightest way upon her re-adoption of the stage, I would most gladly lead her back myself. I am glad, however, she has left it, for the reason that it would greatly distress me to see her weighed down again by incessant work, worry and responsibility. Above all, I believe in perfect freedom of action, of life, and I would gladly sacrifice any feeling (which was not one of duty) to keep this in every way perfect. She says she will never act again. During the summer at Devonau Miss Anderson gave three to four hours a day to her memoirs, but she did not, nor does she neglect home pleasures and outdoor exercise. She is very fond of music, and recently an eminent master of the art residing in Geneva has been giving her lessons in voice culture.—The Monitor.

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THE CHRISTIAN REUNION.

Letter to the Holy Father from the Grindelwald Conference.

The cable brought news of the fact that the English members of the recent Church Reunion Conference at Grindelwald addressed a letter to the Pope, in reply to his Apostolic letter to the English people. Here is the full text of that reply:

"Sincere greetings and good will in our common Lord. As a company of English Christians met together to further the sacred cause of the reunion of Christendom, we desire to acknowledge the Christian courtesy and devout aspiration of Your Holiness' letter.

"While we cannot forget the teaching of history that existing divisions arose in defense of vital elements of Apostolic Christianity and Scriptural truth, we lament the present divided state of Christendom, and, with Your Holiness, continually pray for the visible unity of the Catholic and Apostolic Church.

"We acknowledge with gratitude to Almighty God the evidence of a real spiritual unity underlying our differences and manifesting itself not only in common service rendered to mankind, but also in the prayer and praise of a common Christian experience and in the signal blessing which the God of all grace has bestowed on every fragment of the divided Catholic Church.

"We are persuaded that our Lord Jesus Christ Himself is the only possible centre of Christian unity, and that the indwelling spirit of the Father and of the Son in every Christian heart not only constitutes a spiritual unity which man can neither create nor destroy, but furnishes the conditions of that manifested unity for which our blessed Lord prayed.

"We believe that unity must be attained, not by the absorption of Christians in any one communion of the divided Catholic Church, but by such a union as will conserve all the elements of Christian truth and practice which in the providence of God the various Christian communities have severally exhibited and defended.

"We gladly and affectionately join in your appeal for united and continuous prayer to the Tribune of God, that in His great power and mercy He will over-rule all things to the end that the visible unity of His Church may at length be fully manifested, according to His purpose.

"And lastly, we implore the Father of all Mercies that He will in His infinite compassion increase in us all that spirit of brotherly love for our fellow Christians which breathes through the letter addressed by Your Holiness to the English people."

This letter is signed by the following members of the conference:

ANGLICAN—F. W. Farrar, Dean of Canterbury and Chaplain to the Queen; W. H. Fremantle, Dean of Ripon; F. Pigou, Dean of Bristol; James M. Wilson, Archdeacon of Manchester.

PRESBYTERIAN—J. Monro Gibson, ex-Moderator of the Presbyterian Church of England; Thomas M. Lindsay, professor of ecclesiastical history, Free Church of Scotland College, Glasgow.

CONGREGATIONALIST—Charles A. Berry, ex-president of the Free Church Congress; Alexander Mackinnal, secretary of the Free Church Congress; William T. Stead, editor of the Review of Reviews; Uriah R. Thomas, chairman of the Congregational Union.

BAPTIST—J. Hunt Cook, editor of the Baptist Freeman; J. G. Greenhough, president of the Baptist Union; Richard Glover, ex-president of the Baptist Union; Charles Williams, ex-president of the Baptist Union.

METHODIST—Percy W. Bunting, editor of the Contemporary Review; H. Price Hughes, president of the Free Church Congress; H. J. Pope, ex-president of the Wesleyan Methodist Conference; Henry S. Lamm, president of the Grindelwald Conference.

FOR CANONIZATION.

The Tribunal Named to Take Evidence in the Case of Marguerite Marie d'Youville.

The hearing of evidence in the case of Marguerite Marie d'Youville for canonization, will take place without delay, the following being the tribunal judges: Mgr. Fabre, Vicar-General Bourgeault and Canons Leblanc, Racicot, Vailland and Cousineau.

Under promoters of the faith—Rev. Messrs. P. J. Brady, chaplain of Ste. Marie, and F. Perrault.

Notaries—Rev. Canon Bruchesi and Abbe G. Duth.

Witnesses—Rev. Fathers Labelle and Labreche, F.S.S.

Now that the tribunal is constituted, La Semaine Religieuse says that the etiquette will be at once entered upon. The witnesses presented by the vice-promoters are: The Rev. Mother Marie Julie Deschamps, Superior-General of the Sisters of Charity of the General Hospital; Hon. Judge Geo. Baby, of the Court of Appeals; Rev. Abbe Raymond Casgrain, of the Quebec Diocese; Rev. Alfred Truchemontagne, of the Hotel Dieu; Madame Marie Josephine Berthe Laflamme, wife of the Hon. Judge Jette; Rev. Sister St. Julie, of the Congregation of Notre Dame; Hon. Simeon Pagnuolo, judge of the Superior Court; Rev. Sister

Marie de Bonsecours, of the Sisters of Charity; Rev. Sister E. Curran, of the Sisters of Charity.

The witnesses called by the tribunal are Rev. Abbe Beaubien, Curé of Sault au Rocelle, and Mr. Gustave Lamothie, advocate.

BRANCH 26 C.M.B.A. OF CANADA.

Branch 26 celebrated its anniversary on Sunday, by attending in a body, Grand Mass in St. Patrick's Church. This branch is the parent branch of the association in the Province of Quebec. The branch was founded on November 15th, 1883, with 14 charter members, but those few members combined activity and energy, as is amply testified by the large membership in the association in this city and throughout the Province of Quebec. The members of the branch assembled at the Glenora Hall at nine o'clock, and were joined there by the representatives from the 14 city branches. A procession was formed, and under the direction of Marshal Milroy, wound its way to St. Patrick's Church, through McGill, St. James, Henry and Dorchester streets. On arrival at the church, the association was assigned special seats in the centre aisle. Rev. Father Toupin officiated at the Mass. After the Gospel the rev. pastor of St. Patrick's ascended the pulpit, and after the usual announcements, made a brief address of welcome, in course of which he spoke of the many excellent Catholic associations within the city and parish, chief amongst which was the C.M.B.A. He also alluded to the good done by this association since its inception, and was still doing. The sermon of the day was preached by the Rev. James Callaghan, and was a most powerful and eloquent discourse. Amongst those noticed in the procession were: President A. D. McGillis; president A. H. Spedding; president A. T.

Martin; president M. A. Campion; president B. Charbonneau; president F. Riéd; president Kieffer; Chancellors T. J. Finn, P. Doyle, P. Reynolds, C. A. Poirvin, Joe Feeley, M. Sharkey, D. J. McGillis, Jr., Goff's, Hon. Judge Curran, C. Coughlin, H. J. Ward, B. Tansley, and about three hundred others.

HEALY EXPELLED.

The Irish National Fed. for Ion Malice a Great Sweep.

DUBLIN, Nov. 13.—There were 100 delegates present at the meeting of the Irish National Federation this afternoon, called to consider the resolution expelling Mr. T. M. Healy from the organization. This is a result of the charges of treachery which Mr. Healy made against the Irish Parliamentary party at the Nationalist convention at Clonach, county Tyrone, in July last, when he accused Mr. John Dillon of selling Tyrone to the English party.

The motion of Mr. Healy, to admit representatives of the press to the meeting, was rejected.

Mr. Healy was recently removed, for the same cause, from membership in the executive committee of the Irish National League of Great Britain.

A motion made by Sir Thomas Henry Griffin Esmond, anti-Parnellite, to appoint a committee to re-organise the subject matter of the organization of the party, was rejected by a vote of 18 to 32.

Mr. Landon's motion to remove Messrs. Healy, Arthur O'Connor, Dr. Fox, Wm. Murphy and Joseph Mooney, from the executive committee, was adopted.

Messrs. William Maguire and Joseph Mooney were, according to the terms of the resolution, also removed from the positions of treasurer of the Federation.

This resolution of removal was adopted by a vote of 47 to 40, and amid cheers and counter-cheers the meeting was declared adjourned.

The Daily News states that as a consequence of the expulsion of Timothy M. Healy from the Executive Committee, Hon. Edmund Francis Vesey Knox has resigned his position on the committee. The Times, in an editorial this morning, says: "Timothy M. Healy's resignation in his own possession will hardly be made easier by the triumphant announcement that Thomas Sexton (Anti-Parnellite) is to climb back to a parliamentary position, and that the reversion of leadership is to take place over his prostrate body. With a majority of only nine against him, Mr. Healy may hope, if he remains within the party, to soon reverse this vote of expulsion."

FOR IRISH HARMONY.

A World Wide Representation Called to Assemble.

LONDON, November 15.—The Irish Parliamentary party has decided to summon a convention of representatives of the Irish people throughout the world.

Hon. John Dillon, M.P., off a motion authorizing the chairman of the committee of the Irish Parliamentary Party to communicate with the executive committee of the National Federation of Ireland, favoring the holding of a national convention of the representatives of the Irish race throughout the world. This motion of Mr. Dillon was carried.

By taking now a man is put over, with his energy, but in passing it over, he is superior.

BEST KNOWN OF AMERICA'S WRITERS.

M. Quad, the Detroit Free Press Man, Made Well by Paine's Celery Compound.



Mr. Charles B. Lewis is more familiarly known to the thousands whose life he has cheered, as M. Quad. It must be more than a score of years since the country was laughing over the sayings of his honor and Bijn, chronicled by Mr. Lewis to the Detroit Free Press. From that time until now M. Quad has delighted the public with unnumbered quaint sketches of character, overflowing with a humor that appealed to readers with a humor that appealed to readers who recognized the fidelity to life under the sun.

