

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Additional comments /
Commentaires supplémentaires:

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

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

- Includes supplementary materials /
Comprend du matériel supplémentaire

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



THE YELLOW LABEL

On your paper shows the date to which your subscription has been paid. When you pay your subscription the date will be changed. If a subscriber wishes the paper stopped, the publisher must be notified by letter, and all arrearages must be paid. When renewing your subscription, do not fail to say it is a renewal. If all of our subscribers will do this, a great deal of trouble will be avoided. Always give your name and initials just as now on the yellow address label; don't change it to some other member of the family; if the paper is now coming in your wife's name, sign her name, just as it is on the label, to your letter of renewal. Always give your post office address. Address all letters to Managing Director TRUE WITNESS P. & P. Co., Ltd., P.O. Box 1138, Montreal, P.Q.

EDITORIAL NOTES.

A SERIOUS subscriber wants to know "how much wine a man must take before he can be considered drunk." A queer question. We don't see how it applies to the temperance movement of which he speaks. We are of opinion that as soon as he is full he is drunk; and the quantity depends upon his internal capacity.

REFERRING to our St. Patrick's Day Souvenir number, the Philadelphia Catholic Times says: "The St. Patrick's Day Souvenir issue of the TRUE WITNESS, Montreal, was unquestionably one of the most beautiful newspaper productions of the decade." This is a tribute worth all the labor that our effort on that occasion entailed.

THE nuns of the Dominican Convent of St. James at Mount Ripoli, in Italy, were the first women printers in the world. Florence had a press as early as 1472. But from 1476 to 1484 these nuns issued over 100 works from their Convent press. Scarcely had Gutenberg's invention appeared when the nuns seized upon it to spread the knowledge of books over Italy.

REV. FATHER PARADIS continues his repatriation movement. He reports that twenty-eight families left Lake Linden, Mich., for Verner, in the Nipissing District, and he is to make arrangements with the C. P. R. for the transport of forty or fifty more families this month. All these people possess a small capital, ranging from \$700 to \$1,000, so that they can easily commence building. It is a truly patriotic work and a practical one that Father Paradis has undertaken.

DALTON MCCARTHY has been chosen captain of the "British-Crown Football Team," that plays on the 12th July next at Winnipeg. Unless high fences are erected along the Red River there may be some difficulty in fishing the Crown out after these gentlemen have kicked

it to their satisfaction. It is a healthy climate out there and there will be a good opportunity of testing which is the more solid, the constitution of Great Britain or that of the P.P.A.

WE must thank the news dealers of the city for the successful manner in which they got rid of the number of St. Patrick's Day Souvenirs at their disposal. The veteran and universally known news-boy, Pete Murphy, did yeoman service, and we must say that he has proven himself an adept in his own line. No wonder he is so popular.

A DISTINGUISHED religious passed from this life, a couple of weeks ago, in the person of Helen Cummings, known to the Catholic world as Sister de Chantel. For over thirty years she was Superioress of the famous Visitation Convent in Washington. She was born in that city, on the 8th August 1811, took the white veil in 1830, and has been sixty-five years connected with the Community. Cardinal Gibbons officiated at the funeral service. One more of Christ's workers gone to a sure reward.

A GENIUS—we suppose he is one—has asked us, amongst a number of other peculiar questions about newspaper work, how long it takes to write the editorials for a weekly issue. We have never made any special calculations on the subject and have not time to figure it out. But if he wants to be informed he can easily learn, by just copying one week's issue and marking the time it takes him to do so. He may then double the number of hours thus spent in consideration of the preparation and study necessary to write the originals.

IN a serious and pious Presbyterian magazine, we are told that a young Presbyterian layman is going to be sent to China as a missionary. It appears that he is remarkably fitted for the work, because he was "captain of the football team and a member of the champion boat crew at Yale." There is a better field for his missionary activity in Canada. Dalton McCarthy could give him an engagement in the Manitoba crusade; they want a first-class kicker this summer. Besides, he might take an oar in the P.P.A. boat.

VISCOUNT HALIFAX, President of the English Church Union, which consists of about three thousand Anglican ministers and thirty bishops, visited the Pope on the twenty-third March, and is reported as having asked His Holiness to send "a tender and gracious message to the Anglicans in the forthcoming encyclical." The ground and purpose of the message are not explained. While numbers of the English clergy are taking orders in the Catholic Church, and great Romeward movements are on foot, our P.P.A. gentry are raising a howl in Canada, and the A.P.A. element is going wild in the United States over the progress of what they

call "Romanism." These outbursts are merely the frantic efforts of a despairing and shattered opposition; Protestantism is so visibly weakening, in all its branches, that we must expect extraordinary exertions on the part of its adherents to check the progress of Catholicity.

THE Metropolitan pays us this very fine tribute: "THE TRUE WITNESS has done itself credit by the issue of its St. Patrick's Day Number. The Souvenir is beautifully gotten up, the illustrations and letter press being exceptionally fine and very appropriate to the occasion. The number, which is really a work of art, will be warmly appreciated, not only by Irishmen in Canada, but also by those who have never seen the country."

WE have a piece of news for Rev. Mr. Graham; it is too bad that he was not aware of it when he lectured against the Jesuits. In 1868 there were only 600 Catholics and 70 children in the primary schools of Denmark. The Jesuits got in to Ondrupshoi and Copenhagen, and as a result there are over 6,000 Catholics there now and full 1,000 children in the schools. Each year adds about 300 converts to the list. An increase of 930 pupils under the regime of the Jesuits! Just think of it! Bad, ignorant men that they are, it is wonderful how they do make good Christians and scholars of others!

POOR John Knox; he—or rather his church—is getting some hard knocks in Scotland. Dr. Leishman, President of the "Scottish Church Society, declares that "the result of 300 years of Genevan heresy is that the current is setting in towards Rome, or infidelity." Dr. Cooper of Aberdeen, advocates "retreats as in the times of St. Columba." Rev. D. MacGregor wants to "disseminate among the people narratives from the lives of the saints." And the Dean of St. Andrew's, talking in Perth, on the prejudices in the days of Knox, says that "Scotland must have been a very melancholy place to live in." What a lot of zeal, fire, hatred, wild language and blasphemy Knox squandered in vain! What an amount of innocent blood was used to cement an edifice that is now a ruin!

NEXT Sunday is Palm Sunday, and then comes Holy Week. Thursday, Friday and Saturday of next week will be days of special devotion in all the Catholic Churches of the world. Easter is at hand, and we feel it our duty to remind all the readers of THE TRUE WITNESS that the annual obligation of approaching the sacraments—at least once in the year, and that at Easter time—must not be forgotten or omitted. With the resurrection of our Lord each Christian should arise from the night of sin, from the tomb of moral death, into the day light of grace and the true life of the soul. It is not absolutely necessary to await Easter Sunday. In fact the Easter duty is often performed during

Holy Week, especially on Holy Thursday, the day upon which the sacrament of the Blessed Eucharist was established. As a rule, the crush is so great on Easter Sunday that many miss their chance of either confession or communion. In any case remember that the duty must be performed. It is not optional; it is obligatory. Let all our readers act in accordance.

IN the current issue of the American Ecclesiastical Review appears an article entitled "Catholic Journalism and the Recent Encyclical," in the course of which contribution the writer speaks thus of the Catholic journalist:

"His is the task, not of an informant or of a newsmonger or of a time-server, but that of a teacher whose energies are to be exerted to influence the opinions and morals of men by the sound views which he applies to the questions and topics of the day, so as to prevent the spirit of the age from destroying morality, and from obscuring faith in the individual Catholic."

The writer further distinguishes between Catholic teaching and opinion, and says the journalist should stand ready to sacrifice slight differences of opinion on non-essential points to the general aim of Catholic journalism. We are afraid that even too few of our well-informed Catholics appreciate the difficulties of a Catholic journalist's duties. The editor of a secular, political, commercial or ordinary newspaper can make a score of mistakes every week and rectify them the next without doing any great harm. But let the Catholic journalist err a hair's breadth in the assertion of a principle, in the explanation of a teaching of the Church on dogma or morals, or even regarding matters of discipline and practice, and he will have the theological rule down upon his fingers, while he will be affording the enemies of religion an opportunity of defeating her aims. He has, week in and week out, to run the gauntlet of the severest scrutiny on the one hand, and of the most prying criticism on the other. And one error, in the hurry of numerous subjects that must be dashed off, will suffice to wipe out all memory of his years of exactness. Let the reader learn to distinguish between the mission of a Catholic paper and that of an ordinary journal, and he may come to appreciate the value, necessity and power of the former.

HERE is is a very practical and truthful paragraph from the Sacred Heart Review:

"We ought not to fear to speak of our love at home. We should get all the tenderness possible into the daily household life. We should make the morning good byes as we part at the breakfast table kindly enough for final farewell. Many go out in the morning who never come home at night; therefore, we should part, even for a few hours, with kind words, with a lingering pressure of the hand, lest we may never again look into each other's eyes. Tenderness at home is not a childish weakness; it is one that should be indulged in and cultivated, for it will bring the sweetest returns."

AN ABLE LECTURE

ON THE LATE HON. THOMAS D'ARCY MCGEE.

DELIVERED AT THE FINAL MEETING OF ST. PATRICK'S SOCIETY OF ST. MARY'S COLLEGE, BY THE PRESIDENT, MR. T. J. McMAHON, ON SUNDAY, 24TH MARCH, 1895.

Mr. McMahon opened his lecture by a most appropriate exordium, in which he referred to the recent celebration of Ireland's national day. Then, referring to the great men that the race produced, he illustrated a few of their noble qualities in the life and works of the subject of his lecture. Thus he continued;—

Thomas D'Arcy McGee was born at Carlingford, County Louth, Ireland, on the 13th day of April, 1825. His father, Mr. James McGee, was then employed in the coast-guard service, and his mother was a Miss Dorcas Morgan, of Dublin. Of his father he was wont in after life to speak with true filial affection and becoming reverence; but for his mother, whom he lost at a tender age, he seems to have had an especial regard. Of her he sings:—

"My Mother! at that holy name
Within my bosom there's a gush
Of feeling, which no time can tame,
A feeling which, for years of fame,
I would not, could not crush!"

She was highly educated, and he himself tells us that she possessed a fertile imagination and a cultivated mind, and we have every reason to believe that it was the teaching and influence of this dear parent that first awakened in his soul that spirit of poetry and patriotism that has since shed such an undying lustre on his name.

"We also perceive the teaching of this 'excellent mother in all the later poems of her son, which are invariably 'marked with a strong religious faith, 'together with a fervent piety, and a 'profound respect for religion and its 'ministers,' says Mrs. Sadlier.

When but seventeen years of age we behold him emigrating from his native shores, resolved to carve a name for himself in the western world. He arrived in America, that land of his dreams, and where he was destined to take a leading part in so many stirring events, in company with his sister, in June, 1842. As an example of his Irish pluck and industry, we find among the list of orators who addressed the good people of Boston, on July 4, of the same year, the name of young T. D. McGee. From this day his rise was rapid. He was immediately offered, and he instantly accepted a situation on the Boston Pilot, and in two years time he became chief editor. His brilliant work in connection with this paper attracted the attention of the great O'Connell, and he was accordingly offered the editorial chair of the Dublin Freeman's Journal. Mr. McGee gratefully accepted this handsome offer; and thus we find our youth of 20, who had already made his mark as a writer and a public lecturer in America, taking his place in the front rank of Irish journalism. But it would seem that the tone of the Freeman's Journal was too moderate for his ideas, for he gladly accepted an offer of his friend Charles Gavan Duffy to assist him in editing the Nation in conjunction with Thomas Davis, John Mitchell, and Thomas Devin Reilly, the nucleus of the "Young Ireland" party.

The sad events that now ensued you all know: how the great Liberator died broken-hearted in a foreign land, and how, when that mighty tongue, whose counsels had sounded like a clarion through the land, was hushed forever in the stillness of the grave, and that master hand that had guided and directed the destinies of the Irish people in many a troubled hour, was chilled in the icy grasp of death. The famine-stricken peasants rose in fierce but futile rebellion under the "Young Irelanders." You know too that this flame of rebellion, like many another, was quenched by the life-blood of Ireland's best and bravest, and that Mr. McGee barely escaped by a hurried flight to America the fate that befel many another gallant son of Erin.

Upon his second arrival in America he again turned his attention to journalism, and published successively the Nation in New York, and the American Celt in

Boston. It was while engaged in the publication of this latter paper that he began to see the Utopian schemes of himself and his confederates in their true light, and that he underwent that great change of opinion which drew down upon him the implacable hatred of a certain class, and which was in the end the cause of his dastardly assassination. His early enthusiasm, too, for the United States and its institutions began to pale before the facts which stared him on all sides, and though it was with the greatest reluctance, Mr. McGee was at length led to the belief, as many besides him have been, that democratic institutions are far from being the best in the world.

Thus we find him in 1857, at the earnest solicitation of admiring friends in Canada, taking up his residence here in Montreal. In less than a year after he was elected, against all odds, as one of the three members for this city in the Dominion Parliament; and this seat he continued to hold to the day of his death. His subsequent career it would be useless for me to dwell upon. You all know how he became the most eloquent and at the same time one of the wisest and best of Canadian statesmen; how he laboured unceasingly for the union of the provinces, and at last, when he saw this, his great scheme, realized, how he defended that Union with the full powers of his matchless eloquence, even up to the very hour in which he fell, a martyr to his cherished opinions, by the foulest and most wanton murder that ever disgraced Canadian annals.

This, then, in a few words, is a sketch, but a very brief, and consequently a very imperfect one, of that great and good man, Thos. D'Arcy McGee. And what Canadian youth is there, I ask you, especially what Irish-Canadian youth is there, who, giving a thought to that brief but brilliant record, can doubt for one moment that the bearer of it is a man entitled to all honor and praise, and one who is worthy of the closest imitation? For when will there be found in the ranks of Canadian public men one of a more sterling character both in public and private? When will a more illustrious name be inscribed on the pages of our Canadian literature? Our when will Canadian history boast a more stainless patriot?

I say that his conduct in public and private was beyond reproach, nay, that it was spotlessly pure, and I say it without fear of contradiction. For although no means were left untried by those false friends of Ireland, whose base schemes Mr. McGee fearlessly and at all times assailed, to blacken his reputation in the eyes of the Irish people of Canada, and although they succeeded even so far as to cause his final assassination, nevertheless it was this horrible act itself that dispelled the mist from before their gaze and demonstrated Mr. McGee's true worth and the falsity of his enemies. Alas! yes; it was not till he fell that they recognized who was the true shepherd, and then they vied with one another in eulogizing the memory and swelling the mighty throng that followed to its lonely tomb on Mount Royal the corpse of him whom they knew not how to appreciate while alive, although he was ever their best and truest friend, their warm and staunch advocate, their faithful and fearless champion.

But although there were many who were thus led into false views concerning Mr. McGee's worth and motives, there were, nevertheless, at the same time, many grateful souls in the lower walks of life who frequently had secured a new lease of existence through his timely benevolence and many, too, who had risen from the lower walks, and owed their success to the assistance of his ever ready tongue and pen. For, like the late Sir John Thompson, he delighted in doing good by stealth, and was ever ready to help in any benevolent cause.

After drawing a comparison between the two statesmen in their private and public careers, as well as in their magnificent obsequies, the lecturer quoted, as applying to himself, those well-known lines of McGee:—

"His Faith was as the tested gold,
His Hope assured, not over-bold,
His Charities past count, untold,
Miserere Domine!"

And, like Sir John Thompson, Mr. McGee was a sincere Christian and a staunch Roman Catholic, and a spirit of generous loyalty to mother Church breathes through all his writings. No Catholic poet excels him in the praise of the Saints of God, and especially those

of his own race. St. Patrick, St. Brendan of the West, St. Comgall, St. Connack, the Navigator, St. Brigid of Kildare and St. Columba of the Churches, all at times formed subjects upon which he poured out in a sweetly pious and venerated strain the wealth of his laudatory muse. "The Rosary," "Humility" and "First Communion," are other subjects into which he breathes the purest of Catholic spirit and sentiment. What more eminently religious than those two stanzas:

"Mighty our Holy Church's will
To guard her parting souls from ill,
Jealous of death she guards them still,
Miserere Domine!"

"The dearest friend will turn away,
And leave the clay to keep the clay.
Ever and ever she will say,
Miserere Domine!"

But his literary fame does not rest on his religious poems, although many of them are perfect examples of their kind. That he was a great poet no one will deny, and he is still greater when we consider that he never enjoyed the inestimable advantages of a collegiate education. We have the testimony of Sir Charles Gavan Duffy, the friend of his youthful days and companion in his early exploits, and the present eminent litterateur, who says of Mr. McGee:—

"His poetry and his essays' touch are 'like the breath of spring, and revive 'the buoyancy and chivalry of youth. 'What other man has the subtle charm 'to invoke our past history and make it 'live before us? If he has not served his 'mistress Ireland with the fidelity of a 'true knight, I cannot name anyone who 'has."

The London Athenæum, speaking of Canadian poetry, said, many years ago, while he was still among the living,—

"They have one true poet within their borders, that is Thomas D'Arcy McGee."

Though not so great a poet as Moore, he was nevertheless, to use the words of Mrs. Sadlier, who has edited his poems, more distinctively Irish, and derived his inspiration more directly and more exclusively from Ireland and her ancient race. In this quality also, I think, with the same eminent authority, that he is fully the equal of Davis, (the Dublin Nation called him the superior,) while in strong religious faith, the high appreciation of the beautiful and the good, he is by far the superior of both Moore and Davis, and therefore deserves more than either to be styled "The Bard of Erin." How like a lover does he sing of his dear—

"Ireland of the Holy Islands,
Beited round with misty highlands!"

And how naive his apology for his passionate outbursts,—

"Oh! blame me not if I love to dwell
On Erin's early glory;
Oh! blame me not if too oft I tell
The same inspiring story."

And what a manly, loyal outburst in—

"I'd rather turn one simple verse
True to the Gaelic ear,
Than classic odes I might rehearse
With senators listening near."

And this is exactly what he did, and it is for this reason that he is dear to the heart of every true Irishman.

Everywhere his poetry abounds in true poetic fancy, and the most delicate beauty of thought and expression.

In all branches of the art he was equally at home, and whether inspired by his deep filial affection for that dear lost parent to write,—

"For I would kneel at my mother's grave,
Where the pumy churchyard elms wave
And the old war-walls look down"—

or by passionate yearning for his sweet young bride, to cry in his lonely exile:—

"My darling, in the land of dreams, of wonder
and delight,
I see you, and sit by you, and woo you all the
night.
Under trees that glow like diamonds upon my
aching sight,
You are walking by my side in your wedding
garments white"—

or when his warm Celtic blood led him to chant in true Bardic style,—

"Gather together the nations, arouse and arm
the men!"

we everywhere perceive the touch of the true poetic genius, and recognize the tones of a master singer.

But his poetry possesses another charm that endears it far more than anything else to the Irish Catholic heart, and that is its absolute purity of thought. We look in vain in any of his works for aught that would bring the blush to the cheek of the most innocent maid, and nowhere shall we find an author so free

from that immoral taint that so often mars the productions of the greatest intellects. If Ireland was his mistress and he her true and faithful knight, he has sung the praises of that mistress in tones befitting her traditional honor and stainless purity. Greater poets than D'Arcy McGee there certainly have been, but a purer, truer, and better there never was.

Nor was poetry the only branch of literature in which he excelled. While yet a boy he had acquired such a fame for himself as a brilliant editor, that his services were eagerly sought for by the best journals in the United States; his fame was wafted across the Atlantic, and in Ireland the great O'Connell was only too glad to secure for his Repeal movement what he was pleased to call "the inspired writings of a young exiled boy in America." He was the most popular of lecturers at a time when lecturing was at its best in this country, and his range of themes was most wonderfully extensive. "As a writer and essayist," to quote the words of the brilliant Mrs. Sadlier, "he equalled the best of our times, while as a truthful and painstaking historian he had few peers." His works of the latter variety were many and valuable, the chief among them being his "History of Ireland," which is universally admitted to be the best short history of Ireland yet written.

But it is probably as a great orator that Mr. McGee is best known. The politicians of thirty years ago still recall his eloquent periods, sparkling with Irish wit and humor, and in their ears they still hear the ring of the true Canadian patriotism and the firm belief in Canada's future greatness, that pervaded all his discourses. A trifling incident that came to my hearing some time ago will tend to show you what a hold had this first of Canada's orators upon the minds of the people, and also what a ready and natural speaker he was: A certain speaker who had come from another city to address an important political meeting, found to his consternation, upon his arrival at the meeting, that he had left his satchel containing all his notes and papers in the railway train. Without his notes he was completely at sea, so he told his audience of his mishap, and begged them to excuse him. I do not know whether they were all so severe on him, but a representative of the old school arose and told him he should carry his papers in his head like D'Arcy McGee, and not in a traveling-satchel, and he would never have occasion to disappoint the public. (Here Mr. McMahon repeated some eloquent extracts from McGee's speeches and then continued): Patriotism was the keynote of all his public utterances, speeches, addresses and lectures; it is the precious gem that glows on the pages of his historical works, and it was the "bright particular star" that guided all his public actions. It was this same inborn patriotism and love of freedom, too, which inspired him to write in one of his Canadian ballads:

"Let fortune frown and foes increase,
And life's long battle know no peace,
Give me to wear upon my breast
The object of my early quest,
Undim'd, unbrok'n and unchang'd,
The talisman I sought and gain'd,
The Jewel Independence!"

What patriot has sung the praises of his native land more faithfully, or more constantly, or more passionately than he? How true these words which he addresses to his mother Erin,—

"For never among your brightest,
And never among your best,
Was heart more true to Erin,
Than beats within my breast."

And again he says:

"A shell from the shores of Ireland is dearer
far to me,
Than all the wines of the Rhine-land or the
art of Italy."

The one prayer of his heart is,—

"O! merciful God vouchsafe that I
May see Ireland free—then let me die."

And again he was eternal fealty to that dear land, and calls down upon himself all manner of punishments,—

"If I ever cease to love thee,
If I ever cease to serve thee."

And truly vow was never more religiously kept, for it was but a few days before his death that he wrote his celebrated letter to the Earl of Mayo, the Chief Secretary for Ireland, pleading for better treatment of the land of his birth and its people. It was this letter which Mr. Gladstone afterwards quoted in support of his own schemes for the better

government of Ireland, and which he called "a prophetic voice from the dead coming from beyond the Atlantic." And these were the last words he penned, and they were penned for Ireland. But that message of pleading,—the last fruit of his prolific pen, had scarce reached its destination before the soul in whose generous depths it had been conceived had passed from the scene of this world's wrongs and injustice, to that other "where the wicked cease from troubling and the weary are at rest."

It was late on the night of April the 6th, 1868, and the Hon. Thomas D'Arcy McGee had the floor in the Canadian House of Commons. The question was the proposed repeal of the union between Canada and Nova Scotia. Strongly and fiercely he attacked the proposed repeal, and stoutly and manfully he defended the union, ending his magnificent oration on the early morning of the 7th with the following ever memorable words: "I, sir, who have been, and who am still the warm and earnest advocate of confederation, speak here, not as the representative of any race, or of any province, but as thoroughly and emphatically a Canadian, ready and bound to recognize the claims, if any, of my Canadian fellow-subjects from the farthest East to the farthest West, equally as those of my nearest neighbor, or of the friend who proposed me on the hustings." And these were the last words he spoke, and they were spoken for Canada, his adopted country, as his last writings had been penned for Ireland, his motherland. His speech being ended, he leaves the House, unattended, for his lodgings. The night is beautiful beyond the powers of description. The fair April moon hangs high in the blue cloudless vault of the heavens, and in virginal radiance smiles down on the slumbering city, now clothed in a garment of dazzling whiteness; not a being stirs but he; not a sound breaks the midnight stillness, save the dirge-like murmur of the waters that fall in the distance, now borne to his ear on the cold night air; the poet's heart is contented; all earth seems at peace, and the heavens to smile in approval. But see! a lurking assassin steals close behind the solitary pedestrian; one shot rings out on the still night air and startles the echoes around; the Hon. Thomas D'Arcy McGee falls foully murdered in his tracks, with his life-blood dyeing the snow around, and his poet's soul awakes from its pleasant reverie to find itself in another and better world.

