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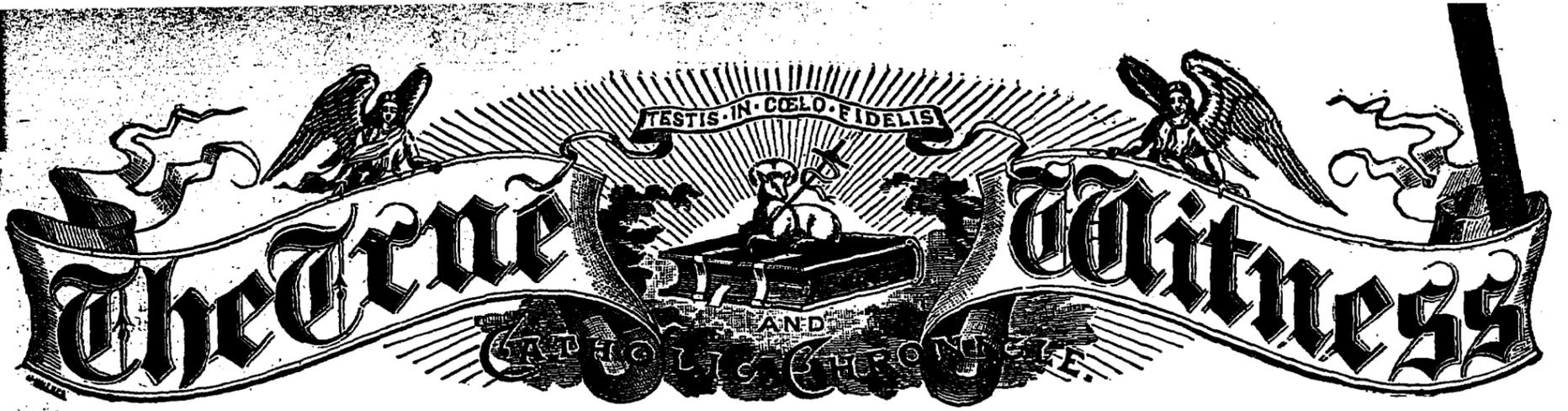
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EDITORIAL NOTES.

ALTHOUGH THE TRUE WITNESS has weathered the storm which recently menaced its very existence, still we almost feel as if we were now in the midst of our greatest crisis. In fact to pull through all the difficulties that filled the past three months careful engineering and determined efforts were required; but now comes the period of most importance. The time of transition has passed; that of starting on our upgrade has commenced. We frankly admit that unless we are given the aid of every helping hand available we do not see how we are ever going to get under way. We require, and most absolutely, all the encouragement of a substantial nature that can be given. Many of our subscribers have done well their parts during the past few weeks; there are others from whom we are anxious to hear. But the subscribers must not be expected to bear all the load; we want the friends of the paper to come forward with advertising and printing, in order to set the wheels in motion. The start is the most difficult part of the work. We, therefore, repeat that unless generous and spontaneous assistance be forthcoming—and at once—we do not see exactly what the consequences are to be. It is now, not a year hence, that THE TRUE WITNESS requires every helping hand; and we hope that each one who is anxious to have a solid Catholic organ will contribute—in one way or another—his mite. We cannot emphasize these remarks too strongly.

THE Daily Witness of Saturday publishes a four column and a half letter, written by Chiniquy and addressed to the "Minerve." The Witness claims that it is simply because the writer of that letter asks its publication as an act of justice that the "only religious daily" gives it space. More masking! Only too glad is the Witness to flaunt the evil-inspired communication before the eyes of thousands. Be it remarked that the so-called "ex-priest" does not deny the accusations of immorality brought against him by the Minerve; rather does he accept them, glory in them and admit their truth. He goes even as far as to tell the world that he was a bad man and that it was the Church's fault if he were the victim of his passions. We are strongly of opinion, however, that the affording Chiniquy an opportunity of belying the dead and insulting the living, of making abominable charges against imaginary individuals for the purpose of bespattering the fair fame and good names of thousands of pure and noble people is, to say the least, a bad policy. The Protestant as well as the Catholic world knows his history; the raking up of its details only give him an excuse to add fresh brands to the fire that must inevitably prove his destruction, and an excuse to the Witness for claiming in the name of justice the right to publish the most nauseating insults to Catholic sentiment and even

common Christian delicacy. Because he, himself, was not what he should be, Chiniquy concludes that all priests and nuns must be branded as criminals and reprobates. What would our Protestant friends think of a convert to Rome who would proclaim every minister to be a hypocrite, an immoral character and a reprobate? Or who would accuse—without distinction—every Protestant woman, who enters upon her Christian mission, a bad character? Just reverse the medal and look at it from that side. No honest Protestant, howsoever he may differ from the tenets of our creed, has either faith or belief in the wholesale accusations of a self-confessed abuser of the most sacred vows. It is really appalling to contemplate a man, upon the verge of eternity, and preparing to face that future with the heavy load of sacerdotal responsibility on his shoulders, yet exulting in what he knows to be the deeds that imperil him.

LAST SUNDAY, at the Archbishop's chapel, Rev. Canon Bruchesi read extracts from a pastoral letter of the united Archbishops and Bishops of the Province on the subject of elections. He pointed out two great evils that generally crop up in times of political contests: the one is intemperance and the other bribery. Be it well understood, that in as far as Catholics are concerned, these two are reserved cases, the absolution for which can only be given by the Archbishop, or his Vicar-General. In order that the ecclesiastical regulations may be the better understood, we will inform our readers that during the three days before the election, on the day of voting, and during the three succeeding days, any person who gives, sells, procures for or in any way causes to be furnished intoxicating liquor, for election purposes, is guilty of the grave offence above mentioned, and can only receive absolution from the head of the archdiocese or his Vicar-General. The same stands good in the case of any person who bribes, offers bribes, or in any way for any consideration of an undue nature causes or induces an elector to vote one way or the other. Consequently, all Catholics can see at once the importance of avoiding both of these infractions of the law.

ARTHUR J. BALFOUR, leader of the Unionists in the House of Commons, says that England should be upon her guard. He thinks that any nation, or combination of nations, which can wrest from Great Britain her supremacy of the seas could bring her to her knees without landing a soldier in England. He does not see any prospect of a continued peace. He is under the impression that the French and Russian Governments are pushing forward the work in their dockyards, with the prospect of a war in the near future. He calls upon the electors to encourage their representatives to advocate a strengthening of Great Britain's naval forces. He even goes so far as to pledge that the Opposition will co-operate with the Govern-

ment in any efforts it may make to increase the military and naval power of England. These remarks and opinions of Mr. Balfour are very significant at this particular juncture. Europe is certainly over a slumbering volcano, and the signs of the times indicate a possible eruption at any hour. Leading politicians and men who hold the governments of the nations in their hands generally send out a few "feelers," in the way of warning notes, whenever they see the probability of a crisis. Evidently both France and Russia are of Mr. Balfour's opinion regarding England's strength.

WE speak somewhat strongly this week of that Ontario organization which has been the cause of so much ill-feeling and religious rancor during the past year. Since our editorial was written we have learned more about that society, and we find that certain branches thereof, fearing the enmity its principles must create, or perhaps being ashamed of its tactics, were anxious to spread abroad the idea that the most objectionable clauses affecting Catholics have been amended; but from delegates, themselves, comes the statement that such amendment was defeated by the Convention. It remains then as dangerous, as disloyal and as ungenerous as ever.

It was a great day for old Bismarck when he found himself once more the guest of the Emperor and the object of an ovation from the people of Berlin. However, it is not probable that any marked change in the destinies of the Empire will result from the act of royal courtesy. The days of the "Iron Chancellor's" triumphs are over; the spell of his influence has long since been broken; his hand is no longer upon the helm of state; any spasmodic outburst of enthusiasm that the memories of the past may now create, is merely an expression of popular pleasure on seeing the form of the great man once more—and perhaps for a last time—amidst the scenes long familiar to him. Europe does not depend any longer upon one man's will, nor, in fact, upon the will of any one nation.

"GREEN GRAVES" is the title of a volume that the firm of Murphy & Co. will soon give to the world and which is the result of many a day's work on the part of the author, "Walter Lecky." The admirable sketches from the pen of this gifted and original writer, which have appeared in the TRUE WITNESS, have caused much favorable comment in the higher literary circles, and have been recognized by the press of America to a flattering degree. At present the same author is publishing a series of "Adirondack Sketches" in the New York Catholic World; the first of these has been much quoted from by reviewers, and they promise to be as interesting and instructive as anything that comes from the fluent pen of that writer. His "Green Graves" is a work that has more

merit than we could well mention in an editorial note. The pages are now in the publisher's hands and when the volume appears we shall give our readers an idea of its contents. At present all we can say is that an important and valuable addition to the growing literature of America will be recognized in Walter Lecky's "Green Graves."

TO-MORROW is an important day for this city. As yet it is almost impossible to say which way the tide may run. Were we to believe the representatives of the different candidates there will be no result at all; for each party claims a certain majority. But some side must win, and nothing is more uncertain than municipal politics. Before the last and all important struggle at the polls commences, we would advise the advocates of reformed civic government to be careful of the means employed to secure election. It would be too bad if interested parties preached one thing and practised another.

WE notice that some days ago the Bishop of Three Rivers blessed the offices and workshops of a local paper. The ceremony was an imposing one and all who participated therein felt that it was an important move. In this we see the hand of the Church raised to sanction the grand "apostolate of the press." Well is it for the publication that deserves such a mark of approval and great must be the benedictions such a paper will bring to the homes of its subscribers. It is not every Catholic (?) newspaper office in our province that the members of the hierarchy could enter to bless. Were the services of a dignitary of the Church required in certain offices, we fear it would be for the purpose of exorcism.

A MEETING of the gentlemen composing the new TRUE WITNESS Printing and Publishing Company was held last evening and a regular organization was the result. While awaiting the legal incorporation of the company a board of provisional directors was elected. The following gentlemen were chosen: Hon. Edward Murphy, and Messrs. P. Wright, Michael Burke, T. J. Quinlan and C. A. McDonnell. The new board meet today at three o'clock to elect a president and managing director. Now that a complete organization has been attained, it is to be hoped that all the assistance possible will be generously given by the public in order to place on a basis, worthy the English-speaking Catholics of this Province, the oldest and now only organ that they possess. There are bright prospects ahead, and it only requires some push and a certain amount of good-will; with these requisites the day is not distant when the English-speaking Catholics of this Province, and of Montreal in particular, may enjoy the proud privilege of possessing one of the best religious newspapers on the continent. Already is the name of THE TRUE WITNESS most favorably known abroad; and the future certainly will add to its grand reputation.

JESUIT PRINCIPLES.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS.

Sixth, Seventh and Eighth Meditations—Personal Sins; Development of the Same; Hell; The Senses Suffer.

As in the case of the first five meditations it will be seen that we merely give the outline of how the "Exercises" should be made. For each individual they vary according to the circumstances of his life. Remember the details must be filled in; this is but a framework.

SIXTH MEDITATION—PERSONAL SINS.

The five points in this exercise form a complete suite or chain.

1st. Where have I lived? 2nd. With what persons? 3rd. What offices have I filled? I lived at home with my parents; but was I truthful, obedient and did I honor them? I lived at college, with companions and teachers; but was I faithful to all my duties there? Did I respect the rules, give good example by word or deed to my fellow-school mates, or do my duty as a student? I lived in the university with companions and professors; but what companions did I choose,—good or bad? What habits did I contract? What deceit did I practice? How did I fulfil my religious duties? I practiced law; how did I attend to my clients and their interests? How conduct myself in general? What vain promises, what false pretences, what squandering of property, money? I went into politics; what falsehoods, and forgetfulness of God? What playing with feelings to attain my ends? I filled public offices; how unfaithfully? What bad example? What loss? How did I choose my companions? How act with persons of high and low grades? How many did I lead astray by false promises?

2nd. The intrinsic deformity of sin is hideous! It clashes with reason! It militates against happiness, honor, peace. Why did I shudder at my first sins? Why try to hide my sins? Why wish to sin away from human eyes—not thinking of God's eye above me? Why feel shame and remorse? Sin lowers one to the level of the brute. Why should I vacillate between the dignity of an intelligence derived from God and the degradation of passions participated with brutes? Sin so debases one that it is only when the crust of dignity has become so hard that nothing can break it, that one ceases to feel the degradation of sin.

3rd. What am I compared to the human race? an atom, a grain of sand, a drop of water. What is the human race, from Adam to our day, compared to the angels and saints? Almost nothing! What are all created beings, celestial or terrestrial, spiritual, corporal, animate or inanimate, compared to God? Nothing! What am I, then, compared to God? A speck on the endless disc of eternity. In body dust—in soul black and ripe for hell. And I dared to sin against the God of whom I am as a breath, to lower myself in the scale of being and to have constantly outraged my Creator.

4th. As such am I, the offender! But whom do I offend? I, ignorant, offend infinite wisdom; I, weakness, attack Almighty Power; I, an ulcer of iniquity, rise against sanctity and justice; I, the recipient of millions of favors, am ungrateful enough to sin against my Creator and Benefactor.

5th. How then is it, that if sin is so fearful in God's eyes; if I committed so many sins; if I am nothing and God is all, that He spares me and lets me live on and gives me a chance to repair the past and efface those iniquities, when in a twinkling He could justly cast me into the Hell that I deserve? Because, as we saw already, He is a God of Infinite Love and Mercy. How grateful should I not be for those millions of undeserved favors and the preservation from deserved torments! Let me beg of God to forgive my sins; "let the dead past bury its dead," "live we in the living present, heart made pure and God o'er head." Let me repeat, make a tardy, but yet necessary penance and resolve to risk no more my future!

SEVENTH MEDITATION—REPETITION OF TWO FOREGOING.

The First.—1st. For one sin the Angels were cast out of heaven, and became Devils in Hell. I am worse than a devil—for I have sinned thousands of times to their once and go unpunished;

yes, with a chance for mercy; and I dare address heaven. If I repent not—what a fearful Hell must await me!

2nd. Our first parents got a paradise for a home, and were cast out and all their posterity condemned to suffering and death, for one sin. They suffered for 900 years, Christ died to wipe out their sin and mine. My shame should be beyond measure, may God grant me to repair my faults, else I fear I shall be with the myriads in eternal Hell. God, stay thy sword of justice, command not Death's Angel to strike until I am free from sin. I will never again expose myself to its dangers.

3rd. God hurls a soul into Hell for one sin; I have deserved it over thousands of times and at any instant may reap the whirlwind for I have sown the wind. I am cruel to myself. I should tremble now above the dizzy abyss. I have no remedy but in God's mercy. He has given me time—let me grasp it ere the ebb.

The Second.—1st. In childhood, youth and manhood I have had sins of thought, word, act and omission, bad examples, and hidden sins. May God hear me and have mercy upon me, that I may wash them away in a flood of sorrow and hide them in the light of strong resolution for all time to come!

2nd. Sin, being an act against Reason, is that of a madman, and reduces the sane man to the level of the brute, the victim of his passions and slave of the Devil. Raise me, oh! God! to my estate of manhood, break my chains and deliver me from the ignominy of a slave to Satan.

3rd. I am not even an atom compared to God. A pigmy, vile in body and soul, and I have dared to rise against my Creator, Redeemer and future Judge. Oh! God, Thou only asketh for grief and repentance; I am repentant and contrite, stretch forth Thy hand of Mercy to aid, to shield, to save me. I am nothing; Thou art all. Crush me not! Let me arise, like the Phoenix, from the ashes of my past.

4th. God is wisdom, I, ignorance.—He sanctity and justice, I, perversity and sin.—He goodness infinite; I, wickedness in its last degree. Knowing what Thou art, O God! and what I am, I see the magnitude of my sins; I am ungrateful, unjust and mad. I have become Thy enemy, I know Thy vengeance is terrible, I shall not cease to knock for Mercy, until Thou dost pardon me. I am repentant.

5th. How did God bear with me so long? Why am I not stricken down long since? How can saints have continued to pray for me? Why am I not in Hell? May Mary the Holy Mother grant me a knowledge and hatred of my sins, and intercede for me unto Mercy! May Her Son, Our Lord, beg of His Father to save me, as He once saved mankind! May God the Father hearken to them and grant me the grace to know my sins, hate them, repair them, repent for them and refrain from them till Death.

EIGHTH MEDITATION—HELL.

St. Ignatius treats of Hell after Sin; as Hell is the inevitable consequence of Sin. Hell does not necessarily follow Judgment, nor Death; but death in sin is its certain precursor. Therefore, the saint treats of it after Sin and before Death and Judgment. He treats of it with regard to the five senses. We know little about Hell, save that it is necessarily a place of unlimited, undefinable, infinite, yea, eternal tortures. Being the punishment for offences (or one mortal offence) against an infinite and eternal Being, it should be proportionate to the standard of the Being offended. Or, again, its torments should be in the direct ratio of the joys of Heaven. They cannot be pictured in words: we must call the imagination into play; and even no flight of imagination can wait us to the verge of a conception of Heaven, nor sweep us down to the outside confines of an idea of Hell. All we know is that it is eternal pain. As in life, we feel pain through our five senses, so best can the torments of the damned be pictured by applying the senses, and then allowing for infinite and eternal multiplications of what pains we ever experienced in these different senses.

First Point—The Sight.—The eye, so delicate, is the window of the soul, and how many thousands of sins are committed by permitting the eye to let evil enter through it; or by using the eyes for purposes suggestive of sin? We cannot bear to gaze upon torture, inhumanity; we shudder to look at pain, death, misery; we cannot gaze upon deformity

or hideousness,—the look of a serpent, a toad, a lizard, suffices to make us shudder. Then imagine eternal tortures, hideous beings in all possible aspects of terror, surrounded by demons in every deformity that is calculated to cause abhorrence, wrestling, toasting, rolling in torture of flame and sulphurous darkness—a darkness so intense that you can see it and see through it. Think of being destined to spend the endless cycles of eternity in the forced contemplation of such scenes—an endless spectacle—no closing of the eye, no curtain ever drops upon that stage of horrors. And all the things you most hated to look upon in life swimming round and round you through "the length of eternity's years."

Second Point—The Ear.—How delicate the human ear! The cry of a child grates upon it; the filing of a saw causes one to shudder; the gnashing of teeth makes you nervous; a discordant note in music makes you feel ill-at-ease. Then how will you listen to weeping, howling, shrieking, blasphemies, maledictions in tones that wrench every nerve in the system, and listen to them for ever and ever? You ask when will it cease, and you hear the shrill cry never—and never and forever grate on your ears; "the anguish wrung screams" of those you may have led to sin will "forever resound in your ears." The curses of children, of parents, the imprecations against man and God, earth and all it possessed of attraction! But enough! By having your past sins wiped out in penance and forever in future closing the ears to all that may even suggest sin, there is yet a chance to escape this most terrific torture. For me that time is at hand—God grant me to escape, by the means He gives me now, that eternal chorus of discord and torture!

Third Point—The Sense of Smell.—This sense is most delicate. What more offensive than to pass suddenly from a pure atmosphere into some filthy hole, to pass a dung-heap, to be obliged to stand the putrid smell of dead animals, or rotten vegetables. It makes one sick. The very memory of it is enough to cause one to turn from the thought in disgust. How will it be when that sink of iniquity, called Hell, becomes the receptacle for all the filth, stench, nauseous odors, putrefactions etc., of the earth. For they will all be cast into it. Nor will that stench take from the obnoxiousness of the sulphur, brimstone and other combustibles most offensive to that sense. Now is the time to change ere it be too late; and all sensual pleasures that pass like a cloud, "like the fleeting phantom of a dream," should for ever be avoided so as not to suffer that terrific torture for the endless space of eternal torment.

Fourth Point—Taste.—Our taste is the sense we generally most wish to cultivate and please. Either by food or drink. We cannot bear medicines, gall, or such things offensive to the palate. Then imagine an eternity spent with filth and all that is detestable and revolting in your mouth. Think of the unceasing hunger of the epicure, the unsatiated thirst of the drunkard. A Hell in itself, were there no other torments. The Fire-worshipper of the East could find no greater curse for his enemy than to wish that he should "on some parched desert, thirsting, die, while lakes that shine in mockery nigh, are fading off untouched, untasted, like the once glorious hopes he blasted,"—that "he might have joys that but allure to fly, and hopes that vanish while he sips—like dead-sea fruits that tempt the eye, but turn to ashes on the lips." Even the Fire-worshipper would let his enemy die of thirst. But in Hell there is no death—forever. Never! May the Merciful God forgive me my sins against temperance and may I receive the grace to never again repeat them. For I cannot bear to think of an eternal torture such as that!

Fifth Point—Touch.—Put your hand in fire for a moment—then imagine the fire that penetrates through and through every atom of the damned being. All imaginable sufferings are combined in this—all the other senses feel it as well as that of touch. The very marrow of the bones is molten lead; the blood is a stream of fire coursing perpetually through every vein and artery. Imagine all the tortures that the victims suffered at the savage stake, the axe, the spear, the arrow, the red hot chains, the flames; add to them the tortures of the first martyrs on rack and wheel, in cauldrons of boiling oil; remember that there is relief in death; remember that the

flames consume not; and they are eternal! But why go further? How often have I sinned by the sense of touch? No matter! if only once and mortally, I have the alternative, Penance or Hell. While it is time I pray God to aid me to reform; save myself from the fires of Hell. I promise to conform to His Will; else I see now what awaits me in the dungeons of the damned. Now is the time; Hell is near at hand—I cannot bear it, see it, hear it, smell it, taste it, touch it! I must reform!

PLAIN FACTS

WHICH A. P. A. OR OTHER BIGOTS CANNOT REFUTE.

It seems to be utterly useless for American Catholics to protest that the charges brought against them by the A.P.A. are calumnies; that Catholics are not disloyal to the Government of the United States, nor are they plotting to deprive their non-Catholic fellow-citizens of their just rights and liberties. Catholics are thoroughly tired of this needless and fruitless task. And well they may be. For if their deeds, as recorded in the history of our country, are not a sufficient refutation of the allegations of their enemies, nothing that Catholics can say will be.