Among Mr. Lewis' recent creations, the Bowers, Brother Gardiner, Mrs. Gallup's Tribulations, Possum sketches, and the Arizona Kicker are destined to long life. Mr. Lewis' admirers will be surprised to learn that, like Walter Scott, Mark Twain, and other highly gifted authors, he has produced work of rare quality while tormented by pain. Mr. Lewis suffered intensely from rheumatism. "It made my days and nights miserable," he says, "and, of course, the agony was greater in bad weather. At the same time my nerves were weak, and I was in worse shape than I hope ever to be again. Yes, I took advice by the yard and medicine by the quart with no success. I was broken in spirit and bent almost double in the body, when somebody suggested Paine's Celery Compound for the nervousness. That remedy made short work of the nervousness and of the rheumatism, too. A few doses made me feel much better, and to-day I am well; a happy change that I attribute to the use of Paine's Celery Compound. It gives me sincere pleasure to bear witness on the merits of the compound. I know at least a dozen authors and journalists who have found it a remedy for the same complaints."

Rheumatism attacks the body when it is tired out, and when its functions begin to act sluggishly. Disordered nerves, faulty digestion, and a slow, incomplete nutrition of the body, invite rheumatism, just as they do neuralgia and nervous debility. There is no surer starting point for rheumatism than a "rundown," nerveless condition. Paine's Celery Compound increases the appetite by giving a healthy tone to the stomach; it makes sure that the entire nervous system gets completely nourished. It regulates the bowels and the kidneys and encourages them to get rid of harmful and poisonous matter that the sluggish system has allowed to lodge in the blood, thus causing rheumatism and kindred disorders. You cannot cure rheumatism by outward applications. The disease is due to internal disorder and must be constitutionally attacked and got rid of. Paine's Celery Compound has done for thousands of other people exactly what it did for Mr. Lewis. "They were sufferers as he was, and the compound has made them well. The warmest praise of Paine's Celery Compound are from men and women of high character and keen intelligence. They know they are doing a work of humanity and mercy in commending it all persons out of health this certain and speedy means of getting strong and well.

Scott's Emulsion the cream of Cod-liver Oil, with Hypophosphites, is for Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Loss of Flesh, Emaciation, Weak Babies, Growing Children, Poor Mothers' Milk, Scrofula, Anæmia; in fact, for all conditions calling for a quick and effective nourishment. Scott's Emulsion, 50¢ & \$1. Scott & Bowne, Belleville, All Druggals, 50¢ & \$1.

GODLESS EDUCATION.

PATHETIC SCENE IN A FRENCH COURT OF JUSTICE.

THE FOLLOWING PATHETIC INCIDENT TOOK PLACE LATELY IN A FRENCH COURT OF JUSTICE.

The following pathetic incident took place lately in a French court of justice. The accused was a depraved looking man. He was only eighteen. His name was Emile Gaudot. He stood in the dock accused of murder. Proof is given. The judge addressed him:

"Gaudot, you have murdered Romaine. He is a child of only ten years of age. You are only eighteen, and you are charged with a capital crime. Who has taught you so much cruelty?"

"Gaudot: "How do I know?"

Judge: "Do you confess to all the charges brought against you?"

"Gaudot: "I confess to all. These things are play to me."

Judge: "The gentlemen of the jury will appreciate your words. Let us hear what your counsel has to say in your defense."

"S. Apport, counsel for the defense:—"Gentlemen, the duty imposed on me is an easy one. The accused has made a full confession. He has no defense of any value. I will, however, add a few words. If justice demands of the accused an account of his crimes, permit me to demand of justice an account of her sentence. Which justice? I know not; but this much I know full well, that there are amongst us here some men guilty than this very criminal. The criminal, or rather the criminals of whom I speak, I make known to you. You, yourselves, gentlemen, are the criminals. You who represent the society in which we live, the society which is constrained to punish a crime which its own negligence, or its own corruption does not know how to prevent."

"I see in my mind I submit the image of the Criminal one. This image is here in the very court where you condemn the guilty. But tell me, why is it not in your schools, to which you invite the little child in order to instruct him? Why do you punish men under the eye of God? Why is the God of Calvary presented for the first time to Gaudot here, when he sees himself struck down by the law?"

"If the Crucifix had been presented to Gaudot when he sat at his desk in school, Gaudot would not now sit on this bench of infamy. Who has ever said to Gaudot that there is a God over him and a future justice that awaits him? Who has ever spoken to him of his soul, of the respect he should have for his neighbor, or the love which he should have for his God? Who has ever taught him the divine precept: "Thou shalt not kill?" This soul has abandoned itself to its passions; this young man has lived like a wild beast in the desert. He is alone in the midst of this society which now wishes to kill him, as if a tiger; while this very society could have and should have made him as gentle as a lamb."

"Yes, gentlemen, it is you I accuse you who pride yourselves on your civil superiority when you are no better than barbarians; you moralists, who scatter in the midst of the people mischief and animosity, and you wonder that these bring you the fruits of crime and degradation. Condemn my client; you have the right to do so; but I accuse you, and this is my duty."

Loud applause in the court. The judge suppresses it. The jury retires, and after a few moments return with a verdict of guilty, and Gaudot is condemned to death.

The counsel raised his right hand to the Crucifix and exclaimed: "God will judge the judges!"

"Hear, O Kings, and understand."

THE CHILDREN'S ENEMY.

Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc. Consumption is scrofula of the lungs. In this class of diseases Scott's Emulsion is unquestionably the most reliable medicine.

The accumulation of wealth is followed by an increase of care, and by an appetite for more. He who seeks for much will ever be in want of much. It is best with him to whom God has given that which is sufficient, though every superfluity be withheld.

Men of high or mean birth may be possessed of good qualities; but if they fall into bad company they become vicious. Rivers flow with sweet waters, but, having joined the ocean, they become undrinkable.

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WEDNESDAY...NOVEMBER 20, 1895.

THE SUMMER SCHOOL.

On Thursday last Rev. Dr. Conaty, the President of the Catholic Summer School of America, who has been spending some days in this city, held an informal meeting at St. Patrick's Presbytery, when a large number of ladies and gentlemen attended. The Rev. Father Quinlivan presided, and amongst others present were Sir William Hingston, Hon. Senator Murphy, Hon. Judge Curran, Messrs. Frank Hart, C. F. Smith, J. J. Ryan, F. McCabe, and a number more, besides some twenty-five ladies, among whom was the venerable and gifted authoress, Mrs. Sadler. The object of the meeting was to form the nucleus of a Montreal party to establish an active interest in the future of the Summer School. As a result of the conference, it was suggested by Rev. Father Quinlivan that a date in the future—would be named by Rev. Dr. Conaty, and that he would return to Montreal, and from the pulpit of St. Patrick's announce to the people in general the methods and aims of the institution over which he presides. Due notice of the event would be given; and the Rev. gentleman agreed to fix his engagements so as to be able to give Montreal the advantage of his presence for a couple of days in the early spring of 1896.

For fully one hour the learned and eloquent Doctor entertained all present with a conversational account of the Summer School. Although quite informal his remarks might be said to constitute a splendid lecture. As very few are aware of the real object of the School in question, we deemed it well to here give a short sketch of the ground covered by the President in his explanations before the ladies and gentlemen there assembled.

In the first place it was pointed out that the Summer School is located within two hours and a half of Montreal, on the very border land between the two countries; that it is Catholic in every sense of the word, and its influence is confined to no special territory; in matters of education there are no tariffs and no dividing lines. Some people originally objected to the word "School," as it might suggest all the troubles and annoyances of those days, which we all love to call happy, but to which none of us care to go back. Besides, "to go to school" in midsummer seems too ridiculous for any one to entertain the thought. However, this is not a school in that acceptance of the term. Rather is it a revival of all that was good in those medieval institutions that drew the people of all classes to the feet of eminent professors. It is less of a school than of a vast Catholic intellectual movement, whereby the world is made to see that the Catholic Church is the only one that is in touch with the progressive spirit of the age, the only one that can rationally uphold its dogmas, the only one that imparts true and solid education. This Summer School and its sister school at Madison, and the winter school at New Orleans, have set going the machinery, and once the huge wheel is in revolution, it will turn more easily and more powerfully year after year.

The Summer School is an intellectual centre, where the best Catholic minds meet and interchange ideas, where the most eminent professors of law, applied science, philosophy, literature and theology give the people the fruits of long years of labor and study. And the people gather for vacation enjoyment, to inhale the air of the lakes and mountains, to take part in pleasant excursions, to commingle and know each other, while all that time, learning something of practical utility to them in their respective walks of life. The effects of Brother Pomeroy's Col. Johnson's, and Father De... were described.

The evil and pernicious literature of the day finds its grave in the Summer School. Obscene and highly immoral literature is not as dangerous as the insinuating and gaily-colored romances of the hour. Persons who wish to show their intellectual faculty feel that they must read all the dangerous works that come forth from the press, or else they may be considered behind the age. Novels bearing the name of "The Duchess" are sold by the million; they are concocted by members of an infidel school in New York and sent out to the world under an attractive *nom de plume*. Men and women buy them and devour them; the seeds of evil principles are sown and the harvest of destruction is soon reaped. Such men as Col. Johnson very soon dispose of those evil works in their admirable lectures and a taste for true and wholesome Catholic literature is created.

The Summer School has also for object to prove that the Catholic novel, magazine, newspaper and works of history are superior to all the highly-colored productions that obtain in our day. Why so? Because, apart from the literary merit and value of the Catholic works, we find in them the germs of truth—the essence that constitutes the healthiness and sacredness of all literature. We are unfair to our Catholic workers. In the world to-day we ignore their merits. We decline to let them live. If the Catholic writers were duly appreciated and properly paid they could and would furnish better material than the very best of the non-Catholic literary workers. For lack of that encouragement we are losing some of our best men, driving them from their vocation, and then complaining that we are not able to compete with the world. One of the grand aims of the School is to create a taste for sound Catholic literature, be it in the novel, the poem, the magazine, or the paper. And one of the means to that end is the securing of the best trained minds of the day to elaborate, in lectures, the principles that the Church has laid down. Consequently do we find the present Pope sending His special blessing and consequent approval to the promoters of the Summer School.

Apart from all this there is another object; the creation of a Catholic social spirit. By means of regular receptions, of properly conducted entertainments, of social gatherings, of *conversations*, and even of banquets and balls, the members of the Catholic world are brought into social contact and made to feel that within themselves are all the requirements of the highest social, as well as intellectual, attainments. Too many are under the false impression that there is not a sufficient *tone* in Catholic society; one week at the Summer School would suffice to dispel any such idea. By these means the best, the cream of Catholic life are brought to the surface. The people of one great centre become acquainted with the people of another one, the barrier of stranger-like existence is broken down, and a powerful combination is formed. At present each one has his or her individual worth; but there, like atoms collected into one great mass, the various individuals go to form a grand and powerful aggregate that has its strength and influence increased in the direct ratio of the number and quality of the component parts.