When, my friends, in his journey through this vale of tears, the dread angel of death casts the destroying shadow of his great wings athwart some cheerful home, and snatches a loved member therefrom, the grief of the family is great, and the wail of their anguish ascends on high: but when, to glut his insatiable appetite, he takes the greatest in a nation of great men, and the best loved of all her sons, then the heart-strings of a people are touched. The flood-gates of a country's tears are opened, and a nation refuses to be comforted; and so it was when the report of Thomas D'Arcy McGee's assassination, like a flash, spread abroad in the land. For many days did Canada mourn her mighty dead, and then she buried him as kings are buried. Never in this country have funeral rites so grand and imposing been witnessed, and never have mortal remains been so honored. Monseigneur, Bishop, and Archbishop in tones of the most fervid eloquence sounded the praises and extolled the virtues of him who had been the foremost man of all his race in America. The wave of universal sorrow that swept over the land, first found echo in the strains of the Requiem Mass that were wafted heavenward from the Cathedral of the Dominion's capital; then here, in Montreal, the home of his grief-stricken family,

St. Patrick's aisles prolong
The burden of his funeral song.
Mid reverent pomp and sacred splendor,
and mingled with the sobs of eight thousand mourners, it next reverberates through Notre Dame's vast edifice; till anon in far Nova Scotia the wail of grief is taken up, and from the Cathedral of Halifax, amid the roars of Atlantic's breakers and the wild seabird's cry, it ascends even to the very throne and cries out for vengeance to Him, unseen by Whom, not even a sparrow falls. Such then was his fitting end, and well may we say in his own words:—

"Well may they grieve who laid him there.
Where shall they find his equal? Where?
Naught can avail him now but prayer,
Miserere Domine!"

And here I would willingly and lovingly leave him, feeling assured that you see in him, as I do, a worthy object for the emulation of all young Irish Canadians. But one thing more remains. Even around the lofty pedestal whereon reposes his stainless fame, calumny has twined its folds, leaving behind some marks of its foul embrace. It has been said, and doubtless many of you have heard it, that Mr. McGee was false to his native land; that he was a traitor to Ireland; and not thinking this enough to sufficiently blacken his character, or perhaps despairing of being able to force belief of such a heinous charge upon the minds of a credulous public, his enemies have added the lesser, though none the less false accusation, of having been fickle and insincere in his political views while engaged in Canadian public affairs. I will treat of the less important charge first, and will not take up your time by a tiresome *resumé* of the state of politics and the political parties of the period in question, but I will content myself with merely stating that for six years after his arrival in Canada, Mr. McGee followed one political party, and that then he changed that party for the other, of which he remained a conspicuous member till the hour of his death.

It is for this single change of opinion, then, that Mr. McGee is censured. As if that were a crime! It is this faculty of changing his mind that marks the difference between a man and a donkey. A man sometimes changes his opinions; a donkey never does. What man is there so senseless, so unprincipled, so lost to all sense of honor and duty, as to continue to follow a path when he discovers it is the wrong one? Do we blame a sinner for repenting? A Jew for becoming a Christian? A Protestant for embracing Catholicism? Who is there now who blames Mr. Gladstone for advocating Home Rule, although he formerly as strongly advocated coercion? Yet it is for exercising precisely this same human prerogative of changing one's mind that Mr. McGee is censured by some, although no false motives are shown, while, on the contrary, it is known that as soon as confederation was effected, he was offered a seat in the new cabinet, which he refused, in order to make way for his friend Mr. Kenny, and it is a well-known fact, too, that he died as he had lived, a poor, but honest man and politician.

Why then did he change? The only answer can be because his conscience directed him to do so, as it had previously done, in the matter of his Irish politics. That this was so is conclusively proved by the conduct of his parliamentary colleagues as soon as his assassination became known. Sir John A. Macdonald, Sir George E. Cartier, Mr. McKenzie, Mr. Chamberlin, Mr. Anglin, men of the most widely different political views, and many others of lesser note, all spoke of his lamentable death in the most sorrowful vein, and all seemed to vie with one another in showering praises upon the memory of him, who had long been an acknowledged leader in statecraft, a man among men, and a patriot.

But it is the other graver charge that we hear most frequently, i.e., that he was a traitor Irishman. To any one in the least acquainted with D'Arcy McGee's writings and public utterances nothing could appear more absurd than this monstrous accusation.

After quoting the words of the late Bishop O'Farrel, the lecturer said:

But let us ourselves cast a glance at the grounds upon which this baseless calumny rests. In the troubles of '48, when he was young and more impetuous than wise, he was a revolutionist; but when with later years he acquired wisdom, and experience and a calmer judgment he deplored the follies of his youth, and became a decided and uncompromising unionist. For this he is censured, and partly for this, too, he died. But where did he sin? In what did he shew himself false by following such a course of conduct? Is it not plain to every man of common sense that such Quixotic attempts as the '48 affair are the saddest folly; that nothing but defeat and death await the leaders and those who foolishly follow them, and that the only possible effect they can have on the English Government is to make it, if possible, more tyrannical than ever, and less and less likely to grant any remedial legislation whatever to suffering Ireland? This is what D'Arcy McGee saw in the light of his cooler reason, and it was this that he sought to impress on his countrymen. Now, in order to prove a man a traitor

to his country, you must first prove him a traitor to his God, for this crime, I take it, is the greatest of all crimes, and yet not even his worst enemy has laid this latter charge at the door of D'Arcy McGee. On the contrary, he shows us in a "Letter to a Friend," published in the columns of the *Celt*, in August, 1852, that it was the desire to remain true to his God and the teachings of His Holy Church that impelled him to take the step he did.

This letter, on what he aptly styled "The Recent Conspiracy against the Peace and Existence of Christendom," concludes thus:—

"Having discovered by close self-examination, that the reading chiefly of modern books, English and French, gave very superficial and false views of political science, I cheerfully said to myself: 'My friend, you are on the wrong track. You think you know something of human affairs, but you do not; you are ignorant, and very ignorant, of the primary principles that must govern the world. You can put sentences together, but what does that avail you, when perhaps those sentences are but the husks and pods of poisonous seeds. Beware! Look to it! You have a soul! What will all the fame and talents avail you if you lose that?' Thus I reasoned with myself, and then, setting my cherished opinions before me one by one, I tried, judged, and capitally executed everyone, save and except those which I found to be compatible with the following doctrines:

- "I. That there is a Christendom.
- "II. That this Christendom exists by and for the Catholic Church.
- "III. That there is in our own age one of the most dangerous and general conspiracies against Christendom that the world has yet seen.
- "IV. That this conspiracy is aided, abetted, and tolerated by many because of its stolen watchword—'Liberty.'
- "V. That it is the highest duty of a 'Catholic man' to go over cheerfully, heartily and at once to the side of Christendom—to the Catholic side, and to resist, with all his might, the conspirators who, under the name of 'Liberty, make war upon all Christian institutions."

And this is precisely what he did. He went over from the side of the Revolutionary party, from those who held that even if the altar stood in the way of Ireland's freedom, it must be overthrown; he went over from this side to the side of Christendom—to the Catholic side. After arguing from the unhappy results of every action undertaken by the organizations whose efforts Mr. McGee opposed, proving the true patriotism of his stand, the speaker thus concluded: And was that dauntless spirit, which had maintained mistaken its independence before such opponents as the great O'Connell and the learned and saintly Bishop Hughes, to cower and quail now, and shirk its duty in the face of such antagonists as these? Was he, who had counted as naught the ties of party when conscience counselled, was he to fear the taunts, ay, or the weapons of such opponents when sacred duty called him? No; a thousand times, No! Not such the conduct we would expect from one who could write:—

"Rob me of all the joys of sense,
Curse me with all but impotence,
Fling me upon an ocean oar,
Cast me upon a savage shore;
Stay me! But own above my tier,
The man now gone still held while here,
The Jewel, Independence!"

And they did slay him, and D'Arcy McGee went down in the death of his dearest choice as true a martyr to Erin as ever fought in her endless fight, or bled in her sacred cause. And to-day he is calmly sleeping beneath the melting snows of old Mount Royal; the cheery smile, the kindly word, the helping hand are gone; the mighty mind is at last at rest, the silvery tongue is still. But the memory of them all still lives; and so, too, does his shining example still live, and point out to us young Irish Canadians the way of dutiful and true and virtuous patriotism. And long may it be so! That thus, when the scattered Gaels will have purged their minds forever of the shameful remembrance of those who visited him with such a cruel death, and when they will have consigned to deepest and darkest opinion the horrid deeds of them and all such enemies of their beloved land, still bright and glorious and ever green as the emerald turf of Ireland, will be the memory of her pure and stainless knight, her

Consumption.

The incessant wasting of a consumptive can only be overcome by a powerful concentrated nourishment like Scott's Emulsion. If this wasting is checked and the system is supplied with strength to combat the disease there is hope of recovery.



of Cod-liver Oil, with Hypophosphites, does more to cure Consumption than any other known remedy. It is for all Affections of Throat and Lungs, Coughs, Colds, Bronchitis and Wasting. Pamphlet free. Scott & Bowne, Belleville, All Druggists. 50c. & \$1.

gifted son of song, her child of the mighty pen and magic tongue, the foremost man of all his race in America, the admired, the sought-after, the well-beloved Thomas D'Arcy McGee.

"Poet, historian, the Forum's bright glory—
Light he the soul, noble D'Arcy, on thee;
Blest be thy name till the ages are hoary—
Honor'd, oft utter'd in prayer, song and story,
O! deathless McGee!"

Irish News.

The Mayor of Kilkenny town has summoned the people to help the starving.

Archbishop Walsh has followed the example of Archbishop Croke by sending a subscription of £20 to the Irish Parliamentary Fund.

Mr. Morley has written, in reply to Mr. T. D. Sullivan, intimating that the distressed condition of parts of Donegal will have careful attention.

At the last meeting of the Carlow Board of Guardians the resolution of the Waterford corporation in favor of the Christian Brothers' claims was unanimously adopted.

His numerous friends through Kerry will be glad to learn that Dr. T. Coffey, a talented and distinguished Taleaman, has been appointed fellow of the Royal University of Dublin.

The report and tables showing the number, ages, occupations and destinations of the emigrants from each country and province in Ireland during the year 1894 has been presented to Parliament. The number of emigrants who left Irish ports in 1894 was less by 12,387 than in 1893.

Last week Bishop O'Doherty forwarded a generous subscription of £25 to the superiors of the Nazareth nuns in Derry in aid of the building fund for the extension of the Home for the Aged and Infirm Poor. His lordship, in a letter accompanying the subscription, said the institution conducted by the Sisters was doing so much real good, and carrying out so nobly the principles of Christian charity, that it would be a pleasure to every member of the community to aid them.

The Irish National Amnesty Association of 41 York street, Dublin, has opened a fund for the benefit of Mr. Christopher Dowling (just released after an imprisonment of nearly thirteen years, during which he lost the sight of one of his eyes), and has contributed the sum of £10 as an inaugural subscription. The association appeals to all those sympathizing with Mr. Dowling's sufferings, irrespective of party differences, to generously subscribe to the fund.

A debate in the Dublin Council on the municipal franchise to the workingmen of the city concluded in a way that few expected, and which reflects but little credit on those concerned. The majority of the Town Councillors not only opposed the granting of the franchise to the working classes, but delivered speeches of a most reactionary kind. Why a corporation composed mainly of Nationalists should come to such a decision seems inexplicable. An idea of the restricted nature of the franchise may be formed from the fact that there are only eight thousand municipal voters in the whole city.

THE LÆTARE MEDAL

CONFERRED ON MRS. MARY A
SADLIER, OF MONTREAL.

CEREMONY OF PRESENTATION—HIS GRACE
ARCHBISHOP FABRE PRESIDES—AD-
DRESSES DELIVERED—HISTORY OF THE
LIFE AND WORKS OF THE RECIPIENT—
CANADA HONORED THROUGH THE DIS-
TINGUISHED LADY.

The parlors of the Archbishop's palace, on Monday last, witnessed a distinguished assembly of Montreal's leading citizens, on the occasion of the presentation of the "Lætare Medal," given by the University of Notre Dame, Indiana, to the gentle and noble Irish-Canadian lady, Mrs. Mary A. Sadlier. His Grace Archbishop Fabre presided, accompanied by the Vicar General, and Canons Martin and Leblanc. Amongst some of those invited were:

Rev. Dr. McGarry, C. S. C., Superior of St. Laurent College; Rev. V. Geoffrion, C. S. C., Superior of Cote des Neiges College; Rev. Father Carrier, C. S. C.; Rev. Father P. F. O'Donnell, parish priest of St. Mary's; Rev. Father Donnelly, parish priest of St. Anthony's; Rev. Father Quinlivan, S. S., P. P., St. Patrick's; Rev. Father Doherty, S. J.; Rev. Father O'Brien, S. J.; Rev. J. Conden, Rev. Father Lefebvre, O. M. I., Provincial of the Oblats; Hon. J. J. Curran and Mrs. Curran, Hon. Senator Murphy, Dr. W. H. Hingston and Mrs. Hingston, A. Kavanagh, Q.C., and Miss Kavanagh, Dr. Foran, Editor of the TRUE WITNESS, and Mrs. Foran, Deputy Sheriff Leblanc, Mrs. Leblanc, the Misses Leblanc, Dr. Leprohon, Mrs. Smythe, Gustave Lamothe, Q. C., Wm. Kearney, Miss Anna T. Sadlier, Mr. Jos. Sadlier, Mrs. R. Masson, Mrs. Thibaudeau, Mrs. Crathie, Mrs. Bacon, Mrs. (Dr.) Pelletier, Miss Drummond, Mrs. de Bellefeuille Macdonald, the Misses de Bellefeuille Macdonald, Dr. Guerin, Miss Guerin, Mr. M. Guerin, Mr. McCabe, manager of D. and J. Sadlier and Co., Mr. and Mrs. Burnstall, and several others.

The medal is a handsome specimen of the jeweller's skill. It is a heavy gold piece, pendant from a bar and appropriately inscribed. On the obverse side it bears the legend, "Magna est veritas et praevaleret," together with "Lætare Medal." The reverse side is inscribed, "Presented by the University of Notre Dame to Mrs. Mary A. Sadlier in recognition of distinguished services rendered to the American Catholic public." Accompanying the medal was the poem, printed on the rarest water silk, and ornamented with an appropriate design in painting from the brush of Signor Luigi, a celebrated Roman artist, who spent many years renovating the paintings at the Vatican.

When the honored lady of the occasion had taken her seat beside His Grace, the Rev. Father McGarry, Superior of St. Laurent, and representative of Notre Dame University, spoke as follows: "Most Rev. Archbishop; Bev. Brethren of the Clergy; respected Ladies and Gentlemen.—The University of Notre Dame confers every year, upon some person distinguished in Literature, Arts and Science, or by the benefits they have conferred on our common humanity, the highest honor in its gift, the "Lætare Medal." This year it has been awarded to the gentle, venerable Christian lady, the gifted writer, the benefactress of her race, Mrs. Mary A. Sadlier of Montreal. The presentation would have taken place on Lætare Sunday, when the Church calls on her children to rejoice, were it not that His Grace, the Archbishop, was absent at St. Boniface. It will now be presented on a Monday, that is, for us, a Lætare Monday, it being the twenty-second anniversary of the election of His Grace to the sacred office of the episcopacy. The Most Rev. Archbishop will present

the "Lætare Medal" after I, in the name of the President of Notre Dame University, shall have read the address that accompanies the medal."

Rev. Father McGarry then read the following, addressed to Mrs. Sadlier:

Friend of the friendless, lady, peace to you.
You that in past days fought our fight alone.
Benignant and firm-hearted, while the moan
Of your poor race in exile upward flew.

And found its answer,—fresh as morning dew
After parched days, as scent of lilacs blown
When snows are gone,—that answer, all your
OWN.

Gave sad hearts joy, and kept the tempest true.

Doubt feared the nimbus lucent of your pen,
You showed the exiled race their golden past,
In dreams you raised them from the sordid
Dross.

Of daily toil; you made them live again
In splendor—o'er their lot you cast
The light of Hope, and kept them near the
Cross!

Dr. Hingston, on behalf of Mrs. Sadlier, said:

Your Grace; Ladies and Gentlemen,—The advanced age and the enfeebled health of the lady who is the recipient to-day of the Lætare Medal are the reasons why she does not acknowledge, in person, this signal mark of appreciation. Mrs. Sadlier bids me thank Your Grace for presiding—you, Rev. Father McGarry, for the presentation of the address—and you, ladies and gentlemen, her personal friends, for having assisted at the ceremony. She is grateful to the Rev. Director of Notre Dame for seeking her out in her retirement in her Northern home. Mrs. Sadlier also wishes me to say how unequal she is to the merit implied in this presentation. Here my mission ends. And let me say for you, ladies and gentlemen, that Mrs. Sadlier's appreciation of her own shortcomings is not yours—it is certainly not mine. In your name I congratulate the University of Notre Dame on the wisdom and discrimination of its choice. For nearly sixty years Mrs. Sadlier's works are to be found in many homes. She began to wield the pen at the age of eighteen, and she has continued for almost sixty years, to furnish to the reading public works of fiction or of history at the rate, on an average, of a volume a year. And if the writings of an author are to be measured by their influence upon the public—or a section of the public mind, then the works of Mrs. Sadlier have been of incalculable advantage in making virtue more attractive and vice more hideous and loathsome.

I wish I could add that Mrs. Sadlier had received, in a tangible form, the reward of her labors, but as it too often happens, the brain worker here is the worst requited, save in the gratitude of her readers, while publishers have profited largely by her labors. The presentation of to-day, which no money could secure, is, to some extent, compensatory.

FORMER RECIPIENTS.

The first recipient of the honor was John Gilmory Shea, the distinguished historian and scholar. It was then successively conferred on the architect, Patrick Keeley; on Elisa Allen Starr, the well-known art-critic, and on Gen. John Newton, the engineer of the Hell Gate explosions. Other recipients were Commandatore P. V. Hickey, Anna Hanson Dorsey, W. J. Onahan, Daniel Dougherty, Henry F. Brownson, Patrick Donahue, and, last year, Augustin Daly.

MRS. SADLIER'S LIFE AND WORKS.

The following sketch of the useful and Christian life of the honored lady is adapted from the Ave Maria:

Mrs. Sadlier, whose maiden name was Mary Ann Madden, is a native of Cootshill, in the County Cavan, Ireland, and was born on the closing day of the year 1820. Her father was Francis Madden, a man of refinement and literary tastes, and a highly respected merchant. Her mother, who died when her talented daughter was still a child, shared her husband's love for poetry and the legendary lore of their native land. Business embarrassments and financial troubles hastened Mr. Madden's death; and in 1844 his bereaved daughter came to this country, bringing with her, among other treasures and relics, a goodly number of old and valuable books, including some rare editions of the English poets which had formerly belonged to her father. In November, 1846, Miss Madden became the wife of Mr. James Sadlier, one of the original partners of the well-known publishing house of D. & J. Sadlier & Company, and went to Montreal to reside, her husband being then the representative of

his firm in that city. For the ensuing fourteen years Mr. and Mrs. Sadlier remained in Canada, and it was during that period that several of her most successful stories were written; while, in addition to her literary work, she contributed copiously to the columns of the New York Tablet and other publications. In 1860 his business interests compelled Mr. Sadlier to return to New York, to which city he accordingly removed his family; and he continued to reside here until the date of his untimely death, nine years subsequently.

In return for all the aid which Mr. Sadlier rendered his devoted wife in her literary labor, he received much useful assistance from her ever ready pen and versatile talents. Not alone did she gladly help him to keep the Tablet true to the lines on which he thought a Catholic journal should be conducted, but she furnished its columns with much of the original matter they weekly offered their readers; was now its editor, then its sub editor; and securing for it contributions from many of the prominent Catholic writers of the day, won it the distinction of being one of the leading and most intelligent exponents of Catholic thought and sentiment. It may be mentioned here that among the highly distinguished men who edited the Tablet, while that publication remained the property of the Sadliers, were Dr. Brownson, Dr. Ives, Dr. Anderson and the lamented John McCarthy. It would be no easy task, even now, to select four more illustrious names from the whole catalogue of American Catholic journalists.

Mrs. Sadlier's first literary ventures were sent, while she was still in her teens and a girl at Cootshill, to La Belle Assemblee, a London magazine of that time, of which Mrs. Cornwall Baron Wilson was the editor, and Mrs. Norton, the poetess, one of the chief contributors. After her marriage, and during the period of her residence in Montreal, Mrs. Sadlier wrote for many Canadian and American publications; frequent articles from her pen appearing in the Literary Garland and the TRUE WITNESS, both Montreal papers; and in the Boston Pilot, the New York Freeman's Journal, then controlled by James A. McMaster, whose death is still deeply deplored; and the American Celt, the editor of which was the brilliant Darcy McGee, who during his life was one of our novelist's warmest friends and admirers. The simple fact that such editors as these not only accepted, but gladly welcomed and persistently sought her writings for their papers, is of itself sufficient proof that they possessed high literary merit. And in addition to the articles she sent these journals, Mrs. Sadlier was at this time a regular contributor to the columns of the Tablet.

The first book to appear with Mrs. Sadlier's name as author was a collection of short stories entitled "Tales of the Olden Time," which issued from the press of John Lovell & Co., Montreal, and met with a very flattering reception from the critics. After this first venture, which proved a financial success, came: "The Red Hand of Ulster," "Willie Burke; a Tale for the Boys," and "Alice Riordan," a companion story for girls. The late Dr. Brownson was always a great admirer of "Willie Burke"; and readers of Brownson's own writings do not need to be told that it was no easy accomplishment for a woman to win his praises as a story-teller. "Alice Riordan" first appeared as a serial in the columns of the Boston Pilot, Among Mrs. Sadlier's other best-known works are: "The Confederate Chieftains," "The Blakes and Flanagan's," "Confessions of an Apostate," "Daughter of Tyrconnell," "McCarthy Moore," "Maureen Dhu," "The Hermit of the Rock," "Bessy Conway," "Elinor Preston," "New Lights; or, Life in Galway," "Con O'Regan," "Aunt Honor's Keepsake," "The Heiress of Kilorgan," "The Old House by the Boyne," "Old and New," and "Father Sheehy and Other Tales." There were many others; her novels and translations numbering upward of sixty volumes.

Not a few of her books were written at the request, or upon the suggestion of eminent ecclesiastics or distinguished laymen, who, recognizing what a potent agency for good her writings were, naturally desired to see new additions made to the number of her books. "Aunt Honor's Keepsake," for example, was undertaken at the instance of Dr. Ives, with reference to the then vital issue of the New York Protectory, in which, as

the prime mover of the institution, that distinguished convert took an intense interest. "Bessy Conway" was prompted by some conversations the author had with the late Father Hecker; and it was at the request of Archbishop Hughes that our author translated the Abbe Orsini's "Life of the Blessed Virgin," as a companion volume to which she subsequently rendered into English De Ligny's "Christ." Among her other devotional works, the greater part of which were translations, may be named: "The Year of Mary," "Collot's Doctrinal Catechism" and "The Catechism of Examples." Mrs. Sadlier also compiled a "Catechism of Sacred History," which is still used in Catholic schools.

And it is when her writings are viewed in this light that Mrs. Sadlier stands, eminently forth, and is justly regarded as one of the greatest benefactresses of her people in this and other English-speaking lands.