It was Catholics who first discovered and explored our country. From the Atlantic Ocean to the Pacific, and from the Gulf of Mexico, throughout all this vast expanse, Catholics stamped their names, or the names of their spiritual ancestors, on its rivers and lakes and mountains. St. Mary's, St. Augustine, San Jose, San Antonio, San Francisco, San Fe, San Diego, St. Louis and countless other Catholic names attest the presence of Catholic explorers, Catholic missionaries, and Catholic colonists many years before Protestants set foot upon our shores.

And ever since then Catholics have nobly done their part in developing the resources of our country, in constructing the freest and best government the world has ever known, and inculcating and diffusing the purest principles of morality and religion. And in every crisis and exigency of our country's history—in the war for national independence, in the war of 1812 to 1815, in the war with Mexico, and in the late civil war—Catholics gave, without stint, their treasure and their blood in defence of their country and of its institutions.

And if these incontestable facts did not furnish all-sufficient proof of the loyalty of Catholics to the principles of civil liberty, the history of the growth of these principles would furnish the needed proof. For, long ages before Columbus discovered America, and any white man set foot upon it, the Catholic Church taught and fostered the principles of true liberty, and actualized them in various European countries. And it was from their governments that our colonial forefathers learned and adopted the principles upon which our own civil institutions are founded—the equality of all men in the sight of the law, the right of equal representation, the right of trial by jury, the right of independent communes and cities and republics to form confederate governments.

Were there any room to doubt this, the history of the free cities of Germany, of the communes in France, of the republics of Genoa, Milan, Florence and other Italian commonwealths would sufficiently attest the fact.

But what is the use of setting forth all these irrefutable proofs? The A. P. A. and other enemies of the Catholic religion and Church, are invincibly ignorant of the true significance of all these incontestable facts of history. Catholics may repeat them and expound them unceasingly. But their enemies will not heed them. For their enemies are men who have eyes, but see not; ears, but hear not; minds have they, but understand not.

Under these circumstances what can Catholics do? Their words, their protestations and explanations are lost upon their irreconcilable, oath-bound, unprincipled enemies. All that Catholics can do, under the circumstances, is to appeal to the intelligence and sense of justice of their fairer-minded American fellow-citizens, and ask them to interpose and repress and check the ignorant, unreflecting brutal rage of the A.P.A. and other allied enemies of Catholics and the Catholic Church.—*Philadelphia Catholic Standard.*

OUR CATHOLIC AUTHORS.

Extending the Influence of Their Writings—The Columbian Reading Union; Some Very Important Suggestions.

The interchange of thought among Catholic Reading Circles has fostered a desire for accurate information about Catholic Authors whose works, whether original or translated, are now published in the English language. It was urged by the Columbian Reading Union that a complete list of our authors and their works would show forth the influence Catholic thought has exerted on modern literature. As the work advanced it became evident that such a list would have a standard value for librarians and buyers, if restricted to those writers who had published a volume. Then came the labor of ascertaining the books now in print, which was found a most difficult task on account of the apathy of certain publishers that give little heed to any movement in favor of authors.

The Catholic World has printed, during the past three years since 1890, many letters in aid of the undertaking from various parts of the United States, from Canada and Great Britain. Cordial thanks are due to all who have willingly taken part in gathering data about authors and books from the wide area of the English-speaking world. A considerable expenditure of money will be required to fully complete, in a comprehensive way, the study of Catholic authors as planned for the Columbian Reading Union. The sample pages appended will indicate, better than any description, the value to librarians and readers of a complete list of Catholic authors.

No one has pleaded the cause of Catholic writers with greater ability than the Rev. William Barry, D.D. He demands for them recognition, as exponents of saving truths, religious, philosophical, scientific, political, and social. This recognition should come first from their own fellow Catholics, and with recognition, honor and support. The time has come to spread the best literature we possess. Indications are not wanting that the era of materialistic and agnostic science is passing away. Black unbelief cannot satisfy the mind. In this transition period our writers have a great opportunity to expound with average literary power, in language not above the common mind, the true principles of religion, of philosophy, of moral and social science.

"If St. Augustine has taught many centuries, and Cardinal Newman a whole generation, it was not because the one was Bishop of Hippo and the other Cardinal of St. George, but because they were Newman and Augustine, with the Catholic Church behind them to secure their freedom by guarding them against error. The greatest name in Catholic literature, if it is not Shakespeare, is Dante. Can we say, then, that only the clergy concern themselves to show forth religion in its most taking form? The layman of to-morrow will be trained in our schools, the priest in our seminaries. If literature is to flourish, the roots of it must be planted in both these wide fields. Would it not be a grand thing if from the beginning it were admitted on all hands that the career of a Catholic writer is not only honorable, but worthy of reward; that it can be made such only by the multitude of Catholic readers, eager and willing to accept what he offers them, and prepared to pay a price for it, as they are prepared without grudging to support church and school now? It depends on Catholics themselves, on the wage-earners in this democratic time, who can spend their earnings how they will and where they will—on them it depends whether we shall have a literature not unworthy of the faith and of the nation we would win to the faith. Numbers are not wanting to us, nor material resources, nor talent, nor industry in those who possess talent. Why, then, should we fail? We shall not fail. But, if we are to succeed, literature must be recognized amongst us as a sacred calling, with its own place and prerogatives and a befitting sustenance."

Though our Catholic authors represent the highest culture of mind and heart, we know that this highest culture is not always the most profitable in dollars and cents. The authors of lofty mind can always claim the attention of those who are identified with the progress of the world; and it is the duty of every one endeavoring to raise the standard of civilization to utilize all available forces which remove ignorance and foster the growth of high ideals. For this reason there is a direct duty on the part of the reading public to patronize the best in literature and to be vigilant in searching out the deserving authors. This duty is sadly neglected when people blindly follow a defective standard of criticism, and give public honor and wealth to writers of hollow books.

Often the statement is boldly proclaimed that Catholics have no literature. Such an opinion should compel

us to exercise pity for the one who holds it, because it is an indication of the most deplorable ignorance. Publishers outside the church have discovered many of our glorious classics containing the highest and best Christian thought, and have no apology for daring to send forth to confiding readers mutilated editions of books written by Catholic saints and scholars. Our heritage in literature is so valuable that pirates have boldly seized upon our treasures. Vigorous protest should be made when heretical editors pick and choose at random unauthorized selections from Catholic literature.

It has been estimated from reliable sources of information that thousands of dollars are annually expended by Catholics, especially in the rural districts, for ponderous subscription books. Unscrupulous agents grossly misrepresent the value of such publications, and even attempt to get from priests an endorsement of their fabulous prices. Efforts are made to establish the impression that the sale of these books in some way is an aid to the church. To counteract the designs of avaricious publishers engaged in the nefarious work of deceiving simple people, there is need of an organized movement to secure the best books of our Catholic authors at reasonable prices. In this movement Catholics having wealth and leisure can find ample scope for intelligent zeal. The intelligent defence of the truth under existing conditions requires a wider diffusion of Catholic literature.

After the process of writing a book, then comes the long period of delay during which the publisher is entertaining the MSS. and deciding whether it will suit his patrons. It is just here that the Catholic reading public has failed to materialize sufficiently to show a ready sympathy for writers of acknowledged merit. The publisher is not able to determine in advance the needs of his customers; he needs evidence to be convinced that the reading public exists and demands Catholic literature. Sometimes the publisher is accused of driving a hard bargain with authors, by demanding more than a reasonable share of compensation for his services in launching a book upon the market. Authors have been required to bear the whole expense of printing their books, and to pay the publisher a very liberal percentage on sales. Incompetent publishers and librarians are the chief obstacles to the success of many writers, because they deprive readers of the opportunity to see and enjoy important works.

CATHOLIC SUMMER SCHOOL.

LAST MEETING OF THE BOARD OF TRUSTEES.

At a meeting of the Board of Trustees of the Catholic Summer School of America held at the Catholic Club on Thursday, January the 18th, it was resolved to begin the session of 1894 on July the 14th, at Plattsburgh, the home of the Summer School.

The session of 1894 will last four weeks, this being an extension of one week. During that time a special course of instruction for teachers will be delivered by competent masters in pedagogy. This will be in addition to the usual attractive and varied programme of special courses in general literature and science. The syllabus of lectures which was submitted by the Board of Studies will be published in a short time.

Among the important matters determined upon was the issue of bonds to the amount of \$50,000, by the sale of which it is hoped to secure the ready money necessary to begin at once operations on a grand scale for the development and improvement of the magnificent property of the Summer School on Lake Champlain. The issue of these bonds was placed in the hands of a competent committee of well-known business men with every prospect of being floated immediately. Mr. Warren E. Mosher was placed in charge of the sale of cottage sites, and an effort will be made by Mr. Mosher personally to interview those interested in the work in order to make effectual sales of lots. Brother Justin, the Provincial of the Christian Brothers in this province, was elected a trustee to fill the vacancy caused by the death of the lamented Brother Azarias. The prospects for the session of 1894 are exceedingly bright. In spite of the adverse circumstances, last summer's session was very successful. It is expected that more than double the number will be present this year.

WHO IS RESPONSIBLE?

A LAY SERMON PREACHED TO THOSE WHO GRATIFY ABNORMAL APPETITES.

Wholesome words are these addressed by the New York Sun to those who are deserving of its rebuke:

The Rev. Dr. Vandewater preached recently at St. George's Church a sermon "to men alone." Of course, it was a sermon of exhortation to them to control their appetites; and the appetites of which he made mention were those for drink, for gambling, and for debauchery.

Being himself fond of his glass of wine, and perhaps of an occasional stronger tippie, we suppose Dr. Vandewater did not pretend to urge total abstinence on his hearers. Very creditably to him, he did not condemn in them a practice and a habit to which he himself yields. "I believe," he said, "that there is a use of liquor which is proper, legitimate and right. God made liquor," he continued, "and designed it for the use of man. Drunkenness is a sin, but drinking is not, and those who recommend the cure of the evil by stopping drinking do not think deeply."

In the sense that God made everything that men made, He made liquor. In the same sense he is the source of all human energy, and everything which happens, whether good or evil, occurs by the Divine agency. He is the absolute master of the universe.

He made both the dagger and the assassin and the heart of the assassin. He made men and their appetites, giving to men varying degrees of self-control or making their physical constitution and hereditary tendencies favorable or unfavorable to the subjection of their appetites, or to endurance in spite of the gratification of them. One man drinks a dozen times a day and lives to great old age, dying at last as an honored vestryman, perhaps. Another man cannot take a single drink without starting on a prolonged spree, which brings his days to an early end, in a station house, it may be. It does not take deep thought to find that out. All that is necessary is the most casual observation by anybody in any community, in a theological seminary, perhaps, and among the clergy themselves.

God no more "made liquor" than He made a faro table, or a resort of debauchery. He no more made it than He made the tools of the burglar or the vile inventions which Comstock seizes. He made it only in the same sense as He made the dynamite bombs of the Anarchist thugs.

The first report of drunkenness which we have in sacred writings is when Noah got boozed with the wine from the vineyard he had planted somewhere in the region of Ararat. The patriarch, alas! was shamefully drunk; but the intoxication did not come from eating grapes, the harmless natural product which God had given him. His own ingenuity, or some other man's ingenuity, contrived the process by which he expressed the juice of the grapes and made it intoxicating by fermentation. Wheat and corn and rye are wholly useful and wholesome foods as nature yields them, but by the devices of man strong drink is produced from them, and it plays the devil with men if they take too much of it, as many of them do, if they drink it at all.

Instead, therefore, of putting the responsibility for liquor on God, we advise the clergy to lay the whole blame for it

A WOMAN'S BURDENS

are lightened when she turns to the right medicine. The chronic weaknesses, delicate derangements, and painful disorders that afflict her sex, are cured by Dr. Pierce's Favorite Prescription. In bearing-down sensations, periodical pains, ulceration, inflammation, and every kindred ailment it's a positive remedy.



Madisonville, Hopkins County, Ky. DR. R. V. PIERCE, Buffalo, N. Y.: Dear Sir—Please accept my thanks for the good your medicines have done for me. I truly believe the "Favorite Prescription" saved my life; it is a sure and certain cure. I am having perfect health; I am stout and can do all my housework. Every invalid lady should take Dr. Pierce's Favorite Prescription and Golden Medical Discovery Yours, ROZZIE FUGATE.

PIERCE'S GUARANTEE CURE OR MONEY RETURNED.

on men, as a dangerous luxury which God compels them neither to produce nor to consume any more than He compels them to do anything else. Moreover, it is questionable whether the influence of the clergy in preventing the abuse of liquor would not be strengthened greatly if they refrained wholly from its use themselves. Besides, being usually emotional men of sedentary habits, they are better off without such a stimulant. The habit of drinking, dangerous to everybody, is specially dangerous for them, in their own persons and in the example they set for other people.

RELIGION IN IRELAND.

In five of Ireland's thirty-two counties the Protestants exceed the Catholics. If the Home Rule question were submitted to a vote of the people it is estimated that twenty-nine counties would vote for it and only three against it. The Irish census divides the people as to creed this way:

	Protestants.	Catholics.
Cork.....	44,135	448,650
Kerry.....	6,531	193,917
Waterford.....	5,633	107,730
Limerick.....	8,820	168,379
Clare.....	2,861	138,349
Tipperary.....	11,143	187,751
Kilkenny.....	5,365	93,699
Wexford.....	10,877	112,710
Carlow.....	5,329	41,169
Wicklow.....	15,104	56,571
Queen's.....	8,408	63,963
Kildare.....	5,912	69,184
King's.....	7,683	64,984
Galway.....	7,740	234,183
Westmeath.....	5,561	60,951
Dublin.....	97,362	320,468
Meath.....	6,215	80,686
Longford.....	5,482	55,505
Roscommon.....	4,478	127,177
Mayo.....	6,813	236,267
Sligo.....	9,817	101,148
Cavan.....	6,452	104,828
Louth.....	5,452	71,776
Leitrim.....	8,641	81,054
Monaghan.....	26,857	75,629
Fermanagh.....	37,385	47,238
Armagh.....	86,385	75,437
Donegal.....	38,209	157,224
Down.....	169,246	80,693
Tyrone.....	117,665	109,564
Londonderry.....	90,717	73,095
Antrim.....	314,519	108,605
	1,188,696	3,949,738

The proportions of the different bodies are as follows:—

	Per cent.
Catholics.....	76.6
Church of England.....	12.3
Presbyterians.....	9.4
Methodists.....	0.9
Other sects.....	0.9

CATHOLIC FIGURES FROM ABROAD.

Some interesting statistics relating to the Church are to be found in the English Catholic Directory for 1894. In England and Wales the churches, bishops and priests show an increase of ten per cent. in three years and are more than double those of the year when the hierarchy was restored. In the city of Rome there are now 52 cardinals, and as the full number is 70, there are 8 vacancies in the Sacred College. Out of the whole body of cardinals, 34 are Italians, 10 are Austrians, Germans, or Hungarians, 4 are Spanish, 1 Portuguese, 1 Belgian, 1 of United States, and 3 are British subjects. These last named are Cardinals Vaughan, Logue, and Moran, archbishops, respectively, of Westminster, Armagh and Sydney. Throughout the world there are 19 patriarchates, with 13 patriarchal sees, 8 of the Latin and 5 of the Oriental rite; and the total of the archbishops and bishops in communion with the see of Rome appears to be, as nearly as possible, 956. There are 42 Catholic peers in England, Scotland and Ireland, and 53 Catholic baronets. Nine Catholics in all are members of the Privy Council in England or Ireland; 4 are members for English, and 66 for Irish constituencies.—*Sacred Heart Review.*

SORE THROAT CURED.

DEAR SIR,—I had a very sore throat for over a week and tried several medicines without relief until I heard of Dr. Wood's Norway Pine Syrup, which I tried with great success. I think it a fine medicine for sore throat, pain in the chest, asthma, bronchitis, and throat and lung troubles. MARIA MIDDLETON, Bobcaygeon, Ont.

BLAKE ON HOME RULE.

A GRAND OVATION MONDAY NIGHT.

A Lucid Description of the Present Position of the Question of Ireland's Right to a Local Legislature. The Young Irishmen's L. & B. Association Present Him with an Address—Banquetted at the Hall.

Hon. Edward Blake, Q.C., M.P. for South Longford, in the Imperial House of Commons, arrived in Montreal on Monday, and at once drove to the St. Lawrence hall preparatory to addressing a meeting called by the Young Irishmen's Literary and Benefit association in the Windsor hall at eight o'clock.

At 7.30 the members of the Young Irishmen's Literary and Benefit association, under the presidency of Mr. Jas. A. Flood, and headed by a band, marched to the St. Lawrence hall and thence escorted the guest of the day to the Windsor hall. The procession from the hotel was composed of the band, then the standard bearer of the society bearing its green and gold banner, a carriage and four containing Hon. Edward Blake, Hon. John Costigan, Hon. J. J. Curran and Mr. Flood, followed by the members of the association marching two and two and wearing their badges. Having formed, the procession passed down St. James street, across Victoria square and via Beaver hall and Dorchester street and Dominion square to Windsor hall, to the inspiring strains of "Garry Owen."

Long before eight o'clock the floor of Windsor Hall was well occupied, and as the distant but approaching notes of the band were heard, the seats which had so far remained vacant were rapidly filled. Shortly before the hour was sounded Hon. Peter Mitchell passed down the hall and crossed the platform, his appearance on which was the signal for a hearty round of applause from the audience, which was rapidly growing slightly impatient.

A few minutes later the curtains at the rear of the platform were opened and, heralded by President Flood, Hon. Edward Blake entered the hall, receiving an ovation from the immense audience. He was accompanied on the platform by Hon. John Costigan, Hon. J. J. Curran, Hon. Senator Murphy, Hon. Peter Mitchell, Mr. James McShane, Ald. Villeneuve, Ald. Jeannotte, Messrs. P. P. Flynn, L. O. David, Dr. Hington, Davis, Ald. Nolan, F. B. Hayes, Ald. Tansey, Father O'Donnell, Messrs. Slatery, Butler, Loyal, Burke, St. Louis, H. Cavanagh, J. P. Whelan, P. Wright and several other gentlemen. As soon as silence could be restored, and the gentlemen on the platform had taken their seats, Mr. Flood proceeded to read the address to Hon. Edward Blake, as follows:

WINDSOR HALL, January 29, 1894.

To the Hon. EDWARD BLAKE, Q.C., M.P.

HONORED SIR,—We, the Young Irishmen's Literary and Benefit Association and our friends assembled with us, deem it a great privilege to be allowed to approach you and tender you a heartfelt welcome to the city of Montreal.

At any time we should greet you as one of Canada's noblest sons, one of the most distinguished of the descendants of Ireland on this continent. The high position you attained in every walk of life you undertook to follow in this Dominion, the unswerving devotion you have always manifested for the cause of dear old Ireland, entitle you to the love, confidence and esteem of all classes in our community, but more especially to those who, like yourself, look to Ireland as the land of their forefathers. Now, however, as you come amongst us, after having made the heroic sacrifice of abandoning all that is dear to your Canadian home, to enlist your splendid abilities in the British House of Commons to the advocacy of the cause of Home Rule for Ireland, you are doubly welcome. We greet you with a genuine "Cead Mille Failte" and are anxious to hear from your lips the progress of the struggle in which you are so valiant a champion.

May Divine Providence spare you to continue the work you have so generously undertaken. May we all witness your final triumph in the constitutional battle now being waged, and a long day of peace, prosperity and vigorous national life soon have its dawn for the dear old land.

We feel that the citizens of Montreal here assembled will not allow you to go from amongst us without substantial evidence of their appreciation of your efforts, and on their behalf as well as for ourselves we ask you to accept the assurance of the highest consideration.

THE YOUNG IRISHMEN'S LITERARY AND BENEFIT ASSOCIATION.

JAMES A. FLOOD, President.

MR. BLAKE'S ADDRESS.