In the next place no person, no matter how high in station, or exclusive in life's sphere, need ever hesitate to be found at the Summer School; because the very spirit which actuates a man or woman in going there is, in itself, a guarantee of that person's superiority. Although, perhaps, not as wealthy, nor as covered with honors as some others may be, still each one who frequents the school possesses that which gives a character of intellectuality and superiority to every person in this world. You go to the sea side, to Old Orchard, Cacouna, or elsewhere, and you meet people at the bathing places, on the piazzas of hotels, or in the concert rooms; they talk loud, wear rich jewels, make a noise in the little world; yours is merely a sea-side acquaintance, that may be renewed the next year, but which you would not always care to carry home with you and introduce into your private and domestic life. Not so at the Summer School. There you never meet with any person whose acquaintance you would not be pleased to renew under any or all circumstances of the future. It is consequently a real centre of social life, of intellectuality and of true Catholicity.

The foregoing may be taken as a rough synopsis of the entertaining conversation held by the Rev. Dr. Conaty, with the ladies and gentlemen who met him on Thursday afternoon. He announced that on the nineteenth of July next, His Grace Mgr. Fabre, Archbishop of Montreal, will Pontificate at the High Mass, and the week following it is expected that some of the items on the programme will consist of lectures by eminent men, ecclesiastic and lay, from Montreal. Thus it is hoped to have a regular Montreal week at the School, and by that means our people will be brought in closer contact with the best Catholic elements of the neighboring Republic, and certainly the benefits to be derived will not be inconsiderable. We know that the hundreds who listened, with such attention and enthusiasm, to Rev.

Dr. Conaty, on the occasion of the re-opening of St. Patrick's Church, will be glad to know that they will again be favored with a sermon from the same gifted orator.

A WORD OF ADVICE.

Two weeks ago we gave expression to the hope that Sir William Hingston would eventually see his way to accept the nomination for the seat left vacant in the House of Commons by the retirement of the Hon. Judge Curran. If rightly informed, the decision of Sir William depends upon the character of the requisition which is being now signed throughout the constituency. We need add nothing to what we stated in our previous article, concerning the great importance of having the very best, most intelligent, most competent representation for the great central division, particularly during the coming session, when one of the most vital questions ever brought before Parliament will be discussed at Ottawa. Every right-thinking man feels as we do in this case; and we vainly search the political horizon to find one whose every qualification renders him more able to defend our constitutional rights than is Sir William.

For some reason or other, it is apparent to us, that the public is not sufficiently made aware of the exigencies of the case and the importance of the issues. We fear that the requisition papers sent around have not been placed in sufficiently central localities, or else in the hands of people who are able to give the business the necessary attention. We know of numbers of citizens who would be glad to sign those papers if they only knew where they were to be had. Consequently, we would urge upon all concerned the necessity of bestirring themselves and of securing as strong, as large and as representative an expression as they can, and that as soon as possible. We would be forever sorry were we to know that, through any fault whatsoever, there was a chance of Montreal Centre being deprived of proper and necessary representation during the session that is at hand. The man who goes there should be conversant, not only with the general wants of the people, but also with the details of the all-important question that will constitute the main issue in the House. And surely, if any man possesses the necessary qualifications, that man is Sir William Hingston.

MUNICIPAL GOVERNMENT.

In the current number of the North American Review, the Hon. Robert P. Porter has an admirable article on "The Municipal Spirit in England." In view of the great importance of the question, the universality of its application, and the local interest the citizens of Canada, in general, and Montreal, in particular, are taking in the subject, we do not deem it out of place to reproduce a few of the remarks that fall from the pen of that able and experienced critic. Before speaking of London, which is the great centre of municipal reform, the Hon. gentleman deals in a general way with other cities and with the principles and history of municipal reform. He says: "The municipal spirit, so common in the United States and in the large cities of the ancient world, seems to have been almost dormant in England until the middle of the present century. Then it broke out in all directions. The condition of the working classes in the large towns was, as I have said, deplorable. Education, sanitary conditions, hours of labor, protection of life and health in occupation, open spaces for recreation, and rational amusements, had received little attention from economists, whose eyes were fixed on the growing volume of Board of Trade statistics, and whose pens were active in the glorification of England's expanding manufactures and commerce. The dawn of better times came with the various factory and mining laws, the legislation in relation to sanitary matters, and the artisans' dwelling-houses acts followed by the establishment of Board schools, and an awakening of the municipal spirit which has already brought about many important changes in the provinces, and which in six years has cemented the parishes of London into the greatest municipal experiment of the age."

These general and introductory remarks may find application here in Montreal and serve as a basis of action for those who sincerely desire to see an era of municipal reform inaugurated. Persons desirous of making a study of the subject, for practical application, might do well to procure a recently published work on "Municipalities at Work," by Frederick Dolman; and Dr. Albert Shaw's treatise on the same subject. One of the points taken by Hon. Mr. Porter, and which well merits the careful examination of all connected with civic affairs, is conveyed in the following words:—

"The new school of municipal administration in England enters into the life of the people. It not only takes upon itself the unprofitable side of the local budgets, but argues very plausibly that a well-governed municipality can afford to give no privileges by which corpora-

tions may enrich themselves at the expense of the community; that such profits belong to the community at large, or should be used to promote the general welfare." One would imagine that, in laying down this safe and wise principle, the writer had in view some such transaction as that by which our city's gas supply has been handed over, for fifteen years, by our municipal authorities to a large and speculating corporation.

The article then proceeds to mention the municipalization of gas and water, of tramways, markets, public baths, picture galleries, technical schools, artisans' dwellings, football grounds, gymnasias for girls and boys, the regulation of refreshment tariffs, free chains in parks, free music, and finally the municipalization of gin shops and public houses. The picture drawn of comfort in Glasgow, under the new system, would almost tempt one to sell out and go live in that city. Leeds, last year, for the same reasons as Glasgow, took charge of its own tramways, and the result was as satisfactory as in the case of the former city. The inefficiency of service and the exactions from employees caused no end of trouble. The city took over the street car system from the company; wages at once increased, hours were reduced, an increase of half a million passengers and an immense profit to the city resulted. Birmingham follows in the steps of the other cities with equally satisfactory results. The writer then says:—

"The condition of the population of these large towns has undoubtedly improved. This is confirmed both by observation and statistics. A satisfactory decline in the death rate has followed all enterprises looking to the better housing of the poor, the increased area of the parks and open spaces, the improvement of the sewage and of water supply. Early closing and reduced hours of work have elevated labor and improved the community. Baths, libraries, reading-rooms, art galleries, technical schools, museums, have all helped to make life better worth living in the large cities."

The author of this carefully prepared contribution returns to the question of labor employment, and he says: "As between the contract system and the system of municipal authorities employing labor direct, I am in favor of the latter. There is less chance of jobbery, of a low grade of work, and of squeezing the man who gets the least and works the hardest." Here may arise a question that would demand a separate article in order to be fairly treated: "How far can municipalities go in this direction without undermining the whole fabric of free competition? Of course this supposes the competition to be not only free, but fair. It supposes that the lowest tenderer, who is competent to do satisfactory work should not be debarred by prejudice, undue influence, favoritism, or any other unjust means. This, again, would necessitate a sweeping reformation in the actual state of affairs in our city, consequently we cannot touch upon this phase of the subject in this issue, it demands too much detail. But we will quote the words of Sidney Webb, in the January number of the Contemporary Review. It would be no easy matter for a ward politician to answer Mr. Webb when he puts the case thus:—

"It may be economically permissible under the present organization of industry for a private employer to pay wages upon which, as he perfectly well knows, it is impossible for the worker to maintain himself or herself in efficiency. But when the Board of Poor Law Guardians finds itself rescuing from starvation, out of the Poor Rate, women actually employed by one of its own contractors to make up workhouse clothing, at wages insufficient to keep body and soul together, even the most rigorous economist would admit that something was wrong."

Elsewhere Mr. Webb says:—"And just as the factory acts have won their way to economic approval, not merely on humanitarian grounds, but as positively conducive to individual efficiency, so, too, it may confidently be predicted, will the now widely adopted fair wages clauses."

If the men who have it in their power to give our city a trial of fair, just and systematic municipal administration were only to give the above quoted statements the due attention and proper study that they should, we have no doubt but that the future of Montreal would take on a much brighter hue than seems, at present, to be its share. We have simply called attention to this article of Hon. Mr. Porter, in the hope that some of our city's public men may secure the magazine and read the full text. Besides, we wish to let this be the starting point for other considerations, perhaps a more local application, which we purpose taking up. Meanwhile, we say to our fellow-citizens that the future demands municipal reform.

Divorce is on the increase in England. A Parliamentary return, recently issued, shows the number of separation orders granted in the years 1888-90 and 1892-94, for each town in England and Wales, with a population of over 150,000, and for each police division in the metropolis. The totals for the periods mentioned, for

fourteen principal towns were as follows: 1888, 184; 1889, 201; 1890, 227; 1892, 328; 1893, 288; and 1894, 378. It is only in Protestant countries that divorce increases. In Catholic countries it would be impossible for it to augment, because the Church will not allow the plague to get a foothold. In this alone can we see the protection that the Catholic Church extends over the family and the individual.

THE HUMAN SOUL.

Men like Ingersoll, whether they believe in their own theories or not, are ready—for a few dollars—to set a brainless, thoughtless crowd laughing at their semi-humorous attacks upon Holy Writ and often upon God—whose existence they pretend to deny. Yet in their very language they furnish some of the strongest refutations of their own errors. That men should so prostitute their talents can be understood, when we consider that they have a very tangible object in view. But what seems to us most extraordinary is the fact that men, endowed with reason, with judgment, with memory, with imagination, and with every other spiritual attribute, can calmly seek to divest their own being of the only part which makes it worthy of respect and that elevates it above the brute creation. Yet there are so-called philosophers, men who are endowed with gifts beyond their fellow-men, who do not hesitate to combat the existence of the human soul. Their materialistic instincts so far debase their higher, their nobler moral senses, that they would gladly teach and have the world believe that no such a thing as the soul exists.