TWENTY-TWO YEARS A BISHOP.

HIS GRACE ARCHBISHOP FABRE COMMEMORATES THE EVENT BY A SOLEMN DEMONSTRATION.

His Grace Archbishop Fabre, on Monday, commemorated the twenty-second anniversary of his appointment as a Bishop, and the event was celebrated on a grand scale at the St. James Cathedral, Dominion Square. At nine o'clock His Grace, escorted by a large circle of priests and representatives of the Catholic communities of Montreal and suburbs, solemnly made his entrance in the sanctuary to the sweet pealing of the church bells and that of the large organ, under the able direction of organist Pelletier.

Pontifical High Mass was sung by His Grace Archbishop Fabre, accompanied by Grand Vicar Bourgeault as Priest Assistant. The deacons of honor were Canons Leblanc and Bruchesi, while the deacons of office were Rev. W. C. Martin and Canon Louis Cousineau.

A choir composed of over one hundred voices, under the direction of Brother Symphonian and Prof. Oscar Martel, executed, with full orchestral accompaniment, one of Fleck's German Masses in "C." The choir was chiefly composed of the students of Mount Saint Louis Institute, and this Mass was executed for the first time at the Cathedral of Montreal.

There was a very large concourse of citizens present at the ceremony, including the students of nearly all the schools and colleges of the city and outskirts, and the Grey Nuns, the Congregation of Notre Dame, the Providence, the Little Sisters of the Poor, and representatives from the following Orders:—The Seminary of Montreal, the Jesuits, the Order of the Holy Sacrament, the Redemptorists, and others. After Mass His Grace held a reception in the parlors of the Cathedral. There were no official addresses read to His Grace, but all present warmly congratulated him on the event, and wished him many years more as Administrator of this archdiocese.

"THE VISION DANCE."

A POEM THAT IS DESTINED TO LIVE.

A few moments ago the mail brought us the March number of the Ottawa University Magazine, The Owl. We have not had time to glance over its contents, but on the first page we found a poem entitled "The Vision Dance." We read the three stanzas on that first page, then reread them. On turning the leaf we found the first line of the fourth stanza, a model of alliteration, description, beauty. We glanced at the foot of the page and saw the name of the writer, "Maurice W. Casey." Back again to that top line—it ran thus:

"Across the starry spangled sky slow steals the silvery moon."

Those scenes by the Suir are so charmingly portrayed, the versification is so novel and attractive, the sentiments are so touching and noble, that we felt for a time, like Ruskin in presence of a master-piece from Raphael's pencil, "dazed with delight." No wonder we closed the magazine; that was a feast for one day. There are hundreds who produce good verses, but this time the world has been given a poem.

Familiar household words—"Shut the door."

OBITUARY.

DEATH OF MR. M. M. CLORAN.

The announcement of the death of Mr. Michael M. Cloran, son of the late Mr. Joseph Cloran and brother of Mr. Henry J. Cloran, advocate, was a very great surprise to his many friends and occasioned general regret amongst the young men. Some three weeks ago Mr. Cloran entered the Hotel Dieu, at the request of his medical advisers, who deemed it necessary to perform an operation, as Mr. Cloran was suffering from an abscess behind the ear. The deceased underwent the painful operation, and seemed, in the opinion of his friends, who frequently visited him, to be rapidly recovering. He, however, ventured out a little early in the period of his convalescence, and as a probable result, no doubt, suffered a relapse, which resulted in his death on Saturday morning last. Mr. Cloran was in his 38th year, and enjoyed the reputation of being a clever young business man. He had a wide circle of friends and was a general favorite. Mr. Cloran recently developed some aspirations to enter public life and ran for aldermanic honors in St. Ann's ward last election. He studied at the Seminary of Montreal and subsequently completed his course at a Sulpician college in Paris. Ten years ago Mr. Cloran was married to Miss Brady, of New York, who, with one child, survives him.

THE FUNERAL.

The funeral took place at 9 o'clock yesterday morning and was very largely attended; fully 200 of the leading Irish Catholics of the city followed the body to St. Anthony's Church, where High Mass was sung by the Rev. Father Guilbault, with Fathers Donnelly and Shea for deacon and sub-deacon. The Mass was Perrault's Funeral Mass. Miss Donovan presided at the organ; and, at the close of the Mass, rendered Chopin's grand funeral march in a most brilliant and finished manner. The choir, which was largely augmented from St. Patrick's choir, rendered the solemn and difficult music of the Mass in splendid style. The church was filled with friends and acquaintance of the deceased gentleman, among whom were noticed: Ex Mayor James McShane, Ald. Nolan, Dr. Kennedy, Dr. Guerin, Dr. Davlin, ex-Ald. D. Taney, ex-Ald. Dufresne, Messrs. B. Taney, Michael Stewart, M. Carroll, J. Callaghan, J. J. White, P. Kearney, W. Foid, M. Steward, F. B. McNamee, James Dolan, M. Hicks, W. Weir (advocate), S. Gormely, W. O'Hara (Custom House), G. Egan, E. Ronayne, P. J. Gordon, W. Kearney, P. J. McCaffrey, J. J. Rowan, W. P. McCaffrey, F. Donovan, T. O. Emblem, M. Phelan, J. Barry, T. McKenna, J. Belliveau, T. Lane, J. McGoldrick, Michael Lynch, J. Drury, F. Collins, W. H. White, H. Ryan, J. B. Caverhill, R. K. Thomas, E. Guerin, Vicomte de la Barthe D. Ford, Joseph Mercier, E. H. Lemay, James Cochrane, Joseph Jacobs, W. Callaghan, jr., and many others.

The eight pall bearers were: Messrs. B. Anderson, D. McEntyre, Dr. Roget, M. McGrail, T. C. O'Brien, ex-Ald. James, O. A. McDunnell and Mr. Owens. The chief mourners were: Mrs. Cloran, Master G. I. Cloran, Messrs. Henry, Edward and Joseph Cloran, brothers of the deceased gentleman, and D. M. Brady and James B. Brady, of New York, brothers of Mrs. Cloran.

The floral offerings were far too numerous to mention separately, but among those particularly noticeable for their beauty were a large white cross of lilies and two large wreaths of the same flowers. There were also many other beautiful groups of floral offerings arranged into emblematic devices.

THE TRUE WITNESS desires to express its heartfelt sympathy for his young widow and to extend the expression of deep condolence with all the members of his bereaved family. May he rest in the enjoyment of an unending record.

COUNTESS DE BEAUJEU DEAD.

Countess de Beaujeu died at her residence, 348 St. Denis street, Saturday night, after a long illness, in the 81st year of her age. She was the second daughter of the Hon. Philippe Arthur Aubert de Gape, seigneur of St. Jean, Port Joly, and St. Anne de la Poatiere, well known as the author of "The Canadians of Old," a work which gave him high rank among the writers of New France, her mother being a daughter of Capt. Allison, of the British army. On September 20, 1832, she married Count George Rene Saveuse de Beaujeu, seigneur of Sou-

langes or la Nouvelle Longueuil. The Count, who died about 25 years ago, was a Legislative Councillor, Colonel of the 8th Battalion, President of the St. Jean Baptiste Society, and held many other positions of trust and honor. Of that marriage the issue were: Philippe Arthur Quiquerand Saveuse de Beaujeu, now dead; Catherine Adele Suzanne, in religion Soeur Ste. Marie de la Croix, Convent des Dames de la Congregation; Blanche, entered religion as Sister at the Monastery des Dames Hospitalieres de La Fleche, now dead; Viscount George Raoul Leotale Humbert Saveuse de Beaujeu, formerly M. P. for Soulanges, but now dead; Marie Alice Beatrice Isabeau Saveuse de Beaujeu, who married the Count Alain Siochan de Kersabiec of Bretagne, France; Count Philippe Arthur Quiquerand Saveuse de Beaujeu; and Yvonne Laure Athenais Saveuse de Beaujeu, who died at Nantes, France, in religion at the Convent des Dames de Marie Reparatrice.

The late Countess was well known as a woman of strong character, and, in her day, of great personal attraction. Less known perhaps were her charities, but large was her bounty and her soul sincere; she gave on a generous scale commensurate with the fortune she possessed. The funeral takes place this morning to the Grand Trunk Station and thence to Coteau du Lac, where the remains will be placed in the family vault.

DEATH OF MR. EDWARD POLAN.

The death is announced of Mr. Ed. Polan, of 22 St. Martin street. His loss will be deeply regretted by a large circle of friends, who esteemed him for his genial and unassuming manners, as well as for his sterling worth. The deceased was a member of the Catholic Order of Foresters and of the St. Ann's Young Men's Society, being one of the first to join the latter on its foundation.

DEATH OF A NON.

It will be a painful surprise to many Montrealers to hear of the death of Sister Margaret Devins, of the Grey Nunnery. She passed away at nine o'clock Monday morning at the age of sixty-eight years. She had been in religion forty-seven years. She was the sister of the late Richard Devins, the druggist. Sister Devins was an energetic worker in many charitable institutions of the city, and was one of the first teachers of the Institution for the Blind on St. Catherine street, where she organized a band of blind musicians. She was one of the most popular Sisters in Montreal, and was loved and respected by all who knew her.

The funeral will take place this morning at eight o'clock from the chapel of the Grey Nunnery.

THE LATE MR. EDWARD GAYNOR.

We regret to chronicle the demise of an old and respected citizen of the Parish of St. Anicet, Mr. Edward Gaynor, which occurred at his residence on March 15th, at the age of 90 years. He came to this country from County Kerry, Ireland, 70 years ago, and settled in the County of Huntingdon. He married Mary Higgins, by whom he was father of 18 children, 16 of whom survive him, five sons and eleven daughters. His five sons are all extensive lumber dealers in Wisconsin; two of them are living retired in the city of Chicago. His daughters are nearly all married in the East, only two who are living at home.

The funeral of the deceased Mr. Gaynor took place from his late residence at 9 o'clock on Monday, the 18th March, to St. Ann's Church, followed by a large circle of mourning friends and relatives, the pallbearers being Mr. Thos. Finigan, Thomas Murphy, Michael Finn, John F. Quinn, Patrick O'Hare and John O'Neil. Requiem Mass was celebrated by Rev. Father Auclair, P. P., at the conclusion of which the remains were placed in the parish vault. One by one the old pioneers are leaving us, and the partings are a ways sorrowful; but more particularly in such cases as the present one, when he who was taken was such a noble specimen of christian manhood. In life, Mr. Gaynor was beloved by all, and now that he has departed for a better world, all will utter a fervent prayer, that eternal happiness may be his portion.

A PRESBYTERY ROBBED.

Rev. Father Lonergan, of St. Bridget's Church, reported to the police last week, that his residence had been entered by

thieves, and the pall used to cover the coffin at funerals was stolen. The thief or thieves also took the priest's breviary. The thieves who stole the articles did not take them for their commercial value as no pawnbroker or second-hand dealer would advance ten cents on either the pall or book.

NOTRE DAME COLLEGE, COTE DES NEIGES.

The students of Notre Dame College (English course), passed an excellent monthly examination for the month of March.

The following contains the names and position of the most successful students in their respective classes.

FIRST CLASS.—H. Ortiz, Jas. J. Duffey, A. Blanchard, C. McKenna, G. Deroach, J. Rose, L. O'Brien, A. Dixon.

SECOND CLASS.—R. Dixon and B. Rose, W. Gallens, L. Palmer, J. Doherty, H. Delage, E. Charrette, T. L. blanc, C. Millard, F. McKenna, H. Fiddes, R. Brown, L. Ortiz, F. O'Reilly.

THIRD CLASS.—D. Dineen, J. Dixon, W. Olinton, J. Dineen, E. Raymond, A. Mager, E. Moreau, M. Kelly, F. Foster, Joe. Benoit, P. Carroll, F. Dansereau, G. Chartrand, A. Bonhomme, L. Dixon, E. Delage, Z. Lanier, S. Desmarchaix, C. Ganser, Jos. St. Germain, H. Welscon, O. Simond, O. Payette, E. Lariviere, A. Lapierre, T. Manning, A. Lamey, H. Jette, E. Lacroix, E. Dube.

FOURTH CLASS.—E. Peachey, E. Burke, Patrick Flanigan, M. Cartier, C. Savary, B. Dube, E. Lamerre, L. Dansereau, E. Salim, F. Hetherington, J. Lafond, A. Arcand, J. Larochevergne, A. Malboeuf, E. Bleau, L. Chapdelaine, R. Latreque.

FIFTH CLASS.—R. Savault, L. McKenna, H. Marquis, C. Blouin, J. Stevenson, C. Lagrage, A. Briassette, R. Lamothé, W. Besoor, G. O'Brien, E. Benoit, A. Lefebvre, A. Grenier, E. Desmarchaix, E. Bellebumeur.

ROLL OF HONOR.—A. Arcand, T. Behan, A. Blanchard, H. Beaudoin, A. Bonhomme, C. Brodeur, E. Burke, G. Beaudry, A. Chabot, H. Chapdelaine, E. Callahan, George Chartrand, P. Carroll, F. Dansereau, D. Dansereau, J. Doherty, E. Dupont, J. J. Duffey, E. Dube, E. Delage, H. Delage, G. Deroach, J. Dixon, C. Ferland, R. Dixon, H. Fiddes, M. Gallens, L. Guyon, E. Lacroix, T. Leblanc, J. Legare, Wm. Marson, E. Moreau, W. S. Marson, F. McKenna, L. Ortiz, H. Ortiz, A. Patenaude, L. Palmer, E. Rochon, D. Ryan, A. Richard, L. Scott, J. St. Marie, Jos. St. Germain, C. Blouin, M. Beacor, L. Chapdelaine, R. Gariepy.

THE COUNTESS OF ABERDEEN.

Her Excellency the Countess of Aberdeen very kindly expressed the pleasure she experienced on receiving a copy of the St. Patrick's Day Souvenir Number of THE TRUE WITNESS, which she pronounces excellent. The lines on "A Piece of Irish Lace," dedicated to Her Excellency, gave her great pleasure.

REV. MR. GRAHAM'S LECTURE.

To the Editor of the Gazette:

SIR.—Allow me to sincerely thank Rev. T. W. Graham, of Verdun, for his lecture on the Jesuits, and to congratulate his intellectual audience for their outbursts of applause. Catholics know that to explore uncivilized regions and suffer martyrdom for the sake of Jesus Christ is but silliness compared to the spirit of charity that prompted the sacrifice made by the orator and his auditors at 2:16 St. James street on Friday night.

P. J. LITCH, 62 Panet street.

LIFE.

Much like a dream, departing while we're gay; Much like a bud that frosts are known to kill; Much like a stream descending from a hill; Much like a candle where the breeze play. So dreams are vain and, sudden, steal away, And buds must lose their charm by winter's chill, And streams rush by despite all human skill, And candles in a breeze send forth no ray. Thus 'tis with each one of the human race— That life is most uncertain at its best; A few years hence the noblest bear no trace, Nor shall the world regard the past's request. Then live this life, how long or short the space, LIVE for your God, and be among His blest.

JOHN J. CRANE.

Instead of giving credit to where credit is due the cash had better be paid.

ST. PATRICK'S SOCIETY

HOLDS ITS ANNUAL MEETING AND ELECTION OF OFFICERS.

The annual meeting of the St. Patrick's Society was held last night in the hall, 233 McGill street. Hon. James McShane presided over as large a meeting as has been held for some time, and the proceedings were marked by enthusiasm and heartiness. The enthusiasm is all the more to be noted because of the fact that although the meeting was supposed to begin at 8 o'clock, it was one hour and nineteen minutes later before the business began. After two years' occupancy of the presidential chair, Mr. McShane retired, and his place is taken by Dr. Guerin.

The annual report of the committee was read by Mr. S. Cross, recording secretary. The receipts for the past year were \$1,050.36, and expenses \$365. The net amount on hand is now \$393.29, and there is besides a sum of \$2,140 invested in Street Railway stock. The festival of Ireland's saint was duly honored by Mass, procession and concert. No excursion was held last year, but this year there would be two, one to Highgate on Queen's Birthday and another down the river by steamer Berthier on Dominion Day.

The auditors' report, signed by J. J. Ryan, P. Wright and J. O'Leary, was read by the former. It congratulated the Society upon the past being the most successful financial year in its history. This was largely due to the personal popularity of the honorable president and the untiring interest which he took in the Society. (Applause.) Socially it has attained a position in the estimation of Irishmen and the public generally not reached before. The auditors recommended that some steps should be taken to secure a better hall, to elevate the tone of the Society, and to increase the membership. Votes of \$50 each were made to the treasurer and recording secretary for their services. The report was adopted unanimously.

George Murphy, Treasurer, read a detailed financial statement, which was adopted. Mr. Murphy, while appreciating the kindness of the Society, declined to accept the \$50 voted to him.

The report of the Charitable Committee was read by E. Campbell. It showed that the committee had been doing good work, had relieved 58 persons and assisted one family to the Old Country.

On the motion of J. J. Ryan, seconded by J. Phoenix, a vote of thanks for assistance rendered on the occasion of the concert was passed to the following: Senator Murphy, Miss Le Bouthillier, Mrs. Villeneuve, Mrs. L. O. David, Miss Lorge, Professor Fowler and the ladies of the St. Cecilia Orchestra.

After Mr. McShane, the retiring president, delivered a farewell address, the election of officers was proceeded with, Ald. Nolan, L. Hughes and P. Kehoe acting as scrutineers.

The following were elected: President—Dr. Guerin. First Vice-President—Dr. Kennedy. Second Vice-President—P. F. McCaffrey. Treasurer—George Murphy, re-elected. Recording Secretary—Samuel Cross, re-elected.

Corresponding Secretary—T. F. McGrail, re-elected.

Committee—James Meek, James Craven, F. Callahan, J. O'Leary, A. Purcell, J. P. Nugent, John Foley, John McLean, B. Campbell, J. Hoolahan, Richard Gahan, P. Kehoe, A. C. Coleman, L. Hughes, P. Connolly, M. Delahanty, J. O'Shaughnessy, P. J. McCoy.

Grand Marshal—William Davis. Assistant Grand Marshal—John Lappin. The proceedings concluded after a vote of thanks had been passed to the outgoing president, which was acknowledged, and to the outgoing officers and others.

EASTER CHEESE. EASTER CHEESE.

LAWRY'S (Hamilton, Ont.)

"BEST" HAMS AND BACON.

We are now ready to book orders for delivery in Easter week from a fresh shipment of Lawry's Charming Hams and Bacon, due here Monday next.

The Best Cured in Canada.

FRASER, VIGER & CO.

EASTER ALE AND STOUT,

BASS AND GUINNESS.

Bottled by Cameron and Saunders.

Table with 2 columns: Description and Price. Bass in quart bottles, Bass in barrels of 4 doz. quarts, Bass in pint bottles, Bass in barrels of 8 doz. pints, Guinness in pint bottles, Guinness in barrels of 8 doz. pints.

The above prices are net cash.

FRASER, VIGER & CO.

Importers.

KEILLER'S

New Season's Dundee Marmalades.

NOW IN STORE.

Table with 3 columns: Description, Each, Per doz. Keiller's Dundee Marmalade, 1 lb. pots, Keiller's Dundee Marmalade, 2 lb jars, Keiller's Home-made Marmalade 1 lb glasses, Keiller's Dundee Marmalade, 4 lb tins.

KEILLER'S TABLE JELLIES

Table with 3 columns: Description, Each, Per doz. Keiller's Table Jellies, assorted flavors—Madeira, Port Wine, Champagne, Sherry, Lemon and Calvesfeet, plain, In 1 lb. glasses (half-pint), In 2 lb. glasses (pint).

FRASER, VIGER & CO

ITALIAN WAREHOUSE,

207, 209 & 211 St. James Street.

(The Nordheimer Building.)

THE MANITOBA SCHOOL QUESTION.

To the Editor of THE TRUE WITNESS:

SIR,—In your leading article of March 6th, you criticize my letter on the above subject. Your humorous sarcasm over my name requires no reply. You say, "the word *Romanist* is considered as an insult both by the person to whom it is applied, and by the person applying it." As far as I am concerned, the last clause is not true. And the first clause is worse than fastidious, it is without foundation. Your Church in this country has been founded by an Italian Mission, having its head quarters in the City of Rome; and from thence your Church polity has been divided, and back to it you look as the supreme seat of ecclesiastical authority. It is therefore true to call it the Church of Rome, and its members Romanists, without meaning any offence, and therefore none should be taken. I find the Cardinal Archbishop of Toledo, writing to Cardinal Vaughan, Nov. 21st, 1894, calls it "the Holy Roman Church." I cannot seriously have erred, in following such an example; and I cannot honestly call any visible Church *a* or *the* Catholic Church. Dealing with my allusion to France you say: "Mr. Noble says that France was obliged to take education out of the hands of Romish ecclesiastics." Very well! And look at the result. Infidelity rampant, anarchy abroad, Atheism defied, Sacraments trampled upon, God despised, Luciferianism fostered, discontent in the social sphere, unrest in the political one, instability in the religious one, suicides multiplied, youthful depravity uncontrolled, prisons and asylums glutted, murder an every-day event, marriage ignored, illegitimacy tripled, divorces out of number, homes made desolate, fury, passion, and cupidity at the helm, revolutions rumbling under foot, and the name of God effaced from the statues of the land." Here is a dark catalogue of twenty two heads, which you ascribe to the taking of education out of the hands of Romish ecclesiastics. This is historically and logically impossible; for it was the debate in the French Parliament of 1879, which led to the issuing of the decrees directing the expulsion of these unauthorized Religious Orders, and the passing of the law of March 1880, "restoring to the State the complete control over higher public education," which transferred education from Romish ecclesiastics to the State. Therefore, I say, it is morally impossible, that the dark picture you have drawn of France's present condition could have been produced in 24 years. However dark France's present condition may be, Romish ecclesiastics are morally responsible for it, and you must not put the effect for the cause. The religious orders had done worse than failed to educate the French people. M. Ferry, during the debate of 1880, showed that there were in France 624,743 children between the ages of 6 and 13 years attending no school, and had received no instruction whatever. And in the Departments the case was worse: *eg.*, in the Department of Finisterre 47,000, or 46 per cent of the children between 6 and 13 years of age, were not inscribed on the rolls of any school. In the Haute-Loire, 19,000, or 43 per cent., and in the Haute-Vienne 18,000, or 48 per cent. M. Ferry pointed out that the annual conscription showed 15 per cent absolutely illiterate, and that the educational progress had been only 1 per cent during the past fifty years, which made him despair of any practical progress in the future. Then he made the following comparison: "In France, 15 per cent; in Prussia, 11 per cent; in Bavaria, 8 per cent; in Saxony, 1 per cent; in Hamburg and Bremen, 4 per cent; in Luxembourg, 2 per cent; in Switzerland, 7 per cent; in Sweden, Norway and Denmark, 3 per cent of the conscripts were illiterate. M. Ferry gave further statistics, showing that of the adult population of France above 20 years of age, no less than 57 per cent were illiterate. (Vide report in Journal Officiel, Dec. 21st 1880.) This proves ecclesiastical education a failure in France, and justifies the State in relieving them of that duty. In the course of the debate it was charged that the instruction in ecclesiastical schools was calculated to perpetuate ignorance, fanaticism and superstition. And M. Chalameat supported these charges by extracts from the Catechism de Perseverance, published by Mgr. Gaume, Apostolic Prothonotary, which had reached its 41st edition, and which he characterized

as an "outrage against sense, and of historical and geographical importance." This work taught that "the utility of the air was to carry odours, and to enable man to distinguish the quality of good and bad provisions;" "that the sun turns round the earth," and that "each day God marks out for the sun the point from which it must set on its course, and that at which it must stop." (Vide Journal Officiel, Dec. 17, 18 and 24, 1880.) M. Lockroy, addressing the Chamber after a general condemnation of these schools, made the following statement about a school at Oursaille, near Tarbes, under the direction of the Sisters of St. Joseph, for girls between 15 and 18 years of age: "One of the pupils having been invited to read aloud the lesson of the day, in a work entitled *Christian Doctrine*," read out a description of Evil, "so immodest, that the Inspector demanded how such a work had obtained admission to the school, and was answered by the mistress, that it had been sent to them by their superior." (Vide Journal Officiel, Dec. 18, 1880.) He further stated, that though this immoral teaching had been denounced in the report of 1864, it was still continued in these schools.