Hon. Mr. Blake, on rising to speak, was greeted with loud and long continued applause. He accepted the address which had just been read as a testimony of

their kindness towards himself, and he thanked them for the words in which they had referred to his past course in Canada and his recent action elsewhere. He could claim that here and on the other side he always sought to be true to his convictions as to the right and the just. (Hear, hear.) With reference to the great question upon which he was to speak, he had been the champion, during his whole public life, of such a true Home Rule system as was applied to this country. He believed in the existence of provincial autonomy and of the fullest measures of local rights with an efficient State Government for common concerns. Whether his party was in power or not he had always advocated it as in the truest interests of the country. With reference to those differences which arose here as in Ireland and elsewhere from religious divergences, he advocated the fullest grant of civil and religious liberty. He might also claim that in reference to this question of Home Rule for Ireland he was an advocate for its being taken up in this country as a question upon which Canadians of every creed, religion, and party, should act together, and that it should not be considered as the property of one party, one race or one creed. (Applause.) He congratulated those interested in the question on its present condition. Reflecting on its state a few years ago it is a memorable fact that after a conflict which has raged for eight years the general election resulted in a majority which has passed a large and liberal measure of Home Rule. (Cheers.) True, it has not become the law of the land, which was not due to the representatives of the people, but to an irresponsible and hereditary chamber which thought it right to ignore for the time the popular chamber, deciding that this should not become law until a second election. But no one thinks the House of Lords will attempt, or would succeed if it attempted, in erecting a permanent barrier to the passing of this law. It will be disposed of by the people. (Applause.) Mr. Blake proceeded to enunciate his Home Rule policy, which was directed to the question how best, most securely, and most rapidly to obtain at the election to which the Lords have committed themselves a verdict favorable to the cause. The principle on which their tactics were based was this. Some years ago Mr. Parnell—(loud cheers)—whose great services to Ireland shall never be forgotten (renewed cheers), when he found within his reach the basis of an honorable alliance and a satisfactory national settlement offered to him by Mr. Gladstone (cheers), accepted the offer and entered into the alliance, and upon the basis of the policy so established it is that the Irish party have been ever since acting. They acted upon the policy because they believed it to be the wisest and surest means of accomplishing their end. To have secured the support of the greatest statesman of this or any other country (hear, hear), the devotion of the later years of his life to their cause; to obtain through his influence the Liberal and radical parties, to have his own unrivalled power of informing men's minds, awakening their hearts and rousing the British people to a sense of Ireland's needs was an inestimable gain. (Applause.) The Liberal party has shown itself absolutely true to its pledges. They have suffered disaster, loss of office and friends, in the struggle in the cause, and to-day, after six weary months spent in the task of pushing the bill through the House of Commons, they were prepared to go to the polls again upon that question. (Cheers.) It was at the polls that the battle was to be lost or won, and the Irish party must give assistance in the winning of the battle. As a preparation for the battle they had much to do. During 1894 they wanted to press forward such reform as should help them forward with the Home Rule cause. Many of the reforms which were sought for Great Britain were in existence in Canada. They wanted a better system of registering the voters by which the large suffrage which existed in law might become a reality. They also wanted simultaneous polling, polling all over the country on the same day. Then they wanted what we have in most of the provinces of Canada in theory and in one province in fact, equal rights and privileges for all men in regard to the franchise—one man, one vote. (Applause.) The cost of election to the legislature should be borne by the state, and

not by the people who are being sent there. Here everything is so paid, and the candidates stood on an equal footing, but in Britain the costs of the election are borne between the candidates. This was putting a premium on the rich, as against the poor. The Liberal party also wanted a provision for the payment of members, as in Canada and in every part of the British colonies. In England the popular party believe that a fair payment to members would be in the public interest. (Hear, hear.) They wanted what would have turned the Salisbury Government out long before it was turned out, provision by which people might have a chance, after electing a government, of mending the machine, cutting out the rotten timber and getting rid of all that had not stood the test of time oftener than once in seven years. It was possible they might want some legislation to limit the obstructive power of the hereditary chamber (applause). Who could doubt that all these things were stepping stones toward the obtaining of Home Rule itself? In the interest of Home Rule not less even than as general justice and equity should these reforms be given. The Government wished to win these blessings for the people, and the Irish party were going to assist them (cheers). There were other things they wished to do, such as the disestablishment of the church in Scotland and Wales, and the establishment there of the principle of religious liberty. The very principle on which these reforms were advocated was Home Rule, since it was because the majority demanded disestablishment that the Government proposed to grant it. The same principle was recognized in the Parish Council's Bill. It was the policy of the party to give earnest and enthusiastic attendance in Parliament, and to obtain these stepping stones towards Irish Home Rule this year, by which course large advantages were gained. The speaker then dealt with the Home Rule bill, which was introduced last session, which he stated briefly and in its general features. The measure was based on the principle so familiar in Canada and the States, the principle that it is possible and convenient to create separate institutions with large political powers to be exercised by communities occupying large areas for common and local government purposes, existing along with a government of the whole for national purposes. This would not weaken, but strengthen, the elements of union; the national strength would be rather promoted than injured by the parts finding themselves free to manage local affairs of their own, and finding happiness and contentment among themselves. The Union has not yet received the real assent of the parties to the transaction. In law it does not yet exist, but morally it does. All of the men whose names shine bright in Irish history believe that a union for general purposes is a necessity to Ireland. What are these general purposes? The maintenance of the Crown and Constitution; the case of foreign and external affairs; military and naval matters; government of the colonies and dependencies; external trade with other countries and with Ireland; customs and excise; and some minor matters. On all these matters they wanted national union, not only in law, but by the assent of the two peoples. To manage these affairs there was to be a national parliament, in which Ireland would be represented. But all local affairs should be left undisposed of for Ireland. The question of the land, of property and civil rights, and education of the people, and judiciary, administration of justice, municipal laws and local development were not embraced in the subjects which the national parliament had power to deal with. These were to be regulated in an Irish Parliament and administered by an Irish Executive responsible to the Parliament. (Cheers.) It was true that in respects of some of these points there were postponements. The land question would not pass under Irish jurisdiction for three years; the police force was to gradually be transformed during a period of six years, and a corresponding delay existed in the case of the judiciary. "But," continued Mr. Blake, "if there are postponements, there are great compensations connected with the temporary postponements; who would reject the bill which gave so much at once, because it did not give all at once?" He then proceeded to speak of the permanent restrictions,

which were of more consequence, but speaking broadly the Irish had no objection to them. There was a provision that the Irish legislature should not endow any religion or favor any man on account of his religion. He wondered how the P. P. A. would like that. (Laughter.) The party believed these restrictions to be based on the fundamental principles of civil and religious liberty. The less the state had to do with concerns of religion the better for the church and for the state. The Irish did not object to these restrictions, but told the British people, "You have burned into the hearts and brains of the Irish too deeply in the past the want and wish and desire for the establishment of religious liberty for us ever to forget the lessons you have taught us, or ever to be as intolerant as you have been in days gone by." Restrictions were provided that children attending schools should have the right to do so without attending any religious instruction contrary to their faith. It was provided that property should not be confiscated without compensation. The real property of the vast mass of the Irish people was in process of confiscation by the minority for a long time, but when the real interests of the landlords had been ascertained their rights would not be swept away. It was provided that the Irish legislature should not establish any university with different interests to those existing in Trinity College, Dublin, with which the Tories declared themselves satisfied. The restrictions safe-guarding the supremacy of the Imperial Parliament were touched on, after which the speaker said: "The spirit and principle on which this great constitution is framed is the right of Irishmen to make laws in local matters, and so long as Ireland keeps true, as she will keep true, so long will she keep free from meddling British interference." (Cheers.)

The question of finance was briefly referred to. Mr. Blake said he rejoiced from the bottom of his heart that a measure like this, not without difficulties, giving large and liberal control of local affairs, has attained the stage it has. Every effort must be devoted to carry the measure into law. To this end their tactics would remain as they were so long as the Liberal party remained true to their pledges, as he had every reason to assert that they would. He quoted from a recent speech of Mr. Morley at Newcastle in which the Chief Secretary for Ireland said: "He is no true friend of Ireland who would suggest any course which would give to any one the chance to say that Ireland had broken her pledge. We will be true as they are true." (Cheers.) In this alliance with the English Liberals, the Irish party must give and take, but they would still maintain their independence, thus remaining safe from the entanglements which would otherwise arise. They were Irish Nationalists, not British Liberals. "We serve the Irish race at home and abroad; we serve no other master." (Cheers.) Mr. Blake then referred to the need for the funds, for payments of some of the Irish members, for registration purposes, and for the British propaganda. He indignantly denied that the party had personal interest in asking for help. All Irishmen were interested in the one cause; some aided it by speech, some by their pens, others by their purse. The Irish party did their duty in the place to which they were sent; let every other friend of Ireland do their duty. "So when the great cause ends, when Home Rule is established and the Irish legislature busy itself with the needs, the wants, and the wishes of the people, I am convinced we all can say: "We were of the men who, early and late, stood staunchly by the cause, recognized its wisdom, and helped with heart, with tongue, with brain, with wealth, and so we shall live with a lighter heart and die with an easier conscience than if we had held aloof in the cause of the land we love so dearly and so well." (Loud and continued cheers)

All Canadians Interested.

Hon. J. J. Curran, who was greeted with loud cheers, proposed a vote of thanks to the Hon. Mr. Blake. He said all Canadians were interested in the success of Mr. Blake. His career in the British Parliament would be considered the gauge of the ability of our public men in Canada. He had fulfilled the most sanguine expectations. His career in Canada when he held the position of chancellor of the University of Toronto, head of the Bar of Ontario, and ex-

leader of a great political party, gave him a representative character and his triumph on the floor of the British House of Commons reflected credit on the Canadian Dominion. (Cheers.) In eloquent language the speaker dealt with the impression made by the orator of the evening quitting all he held most dear in his native home to devote his great abilities to the cause of the land of his forefathers, and he concluded a most effective speech by calling upon the friends of Home Rule to give practical evidence that the spirit of the Irish race was still alive, that the confidence in the success of the movement was unabated and that the proverbial generosity of the people of this city was as warm and effective as in the earliest days of the struggle which they all hoped was now drawing to a successful close. (Loud cheers.)

Hon. John Costigan, who was well received, seconded the motion in a brief speech. He endorsed the sentiments so well expressed by Mr. Curran and wished to add his meed of well merited praise to the Hon. Mr. Blake for his disinterested efforts in the cause of Ireland. This movement was a loyal one. As a loyal subject of Her Majesty and a loyal Canadian he was willing at all times to proclaim his devotion to the land of his forefathers. He hoped the people of Montreal would be equal to the occasion and contribute generously to the fund. Mr. Blake's advocacy was such as to appeal to every fair minded man. (Cheers.)

The collection was then made. The gentlemen who acted as collectors were: Hon. John Costigan, Hon. J. J. Curran, Hon. J. McShane, Messrs. B. Tansey, Davis, J. Slattery, McMahon, Murphy and Callaghan. At the conclusion, Senator Murphy announced that the total amount received was over \$1,400. To this amount some of the contributions were:—Honorable E. Murphy, \$100; balance from previous collection, \$64.56; Hon. J. Costigan, \$25; Hon. J. McShane, \$100; Guerin Bros., \$200; E. St. Louis, \$50; St. Ann's Y. M. Association, \$25; St. Anthony's Y. M. Association, \$25; B. Tansey, \$10; Mr. Rafferty, \$20; J. R. Duffy, \$50; Mr. Butler, \$50; Daniel Gilmore, \$20; Judge M. Doherty, \$25; H. J. Kavanagh, \$25; Irish-Canadian, \$5; Mrs. J. Power, \$5; "Friends" \$82; Mr. Mc Kenna, \$10; Mr. Carroll, \$10; D. A. McCaskill, \$10; Ald. P. Kennedy, M.P.P., \$25; Ald. M. F. Nolan, \$25; M. M. Cloran, \$10; Dr. Hingston, \$50; P. Wright, \$10; J. Slattery, \$10; J. Kilrain, \$10; M. W. Murphy, \$10; T. Boas, \$10; P. Monaghan, \$5; T. Monaghan, Halifax, \$5; Thomas Doherty, \$10; M. Scanlan, \$10; J. Fogarty, \$10; Burroughs and Burroughs, \$5; M. C. Foley, \$5; etc., etc. It was announced that the list would remain open until Monday next.

The full list will be published in the TRUE WITNESS.

Hon. Mr. Blake thanked the meeting for the generous response to his appeal. He said: "I have to thank you heartily for the kindness of your reception, and the practical demonstration of your interest in the cause, shown not less, but even more by the number of the small amounts as by the amount of the large subscriptions. It is to the mass of the Irish people who cannot afford much, but who give what they can afford, that we mainly look, and I am glad to see that in the altered conditions in the States it is cheering and encouraging to find that we have such large subscriptions from countrymen here, who give what they can afford." Having referred to the fact, than an anti-Home Rule meeting in the same hall only produced \$35, he concluded: "I rejoice that the Irish of this city have recognized, no matter what past differences may have been, there is only one policy for the future, and that policy is for all Irishmen to show their sympathy with the cause by word, by pen, by deed, by purse—by such practical demonstrations of their liberality as this of yours to-night." (Cheers.)

A vote of thanks to President Flood for having occupied the chair, proposed by Mr. Blake, and seconded by Ald. Tansey, closed the proceedings.

Lunched at the Hall.

Hon. Edward Blake was tendered a lunch at the Hall by Hon. J. J. Curran and a number of Mr. Blake's compatriots in the city. The lunch, which was served in the old mess room of the Hall, was up to that hostelry's reputation and was a most enjoyable function. Hon. J. J. Curran, solicitor-general, presided, and had on his right the guest of the

day, Hon. Edward Blake, Hon. Edward Murphy, Hon. Jos. Tasse, Mr. Jas. McShane, Mr. Austin Mosher, Mr. Barry Hayes, of Ottawa, and Ald. D. Tansey, while on his left sat Hon. John Costigan, secretary of state; Mr. J. G. H. Bergeron, M.P., Ald. Villeneuve and others. Around the tables were Messrs. J. P. Whelan, P. Wright, J. K. Foran, A. W. Grenier, Q. C., M. A. Flood, H. J. Kavanagh and others. A feature of the occasion was that Ald. Villeneuve and Mr. McShane pledged each other's health.

After the viands had been discussed, Hon. J. J. Curran, in his usual graceful style of speaking, proposed the health of their guest, Hon. Edward Blake, which was enthusiastically honored. Mr. Blake responded briefly, acknowledging the honor that had been done him. In his remarks he referred to the gross distortion of facts relating to Quebec in the Imperial House of Commons, and said that it had afforded him great pleasure to correct those statements and set Quebec right before the world. He regretted that the movement for Home Rule was hampered in the old land by religious bigotry and that a similar condition of affairs in many respects existed in Canada. However, he trusted to the sound common-sense of the people of Canada to see that such intolerance was frustrated and a better understanding of each other brought about. Hon. Senator Tasse also made a short but pithy speech in sympathy with Mr. Blake's objects.

OTTAWA'S ADDRESS.

TO THE HONORABLE EDWARD BLAKE, Q. C., LL.D., Member of the Imperial Parliament for South Longford:

DEAR SIR,—It is with heart-felt pleasure we bid you welcome to-night to our city and to this meeting, so crowded, so enthusiastic, and so representative.

As Irish Canadians, whether by birth or adoption, we are proud of the place you so deservedly hold in the Councils of the Irish Parliamentary Party, and of your brilliant success in the Imperial House of Commons.

Although we do not presume to prescribe a line of conduct to the representatives of the Irish People, we yet may venture to express the hope that the Parliamentary Party will not fail to be distinguished by obedience and loyalty to its leaders.

You have yourself paid more than one tribute to the memory and to the work of that illustrious tribune of our people, Charles Stewart Parnell, whose masterful genius, it must be admitted by all, brought Home Rule within the range of practical politics. Yet the question is not one of persons, but of eternal principles; and it is only by the abnegation of personal aims, by observances of discipline, and by loyalty to principles, that the Irish representatives in the Imperial Parliament can retain the confidence of their countrymen at home and abroad, and secure a continuance of their hearty support.

Believing, as we do, that the pledges on which Mr. Gladstone has staked the existence of his Government will, despite all opposition, be honorably redeemed, and that the Irish policy to which his party is committed will be carried to victory. We feel confident that Home Rule will give not only union and contentment to the Irish people, but, also, stability to the Empire.

Wishing you, on returning to your Parliamentary labors, a hearty God-speed, and asking you to bear from us a message of cheer and good-will to your colleagues, we subscribe ourselves, on behalf of the friends of Home Rule in Ottawa and vicinity,

Yours sincerely,

JOHN COSTIGAN,
M. J. WHELAN,
JOHN A. MACCABE,

Ottawa, 25th Jan., 1893.

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

The annual meeting of the St. Ann's T. A. & B. Society was held in St. Ann's hall. The Rev. L. De Ridder, C.S.S.R., opened the meeting and the president, Ald. P. Kennedy, M.L.A., occupied the chair. The reports of the treasurer, secretary and auditors were read and adopted. The treasurer's report showed a balance in bank to the credit of the benefit fund of \$5,695.73, an increase of \$264.39 over the previous year. There was also a balance of \$63.50 in the contingent fund. The amount expended in benefits during the year was \$500.

The following officers were elected for the ensuing year: Rev. L. DeRidder, C.S.S.R., spiritual director; Mr. P. Flannery, president; Mr. Jas. Shannahan, vice-president; Mr. Jas. McGuire, secretary; Mr. Thos. Rodgers, assistant secretary; Mr. M. J. Ryan, treasurer; Mr. Thos. Ward, collecting treasurer; Mr. John Ryan, assistant collecting treasurer; Mr. P. Malone, marshal; Mr. W. Donnelly, assistant marshal; executive committee: Messrs. M. Bardon, W. Howlett, W. Welsh, M. J. Mullan, John Leonard, Jas. Reilly, W. Culllan, D. Gahan, M. Crowe, John Hagan and E. Morris.

Don't Wait for the Sick Room.

The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

CATHOLIC MUTUAL BENEFIT ASSOCIATION.

ADVISORY COUNCIL.

A meeting of the Advisory Council of the Catholic Mutual Benefit Association for the district of Montreal was held at the Seminary Hall Notre Dame street, Friday night. District Deputy A. H. Spedding, of branch 140, occupied the chair. Amongst those present were President M. Murphy, of branch 74; President C. O'Brien, of branch 54; President P. C. Shannon, of branch 191; President P. Reynolds of branch 26; Treasurer P. McCoy, of branch 191; Chancellor Jos. E. Morrison, Grand Deputy T. J. Finn, District Deputy Daudelin, Brothers Wm. Smith, P. McGoldrick, Robert Warren and W. Palmer. The various reports were submitted by Assistant Grand Secretary J. E. H. Howison. Considerable business of importance was transacted, after which the election of office-bearers for the ensuing year was proceeded with and resulted as follows: President, A. H. Spedding; First Vice-President, Joseph E. Morrison; Second Vice-President, Jos. Beland; Secretary, J. E. H. Howison; Treasurer, Wm. Smith; Marshal, M. Murphy; Guard, N. Chamberlain.

BRANCH 87, GRAND COUNCIL OF CANADA.

At the last meeting of the above Branch, the following officers were elected: Spiritual Adviser, Rev. Robillard; Chancellor, J. E. H. Howison; President, Aug. Depatie; Second Vice-President, Joseph Therien; Recording Secretary, Joseph Courtois; Assistant Recording Secretary, M. A. Campeau; Financial Secretary, J. A. Deniper; Treasurer, Alph. Desjardins; Marshal, J. Saultiers; Guard, Oct. Lanoux; Trustees, P. Gauthier, M. A. Campeau, C. B. Mc Kercher, J. E. Morin, J. R. deCotret; Representative to Grand Council, J. E. H. Howison; Alternate Representative, Jos. Beland. District Deputy Daudelin installed the officers.

BRANCH 143 GRAND COUNCIL OF CANADA.

The following officers were installed at the last meeting of the above branch by District Deputy A. H. Spedding: President and Spiritual Director, Rev. Chas. Laroque; first Vice-President, F. N. Fournier; second Vice-President, Joseph Kieffer; Recording Secretary, Henri Kieffer; Assistant Recording Secretary, N. Theoret; Financial Secretary, A. Lambert; Treasurer, H. Lamy; Marshal, J. B. Aubry; Guard, F. X. Trapier; Trustees, J. L. E. Doray, N. Theoret, J. Kieffer, O. Vinette and F. X. Desrosiers.

AN ENJOYABLE EVENT.

After the regular meeting of Branch 26, C. M. B. A., the other evening, in Glenora Hall, a very enjoyable "At Home" was held. Mr. P. Reynolds presided. The attendance was much larger than anticipated. The handsome hall was soon filled, but the officers were most assiduous in their efforts to make those present feel at home, and they were most successful. The proceedings were opened by an address from President Reynolds. A varied programme of vocal and instrumental music followed, the following taking part: Messrs. Mi.loy, Reid, J. Palmer, T. Foy, jr., T. Tansey, Misses Reynolds, Ward and Harkenstein. Mrs. G. A. Prince presided at the piano. The floor was afterwards cleared for dancing, which, needless to say, was much enjoyed. Refreshments were served at eleven o'clock, and after justice had been done to the good things provided dancing was resumed, and the party broke up shortly after 1 o'clock, all being highly pleased with their evening's pleasure. Before the close the committee was requested by a large number of the ladies who were present to repeat the "At Home" at an early date.

RESOLUTION OF CONDOLENCE.

The following resolution was adopted at the regular meeting of the Advisory Council for the district of Montreal of the C.M.B.A. Grand Council of Canada. It was moved by Grand Deputy T. J. Finn, seconded by Representative P. McGoldrick, that:

Whereas, it has been the will of Almighty God to call to Himself our esteemed brother, James McEntyre, member of Branch 26, be it therefore resolved, that while bowing in humble submission to the omnipotent decrees of an all-wise Providence, Who does all things for the best, we hereby tender the family of our deceased brother our deepest sympathy in their sad bereavement, and we pray Almighty God may protect and guide them and grant them spiritual consolation in their great sorrow.

Copies of the resolution were ordered to be sent to the family and the press.

ST. MARY'S SOCIAL WHIRL.

Owing to the great success of the last Japanese Tea held in St. Mary's Hall, and the general desire on the part of the public for a similar social whirl on Shrove Tuesday, we understand that the young ladies who brought the last to so successful an issue are about giving another Russian Carnival Tea, in the form of a royal symposium, on Shrove Tuesday, Feb. 6th. We may add that the social is got up by a local committee of young ladies, in aid of the orphans of St. Mary's Parish. The ladies have been so fortunate as to secure for the occasion the best local talent, supplemented by that of several well-known musicians.



Mrs. A. A. Williams
Lynn, Mass.

For the Good of Others

Rev. Mr. Williams heartily Endorses Hood's Sarsaparilla.

We are pleased to present this from Rev. A. A. Williams, of the Sillsbee street Christian Church, Lynn, Mass.:

"I see no reason why a clergyman, more than a layman, who knows whereof he speaks, should hesitate to approve an

Article of Merit

and worth, from which he or his family have been signally benefited, and whose commendation may serve to extend those benefits to others by increasing their confidence. My wife has for many years been a sufferer from severe

Nervous Headache

for which she found little help. She has tried many things that promised well but performed little. Last fall a friend gave her a bottle of Hood's Sarsaparilla. It seems surprising what simply one bottle could and did do for her. The attacks of headache decreased in number and were less violent in their intensity, while her general health has been improved. Her appetite has also been better. From our experience with

Hood's Sarsaparilla

I have no hesitation in endorsing its merits."
A. A. WILLIAMS.

HOOD'S PILLS are the best family cathartic, gentle and effective. Try a box. Price 25c

St. Lawrence Ward

ALD. JAMES,

CANDIDATE.

Record your vote early, on 1st February, for Ald. James, who is worthy of your support in this election. Advise your friends to use their franchise in his favor.

Information on Polling day will be gladly given at the Committee rooms.

Central Committee room—
98 Bleury street.

214 St. Lawrence street.
84 Prince Arthur street.

A STRONG RESOLUTION

IN FAVOR OF LIQUOR AND GROCERY SEPARATION.

St. Patrick's T. A. & B. Society Hold a Regular Meeting—Stirring Addresses.

On Tuesday evening, Jan. 23rd, the members of the above society held a very interesting debate in their hall, on St. Alexander street. The subject proposed for discussion was: "Is it desirable that the licensing of the sale of intoxicating liquors be withheld from groceries." Mr. Sharkey, second vice-president, occupied the chair.