Of course, we readily imagine that these writers are of a class whose moral framework would feel the better were they to be able to destroy the immortal in themselves. Without a soul they would no longer be responsible for right or wrong; consequently, their lives might glide on calmly without the ultimate dread of the dire consequences of their thoughts and actions. Conscience—there being no soul—would lose its sting, and the awe-inspiring knowledge of the immortality of the soul would no longer stand as a barrier against temptation and crime. With the man who is so debased as to gladly seek, and rejoice in finding, the slightest evidence of the non-existence of his own soul, we could not pretend to argue. Such a person merely places himself upon the level of the criminal whose unnatural deeds savor of the animal. But there are men who, through lack of careful training, or proper study, or sound philosophy, or else through the workings of evil literature, mock philosophy or materialistic surroundings, have been led into a labyrinth of doubt concerning the soul. Although such persons cannot expect to find their way out of these catacombs of darkness until the torch of faith has been lit for them, still, even by the less certain and often flickering lamp of reason, they may be made to perceive the maze of error into which they have fallen. With such it is not lost time to argue; because they are not mentally debased, nor do they purposely desire to avoid the truth.

There is an axiom of DesCartes which has always remained fixed in our memory since the days when we reveled in the philosophy of Grandclaudé; *Cogito, ergo sum*. "I think, therefore, I am." It is not the body that thinks, no more than is it the soul that smells or tastes. The faculty of thought is only one of those that belong to the soul; but that one being granted, the others of a necessity must follow. "I think." How could I think were I merely a material organism, a composite of atoms that are perishable? The soul is immortal, therefore indestructible, say the Christian philosophers. If so the faculties of that soul must be equally beyond the power of man to destroy or to guide. You can destroy my life by poison, or with a knife, or a pistol; you can cut my limbs off or you can chain me in captivity; you can render it impossible for me to use my corporeal faculties, provided you have the desire and the opportunity of inflicting such cruelty upon me. But were you to combine all your strength and will with the united powers of all the men that have lived since Adam, and were you to make use of that mighty strength and power in one terrific effort, still there is something you could not do with me. You could not prevent one thought from flashing through my mind. You might sever the connection between my soul and body and thereby bring on death; but while for the last infinitesimal part of a second the soul and body remained together, you could not prevent that soul from thinking. Consequently, if man is so impotent in presence of the thinking power of his fellow-man, how can he, in all reason, expect to destroy the existence of that which does the thinking? How can he possibly ignore the existence of that non-physical and indestructible substance that we call the soul? The very reason—to which he appeals against the soul—is in itself proof positive of the existence of that immortal part of the human being. Kant has been giving the world the following dictum:—"Everything, in

nature acts according to laws; the distinction of a rational being is the faculty of acting according to the consciousness of laws." We are thoroughly aware of the peculiar theories that this famous writer has entertained concerning the soul. Yet we find that he speaks of a rational being; of one possessed of a faculty of acting; and of one whose actions are governed by a consciousness of laws. Will, then, any rational being—we mean sane man—for a moment pretend that were there no soul, as that part of our being is considered by Christian philosophers—that there could possibly be a faculty, that is to say a will, and a consciousness of right and wrong? The mere fact of appealing to reason suggests the question, "who reasons?" I do. What part of me reasons? Is it my head, my eyes, my hands, my feet, my stomach? Certainly not. Then how can I reason? It is a faculty that belongs to me as man. But to what part of my body does that faculty belong?—No answer. It is a faculty of the soul. If I am devoid of a soul I do not think, I cannot reason, just as the tree that is devoid of ears and eyes can neither hear nor see. I must possess that faculty, and without it I cannot exercise the functions of such a faculty. Therefore, if I appeal to reason against the existence of the soul, I simply appeal to one of the soul's faculties to prove the non-existence of that which is the whole and of which the faculty is but a part or an attribute.

Locke, in one of his mystifying passages, or rather one of his accustomed attempts to mystify his readers and thereby lead them, by apparently erudite phrases into a series of most contradictory and false conclusions, says:—"One or two rules, upon which their conclusions depend, in most men have governed their thoughts. Take these away from them and their understanding is completely at a nonplus." Here, even in his treatise on civil government, this would-be philosopher contradicts one of his own cast-iron materialistic theories. He acknowledges "conclusions" which govern the "thoughts" of men. It may be a little illustration of the cart-before-the-horse style of philosophy, but nevertheless we have nothing to do with that in the present case. A more rational author would consider that "thoughts," which come first in the mind, lead to "conclusions," and not vice versa. He says that if we remove those thoughts and conclusions, in most men, their "understanding is nonplused." Behold three faculties of the soul admitted in that one phrase. The faculty of thought, which cannot possibly be the result of material organization; the faculty of judgment, which is expressed in the fact of conclusions being arrived at; and the faculty of understanding, or in other terms, of intelligence. Could all the ratiocination of the most materialistic of "thinkers" possibly express and prove more clearly the absolute necessity of the existence of a soul, or spiritual part in man? This is a question to which we will return again, as we feel that it would require several articles to properly meet some objections that would be soulless people have raised.

IN ORDER to boom the price of real estate in a certain locality the New York World "discovered a holy well on Rosary Hill, where remarkable cures, as wonderful as those of Lourdes, were effected." The prior of the Dominican monastery, which is located on that Hill; has sent an indignant letter of denial to the press. He says that the article was a mass of lies, and that no holy well exists there, and that no miraculous cures ever took place as described. The only thing in the place that resembles a well is a dirty drain. The Catholic Church cannot become a party to any such humbug. Men, who are under the impression that our sacred shrines are merely places established for material speculation, are as prejudiced as they are ignorant, and their prejudice is too absurd to be refuted and their ignorance too ridiculous to be corroborated.

REV. MR. CRAWFORD, a Protestant minister of Boston, recently stated, at the Church conference in Lowell, that the Methodist Church is more bigoted than the A.P.A. Possibly some one of our Methodist friends will deem it worth his while to contradict Rev. Mr. Crawford. Otherwise the Methodists may be considered, perhaps unjustly, as anti-Catholic in the extreme. There are, here and there, to be found ministers of the Methodist persuasion who are A.P.A. and P.P.A. advocates; but we would not like to judge the whole denomination by a few extremists. It is to be hoped that Rev. Mr. Crawford has exaggerated the situation in his well-intentioned zeal to put down bigotry.

The Omaha courts have some peculiar litigation on hand at present. During the excitement created by the recent A.P.A. police fight, seventy-five special officers were called in to assist. Now the A.P.A. will not pay them and the men have sued the organization. The whole affair is truly characteristic of these self-appointed protectors of American institutions. They want to be protected themselves, to have others have the trouble and risk, but they do not care to bear any of the burden.

EDITORIAL NOTES.

A CORRESPONDENT writes us to know what kind of a contribution would be most acceptable to the editor of THE TRUE WITNESS.

The Indiana Supreme Court upholds the railroad "blackboard" law, by which it is required that announcements be bulletined at railroad telegraph stations.

The famous "Book of Kells," the most beautifully written and illuminated book in the world, has been bound in antique Morocco by a firm of bookbinders in Dublin.

RABBI JOACHIM REBER, a Hungarian has abjured Judaism and entered the Catholic fold. He is going to Rome to study theology for the purpose of becoming a missionary.

His Highness the Rajah-i-Rajah Jagajit Singh, of Kapurthina, India, who came to the World's Fair, at Chicago, has just published, in English, an account of his travels in Europe and America.

The Portuguese Ambassador to the Vatican died on the fifteenth instant. He was one of the most noted diplomatists that his country has sent forth during the past half century.

HORACE said: "The times change and we change with them." In the towns of southern France, principally Montpellier, the walls are covered with Catholic protests against the tax on religious orders signed by "The Committee of the Rights of Man."

THE German Bundesrath has ordered the issue of an edict forbidding the public advertising of patent medicines. Whoever brought in that unique piece of legislation must have been the victim of a number of the extraordinary stories told, the miraculous cures recounted, and the various tricks of the more or less literary inclined advertisers.

Irish inventors are more numerous than our race generally gets credit for. Patrick B. Delaney, of Philadelphia, is another sample. He is the inventor of a new high-speed system of machine telegraphy, which, it is claimed, will do much of the business now done by mail and wire.

HIS HOLINESS has published a decree entitled, "Cum Sicut ad nos," in which a Plenary Indulgence is granted to all those who are present five times at the Novena, which will be said in preparation for the patronal jubilee feast of St. Joseph, on the fifteenth of December next.

HENRY DE LA POER, fifth Marquis of Waterford, committed suicide with a revolver at the family seat, Curraghmore, Waterford, Ireland, on the twenty-second of October last. He was of a most peculiar family. The extraordinary feats performed by his reckless grand-father were the topic of all conversation throughout the South of Ireland, half a century ago.

and gained a notoriety that was not likely to die out. However, he had always sense enough to refrain from suicide.

MISS CUSACK, formerly the "Nun of Kenmare," seems to have gained very little, even from a worldly standpoint, by her notorious conduct. Adverse fortune appears to be her share. Her apostasy has not benefited her to any remarkable degree.

The organization of Catholic youth in Italy is occupying very much attention at present. The programme of the first congress of the Catholic youth of Liguria show steps are being taken that must result in untold benefits, particularly from an educational standpoint, upon the rising generation.

A MINISTER of the English Church had sent a very lively and emphatic letter to his fellow-clergyman, Rev. Dr. Guinness Rogers, whose recent utterances were not acceptable to the writer of the epistle. It runs thus: "Reverend Sir,—If, as is reported, you said that the 'English people did not love the Anglican priesthood,' you are a malignant liar.

WE NOTICE with pleasure that the Irish leaders seem inclined to act upon the advice and to carry into execution the plan drawn up by His Grace of Toronto. We may, therefore, expect to behold, in the near future, a general congress of representative Irishmen, from all quarters of the globe, assembled in Dublin and calmly deliberating upon the all-important question of the country's future.

THE FIERY CROSS, the second number of which we have just received, is a new publication, that comes from Ottawa, and assumes the form of an illustrated magazine for Scottish-Canadians. It is intended to comprise "history, tradition, poetry, music, folklore, men, women and things." The number to hand, for which we have to thank Mr. M. MacRae, is all that its friends could desire.