M. Gambetta presided at an address on "Moral and Religious Teaching," given by M. Paul Bert, the *Savant* and deputy. (See Paris correspondent's report in the *London Times*, August 28th, 1881.) He made citations showing how the medals of a certain Saint were represented as "a charm to cure the phylloxera, counteract sorcery, pass school examinations, and make a stubborn horse gallop." He also produced a passage from a school book applauding the massacre of the Albigenses, and the Huguenots. He summed up these extracts by defining religious teaching, "as imbecility, fanaticism, anti-patriotism, and immorality." The *Weekly Register*, Sept. 3rd, 1881, denounces the address of M. Paul Bert, as "an onslaught on Christianity." The *Siecle*, in reply to the clerical papers says: "The citations given by M. Bert are extracted, word for word, from works of which he gives the titles, which are found printed in the official catalogues under the heading, 'Teaching of Religious Morality,' and he cited irrefutable examples: *e.g.* "At Sainte Foix, in the Gironde, a teacher, a member of the Religious Orders, gave the children as an exercise the following subject: 'What personage is there in history for whom you have the greatest antipathy? Say what you know about him, and point out the motives of your repugnance.' 'Who do you think'—said M. Bert—'did these children of the Monastic Schools unanimously make choice of?' 'It was Henry IV.' The Inspector was embarrassed for a moment. . . . But there was one more sincere than the rest, and who dared to write, 'I hate Henry IV. because he granted the edict of Nantes to the Protestants.' But M. Bert further related, that at the Universal Exhibition, in 1878, the Brothers of Christian Doctrine had exhibited many specimens of their writings, amongst which he found the following instructions: 'Greatness of Country.' 'When our armies under an invincible chief went everywhere to spread terror and fright, &c., . . . then the country was great.' 'When, to the cry, God wishes it, 90,000 warriors assembled in tumultuous masses to exterminate the Saracens, then the country was great.' 'During the ages, also, when the country was able to stop the secret plots of the ridiculous sects who menaced society, the fires were raised at all points of the country, to burn these false thinkers who dissented from our holy religion.' 'Charles IX. and the great Catherine de Medici will ever be endeared to the heart of the true Christian by their courage and their heroic faith. In one single night the country was delivered from 50,000 Huguenots.' (*Le Siecle*, Sept 1st, 1881.) This massacre of St. Bartholomew's day, 1572, and the dragonnades which followed, murdered or drove from France her best sons and daughters. And under the iron yoke of a foreign priesthood, ignorance, taxation, and oppression, civil and ecclesiastical, prevailed, till they became intolerable. And the encyclopaedists—Montesquieu, Voltaire, Rousseau, Diderot, D'Alembert, and others—woke France from a terrible nightmare, and in that dim twilight she rushed into the horrors of the French Revolution of 1789. The Romish priesthood are morally responsible for that revolution and its consequences. They nursed the men who, in their hope-

lessness and disgust, have taken education out of their hands; and for the civil, social, and religious condition of France to-day, they are morally responsible. It is Romanism, not Protestantism, which has made infidels of the French, the Italians, and the Spaniards. We have seen in France that these foreign ecclesiastics are anti-national and anti-Protestant in their teaching. And now it remains to show that they are the same in Canada, and thus meet your challenge:

"Come, sir; no more of this declamation without evidence! Take each Catholic series of school books, including readers, histories, geographies, &c., and quote one line in which history is falsified; or which hatred and sedition against England is taught." At the London Health Exhibition of 1884, the Christian Brothers exhibited and sold their books, on the front leaf of which appeared: "Entered according to Act of the Parliament of Canada, at the office of the Minister of Agriculture." A few extracts will show the anti-English, anti-Protestant tone of these books, and answer your challenge under this head. The Fourth Reading Book contains a series of articles under the title, "Exiles of Erin," calculated to rouse rebellion against England and Protestantism: "First, the Irish are a warrior and war like race, and ever ready to resent an injury." And secondly, "That it has ever been the fate of Ireland, that a large portion of her people should be constantly driven from her shore." Then the writer adds: "Of the same stock and the same blood, as the great Celtic nation of France, to whom, in weal and woe, the heart of Ireland has always throbbled sympathetically." Thus to France, not England, she looks sympathetically, and for sympathy. Then after deploring the defeat of France by Germany, and comparing it to her own cold-blooded neighbours, he says: "For the last eleven hundred years Ireland has been fighting—war, war, incessant war—war with the Dane for three hundred years; war with the Saxon for eight hundred years." Then he proceeds to extol the several insurrections in Ireland, and states: "Among many other risings, Ireland arose almost as a nation in 1641." And there is much praise and laudation of the achievements of the Irish in this rebellion, when the Irish Protestants of Ulster were butchered in cold blood to the number of "154,000, as is acknowledged by the priests appointed to collect the numbers—The Lords Justices and Council to the King, March 16th, 1643 (See *Hibernia Anglicana*, Appendix p. 4) "Sir John Temple considers, that 150,000 perished in two months, and 300,000 in two years." This is not only anti-English and anti-Protestant, but anti-Christian, and inhuman. And yet such is the teaching of these Christian Brothers in Canada. We ask no revenge for these terrible crimes. And to subsidize the calenders of such crimes would be a national crime, and a sin against humanity. These Christian Brothers, in their Reading Lessons, next take up the Revolution of 1688, and suggest the probable results, "if King James II. had been a braver man;" but they deplore the fact, that King James "was too fond of taking out his handkerchief, and putting it to his eyes, and crying out to the Irish soldiers, don't be too hard on them; O, spare my English subjects." Subsequently the writer condemns the Union in strong language, saying: "By the Act of Union, a debased, corrupt, and perjured Protestant Parliament declared in the eyes of the world, that Irishmen did not know how to make laws for themselves." Referring to the unhappy death of Castlereagh, the writer sneers at it as "a tremendous inconvenience," but adds, "the act that was too inconvenient for Castlereagh was a great blessing to Ireland, and to the whole world; for it is a great blessing to this world, when a scoundrel makes his bow and goes away." Coming down to our own times, the writer appeals to Irishmen in America to maintain "the glory of their faith, and of their national honour, that has never bowed itself down to acknowledge itself a slave"—to maintain "the glory of the battle that has been so long fought and is not yet closed;" and he adds, "the day will dawn, when, returning to visit the land from which we came, we shall land upon a free, a glorious, and unfettered nation." Thus they try to excite rebellion, and inspire hopes of dismembering the Empire. Again, in an article on O'Connell, they say: "After the fatal catastrophe of 1798, Ireland, cloven down, expiring under the

feet of England, who crushed her without mercy, believed that henceforward she would renounce all hope of obtaining by arms the blessings for the conquest of which she had so fatally revolted. Then he speaks of the result of "complete emancipation, and, after having thus disciplined Ireland, could one day present her to England as a nation constitutionally insurgent." Much more might be added in the same strain, but enough has been quoted, to justify what I said in my letter to the Witness:—That these ecclesiastics teach sedition against England, and hatred of Protestantism. And much more might be quoted, in which "hatred and sedition against England is taught." And I have also shown above, that not only in Canada, and against England, are these things taught; but in France hatred and sedition were taught, with other immoralities, which led to education being taken out of the hands of these orders. If you desire to form an honest and intelligent opinion, on the value of ecclesiastical education, read the debates in the French Parliament on the education question in 1880, from which most of my quotations are taken, and I have not quoted the most of the quotations and statements, then given and made, by eminent French statesmen. And also read Emilede Laveleye's work, entitled "Protestantism and Catholicism in their bearing upon the liberty and prosperity of nations." He was an eminent Belgian professor, and deals with present day facts floating on the surface of European nations. I write as a lover of mankind, but frankly and regretfully confess that that love compels me to hate Rome's ecclesiastical system and methods, which have proved so injurious to mankind in the past and present. With her enormous endowment, what has she done for the intellectual, moral, and social well being of this Province? Increasing debt, oppressive taxation, and ecclesiastical tyranny over an uneducated people. Similar cause conspired to produce the French Revolution of 1789, and the reckless infidelity that characterized and succeeded it. Let the page of history speak and the voices of the living present be heard; and guided by these, let us "act in the living present, heart within and God o'erhead."

Yours, &c.,

W. T. NOBLE.

Quebec, March 23rd, 1895.

THE LAETARE MEDAL.

To the Editor of THE TRUE WITNESS:

SIR,—As one who has enjoyed the honor of an acquaintance, of many decades, with Mrs. James Sadlier, I was delighted to see, in last evening's Star, an account of the merited tribute paid to the lady whose name I mention with deepfelt sentiments of respect. No one, familiar with the amiable and gifted authoress of "Willy Burke," could fail to be inspired with feelings of heartfelt satisfaction with such a unique and public testimony, as the award of the "Laetare Medal" to the genial, but unassuming lady, whose social and literary career has imparted—as an elixir, an odor of sweetness—balmy sunshine, all along the path of her guileless footsteps through life.

I have enjoyed the privilege of association with the good and accomplished husband of this admirable woman; and to say that he was worthy of her, is the greatest tribute I could pay to his cherished memory.

I have known them in their happy home, as well as in the centre of their numerous friends and admirers, whilst later on, I learned to know the naturally gifted and accomplished children which blessed their happy union. It will be no surprise, therefore, to the readers of this feeble tribute, if I express my delight on the occasion of the award of the "Laetare Medal" to its worthy recipient. In closing my poor effort to do justice to the merits involved, I regret that I have not reached the true level of my theme. It is certain, however, that even the attempt, to honestly acknowledge the claims of the lady in question, is, to me, "a labor of love."

J. K.

Montreal, March 26, 1895.

The St. Patrick's Day souvenir issue of THE TRUE WITNESS, Montreal, was unquestionably one of the most beautiful newspaper productions of the decade.—*Philadelphia Catholic Times*.

IS DANCING SINFUL ?

It May Depend Solely Upon the Individual and Circumstances.

A subscriber writing to the San Francisco Monitor asks: "Are dancing parties or dances of any kind prohibited in this archdiocese, and if so, what are they?"

The reply is as follows: Dancing may be prohibited in two ways. First, by a diocesan law made by the proper authorities; second, by the general moral law which prohibits what is sinful. With regard to the second prohibition we must bear in mind several things.

Dancing in itself, like drinking in itself, is not sinful; but dancing, like drinking, may become sinful, and that in three classes of cases.

1. Thus, in the first place, every one knows beforehand that there are certain dancing entertainments which are bound to be sinful, just as every one knows beforehand that there are certain drinking parties which are bound to wind up in drunkenness. To attend such entertainments is forbidden by the general law which prohibits us from going into occasions of sin. And this is the first and general case in which dancing is prohibited.

2. Secondly, there are certain classes of dancing which by content are considered innocuous, while there are other classes of dances which are commonly considered dangerous. We are under the impression that what are called round dances are usually classed under the latter category. However, even here it is almost impossible to lay down a general rule. What may be innocent to one may be sinful to another.

3. Thirdly, dancing is prohibited in individual cases where for such case it may be an occasion of sin. What these cases are has to be settled by each one individually, and the best person to help you to reach a solution is your confessor.

As to a diocesan law, of course you understand that as the State may make a general law prohibiting the sale of intoxicating liquors, and as even temperate men would be bound to observe it, so the Church might make a general law forbidding dancing or certain classes of dances, and even those to whom dancing is altogether innocent would be bound to observe it. In certain dioceses there is a prohibition based on the distinction mentioned above between round dances and square dances. The faithful are forbidden to join in round dances, and though such dancing may not be to them an occasion of sin, they sin by breaking the command. This is generally summed up in the saying that dancing is not bad in itself, but bad because forbidden.

Now we are not aware that there exists in the Archdiocese of San Francisco any such prohibition. It is quite possible though that some pastors in the exercise of their undoubted right of warning their flocks against what may be dangerous may have prohibited certain classes of dances. Of this, however, we have no knowledge.

Lastly, dances or dancing parties may be prohibited by a proper regard for the proprieties. For instance, it is not a seemly thing for respectable people to take part in dances to which admission is by tickets peddled on every street. There is no objection to tickets for such entertainments, but where every one who can put up two bits or a dollar may get in, the assembly is sure to be very mixed, and common decency would forbid the giving of such dances, especially under the auspices of church or charitable societies.

ANTIGONE.

A REHEARSAL OF THE FAMOUS GREEK PLAY.

At the Montreal College on Tuesday evening before a large audience a rehearsal was given of Sophocles' Greek tragedy of "Antigone." It was the first time that a Greek drama had been given in Montreal with all the circumstantial revival of the artistic methods of an era five hundred years before the beginning of the Christian calendar.

Among others present to crown the event were His Grace Archbishop Fabre, the Right Reverend Bishop Emard, of Valleyfield, and the Rev. Father Colin, Superior of the Sulpician Order. Of the players there was no one that did not deserve kind words of encouragement. The

different parts were well assigned, the dialogue was well learned and spoken with good action and with an intelligence creditable alike to the teacher and the taught.

The Rev. Father Schiekling, everyone will admit, has good reason to be proud of the unmistakable success of his hard work. The costumes, the stage arrangements, and above all, the handling (if the expression can be allowed) of the splendid choruses, are not to be described otherwise than as surprisingly well done.

Mendelssohn's music, arranged for the German translation of the play by Donner, was specially adapted to the occasion by one of the professors of the college. The rehearsal was more or less a private one.

After Easter the public will have the privilege of witnessing a most praiseworthy production and interpretation of almost the most loudly lauded play of the "brave days of old."

The cast was as follows: Antigone, Sisters of Delphes Lalonde, Ismene, Polynices, Arthur Gibeault, Creon, King of Thebes, Joseph St. Cyr, Guard of body of Polynices, Bruno Labrosse, Hamon, son of Creon, Achille Charrette, Teiresias, a blind seer, Raoul Bourbeau, First Messenger, Eugene Cassidy, Eurydice, wife of Creon, Charles de Lamirande, Second Messenger, Edgar David, Boy, attendant on Teiresias, Olier Dubuc, Attendants on Creon, Archibald McMillan, Edward Polan, Nelson Duquette, Henri Touchette.

C. M. B. A.

FOUR NEW BRANCHES ORGANIZED—ELECTION OF OFFICERS.

Branch 97, of the C.M.B.A. (Grand Council of Canada), has elected and installed the following officers for the ensuing year: Spiritual Adviser, Rev. F. H. Belanger; President, Charles A. Parent; 1st Vice-President, A. Valliere; 2nd Vice-President, W. A. Verge; Recording Secretary, J. E. Philibert; Financial Secretary, V. Dupuis; Treasurer, L. Beaulieu; Guard, Elmond Barbeau; Trustees, Joseph Charest, John Nolt, Ferdinand Bouret, Joseph Gauthier and Alexander Fraser. This branch was organized by Deputy P. J. Montreuil.

Grand Deputy F. J. O'Keefe has organized Branch 242, with the following officers: Spiritual Adviser, Rev. Edward Savage; President, A. Belliveau; 1st Vice-President, W. F. P. Stockley; 2nd Vice-President, F. J. Seery; Recording Secretary, Hugh J. Nealis; Assistant Recording Secretary, Peter Farrell; Financial Secretary, James Francis Owens; Treasurer, William Herry Carten; Marshal, Wm. James Duncan; Guard, J. E. Carten; Trustees, John McCluskey, John Donahue, J. T. McGinnis, Rev. J. P. Kiernan and John O'Neil.

Branch 243 has been organized by District Deputy Rev. Egmont Bay. The following is the list of officers: Spiritual Adviser, Rev. Stanislas Boudreau; President, L. A. Arseneault; 1st Vice President, S. M. Arseneault; 2nd Vice President, A. Gallant; Recording Secretary, Joseph Blanchard; Assistant Recording Secretary, A. Arseneault; Financial Secretary, J. F. Arseneault; Treasurer, J. J. Gaudet; Marshal, D. Arseneault; Guard, A. Clement; Trustees, F. T. Arseneault, J. N. Aubin Gallant, J. J. Gallant, B. P. Poirier and F. Poirier.

District Deputy Rev. E. F. Murphy has organized Branch 244, with the following officers: Spiritual Adviser, Rev. T. J. Daly, P.P.; President, E. J. Delaney; 1st Vice President, E. F. Boleman; 2nd Vice-President, R. F. Shea; Recording Secretary, V. J. Sullivan; Assistant Recording Secretary, P. J. McCarthy; Financial Secretary, A. Doyle; Marshal, J. P. Murray; Trustees, A. Young, J. P. Murray, R. F. Shea, A. Doyle and G. F. Griffin.

AT THE GOOD SHEPHERD'S.

THE SOLEMN CEREMONIES OF RECEPTION AND PROFESSION.

On Friday morning last the Chapel of the Good Shepherd's, on Sherbrooke street, was filled to its utmost capacity, on the occasion of the profession and reception of new members of the Community. His Grace Mgr. Fabre officiated and the ceremonies were lengthy, most solemn and impressive. After the Mass the Archbishop performed that most important function of accepting the vows of those who gave themselves up to God and, on that day, died to this world, its vanities, its pomps and all its attractions.

Only one Sister made her perpetual vows and became a professed member of the Order—Sister Marie du Bon Conseil, known in the world as Miss Adeline Brouseau, of Maskam, County of Ottawa, P. Que.

Eight took the Novice's habit and entered upon the terms of probation. The Choir Novices were Miss Adela Major, of St. Jean Baptiste of Montreal, in religion Sister Marie de St. Gregoire; Miss Deliska Lemay, of Ste. Rose, in religion Sister Marie de St. Adelard; and Miss Maria Lagace, of Montreal, in religion Sister Marie du St. Sacrement. The Novices Converses were Miss Mathilda Picard, of Berthier, in religion Sister Marie de St. Flavien; Miss Anne Marie Lemay, of Montreal, in religion Sister Marie de St. Jean de Martha; Miss Iphigenie Lacroix, of Contrecoeur, in religion Sister Marie de St. Firmin; Miss Alphonse Marin, of St. Camille, in religion Sister Marie de St. Antonin; and Miss Anna Marin, in religion Sister Marie de Ste. Candide.

After the ceremonies were over many of the parents and friends of the new Novices and the professed religious, as well as a few particular friends of the institution were conducted through the building and enjoyed a regular reception at the hands of the Sisters. The next profession will take place in August.

ANGLICAN CONFESSIONS.

To the Editor of THE TRUE WITNESS:

SIR,—Will you allow me, as an "Anglican," with all possible courtesy, to correct a statement of yours in the "Editorial Notes" in the last issue of THE TRUE WITNESS (March 27th). The Anglican clergy who practise "Confession" do, most distinctly, claim—we do not say "possess"—power to absolve, in virtue of the formula for "the ordination of priests" used in the Book of Common Prayer—namely, "Receive the Holy Ghost for the office and work of a priest in the Church of God. Whose sins thou dost forgive, they are forgiven." A man who receives such a "commission" in "good faith" must, surely, believe that he has power to absolve. Further, the "Office for the Visitation of the Sick" allows—in fact, advises—the Anglican "priest" to use this form of "absolution"—"Our Lord Jesus Christ who hath left power to His Church . . . forgive thee . . . and by His authority committed unto me I absolve thee."

Anglican orders may be valid, or invalid; that is not the point at issue; but an honest man who is convinced that he is "a priest in the Church of God" must act accordingly, and who shall say him nay?

FRANCIS W. GREY.

March 28th 1895.

[We are glad to learn that the Anglican Clergymen who practise Confession consider that they have the power to grant absolution for the sins confessed. We hope that the penitents are convinced that they receive absolution. These convictions would change considerably by the aspect of the Anglican Confession.—E. T. W.]

A ROUSING RECEPTION.

We understand that the members of St. Lawrence Court, C.O.F., are uniting with the St. Mary's Young Men to prepare a gala night. It is intended to secure the gallery of the Academy of Music on the night—during Easter week—when the Howarth company will play "Richardieu." Probably it will be Wednesday, the 17th April. On that occasion Mr. Richard Milloy, our popular fellow-citizen, will appear for a first time before a Montreal audience, in the part of Francois. The talent is now secured, the programme will be ready in a few days, and the members of the societies above mentioned will surprise both the company and Mr. Milloy with the reception to be given. Next week we expect to have the programme.

FATAL RESULT OF DELAY.

Sickness generally follows in the path of neglect. Don't be reckless! but prudently take a few doses of Scott's Emulsion immediately following exposure to cold. It will save you many painful days and sleepless nights.

"What interesting stories of travel Duffix tells. He must have roved a great deal." "No—o—he's always been here. But his mind wanders."



A NATURAL REMEDY FOR

Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Intemperity, Sleeplessness, Dizziness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabilities, and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIG MED. CO., Chicago, Ill.

49 S. Franklin Street

Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9.

In Montreal by E. LEONARD, 118 St. Lawrence street, and by LAVIOLETTE & NELSON, 1605 Notre Dame street.

West-End

DRY GOODS EMPORIUM.

Dry Goods and Millinery. Ladies' and Children's Mantles Dress Goods, all colors. Underwear in great variety. Carpets and Oil-cloths.

J. FOLEY.

3240, 3242, 3244, Notre Dame St.,

A few doors west of Napoleon Road, St. Canegeade.

SIMPSON, HALL, MILLER & CO.

1794 Notre Dame Street,

MANUFACTURERS OF

STERLING SILVER

AND FINE . . . ELECTRO-PLATED WARE.

WM. ROGERS' . . .

Knives, Forks and Spoons.

Everything in the line of

WEDDING PRESENTS

At prices to suit everybody.

CALL AND SEE. . . .

1794 Notre Dame St.

Brass Bedsteads. Best English Manufacture Any Size or Pattern IMPORTED to order. JAMES HUTTON & CO. 15 St. Helen Street.

Our post office box heretofore has been No. 1758; in future all communications should be addressed to our new box—post office box 1138. We trust that special note of this change will be taken by all who have communications to address to THE TRUE WITNESS.

The True Witness

AND CATHOLIC CHRONICLE.

PRINTED AND PUBLISHED BY

The True Witness Printing & Publishing Co.
(LIMITED)

At No. 751 Craig St., Montreal, Canada.

P. O. Box 1138.

MS. and all other communications intended for publication or notice, should be addressed to the Editor, and all business and other communications to the Managing Director, TRUE WITNESS P. & P. CO., Ltd., P. O. Box 1138.

The Subscription price of THE TRUE WITNESS for city, Great Britain, Ireland and France, is \$1.50.

Belgium, Italy, Germany and Australia \$2.00.

Canada, United States and Newfoundland, \$1.00.

Terms payable in advance. New subscriptions can commence at any time during the year.

Money for renewals and new subscriptions should be sent to Managing Director, P. O. Box 1138.

You may remit by bank check, post office money order, express money order or by registered letter. Silver sent through the mail is liable to wear a hole through the envelope and be lost.

We are not responsible for money lost through the mail. Discontinuance.—Remember that the publishers must be notified by letter when a subscriber wishes his paper stopped. All arrears must be paid.

Returning your paper will not enable us to discontinue it, as we cannot find your name on our books unless your post office address is given.

The date opposite your name on the margin of your paper shows you up to what time your subscription is paid.

We recognize the friends of THE TRUE WITNESS by the prompt manner in which they pay their subscriptions.

Always give the name of the post office to which your paper is sent. Your name cannot be found on our books unless this is done.