Mr. G. A. Gadbois opened the debate by congratulating the society on having introduced this new literary feature into their meetings, as it will necessarily secure self-improvement among the members, and powerfully aid the cause of temperance. In regard to the manner of debate, he maintained that the liquor traffic should be separated from the grocery. If our society exists it is because intemperance is an evil. If it is an evil, everything calculated to increase the evil should be suppressed or kept within the narrowest bounds. Now licensed grocers pass liquor over the counter as freely as over a bar, and side by side with the necessaries of life. There is an unnecessary extension of the liquor traffic. Groceries facilitate too much the sale of liquor, and its entrance into the home, where women and children easily get to love what they should hate. No head of a family no matter how low he may have fallen in the social scale is so debased as to view with indifference the evils which may be wrought in his own family by intemperance.

Mr. P. Doyle followed Mr. Gadbois, and though he had a bad cause to defend, and an audience not in sympathy with his side of the case, yet he advanced a number of specious arguments in favor of the groceries retaining their licenses to sell liquor. It was evident his heart was not in his subject, as he is one of the most active temperance workers in the society, and strongly in favor of separating liquor from the grocery trade; but he was assigned the task of defending the licensed groceries, and did the best that could be done for their defence. Other speakers followed, and the debate was closed by the Rev. Father McCallen, who, after complimenting the different speakers on the efforts they had made during the debate, said that to his mind the separation of the liquor from the grocery was the first and most important object to be obtained by temperance men if they desired to lessen the evils of intemperance, and he had always thought so. There was no necessity for licensing groceries. The saloons were numerous enough to cater to the wants of the habitual toper, and the wholesale wine merchants could supply families that insist on having a stock of liquor at home. The claim of the grocer that he must keep liquor for the convenience of his patrons is unfounded. On the contrary if we are to judge by the prominence given to the advertisements of liquors for sale by grocers we are led to conclude that many grocers are wholesale and retail liquor merchants who keep on hand tea, sugar, spices and other necessaries for the convenience of their patrons. The facility for obtaining liquor is sufficiently great, without going to the grocery. The grocery is a legitimate trade by itself, and a number of grocers who deplore the evils of intemperance would willingly

GIVE UP THEIR LIQUOR LICENSES

if the law compelled all others in their line of business to do the same. But the chief reason, the speaker continued, for suppressing these licenses is the protection of childhood and womanhood. Why is it that in high, middle and low classes of society there are so many women the slaves of drink? Because of the licensed grocery. We know whereof we speak. Long observation and incontrovertible facts prove our assertion to be true that the licensed grocery is responsible for fully three-fourths of all intemperance among women, be they Catholics, or be they Protestants, or be they aristocrats, or be they the middle or lower classes of society. Therefore, let all men who respect womanhood protect their wives, daughters, mothers and sisters from the evil of which we complain. At least make it difficult for a woman, the slave

of intemperance, to obtain liquor. No woman with any self-respect will enter a bar-room to purchase liquor; but how easy it is in spite of husband, father, brother, for every woman to satisfy her craving for drink as long as the groceries are licensed. But not only is the grocery responsible, I may say solely responsible

FOR INTEMPERANCE AMONG WOMEN,

but for a great deal of the intemperance among men. Here again observation and numerous facts bear me out in my assertion. A great number of men who begin their drunken debauch in the saloon, continue it in their homes, the children of the drunkard being sent to the nearest grocery to purchase the liquor thus required. Now if the grocer had no license, and if the law forbade the admission of women and children into the saloon, not only could we save at least all respectable women, but we could shorten the drunken debauch of our men by careful nursing at home.

It is also a patent fact that in too many cases the grocery is but a well-concealed and protected bar-room. Especially is the Sunday liquor law broken by a very great number of those engaged in the grocery trade, when the residence is on the same premises with the grocery. There are hundreds of licensed groceries in the city. Are there ten grocers who can swear that during the past twelve months they have never sold an draught to any of their patrons? If not then even the few who desire to keep within the letter of their license, and who observe the Sunday law ought to place no obstacles to the removal of the license which all admit open up so many avenues for illicit selling of liquor, for the degradation of womanhood and for the infringement of the Sunday law.

A motion was then made by Mr. Brogan, seconded by Mr. Smallshire, and carried unanimously: That the members of this society consider the license for the sale of liquor in the groceries of this city is an evil much to be deplored, and which this society will use every legitimate effort to remove.

The evening's entertainment was brought to a close by a few songs very well rendered by the junior members of the society.

COLLEGE OF STE. THERESE.

A SPLENDID ENTERTAINMENT, MGR. LAROCQUE RECEIVES AN OVATION.

On Friday evening, January 19th, the Seminary was honored by a visit from Mgr. Larocque, Bishop of Sherbrooke, and Mgr. Decelles, Bishop of Druzipara, coadjutor of the Diocese of St. Hyacinthe. The Faculty and the students turned out in their usual manner to pay their respects to the dignitaries of the Church, and to show that they fully appreciated the honor conferred upon them by entertaining such distinguished guests. The Recreation hall, where the reception was held, was tastefully decorated, and the students were drawn up around three sides of the room, while in the centre was the College band. As the visitors entered and took their seats at the end of the hall the band struck up some stirring notes of welcome, and when the music and greetings had subsided the president, Rev. Father Nantel, in a few well chosen words welcomed their Lordships to the college. He spoke of the honor conferred on the institution by a visit from such distinguished guests, and in conclusion welcomed them on behalf of the students.

After bestowing their blessing upon the students, Mgr. Larocque gave a short address. His Lordship spoke of the great pleasure he felt in returning to the halls of his Alma Mater. It was in Ste. Therese where he pursued his philosophical studies, and Ste. Therese had opened for him the portals of that vast chamber of knowledge, into which he had to enter in order to fit himself for the position to which he had been called. He, however, had to share his love for Alma Mater equally between Ste. Therese and Ste. Hyacinthe, because his course had been begun in one institution and finished in the other. In conclusion, he wished the Faculty and pupils success in all their undertakings, and felt confident that they would sustain the grand reputation that the Seminary has won for itself.

Mgr. Decelles then briefly addressed the students. He wished the College success in all her undertakings, and hoped that the time was not far distant

when he would again have the pleasure of meeting the Faculty and students.

The reception was now concluded, and the visitors, accompanied by the Faculty, left the hall amid the sweet strains of music from the band and the enthusiastic cheers of the students.

CANON BRUCHESE ON THE SCHOOL EXHIBIT.

The Rev. Canon Bruchesi delivered a lecture on the 'School Exhibit of the Province of Quebec,' before a very large audience, in the hall of the Cercle Ville-Marie, last week. The lecturer gave a sketch of the principal features of the exhibit, and referred to the high praise given it by the most competent authorities on the subject. He held that the favorable opinion expressed by experts in the matter was a satisfactory reply to the attacks recently made against the educational system of the province.

CATHOLIC YOUNG MEN'S SOCIETY

The Catholic Young Men's Society opened their annual course of lectures Thursday night in their hall, Alexander street. The Rev. James Callaghan inaugurated the meeting with a few well-chosen remarks, and announced that on Sunday the members will receive Holy Communion together at eight o'clock Mass, in St. Patrick's Church. Mr. N. J. Brittan, President of the Association, volunteered to represent the C. Y. M. S. at the Blake lecture in the Windsor Hall, on Monday evening.

VISITING HIS OLD PARISH.

Mgr. Larocque, Bishop of Sherbrooke, is visiting his old parish of Ste. Hyacinthe, and officiated at Pontifical High Mass at the Cathedral on last Sunday week. Monday morning he visited the Monastery of the Precious Blood, and during the day the Convent of the Presentation, Girouard, Prince and Lorette Academies. Several addresses were presented to him by the citizens and the directors of the various institutions. His Lordship spent several days in Ste. Hyacinthe.

A LITERARY AND ELOCUTIONARY TREAT.

DR. O'HAGAN BEFORE THE CATHOLIC LITERARY ASSOCIATION.

Last Thursday night there was a good attendance at the rooms of the Catholic Literary Association, the attraction being the presence of Thomas O'Hagan, LL.D., a prominent Canadian poet and elocutionist, whose marked ability has been recognized by our best Canadian men of letters. Dr. Brennan occupied the chair. Dr. O'Hagan's numbers comprised, "King Robert of Sicily, from Longfellow's 'Tales of a Wayside Inn,'" a humorous selection from Mark Twain's "Tramp Abroad"—in which, by the way, the humor was more due to the reciter than the writer—Tennyson's "Charge of the Light Brigade," "Shamus O'Brien," one of his own graceful, pathetic poems, "The Song my Mother Sang," and Trowbridge's morceau, "The Charcoal Man." In his opening number Dr. O'Hagan showed great dramatic force and wonderful qualities of voice. His "Charge of the Light Brigade"—though a hackneyed selection, was invested with new interest from his original treatment. It was rendered in a powerful and realistic manner—the attentive auditors seeming to see the terrific on-sweep of the squadrons, the flash of the sabres and the Russian gunners falling beneath their blows. "Shamus O'Brien" was extremely well read, and without the exaggeration of dialect which seems to be the mainstay of inferior reciters. Trowbridge's "Charcoal Man" gave full play to Dr. O'Hagan's powerful voice, which has a beautifully melodious resonance and flexibility. Altogether, the gifted Canadian gave a most delightful entertainment and will be enthusiastically welcomed should he visit Peterborough again. The musical portion of the programme consisted of two sweetly and tastefully sung soprano solos by Miss Annie Dunn, two instrumental duets (mouth organ and Banjo) by Messrs.

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

Hickey and Ricketts and a pianoforte duet by Misses May Overend and Daisy Dolan. It was an evening of great enjoyment and in this respect, perhaps, one of the best of the many presented under the auspices of the association.—*Peterboro Examiner.*

THE WORLD AROUND.

Emperor William opened the Prussian Diet Tuesday.

The wife of the Czar of Russia does typewriting for her husband.

A Catholic Club has been organized at the University of Pennsylvania.

The Press Club of St. Paul, Minn., has a priest, Rev. John Conway, for president.

Sunday performances are not allowed in Indiana. The supreme court has decided that way.

A Chicago police court reveals that a person who gossips is contumeliously termed a "rubber-neck."

Queen Victoria has conferred the dignity of knighthood upon Wm. Lane Booker, consul-general of Great Britain at New York.

Dispatches from towns in the province of Saros, Hungary, say that thousands of peasants there are on the verge of starvation.

Between 200 and 300 women and children were burned to death in a fire which destroyed a temple at Ning Ho, China, December 8.

Special telegrams from leading trade centers to Bradstreet's bring evidence not only of much that is encouraging regarding the business outlook, but that the tide has actually turned.

Cardinal Rampolla, pontifical secretary of state, who was recovering from his indisposition, has suffered a relapse. His physicians have ordered him to remain in bed.

The worst storm that has raged over Nova Scotia and New Brunswick in many years prevailed there a few days ago. Deep snow stopped all travel in the cities and on railroads.

The factory of the Consolidated Wlal Paper Company, in Mammaronck, N.Y., has resumed operations on full time, working day and night. The company employs about 500 hands.

Father Tom Sherman, S.J., has received a number of invitations from various parts of the country to give his lecture on the Jesuit of fact as distinguished from the Jesuit of fiction.

A report of the executive committee of awards of the World's Fair at Chicago states that 852 judges were appointed, who examined over 250,000 separate exhibits and awarded 23,757 medals to exhibitors.

The speech of Representative W. Bourke Cockran, of New York, was the feature of the tariff debate in the House last Saturday, the crowds in the galleries cheering him until they grew tired.

Among the new post-office appointments made the last week was that of Miss Louise Imogen Guiney to have charge of the office at Auburndale, Mass., a few miles outside of Boston, where the gifted Catholic poetess resides with her mother.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections; also, a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Stealing away from bad company is justifiable larceny.

The toper devotes himself to one absorbing topic, and that is himself.

There is always a right side to a man, but it is not always up with care.

ALTOGETHER DISAPPEARED.

GENTLEMEN,—About two months ago I was nearly wild with headaches. I started taking B.B.B., took two bottles and my headaches have now altogether disappeared. I think it is a grand medicine. EVA FINN, Massey Station, Ont.

THE ETHICS OF CHARITY.

The following are extracts from an address delivered before the Charity Organization Society of New Haven by Charles J. Bonaparte:—

Having been once invited to address an Annual Meeting of our Baltimore Association for the Improvement of the Condition of the Poor, a body whose relations with the Charity Organization Society (now, I am happy to say, very cordial) were at one time rather diplomatic than affectionate, I took as text for my little "lay sermon" the motto of that Association,—namely, "The Lord loveth a cheerful giver."—with the result of convincing myself (I do not answer for the rest of my hearers) that "cheerful giver" is the Biblical name for a Charity Organizer. This is in no wise a paradox: the principles of intelligent almsgiving, which seem to some new, are as old as the sympathy which first prompted giving or the need which first awakened the sympathy, as old as human nature itself. One who believes that, if the Bible says a cheerful giver is beloved of the Lord, then he is so beloved, and that, if he is so beloved, then he is a good man, at least in his way of giving, must also believe, if he also accept the principles of Charity Organization as sound, that the "cheerful giver" referred to in the text gave when he was written and gives now according to those principles. Nor does it seem to be difficult to develop this meaning from the text itself.

It is, however, most important of all to consider *what* the text would have us give, and give cheerfully. Not, surely, money only or what money will buy. The enlightened benevolence of the present age but voices the instinctive philosophy of mankind when it bids us give the poor "not alms, but a friend." I would ask rather for both: alms are needed; but alms, to do real and lasting good, must come, and be known and felt to come, from a friend. Now, a friend must be given. A man may sell his time, his skill, his labor: he cannot, if he would, sell his heart. . . . So we cannot commute for a money payment, no matter how liberal, our obligation to give, and give cheerfully, to the work of charity the most precious of our possessions, what indeed alone is really ours to give or to withhold,—ourselves; and whoever thus gives adopts practically and consistently the vital principle of Charity Organization.

This principle underlies and inspires all the rules it advises, all the customs it would create. It discourages indiscriminate almsgiving, not because even this were not better than stony-hearted or niggardly indifference to distress, but because no man has the right to give alms unless he is sure, or at least has done all he can in reason to assure himself, that his alms will do good, and the most good that, if well given, these might do. It were better that he gain this assurance by himself applying his gift to the true needs of its object; and, whenever this can be done, Charity Organization would have it done. But, if all gave all their time to intelligently dispensing relief, all would soon come to need relief; and here, as in every other field of thought and action, common sense dictates a division of labor. Experts are needed in charity as elsewhere; and Charity Organization employs experts, but to supplement, not to supplant, individual effort, not to make any one work the less, but to make every one work the more, since each knows that he works to good purpose.

The one great evil wherewith it contends, the chief stumbling-block to its progress, is simply the inveterate desire of every man to cheat his own conscience. Everybody would like to do his duty, and would do it if this were not so laborious and unpleasant a proceeding; he will try to get the credit without making the sacrifice, if he can think of any device to serve as a blind for those who will judge him. But his most unsparing critic will always be his own moral sense; and therefore we all pass most of our lives trying, with greater or less success, to persuade ourselves that we are better men than we know we are. There is always, however, far down in our consciousness a knowledge, carefully covered up under layers of self-deception, but still there, that this ill-earned complacency is merely an elaborately pondered lie, and therefore it is a mortal offence for any hand to strip off the disguise and display us as we are to ourselves. I have been told that the pastor

of a certain congregation in Baltimore, having become interested in the work of our local society, persuaded, with much difficulty, those in charge of the charities of his church to obtain from us, as an experiment, reports as to ten of their habitual beneficiaries. Nine of the ten names were promptly recognized as old friends which figured, with the aid of petty fraud in various degrees and forms, on the relief rolls of other churches or charitable organizations. On learning this, the congregation resolved immediately and unanimously under no circumstances to refer to the Charity Organization Society in the future. To a superficial observer this course may perhaps seem illogical, but it was natural enough. The old humbugs we thus exposed were very servicable to that congregation. They procured its members an amount of self-satisfaction which would have been cheap at twice they cost it. Coddling them and talking goody-goody to and over them, listening to their whining fictions and doling out, in return for effusive blessings and outrageous flattery, dribbles of material aid, was easy and appeared inexpensive. To study and supply their true needs, to elevate their lives, to discover and correct their vices, to make them better and the community better through their betterment,—this meant real work with disagreeable incidents, with doubtful immediate results, with perhaps an appreciable first outlay. True, what was spent on them was as veritably wasted, so far as they were concerned, as if it had been thrown into the sea. Indeed, it had been far better thrown into the sea, and they consigned to the almshouse at once, for they were, and it enabled them to remain, an object-lesson of the good living to be gained by mendicancy flavored with hypocrisy; but the money was meant to serve another purpose, and this it served well. It was pleasanter for the ancient Hebrews to atone with the whole burnt-offerings for their transgressions than to practise purity and justice; the robber barons of the Middle Ages often gave of their spoil to pious uses, even while they broke the laws alike of God and man; and in our day and country a little money scattered among the needy is an opiate for many a conscience.

It has always been the special business of professed moralists to tell the world its seeming virtues are shams. The news is unpleasant, and those who bring it are usually unproper; but sooner or later it is recognized as true. The criticism of the Hebrew prophets or of the Medieval Church was not "genial," but it told on the manners and morals of their times. When we, believers in Organized Charity, say that our system is, after all, only the true charity of all ages and climes under a new and not over-happy name; that the practices it condemns constitute, not an old form of charity, nor charity at all, but the shifts and subterfuges used by laziness and selfishness when these would masquerade as charity, we trample on many bulging shoes, and the first response is a cry of disgust and pain.

This will die away, but the truth will remain, and within its sphere of human life the principles of Organized Charity are the truth.

Little boys cannot understand why yachtsmen are so anxious for a spanking breeze.

Blood

should be rich to insure health. Poor blood means Anæmia; diseased blood means Scrofula.

Scott's Emulsion

the Cream of Cod-liver Oil, enriches the blood; cures Anæmia, Scrofula, Coughs, Colds, Weak Lungs, and Wasting Diseases. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

ROMAN NEWS.

(Gleaned from London Universe.)

Mgr. Svampa, Bishop of Forli, has been named Archbishop of Bologna in place of the late Cardinal Battaglini. The learning and virtue of the distinguished prelate are highly spoken of.

The chapel of the famous monastery of the Premonstratensians of Frigolet between Avignon and Tarascon has been re-opened after a suppression for a dozen of years owing to the decrees of expulsion.

The parish priest, Concetto Urso of Catania, arrested by the Italian Government on the charge of having compromising socialistic documents in his possession, has been released, it being admitted that he had no knowledge of their contents.

From the Missions Catholiques we learn that in 1893 three Archbishops, four Bishops, and 142 missionary priests passed to their reward. Of these 68 were French, 24 Italian, 11 Irish, three Spanish, three Dutch, three Bavarians, and the rest of different contingents from various nationalities.

Public prayers have been ordered in France on Sunday next, particularly by Eminence the Archbishop of Lyons, on the occasion of the opening of the Chambers. We all want prayers, Heaven knows, but the eldest-born of the Church seems to be in special need of them at present.

The Holy Father has lately received Mgr. Kersuzan, Bishop of Cape Haiti, and Mgr. Spalding, Bishop of Peoria, and various groups of aristocratic and noble families of Rome. His Holiness has also presented a massive gold medal to Commander Mustafa, director of the music in the Sixtime Chapel, for having composed a *Libera me, Domine*, of an exquisite kind for the service celebrated in the Church of St. Eustachio for the repose of the souls of the Pope's relatives.

The next Consistory will probably be held at the beginning of March. It is stated that six ecclesiastics are likely to be elevated to the purple. Among those mentioned as anticipating promotion are: Mgr. Jacobini, Nuncio at Lisbon; Mgr. Nocella, Secretary to the Consistorial Congregation; Mgr. Satolli, Legate to the United States; Mgr. Fausti, Papal Auditor; the Jesuit Father Steinhuber and Mgr. Salviati, Secretary to the Congregation of the Council.

The Central Executive Committee for the Pope's Jubilee has drawn up the programme of the close of the festivals next month. On the 11th of February there will be a Thanksgiving Mass at Lourdes, and a lamp will be lit in the grotto of Masabielle to shine in perpetual token of the gratitude of Catholics who have made the spiritual pilgrimage; on the 16th, 17th and 18th of February *Triduum* in the Gesu for the preservation of the Holy Fathers's health; on Sunday, the 18th, a distribution of 20,000 orders for bread to the poor of Rome; on a day yet to be named His Holiness will receive the Catholics of Italy returning from the congress of Naples; on Monday, the 19th of February, the last day of the Jubilee year, a Thanksgiving Mass will be sung in the Basilica of St. Peter's; and, finally, it is proposed that ecclesiastics will on that date celebrate the Holy Sacrifice for the triumph of the Pope and the liberty of the Church, and laymen will go to Communion with this object, and contribute an offering to Peter's pence. The conjoint offerings will be laid at the of Leo XIII. by the committee in an album containing the names of the subscribers, who will each receive a souvenir of the occasion. Donations are to be sent to the President of the Committee at 76 in the street of Terra Argentina at Rome.

RELIGIOUS NEWS ITEMS.

Brother Anthony, of the Christian Brothers, New York, has been called to Paris, France, to assist the superior-general of the Order.

The number of Roman Catholic churches in Great Britain is 1,735, and 1,500 of these have been built during the last fifty years.

Rev. Thomas E. Sherman, S.J., will deliver a lecture in Central Music Hall, Chicago, on the evening of Feb. 5, Subject: "The Ideal Jesuit, or Fact vs. Fiction."

Three more Anglican clergymen have joined the Catholic Church, making

fourteen Anglican ministers who have become Catholics since the famous Lincoln case.

The Catholics of New England have 815 churches, \$26,875,003 of property, and 1,904,650 communicants, or 21 per cent. of the population.

Chauncey M. Depew has accepted an invitation of the Catholic Club, of New York, to address its members on his recent interview with Pope Leo.

The latest statistics, compiled by M. Fournier de Faix, a French statistician, give the number of Roman Catholics in the world as 230,866,633; Protestants, 143,237,625; Greek Catholics, 98,016,000.