WE are in receipt of the second (November) number of Walsh's illustrated monthly magazine. In it we find Rev. Principal Grant's letters, on the Manitoba School question, ably reviewed by Mr. F. A. Anglin. Very interesting, from a legendary standpoint, and very thrilling, from the literary one, is "The Spirit of the Long Black Hand," by Mr. E. P. Stanton; Mr. Frank Waters contributes a poem, "In Purgation," which is characteristic of the author—original and elegant; Eliza Allen Starr, a sketch, with portrait, from the pen of our brilliant litterateur, Thomas O'Hagan, M.A., Ph.D., is certainly one of the most important contributions to the number.

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such an addition to our young literature, and we know the difficulties with which the beginner in the field of publication has to contend. We would, therefore, bespeak every possible encouragement for the editor in his brave undertaking, and we are confident that, by degrees, he will yet bring his magazine to a front place in the ranks of American periodicals.

THE Irish hierarchy, at a meeting held in Maynooth College, issued a declaration against certain newspapers and other utterances in which the clergy and the Bishops of the country "are treated with a total disregard to the reverence due to their sacred office and character, and in a tone that is equally at variance with the traditional piety of the Irish people."

THE Catholic Winter School that is to be held the coming season at New Orleans will open on the first Sunday of Lent, February the twenty-third, and continue in session for three weeks. Among the lecturers will be Fathers Zahm, C.S.C.; Mulaney, Brennan, of St. Louis, and Langlois, of Louisiana, together with Richard Malcolm Johnson, Conde R. Pallen, and others. It is expected that Monsignor—now Cardinal—Satolli and Cardinal Gibbons will attend at least one of the sessions.

THIS evening, the 20th November, the annual dinner given by the Lady Patronesses of the Nazareth Institution will take place in the hall of the Asylum. The ladies trust entirely to the benevolence of the public for the support of the institution, and this is one of the opportunities afforded the public to give that support. Certainly there is no more deserving establishment in all the land; the very purposes of the institution alone challenge our sympathy.

AT Civita Vecchia, a few days before the celebration of the 25th anniversary of the taking of Rome, three hundred and twenty emigrants were forced to sail for Brazil, in quest of bread which they could not earn in United Italy. One of the victims of bad government said:—"If everyone that on the very eve of the 25th anniversary festivities, we leave Italy's capital, where we cannot find work or bread, in order to seek a better fate for ourselves and families in an unknown country."

THE importance in which the Holy Father holds the Rosary may be judged from the fact that he has published as many as eight different encyclicals on the subject. The following are their titles and dates:—

- 1. "Supremi Apostolatus," of September 1, 1888;
2. "Superiori Anno," of August 30, 1885;
3. "Quamquam Pluries," of August 15, 1889;
4. "Octobri Mense," of September 22, 1891;
5. "Magne Dei Matris," of September 8, 1892;
6. "Laetitiae Sanctae," of September 8, 1893;
7. "Jucunda," of September 8, 1894;
8. "Audinticem Populi Christiani," of September 5, 1895.

The writings of Leo XIII. on this one subject alone would constitute a large volume.

THE London Universe tells the following interesting story; it is illustrative of the character and qualities of the Duke d'Aumale:

The members of the Institute of France have been received at his castle in right royal fashion by the Duke d'Aumale. They were taken all over the buildings and shown the magnificent rooms, the tapestry, the rare manuscripts and the pictures. This palace is intended by the Duke as a heritage to the learned body he was entertaining and of which he himself is a distinguished member.

THE following paragraph, which may be looked upon as an advertisement by some, but which contains an amount of truth that cannot be gainsaid, deserves to be brought to the attention of our readers:—

The Weekly Globe of Toronto easily holds its place as the best of the metropolitan weekly newspapers. It excels in

freshness and vigor in all its varied departments, Especially as a purveyor of news it leads all its contemporaries in enterprising methods in dealing with great Canadian topics and events of special interest. It takes a broad, liberal, candid view of all questions of general importance, and as a result its influence is wholesome and far-reaching.

TRUE WITNESS PUBLISHING CO.

Annual Meeting. The first annual meeting of the shareholders of THE TRUE WITNESS Printing and Publishing Company (Ltd.) was held at the office of the managing director, on Monday afternoon.

Among the shareholders present were noticed Senator Murphy, James O'Brien, Rev. J. Quinlan, Hon. Justice Curran, Michael Burke, Dr. Kennedy, C. A. McDonnell, R. J. Anderson, T. J. Quinlan, J. P. Kavanagh, W. E. Durack, John Kane, John Slattery, W. E. Doran, F. A. Heffernan, J. P. Heffernan.

Mr. Michael Burke, the president of the company, occupied the chair, and in opening the meeting briefly referred to the operations for the term just closed. He called upon the secretary of the meeting to read the report of the Directors, which was a lengthy document. The report referred to several improvements and changes made during the past year, such as the purchase of a complete dress of type for THE TRUE WITNESS and the changing of its form, which involved a large expenditure. It contained many other references regarding the extension of the circulation of THE TRUE WITNESS, and mentioned the fact that in this city the number of subscribers had largely increased.

Statements showing the financial operations and standing of the Company were read and adopted.

The draft of the by-laws for the working of the Company was then submitted, and, after some discussion, was adopted. The election of Directors for the ensuing year resulted as follows:—Michael Burke, Senator Murphy, Hon. Justice Curran, Dr. E. J. C. Kennedy and C. A. McDonnell.

The auditors appointed for the year were J. P. Kavanagh and W. E. Doran. A vote of thank was also tendered to the president and retiring directors.

WEDDING BELLS.

Mr. William H. Callahan, Manager of the Singer Manufacturing Company of this city, and son of the well known printer and publisher, Mr. Felix Callahan, was united in marriage to Miss Bessie Britt, daughter of Mr. Denis Britt, by the Rev. John Fahey, at St. Patrick's church, on Tuesday morning. Miss L. Callahan, sister of the groom, was bridesmaid, and Mr. William H. Kearney was groomsmen. Among those present at the religious ceremony were Mr. and Mrs. Felix Callahan, Mr. and Mrs. Britt, Misses Britt, Mr. and Mrs. R. J. Anderson, Mr. and Mrs. G. A. Carpenter, Miss Kearney, Miss McGuigan, Mr. R. E. Callahan, Messrs. D. E. McEntyre, Frank Gormley, E. James, Peter Kearney, and M. J. McGrail.

After the ceremony at the church, Mr. and Mrs. Callahan drove to the G. T. R. station, where a very inviting breakfast was served up in McGuire's best style. Only the members of the families and a few friends sat down to the repast. Mr. and Mrs. Callahan then took their departure by the C. V. R. for New York, where they will spend their honeymoon. On Monday evening a number of personal friends of Mr. Callahan waited upon him at his residence and presented him with a purse containing \$250 in gold. Mr. D. E. McEntyre was spokesman, and in a neat speech made the presentation. Mr. Callahan made a suitable reply.

THIRD GRAND CONCERT

In commemoration of the Manchester Martyrs.

On Saturday evening next, the 23rd November, in the Windsor Hall, the members of Division No. 1, Ancient Order of Hibernians, will give their third annual entertainment in commemoration of the death of the Manchester Martyrs. If we may judge from the two previous concerts and the programme prepared for the coming event, we may safely predict a grand success in every acceptance of the term. The Rev. M. B. Curry, of Nenagh, Tipperary, Ireland, a brilliant and distinguished orator, will deliver the address of the occasion. His chosen subject is "Erin's Scattered Race."

The Irish National Minstrel Company, under the able direction of Prof. J. J. Shea, will introduce, for a first time, their novel musical melange, entitled "Our Irish Social." Amongst other favorites the following will take part in this new and most attractive feature:—Mr. T. C. Emblem, the favorite balladist; Prof. Wm. Sullivan, banjo and violin virtuoso; Messrs. Wm. Murphy, the popular vocalist; Geo. P. Holland, the eccentric comic; Wm. Fogarty, the mirthful mimic; J. Hayes, the accomplished dancer; F. Drew, the versatile ventriloquist; A. Nicholson, the humorous vocalist; John Morgan, the pleasing tenor; Thos. Sullivan, the gifted elocutionist; R. Hiller, the popular balladist; J. McCarthy, the mirthful vocalist; M. J. Quinn, basso profundo; E. Quinn, the pleasing baritone; L. P. O'Brien, County Cavan's famous piper; assisted by Messrs. Kehoe, Flynn, Hartford, A. Quinn, Burns, Whitty McGuire, Orton, Jones, E. Quinn, T. Jones, Murray, Prendergast and McKeown.

This is a memorable occasion for all Irishmen, and the A.O.H. deserves the highest praise for its patriotic and worthy commemoration of a day that will not be readily forgotten by the children of the "Ancient Race." May success attend the entertainment is our fervent wish.

May heaven's grace clear away the fount from thy conscience, that the river of thy thoughts may roll limpid forever.—Dante.

DIED. HARRINGTON—In this city, on the 14th inst., Ellen Mary Isabel (Nellie), daughter of John Hutchins. Funeral took place last Monday.

BLESSING LAVAL.

There was quite an interesting and imposing ceremony at the new Laval University building, on St. Denis street, on Sunday morning. Every Sunday morning, at half-past eight, there is Mass for the students of the University. Last Sunday His Grace the Archbishop of Montreal proceeded to the University, and at the end of the students' Mass blessed the different halls and lecture rooms, a ceremony that had not yet been gone through with. Rev. Father Lecoq, Dean of the Theological Faculty, also delivered a lecture, the whole lasting one hour.

We have neither leisure nor responsibility for weighing in the scales of our personal moral judgment everything that happens; what is not our business we had best leave to those whose business it is.



Nervous Prostration

It is now a well established fact in medical science that nervousness is due to impure blood. Therefore the true way to cure nervousness is by purifying and enriching the blood. The great blood purifier is Hood's Sarsaparilla. Read this letter:

"For the last two years I have been a great sufferer with nervous prostration and palpitation of the heart. I was weak in my limbs and had smothered sensations. At last my physician advised me to try Hood's Sarsaparilla, which I did, and I am happy to say that I am now strong and well. I am still using Hood's Sarsaparilla and would not be without it. I recommend it to all who are suffering with nervous prostration and palpitation of the heart." Mrs. D. DORR, 66 Alice St., Toronto, Ontario. Get Hood's, because

Hood's Sarsaparilla

Is the Only True Blood Purifier

Prominently in the public eye today. It is not what we say but what Hood's Sarsaparilla does that tells the story.