When you wish your address changed, write us in time, giving your old address as well as your new one.

If you fail to receive your paper regularly, notify us at once by letter or postal.

All communications for publication must be written on one side of the sheet only, otherwise they are liable to rejection.



WEDNESDAY, APRIL 3, 1895

REV. MR. NOBLE'S LETTER.

In our issue of the 6th March we challenged Rev. Mr. Noble, of Quebec, to substantiate certain charges against the Catholic Church made by him in the columns of the Daily Witness. Having asked for a certain deal, on account of pressing work, he accepted the challenge and sent us the lengthy letter which appears elsewhere in this issue. Mr. Noble, at least, cannot accuse us of unfairness, since we give him all the space he has seen fit to occupy; nor have we declined to publish his long string of platitudes and pet-phrases about "ignorance, fanaticism, superstition, yoke of foreign priesthood, taxation, oppression" and the like. These can no more affect the Catholic Church than the vapors from a swamp can efface the sun. Still we are glad to be enabled to let our readers form an idea of the style in which the impotent enemies of truth rave against the object of their hatred.

We have given Mr. Noble so much space that we cannot attempt to follow him into all the windings of his illogical labyrinth; we will content ourselves with proving that he refutes himself, and corroborates our editorial of the 6th March, in this extraordinary letter.

Firstly, we will show how Mr. Noble corroborates our statements; and, secondly, we will point out how he refutes himself. We have no time to squander in the *tu quoque* style of argument, nor do we feel inclined to answer abuse with vituperation. We asked for facts and logic; with facts, and in a logical way, do we purpose dealing. We would like if the reader could peruse again our editorial of the 6th March, then carefully read Mr. Noble's letter, and finally follow us in this reply. Our answer will be very short.

We stated that Mr. Noble sided with infidelity against Catholicity; that is to say, that he was actuated by such a spirit of hatred (therefore anti-Christian) that he would prefer to reply upon infidelity than upon Catholicity. He corroborates these two statements, in this wonderful letter. In his bitter and baseless attack upon the Church, whom does he quote? who are his authorities? to whom does he give credit? Jules Ferry, Chalmet, Lockroy, Gambetta, Paul Bert, the Siecle, Voltaire, Rousseau, D'Alembert, Diderot and the other encyclopedists. He quotes from the anti-Clerical debates in 1879; from the opinions of men who gained notoriety under the shadow of Gambetta's famous, or infamous, cry: "*Le clericalism, voila l'ennemi!*" We need go no further. When a Christian minister bases his arguments against a Christian Church upon the words of the deadly enemies of all religion, he simply refutes and condemns himself before the tribunal to which he appeals. It would be just as rational to argue against the existence of God by quoting Ingersoll or any other atheist.

Our second assertion was to the effect that Mr. Noble is actuated by a deadly hatred of Catholicity, otherwise he could not—sincerely or insincerely—unite with the enemies of all religion. He corroborates this in the closing paragraphs of his letter: "I write as a lover of mankind, but frankly and regretfully confess that that love compels me to hate Rome's ecclesiastical system and methods." He admits the existence of hatred, and yet pretends to be a minister of that Gospel in which we are taught to love even our enemies. We have no need of saying any more upon these points; Mr. Noble's own letter proves the truth of our statements. Let us turn to his assertions and see how he has been able to support them. It would require a very elastic imagination, combined with an equally elastic conscience, to discover either reason, history, or logic in all that tirade. It bristles with quotations, all of which refute the premises laid down in the Reverend gentleman's assertions.

He accused the Catholic Church, or rather Roman Catholics, of teaching falsified history, hatred for England, and enmity towards Protestants. In denying these statements we incidentally brought in the question of the state of France, when the clergy were slain, the altars overturned, and infidelity—under the guise of liberty, equality and fraternity—fanned into the conflagration of the Terror. In his present letter Mr. Noble adds a fourth accusation to the three first mentioned, namely, that all the crimes of the Revolution were due to the Catholic Church. Stripped of all his circumlocution, minus the harmless but poison-tipped shafts of hatred, divested of the long string of rehashed and a million-times refuted slanders, and less a number of phrases that savor more of pot-house polemics than Christian reasoning, we have the purport of this long letter in a nutshell.

Here are his accusations: 1st. The Catholic Church (Romish, if it pleases him) falsifies history; 2nd. She teaches hatred of England; 3rd. She teaches enmity towards Protestants; 4th. She brought about the French Revolution.

Let us see how Mr. Noble attempts to prove his assertions!

1st. As to the falsification of history there is not one line in all that rigmarole of a letter to show that in any Catholic school, or under any Catholic system, history is distorted. All the questions about the Irish being a "war-like race;" "that it has been ever the fate of Ireland that a large portion of her people

should be constantly driven from her shore;" "that a sympathy existed between France and Ireland,"—a sympathy exemplified in the mutual assistance given by these peoples; that Ireland was at war with the Danes and then the Saxons, &c., &c.; that James II. asked to have his English subjects spared; that the Act of the Union sprang from a prejudiced and debased parliament; and every other of his quotations, are matters of history that can no more be denied than that the ancient Romans were conquerors, that Napoleon crossed the Alps, that the Israelites were led through the desert, that Cromwell and Irton perpetrated untold and indescribable murders, or that the Penal Laws were enacted, put in force and characterized in the English House of Commons by Burke in language that could be applied to no other systematic tyranny that ever existed. There is no falsification of history in stating what all historians—Protestant as well as Catholic—unite in affirming.

But Mr. Noble falsifies history by his garbled quotations from *Hibernica Anglicana*, cunningly supplemented by words attributed to Sir John Temple. The manner in which he makes the quotation would lead an uninformed reader to believe that the figures referred to "Irish Protestants of Ulster, butchered in cold blood;" and that "priests were appointed to collect the numbers" of those victims. Very lamb-like were the Ulster Protestants of the mid-seventeenth century! Wonderfully strange that priests should have been chosen by the Lords Justices and Council to the King to count the number of the dead Ulster Protestants! Come! come! Let us have history; but don't distort even the chance passages of the most anti-Catholic of writers. But enough! All readers of Irish history can afford to smile at this display of erudition.

2nd. As to hatred of England; and 3rd, as to enmity towards Protestants. Mr. Noble selects one book, from a series taught by one body of Catholic teachers, and from that book he quotes enough to condemn himself. Here let us remark that our correspondent concludes that, because the Christian Brothers possess a Reader in which there is a chapter entitled "Exiles of Erin," and that said Reader is "Entered according to Act of Parliament etc.," the Catholic Church teaches rebellion against England and Protestantism. So he either supposes that Catholicity is responsible for the text-book of a certain body of Catholic teachers, or else that the Christian Brothers constitute the Church of Rome. Strange reasoning for an educated man! But let that pass! We challenged Mr. Noble to indicate a page or line that could support his contention. Read his letter over and you will find that he has entirely failed to substantiate what he alleged. Every disjointed or isolated sentence that he cites is merely the exact statement of historical facts, in no way calculated to stir up anti-British or anti-Protestant sentiments. But Mr. Noble so interlards these few quotations with others from Protestant and even infidel sources that he expects the reader to accept them all as being extracts from a Catholic text-book. After quoting Sir John Temple, and the *Hibernica Anglicana*, he says: "This is not only anti-English and anti-Protestant but anti-Christian and inhuman, and yet such is the teaching of these Christian Brothers in Canada." The man must have bid farewell to his senses: these are not the teachings of the Christian Brothers; the *Hibernica Anglicana* is not one of their text-books; he tells us himself that he draws his quotations from other sources. But because he has them sand-

wich in between a few texts, carefully freed from their contexts, he wants to load the whole burden on the shoulders on the Christian Brothers—therefore on the Church. Moreover, were his quotations exact, which they are not, would he have our teachers ignore historical facts in order to please and foster Protestantism? If this is all the evidence Mr. Noble can bring to bear, then England is surely safe and Protestantism does not need such a valliant, if over-zealous champion.

But we go another step. This fourth Reader to which Mr. Noble refers must not have been so dangerous a work, since it passed muster and was sanctioned by the Board of Public Instruction. This, of course, we presume; because such Reader could not have been used in our schools without that sanction. But these are all suppositions. If ever the offensive Reader (offensive only to Mr. Noble) were used, it certainly does not exist to-day as a school-book in any Catholic institution, nor can we find any trace of it. Let us have FACTS!

The Christian Brothers teach from the De LaSalle series, and none other. No such article as that entitled "Exiles of Erin" exists in any of their books. The Fourth Reading Book used by the Christian Brothers all over Canada and America is composed of extracts, both prose and verse, from the following authors—to whom we hope no Protestant or Englishman will object: Longfellow, Matthew Arnold, N. P. Willis, Thos. de Quincey, S.S. Swetchine, Byron, Dickens, Mark Twain, Coleridge, Shelley, Joseph Howe, Francis Parkman, Tennyson, J. G. Saxe, John H. Gray, Addison, John Ruskin, Samuel Johnson, E. A. Poe, Cowper, John Bunyan's "Pilgrim's Progress," Robert Burns, Scott, Milton, Wallace, Spencer, Southwell, Ben Jonson, Richard Crashaw, Cowley, E. A. Freeman, the Protestant historian—Ed. Young, Kirk White, Webster, John Tyndall, Thos. Gray, Jas. Thomson, W. H. Prescott, Wordsworth, Washington Irving, Goldsmith, and James Sheridan Knowles; all Protestant writers.

The Third Reader, or elementary one, has extracts from many of the foregoing and likewise from Benjamin Franklin, Dr. Kane, Isaac Diaræli, Thomas Hood, Bayard Taylor, Henry Ward Beecher, Earl of Dunraven, Francis Bacon, Chas. Sangster, Charles Kingsley, J. F. Cooper, F. Marryat, Edward Everett and Laurence Sterne. There is a fine array of Protestant writers, constituting the three-fourths of those used in the only text books taught by the Christian Brothers in Canada or America.

Could Mr. Noble point to a single text book in any Protestant series that will give the quarter that number of Catholic authors? Hatred to Protestantism, indeed! Don't think that because Mr. Noble hates our Church that we are educated in the same spirit.

4th. The Catholic Church caused the horrors of the French Revolution. It is a likely thing that Catholicity overthrew her own altars, set up the goddess of liberty, murdered her own prelates, opened the flood-gates of infidelity, and deluged the land in a sea of iniquity. To prove this absurdity Mr. Noble quotes Ferry, Lockroy, Paul Bert, and the impious Siecle. This is too rich! He recites the statistics given in 1880 regarding the percentage of illiteracy in sections of France. No wonder—when those anti-clerical and anti-Christian savants and statesmen cite the very districts in which the religious education was suppressed, and speak of the very periods during which the Church had been driven from the guardianship of the fold by the wolves of atheism and rank infidelity. But what

have the debates of 1879 and 1880, the words of Ferry, Gambetta or Bert, to do with the evils of the Revolution that occurred a century before? Mr. Noble's quotation of a Paris correspondent's report in the London Times of an anti-clerical speech, in which the infidel speaker raves about medals and tells some grandmother's stories about teaching immorality, savors too much of the ex-nun, ex-monk, Mrs. Shepherd, Bob Ingersoll style of reasoning to be seriously considered.

In fine—just imagine this fearful specimen of the Brothers' instruction in France: "When our armies under an invincible chief went everywhere to spread terror and fright . . . then the country was great." Why don't he give us the whole quotation? And even as it is, what is wrong in it? Would it be wrong to say of England, "when our navy went forth under an invincible admiral . . . then Britain was great?" Then he quotes from a paragraph referring to the crusades. Does Mr. Noble—in his anti-Catholic hatred—side with the Saracens against England's Richard, as he sides with Voltaire and Gambetta against the Church of Rome?

One word more, and we leave Rev. Mr. Noble and his letter to whatever little immortality our columns afford them; he may call us Romanists if he likes, provided it pleases him; we won't feel any the worse, nor will the Church that has conquered the tempest of nineteen centuries be an atom less solid for that matter. He cannot "honestly call any visible Church a or the Catholic Church." The visible Church of Christ will be none the less Catholic because Mr. Noble does not "honestly" call her by that name. In saying *adieu* to Mr. Noble we desire to point out one grand distinction between Catholic and Protestant teaching. In closing his letter he indicates, as the result of ecclesiastical education in our Province, amongst other things, "increasing debt, oppressive taxation and ecclesiastical tyranny." Is not Mr. Noble attempting, in his own small way, and according to his opportunities and powers, a small ecclesiastical tyranny—a hate engendered one—of his own? What have increased debt and the taxation to do with Catholic education? In this Province these things are due to the different political parties that have been in power; not to the Catholic schools. And particularly are they due to the Treasury department under different administrations. And, again, that department has been under the control of a Protestant almost continuously since Confederation. What has this to do with Catholic schools? These are material, political, industrial, progressive questions—call them what you like—but they in no way relate to Catholic or non-Catholic religious education. Here, Mr. Noble, is the difference between our systems.

The Catholic is primarily taught to seek out the kingdom of God, and that all other things are secondary and will settle themselves in due form and time; the non-Catholic is primarily taught to look out for this world's goods and let the affairs of spiritual moment take care of themselves. Consequently, you attempt to prop up your fragments of a broken creed by flying into the political, commercial or any other domain, except that of Faith. You close with Longfellow's words: "Act in the living present, heart within and God o'erhead," we go further than the poet: "Act for the eternal future, love—not hate—in the heart, and God—not the world—o'erhead."

The Michigan Catholic says: "The St. Patrick's Day Souvenir number of The

TRUE WITNESS, of Montreal, is studded with literary and historical gems—and illustrated with consummate art. It reflects credit on the learning and discriminative power of its editor and on the enterprise of its proprietors."

GRAHAM VS. JESUIT.

On Sunday last the Rev. W. T. Graham made himself ridiculous before the Ministerial Association by his lecture on the Jesuits. He then advocated the conversion or expulsion of that order from Canada. After a most elaborate display of a most superficial knowledge regarding the history, rules, discipline, principles and teachings of the Jesuits, he virtually repeated, in free Canada, the Cromwellian condemnation—"to Hell or to Connaught." Not satisfied with this feat, Mr. Graham goes before an Orange audience, on Friday night, and actually improves upon his former effort. It is a pity that he should have contradicted the Daily Witness in his great anxiety to kill the Jesuits.

Mr. Graham said that "the Papacy is to-day entirely under Jesuit control. All the Roman Catholic Sees are to-day filled by Latin bishops, who are entirely satisfactory to the Jesuits."

The Daily Witness of Friday, the very same day, said: "Pope Leo the Thirteenth is a liberal. The chief care of his reign has been to checkmate Jesuitism, which he has the best reason to hate."

Which is right, Mr. Graham or the Witness? Neither of them. They know as much about Jesuits and the Pope's sentiments as they do about the alleged inhabitants of Mars. The only difference is this: While the Daily Witness has the tact to clothe its ignorance on the subject in acceptable language, Mr. Graham presents his in all its nakedness and deformity to the world. As a sample of how much he knows about Jesuits and the Catholic Church in general, we take the following:

"The Jesuit wants to control Mackenzie Bowell, but there is no probable opinion on which the Jesuit may act concerning that man. All he (the Jesuit) has to do in order to get an excuse for acting against the Premier or Government is to get Archbishop Tache to say that it is probably right to shoot down Mackenzie Bowell. The opinion of a single member of the Roman Catholic Church is all that is necessary to make it right for a man to do wrong." (Laughter and applause.)

No wonder that this sample of wisdom created "laughter." Even Orangemen must laugh at the superlatively ridiculous. A few, perhaps, as erudite as Mr. Graham, may have laughed because the fit was contagious. Archbishop Tache died last June, and the whole of Canada (except Mr. Graham and a few Orangemen) has heard of the consecration of Mgr. Languevin. Besides Mr. Graham argues that the Jesuits are a body of men that seek to govern the Church. If so they surely would not submit to Archbishop Tache's dictation, nor await his approval to act, if they were what these firebrands depict them to be. Again, Mr. Graham must be ignorant of the fact that Archbishop Tache was an Oblate of Mary Immaculate—as is his successor. What has a member of that Order to do with the Jesuit Order? Are then the Jesuits subject to the dictation of other Orders of the Church? If so, they cannot be very formidable. As well say that because a man is a Trappist therefore he is a Sulpician, or because a soldier in the British army is in the Light Infantry he belongs to the Cavalry and must be directed by the Admiral of the fleet.

We don't refer to this lecture in order to refute the slanders and a million-times refuted calumnies, we merely desire to point out the absolute absence of all

knowledge on the part of Mr. Graham—*et hoc genus omne*—concerning the Jesuits and their relations to the Catholic Church and society. We have a few questions to ask Mr. Graham, and unless he can answer them in the affirmative, for his own reputation and for the sake of non-Catholic training and instruction, he should forever be silent. Is he personally acquainted with any member or members of the Jesuit Order? Has he ever attended any of the classes, from elements up to philosophy, in a Jesuit college? Has he ever been inside a Jesuit institution? Has he ever inspected a novitiate? Has he ever heard any of the conferences, either in the novitiate, or in community? Has he ever attended a Jesuit church? Has he ever heard a Jesuit preach? Has he ever followed a course of sermons, in mission, retreat, or on ordinary or extraordinary occasions, delivered by Jesuits? Has he ever read the *Exercises of St. Ignatius*? Has he ever heard the Jesuits explain and develop those Exercises? Has he ever read the rules or observed their practice? In a word—has he ever come in contact, directly or indirectly, with the Jesuits? If not, he must either be demented or else imagine that his hearers are fools; if he pretends to know aught about the principles, rules, teachings—public or private—and practices of the Jesuits. And if he can answer these questions in the affirmative he is simply in bad faith, and he is striving to gain notoriety by fanning into a flame the smouldering embers of fanaticism and by playing upon the credulity of all who wish to listen to his nonsense.

INFALLIBILITY.

We have shown that the Pope is not infallible in any of the senses usually attributed to the dogma by non-Catholics. He is not impeccable, nor gifted with the power of miracles, nor above Divine Law. He is not infallible in virtue of any talent, or knowledge he may possess. He is not infallible as a man, a scientist, a theologian, a priest, a bishop, a primate, or even as Pope—in the plenitude of his supremacy. He is only infallible as Vicar of Christ, that is, as Supreme Head of the Church. Yet, he is not as such infallible in his capacity of supreme legislator, judge and ruler. Only as supreme teacher and guardian of Revelation is he infallible. And even in that capacity he is only infallible in certain matters—and in these matters only under very restricted conditions. So that his infallibility is a very simple and reasonable doctrine. In this issue we will examine the matters in which the Pope is infallible.

By reference to the Vatican Council's decrees it will be seen that four classes of matters come under the supreme authority of the Pope, as Visible Head of the Church. 1st. matters of Faith—what the Gospel commands us to believe; 2nd. Matters of morals—principles of right and wrong as prescribed by Divine Law. 3rd. Matters of discipline—which relate to public worship, liturgy, sacred rites, administration of sacraments, psalmody, election, ordination, appointment, manner of life, ecclesiastical processes, prohibitions, censures, penalties, ecclesiastical privileges, vows, fasts, feasts, divisions of dioceses, administration of church property, etc., etc. 4th. Matters of government—what relates to the form and course of church government and its laws.

In matters of discipline and government the Pope is not infallible. He is only infallible in the doctrines to be believed and the duties to be fulfilled—that is in matters of faith and morals. Therefore, all attacks made upon Infallibility,

founded on Bulls, Briefs, Constitutions, or Letters of Popes, or Decrees of Councils, dealing with any points of discipline or government, are irrelevant and of no consequence, since the Pope is not infallible in any of these cases. This will be found in Rev. Daniel Lyon's work on "Christianity and Infallibility."

To these classes, in which the Pope is not infallible, belong the objections based on the disciplinary decrees of the "Index" in the case of Galileo and that of Lasserre's version of the Gospels.

"Thus the office of infallible Teacher of faith and morals, clearly and of necessity, implies the right to define, with infallible authority, not only matters directly of faith and morals, but also all other matters which, though not directly of faith and morals, are yet so connected with, or so bear upon them, that the latter cannot be fully and infallibly expounded, without an infallible discernment of the former; that the office of infallible guardian of faith and morals also clearly and necessarily implies the right to proscribe and condemn all propositions and principles that are in any way at variance with the truths and principles of faith and morals, or in any way prejudicial to their unity, purity, or integrity. Otherwise, as is obvious, the deposit of faith and morals could not be inviolably guarded."

(See Franzelin, "De Tradition," pp. 121, 127, 176, 209; Mazzella, "De Ecclesia," nn. 805, 826; Hurter, "Theologia Generalis," vol. i., pp. 275, 283; Hettinger, "The Supremacy of the Apostolic See," pp. 120, 123; Manning, "Petri Privilegium," part iii., pp. 60, 78, 88, 89, 173; King, "When Does the Church Speak Infallibly?" pp. 49, 81 and Newman's "Apologia," p. 281 (2d edition, p. 257.)

"What matters, specially and in detail, appertain to the domain of Infallibility, it belongs to the Pope (or to the Church including the Pope) alone to determine finally, for he alone has from God the right to define authoritatively and infallibly the subject-matter of his jurisdiction, its extent, contents and limits. Nor is there anything dangerous, or startling, or new in this claim; it is (the infallibility of the decision apart) the claim of the court of final appeal in the State as well as in the Church."

We have yet another and all-important question to consider regarding the dogma of infallibility. We have seen that the infallibility is limited to the teaching capacity of the Supreme Head of the Church, and only in matters of faith and morals. Is, then, every utterance of the Pope, as Supreme Teacher, in matters of faith and morals, infallible? No, it is not. There are very stringent conditions which must be considered. In our next issue we will deal with the conditions under which alone is the Pope infallible. Before we close our non-Catholic friends will find that this mountain of infallibility is actually only an undulation on the level plane of dogma.

RECENTLY, Abbe Tolstoi—a relative of the Russian novelist—abjured the Greek Schism, and was received into the Roman, or rather United Greek Church. He is informed it would not be safe for him to go back to Russia. Meanwhile the Russian Government ordered him home to answer for his conduct. He was made to understand that if he did not go the Italian police authorities would hand him over to the Russian police. After writing his *apologia*, on the advice of the Holy Father, he started from Rome on his way to Russia. What will be his fate? Talk of Russian civilization and freedom of conscience. If the Abbe would come over to Canada he would be safe—provided the P. P. A. did not smuggle him back to Russia.

NAPOLEON ON RELIGION.

Why He Reinstated the Church in France.

In the life of Napoleon there are many interesting conversations which he held from time to time with those around him; and in his later years he made a point of explaining many of the acts and motives in his career as soldier and ruler. Among these conversations his views on the subject of religion are not the least instructing and interesting:

Modern philosophers have endeavored to persuade France that the Catholic religion was the inflexible enemy of the democratic system, and of all republican government; this idea gave rise to the cruel persecution that the French republic exercised against its ministers; and gave rise to the horrors to which the unfortunate people were subjected. The diversity of opinion, which at the period of the revolution, prevailed in France, upon the subject of religion, was at the bottom of the disorders of that period. Experience has disabused Frenchmen, and has convinced them that of all religions Catholicity alone adapts itself best to the divers forms of government: "I am myself a philosopher, and I know, that in whatever state of society, of whatever description, no man can be styled virtuous and just, if he does not know from whence he comes, and where he is going. Simple reason is unequal to the problem; without religion society is continually enveloped in darkness; the Catholic religion alone gives to man the certainty as to his beginning and the certainty as to his final end.