Two Protestant clergymen have lately become Catholics—the Reverend Anon T. Colt, of Saint David's Church, Brooklyn, N.Y., and the Reverend Dwight Benton, of Muskogee, Indian Territory.

Most Rev. Father Joachim, general councillor of the Passionate Order, has been appointed Archbishop of Bucharest, in succession to Archbishop Palme, C. P.

The Rev. Thomas S. McCarthy, assistant pastor of the Church of the Holy Infancy, South Bethlehem, Pa., has received notice of his transfer from that parish to be assistant pastor of St. Elizabeth's Church, this city. His successor has not yet been announced.

According to an Amsterdam correspondent the Rev. Father Van Oppenraaij, a Jesuit, has obtained with great distinction the title of doctor of literature at the University of Leyden, which is by no means favorable to religious men.

HATE NOT.

It is not worth while. Your life is not long enough to make it pay to cherish ill will or hard thoughts towards any one. What if this friend has forsaken you in the time of need, or that one, having won your utmost confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years, when you go hence to the "undiscovered country." All who treat you wrong now will be more sorry for it than you, even in your deepest disappointment and grief, can be. A few more smiles, a few more tears, some pleasure, some pain, a little longer hurrying and worryings and abrupt farewells, and life will be over, and the injured and injurer will be led away, and ere long be forgotten. Is it worth while to hate one another?

Climatic Influence on Health.

It cannot be denied that the influence of climate upon health is great, and it is in recognition of this fact that physicians send patients suffering with pulmonary diseases to great distances for "change of air." But when the sufferer happens to be too poor to act upon the advice his lot is hard indeed. But it is not necessarily hopeless. Dr. Pierce's Golden Medical Discovery can be had at any medicine store, and to it thousands whose cases were considered desperate owe their lives.

Up to a certain point in the progress of Consumption, Dr. Pierce's Golden Medical Discovery is a positive remedy. But delay is dangerous with Consumption. In all the conditions that lead to it, the "Discovery" is the remedy. With severe lingering Coughs or Weak Lungs, nothing acts so promptly. Every disease that can be reached through the blood yields to this medicine. The Scrofulous affections of the lungs that's called Consumption is one of them. For this, and for every other form of Scrofula, for all blood-taints and disorders, and all chronic Bronchial, Throat and Lung affections, the "Discovery" is the only remedy so certain that it can be guaranteed. If it ever fails to benefit or cure, you have your money back.

Can anything else be "just as good" for you to buy?

Don't you believe it.

If florists keep on increasing the size of the chrysanthemums something will have to be done to increase the stature of the young men who wear them.

Wife—"How is my husband this morning?" Doctor—"He has a very high fever." Wife—"That's just like him. He always wants the best of everything."

Position is everything. When a woman wants to turn a man's head she gets on the right side of him.

THE TRUE WITNESS

AND CATHOLIC CHRONICLE.

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WEDNESDAY, JANUARY 31, 1894

ON NIGHT BIRDS.

Night-birds are generally birds of prey; at all events it is so in Canada—of course there are a few exceptions. The grey owl is a dangerous fellow to tackle, especially when he has the advantage of fierce claws and the darkness; he can see you, but you generally fail to see him. If the owl does not give one of his ghoul-like "hoots," you might pass a dozen times under his perch and never suspect that two flaming eyes were upon you. The night-hawk is as dangerous as the owl, but he does not see quite so well in the darkness; however, he makes up for his defective vision by a superabundance of ferocity. The night-raven is carnivorous, but his special mission is to croak out warnings of death and misery over houses of the people. When he appears around a place and when his ominous "ow" is heard, the crying of a hound or the moaning of a Banshee would not be a surer sign of misfortune. The loon is heard often at night; away out on a lake he sends forth his hollow, unearthly, ghostly shout, and the sleeper is startled as if by the blast of a warning-trumpet. But the loon is an innocent disturber of the night; he can live in daylight; he does not confine his fishing to the hours of darkness. As a rule the night-bird is dangerous; the one that mopes or hovers in the shade and shuns the hours of day has sinister purposes. But the owl, the hawk, the raven and the loon have this much in their favor—they have nothing to be ashamed of. They live according to their natures, and they fulfil their respective missions. We respect the night-birds, the carrion-birds of prey; but we try to keep away from their talons.

Après "Night-Birds," we find the four hundred and fifty odd (odd in every sense) delegates of the Protestant Protective Association, who met in Hamilton on the twenty-third, registering at the hotels under fictitious names, and threatening to sue the newspapers for libel should they publish the delegates' real names. The following extract from a circular sent out by the order to the delegates will serve at once to show how dangerous the organization is and how flimsy are the reasons assigned by the Witness for so much secrecy. The circular says:—

"We have a few words of caution to give delegates attending this convention, viz:—That strict attention must be paid to all our words and actions during our visit in the city, that the secrecy of our order may be observed as we will be surrounded by many enemies who will be eager to catch a word that may lead to our mission.

"2. Care must be taken in the formation of new acquaintances, that we may not fall a prey to our many enemies who will ever be on the watch to entrap us, and thereby glean some information that will lead to the true mission and purpose of our visit to the city of Hamilton. By observing the above caution we will be able to conduct our business with the utmost secrecy. All councils are hereby notified to return at once the duplicates of credentials for delegates, together with the semi-annual returns properly signed and sealed to the grand secretary in order that he may be able to complete his list at as early a date as possible and pass the same into the

hands of the credential committee. Trusting that your council will comply to the above request we have the honor to be, yours in F. P. and P."

We little imagined that the day would come when Canadian citizens, men of standing in different walks of life, participators in all the freedom that our splendid constitution affords every subject of the realm, persons who should feel proud of the cosmopolitan and tolerant spirit that has long animated Canadians of every creed and nationality, that they could sink to the level of political night-birds, could play the part of screech-owls in the darkness, could whet their beaks, like the night-hawk, on the rock-edge of bigotry, could imitate the black and evil-foreboding croak of the night-raven, or could become night-loons out on the treacherous waters of religious intolerance.

It is useless for the *Witness* or any of its ilk to pretend that the P. P. A. is a safe or loyal institution. Even the freemason—with all his secrets and his oaths of fidelity to secrecy—does not find it necessary to sign a fictitious name in a hotel register, nor is he ashamed that the press should mention his name in connection with a meeting of his society's delegates. There must be something very mean and very un-Christian about an organization the members of which blush for their own names and dread that the public should even suspect them of being connected with the narrow-minded originators of such a conspiracy. Don't tell us that they are Protestants! No; they have no Christianity about them. The rays of Truth would dazzle them—owls cannot see in the sunlight; the beams of Faith would destroy their prospects—night-hawks cannot hunt their prey except in darkness. What men generally sign fictitious names in hotel registers, and dread that the press should discover or proclaim their identity? Escaped criminals, fugitives from justice, or else men bent on some crime or career of crime. We don't say that in the vulgar sense these delegates were either criminals or candidates for criminal distinction; but their actions are shady, their ways are dark, their weapons are treacherous, and their aims are impious, disloyal, false.

It was thus the members of the Italian secret societies worked half a century ago. Down in the black and murky cellars in the narrow streets beyond the Tiber the leaders and members of the Illuminati met, and there with dagger and stiletto they practised on the dead bodies of victims, there they learned their trade of human butchers and midnight assassins, there the hand that cut the jugular-vein of Rossi, on the steps of the Senate, had tried fully fifty times its cunning upon the corpse of Giordanni. To the meetings of that society, and those of the Carbonari and the "Sons of Italy" the members went masked. They skulked like wolves in the liberties, slums and dens behind the Tarpian, and they came forth in day-time to parade their innocent-looking forms and faces upon the Corso and the Piazza del Popolo.

Perhaps not with the same murderous intent, and with the same deadly weapons; but have not the members of our Canadian P. P. A. played well the part of the Italian secret societies? The same secrecy, the same masking, the same hiding of identity, the same cringing and shrinking from public gaze, the same damp and black cavern-like conventicles, the same deadly weapons—only not physical. The dagger of religious rancor and the poison-tipped stiletto of fanatical hatred; give them the conscience of some poor victim to practise upon, and soon the land will ring with the moral death of some noble

Rossi. They aim at the church of Rome, and they seek to wound the mother through the forms of her children. They plan and organize with the dark and cowardly purpose of making war upon all adherents to our Faith; and thereby they think to check the onward progress of Catholicity. From caverns and pits abysmal have come all the satanic attempts made against the Spouse of Christ; and they have failed in every case. It has not surely been reserved for the Canadian P. P. A. to accomplish what almost twenty centuries of pagan, of infidel, and of infernal persecution have failed to perform!

For the sake of our fair Dominion, and for your own sakes—if you have any shame left—come out from the darkness of your secret caverns, fling down the mask of hypocrisy, be men, don't be ashamed of your names, don't hide from the public, try to play the eagle instead of the owl, try to imitate the majestic swan and not the night-loon, soar skyward like the lark, singing in mid-air, don't hover like the raven and croak out notes of ill-omen; in a word, be men—not cowards; be Canadians, not sectional fanatics; be Christians, and cease, for honor's sake, to be slaves to bigotry.

DEVIL VS. CHURCH.

The pagan persecutors of the Church merely cemented the walls of that institution with the blood of the martyrs that they caused to flow. The early schismatics only gave new vigor to the Church by calling forth the great councils from which so much strength has been derived. The Mahometans simply stimulated the latent fervor of the children of the Faith and spurred them into an activity that otherwise might never have been made manifest. The Devil has, so far, been a failure inasmuch as his attacks upon the Church of Christ were concerned. However, he is persevering; his resources are unlimited; his hatred is undying; and as long as time lasts he will take advantage of it to attempt the accomplishment of his sinister purposes—for he knows that with the end of time must commence his eternity of impotency and despair.

Well did Satan know that pride and disobedience caused his own fall, and consequently he correctly surmised that the same sins, being abhorred by God, would soon result in the ruin of man. Then was it that he looked carefully about for a victim; he required an instrument both willing to act and sufficiently powerful to execute his evil designs. Suddenly a voice of rebellion rang out from a monastery and the echoes of the Rhine were awakened by a repetition of that cry which startled heaven before the dawn of creation. *Non Serviam*, "I will not obey," cried out Luther; and immediately the chant was taken up by others who were ready for the movement of revolt. Numbers of Catholics, who had become either lukewarm, indifferent, or positively irreligious, were chaffing under the restraint that God's laws imposed upon them. They longed for that license which, bearing the name of liberty, is merely an opening of wide avenues for the full and unbridled sway of the passions. The laws of the Church grated upon their sensual and haughty inclinations, and they wanted only an excuse to rise up in arms against the Christ-founded institution of centuries. The moment had come; Luther gave the key note of rebellion; all the others joined in that chorus until they ran up and down the whole gamut of revolt.

A "Reformation" had commenced! The disobedient monk, the vow-breaking priest, the overbearing and self-opinionated preacher cried out for reform. Re-

formation in the Church that Christ had founded. Reformation in the discipline and dogmas that the Son of God had given! Improvement upon the works of the Almighty; changes for the better (?) in the laws laid down by the inspired Vicars of Christ. Audacity was pushed to the extremest verge of blasphemy when the cry of the Protestant Reformation was raised. Luther protested against the Church which he knew to have been the institution built by Divinity, and he declared (like Lucifer in heaven) that he knew better than God what was required of man—he would reform the work of the Redeemer, he would teach Christ a lesson in the business of church-making, he would give the Son of Eternal Justice a few lessons in the art of creed-making. And at once he proceeded to put into execution his project of reform.

In the first place, he reformed the law that commands clerical celibacy,—a reform much needed, for otherwise he could not take a woman and satiate his lower and more brutal passions. Then he reformed the principle upon which the Scriptures were given for the guidance of man, that is to say, the explanation and teaching of Holy Writ by authorized and Divinely inspired representatives of Christ; another reformation much required, because otherwise men could not possibly have the power and right (?) to place whatsoever interpretation suited their personal inclinations, passions or desires upon the word of God. He found that the Confessional should be reformed, or abolished; very properly so if he desired that the consciences of men should be killed and the sting of remorse be extracted from unlimited license and sin. Since the Confessional had to be reformed, so naturally should the teachings of the Church regarding the Holy Eucharist. It would not do to allow that dogma to remain intact, for as long it exists (and it must forever exist), there is mortal sin, perjury, sacrilege, and moral death for the consecrated priest who abandons the altar to trample upon his most sacred obligations. Then it became necessary to reform all doctrines concerning the Mother of God. It would never do to look upon her as the model of all purity and the most perfect of God's creatures. Such a faith would clash fearfully with the immorality that was the forerunner and natural consequence of his revolt. Everything pure, holy, sacred, must be reformed in order that the passions may not be checked, that restraint may be entirely taken away, and that man may feel comparatively safe in dictating to God and His Church. Purgatory is in the way; it must be reformed or abolished. In a word the Reformation was a simple protestation against all that history, tradition, scripture, and experience taught as being the fundamental truths of Christianity. In raising this revolt Lucifer succeeded admirably; but he ultimately failed in his grand aim, that of destroying the Church of Christ. He knew that in order to drag humanity to Hell it was necessary to efface the sources of grace—the sacraments. It was, therefore, the first sign of the dark and Satanic origin of the Reformation that its advocates struck directly at the very fountains of salvation, the seven great springs whence flow the waters of Grace. Penance, Eucharist, Holy Orders, and finally the other four, in one way or another, were attacked. The result of all this we shall see in future articles. For the present suffice it to say that the great enemy of God and man had chosen well his instruments and had carefully laid his plans for the accomplishment of his deadly purposes.

We then find Lucifer making use of

the Reformation as a last resource; he seeks to divide in order that he may ruin. As in every case he was partially successful in starting the conflagration, so in this one did he set the match to very strong combustibles; but we ever find that the flames had no more effect on the life of the Church than had those in the days of Moses on the branches of the burning bush.

NOVEL READING.

In considering this subject we must do so from a threefold standpoint: the reader, the novel, and the author. It was our intention to commence with the authors and then speak of the readers; but we come to the conclusion that it is better to know ourselves before we begin to study others,—so let us commence with the readers.

There are three kinds or categories of novel readers: 1st, people who read for information and improvement; 2nd, people who read merely that they may be able to speak about the works afterwards and appear well-read or learned; 3rd, people who read for a pastime, or merely for the excitement of the imagination. Let us take a short glimpse at each of these three categories!

1st. There are people who read novels for information and improvement. A novel, although a fiction, is not always false; often it is fiction based upon history. Take for example Sir Walter Scott's novels. They are nothing more or less than history, but history so clothed in the language of fancy, so decorated with scenes painted by the author, so peopled with imaginary beings that hover around the real historical personages, that really there is ten-fold the enjoyment in reading them and just as much benefit to be gained (from an historical standpoint) as in the reading of the cold dry pages of some so-called authentic history of that epoch. They are fictions; but truthful. Take again Lord Lytton's works (Bulwer), and we find them to be nothing other than elegant histories. What a fund of information can be drawn from these works! See again Disraeli's novels: they are the real history of European diplomacy. But besides those who read for the sake of historical information, there are others who read to glean information upon other subjects such as religion, &c. But the latter class of readers is few in number, mostly of those who wish to study these works for the purpose of pointing out to others the dangers that lurk under the glitter of romance. And, most certainly, if the number of those who read novels with the object of gathering information is small, much smaller is that of the people who read for real honest improvement.

2nd. Numerous, however, are the readers who read that they may be able to speak of the works and thus, with a superficial knowledge, pass for men of learning and wisdom. This is truly an acted lie; because you skim over page upon page and nothing remains in your mind but a vague idea of the purport of the work and the names of a few characters: with these you rush into society, literary circles and learned company. Your presumption (vulgarized cheek) drives you ahead and with your vague ideas and bear-roll of names some of which are meaningless to yourself, you pose and command, usurp conversation, pretend to universal knowledge and cause those who are really versed in the subject to be silent. Thus you display at once your own ignorance to those who know you to be a superficial reader, and your want of tact, to those who can see through the glitter of your mask. You might as well stand up

and say: "friend I have made a life study of these books and I am going to instruct you upon them, you who are ignorant." This would be a lie—but no more serious a lie than the acted one of which we are speaking. We said that this superficial reading, when done for the purpose of deceiving others and when used afterwards with that intention, is on a level with cheating. To cheat is merely to so deceive that you deprive another of that which is of use to him or is his right; but to do so in such a manner that he is, so to speak blindfolded. What does the one who runs over a whole library of books, picking their names and, here and there, the name of some character, that is likely to be mentioned in the circle in which he moves? He merely spends his time preparing ammunition, wherewith to deceive his neighbors and to give them a false opinion of his knowledge, to cheat them of their original opinion, the one upon which they should base their conduct toward him. And if by this means a man goes farther and secures a confidence or a position, of which he is really unworthy and which he is unfit to occupy, does he not by this means cheat, some worthy and competent person out of that confidence or position? Of all species of reading, and we speak principally about novels, this is the meanest and the most to be despised. Times numberless we have listened to persons in company usurping all the conversation and fairly dazzling us with their brilliant enumerations of authors, poets and characters: in fact one would feel himself completely in the shade; yet by asking a single question about some of these works, personages and characters thus enumerated, the learned (?) reader becomes confused, he stammers, he gets red, he has forgotten that particular point, he has not read that novel for years,—in a word, "the cat is out of the bag." One example just to illustrate our thought: A certain young gentleman in a debating club, (it was a Mock Parliament) stated that, "like Oliver Twist, the opposite side of the house was *always calling for more.*" A person really unacquainted with the character of Dickens, in all simplicity asked the question, "who is Oliver Twist?" The orator was thunderstruck, he never expected that anyone would ask such a question; he dreamed that every one (except himself) knew who Oliver Twist was: he had heard the remark made by a speaker upon an election-platform and used it second hand, without even understanding its purport. Had he not been questioned he would have passed for a reader of Dickens; the question, however, exposed his ignorance. This superficial reading, or glancing over title pages, in order to "humbly" the public is not only an acted lie and an act of cheating, but it is extremely dangerous for the person who is guilty of it. Many and many a humiliation would be spared, and many an exposition of ignorance would be avoided if people would not pretend to know more than they really do know. The ignorant man always imagines that nothing remains for him to learn; the more learned a man becomes the more he feels his own ignorance. Newton, nature's greatest miracle in learning, when dying said, "I am like a man on the sea-shore; I have picked up a few beautiful shells; but there are yet millions upon millions of them; my day is done." The ignorant man always boasts of his own knowledge; the learned man always imagines himself ignorant. In fine, it is a folly and a loss of time to read novels, or any other books, merely in order to glean enough from them to enable you to keep up a conversation, dis-

play your supposed knowledge, and finally, despite yourself, unmask your real ignorance. They of the first category of readers are few; they of the second more numerous; but they of the third are as ten to one.

3rd. People who read novels to while away the time or to enjoy the excitement of imagination that goes with sensational stories. These are the most numerous and the most foolish. They don't read to learn, to glean information, nor yet to improve themselves in manners or in knowledge; nor do they read in order to be able to speak of the works afterwards; they merely read to while away, (that is to lose) time, or else to enjoy a false excitement of the imagination. Both reasons or rather objects are sinful, not to speak of the other injuries they cause. It is sinful to lose time in one way or the other; it is also sinful to concentrate the mind with all its faculties upon that which must inevitably corrupt the heart. We will prove these two points and with that close this article. To lose time is doubtlessly sinful: time is a gift from God and it is distributed with uneven measure; some more, some less, but all have sufficient for the purposes of this world and of the next, provided it is properly employed. It is as bad to lose time reading nonsense as to be losing it in performing nonsensical actions; it is as bad to waste time in filling the vacuum of the mind with poisonous matter as to waste it in filling the body with injurious substances. And what greater waste of time than sitting hour after hour following some mad hero or crazy heroine through all the mazes of an impossible life. If the work be historical, the fiction in it is only a gloss, the history alone is true; if it be not historical, then it has an undercurrent of true or false principles. And never will you get a young novel reader spending hours over a work that has for its object the imparting of true principles; immorality or irreligion must flow through the novel in order to satisfy the worldly heart and the perverted imagination. And this brings us to the second point, the sinfulness of concentrating the mind upon that which corrupts the heart. In real life never do you meet with any of those characters of romance; we mean of the common novel of our day; blood, murder, adultery, impiety, and all the evils (like the demigods of the Pagans) are exalted into heroes and heroines and held up as models to the untrained mind and become examples for them to follow. And what are the consequences: Suicides daily recorded in our papers; murders by youths not out of their teens; seductions; unhappy marriages; elopements; robberies; insane asylums filled and prisons replenished yearly; the poor-house, the gutter, the hospital and finally the grave! All, all, the results of that fearful evil, the reading, light, trashy, immoral and irreligious novels. If you doubt it just read the papers that daily come from large cities; you will find the confirmation of what we state. Yes; to read and not know how to read, nor what to read, is a fearful danger that is rampant over the world to-day. Let this suffice for one article. We shall have more to say on this subject later on.

"TRUTH" SPEAKS.

In a recent number of Truth the celebrated Labouchere has an article upon "A Rescued Nun." After going over the history of Miss Golding's lies about French convents, bringing Mr. Edward Littleton to task for acting as "manager" for the firebrand female, and giving a set down to the "North Sussex Protestant Parliamentary Council," of which organization the said Littleton is

styled "Honorary Secretary," he concludes with these remarks: "I am not a Roman Catholic; but I see no reason why Roman Catholics should be attacked in this fashion. Any one who knows France must be aware that in no country are there more people who would be delighted to bring a charge that holds water against conventual establishments. The poor silly 'Rescued Nun' is very possibly, as her sister suggests, suffering from brain disturbance. I therefore do not—if this be the case—blame her. But what is to be thought of her *impresario*, the man Littleton? What of the 'North Sussex Protestant Parliamentary Council?' What becomes of the funds obtained through these lectures? Do they go to the 'rescued nun' or the Sussex Council? I have read carefully the statements of the 'rescued nun,' and the evidence certified to by the French Mayors and physicians rebutting it, and I have no hesitation in saying that the allegations of the 'rescued nun' are devoid of the shadow of the shade of truth."