It acts harmoniously with Hood's Pills.

J. G. KENNEDY & CO.

Bob Up.

Announcing their consolidated sale of Men's and Boys' Clothing. They offer to return money if goods are not satisfactory. They were never asked to refund within the memory of man.

J. G. KENNEDY & CO., 31 St. Lawrence Street.

Central Millinery Parlor,

178 BLEURY STREET. Grand Millinery Opening on 10 September and following days. Hats and Bonnets of the newest and latest designs from Paris and New York.

CAMPBELL'S QUININE WINE. JUST WHAT YOU NEED -- THIS SPRING. It will tone up your system, and restore the appetite. The best cure for Debility.

LACE CURTAIN Stretchers,

New Pattern, Folding, \$3.50 to \$4.00

Automatic Door Springs,

\$5, \$6.50, \$8.50

Wire Door Mats, all sizes.

Skates, large variety, prices low

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Plumber, Gas, Steam and Hot Water Fitter, 263 St. URBAIN STREET.

All jobs promptly attended to at a low price.

Cups and Saucers given away with every pound of our 40c Tea.

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ADVERTISEMENTS.

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No Good Umbrella So Cheap. Our stock of Umbrellas this season comprises the finest stock of these goods we have had the pleasure of showing to our customers.

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Our Umbrellas have never been so good value as we are showing to-day. Gent's, Ladies' and Children's in stock.

WHITE SHIRTS.

Our Phoenix White Laundry Shirt at 4c only. Our Leader White Laundry Shirt at 6c only. Our Crown White Laundry Shirt at 8c only. Our special Full Dress Open Front White Laundry Shirt at \$1.00.

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Men's Flannellette Night Shirts, good quality and full size at 25c. Men's Heavy Flannellette Night Shirts, 66c. Best value in city.

GENT'S NECKWEAR.

Our stock is now complete with a large and well selected stock of Neckwear in all the leading styles in both Black, White and Colored. Ransing in price from 10c to 75c.

CARDIGAN JACKETS.

Men's Heavy Cardigan Jackets, in Black and Brown, at 65c and 85c. Men's Fine All Wool Cardigan Jackets, in Black and Brown, at \$1.00.

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WHOLESALE AND RETAIL DEALER IN

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Drainage and Ventilation a specialty.

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GALLERY BROTHERS,

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Bread delivered to all parts of the city.

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A MYSTERY OF THE SEA.

The Strange Condition of the "Marie Celeste."

BY STINSON JARVIS, IN THE "IRISH CATHOLIC."

An uncle of mine who ran away to sea at the age of fifteen, but is now a landsman and mayor of his town, tells of an occurrence concerning which much evidence has been taken in the United States law courts.

In 1877 he was on an English barque bound for Constantinople. When in the Atlantic Ocean, about three hundred miles from Gibraltar, the vessel was becalmed for two days, after which a breeze soon brought them within view of a vessel that was moving strangely.

From the moment we lifted her above the horizon," says my uncle, "we could see that something was wrong with the stranger—even when only her sails were in sight. She was luffing up and falling off in a way which told that if any one was steering her, he was doing so in an extraordinary fashion. But as we slowly approached for hours, we grew certain that no one was at her helm.

"In the light breeze we had all sails set to make up for lost time; but we overtook the stranger slowly because she was doing a good deal of sailing herself. All her head-sails were aback, and these paid off her bow, so that she would often run a long distance before again coming broadside to our course. Our second mate, who was aloft with the glasses when we came within a mile or so of her, sung out that not a man could be seen aboard, and that her wheel was twisting round by itself.

"It was broad daylight; the sun shone hot and clear—it was as unlikely a day for sailors' superstitions as you could imagine. Yet the longer we watched the random course of the deserted vessel, the more we dreaded to come near her.

"Why was she adrift on this calm, untroubled sea? Had all her crew died of pestilence? Had they all been massacred by pirates, who, after ransacking the vessel, had abandoned her? Every conceivable explanation was discussed in undertones by the sailors clustered at our bows, and every man Jack of us was dreading lest he should be ordered into the boat which would be sent to board the mysterious stranger.

And all the horrid theories which came up for consideration, the most plausible and, indeed, comfortable one was that the crew had mutinied, bronched the wine casks, and lost their senses in drunkenness. Yet even this seemed absurd, for with sailors it is second nature to steer their vessel, no matter how much intoxication may prevail.

"The stranger's upper sails had been closed up, as if the intention had been to stow them. The full lower canvas was properly set. Under this she moved along in the calm water as silently as a phantom ship. Not a sail sheet, or halyard was missing. Her perfect condition created more awe among our sailors than if she had shown signs of human conflict, or ordinary breakage from stress of weather.

"A ship regarded by human intelligence is an unmeaning thing. She reminds one, somehow, of those stories of cavaliers sitting erect in their saddles and riding on into battle after they had been shot dead.

"Our skipper took us a good way to windward of her as we went by, for he would not risk running to leeward lest the uncontrolled thing should take, as it were, a wicked notion to swing up, run into us, and perhaps cut us to the water's edge.

"After we had drawn a mile ahead, I was among those ordered into the gig. I confess I dreaded that command, though I had as much 'sand' as most boys. But some of the superstitions of the sailors seemed to invade me, and I felt quite certain that an appalling scene awaited me on board the derelict. Suddenly my nerve failed me. Had some deadly plague killed every man on that ship? And I was to enter it.

"Soon another idea took hold of me. What if some maniac had managed to close the hatches on the crew so that they could not get out? In this case the madman would be in sole possession of the decks. He would doubtless hide himself with the cunning of insanity from our view. His attack upon us, therefore, might be sudden and desperate. Considering the many chances of the unknown I felt justified in descending to my sea-chest and getting my revolver.

"Our gig, with the first and second mate in charge, left the barque. The mates also brought revolvers, for there was no telling what might happen, and I believe that the nerves of all of us were unsettled. I, being the lightest, was put in the bow to look after boat-hook and painter. So it would be my duty to board the floating horror first!

"We rowed back for a while, and then waited for the stranger to come along. Thus we were resting on our oars to windward of her course, when an amazing thing happened. The breeze had been freshening, and in a sudden puff of it the stranger took a quick sheer, and rushed so savagely at our small boat that it was only by the greatest alacrity in rowing that we escaped being crushed under her bows.

"If the men had then known what they knew half an hour afterwards, I doubt if they could have been persuaded to board the vessel. As it was, they felt sure she was being guided by some evil power intent on destroying life. For myself, I made no doubt that a maniac, concealed behind the bulwarks, was now lying on the deck, and steering with the wheel so as to smash our boat to fragments.

human head should appear. After mounting the bulwarks, I scrutinized the whole deck before I dared turn to make fast the gig. Another moment, and all were beside me. We sailors then let the mates go ahead, for I tell you we did not like the job.

"The first mate went to the companion-way and called, with his great voice that could be heard a mile away: 'Ahoj there! Below there.'

"On that day the ocean was almost as still as a mill-pond, and silence reigned in the vessel. The hollow echoes of the mate's voice, as returned from the interior, seemed more horrible than screams or groans. Even the mate himself was startled. He was in no hurry to descend, but gave the order to leave to the ship.

"After we had slacked over the head-sheets and swung the main-yard, he descended the companion-way. We followed, and every man was pale.

"Below we found, in the small saloon, a cloth spread on the table, a dinner served and partly consumed. Amongst other things was a pair of roast chickens, partly carved, and still fresh enough to be eaten. Each plate had been used, though the eatables on them had not been fully consumed.

"The weather had been so calm that each knife and fork and cup of tea had remained in the places in which they were last laid by human hands. The meal had been abandoned when half completed.

"Further on, in the corner, was a sewing machine. Under its needle was a child's cotton dress, in which a seam had been half sewn. On the edge of the machine rested a woman's thimble. We entered the small state-rooms cautiously, expecting to find dead bodies in the bunks.

"But, no! Neither death nor life was here. The rooms were in a condition as if the former occupants had gone on deck for five minutes.

"Without describing everything in exact detail, I will simply say that we expected those who had so manifestly led a home life at sea to issue from some place of hiding and make explanation. The mind refused to believe that they were all dead.

"Suddenly the chief mate cried, as he rushed upstairs: 'I know where they are. There has been a mutiny, and the captain and his family are locked up in the forecastle!' We mounted to the deck then, and rushed forward to the seaman's quarters.

"Here we found another half-consumed meal; but neither forward nor aft, nor anywhere else, did we find a human being, nor any sign of bloodshed or violence—not even a sign of disorder or haste. The binnacle and chronometer were in perfect condition. The other compasses were in their places. The chickens and ducks in the coops under one of the boats were all alive, though sickly for want of water. But of human life there was none.

"Our mate then examined the ship's papers, for nothing was locked up. The ship's name was the Marie Celeste, from New York to Villarrica, a little farther near Nice, on the Mediterranean. She had a valuable cargo, and the log-book showed that the voyage had been a quiet and easy one. The last entry in it had been made only forty-two hours before our arrival on the scene.

"The money-chest, in which a considerable sum was found, was intact, as also was the cargo, showing that piracy was not to be considered in the search for a solution of the mystery.

"The log-book also showed that, including the captain's wife and child, thirteen persons in all had left New York on board. Not one of those thirteen persons has ever been heard of since.

"I was not among the crew detailed off to sail the Marie Celeste to a port. She was afterwards towed into Villarrica by a steamer. When her cargo was disposed of she was sailed back to her owners in New York."

"So far I have followed my uncle's narrative. For the rest I have official records. The United States authorities took up the case and required all their consuls to inform foreign governments of the facts in the hope that when every custom house in the world was thus fully informed, some explanation might be arrived at through the gossip of passing mariners. All inquiries were, however, fruitless.

"In after years it was difficult to procure crews for the ill-fated vessel. No sailors except those who were well clear of superstitions or ignorant of her history would ship aboard her. She was employed between New York and Cuba, and finally was wrecked on the Cuban coast.

"When wrecked she was supposed to be loaded with barrels of molasses, which, as such, were heavily insured. In a subsequent law action it was charged that the owner, in March, 1885, loaded her with barrels of water instead of molasses, and pre-arranged the wrecking to gain the insurance. The evidence brought out and given under oath at this trial fully corroborates the story told by my uncle.