When I seized the helm of public affairs, I had already fixed ideas upon all cohesive elements of society, I had weighed the importance of religion; I was convinced of its necessity, and I was resolved to reinstate it. It would be difficult to believe the resistance that I had to overcome in bringing back the nation to Catholicity. I should have been more readily helped if I had raised the standard of Protestantism; and in the Council of State I had great difficulty in obtaining the adoption of the Concordat—many of the Council only submitted while aiming to escape its effects. "Well," they said one to another, "let us turn to Protestants, and then there will be no need of a Concordat." It is evident that in my success upon this point that, considering the ruins of religion, upon which I found myself placed, I could have chosen between the Catholic Church and Protestantism, and it is only true to say that the public inclination at that time was all in favor of the latter; but besides my attraction to the religion of my youth, I had other motives which governed me. In proclaiming Protestantism what would I have obtained? I would have created in France two powerful parties about equal, whereas I wish to put an end to all parties. I would have brought back the furious religious quarrel, when the spirit of the age and my own wish was to see them disappear forever. These two parties, in their quarrels, would have annihilated France, and would have made her the slave of Europe, whereas I had the ambition to make her the ruler over all. With Catholicity I would the easier reach all the ends I proposed. With us the greater number would absorb the less, and I proposed to treat them both with the same equality, that in the end they would become satisfied. A broad Catholicism would give me the Pope on my side; and with my influence, and our army in Italy, I did not despair, sooner or later, by one means or another, to obtain the control of the Pope, and with this influence over him, I would control the world. I am all powerful; but had I been disposed to change the old religion of France, she would have risen up against me, and she would have vanquished me.

If I had openly declared myself the enemy of religion, the whole country would have gone over to her; I would have changed the indifferent believers into sincere Catholics. I would have been, perhaps, less jeered at had I favored Protestantism than in attempting to make myself the patriarch of a Gallican Church, but I soon would have been hated by the people. Is Protestantism the old religion of France? Is it not the Catholic Church who, after having long civil wars, after a thousand battles, finally conquered her enemies, in conformity with the genius and habits of the nation? It would have been a vain

BRISTOLS
SUGAR-COATED
PILLS

BRISTOLS
SARSAPARILLA

FOR
TUMORS
OLDSORES.
SCROFULA
RHEUMATISM
NERVOUS DEBILITY
AND ALL
DISORDERS OF THE
BLOOD

LOSS OF APPETITE
CONSTIPATION
DYSPEPSIA
HEAD-ACHE
JAUNDICE
AND ALL
LIVER
TROUBLES

attempt to have usurped the place of a whole people, in creating for them new tastes and new habits together with recollections other than those that already existed. The charm of a religion is in its attractions and souvenirs. The Catholic religion is the religion of our country, that in which we were born; she has a strongly organized government, which prevents disputes, or as much so as is possible to prevent them, considering the wrangling disposition of them. This government is outside of Paris, for which we should be thankful.

No society can exist without morality; there are no good morals without religion; consequently religion alone can give the State a firm and lasting basis. Society without religion is always agitated, perpetually threatened by the clashing of violent passions, and undergoing all the effects of intestine war, which ends in great evils, and sooner or later infallibly ends in its destruction.

Last Sunday I was walking in the solitude and silence of nature, in the park of Malmaison; the sound of the bell in the church at Reuil fell upon my ears. I was overcome by it, so strong is the power of our earlier habits and education. I said to myself: What must be the influence of the Church upon simple and believing men? Let your philosophers and dreamers answer this! Mankind must have a religion!—Translated for Boston Pilot.

ST. PATRICK'S T. A. & B. SOCIETY.

THE ANNUAL MEETING OF THE SOCIETY—VERY SATISFACTORY REPORTS.

The annual meeting of St. Patrick's T. A. & B. Society, which was held at St. Patrick's hall, St. Alexander street, Tuesday evening, March 28th, was very largely attended and much interest was shown in the proceedings. Hon. Senator Murphy occupied the chair, Mr. M. Sharkey in the vice chair. The meeting opened with prayer, after which the secretary Mr. J. J. Costigan, presented and read the annual report of the committee of management, which was very interesting, as it gave in detail the workings of the society for the year. The report dwelt upon the valuable services rendered the society and the cause of temperance by the indefatigable efforts of the Rev. President, Rev. J. A. McCallen, S.S., who had attended all the meetings held during the year and preached instructive sermons at all of the monthly meetings of the society, and had administered the pledge to over 200 persons during the year. The number of monthly meetings held were 12, at which the average attendance had been 90. The committee of management had held 35 meetings, which had also been well attended. The open social meetings held during the winter months had also been most successful in attendance and production of much good. The regalia and other property of the society was shown to be in good condition and fully covered by insurance. The celebration of the anniversary of Father Mathew in October had proved a financial success, as had also the grand concert in honor of St.

Patrick, held Monday, 18th March. A most touching allusion was made to the death of the late Mr. James Connaughton, who had been for over fifty-three years an active member of the society. The report contained several suggestions of interest to the members and for the advancement of the cause; the progress of the society during the year had on the whole been most satisfactory.

Mr. A. Brogan, N.P., moved the adoption of the report, which was seconded by Mr. Wm. Selby, and carried unanimously.

Mr. James Tiernay, the treasurer, gave the financial report, which gave in detail the receipts and expenditures for the year. The sum of \$350 was paid out by the society during the year for funeral benefits.

On motion of Mr. McBride, seconded by Mr. James Milloy, the report was adopted. Mr. G. A. Gadois and Mr. Wm. Selby presented the auditors' report, in which they showed the funds of the society to be as follows:—Benefit fund, \$2,208 76; contingent, \$175 99; other assets, \$500. The report gave much praise to the secretary of the society, Mr. Costigan, for the manner in which he conducted the affairs of the society, as also to the treasurer, Mr. James Tiernay. Mr. P. Reynolds moved the adoption of the report. Mr. John Walsh seconded the motion, and it was carried unanimously.

Following the adoption of the various reports, the hon. chairman, Mr. Murphy, made a brief address on the progress made by the Society during the year. He also thanked the members for the honor which they had paid him at the recent special meeting by re-electing him to the position of lay-president, and expressed his regret that he was unable to take part with the Society in the recent festivities in honor of St. Patrick's Day. It was only the second time during his long connection with the Society which he missed taking part in the procession. Mr. Murphy, on resuming his seat, was most heartily applauded.

The election of office-bearers was next proceeded with, Messrs. P. Reynolds, B. Taylor and Thomas M. Cullen, being appointed scrutineers. The result of the ballot was as follows:—

Rev. President (by appointment of the Rev. Superior of St. Sulpice)—Rev. J. A. McCallen, S.S.

President—Hon. Edward Murphy.
Vice-president—Mr. M. Sharkey.
Secretary—Mr. J. J. Costigan.
Treasurer—Mr. James Tiernay.
Financial secretary—Mr. L. C. O'Brien.
Assistant secretary—Mr. M. F. Dolan.
Assistant financial secretary—Mr. T. M. Cullen.
Marshal—Mr. James Milloy.
Assistant marshal—Mr. Thomas Martin.

Committee of management—Messrs. James H. Kelly, J. H. Feeley, A. Brogan, John Walsh, Thomas Latimore, John Howard, Wm. P. Doyle, A. T. Martin, T. J. Kavanagh, John I. McCaffrey, J. J. Bolster and M. Durcan.

Mr. J. J. Costigan, who was called upon, made a short address, in the course of which he thanked his fellow

members for the honor they had again paid him by re-electing him for the sixteenth time to the position of secretary. During his remarks Mr. Costigan alluded to the long and faithful membership of the Society's esteemed lay president, Hon. Senator Murphy, whose zeal for the good and welfare of the society began at its formation 55 years ago, and had continued unabated to the present. Mr. Murphy's love for the society was only equalled by the beloved esteem in which he was held by the members, not alone of the society, but of St. Patrick's congregation and his co-religionists, as well as the entire community.

Mr. M. Sharkey also briefly addressed the meeting, which meeting was on the whole a most satisfactory and enjoyable one.

During the counting of the ballots an impromptu concert was held. Mr. John I. McCaffrey presided at the piano. Mr. Wm. P. Doyle recited and sang in good style; Mr. L. C. O'Brien also gave a recitation, and, later, sang two comic songs which brought down the house. Mr. J. J. Costigan also sang and was heartily encored. Mr. M. Doyle and Mr. Thos. Smallshire were also applauded for their singing.

A hearty vote of thanks to the scrutineers, which was acknowledged by Mr. P. Reynolds and Mr. B. Taylor, brought the meeting to a close.

RELIGIOUS NEWS ITEMS.

Rt. Rev. Bishop Chatard, of Indianapolis, is in New Orleans. He has been suffering from an attack of the grip.

Archbishop Williams, of Boston, observed the twenty-ninth anniversary of his consecration on Monday, March 11.

Mgr. Crouzet, Vicar Apostolic of Abyssinia, having resigned, Father Jungla, a Lazarist, who has spent fifteen years as a missionary in Abyssinia, has been appointed by the Holy See as his successor.

Rev. Michael C. O'Farrell, rector of the Church of the Holy Innocents, Thirty-seventh street, near Broadway, New York, who has recently recovered from a severe illness, celebrated Mass Sunday. He wore a full black beard. This is made necessary by a throat affection.

Owing to the severity of the winter, Cardinal Richard has resolved to share with the poor the sum of 130,000 francs, which was collected in different parishes of Paris on the occasion of his sacerdotal jubilee. It was originally intended to apply the money to the expenses connected with the erection of the high altar in the new church on the hill of Montmartre.

Work was begun on Wednesday on the building of a new east wing to the Notre Dame Institute, near Govanstown, Md. The addition will consist of four stories and a basement, 60 by 145 feet. The building will be of brick and will be used chiefly as a convent for the Sisters in charge of the institute. The total cost of the improvements, including steam-heating and lighting apparatus, will be about \$60,000.

Earl Grey, who recently returned to England from a tour through Charterland in South Africa, was asked the other day what progress the negroes were making in Christianity and civilization, and in the course of his answer, he said: "The Roman Catholic missionaries are doing much the best work. They have industrial settlements and their policy is to teach the native industrial habits and not bother him about dogma. We Protestants, unfortunately, have no great Orders, have not the machinery for this work."

JOHN WATSON,

(15 years at 58 St. Sulpice Street.)
Informs his friends and past customers, that he is now carrying on business at

2174 ST. CATHERINE ST.,
Art Association Building,
Opposite H. Morgan & Co., east corner.

SILVER WARE of every description:
Rodgers' Table Cutlery, Spoons and Forks,
Clocks, Lamps, Onyx Tables,
Jewelry at moderate prices. All at the lowest prices in the city.

INSPECTION CORDIALLY INVITED.

Society and general Job Printing at The True Witness office.

GONE, NOT FORGOTTEN.

Some Recollections of the Hon. Richard O'Gorman.

The first time I heard Richard O'Gorman speak in public was at his lecture in Cooper Institute, December 15, 1865, in aid of the House of the Good Shepherd. The subject was "Winter Thoughts." These extracts will show its quality. After thanking the audience for its good reception of him and stating that he was no professional lecturer, he said: "I have been invited to lecture you, and I am here to do it. I am no better than a guerilla, for I have no pet theories of life except that it is a journey that leads now and then into difficulties and dangers, but oftener into pleasant places, where the flowers of love and friendship bloom thick around—a journey where pleasure and pain strangely alternate—that warm heart, cool head, frank tongue, and open hand are good companions in the war; that whether the sky be cloudy or whether it be bright, the sun, though we may not see it, is in the heavens above us all the same. I have no mission that I know of, except to do whatever lies nearest to my hand with all my might, and to trust the result to time and the future before whose awful tribunal all human conduct must pass in judgment. You did not come here to-night so much to hear a lecture as to do a charity. In this charity let me, too, have a share.

"It is winter. Over half the world the ice king reigns supreme. Out on the prairie the wild winds sweep with angry howl, and the long grass bows and shudders as it passes along. Cattle huddle together in barns, and shepherds hurry into straying sheep before the hurricane break in its fury, for just above the setting sun to-night there hung a dark cloud that threatened snow.

"It is winter on the ocean, where the good ship, westward bound, pitches and rolls and surges through the blackness, or stops for a moment when a sea, more than usually wrathful, strikes her, and climbs her bows and leaps upon her decks and sweeps up and down, as if eagerly seeking for some mischief to do, some loose article to seize and smash up and demolish before it makes its escape through the scuppers.

"It is winter in the city—the merriest season of all the year—winter in the brownstone mansions, where wealth and fashion hold their court. It is the age of splendor! It is winter in the city—winter, blackest, bitterest, dreariest season of all the year—winter in the tenement home—winter in the garret, in the cellar.

"Charity must improve the homes of the poor, not break up and destroy them. Charity should seek the poor man at his own home and hold and encourage him there; not drive him to seek help in public asylums, where self-respect is often broken and the pride of individuality lost.

"It seems to me that if you wish to educate the children of this city it would not be amiss to begin with the parents. Improve their condition; improve their houses, for it is at home, after all, that the child gets the education which governs his character for good or ill. Nature provides for that. Laws cannot effectually or safely prevent or control it. This city would be beautiful—it ought to be beautiful; on no other object on earth has nature showered more various blessings and honors than on the island of Manhattan. It sits, indeed, on the waters like a queen, with its stately cities around, crowned with the diadem of the Western world. Beautify it—beautify its parks, squares, public edifices, churches, houses. But if you will take a friendly advice as to where it is best to commence your work, I should say begin by beautifying the homes of the poor.

"I have found in poverty grander virtue than I have ever found in wealth. Angels alone keep count of the countless benefactions of poverty to the poor! This class—this great army of labor—this chivalry of the workshop, the anvil, the desk, the plow and the loom—that, proud in the consciousness of native strength and independent manhood, can put aside temptation and dare the poor for all that—this class is the glory and hope of every society, its support in peace and its sword and shield in war.

"It is winter over land and sea. A change has come over the world; most strange if we have not grown used to it. The year 1865 is dying. Let it die and may no year bring to us again such desolation, gloom and alarm. Let it die! Not because of the great relief its later

days have seen. Because they have seen civil war sheathe the sword; because they have seen the torch quenched, the war dumb, silent armies disbanded, and friends and brothers long parted meet again; because they have seen peace revisit our desolated land. For this let the old year die in the midst of merriment and good cheer, with hosts of revellers around; for to this year, too, Christmas is coming, and from church tower and steeple all over Christendom the chimes shall soon ring out the glorious anthem, Glory to God in the highest and peace to men of good will!

"It is winter in the city—winter, too, in the charitable asylum for whose sake you and I are here to-night. "New York has, if ever city had, a tear of pity and a hand open as day to melting charity.

"Edmund Burke said long ago that the age of chivalry was gone. I don't believe it! The pride and pomp and ceremony of the old age is, indeed, departed. But the true spirit of young humanity still lives to purify society—to ennoble and to save."

Some years afterward, when O'Gorman was Corporation Counsel, in a modest office in Nassau street, I had an interview with him in relation to some Irish national matter, and found him full of patriotic interest for the old land. My next and last personal meeting with him was on board a steamer "down the bay," where a party, including John Mitchell, was proceeding to meet some Irish exiles lately released from British prisons. O'Gorman was very enthusiastic on that occasion, and led the Reception Committee. I well remember his rich, clear voice hailing the steamer as she came to anchor at Quarantine. Conversing with Mitchell on that trip about Irish affairs, he told me, in reference to the outbreak of 1848, that O'Gorman was very reticent as to his personal part therein.—Rev. William McClure, in N. Y. Sun.

AN ARCHITECT'S WIFE.

I.

About the middle of the 14th century Don Enrique de Trastamara laid siege to Toledo, which defended itself with constancy and valour, faithful to that king who by some is named the Cruel, by others Justiciero [the strict observer of justice.]

The brave and loyal citizens of Toledo made many sorties by the magnificent Bridge of St. Martin—one of the richest and at the same time most useful architectural treasures possessed by the City of Monuments; and, falling on Don Enrique's camp, which was pitched on what are called the Cigarrales, had inflicted terrible losses on the besieging forces. To prevent the repetition of these sallies, Don Enrique determined to destroy the Bridge.

The Bridge, as has been said, was a precious jewel amongst many others that encircled the city of martyrs, of councilors, and of caballeros; but of what value are artistic or historical monuments in the eyes of ambitious politicians, who are ready to plunge their dagger into the heart of a brother, in order to sit upon the throne occupied by him?

The Cigarrales of Toledo, which have been made celebrated by Tirso and others of our great poets, are a number of enclosed pieces of ground where are the summer-houses, gardens, and orchards of the wealthy citizens, with beautiful fountains and shade trees.

One night the trees of the Cigarrales were cut down by the soldiers of Don Enrique, and piled upon St. Martin's Bridge. The dawn was beginning to appear, when a bright light illuminated the devastated gardens, the waters of the Tagus, the ruins of the palace of Don Rodrigo, and the Arab tower which even at this day is reflected in the waters of the river. A great fire was consuming the bridge of St. Martin; and the cracking of the heavy stones carved with all the beauty of the chisel that created the marvels of the Alhambra, sounded like the sorrowful groans of Art oppressed by Barbarism.

The people of Toledo, awakened by the ominous brightness, rushed to save the beautiful Bridge from the imminent danger with which it was threatened. But their efforts were in vain; for a fearful crash that resounded mournfully in the hollows and windings of the Tagus, announced to them that the Bridge no longer existed.

When the sun rose to gild the cupolas and towers of the imperial city, the Toledan girls came down the river to fill their pitchers with the fresh, crystal water. But they returned with empty vessels, and with sad indignant hearts; because the current of the Tagus rushing along turbid and boiling, carrying on its furious waves the smoking ruins of St. Martin's Bridge.

The popular indignation arose to the highest pitch; for this Bridge had been the only direct passage to those earthly paradises, the Cigarrales, which the citizens inherited from the Arabs, together with their passion for gardens and orchards. Their courage, which had begun to fail, was now increased tenfold, and before long the camp of Trastamara was furiously attacked by the besieged, who put the enemy to flight, and watered the Cigarrales with torrents of blood.

II.

Many years had passed since the destruction of the Bridge of St. Martin. Kings and Archbishops had manifested great eagerness to see it replaced by another that would equal it in beauty and solidity; but the zeal and per-

severance of the best architects, both Christian and Arabian, had failed to satisfy the ardent desire of the Toledans, because the rapid current always carried away the scaffolding before the immense arches could be finished.

Don Pedro Tenorio, one of the great Archbishops to whom, as De Latour remarks in his valuable work "Toledo and the Banks of the Tagus," the city owes almost as much as to its kings, sent messengers to all of the cities and large towns of Spain, calling upon all distinguished architects to submit plans for a new bridge.

One day a man and woman, entire strangers, entered Toledo through the Gate del Cambron, and, after examining the ruins of the Bridge, rented a house in the neighborhood. In the course of the same day the man proceeded to the archiepiscopal palace.

The Archbishop happened at the time to be conversing with a number of prelates, who felt great pleasure in his company, being attracted by his learning and his virtue. His joy was great when one of the household announced that an architect from a distant land begged the honor of being admitted into his presence. The Archbishop received the stranger very cordially. The latter was still young, but anxiety of mind and adverse circumstances made him look old and careworn. After returning his salutation kindly, the Archbishop invited him to be seated.

"Your Grace," said the stranger, "my name, which likely you have never heard, is Juan de Arevalo, and I am an architect by profession."

"You have been brought here no doubt through the messengers we sent all over Spain, to search for an architect sufficiently skillful to rebuild the Bridge of St. Martin, which in former times crossed from this noble city to the opposite bank?"

"That summons has brought me to Toledo." "You know the difficulties that stand in the way of rebuilding the Bridge?"

"I know them, Your Grace; and I think I am able to overcome them."

"Where did you pursue your studies?" "In Salamanca."

"To what works can you refer us in proof of your skill?" "To none."

The Archbishop made a gesture of disappointment. The stranger observed it, and added, hastily: "I served in the army during my youth, but sufferings obliged me to abandon the military profession, and returning to Castile, my native country, I devoted myself with earnestness to the study of architecture—first theoretically, and then practically."

"I am sorry that you can not refer me to any building that would bear witness to your skill."

"There are some buildings on the Tormes and the Duero which reflect credit on others, but which should be attributed to him who stands before you."

"I do not understand you."

"I was poor and unknown, and I found that I must leave the honour to others, and content myself with earning my bread."

"I feel deeply grieved that you have no means of proving to us that if we trust you our trust will not be misplaced."

"I have one way, which I hope will satisfy you."

"What is that?" "My life."

"Explain yourself."

"When the frame of the main arch of St. Martin's Bridge is removed, the architect who has directed the work will stand upon the keystone of the arch."

"I accept the condition."

"And I will fulfil it, your Grace"

The Archbishop pressed the architect's hand, and the latter returned to his home, filled with joy.

The woman that had come to Toledo with Juan de Arevalo, still young and handsome, in spite of the sufferings that had left their traces on her countenance, was anxiously looking out the window for her husband, and hurried down to meet him.

"Catalina! my Catalina!" joyfully exclaimed the architect, "amongst the monuments of which Toledo is so justly proud, there will be one to transmit to posterity the name of Juan de Arevalo."

III.

The citizens of Toledo, in approaching the Tagus over those rough and steep rocks, where formerly the gardens of Florida displayed themselves in their beauty, could no longer say, "Here was the Bridge of St. Martin"; for the Bridge, even though yet resting upon a solid foundation, was rising from its ruin. The Archbishop Don Pedro Tenorio and the citizens of Toledo showered rich presents of the unfortunate and able architect who had succeeded in joining the three immense arches of the Bridge, in spite of the furious attacks of the river.

On the eve of the Feast of St. Ildephonsus, the patron of the city, Juan de Arevalo announced that his work was finished, and that nothing now remained but to remove the supports from beneath the three arches. The joy of the Archbishop and of the people was great. The removal of the supports on which that enormous mass of delicately carved stones rested was a dangerous exploit; but the tranquility with which this feat was awaited by the architect, who had bound himself to be on the keystone of the central arch of the bridge when the time arrived, inspired all with full confidence. The ringing of the bells of Toledo announced that the solemn benediction and inauguration of the Bridge of St. Martin would take place on the following day, and the citizens from the various eminences that overlook the valley of the Tagus contemplated with joyful emotion their charming Cigarrales which for many years had remained sad and solitary, and which were about to be restored to their ancient life and beauty.

Towards nightfall Juan de Arevalo climbed up the scaffolding of the central arch, for the purpose of seeing that things were in readiness for the operation to be performed next morning. He sang joyfully as he examined the work; but suddenly the song died on his lips, the joy faded from his countenance, and he turned homeward sad and dejected.

Catalina came out to meet him, full of happiness and love; but her heart sank when she noticed how pale her husband was.

"My God!" she exclaimed, in terror, "are you ill?"

"No, my Catalina!" answered Juan, making an effort to conceal his dejection.

"Deny it not, for your countenance reveals it."

"The evening has been quite cool, and the work excessive."

"Come then; come near the fire, where the warmth and a good supper will restore your health and cheerfulness."

"Cheerfulness!" murmured Juan, with deep sadness, whilst his wife bustled herself in set-

ting the table near the fireplace, in which dry oak chips burned.

Juan tried to overcome his sadness, and made an effort to eat, but in vain.

"For the first time in your life you conceal a sorrow from me," said Catalina. "Am I no longer worthy of the confidence and love that you have always shown me?"

"Catalina, do not afflict me by doubting of the love that I bear you."

"That can be no love where there is no confidence."

"For your own sake and mine, respect my secret."

"Your secret is a deep sorrow of some kind; and I wish to know what it is, in order to lighten it for you."

"To lighten it! That is impossible."

"To a love such as I bear you there are no impossibilities."

"Well, then, since you will have it; to-morrow I forfeit honour and life, which will be hurled into the river, together with the monument that I erected with so much care and so many hopes."

"No! no!" exclaimed Catalina, throwing her arms round her husband with the greatest love, and smothering in her own heart the pain caused by his declaration.

"Yes; I have just discovered an error in my calculations, which to-morrow will bury in the Tagus both the Bridge and him who conceived and directed its construction."