It is certainly pleasant to find such a writer pronouncing thus upon a subject that is now discussed quite universally. In almost every country under the sun there are "ex-priests" and "escaped"—(or rather "rescued") nuns. "Rescue sounds more heroic," wrote a friend the other day. And these people are playing upon the bigotry, the ignorance, the folly and the sentimentality of certain classes of audiences. Only the other day do we find the ex-nun of Kenmare—Miss Cusack—raising the roof off a hall with her denunciations of Miss Golding. She positively ridicules the absurd stories told by Miss Golding. Had she the chance of being first in the field with such stories it would be all very fair; but Miss Golding is a rival; she has entered upon Miss Cusack's territory; every shilling paid to hear Miss Golding is a shilling lost to Miss Cusack. It is a matter of business with these ladies; only one sometimes runs foul of the other, and their interests clash. The "ex-priest" and "ex-nun" business is such a good speculation that we are having a regular epidemic of them at present. Only when their dupes will begin to find out that they are supporting and paying these people and are laughed at, in secret, for their pains, will they awaken to the fact that they are being actually robbed.

The other day we received a letter from the editor of the Catholic Citizen of Milwaukee, asking us about an "ex-nun," a "rescued" member of the Congregation of Notre Dame, in Montreal, who, under the name of Margaret St. Omer, is preaching throughout the west and unfolding the horrors of convent life. We informed the editor that there never was such a person, either novice or professed, in the Congregation of Notre Dame here. In fact no person bearing, either in the world or in religion, such a name ever entered that community; and decidedly no one ever left it. There was the notorious Miss Diez Debar, who played the very devil—in the literal as well as figurative sense—in Chicago, at the Church of the Holy Family, and who is now continuing her infernal work under different names—that of St. Olier and that of St. Maur—and who is probably the Miss St. Omer in question.

They are dangerous people in society, and the community is happy which has escaped a visit from one of these creatures. A few lessons like that recently taught to the lying and black-guard editor of the American Eagle might serve to bring these impostors to their senses, to cause the public to see through their veil of deceit, and serve to banish the plague from the land.

LORD KILGOBBIN.

BY CHARLES LEVER.

Author of "Harry Lorrequer," "Jack Hinton the Guardsman," "Charles O'Malley the Irish Dragoon," etc., etc.

CHAPTER XXXVIII—Continued.

"You need never to have known them now, aunt, if these gentlemen had not provoked me; nor, indeed, are they solely mine. I am only telling you what you would hear from any intelligent foreigner, even though he chanced to be a liberal in his own country."

"Ah, yes," sighed the priest; "what the young gentleman says is too true. The Continent is alarmingly infected with such opinions as these."

"Have you talked on politics with young Kearney?" asked Miller.

"He has had no opportunity," interposed Miss O'Shea. "My nephew will be three weeks here on Thursday next, and neither Maurice nor his son has called on him."

"Scarcely neighbor-like that, I must say," cried Miller.

"I suspect the fault lies on my side," said Gorman, boldly. "When I was little more than a boy I was never out of that house. The old man treated me like a son. All the more, perhaps, as his own son was seldom at home, and the little girl Kitty certainly regarded me as her brother, and though we had our fights and squabbles, we cried very bitterly at parting, and each of us vowed we should never like any one so much again. And now, after all, here am I three weeks, within two hours' ride of them, and my aunt insists that my dignity requires I should be first called on. Confound such dignity, say I, if it keeps me the best and pleasantest friends I ever had in my life!"

"I scarcely thought of your dignity, Gorman O'Shea," said the old lady, bridling, "though I did bestow some consideration on my own."

"I'm very sorry for it, aunt; and I tell you fairly—and there's no unpoliteness in the confession—that when I asked for my leave, Kilgobbin Castle had its place in my thoughts as well as O'Shea's Barn."

"Why not say it out, young gentleman, and tell me that the real charm of coming here was to be within twelve miles of the Kearneys?"

"The merits of this house are very independent of contiguity," said the priest, and as he eyed the claret in his glass it was plain to see that the sentiment was an honest one.

"Fifty-six wine, I should say," said Miller, as he laid down his glass.

"Forty-five, if Mr. Barton be a man of his word," said the old lady, reprovingly.

"Ah," sighed the priest, plaintively, "how rarely one meets these old full-blooded clarets nowadays. The free admission of French wines has corrupted taste and impaired palate. Our cheap Gladstones have come upon us like a universal suffrage."

"The masses, however, benefit," remarked Miller.

"Only in the first moment of acquisition, and in the novelty of the gain," continued Father Luke, "and they suffer irreparably in the loss of that old guidance, which once directed appreciation when there was something to appreciate."

"We want the priest again, in fact," broke in Gorman.

"You must admit they understand wine to perfection, though I would humbly hope, young gentleman," said the father, modestly, "to engage your opinion to higher grounds."

"Give yourself no trouble in the matter, Father Luke," broke in Miss Betty. "Gorman's Austrian lessons have placed him beyond your teaching."

"My dear aunt, you are giving the imperial government a credit it never deserved. They taught me as a cadet to groom my horse and pipe-clay my uniform, to be respectful to my corporal, and to keep my thumb on the seam of my trousers when the captain's eye was on me; but as to what passed in my mind, if I had a mind at all, or what I thought of the Pope, kaiser, or cardinal, they no more cared to know it than the rascals of my sweetheart."

"What a blessing to that benighted country would be one liberal statesman!" exclaimed Miller; "one man of the mind and capacity of our present premier!"

"Heaven forbid!" cried Gorman. "We have confusion enough, without the

reflection of being governed by what you call here 'healing measures.'"

"I should like to discuss that point with you," said Miller.

"Now, now, I beg," interposed Miss O'Shea. "Gorman, will you decant another bottle?"

"I believe I ought to protest against more wine," said the priest, in his most insinuating voice; "but there are occasions where the yielding to temptation conveys a moral lesson."

"I suspect that I cultivate my nature a good deal in that fashion," said Gorman, as he opened a fresh bottle.

"This is perfectly delicious," said Miller, as he sipped his glass; "and if I could venture to presume so far I would ask leave to propose a toast."

"You have my permission, sir," said Miss Betty, with stateliness.

"I drink, then," said he, reverently—"I drink to the long life, the good health and the unbroken courage of the Holy Father."

There was something peculiarly sly in the twinkle of the priest's black eye as he filled his bumper, and a twitching motion of the corner of his mouth continued even as he said: "To the Pope."

"The Pope," cried Gorman, as he eyed his wine:

"Der Papst lebt herrlich in der Welt."

"What are you muttering there?" asked his aunt, fiercely.

"The line of an old song, aunt, that tells us how His Holiness has a jolly time of it."

"I fear me it must have been written in other days," said Father Luke.

"There is no intention to desert or abandon him, I assure you," said Miller, addressing him in a low but eager tone. "I could never—no Irishman could ally himself to an administration which should sacrifice the Holy See. With the bigotry that prevails in England, the question requires most delicate handling; and even a pledge cannot be given except in language so vague and unprecise as to admit of many readings."

"Why not bring in a bill to give him a subsidy, a something per annum, or a round sum down?" cried Gorman.

"Mr. Miller has just shown us that Exeter Hall might become dangerous. English intolerance is not a thing to be rashly aroused."

"If I had to deal with him, I'd do as Bright proposed with your landlords here. I'd buy him out, give him a handsome sum for his interest, and let him go."

"And how would you deal with the Church?" asked the priest.

"I have not thought of that; but, I suppose, one might put it into commission, as they say, or manage it by a board, with the first lord, like the Admiralty."

"I will give you some tea, gentlemen, when you appear in the drawing-room," said Miss Betty, rising with dignity, as though her condescension in sitting so long with the party had been ill rewarded by her nephew's sentiments.

The priest, however, offered his arm, and the others followed as he left the room.

CHAPTER XXXIX.

AN EARLY GALLOP.

Maurice Kearney had risen early, an unusual thing with him of late; but he had some intention of showing his guest, Mr. Walpole, over the farm after breakfast, and was anxious to give some preliminary orders to have everything "ship-shape" for the inspection.

To make a very disorderly and much neglected Irish farm assume an air of discipline, regularity and neatness at a moment's notice was pretty much such an exploit as would have been to muster an Indian tribe, and pass them before some Prussian martinet as a regiment of Guards.

To make the ill-fenced and misshapen fields seem trim paddocks, wavering and serpentine furrows appear straight and regular lines of tillage, weed-grown fields look marvels of cleanliness and care, while the lounging and ragged population were to be passed off as a thriving and industrious peasantry, well paid and contented, were difficulties that Mr. Kearney did not propose to confront. Indeed, to do him justice, he thought there was a good deal of pedantic and "model-farming humbug" about all that English passion for neatness he had read of in public journals; and as our fathers—better gentlemen, as he called them, and more hospitable fellows than any of us—had got on without steam mowing and threshing, and

bone-crushing, he thought we might farm our own properties without being either blacksmiths or stokers.

"God help us!" he would say. "I suppose we'll be chewing our food by steam one of these days and filling our stomachs by hydraulic pressure. But for my own part, I would like something to work for me that I can swear at when it goes wrong. There's little use in cursing a cylinder."

To have heard him among his laborers that morning it was plain to see that they were not in the category of machinery. On one pretext or another, however, they had slunk away one by one, so that at last he found himself storming alone in a stubble-field, with no other companion than one of Kate's terriers. The sharp barking of this dog aroused him in the midst of his imprecations, and looking over the dry-stone wall that inclosed the field, he saw a horseman coming along at a sharp canter, and taking the fences as they came, like a man in a hunting field. He rode well, and was mounted upon a strong, wiry hackney—a cross-bred horse, and of little moneyed value, but one of those active cats of horseflesh that a knowing hand can appreciate. Now, as little did Kearney like the liberty of a man riding over his ditches and turnips when out of hunting season, his old love of good horsemanship made him watch the rider with interest and even pleasure. "May I never!" muttered he to himself, "if he's not coming at this wall." And as the inclosure in question was built of large jagged stones, without mortar, and fully four feet in height, the upper course being formed of a sort of coping in which the stones stood edgewise, the attempt did look somewhat rash. Not taking the wall where it was slightly breached, and where some loose stones had fallen, the rider rode boldly at one of the higher portions, but where the ground was good on either side.

"He knows what he's at!" muttered Kearney, as his horse came bounding over and alighted in perfect safety in the field.

"Well done, whoever you are," cried Kearney, delighted, as the rider removed his hat and turned around to salute him.

"And don't you know me, sir," asked he.

"Faith I do not," replied Kearney; "but somehow I think I know the chestnut. To be sure I do. There's the old mark on her knee, how ever she found the man who could throw her down. Isn't she Miss O'Shea's Kattoo?"

"That she is, sir, and I'm her nephew."

"Are you?" said Kearney, dryly.

The young fellow was so terribly pulled up by the unexpected repulse—marked even by the look and the word of the other—that he sat unable to utter a syllable. "I had hoped, sir," said he at last, "that I had not outgrown your recollection, as I can promise none of your former kindness to me has outgrown mine."

"But it took you three weeks to recall it, all the same," said Kearney.

"It is true, sir, I am very nearly so long here; but my aunt, whose guest I am, told me I must be called on first; that—I'm sure I can't say for whose benefit it was supposed to be—I should not make the first visit; in fact, there was some rule about the matter, and that I must not contravene it. And although I yielded with a very bad grace, I was in a measure under orders, and dared not resist."

"She told you, of course, that we were not on our old terms; that there was a coldness between the two families, and we had seen nothing of each other lately?"

"Not a word of it, sir."

"Nor of any reason why you should not come here as of old?"

"None on my honor; beyond this piece of stupid etiquette, I never heard of anything like a reason."

"I am all the better pleased with my old neighbor," said Kearney, in his more genial tone. "Not, indeed, that I ought ever to have distrusted her, but for all that—Well, never mind," muttered he, as though debating the question with himself, and unable to decide it, "you are here now—eh! You are here now."

"You almost make me suspect, sir, that I ought to be here now."

At all events, if you were waiting for me you wouldn't be here. Is that not true, young gentleman?"

"Quite true, sir, but not impossible to

explain." And he now flung himself to the ground, and, with the rein over his arm, came up to Kearney's side. "I suppose, but for an accident, I should have gone on waiting for that visit you had no intention to make me, and canvassing with myself how long you were taking to make up your mind to call on me, when I heard only last night that some noted rebel—I'll remember his name in a minute or two—was seen in the neighborhood, and that the police were on his track with a warrant, and even intended to search for him here."

"In my house—in Kilgobbin Castle?"

"Yes, here in your house, where, from a sure information, he had been harbored for some days. This fellow, a head-centre or leader, with a large sum on his head—has, they say, got away; but the hope of finding some papers, some clue to him here, will certainly lead them to search the castle, and I thought I would come over and apprise you of it at all events, lest the surprise should prove too much for your temper."

"Do they forget I'm in the commission of the peace?" said Kearney, in a voice trembling with passion.

"You know better than me how far party spirit tempers life in this country, and are better able to say whether some private intention to insult is couched under this attempt."

"That's true," cried the old man, ever ready to regard himself as the object of some secret malevolence. "You cannot remember this rebel's name, can you?"

"It was Daniel something—that's all I know."

A long, fine whistle was Kearney's rejoinder, and after a second or two he said: "I can trust you, Gorman; and I can tell you they may be not so great tools as I took them for. Not that I was harboring the fellow, mind you; but here came a college friend of Dick's here a few days back—a clever fellow he was, and knew Ireland well—and we called him Mr. Daniel, and it was but yesterday he left us and did not return. I have a notion now he was the head-centre they're looking for."

"Do you know if he has left any baggage or papers behind him?"

"I know nothing about this whatever, nor do I know how far Dick was in his secret."

"You will be cool and collected, I am sure, sir, when they come here with the search-warrant. You'll not give them even the passing triumph of seeing that you are annoyed or offended?"

"That I will, my lad. I'm prepared now, and I'll take them as easy as if it was a morning call. Come in and have your breakfast with us, and say nothing about what we've been talking over."

"Many thanks, sir, but I think—indeed, I feel sure—I ought to go back at once. I have come here without my aunt's knowledge; and now that I have seen you and put you on your guard, I ought to get back as fast as I can."

"So you shall when you feed your beast and take something yourself. Poor old Kattoo isn't used to this sort of cross-country work, and she's panting there badly enough. That mare is twenty-one years of age."

"She's fresh on her legs—not a curb nor a spavin, nor even a wind-gall about her," said the young man.

"And the reward for it all is to be ridden like a steeple-chaser!" sighed Kearney. "Isn't that the world over? Break down early, and you are a good-for-nothing. Carry on your spirit and your pluck and your endurance to a green old age, and maybe they won't take it out of you!—always contrasting you, however, with yourself long ago, and telling the bystanders what a rare beast you were in your good days. Do you think they had dared to pass this insult upon me when I was five-and-twenty or thirty? Do you think there's a man in the county would have come on this errand to search Kilgobbin when I was a young man, Mr. O'Shea?"

"I think you can afford to treat it with the contempt you have determined to show it."

"That's all very fine now," said Kearney; "but there was a time I'd rather have chucked the chief constable out of the window and sent the sergeant after him."

"I don't know whether that would have been better," said Gorman, with a faint smile.

(TO BE CONTINUED.)

Scrofula, whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

YOUTH'S DEPARTMENT.

THINGS TO REMEMBER.

To remember that children are the light and life of home and the hope of the future.

To decide in the first instance that the child shall obey the parents, and to adhere to the decision when once made.

For parents to consider the matter carefully before threatening to punish or promising to reward, but in either case to keep to their word when once it is given.

To break a rash promise rather than do a cruel thing.

For parents to teach children to tell the truth by doing so themselves.

For children to be considerate in their behavior toward servants, and to be civil to them and each other.

For children to be respectful and helpful to their parents.

For parents to pay attention to the comings and goings, the associations and occupations, of their children—boys as well as girls—remembering that many a child has been ruined by perpetual running in the streets.

To teach children to hang up their hats and coats when they come into the house.

To work while you work and play while you play.

To make the evening a time for pleasant and wholesome recreation and amusement, remembering that "All work and no play makes Jack a dull boy."

To remember that children get a large part of their education from the conversation of their parents; and therefore,

To avoid gossip and idle talk.

To remember that innocent fun hurts nobody, and helps to make the burden of life endurable.

To bring up children to be polite, respectful and well-mannered, but with manners and behavior suited to their years.

To dress children in pretty, but simple and childish fashion.

To teach boys to take off their caps politely when they make a bow.

THE DIME CAME BACK.

Mr. L. H. Livermore, of Augusta, Me., has a 10 cent piece with which he has established unusually friendly relations. Its date is 1827, and it was introduced to him for the first time in 1884, when he was 7 years old. He promptly marked his initials on it, but soon after spent it in Brunswick by mistake. In 1849, while in Mobile, his old friend, the stamped coin, surprised him by returning to his pocket. Two years later he spent it again by mistake in Mobile. In 1881 he received it again in Denver. This time he proposes to hold on to it.

A TAME BUTTERFLY.

A little boy, who lives in Alameda, tells the following story about a tame butterfly in the Catholic Youth, and we trust it will interest our young readers:

It belonged to my cousin Dora, who lives in Alameda, California. One morning, as Dora was dusting the parlor, she found tangled among the lace curtains, a beautiful black butterfly, which dropped into her hand, as she thought, dead.

She was about to throw it into the garden, when she noticed the wings were very large and beautiful—they were of a velvety blackness, with scalloped edges of gold, and between each scallop was a large dot of pale blue—just because it was so pretty, she decided to keep it, in case one of her friends might wish it for a collection. So she put it under a glass globe among some artificial flowers, and forgot all about it for three days, when happening to be near the mantel-piece on which the glass case stood, she thought she saw something move among the flowers inside, and upon investigating, she discovered her butterfly alive and trying to move its wings.

She immediately took it up and placed it on a bouquet of fresh flowers, when the poor creature began to search for honey as if it were famished. It drank and drank, as though it would never stop. Finally, when it really had enough, it settled itself among the flowers making no effort then or afterward to escape.

It was tamer than most canary birds. One had only to stretch out one's finger for it to crawl upon and cling to it as long as one cared to have the pretty creature there.

Of course it was not very entertaining as it could not sing or perform tricks, but it was a pretty sight to watch it

open and shut its beautiful wings and move its long *antennae*, thus showing its pleasure when held upon my cousin's finger. Quite wonderful when we consider how difficult it is to get near an ordinary butterfly. Dora did not feed it. She gave it simply a bouquet of fresh flowers every morning and it took care of itself. She left the doors and windows open, but the butterfly seemed to prefer the room to the blooming garden, and the society of its companions. It lived exactly seven weeks and two days. One may truly imagine it died of old age. My cousin always left it at night sleeping on a bouquet of flowers. One morning before breakfast, she ran in to look at her pet. Instead of opening its wings, as it always did when she came near, it lay perfectly still. Thinking it might be cold she took it in her hand and held it for a moment in the warm oven, but it was dead; so Dora returned it under the glass globe with a little sketch of its life.

A BOY'S GALLANTRY.

During one of the battles in front of Petersburg, an infantry regiment on a part of the line, which had been hard pressed for hours by the enemy, began to fall back; the men were becoming more and more demoralized; the color sergeant, who carries the flag in a battle, had been killed; the flag had fallen to the ground, and there was serious danger of matters running into a panic.

At this moment a smooth-faced lad, a mere boy in appearance, snatched up the flag, waved it over his head, cried out to his comrades not to desert their colors, and then, with a firm and cheery voice started up the song, "Rally Round the Flag, Boys!"

As his clear, ringing tones rose above the din of battle, his comrades faced about one after another, caught up the strains of the soldier's song, and soon the whole line was charging into the enemy with such effect that it swept everything before it, and victory was snatched from defeat.

It seemed the work of inspiration, and the oldest heads in the regiment might have been proud to do the work of the boy, who had that day made himself their leader. He was made a sergeant at once for his gallantry, but what became of him afterwards we could never learn.

FLEET-FOOTED ZEBRAS.

The rapidity with which the different zebras have been exterminated, owing to the advance of civilization in South Africa, is shown by reference to such works as that of Sir Cornwallis Harris, written in 1840, in which the author tells us that the quagga was at the time found in "interminable herds," bands of many hundreds being frequently seen, while he describes Burchell's zebra as congregating in herds of eighty or one hundred, and abounding to a great extent; but now, after the expiration of but fifty years, the one species is extinct or practically so, while the other has been driven much further afield and its numbers are yearly being reduced.

This author's description of the common zebra is well worth repeating. He says: "Seeking the wildest and most sequestered spot, haughty troops are exceedingly difficult to approach, as well on account of their extreme agility and fleetness of foot as from the abrupt and inaccessible nature of their highland abode. Under the special charge of a sentinel, so posted on some adjacent crag as to command a view of every avenue of approach, the checkered herd whom 'painted skins adorn' is to be viewed perambulating some rocky ledge, on which the rifle ball alone can reach them. No sooner has the note of alarm been sounded by the vidette than, pricking their long ears, the whole flock hurry forward to ascertain the nature of the danger, and, having gazed a moment at the advancing hunter, whisking their brindled tails aloft, helter-skelter away they thuneer down craggy precipices and over yawning ravines, where no less agile foot could dare to follow them."

Of Burchell's zebra he says: "Fierce, strong, fleet and surpassingly beautiful, there is, perhaps, no quadruped in the creation, not even excepting the mountain zebra, more splendidly attired or presenting a picture of more singularly attractive beauty." Zebras are by no means amiable animals, and, though many of the stories told of their ferocity are doubtless much exaggerated, they have so far not proved themselves amenable to domestication.

HOUSE AND HOUSEHOLD.

SELECTED RECEIPTS.

CREAM PUDDING SAUCE.

Break half a cupful of butter with a spoon and beat it to a cream with one cupful of sugar; then add a cupful of sweet cream, and continue to beat the sauce until soft foam is formed; serve it at once. This sauce should be made only just before serving.

POTATO PUFFS.

Two cups mashed potatoes, cold or hot; two eggs, three teaspoonfuls of cream, one tablespoonful of butter, salt and pepper to taste. Put the potatoes in a frying pan, add the yolks of the eggs; cream and seasoning; stir over the fire until well mixed. If the potatoes were used cold stir until hot. Take from the fire, add carefully well-beaten whites of the eggs. Heap on a greased baking dish or in gem pans. Bake in a quick oven until a nice brown.