How those thirteen persons were spirited away from a perfectly able and well-appointed ship during calm weather will, it is almost certain, never be known. As the story stands now, already fully proved in its facts in a court of law, it is, I think, one of the most mysterious of all the true stories of the deep.

BEST FOR WASH DAY USE SURPRISE SOAP BEST FOR EVERY DAY

way, I generally put it down to somebody's insanity. Suppose the captain, having gone mad, summoned all hands from their dinners, and after telling them that the ship was sinking, ordered them into a boat. Not counting his wife and child, there were only ten others. Under the muzzle of his revolver they might not refuse, during calm weather, to descend into the small boat. He might have then forced them to row away, and the boat with all on board, might have foundered ultimately. But imagine what one may, the mystery remains unexplained.

To Nursing Mothers! A leading Ottawa Doctor writes: "During lactation, when the strength of the mother is deficient, or the secretion of milk scanty, WYETH'S MALT EXTRACT gives most gratifying results." It also improves the quality of the milk. It is largely prescribed To Assist Digestion, To Improve the Appetite, To Act as a Food for Consumptives, In Nervous Exhaustion, and as a Valuable Tonic.

COMMERCIAL. FLOUR AND GRAIN. Flour.—Spring Patent, \$1.05 to \$1.15. Winter Patent, \$1.05 to \$1.15. Straight Roller, \$2.50 to \$3.05. Extra, \$3.00. Superfine, \$3.00. Manitoba Strong Bakers, best brands, \$3.00 to \$4.00. Manitoba Strong Bakers, \$3.50 to \$3.90. Ontario bags—extra, \$1.50 to \$1.55. Straight Rollers, bags \$1.65 to \$1.75. OATMEAL.—Rolled and granulated \$3.10 to \$3.20; standard \$3.05 to \$3.20. In bags, granulated and rolled are quoted at \$1.50 to \$1.55, and standard at \$1.50 to \$1.55. Pot barley \$1.25 in bbls and \$2.00 in bags, and split peas \$3.50. WHEAT.—White winter wheat now quoted at points west of Toronto at 70c, although millers maintain that this figure is far too high, considering the prices they are getting for their flour. No. 1 Manitoba hard is quoted here nominally at 62c to 70c. BRAN, ETC.—Western bran is steady at \$15.00, and Manitoba bran in sacks \$15.00. Shorts \$16.00 up to \$17.50 as to grade. Moultrie \$19.50 to \$21.50 as to grade. CORN.—The market remains quiet at 36c to 37c in bond, and at 45c to 46c duty paid. PEAS.—Here they are quoted at 50c to 61c per 60 lbs. In the West, however, they are 4c higher at 51c per 60 lbs. north and west of Stratford. OATS.—Sales of our lots were made at the beginning of the week at 31c; but since then a sale was made at 30c, and today a lot was placed at 30c for No. 2 white. No. 3 are quoted at 29c to 30c per 56 lbs. BARLEY.—Milling grades at from 42c to 52c; but for choice heavy bright samples 55c and probably more would have to be paid. Feed barley is quoted at 32c to 41c. BUCKWHEAT.—Sales at 40c to 40c, and we quote 40c to 41c. The export demand is about over. RYE.—The market is quiet, and prices nominal at 51c to 52c. In the West sales have been made at 45c for distilling purposes, which is 1c lower than a week ago. MALT.—Market quiet at 65c to 75c as to quality and quantity.

ITEMS. In Montpellier, France, the walls are covered with protests against the taxation of the religious orders. Father Blemons, who labored both in this country and England, recently died in his native country, Belgium. Last week the 30,000 pound bell for St. Francis de Salle church, Cincinnati, was cast. It will cost \$16,000 and was the gift of a parishioner. St. Martin's German Catholic church, of Chicago, will be dedicated November 11. This handsome church represents an outlay of over \$200,000. The mission to non-Catholics by Fathers Elliott, Kress and Graham last week in Music hall, Cleveland, proved successful beyond expectations. From statistics published by the Franciscans on the occasion of the Assisi Congress, it appears that they possess 1,322 convents, 112 novitiates, 226 houses of study, 29 colleges for the missions, and 629 parishes. In the current number of The Fortnightly Review the Anglican Dean of Canterbury treats of "The Assorted Growth of Roman Catholicism in England," and admits that doctrines once thought to be "Romish" are now taught in the Church of England. Last month Bishop Marj of St. Cloud blessed the school for Indian girls which has just been completed at Sisseton, S. D., by Mother Catherine, formerly Miss Catherine Drexel, of Philadelphia, who is devoting her life and her fortune to the negro and Indian races in this country. The medal struck in honor of the silver jubilee of the C.T.A.P. of America consists of a silver-plated bar with suspended shields and red, white and blue ribbon. On the front of the medal are engraved a fine cut of Father Mathew, the C.T.A.P. badge, with laurel and cord and wreath. Appropriate inscriptions are found on the reverse side. Extensive alterations are being made in St. Patrick's Cathedral, Armagh, Ireland. A new sacristy is being built which will cost a large sum, and in addition to this is a beautiful stained glass window, which is being erected by Miss Bessie McGinty, of Armagh, in memory of her relatives, at a probable cost of between £700 and £800. There is also a smaller one which is being put in by Miss Teresa Hoy, of Thomas street, Armagh, in memory of her parents. Both the windows will add considerably to the beauty of the Cathedral.

IRISH NEWS ITEMS. Rev. John Lynch, pastor of Charleville, died on October 9, after a few days illness. Joseph McDermott, a contractor, while setting a nut in the big bell of the Derry Cathedral, on October 17, was instantly killed, the bell crushing him against the framework. Rev. P. Briody, curate at Athboy, has been appointed pastor of Slane; Rev. P. Farrell, curate at Mountjoy, has been made a professor in the Diocesan Seminary, Navan. A new factory will shortly be opened in the Tunnel district of Portadown, and the weaving factory in Edward street is being enlarged so as to accommodate a double number of hands. The textile exports to the United States from the Consular district of Belfast, for the quarter ending September 30, were cottons, £48,279 0s. 1d.; linens, £414,017 8s. 1d.; unions, £21,275 8s. 7d. These Nationalists have been returned as Town Commissioners for Longford Ward: Messrs. Clarke, Igoe, Mathews and Ward. For Abbey Ward a Tory, George Armstrong, was returned. At the General Chapter of the Augustinian Order, held in Rome, the Very Rev. Dr. Ryan, O.S.A., Prior and Prefect of Studies at Orlagh, Rathfarnham, was elected Assistant-General of the Order. The Longford Home Rule Club has chosen these officers: President, James Farrell; vice-president, Michael Gilchrist; secretary, P. Hanley; assistant secretary, P. Toalson; treasurer, Michael O'Connor. There are now forty-five young men in the club. Cardinal Logue recently dedicated the Catholic church at Moortown, Ardbee. It was the first he dedicated in the Archdiocese of Armagh. The church has been reconstructed, and what two years ago was but a poor and dilapidated structure is to-day a splendid edifice. Under orders made by County Court Judge Curran, a substantial reduction has been made in the rent charges on several large streets in the district. His orders now have been issued (the rent charge in each case) to be paid before him at a reduction of 25 per cent. on the amounts previously paid. Patrick Sullivan, Timothy Shea, Maurice Abbott, John Sullivan and Michael Sullivan, all young men, started in a boat from Castletownbere, on Oct.

11, to shoot trammels. The next day the boat, containing the dead bodies of John and Michael Sullivan, was found drifting at Blue Hill. The other men are still missing. At the fortnightly petty sessions in Mountmellick, on Oct. 11, four young men named Owen Neil, William Keegan, John Labor and James Coss were prosecuted by Humphrey Smith, J.P., for a breach of the Sabbath Act, having played pitch and toss in complaint fields on Oct. 6. A fine of 1s and costs was imposed on each of the defendants. Miss Elizabeth Vize, in religion Sister Mary Agnes, daughter of the late John Harriet Vize of Mullingar, received the black veil on Oct. 10, at the Presentation Convent, Mullingar. Miss Emily Waters, in religion, Sister Mary Alacoque, daughter of Thomas Waters of Galway, received the white veil. Bishop Nulty officiated. Joseph Kelly, third son of the late James Kelly, of Newtown, and brother to Judge Kelly, died on October 6. Mr. Kelly married, in 1852, Mary Anne, fifth daughter of the late Sir Michael Dillon Bellew, Bart., of Mount Bellew. By Mr. Kelly's death some of the principal families in County Galway are thrown into mourning; among them, the Earl of Westmeath, the Bellevus, of Mount Bellew, Lord Saltorn, the Fitzgerald-Kennys, and the Dalrys, of Radford. The annual distribution of prizes to successful intermediate students of the North Monastery Schools, Cork, took place October 10th. Rev. Brother Hennessy, superior, described the year's work, after which Bishop O'Callaghan distributed the prizes. The record for these famous schools stands for this year, 32 exhibitions, 63 prizes, 73 distinctions, and 138 who passed the examinations. Out of 12 prizes issued by the Government for the study of the Celtic language, the pupils of the Christian Schools, Cork, carried off six.

COMMERCIAL. FLOUR AND GRAIN. Flour.—Spring Patent, \$1.05 to \$1.15. Winter Patent, \$1.05 to \$1.15. Straight Roller, \$2.50 to \$3.05. Extra, \$3.00. Superfine, \$3.00. Manitoba Strong Bakers, best brands, \$3.00 to \$4.00. Manitoba Strong Bakers, \$3.50 to \$3.90. Ontario bags—extra, \$1.50 to \$1.55. Straight Rollers, bags \$1.65 to \$1.75. OATMEAL.—Rolled and granulated \$3.10 to \$3.20; standard \$3.05 to \$3.20. In bags, granulated and rolled are quoted at \$1.50 to \$1.55, and standard at \$1.50 to \$1.55. Pot barley \$1.25 in bbls and \$2.00 in bags, and split peas \$3.50. WHEAT.—White winter wheat now quoted at points west of Toronto at 70c, although millers maintain that this figure is far too high, considering the prices they are getting for their flour. No. 1 Manitoba hard is quoted here nominally at 62c to 70c. BRAN, ETC.—Western bran is steady at \$15.00, and Manitoba bran in sacks \$15.00. Shorts \$16.00 up to \$17.50 as to grade. Moultrie \$19.50 to \$21.50 as to grade. CORN.—The market remains quiet at 36c to 37c in bond, and at 45c to 46c duty paid. PEAS.—Here they are quoted at 50c to 61c per 60 lbs. In the West, however, they are 4c higher at 51c per 60 lbs. north and west of Stratford. OATS.—Sales of our lots were made at the beginning of the week at 31c; but since then a sale was made at 30c, and today a lot was placed at 30c for No. 2 white. No. 3 are quoted at 29c to 30c per 56 lbs. BARLEY.—Milling grades at from 42c to 52c; but for choice heavy bright samples 55c and probably more would have to be paid. Feed barley is quoted at 32c to 41c. BUCKWHEAT.—Sales at 40c to 40c, and we quote 40c to 41c. The export demand is about over. RYE.—The market is quiet, and prices nominal at 51c to 52c. In the West sales have been made at 45c for distilling purposes, which is 1c lower than a week ago. MALT.—Market quiet at 65c to 75c as to quality and quantity.