"The Bridge shall sink into the waves, but not you, my love; for on my knees I will beg the noble Archbishop not to let you carry out your promise."

"It will be in vain for you to make such a request; because even if the Archbishop should yield to your prayers, I could not live in dishonour."

"Life and honor shall both be left to you," said Catalina in a resolute voice.

IV.

It was midnight. Catalina seemed to be asleep, and her husband worn out by grief and fatigue, had rested for a short time, though his sleep was rather a nightmare.

Catalina arose noiselessly, scarcely venturing to breathe, dressed, and moved towards the kitchen. The widow looked out upon the Tagus, and she stood at it for a moment. The night was very dark, except for occasional flashes of lightning. From the direction of the Tagus no other noise was heard but that of the rushing waters, and the wind as it whistled through the woodwork of the Bridge of St. Martin. Catalina closed the window noiselessly, and taking a burning brand from the fireplace she went into the street, still hardly venturing to draw her breath.

Whither was she going in such haste? Did she carry that lighted brand to enable her to pick her steps in the thick darkness with which she was surrounded? Although the darkness was not so great, and the way over which the woman moved was rough and dangerous, she tried rather to conceal beneath her cloak the light she carried, and which might have enabled her to escape the rough places over which she walked with such precipitation. Finally after many difficulties, she reached the Bridge of St. Martin, amongst whose buttresses the waters of the angry river still continued to roar—angry that it could not free itself from obstacles from which Trastamara first delivered it.

Catalina approached the buttress of the bridge, and a feeling of horror came over her. Perhaps it was because she stood at the edge of the abyss, wherein the water was roaring; perhaps because her hand, accustomed only to do good, was then brandishing a destroying torch; or perhaps because at the moment a frightful thunderbolt fell. However, re-uming courage, she wavered in the air the brand which thus far she had kept concealed, and applied it to the scaffolding. The resinous wood soon ignited, and the flame, fanned by the wind, spread rapidly, so that in a few moments the entire Bridge was in a flame.

With all possible haste, and favored by the lightning flashes, and the flames that now enveloped the three arches of the bridge, the courageous woman retraced her steps homeward, and entered the house as noiselessly as she had left it.

Her husband was still asleep. Catalina went back to bed, whilst the flames continued to roar, and the stones of the bridge cracked in the heat. Soon a low and prolonged murmur spread through the city, and from a hundred towers the gloomy signal of fire was given; then followed an immense crash, which drew from the Toledans the same cry of pain and horror which they had uttered when the Bridge of St. Martin fell in the fire enkindled, years before, by Don Enrique.

Juan de Arevalo awoke with a start; Catalina seemed to be fast asleep. He dressed hastily, rushed to the street, and it was with a feeling of intense relief that he learned the bridge had fallen in the flames.

The Archbishop agreed with the citizens in attributing the casualty to the lightning; and great as was their grief at the destruction of the bridge, they felt even greater sorrow at the thought of the despair into which they considered the architect to be plunged at the loss of what was to be for him a grand triumph.

But Juan de Arevalo, who had always been a true Christian, and who placed his trust in Providence, did not for a moment hesitate to believe that the fire was a special blessing from Heaven. Catalina told him that she was of the same opinion. Let us not examine her words in the spirit of severe judges, ready to pronounce the sentence of condemnation on her for thus dissimulating; rather let us throw the veil of Christian charity over the fault; considering the circumstances in which she was placed, and the noble motives that actuated her.

The burning of the new bridge retarded the triumph of Juan de Arevalo for one year only, because on the Feast of St. Ildephonsus of the following year the citizens of Toledo crossed St. Martin's Bridge to visit their beautiful Cigarrales; and the Archbishop Don Pedro Tenorio, having on his right hand Juan de Arevalo, in whose honor he had given a magnificent banquet, said to Catalina:

"People call three the lucky number; but for your husband, our dearly beloved friend Juan de Arevalo, the lucky number was two."

Ant. W. M. Kelly. W. M. F. Kelly. KELLY BROS. 87 1/2 Bleury St BUILDERS. Jobbing promptly attended to. JOB PRINTING of every description done at The True Witness office.

YOUTHS' DEPARTMENT.

HEROISM OF A PRIEST.

[WRITTEN FOR THE TRUE WITNESS]

A peasant had been accused of horrible crimes. He was arrested, and condemned to die: though he steadfastly maintained he had no complicity in any of the imputed crimes. As is ordinary on the occasion of a man being condemned to die, the priest came to see the man and prepare him for death. Notwithstanding the arguments the priest used, the prisoner refused to be reconciled to the Church: he even became so enraged with the tireless efforts of the priest in his behalf, that he insulted the minister of God. The day of execution at length arrived; but the culprit made no confession, nor showed any signs of repentance for the heinous crimes he was guilty of. The condemned man was possessed of herculean strength. He marched to the scaffold blaspheming, and repulsing the gentle entreaties of the venerable priest who never despaired of converting the murderer. When the death procession halted at the place of execution, the condemned man's bravado vanished. He turned towards his confessor, implored his pardon, murmured a prayer, and desired the priest's embrace. The holy man complied with his request. At the same instant the priest uttered a heart-rending cry, and pressed his hand to his face, which was streaming with blood. With his demoniacal teeth, the assassin attempted to tear the skin off the chaplain's face. The throng became terrific, indignation was manifested on all countenances. The executioners rushed on the monster, and would have dealt summary punishment to him had not the priest, arrested their upraised hands. Wiping away the blood, which flowed freely from his wound, the disciple of Christ presented his other cheek to be embraced by the criminal. Stupefied the murderer made a step backward, and then fell on his knees. All the while tears were coursing down his cheeks. At last the unhappy man confessed his crime, and implored the chaplain's pardon. Pale, trembling, and bowed, he humbled himself before the apostle and martyr, and received in the name of God pardon for all his sins. One minute later, and the soul of the condemned man departed from his body. The priest slowly retired, calm and thoughtful.

In three days time the priest was dead. Before his spirit fled he pronounced the following words: "He who loves not his fellowmen knows not God, because God is all love!"

How beautiful! How divine! is a religion capable of inspiring such love, and imbuing its ministers with such heroism.

JULIAN PARR.

OUR NATIONAL DAY.

DEAR EDITOR,—This year we have had two St. Patrick's days. On the 17th, Sunday, we all attended 9 o'clock Mass, which is only for the children. Our Mass was a St. Patrick's day one, the choir sang several hymns to Irish airs, the organ playing St. Patrick's Day, and every one, young and old, wearing the "chosen leaf of hard and chief." On Monday, the day was celebrated by a grand procession, the various societies looking well and marching in good step to the music of several bands. The day was bitter cold, a high wind blowing, so that several of the banners could not be unfurled. In the afternoon there was a matinee in St. Ann's Hall, and in the evening "Fitzgerald, the Irish Outlaw," was played to a crowded house. The day passed off well, everyone praying that next St. Patrick's day will be a brighter one for the dear land of our fathers.

"SNOWBALL."

"THE FIRST FRIDAY."

DEAR CHARLIE,—It affords me much pleasure to reply to your request, that is, "How do the boys of St. Ann's spend the first Friday of the month?"

Well, dear friend, as we have to celebrate this feast so often, it is easy for me to comply with your request? When the boys first gather together they hear a short instruction from the Rev. Director or teacher, on the subject of a good confession and communion, and how pleasing it is to the Sacred heart. Then they leave the school in ranks for the church, where they recite their prayers



See This Dress? Surprise Soap Washed it.

And will wash any washable material without injury to the color or material—it is harmless yet effective.

White goods are made whiter and colored goods brighter by the use of Surprise Soap.

Thousands use it. Why don't you?

Use Surprise on washday for all kinds of goods without Boiling or Scalding.

SURPRISE SOAP LASTS LONGEST GOES FARTHEST. 180 READ the directions on the wrapper.

and perform the duties necessary to make a good confession. After receiving absolution they again assemble and return thanks to their Benefactor; they then depart.

The next assemblage is on a more solemn occasion; that is on the morning of the first Friday, which presents a striking scene in our church. The boys in turn advance slowly to the altar rails, where they are relieved and refreshed by the sweet presence of Our Lord. The remainder of the day is spent in class with a strict sincerity all day, and daily tasks are from time to time lightened by a glimpse on a lampe of the Sacred Heart, which continually sends up a little flame as if praying for the happy class. This beautiful lamp is adorned with four beautiful white lillies emerging from each of the four corners of a red cross in glass diamonds which surround the lamp in the shape of a heart. The day goes by till three o'clock pm, when, in a body, we return to the church to assist at Benediction. Thus the boys of St. Ann's pass that great feast with pomp and reverence.

Well, now, dear Charlie, you will excuse me for this long and tedious description, which I hope will not trespass on your time.

I will be expecting a letter from you in a few days. It would please me very much to get a description of how you spend the same feast.

R. HITS.

Adolphus: What a cheerful way you must have of refusing a man. You seem to send them away supremely happy. Beatrice: I tell them that the report that I am a great heiress is a mistake.

"This confounded thermometer isn't worth retaining any longer," said Uncle Peter. "What is wrong with it?" "Why, one day it says one thing, and the very next it is something altogether different."

Webster's International Dictionary

Invaluable in Office, School, or Home. New from cover to cover.



It is the Standard of the U. S. Supreme Court, of the U. S. Government Printing Office, and of nearly all of the Schoolbooks. It is warmly commended by every State Superintendent of Schools.

A College President writes: "For ease with which the eye finds the word sought, for accuracy of definition, for effective methods in indicating pronunciation, for terse yet comprehensive statements of facts, and for practical use as a working dictionary, 'Webster's International' excels any other single volume."

G. & C. Merriam Co., Publishers, Springfield, Mass., U. S. A.

Send for free pamphlet containing specimen pages, illustrations, etc. Do not buy cheap photographic reprints of the Webster of 1847.

Heating Stoves, Steel Ranges, Gas Stoves.

SPECIALTIES: Gurney's Stoves and Ranges; Magee and Good News Ranges.

STOVE REPAIRS of all kinds. PLUMBING, TINSMITHING, GAS FITTING.

F. H. BARR, 2373-75 St. Catherine Street. Phone 4241.

O. A. WILLIE

Is still in the old stand, Where you will find A large assortment of

Hats

In all the latest English and American styles. Prices to suit the times.

1790 Notre Dame Street, Corner St. Peter Street.

THE Society of Arts of Canada

1666 NOTRE DAME STREET, Montreal.

CAPITAL PRIZES. (10cts TICKETS.)

From 30th January to 27th February, the "Society of Arts of Canada" has distributed the following big prizes (10 cents tickets):

- To PIERRE RIVARD, 227 Richelieu Street, A Prize worth... \$2,000.00
- To Madame J. Bte. RIVET, 309 Carriere Street, A Prize worth... \$500.00
- To JOSEPH LAFLAMME, 195 Cadieux Street, A Prize worth... \$250.00
- To A. Fiset, Notary, 97 St. James Street A Prize worth... \$2,000.00

JOHN MURPHY & CO'S. ADVERTISEMENT.

The Secret



Of the success of Our Mantle Department is explained in one word—

Value!

Splendid value awaits every comer! That's it. From a stock not numbered by twenties, or fifties, or hundreds, but counted by thousands, Ladies can select the Garments of their choice at prices that are never above, and, in many instances, are much below, wholesale rates. And, mark well!—this Magnificent Assortment comprises all the Latest and Finest Styles and Designs, as they prevail at present in the great European Centres of Fashion.

Furthermore, we guarantee to satisfy every taste, to fit every figure, and to meet the exigencies of EVERY PURSE.

Chose your New Spring Jacket or Cape Early!

Easter Gloves!

JOHN MURPHY & CO., 2343 St. Catherine St., CORNER OF METCALFE STREET. TELEPHONE No. 8838.

BRODIE & HARVIE'S Self-Raising Flour

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

READY IN A FEW DAYS.

POEMS AND LYRICS.

By J. K. FORAN, Lit. D., LL.B., Editor of "The True Witness."

BEAUTIFULLY BOUND IN CLOTH With Picture of the Author.

PRICE, ONE DOLLAR.

D. & J. SADLER & CO., - Montreal. Agents Wanted.

EDWARD CAVANAGH

MANUFACTURERS AND IMPORTERS OF OILS, PAINTS, CAT. HARDWARE, ETC. (SHELF & HEAVY) MONTREAL.

2470 2553 NOTRE DAME ST. COR SEIGNEURS ST.

CASTOR FLUID Registered; a delightfully refreshing PREPARATION for the Hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cents per bottle. HENRY R. GRAY, Chemist, 128 St. Lawrence street.

TRADE AND COMMERCE

FLOUR, GRAIN, Etc.

Flour.—We quote: Patent Spring 2.75 @ 2.90 Winter Patent 2.37 @ 2.50 Manitoba Patents 4.00 @ 4.00 Straight Roller 2.10 @ 2.20 Extra 2.70 @ 2.80 Superfine 2.45 @ 2.50 City Strong Bakers 1.65 @ 1.75 Manitoba Bakers 2.40 @ 2.75 Ontario bags—extra 1.45 @ 1.50 Straight Rollers bags 1.65 @ 1.60

Oatmeal.—We quote:—Rolled and granulated, \$4.10 to \$4.30; Standard, \$4.05 to \$4.10. In bags, granulated and rolled are quoted at \$2.00 to \$2.05, and standard at \$1.90 to \$2.00. Pot barley \$1.75 in bbls and \$1.75 in bags, and split peas \$3.50 to \$3.60.

Bran, etc.—Sales of Ontario bran at \$19.50 to \$20 in car lots. Shorts are steady at \$19.00 to \$2, and Mouillie \$22 to \$24.

Wheat.—No 1 hard is reported at 77c to 78c, and No. 2 red winter at 65c. These prices are equal to 83c to 84c in the West for No. 1 hard and 70c for No. 2 red, a lot of 10,000 bushels of the latter reported sold.

Corn.—Sales reported of Ontario for Eastern shipment at equal to 57c to 58c here.

Peas.—The market here is firmer 70c to 71c. Quotation for May float are 72c to 73c.

Oats.—Car loads No. 2 have been sold at 41c and No. 1 have brought 47c.

Barley.—Maltng barley is quoted at 55c to 8c and feed 49c to 53c.

Rye.—At 54c to 55c for car lots.

Buckwheat.—At 48c to 49c, which is better.

Malt.—The market is steady at 79c to 77c.

Seeds.—We quote Canadian timothy steady at \$3.25 to \$3.65 per bushel. American 10c to 20c lower. Red clover firm at 11c to 12c. Alsike 11c to 12c, and mammoth clover 11c to 12c.

PROVISIONS.

Pork, Lard, &c.—We quote as follows:—

Canada short cut pork, per bbl. \$16.00 @ 17.00 Canada short cut, thin, per bbl. 00.00 @ 00.00 Mess Pork, American, new, per bbl. 00.00 @ 00.00 Extra plate beef, per bbl. 10.50 @ 11.00 Hams, per lb. 9 1/2 @ 10 1/2 Lard, pure in pails, per lb. 8 1/2 @ 9c Lard, com. in pails, per lb. 7 @ 7 1/2 Bacon, per lb. 10 @ 11c Shoulders, per lb. 8 @ 8 1/2

Dressed Hogs.—Prices range from \$6.15 to \$6.25 in car lots.

DAIRY PRODUCE.

Butter.—We quote prices as follows:—

Creamery, finest winter 21c to 21 1/2c Creamery, fall made 17c to 18c Creamery, early made 18c to 19c Eastern Township dairy 14c to 17c Western 8c to 13c Roll Butter—Sales at 13c to 15c. Manitoba rolls sold at 9c to 11c.

Cheese.—At 9c to 10c, sales being reported of 2,000 boxes at within that range. New fodder cheese has been sold at 9c in Brockville section, although the buyers declared it not worth more than 8c to ship.

COUNTRY PRODUCE.

Eggs.—Sales at 15c to 16c, the latter figure being for single cases.

Honey.—Extracted old 4c to 5c per lb. New 7c to 9c per lb in tins as to quality. Comb honey 10c to 13c.

Baled Hay.—No. 2 shipping hay \$6 to \$6.50 in round lots, and No. 1 straight Timothy at \$7.50. At country points \$4.50 to \$5.50 f.o.b. as to location.

Maple Products.—New syrup has been sold at 9c to \$1 in tins. Old maple syrup 60c to 65c. Old sugar 6c to 6 1/2c in boxes and cases.

Beans.—Good to choice hand-picked \$1.50 to \$1.70 per bushel, and poor to fair \$1.25 to \$1.40.

Tallow.—Rough 5c to 5 1/2c. A lot of 3 boxes cake sold at 5c.

Hops.—Prices nominal at 5c to 7c as to quality.

FRUITS, Etc.

Apples.—Ordinary \$8.00 to \$4.40 per barrel; fancy \$4.50 per barrel; dried 5c to 6c per lb; evaporated, 6c to 6 1/2c per lb; fancy, 7c to 7 1/2c per lb.

Oranges.—Messina \$2.50 to \$2.75 per box. Blood, \$2.75 to \$3 per half box; Valencia, 420s, \$3.75 to \$4.25 per box; Valencia, 714s \$4.50 to \$5 per box; California Navels \$3.25 to \$3.75 per box; California seedlings \$2.50 to \$3.25 per box; California Budded, \$3.15 to \$3.60 per box; Jamaica, \$3.00 to \$3.50 per barrel.

Lemons.—\$2.50 to \$3.00 per box; fancy, 300s, 2s.

Pine Apples.—20c to 3c each.

Bananas.—\$1.50 to \$2.75 per bunch.

California Pears.—\$2.25 to \$2.50 per box.

Cranberries.—\$4.00 to \$4.50 per box.

Grapes.—Almeria, \$7.00 to \$7.50 per keg.

Dates 3c to 4c per lb.

Praires.—"Atlas," 4c per lb.

Cocoanuts.—Fancy, firsts \$4.50 per hundred; seconds, \$3.50 per hundred.

Tomatoes.—14 lb crate, \$1.75; 6 bkt carrier, \$5 to \$5.50.

Cucumbers.—\$2.50 to \$2.75 per doz.

Lettuce.—\$1.25 to \$1.50 per doz.

Parsley.—25c to 40c per doz.

Potatoes.—Obill on track 60c per bag of 90 lbs.; Early Rose, on track, 55c per bag; Early Rose, jobbing lots, 65c per bag; Chili, jobbing lots, 60c per bag; New Bermuda \$7.50 to \$8 per barrel.

Onions.—Red \$1.90 to \$2.00 per barrel. Yellow \$2.25 per barrel.

FISH AND OILS.

Salt Fish.—Green cod No. 1 large is quoted at \$6.00 to \$6.50. We quote:—Dry cod \$4.50 to \$4.75, and green cod, No. 1, \$4.25 to \$4.50. Labrador herring \$4.00 to \$4.25, and shore \$3.00 to \$3.50. Salmon \$10 to \$11 for No. 1 small, in bbls, and \$12.50 to \$13.50 for No. 1 large. British Columbia salmon \$10.

Canned Fish.—We quote:—Lobsters \$6.00 to \$6.25, and Mackerel \$3.85 to \$4.00 per case.

Oils.—Steam refined seal sold at 38c net cash for round lots, and 37c to 40c for small lots.

Newfoundland cod oil 35c to 37c, and 38c for Gamp in jobbing lots. Cod liver oil 85c to \$1.00.

Fresh Fish.—Cod and haddock 2c to 3c. Lake fish 8c to 7c for white fish, and 6c for Pickarel. Fresh salmon 14c to 16c.

If you must draw the line at ~~lard~~

and have, like thousands of other people, to avoid all food prepared with it, this is to remind you that there is a clean, delicate and healthful vegetable shortening, which can be used in its place. If you will

USE COTTOLENE

instead of lard, you can eat pie, pastry and the other "good things" which other folks enjoy, without fear of dyspeptic consequences. Deliverance from lard has come.

Buy a pail, try it in your own kitchen, and be convinced.

Cottolene is sold in 3 and 5 pound pails, by all grocers.



TO LET.

On lease of 2 or more years, a farm 20 miles from railway. Tenant, while farming, could buy and clear Government lots (\$30 per hundred acres) railway to pass through shortly. Irish or Scotch family preferred. "FRANCIS," Post Office, St. Catherine Street, Montreal. 37-1

CENTRAL MILLINERY ROOMS

Latest novelties in Millinery from Paris, New York and London. Inspection Respectfully Invited. 178 BLEURY STREET.

Have Your

SLATE METAL OR GRAVEL ROOFING, - - - ASPHALT FLOORING, ETC.

DONE BY GEO. W. REED, 783 and 785 Craig Street.

FLOUR!

Best Hiawatha Flour, \$3.95 a Barrel.

Best Creamery Butter.....28c per lb. Choice Dairy Butter.....20c per lb.

OPEN EVENINGS. J. L. GREVIER, 808 St. James Street

Job Printing at The True Witness Office.

BRING YOUR BOY.

We don't quote oddly constructed prices such as \$2.83 or \$2.98 for Boys' Suits, they are designed to deceive. At our store, 31 ST. LAWRENCE STREET, our price from now on is Two Dollars and Fifty cents for nearly five hundred youngsters' 4 and 5 dollar suits, sizes from FIVE YEARS UP TO FIFTEEN.

Eight dollars marked on \$12 and \$14 Spring Suits for Men, \$8 marked on \$12 and \$14 Spring Overcoats.

J. G. KENNEDY & CO., - 31 ST. LAWRENCE ST.

The Canadian Artistic Society.

OFFICE:—1866 St. Catherine Street, Montreal.

Founded for the purpose of developing the taste of Music and encouraging the Artists.

Incorporated by Letters Patent on the 24th December, 1894

Capital - - \$50,000.

2,851 PRIZES of a total value of \$5,008.00 are distributed every Wednesday.

1 CAPITAL PRIZE OF.....\$1,000 And a number of other Prizes varying from 1 CAPITAL PRIZE OF.....400 \$1.00 to \$50.00 1 CAPITAL PRIZE OF.....150

TICKETS, 10 Cents.

Tickets sent by mail to any address on receipt of the price and 8 cent stamp for mailing.

NEVER BUY FURNITURE

From a poor Establishment. . . . The largest dealers have the best stock.

DON'T FAIL TO SEE OUR GOODS.

RENAUD, KING & PATTERSON, 650-652 CRAIG STREET.

JAS. A. OGILVY & SONS

SPECIAL ADVERTISEMENT.

More New Dress Materials

For Suitings and Costumes For Easter Suitings, And Early Spring Costumes.

A special line of Dress Stuffs in a special line of patterns and mixtures at specially low figures.

Our Navy Blue, Brown and Black Worsted Suiting for Early Spring Costumes are going fast, we have them from 50c a yard up.

Our New Halifax Tweed Suitings in a variety of mixtures are awfully pretty.

Our New Covent Suitings take well, they make up a lovely costume.

New Crepons New Whip Cords New Silk and Wool Checks New Challies New Striped Suitings New Tweed Checks in fancy colors.

OUR SECOND DELIVERY

Of those beautiful Black Silk Mohair Crepons have just arrived and are eagerly sought for; secure a costume at once.

PRIESTLEY'S BLACK GOODS.

A full line of Priestley's Famous Black Dress Goods always on hand, also a full range of choice Satins Surahs, Merveilleux, Pongees and China Silks.

P.S. Special From now until further notice we will allow a discount of five per cent. on all sales of One Dollar and over.

Samples sent by mail and all orders promptly attended to

JAS. A. OGILVY & SONS THE FAMILY LINEN AND DRAPERY HOUSE

908 to 907 ST. ANTOINE ST. Telephone 144 to 150 MOUNTAIN ST. 8425.