BANANA CREAM PUDDING.

Melt one cupful of sugar in one pint of hot milk. Mix two tablespoonfuls of corn starch with cold milk, stir into the milk and cook fifteen minutes. Add two tablespoonfuls of butter. Beat the whites of three eggs stiff, stir into the thickened milk and cook again for five minutes.

MOLASSES COOKIES.

One cupful of sugar, one cupful molasses, one cupful lard or butter, one half cup hot water, spoonful each of soda, ginger and cinnamon, and flour to roll thick. Mark into cards, sprinkle with sugar and bake. In the receipts calling for molasses, the best New Orleans must be used in order to obtain best results, and that must never be used without soda.

ORANGE SOUFFLE.

Make a boiled custard of the yolks of ten eggs, a quart of milk and sugar to taste. When cool pour it over four sliced oranges, sprinkled with sugar and the grated rind of two. Make a meringue of the whites of four eggs, cover the custard, and set the dish in a pan of cold water in the oven until of a golden color. It must be very cold when served.

HOTCH POTCH.

Put a pint of peas into a stew-pan with a quart of water, and boil them until they will pulp through a sieve; then take the lean end of a loin of mutton, cut into small pieces and put it into a stew-pan with a gallon of water, the carrots and turnips cut into small pieces, and a seasoning of pepper and salt; boil it until all the vegetables are quite tender, put in the pulped peas and a head of celery—or lettuce—and one onion, sliced; let it boil fifteen minutes and serve.

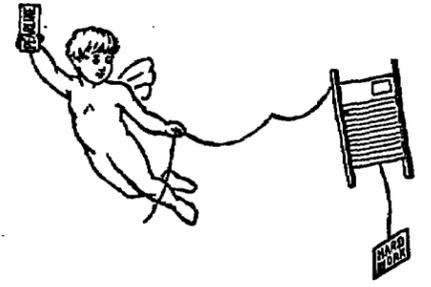
MAYONNAISE DRESSING.

Set a soup plate on ice till it is thoroughly chilled. Put in it the raw yolk of one egg, a teaspoonful of made mustard, half a teaspoonful of salt and dash of red pepper. Mix with dinner fork. Take the oil bottle in left hand and stir in drop by drop, always stirring the same way. Thin with very little lemon juice or vinegar—if it needs more thinning add a very little crushed ice. If the dressing won't mix, put another yolk in another cool plate, and pour the double dressing slowly over. Always make in a cool place and never in a hurry. Some persons rub the plate in which they make the dressing with an onion, others thin with vinegar from onion pickles.

BOYS.

At a recent school examination for girls, one of the tasks was an essay on "Boys," and this is one of the compositions just as it was handed in by a girl of twelve: "The boy is not an animal, yet they can be heard to a considerable distance. When a boy hollers, he opens his big mouth like frogs, but girls hold their tongue till they are spoke to, and they answer respectable, and tell just how it was. A boy thinks himself clever, because he can wade where it is deep, but God made the dry land for every living thing, and rested on the seventh day. When a boy grows up he is called a husband and stays out at nights; but the grew up girl is a widow and keeps house."

NO BOGUS testimonials, no bogus Doctors' letters used to sell **HOOD'S Sarsaparilla**. Every one of our advertisements is absolutely true.



Away with the wash-board—Use *Pearline*. As long as you use the old wash-board there'll be hard work and waste. That's what goes with it, and can't be taken from it. That's what it was made for. It's the rub, rub, rub, on it that ruins the clothes. It's the wash-board that wears you out. You don't need it.

Away with wash-day! You don't need that, either. You don't set apart a day for washing the dishes. Wash the clothes in the same way, with no more work, a few at a time.

But you'll have to use *Pearline* to do it. *Pearline* only can rid you of wash-board and hard work; with it you can do your washing when you like. And you can do it safely, too. Directions on every package.

Beware of imitations. 246 JAMES PYLE, N.Y.

TO THE ELECTORS OF ST. LAWRENCE WARD.

GENTLEMEN,—I thank you for the very flattering requisition which I have received, asking me to be a candidate for the re-election of your Ward in the City Council. Whether I am fortunate enough to be elected or not, I shall always be proud of the fact that so many of my fellow-citizens have thought me worthy of nomination for so responsible an office at a time when extraordinary efforts are being made to secure a better representation of the tax-payers in the City Council. In gratefully accepting the nomination, it is only right that I should briefly intimate to you the main features of the course that I intend to pursue if elected.

I shall regard the office of Alderman as a public trust, to be exercised not for my own benefit, nor for the benefit of any great corporation having business relations with the city; but in the interests of the public generally, without distinction of class, creed or race.

One of the most necessary reforms required in the City Council is in connection with the system of granting contracts for great public works. As a general principle, I am in favor of granting as few contracts as possible. Whenever practicable I believe in civic works being carried out by day work, under the supervision of the city's permanent officials. The results are generally better in every way. The quality of the work is better, the cost is less, and the system is more profitable to the laboring classes of the city, whose interests in connection with public works should receive more consideration than they do at present. Whenever, for any reason, it is not practicable for the city to do its own work, I believe it is still possible to greatly improve the system of letting contracts. It will be my constant endeavor in such cases to ensure the civic contracts being granted to the lowest tenderers and not to favored contractors and wire-pullers who have most friends in the Council.

Long before I had any idea of being honored with a seat in the City Council I had taken considerable interest in municipal affairs and could not help being impressed with the fact that so large a proportion of the public money should be spent upon schemes in which a direct interest had either a direct or indirect personal interest. Such a state of affairs carries with it its own condemnation, and I will constantly set my face against any schemes involving the expenditure of public money in which aidersmen are known to be, or even suspected of being personally interested. In this connection I may add that while I believe in a wise and liberal policy for the development of our rapidly growing city, I am in favor of providing money for its actual every day necessities, such as street cleaning, watering and paving, before indulging in extravagant schemes of improvement which too often are designed and carried out in the interest of a favored few.

I am also strongly opposed to a system of expropriation which seems to be designed to enrich a few lawyers at the expense of the owners.

One of my aims will be to bring about a better enforcement of the law which requires the assessments to be based upon the actual market value of the properties assessed, and not upon caprice or guess work.

The efforts to maintain the city credit in the money market will be warmly seconded by me.

(Signed)

E. GOFF PENNY.

AGENTS who work for us make MONEY fast. Send your address on postal card for particulars. THE ROYAL SILVERWARE CO., Windsor, Ont. 11-G-98

A STIRRING ARTICLE.

Rome "Done Up" by the Indiana Baptist.

Our esteemed contemporary, the Indiana Baptist, has at last got the "drop" on Rome. It has romanism safe in its grip, and so tightly cornered that it cannot any longer do any mischief. Here is the way in which our contemporary nicely trapped Rome and did this handsome job:

Romanism is Romanism the world over. What it does and what it does not do is due not to desire, but to lack of opportunity. Wherever the civil law furnishes an opportunity, or when it can be used as a cloak, Rome loses not a moment in showing what it is capable of doing. This is evidenced by the fact that this power, which does not deign to be subject to any civil government, had a Baptist missionary recently imprisoned in Canada. And the spirit of Rome towards Protestants is set forth in the following hand-bill which has been put in circulation in South America: "Attention Catholics! The wolf of Protestantism has found its way into the Catholic flock. A minister of the sect of Luther and Voltaire is in Leon, accompanied by various mercenaries, who are busy selling in the streets Protestant Bibles and a false book of the Gospels. Scorn these propagandists of a sect divorced from the Catholic Church. Let us hurl them away. No law authorizes their coming here. Liberty of worship does not exist here. Nicaragua belongs to God; Protestantism to the devil. Away with them!" Yes, that is it. "Liberty of worship" does not exist in Nicaragua. Nor will it exist there if Rome can prevent it. "Let us hurl them away" expresses Romish attitude toward Protestants. But notwithstanding all this, Romish papers are very much disgusted that Baptist papers should say anything about Rome's doings. They continue letting in the light on Rome because they do not fancy the idea of being hurled away.

Now is not this nice? In the opening sentence our learned (?) contemporary unwittingly makes an admission to which Catholics justly point with pride, to-wit, that their religion is the same in all countries, whereas Baptists are split up in warring sects in the very same country, as we see it here. We refer the reader to the census of 1890 to see how many kinds of Baptists there are in this country.

The second sentence is a brilliant jewel of clearness and precision, in fact it is as clear as black mud; the keenest-witted Philadelphia lawyer could not make any sense out of it. Common mortals think that desire is the spring of action, and that lack of opportunity produces inaction. Not so the Indiana Baptist. Rome acts when it lacks opportunity. Wonderful isn't it! That Rome does not deign to be subject to any civil government is a startling piece of news. This is the first time the Catholic Church has been charged with anarchism. Quite a different opinion prevails in the world outside of the Indiana Baptist office. Governments think that the conservatism of the Church is the strongest bulwark possible against revolution and socialism. This conservative tendency is so marked that would-be liberals call it fogysm. But let that be as it may.

Can we be permitted to ask as to the cause of the imprisonment of that Baptist missionary in Canada? Sometimes Baptist ministers have to be restrained of their liberty. For instance a federal judge, at Jackson, Tenn., has sentenced Dr. Howard, a Baptist preacher, to a term of eight years and eight months for having swindled Uncle Sam.

But, if we are permitted to use a little bit of slang, we would say that the "juiciest" part of the business is in that hand-bill. As South America is an important section of the world it must have taken tons of bills to pass them around. The association of Luther and Voltaire seems to be a happy stroke. As Nicaragua is supposed to be in North America, and as it is very limited in territory, it seems that our contemporary's geography is badly mixed up to take it for the whole of South America.

This hand-bill business caps the climax of ridicule. These mighty divines who have been pondering over weighty and misty volumes had better cast them into the fire, and follow the bright example of the Italian Baptist of solving

all complex and knotty questions of religious controversy by means of a simple hand-bill. Who is responsible for that hand-bill? From whom did it come? Suppose some facetious fellow should perpetrate a similar joke on the Baptists, would our sharp-witted contemporary knuckle under such a mighty argument? We never suspected the Baptist of having wasted its midnight oil pondering over bulky volumes, but we were certainly crediting it with common sense. But it is a waste of powder to fire it off at such third-rate weights.—*Indianapolis Catholic Record.*

A GOOD REFLECTION.

Chicago, Ill., Oct. 18th, 1893.
THE BAILEY REFLECTOR Co.,
Pittsburg, Pa.

GENTLEMEN:—The two 54 inch reflectors have been received and placed in position. They have been thoroughly tested and give perfect satisfaction. Our audience room is 48 by 80, with ceiling 30 feet high; with your reflectors we can see to read with ease in any part of the room. We had two reflectors or another make and firm in the former building that was destroyed by fire, but they did not give satisfaction. When it came to lighting our new building our Building Committee agreed not to buy the reflectors we had had, but to try yours. We are pleased with the change.

Respectfully yours,
J. W. WARNSHUIS, Pastor,
First Reformed Church.

IRISH NEWS.

Cattle fairs were held on Jan. 8 at Irish town, and on Jan. 10 at Ardnaree.

Cattle fairs were held at Woodford on Jan. 12, and at Ballinasloe on Jan. 13.

The Kiltimagh branch of the Federation has subscribed £15 to the Evicted Tenants' Fund.

Kinawley parish has subscribed £11 6s. as its first contribution to the Evicted Tenants' Fund.

The parish of Ennis has, through the Rev. Michael Carey, Adm., sent £7 to the Evicted Tenants' Fund.

The Very Rev. Jeremiah (Canon) McEvilly, pastor of Dunmore, died on Jan. 3, at the age of eighty years.

The Rev. D. D. O'Brien, curate at Dunsford, has sent £5, subscribed by himself and a few friends, to the Evicted Tenants' Fund.

Alderman V.B. Dillon was inaugurated Lord Mayor of Dublin on Jan. 1. R. J. McCoy was invested with the chain of High Sheriff.

Bishop Woodlock, of Ardagh and Clonmacnoise, has appointed the Rev. William Gray, curate at St. Rynagh's, Bannagher, pastor of Abbeylara.

A new mail van has been built in the works of the Dublin, Wicklow and Wexford Railway Company, at Dublin. The van will be used in the new mail service to Wexford.

Dr. Richard Cronin, of Slane, has been appointed a magistrate for County Meath, by the Lord Chancellor on the recommendation of the Marquis of Headfort.

GORED BY A COW.

A fine colt belonging to Mr. Peter Lindsay, of Nixon, Ont., was badly hooked by a cow. Two bottles of Hagyard's Yellow Oil cured it. This invaluable remedy should be in every house. It cures cuts, sprains, bruises, burns, and all pains and aches in man or beast.

Usually out of season—the boarding-house pepper-boxes.

PERFECTLY CURED.

SIRS,—I have been greatly troubled with headache and bad blood for ten or twelve years. I started to take Burdock Blood Bitters in July, 1892, and now (January, 1893,) I am perfectly cured.
HUGH DRAIN, Norwood, Ont.

When a man has good horse sense he doesn't bet on the races.

HAGYARD'S PECTORAL BALSAM.

HAGYARD'S Pectoral Balsam cures coughs, colds, hoarseness, bronchitis, asthma, whooping cough, and all bronchial and lung troubles. Price 25c. per bottle, or five for \$1.00.

TORONTO TESTIMONY.

DEAR SIR,—Two years ago I had a bad attack of biliousness and took one bottle of Burdock Blood Bitters, and can truly recommend it to any suffering from this complaint. MRS. CHARLES BROWN, Toronto.

St. Jean Baptiste
WARD.

MR. T. A. GROTHE.

Seat Number 2.

Central Committee Rooms: Corner Marie Anne and St. Lawrence Streets.

Drop into the Committee Rooms for all information concerning the candidature of Mr. Grothe. Your vote and influence are requested in favor of honest municipal government, which is the principal plank in this candidate's platform.

Don't forget the candidate's name, and especially remember upon what grounds he solicits your votes.

At the Committee Rooms all questions will be answered to the satisfaction of the electors.

Mr. Grothe anticipates the support of all independent citizens. 27-2

ST. JEAN BAPTISTE
WARD

FOR SEAT NO. 1.

MR.

Damase Leclaire.

Central Committee Rooms,
Cor. Marie Anne & St. Lawrence

STREETS.

Mr. Leclaire comes forward as an advocate of honest civic government. Friends and electors favorable to the election of this candidate will please attend and assist in the work allotted to the Committee rooms, where all necessary information will be furnished.

Don't fail to drop into the Committee Rooms and Mr. Leclaire or his agents will be glad to furnish all information and reply to any questions concerning his candidature. Remember the candidate's name, the place of Committee Rooms, and the cause he represents.

Marble and Granite Works

COTE-DES-NEIGES, MONTREAL.

J. BRUNET,

IMPORTER AND MANUFACTURER OF

Monuments, Headstones,

Vaults, Posts, Copings,

And all kinds of Cemetery and Architectural Works.

All Kinds of Repairing
at Moderate Prices.

Residence: COTE-DES-NEIGES.

Telephone 4666; connection free for Montreal. 47-G

PURSUANT to an order of the High Court of Justice in England, Chancery Division, made in an action of Phillips against Phillips (1891 P. No. 1475).

Thomas Phillips, or, if dead, the person or persons claiming to be the heir-at-law or devisee of the said Thomas Phillips, is, or are, by his, her or their solicitors, on or before the 22nd day of March, 1894, to come in and prove his, her or their claim, at the chambers of Mr. Justice Chitty, at the Royal Courts of Justice, Strand, London, England, or in default thereof they will be bound by the proceedings in the above action as if they had been duly served with notice of the judgment, dated the 9th day of November, 1892, made in the said action. Tuesday, the 3rd day of April, 1894, at 11 o'clock in the forenoon, is appointed for hearing and adjudicating upon the claims.

The said Thomas Phillips, as son of Thomas Phillips, late Steward of the Oswestry House of Industry, in the County of Salop, deceased, joined the 70th Regiment of Foot in the year 1824, and left the Army in the year 1824, he being then stationed at Montreal, Lower Canada, with the said Regiment. Dated the 28th day of December 1892.

GEO. A. CROWDER, Chief Clerk.
BRAMALL and WHITE,
47 Lime Street, London, E. C. England,
Agents for Rowland Taylor Hughes,
Shrewsbury, Shropshire, England,
Solicitor for the Plaintiff. 81-2

Municipal Elections.

—THE—

MAYORALTY

To the Electors of the
City of Montreal:

Having been requested by a large number of Electors of the City of Montreal to be a candidate for the Mayoralty, I have believed it my duty to accede to the wishes of my friends, and I declare that I will be a candidate.

I most sincerely hope that the English population of Montreal will respect the unwritten compact left between the different nationalities of this city and that they will give me their loyal support.

Sincerely Yours,

J. O. VILLENEUVE,

Central Committee,
1597 NOTRE DAME.

ST. ANN'S WARD.

Vote For

ALD. M. F. NOLAN,

—THE—

Workingman's Candidate.

CENTRAL

COMMITTEE ROOMS,

197 Ottawa St.

THOS. MOORE,

CHAIRMAN.

ANOTHER MONO MIRACLE.

HOW A BRIGHT LITTLE GIRL'S LIFE WAS SAVED.

A Terrible Sufferer from St. Vitus Dance—Could Not Feed Herself and Had to be Closely Watched—A Public Acknowledgment by Her Grateful Parents.

From the Shelburne Economist.

Many of the readers of the Economist have doubtless been impressed to a certain extent by the reports of miraculous cures effected in various parts of the country by the intelligent use of Dr. Williams' Pink Pills for Pale People, and yet in the minds of a few there may linger just the shadow of a doubt regarding the veracity of these reports. To be candid, the writer of this article, confesses to have had in the past a desire to avoid the miracle column of the papers, but now he admits that were the cases anything like that which came under his personal observation a few days ago, the proprietors cannot say too much concerning these pills and their curative powers in the many diseases to which flesh is heir.

One day last week the reporter waited upon Mr. and Mrs. John Lindsay at their home, Lot 31, Con. 1, E. H. S., township of Mono, and listened to the words of grateful acknowledgment which fell from their lips while describing the terrible malady from which one of their children had been suffering, and of the complete restoration to health effected by the use of Dr. Williams' Pink Pills. It appears that during the winter of 1881-2 the child, Fernie Ella May by name, and now aged about seven years, contracted la grippe. One night during her illness her father heard her scream and ran to her bed. The child appeared to be in a terrible fright and for some time could not be pacified, and although she apparently recovered from the usual symptoms of la grippe, she was never the same in health and strength. Her nervous system seemed to have become deranged, and as time passed the terrible symptoms of St. Anthony's or St. Vitus' dance were noticed by the parents. Doctors did all they could for her, but instead of getting better she became worse, until the parents had given up all hope. She could not feed herself, nor could she take hold of a cup when handed to her. She would frequently fall down when attempting to walk across the floor, and had to be closely watched for fear she might at some time fall on the stove. Nor could she sit on a chair. It seemed as though she had completely lost control of her limbs. Prior to her illness she had usually assisted in dressing herself—now her parents had to hold her limbs when putting on her clothing. She could not turn herself in bed and her parents had to turn her. She was perfectly helpless and had almost lost the power of speech. When she did speak it was with difficulty she was understood, as her tongue was drawn to one side and she had lost control of it. She had a strange, demented look that foreboded the loss of reason. The condition of the poor child was pitiable in the extreme. One day about the end of January last the father read of the case of little Ernest Duke, who had been cured by Dr. Williams' Pink Pills, and he secured a box from Mr. Brown, druggist, of Shelburne. They commenced the treatment by giving the child three pills a day—one after each meal—and never varied from that treatment to the end. Before the first box had been used they noticed that the little girl's appetite was improving, and by the time three boxes were used she had improved to a marvellous extent. In April last, the child having fully recovered, no more pills were given her. Several months have passed since then and there has been no relapse and no sign of a return of the terrible malady. The cure seems to be complete and no further medicine has been required. The parents state emphatically that Dr. Williams' Pink Pills saved the life of their little girl.

Dr. Williams' Pink Pills are a specific for all diseases arising from an impoverished condition of the blood or a shattered condition of the nervous forces, such as St. Vitus' dance, locomotor ataxia, rheumatism, paralysis, sciatica, the after effects of la grippe, loss of appetite, headache, dizziness, chronic erysipelas, scrofula, etc. They are also a specific for

the troubles peculiar to the female system, correcting irregularities, suppressions, and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system.

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink.) Bear in mind that they are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealers for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

COMMERCIAL.

FLOUR, GRAIN, Etc.

Flour.—Patent Spring.....\$3.80 @ 3.75
Patent Winter.....3.00 @ 3.30
Straight Roller.....3.00 @ 3.20
Extra.....2.70 @ 2.90
Superfine.....2.45 @ 2.65
Fine.....2.15 @ 2.30
City Strong Bakers.....3.40 @ 3.55
Manitoba Bakers.....3.25 @ 3.55
Ontario bags—extra.....1.35 @ 1.40
Straight Rollers.....1.50 @ 1.55
Superfine.....1.15 @ 1.30
Fine.....1.00 @ 1.10
Oatmeal.—Rolled and granulated \$4.20 to \$4.30. Standard \$3.85 to \$4.10. In bags, granulated and rolled are quoted at \$2.05 to \$2.10, and standard, \$1.85 to \$1.95.

Bran.—Sales have been made at \$17 for car lots. Shorts are quoted at \$17 to \$17.50. Mouille is quiet at \$21 to \$22.

Wheat.—Here No. 1 hard Manitoba wheat is nominally quoted at 76c to 77c and No. 2 at 74c to 75c, but these prices are 8c to 10c per bushel too high for export. No. 2 Upper Canada red winter wheat is held at 70c.

Corn.—Prices continue nominal at 60c to 61c in car lots.

Peas.—In store we quote 66c to 67c per 60 lbs. North and west of Toronto there have been sales at 52c and 53c f.o.b. per 60 lbs.

Oats.—No. 2 in store at 39c per 34 lbs, No. 3 sold at 38c and rejected at 37c. Several cars of No. 2 sold to-day at 48c. In Manitoba oats have been sold at North Bay at 37c.

Barley.—At 42c to 43c. In malting barley No. 1 they want at 50c.