PROVISIONS. PORK, LARD, ETC.—Canada short cut pork, per barrel, \$14.50 to \$15.00; Canada thin mess, per bbl., \$13.50 to \$14.00; Mess pork, American, new, per bbl., \$13.25 to \$13.75; Hams, per lb., 9c to 10c; Lard, pure, in pails, per lb., 8c to 9c; Lard, compound, in pails, per lb., 6c to 7c; Bacon, per lb., 9c to 10c; Shoulders, per lb., 7c to 8c. DRESSED HOGS.—Receipts are increasing and the market is fully 50c per 100 lbs. lower than a week ago, and we quote \$5.00 to \$5.25 per 100 lbs. Sales of small lots of nice fresh light hogs were made at \$5.50, and the sale of two cars was reported at \$5.

DAIRY PRODUCE. BUTTER.—We quote: Creamery, Oct., 22c to 22c; Creamery, Sept., 21c to 22c; Creamery, Aug., 20c to 20c; Eastern Townships, 18c to 20c; Western, 14c to 15c. ROLL BUTTER.—Rolls are arriving more freely, and selling at 16c to 18c in boxes and tubs. CHEESE.—We quote prices as follows: Finest Western, 9c to 9c; Finest Eastern, 9c to 9c; Undergrades, 8c to 9c; cold storage goods, 8c to 9c. COUNTRY CHEESE MARKET. Utica, N.Y., Nov. 11.—Sales at 9c to 10c. Little Falls, N.Y., Nov. 11.—Sales at 9c to 10c. COUNTRY PRODUCE. EGGS.—Held fresh stock ordinary has sold slowly at 13c to 13c, but there was more enquiry for choice candled which has been placed at 14c to 15c. Montreal lined are quoted at 14c to 15c. HONEY.—Old extracted 5c to 6c per lb. New 7c to 9c per lb. in tins as to quality. Comb honey 10c to 12c. GAME.—Venison and saddles sell at 11c to 12c; and carcasses at 8c to 9c. Partridge have sold at 40c to 45c for No. 1, and at 25c for No. 2. BEANS.—Western medium beans \$1.10 to \$1.15 in round lots; but small lots are quoted a \$1.20 to \$1.30 as to quality. MAPLE PRODUCTS.—Sugar 6c to 7c, and old 5c to 6c. Syrup 4c to 5c per lb. in wood and at 60c to 60c in tins. BALED HAY.—No. 2 shipping hay is quoted at \$10.50 to \$11. No. 1 straight Timothy, \$11.50 to \$12. At country points, \$10 to \$10.50 is quoted for No. 2 and \$10.50 to \$11.50 for No. 1, according to position. HORSES.—There has been more business doing, 7c to 8c and 9c for good to choice, and 6c to 6c for fair. Old 2c to 3c. DRESSED POULTRY.—Turkeys have sold at 8c to 8c for choice, large fancy

HOW TO DISTINGUISH THE GENUINE FROM THE IMITATIONS AT A GLANCE. PAINE'S CELERY COMPOUND "MAKES PEOPLE WELL." Other Preparations Mislead and Deceive.

A VAST DIFFERENCE. There is truly a wonderful difference when the pure, solid, heavy and legal gold coin is compared with the miserable imitation. The genuine coin is passed with confidence from one person to another; all people believe in it. How is it with the imitation—that spurious coin made and issued by dark and criminal hands? It is made in dark places; it is issued stealthily to deceive and defraud; and all who are connected with the work of deception are ever fearful of the hands of justice.

The genuine gold coin has music and crispness in its ring; the base coin sounds dead and harsh to the ear. As the genuine gold coin and the imitation differ so vastly, so also is there a world of difference between Paine's Celery Compound and the imitations of Celery that people are frequently deceived by.

Paine's Celery Compound is universally popular owing to its great efficacy; it is hailed everywhere as the great healer of disease; it is recommended by professional men all over this continent; it is genuine, reliable and honest, and "makes people well."

The imitations, and all the crude preparations, are made to sell without regard to results. Deceived buyers are naturally indignant at loss of money and the aggravation of their troubles. When such imitations are used, life is positively endangered.

The genuine Paine's Celery Compound—the kind that cures—is easily distinguished by the words "Paine's Celery Compound," and the "stalk" of celery, found on the bottle and outer carton. Look for these special features and you always get just what will meet your case.

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COMMERCIAL. FLOUR AND GRAIN. Flour.—Spring Patent, \$1.05 to \$1.15. Winter Patent, \$1.05 to \$1.15. Straight Roller, \$2.50 to \$3.05. Extra, \$3.00. Superfine, \$3.00. Manitoba Strong Bakers, best brands, \$3.00 to \$4.00. Manitoba Strong Bakers, \$3.50 to \$3.90. Ontario bags—extra, \$1.50 to \$1.55. Straight Rollers, bags \$1.65 to \$1.75. OATMEAL.—Rolled and granulated \$3.10 to \$3.20; standard \$3.05 to \$3.20. In bags, granulated and rolled are quoted at \$1.50 to \$1.55, and standard at \$1.50 to \$1.55. Pot barley \$1.25 in bbls and \$2.00 in bags, and split peas \$3.50. WHEAT.—White winter wheat now quoted at points west of Toronto at 70c, although millers maintain that this figure is far too high, considering the prices they are getting for their flour. No. 1 Manitoba hard is quoted here nominally at 62c to 70c. BRAN, ETC.—Western bran is steady at \$15.00, and Manitoba bran in sacks \$15.00. Shorts \$16.00 up to \$17.50 as to grade. Moultrie \$19.50 to \$21.50 as to grade. CORN.—The market remains quiet at 36c to 37c in bond, and at 45c to 46c duty paid. PEAS.—Here they are quoted at 50c to 61c per 60 lbs. In the West, however, they are 4c higher at 51c per 60 lbs. north and west of Stratford. OATS.—Sales of our lots were made at the beginning of the week at 31c; but since then a sale was made at 30c, and today a lot was placed at 30c for No. 2 white. No. 3 are quoted at 29c to 30c per 56 lbs. BARLEY.—Milling grades at from 42c to 52c; but for choice heavy bright samples 55c and probably more would have to be paid. Feed barley is quoted at 32c to 41c. BUCKWHEAT.—Sales at 40c to 40c, and we quote 40c to 41c. The export demand is about over. RYE.—The market is quiet, and prices nominal at 51c to 52c. In the West sales have been made at 45c for distilling purposes, which is 1c lower than a week ago. MALT.—Market quiet at 65c to 75c as to quality and quantity.

PROVISIONS. PORK, LARD, ETC.—Canada short cut pork, per barrel, \$14.50 to \$15.00; Canada thin mess, per bbl., \$13.50 to \$14.00; Mess pork, American, new, per bbl., \$13.25 to \$13.75; Hams, per lb., 9c to 10c; Lard, pure, in pails, per lb., 8c to 9c; Lard, compound, in pails, per lb., 6c to 7c; Bacon, per lb., 9c to 10c; Shoulders, per lb., 7c to 8c. DRESSED HOGS.—Receipts are increasing and the market is fully 50c per 100 lbs. lower than a week ago, and we quote \$5.00 to \$5.25 per 100 lbs. Sales of small lots of nice fresh light hogs were made at \$5.50, and the sale of two cars was reported at \$5.

DAIRY PRODUCE. BUTTER.—We quote: Creamery, Oct., 22c to 22c; Creamery, Sept., 21c to 22c; Creamery, Aug., 20c to 20c; Eastern Townships, 18c to 20c; Western, 14c to 15c. ROLL BUTTER.—Rolls are arriving more freely, and selling at 16c to 18c in boxes and tubs. CHEESE.—We quote prices as follows: Finest Western, 9c to 9c; Finest Eastern, 9c to 9c; Undergrades, 8c to 9c; cold storage goods, 8c to 9c. COUNTRY CHEESE MARKET. Utica, N.Y., Nov. 11.—Sales at 9c to 10c. Little Falls, N.Y., Nov. 11.—Sales at 9c to 10c. COUNTRY PRODUCE. EGGS.—Held fresh stock ordinary has sold slowly at 13c to 13c, but there was more enquiry for choice candled which has been placed at 14c to 15c. Montreal lined are quoted at 14c to 15c. HONEY.—Old extracted 5c to 6c per lb. New 7c to 9c per lb. in tins as to quality. Comb honey 10c to 12c. GAME.—Venison and saddles sell at 11c to 12c; and carcasses at 8c to 9c. Partridge have sold at 40c to 45c for No. 1, and at 25c for No. 2. BEANS.—Western medium beans \$1.10 to \$1.15 in round lots; but small lots are quoted a \$1.20 to \$1.30 as to quality. MAPLE PRODUCTS.—Sugar 6c to 7c, and old 5c to 6c. Syrup 4c to 5c per lb. in wood and at 60c to 60c in tins. BALED HAY.—No. 2 shipping hay is quoted at \$10.50 to \$11. No. 1 straight Timothy, \$11.50 to \$12. At country points, \$10 to \$10.50 is quoted for No. 2 and \$10.50 to \$11.50 for No. 1, according to position. HORSES.—There has been more business doing, 7c to 8c and 9c for good to choice, and 6c to 6c for fair. Old 2c to 3c. DRESSED POULTRY.—Turkeys have sold at 8c to 8c for choice, large fancy

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