Branch, ST CATHERINE STREET, Telephone 3385. Cor. Buckingham Ave

P. McKenna & Son

Would remind the readers of the TRUE WITNESS that they are still on deck, and, as usual, ready to attend to all orders in the Florist's line, either wholesale or retail. Now is the time to order EASIER LILIES, and have them delivered when you want them. TELEPHONE No 4197.

Advertisement for BAILEY'S Compound light-spreading Reflectors, featuring an image of the product and text describing its use for lighting churches and halls.

Advertisement for CAMPBELL'S WINE OF BEECH TREE CREOSOTE, featuring an image of a tree and text describing it as a remedy for various ailments like throat, larynx, and bronchitis.

Advertisement for CUTLER'S POCKET INHALER, featuring an image of the inhaler and text describing it as a remedy for the age, curing ailments like grippe, diphtheria, and colds.

House and Household.

USEFUL RECIPES.

CORN DODGERS.

One pint of corn meal; salt to taste, water or milk in equal parts if desired to make a batter of the right consistency, so as to mould in your hands to small pones. Bake in a quick oven.

SUNSHINE CAKE.

Cream one cup of butter; add two cups of sugar and beat to a cream; then add one cup of milk, the yolks of eleven eggs beaten very light and three cups of flour, which has been sifted three times; beat until light and smooth; add two teaspoonfuls of baking powder; turn into a greased Turk's head and bake forty-five minutes in a moderately quick oven.

FISH TOAST.

Cold fish, cream, one egg, one ounce of butter, salt, pepper, mace and minced onion. Take about half pound of cold fish, pound it with butter, a little pepper, salt, mace and one teaspoonful finely minced onion, then add one tablespoonful of cream; put in a lined saucepan, add the yolk of an egg and stir till quite hot; pile the mixture high on buttered toast, sprinkle some fine bread crumbs over, pour a little butter on top, stand in the oven for ten minutes and serve at once.

HOUSEHOLD HINTS.

Greasy pans should be wiped with soft paper and then filled with water in which a little washing soda should be thrown. They will be easy to wash, and will not need scraping with a knife.

In a hygienic lecture at Baltimore a well-known doctor said that feather dusters should be discarded. They simply stir up the dust and thereby render the germs it contains more dangerous to health.

Kerosene will remove iron rust and fruit stains from almost every kind of goods without injuring the fabric. Wash the soiled spot in kerosene as you would in water. The spots must be washed in kerosene before they have been put into soap and water, or it will do no good.

If the stain on the wall-paper is of a greasy character it would be advisable to brush off the upper sooty section first, and then lay on the spot a mixture of pipe-clay and water the consistency of cream. Let this remain until the following day; it can easily be removed with a penknife or brush.

FASHION AND FANCY.

Spring millinery, as it appears just at present, is an erratic jumble of shapes and combinations of materials and colors, with millions of glittering spangles of every hue thrown in for further diversity. But, if we avoid the exaggerated perversions of real millinery art, it is a simple matter to find the most charming little bonnets and the most becoming hats imaginable.

A special feature of the new millinery that the flowers and leaves are mostly very large, the hydrangeas being one of the favorite blossoms. Petunia is one of the most popular colors, and appears in straw hats as well as flowers and ribbons. The wide effect gained by wings and out-spreading bows is still a dominant characteristic of both hats and bonnets, but the broad Dutch bonnet, so fashionable all winter, has grown a little point in front, which makes it resemble the Marie Stuart shape, and is infinitely more becoming to the majority of faces.

The jet bonnets, with their bunches of bright flowers on either side, are very attractive. Three shades of one flower are usually grouped together, and three feathers also. Fine platings of chiffon, with either flowers or feathers, are arranged from both hats and bonnets to fall on to the hair at the back, and a curtain of lace caught up in the middle is another fancy. A pretty jet bonnet with wide-spreading wings of jet is trimmed with cream-colored pansies above the ears. Violets and roses are used in combination, and roses in all the unnatural colors are mingled with the uncommon tints of the new ribbons, which are lovely with chine figures, and both satin and velvet stripes.

HOURS OF SLEEP.

One of the great mistakes of parents and those who have charge of children is that they are likely to allow the little ones too little time to sleep. With one excuse and another the youngsters are up later at night than they should be, and, as they must be off at school betimes in the morning and there may be duties to perform, they are called long before they have finished their morning nap.

Children, as a rule, ought to sleep ten or eleven hours, and to do this they must be put to bed early enough at night so that they may get this amount of uninterrupted rest. But it is a difficult thing to give the children the amount of sleep they require, because there is always something going on in the evening that interests them—some one comes in, there is a newspaper or book, or something is being talked of that they like to hear. They plead and entreat to stay up just a little longer, and with a spirit of indul-

gence, the parents yield. Of course, this means but one thing—too little repose and a curtailment of the hours of rest that nature imperatively demands.

It is no wonder that children are nervous, fretful and difficult to get along with. Their nerves, inherited from dyspeptic parents, are keenly alive to every sound, and their tempers none the best or they would not be the children of their parents, are irritated by being called out of bed when they so much want to sleep. During the earlier years of children, whatever else may be done, there should be ample provision for long and undisturbed sleep. It means health and strength in later years, clear heads, good dispositions and well-regulated mentality.

Mamma: Well, Johnny, I shall forgive you this time, and it's pretty of you to write a letter to say you're sorry. Johnny: Yes, ma; don't tear it up, please. Mamma: Why not? Johnny: Because it will do the next time.

In The Spring Time

PAIN'S CELERY COMPOUND MAKES PEOPLE WELL.

Thankful People Everywhere Gladly Endorse The Great Medicine.

It is a Blessing to the Whole Canadian Dominion.

Physicians Acknowledge its Great Curing Virtues.

It Makes Strong Nerves and Pure Blood

It Cures Disease and Long-standing Troubles.

An Ontario Man Strongly Testifies.

"I am a living witness to the worth of Paine's Celery Compound."

This is the statement of Mr. G. J. Smye, of Sheffield, Ont.

It makes people well!

This fact is so widely known and so fully borne out by thousands of magnificent cures, that the simple statement is in itself sufficient.

The whole Dominion has been blessed by the marvellous work of the great medicine, and an army of rescued and saved men and women bless the noble discoverer, Prof. Edward E. Phelps, M.D., LL.D.

Master minds amongst the medical men of the present day readily acknowledge the potent and curing virtues of Paine's Celery Compound. They find that it makes strong nerves and pure blood, two essentials necessary for perfect health and strength.

Long-standing troubles and diseases are cured by Paine's Celery Compound when all other medical agencies fail in their work. For kidney and liver troubles, it is the infallible remedy. Nervous debility, exhaustion, sleeplessness and headaches are quickly swept away by the curing powers of Paine's Celery Compound.

This is the season when the sick, must

of necessity, recuperate lost strength, and gain the healthfulness so necessary to make life pleasurable for the summer. All should bear in mind that Paine's Celery Compound "makes people well."

The following letter from Mr. G. J. Smye, of Sheffield, Ont., speaks of a wondrous cure after all ordinary means had failed to do the work:—

"It is with great pleasure that I testify to the value of your great medicine, Paine's Celery Compound. For nearly two years I suffered from indigestion, kidney and liver troubles. After trying several medicines that did not effect a cure, I decided to try your Compound. Before using it I was so low in health that I could not eat or sleep. I could not lie in bed owing to pain in my back; it was only by resting on elbows and knees I was enabled to obtain a slight degree of ease. Before I had fully taken one bottle of your medicine I began to improve. I have in all taken fourteen bottles with grand results. I am a farmer and am now working every day. Anyone may refer to me in regard to those statements, or to any of my neighbors around Sheffield, where I am well known. I am a living witness to the worth of Paine's Celery Compound."

Livery Stables.

CENTRAL

Livery, Boarding and Sale Stables.

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

WAVERLEY

LIVERY, BOARDING AND SALE STABLES

D. McDONNELL, Proprietor. 95 JUROR STREET, (Victoria Sq.) Montreal. Special attention to Boarding. Telephone 1528.

Veterinary Surgeons.

M. KANNON,

Veterinary: Surgeon,

LATE ASSISTANT WITH

WM. PATTERSON, M. D. M. R. C. V. S.

OFFICE. 106 Colborne Street,

MONTREAL

Bell Telephone No. 2687. 110

D. MULLIN,

Veterinary Surgeon and Horse Dentist.

Office: 22 St. URBAIN STREET.

Telephone 2352.

Horseshoer.

C. McKIERNAN,

HORSESHOER.

(15 years' experience in Montreal.)

No. 5 HERMINE ST., Montreal.

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

HOLLOWAY'S PILLS.

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

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

Holloway's Ointment.

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

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

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

GOUT, RHEUMATISM,

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

The Pills and Ointment are manufactured only at

538 OXFORD STREET, LONDON, and are sold by all vendors of medicine throughout the civilized world, with directions for use in almost every language.

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

Purchasers should look to the Label of the Pots and Boxes. If the address is not 538 Oxford Street, London, they are spurious.

MENEELY BELL COMPANY.

CLINTON H. MENEELY, Genl. Manager Troy, N.Y., and New York City.

SOLE MANUFACTURERS OF BELL'S PATENT

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

BELL FOUNDERS

of the day, have made all the important bells in England for many years. Catalogues and all information from J. B. SCARLETT, Board of Trade Building, Montreal.

Business Cards

Embossed Society and Entertainment RIBBON BADGES, on short notice. Gold Stamping on Books, Ribbon and Card. J. P. MONOEL, 210 St. James Street, Room 5.

WILLIAM J. DELANY,
Importer of Choice Groceries, Wines and Provisions and all kinds of Choice Fruits.
2587 St. Catherine street, cor. Mackay street, Montreal. Bell Telephone No. 4690

J. J. KEATING & SON,
TEMPERANCE GROCERS,
287 BLEURY STREET.
Lowest Prices for Best Goods.

GALLERY BROTHERS,
MERCHANT TAILORS,
34 - Chabollez - Square,
(Next Door to Dow's Brewery.)
Shirts and Underwear a specialty.

GALLERY BROTHERS,
BAKERS: and : CONFECTIONERS,
Bread delivered to all parts of the city.
Cor. YOUNG & WILLIAM STREETS
TELEPHONE 2895.

E. HALLEY,
General Contractor and Plasterer,
126 PARK AVENUE,
MONTREAL.

Jobbing a specialty.

T. O. O'BRIEN,
FANCY BOOTS and SHOES,
281 ST. LAWRENCE STREET,
MONTREAL.

G. H. PEARSON & CO.,
FINE TAILORING,
23 CHABOLLEZ SQUARE.
G. H. PEARSON. | J. P. CLARKE.

DANIEL FURLONG,
Wholesale and Retail Dealer in
CHOICE BEEF, VEAL, MUTTON and PORK
Special rates for Charitable Institutions.
Cor. Prince Arthur and St. Dominique Street
Telephone 8474.

O. A. McDONNELL,
ACCOUNTANT AND TRUSTEE.
186 St. James Street,
Telephone 1182. MONTREAL.
Personal supervision given to all business
Rents Collected, Estates administered and
Books audited.

DOYLE & ANDERSON,
WHOLESALE
TEA; MERCHANTS.
DIRECT IMPORTERS.
584 ST. PAUL STREET, Montreal.
P. S. DOYLE. | R. J. ANDERSON.

LORGE & CO.,
Hatter and Furriers,
21 ST. LAWRENCE STREET,
MONTREAL.

JOHN MARKUM,
PLUMBER, GAS & STEAMFITTER,
TIN AND SHEET IRON WORKER,
85 St. Antoine Street, MONTREAL.
Telephone No. 9324.

COFFEES! COFFEES!

If you want to Drink the best
COFFEE possible

BUY ONLY

J. J. DUFFY & CO.'S
Canada Coffee and Spice Steam Mills
MONTREAL

— ALSO, THERE —

BAKING POWDER,

"The Cook's Favorite,"

Use no other, Ladies, and be happy.

WHAT IS



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

Testimony of Dr. D. Marsolais,
Lavaltrie.

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

D. MARSOLAIS, M. D.
Lavaltrie, December 17th, 1885.

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

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

G. DESROSIERS, M. D.
St-Felix de Valois, January, 18th 1886.

For sale everywhere at 50 cts per bottle.

WALTER KAVANAGH,

117 St. Francois Xavier Street, Montreal.
REPRESENTING:
SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND
Assets, \$39,109,332.64.
NORWICH UNION FIRE INSURANCE SOCIETY, OF NORWICH, ENGLAND
Capital, \$5,000,000.
EASTERN ASSURANCE CO., of Halifax, N. S. Capital, \$1,000,000

IF YOU WANT

Good Beef, Lamb, Mutton, Veal, Corned Beef and Salt Tongues, go to
B. DAURAY, Bonsecours Market,
Stalls Nos. 54 and 56. Telephone
No. 8078.

Cups and Saucers given away with every pound of our 40c Tea. There are many other presents given away on delivery of every second pound. THE ORIENTAL,
418 St. James Street, opp. Little Craig.
J. W. MONOUE, Prop.

St. Leon

Perfects the organism and preserves life. "Tis invaluable," says Dr. Walsh, Toronto. A car load just received direct from Springs in P.Q. Get supplied at once. A trial will convince the most sceptical.

St. Leon Mineral Water Depot, 54 Victoria Sq.

CONFECTIONERY.

Cakes and Pastry, fresh daily. Candies in great variety.

All our own manufacture.

MADE DISHES, for Parties:

Ice Cream, Jellies, Russes, etc
Wedding Cakes a specialty.
Luncheon and Dining Rooms.

CHARLES ALEXANDER,
219 St. James Street.

J. K. MACDONALD,

Practical HOUSE and STEAMBOAT Bell-hanger, general MACHINIST, Blacksmith, Locksmith, etc. Electric Lighting, Bells, Warehouse Telephones, etc. Carpenters' and Builders' Work to order. 182 and 764 Craig Street, west of Victoria Sq., MONTREAL. Bell Telephone 2521. 2-6

Where Do You Get Your Lunch?
Have You Ever Been to

JAMES M. AIRDS,
1859 Notre Dame Street,

IF NOT, GO AT ONCE.

Oyster Pies and Patties, Salmon Pies, excellent. Try them. Our Coffee is noted.

\$3 A DAY SURE Send us your address and we will show you how to make \$3 a day; absolutely sure we furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully; remember we guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write today. IMPERIAL SILVERWARE CO., Box 64 Windsor, Ont.



MONTREAL Business College
Established 1864.

—CORNER—
Victoria Square
and Craig St

Is one of the Largest, Best Equipped & Patronized Commercial Educational Institutions in America. All Commercial Subjects taught by Specialists.

Shorthand & Typewriting by practical and experienced teachers. Separate apartments for Ladies, Day and Evening Classes. Write, call or Telephone (2890) for Prospectus.

Address: **DAVIS & BUIE,**

80-16 Business College, Montreal

Bell Telephone 3277.

WALTER RYAN,
PRACTICAL

Plumber, Gas, Steam and Hot Water Fitter

263 ST. URBAIN ST. | 2114 ST. CATHERINE ST.

All Jobs promptly attended to at a low price.

ESTABLISHED 1864.
C. O'BRIEN,
House, Sign and Decorative Painter,
PLAIN AND DECORATIVE PAPER HANGER.
Whitewashing and Tinting. All orders promptly attended to. Terms moderate.
Residence, 645 Dorchester St. | East of Bleury,
Office, 647 " " MONTREAL.

S. O'SHAUGHNESSY,
Practical Upholsterer,
2503 ST. CATHERINE STREET,
(2 doors west of Crescent Street.)
Furniture Repaired and Recovered. Carpet Laid. Mattresses Made Over.

CARROLL BROS.,
Registered Practical Sanitarians.
Plumbers. Steam Fitters, Metal and Slate Roofers.
785 CRAIG STREET, near St. Antoine.
Drainage and Ventilation a specialty.
Charges Moderate.
Telephone 1834.

WM. GAMBLE,
Fine Custom Boot and Shoe Maker
Hand-Sewn \$4, \$4 50, \$5, to Order.
Repairing Neatly and Cheaply Done
748 Dorchester Street

Hazelton
Mason & Hamlin
Dominion
Berlin
Newcombe
Reimers
Ennis
Pratte

Pianos

Organs

Æolian
Vocalion
Mason & Hamlin
Dominion
Berlin
Transposing

New Pianos from \$175 to \$1000.
New Organs from \$85 to \$1500.
Secondhand Pianos from \$50.
Secondhand Organs from \$20.

TERMS OF PAYMENT—From \$3 monthly.
Liberal discount for cash.

Over 100 Instruments
in stock just now

The largest and most varied assortment in Canada.

One price only and the lowest.

No agents:
Old Instruments taken in exchange.
Tuning and Repairing.

Visit and correspondence solicited.

LEN PRATTE
1676
NOTRE DAME MONTREAL

FOR
EASTER SUNDAY

A pair of our Dongola Kid Ladies' Walking Shoes at \$1.25 will make your dress complete.

THOMAS W. GALES,
SHOE AND TRUNK DEALER,
137 St. Antoine St.

PETER BROWN
Surgeon Dentist.
BIRK'S BUILDING,
14 PHILLIP'S SQUARE,
MONTREAL.

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

J. T. McPHERSON,
DENTIST.
No. 44 BEAVER HALL HILL.
Modern Dentistry in all its Branches.
TELEPHONE 3847.

W. H. D. YOUNG, L.D.S., D.D.S.
SURGEON DENTIST. Telephone 2515.
1694 NOTRE DAME ST.
Painless Extraction by Nitrous Oxide Gas,
Vapor, Electricity, and also by Improved Methods. Preservation of Natural Teeth. Artificial Work at Reasonable Prices.
Consultations Free.

Removal Notice

We are now located in our new premises on Busby Lane. The building which we have just erected is fitted up with the very latest improved machinery and plant—everything that modern science and up to date ideas could suggest for a Steam Laundry has been taken advantage of.

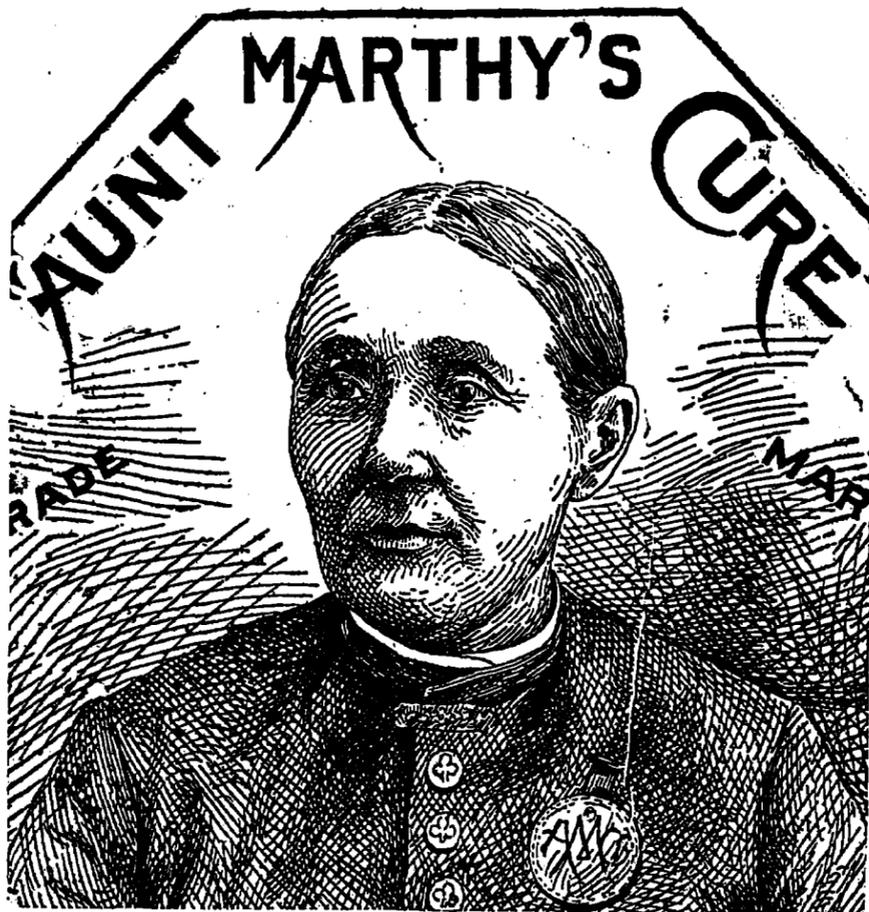
Our facilities NOW for turning out first-class WORK in LARGE QUANTITIES are better than ever. We have now unquestionably the largest and best equipped STEAM LAUNDRY in the Dominion.

MONTREAL STEAM LAUNDRY CO.,

Factory and Laundry : 8, 10, & 12 Busby Lane.

Offices : 28 St. Antoine Street.

TELEPHONES 580, 881, 971.



AUNT MARTHY'S CURE is to-day the most popular and largely used remedy for Rheumatism on the market. There must be some reason for it. There is. ITS UNDOUBTED AND ACKNOWLEDGED MERIT is the reason. "A. M. C." is not calculated and designed to act as a temporary aid only. It does not deaden pain for a moment or an hour, and then yield the victim to worse sufferings than ever, but it will radically and entirely cure any case of Rheumatism or Neuralgic trouble in existence. All cases do not require heroic treatment, but any which do are guaranteed satisfactory results, after the use of half dozen of "A. M. C." Sold by druggists and grocers. Sent to any address by mail on receipt of 25 cents. "A. M. C." MEDICINE COMPANY, 186 St. Lawrence Main Street, Montreal.

GRAND TRUNK RAILWAY.

EASTER HOLIDAYS.

Round trip excursion tickets will be issued on April 11th, 12th, and 13th, only, at SINGLE FIRST CLASS FARE, good for going trip any date between April 11th and 15th, inclusive, and valid for return leaving destination on or before April 16th.

For particulars of reduced fares to Intercolonial Railway points, and for pupils and teachers of schools and colleges, also for maps, timetables and other information, apply to any agent of the Grand Trunk Railway.

L. J. SERGEANT, General Manager.

CURRAN, GRENIER & CURRAN

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

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

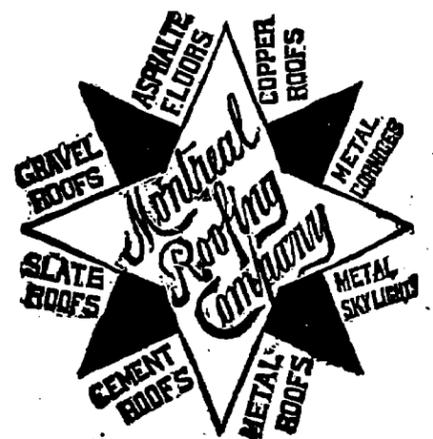
JUDGE M. DOHERTY,
Consulting Counsel,
SAVINGS BANK CHAMBERS,
Montreal.

JUDAH, BRANCHAUD & KAVANAGH,

ADVOCATES,
3 Place d'Armes Hill.

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

DOHERTY, SICOTTE & BARNARD,
[Formerly LOHRETT & DOHERTY,]
Advocates : and : Barristers,
180 ST. JAMES STREET,
Ottawa District Bank Building
Hon. M. Doherty, of Counsel.



BEFORE GIVING YOUR ORDERS GET PRICES FROM US.

OFFICE AND WORKS:
Cor. Latour st. and Busby Lane.
TELEPHONE 180.

M. HICKS. E. O'BRIEN.
M. HICKS & CO.
AUCTIONEERS,
AND COMMISSION MERCHANTS,
1821 & 1823 Notre Dame St.
[Near McGill Street.] MONTREAL

Sales of Household Furniture, Farm Stock, Real Estate, Damaged Goods and General Merchandise respectfully solicited. Advances made on Consignments. Charges moderate and returns prompt.

N.B.—Large consignments of Turkish Rugs and Carpets always on hand. Sales of Fine Art Goods and High Class Pictures a specialty.

JOB PRINTING of every description done at The True Witness office.