Malt.—At 70c to 75c.

Buckwheat.—We quote 52c to 53c.

Rye.—At 52c to 53c for car lots.

Seeds.—Western timothy is quoted at \$2.00 to \$2.15 for choice. We quote \$7.00 to \$7.50 for good to fancy. Red clover is quiet, and prices are on the easy side, and we quote \$5.75 to \$6.75 as to quality.

PROVISIONS.

Pork, Lard, &c.—We quote as follows:
Canada short cut pork per bbl.....\$16.50 @ 18.00
Canada clear mess, per bbl.....16.00 @ 17.00
Chicago clear mess, per bbl.....17.50 @ 18.00
Mess pork, American, new, per bbl.....17.25 @ 17.50
Hams, per lb.....12 @ 13c
Lard, pure in pails, per lb.....11 @ 12c
Lard, com. in pails, per lb.....07 @ 8c
Bacon, per lb.....11 @ 12c
Shoulders, per lb.....10 @ 10c

Dressed Hogs.—Sales have been made during the week in car lots at \$6.30 to \$6.85 on track here. They are offered at \$3.90 f.o.b. West, which is quite a drop from last week.

FRUITS, Etc.

Apples.—\$3.50 to \$5.50 per barrel.
Grapes.—Almeria grapes at \$3.50 to \$6.

Oranges.—Florida oranges is the only line that has anything like decent sales. Golden Russets selling briskly from \$1.50 to \$2.25 as to quality and count, and Bright Russets from \$1.75 to \$3 as to quality and counts. Valencia take a back seat as compared with Florida, and are only in fair demand from \$3.50 to \$4.00 for 420s, and \$4.75 to \$5.00 for 714s.

Lemons.—From \$8 to \$3.50 per box.

Cranberries.—At \$4 to \$7.00 per barrel.

Pears.—California pears are having slow sales at \$2 per box.

Potatoes.—Remain firm at 50c on track and 10c per bag extra for jobbing lots.

Onions.—Are having very slow sales at \$2.25 per barrel for red and yellow, and 80c per crate for Spanish.

COUNTRY PRODUCE.

Eggs.—Strictly fresh boiling stock is easy at 17c to 20c.

Dressed Poultry.—Turkeys, 9c to 10c; chickens, 6c to 7c; geese, 5c to 7c, and ducks, 8c to 10c.

Game.—Partridge are in small supply at 65c to 70c per brace.

Maple Products.—Syrup 60c to 65c in cans as to quality, and 4c to 5c in wood as to quality. Dark sugar, 8c to 7c.

Beans.—At \$1.25 to \$1.55 for fair to choice qualities.

Hops.—The market is quiet at 15c to 16c for medium up to 20c to 22c for the finer grades. Old olds to yearlings are quoted at 5c to 10c.

Honey.—Strained honey is steady at 7c to 8c for choice 1893; but old is slow sale at 4c to 5c. Comb honey sells at 8c to 13c as to quality.

Baled Hay.—At \$7.50 to \$8 f.o.b. and along-

side ship for way delivery \$10.00 to \$10.50 is quoted. No. 1 pressed on spot is quoted \$9.50 to \$10 and No. 2 \$8.50 to \$9.

DAIRY PRODUCE.

Butter.—
Creamery, early made..... per lb. 23c to 23c
Creamery, late made..... 24c to 25c
Eastern Townships..... 21c to 23c
Western..... 18c to 21c
Roll Butter.—There has been more doing in rolls than in packed at 20c to 21c.
Cheese.—
Finest Western colored..... 11c to 11c
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FISH AND OILS.

Fresh Fish.—New Brunswick frozen herring \$1.50 to \$1.85 per 100; large Newfoundland \$7.10 to \$2.15. Tommy cods 95c to \$1.10 per bbl as to size of lot. Fresh haddock and cod 3c to 4c, dore 8c, and pike at 5c.

Pickled Fish.—Herring are quiet and quoted at \$4.00 to \$4.25 for shore, and \$5.00 for Labrador. Green cod \$4.50 to \$5.00 for No. 1, and large is \$5.50 to \$6.00. Dry cod \$4.50 to \$5.00 per 112 lbs. Labrador salmon \$2.50 to \$2.10 in tins for No. 1, and \$18.00 for No. 2; barrels are \$11.50 to \$12.50.

Oils.—Steam refined seal oil is quiet at 48c to 45c as to quantity. Newfoundland cod oil is quoted at 38c to 37c. Cod liver oil is unchanged at 55c to 60c for new and 45c to 50c for old.

OUT OF THE FRYING PAN

Has come not a little knowledge as to cookery—what to do, as well as what not to do. Thus we have learned to use **COTTOLENE**, the most pure and perfect and popular cooking material for all frying and shortening purposes.

PROGRESSIVE COOKING

is the natural outcome of the age, and it teaches us not to use lard, but rather the new shortening, **COTTOLENE**, which is far cleaner, and more digestible than any lard can be.

The success of Cottolene has called out worthless imitations under similar names. Look out for these! Ask your Grocer for **COTTOLENE**, and be sure that you get it.

Made only by **N. K. FAIRBANK & CO., Wellington and Ann Sts., MONTREAL.**

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Teeth without Plates a Specialty.

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Helena P. O., Que., Co. Huntingdon,
Agent for the celebrated Heintzman Piano, Evans Bros., Vose & Sons, and others, as well as the G. W. Cornwall Organ and New Williams Sewing Machine.
To Organ and Piano customers I would say I have had many years experience in the business, and not being at the expense of enormous city rents I am enabled to quote prices that I feel assured will be found lower than you can buy elsewhere.
I am offering a **SPECIAL DISCOUNT** to those who wish to buy within the next sixty days.
Will be pleased to forward Catalogue and quote **SPECIAL PRICES** on application.
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PLANT FERRY'S SEEDS this year, and make up for lost time. Ferry's Seed Annual for 1894 will give you many valuable hints about what to raise and how to raise it. It contains information to be had from no other source. Free to all.
D. M. Ferry & Co., Windsor, Ont.

ESTABLISHED 1865.

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NORTH BRITISH CHAMBERS.

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Of the following well-known Companies having total Cash Assets of over \$247,000,000.

North British & Mercantile.....	\$2,000,000
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The above shows our great facilities for placing large lines of insurance, in addition to which we have connection with several other leading Companies in Montreal and New York.

Churches and Institutions Made a Special.

PROVINCE OF QUEBEC, } SUPERIOR COURT,
District of Montreal. }

No. 1872.

Dame Helen Jordan, of the City and District of Montreal, wife of Michael Wright, heretofore merchant, of the same place, hereby gives notice that she has, this day, sued her husband in separation as to property.

BEAUDIN & CARDINAL,
Attorneys for Plaintiff.

Montreal, 10th January, 1894. 26-5

THE KEY TO HEALTH.

BURDOCK'S BLOOD PURIFIERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradual without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting feidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Impness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Flucturing of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of **BURDOCK'S BLOOD PURIFIERS.**

For Sale by all Dealers.

T. MILBURN & CO., Proprietors, Toronto.

\$3 a Day Sure.

Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.

A. W. KNOWLES,
Windsor, Ontario.

CATHOLICITY IN SCOTLAND.

A Lecture by the Rev. P. Lynch, M.E.,
at Manchester, England.

Who introduced Christianity into Scotland was unknown. The first great preacher of the faith in that country, however, they knew was St. Ninian. He was educated in the rudiments of religion, and at an early age he went to Rome, where he was trained in all the learning and discipline of the time, and at the age of 40 he returned to his native land to preach the Christian faith to its pagan people, establishing his headquarters in the south west of Scotland. The next great Christian teacher who appeared before them was St. Kentigern, who was also a Scotchman born of Christian parents, whose ancestors had received the faith from St. Ninian. St. Kentigern also went to Rome. In fact, during the course of his episcopate he visited Rome no less than seven times. It would be seen, therefore, that the very founders of Scottish Christianity received their authority to preach from the Pope of their time, and that the faith which they taught was the faith of the Pope. The Scottish faith at its birth was essentially Roman. It was to these early Christian Scots that Ireland owed her patron, St. Patrick, who, according to the best authority, was born at Dumbarton, a few miles from the present town of Glasgow. St. Kentigern, after being consecrated Bishop, established the seat of his episcopate in the district now covered by Glasgow, and his diocese comprised most of the South of Scotland and a considerable portion of the North of England. There were several beautiful legends related of the saint. When he was preaching on one occasion, so great was the multitude which surrounded him that he could not be heard, and he prayed to God to help him. His prayer was heard, and the ground on which he stood rose up in a little mound until the pagans were enabled to hear with ease the words of truth that issued from his lips. The motto of Glasgow was, "Let Glasgow flourish by the preaching of the faith," and the city arms were derived from incidents in the life of St. Kentigern. While this saint was preaching the faith in one part of the country another famous missionary was preaching in another. This was St. Columba, or Columbkil. Columba was a Latin word signifying a dove, and the innocence, simplicity, and purity of his character. He built so many churches and monasteries that "kill," an Irish word signifying "church," was added to his name. St. Columba settled on a little island in the western coast of Scotland—the famous island of Iona, or I. Columbkil, and was accompanied by twelve monks. From this island band after band went out, carrying the light of the faith into the north of Scotland and England, Shetland, the Orkneys, and even into Ireland. Father Lynch proceeded to show how the faith spread amongst the Scotch, and how the religious zeal of that people was purified and intensified by St. Margaret, the wife of King Malcolm. Before treating of the Reformation the rev. preacher contrasted the prosperity of the country and the welfare of the people anterior and subsequent to that event, clearly proving that the earlier period presented the brightest picture. A laborer could in pre-Reformation days buy about fourteen pounds of beef for one day's wage, or a fat goose, four loaves of bread and a gallon of ale, while now three or four days' earnings of a common laborer would be required for the same purchases. King James V. ascended the throne of Scotland during the reign of Henry VIII., whose nephew he was, and Henry, seeing a powerful Catholic nation on the north of his Kingdom, used every endeavor to draw Scotland from the faith. He in vain tried to arouse the cupidity of the King of Scotland, but with the nobles he was more successful, and so strong was the bond which bound the clan to the chief that once the nobles were bought the people were secured. James V. died at Falkland, in 1543, of a broken heart through the treachery of his nobles. During the week of his death the unfortunate Mary, Queen of Scots, was born. These events offered the English sovereign opportunities for further intrigues. While the Queen was in France, where she had been compelled

to reside for safety, several Parliaments had been assembled by the man who acted as Regent, and the Parliaments passed several acts, by which the Church property was confiscated, valued at £370,000 a year. Of the famous John Knox, who died in 1574, it was said in a lecture delivered a few years ago at St. Giles', Edinburgh, that to know the history of Knox was to know the history of the Reformation in Scotland. And so it was. Knox was born in Scotland, educated at a Catholic seminary and ordained, but his priestly life was so grossly immoral that the Bishop was forced to deprive him of his functions and to suspend him. He was concerned in the murder of Cardinal Beaton and David Rizzio. When danger threatened him he retired to Geneva, where he spent two years, during which time he was guilty of such immoral conduct that he was imprisoned, and only released at the entreaty of Calvin. When all was safe he returned to Scotland and attacked his helpless queen. At the birth of Knox the whole of Scotland was Catholic, at his death the whole country was Protestant. In conclusion, Father Lynch said that the outlook in Scotland at the present day was most encouraging. At the beginning of this century there were only forty priests in the country, whereas at present there were six Archbishops and Bishops and 370 priests, and everything tended to justify the opinion that Scotland would become Catholic even sooner than England.

A BLASPHEMER'S END.

HORRIBLE DEATH OF AN INDIANA NEGRO.

The colored people of Jeffersonville, Indiana, are wild with excitement, and nearly every member of the race in that city has joined some church. On Sunday morning a colored man named Marian Hunt, noted for his wickedness, died—and there are few of his people who do not believe that he is now burning in sheol. He was about 35 years of age, and it is said that if he ever had a good thought he never expressed it. For several hours before his death, the dying man's mind had been clear, and, seeing the end fast approaching, some one suggested that he had better try and make peace with his God. Hunt laughed wildly at the idea, and with a horrible oath declared he would yet live to plant flowers on all their graves. But the laugh seemed to freeze on his lips, and a look of wild, indescribable fear overspread his features. His eyes became glassy with fright, and his yellow skin grew ashen. Raising himself upon his elbow, he held out his hand, and begged for some one to save him. Then he sank back with a groan of despair. In a trembling voice he told how the devil was waiting for him; how he could see the burning pits of the Evil One's domain, and he felt himself being slowly drawn to them as if by a strong current. Just across near his Satanic majesty lay a hideous black reptile, with protruding tongue, and at its master's bidding would coil about him and drag him away to eternal torment. The dying man's voice grew louder as he proceeded, and ended in a wild shriek. The people present were so terrified that they could not move, and every word seemed to sink into their heart. Hunt gave a vivid description of the country he saw himself entering. Everything looked bright and dazzling; the streets were pretty to look at, but they were red hot, and bubbling fountains threw up molten lead. On every hand people rushed frantically to and fro wringing their hands and screaming with pain. The terrible recital was interspersed with awful oaths, and his hearers shuddered with each successive burst of blasphemy. Gradually his voice grew faint, and as the death rattle sounded in his throat he muttered a curse and stiffened out lifeless.—*Rocky Mountain Cell.*

ASK YOUR FRIENDS

Who have taken Hood's Sarsaparilla what they think of it, and the replies will be positive in its favor. Simply what Hood's Sarsaparilla does, that tells the story of its merit. One has been cured of indigestion or dyspepsia, another finds it indispensable for sick headache or biliousness, while others report remarkable cures of scrofula, catarrh, rheumatism, salt rheum, etc.

Hood's PILLS are purely vegetable.

Combining pleasure with business—sugar-coating a pill.

ST. LAWRENCE WARD.

Ald. E. JAMES,
CANDIDATE.

Electors of the above Ward are Cordially Invited to the following

COMMITTEE ROOMS

NOW - OPEN - DAY - AND - NIGHT.

98 Bleury Street, Central Rooms.

244 St. Lawrence Street.

84 Prince Arthur Street.

TELEPHONE CENTRAL COMMITTEE ROOMS, NO. 2138

WHAT IS



ROBSON'S HAIR RESTORER

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

Testimony of Dr. D. Marsolais,
Lavaltrie.

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

D. MARSOLAIS, M. D.
Lavaltrie, December 26th, 1886.

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

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

G. DESROSIER, M. D.
St-Félix de Valois, January, 18th 1886.

For sale everywhere at 50 cts per bottle.

Carpets.

The place to get them right, and fullest selection, is at

THOMAS LIGGETT'S.

Curtains,

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

THOMAS LIGGETT'S.

Oilcloths,

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

THOMAS LIGGETT'S.

Mats,

Matting, Rugs and Parquet Carpetings, immense quantities to select from, at

THOMAS LIGGETT'S,
1884 Notre Dame Street,
And 53 and 55 Sparks Street, Ottawa

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 imitation

COVERNTON'S

NIPPLE : OIL.

Superior to all other preparations for cracked or sore nipples. To harden the nipples commence using three months before confinement. Price 25 cents.

COVERNTON'S

Syrup of Wild Cherry.

For relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents.

COVERNTON'S

Pile Ointment.

Will be found superior to all others for all kinds of Piles. Price 25 cents.

Prepared by O. J. COVERNTON & CO., 121 Bleury street, corner of Dorchester street.

PROOF POSITIVE!!

ANOTHER COLUMN OF UNSOLICITED TESTIMONY.

WORDS OF GRATITUDE FROM MANY MONTREAL HOMES.

Mad. Pierre Beaupre, 416 Champlain St., says: I have been a sufferer from Chronic Bronchitis for the past twelve years, and during that period, I have been treated by several medical men, and I have also employed all known remedies without any relief whatever or any apparent change in my condition, and I hereby certify that Dr. Laviolette's Syrup of Turpentine has effected such a marvellous change in my condition and given me such great relief, that although I have only used two small bottles I intend to continue its use feeling confident of a complete cure.

Mad. Ous. Desormiers, 264 Champlain St., says: I have been a sufferer for the past eight years from Chronic Bronchitis and I have been completely cured by using Dr. Laviolette's marvellous Syrup of Turpentine.

J. B. Marsolais, L'Assomption, P. Q., says: I have suffered for several years from Chronic Bronchitis, and I have been completely and permanently cured by using Dr. Laviolette's Syrup of Turpentine. I can therefore truly recommend this preparation to all who may be suffering from Bronchitis.

Mad. Narcisse Belanger, St. Jerome, P. Q., says: I suffered for a long time from a dangerous attack of Bronchitis and a complete loss of voice, I purchased from Dr. Fournier of this place one small bottle of Dr. Laviolette's Syrup of Turpentine, the effect was simply wonderful. I finished the first and secured the second bottle which before I had completed effected a permanent cure of my Bronchitis and restored my voice to its natural condition. I cannot speak too highly of this marvellous preparation.

Jos. Rivet, 104 Logan St., says: I suffered for two weeks from a severe attack of Bronchitis. Two 25c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete cure and I strongly recommend it to all.

M. Pierre Picard, 242 Lafontaine St., says: I suffered for three weeks from a bad attack of Bronchitis, three 25c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete and permanent cure.

Dame Veuve Masse, 281 Maisonneuve St., says: I suffered for one month from a severe attack of Bronchitis, which caused me to pass many sleepless nights, and I am pleased to certify that two 25c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete and permanent cure. I have never used such an exceedingly effective remedy, the first dose I took seemed to go right to the sore spot, giving me instant relief. I cannot commend this preparation too highly to all who may be suffering with Bronchitis.

Madam Louis Senecal, 23 Robb's Terrace, says: My child, seven years old, suffered from a severe attack of Bronchitis, and was completely cured by using two 25c bottles of Dr. Laviolette's Syrup of Turpentine. I am never without a bottle of this preparation in my house, as I consider it the best I have ever used.

Jos. Parizeau, 242 Lafontaine St., says: My child, four years old, suffered from his birth from an attack of Bronchitis, and he has been completely cured by using four 25c bottles of Dr. Laviolette's Syrup of Turpentine. I cannot speak too highly of this wonderful remedy.

Mad. Jos. Dagenais, 261 Logan St., says: My child, 4 years old, suffered from an attack of Bronchitis. One 25c bottle of Dr. Laviolette's Syrup of Turpentine cured her completely. This preparation is now our family remedy for all troubles of the respiratory organs.

(To be continued next week.)

The publication of the hundreds of testimonials I am daily receiving will occupy many columns of the TRUE WITNESS. It will be continued every week during the winter. Persons desirous of verifying their correctness can cut out and preserve this column and apply at the addresses given.

J. GUSTAVE LAVIOLETTE, M.D., Office & Laboratory, 282 & 284 St. Paul St., Montreal.

GRAVES OF INDIANS.

ABORIGINAL CEMETERIES WHERE GOOD WARRIORS SLEEP.

Travelers along the Columbia and Puget Sound, and on north through British Columbia and Alaska, occasionally observe queer Indian sepulchres and learn therefrom a little about the burial customs of the aborigines of those regions, but scarcely gain more than an inkling. From the stone cairns along the banks of Snake river, the elevated platforms in the treeless valleys, to the canoe graves amid the branches of giant firs, the elaborate deadhouses, with their guardian totem poles, and the funeral pyres of the Alaskans, he finds a great variety of burial methods, yet all conserving the same purpose—that of an effort so to dispose of the dead warrior that he shall find entrance to the spirit land and be properly equipped for enjoyment of its pleasures.

One idea seems to be common to all tribes, no matter how widely scattered, and that is that the future state shall be a continuous enjoyment of what they consider the highest pleasures of this life. For this reason the dead Indian is buried with his weapons of war and the chase, and oftentimes his dogs and horses are killed and buried with him.

The disposing of the body above ground is the almost universal custom, partially, no doubt, because earth burial involves labor an Indian has neither the inclination nor the tools to perform, but chiefly because the deceased may the more easily reach the happy hunting grounds.

Along the deep canyons of Snake river, in the absence of timber, cairns of loose rocks are built above the dead body and its accompanying accessories. These little mounds of rock may be seen high up on the canyon's side. In the adjacent rockless and treeless valleys bodies are elevated upon scaffolds supported by poles cut from the slender cottonwoods that fringe the streams. Here it is no unusual sight to see the dead body of an Indian securely lashed upright upon a pony and arrayed in feathers and gaudy blankets, the pony trotting along with his inanimate burden towards the burial place.

In the Columbia river there are several islands that have been used exclusively for burial places for many years, probably for centuries. One of these is Coffin Rock, near Kalama, seen by passengers on all steamers plying between Portland and Astoria. Here thousands of Indians have found sepulture. Farther up, between the Cascades and The Dalles, is the famous Memorial Island, a burial ground from time immemorial. The name is a word of the Chinook jargon, signifying Dead Island. Upon this island are heaps of grinning skulls and unassorted bones, the rough wooden sheds once built for their protection having long since succumbed to the disintegrating power of the elements.

Adjacent to one of these deadhouses rises an elegant granite and marble monument erected to the memory of Victor Trevitt, a pioneer of Oregon widely known throughout the Pacific coast. He was an old resident of The Dalles, and upon his death, some 10 years ago, was at his own special request buried among the bones of generations of Indians who were laid to rest long before the white men were known on this coast. Farther down the stream is Bradford's Island, also covered with bones and skulls.

In Puget Sound there is an island similarly used and known locally as "Burial Island." The various tribes about Puget Sound and the inland seas stretching northward toward Alaska often utilize the canoe of the dead warrior for a coffin. His carefully wrapped body, with bow and spear, is deposited in the "canim" and placed on a platform high in the branches of a tree or raised on poles.

Farther north these deadhouses are still more elaborate. On Shell Island, at Fort Rupert, near the upper end of Vancouver Island, B.C., there is an Indian cemetery of considerable pretensions, consisting of huge canoes and deadhouses of various styles of architecture. These northern tribes also erect huge carved images and totem poles by their deadhouses. They have considerable skill in carving.

A tradition of the Columbian river Indians will illustrate the belief of the aborigines in the activity of the spirits of their departed friends.

The greatest demigod of all was Speelyal, the coyote. At one time the people were dying at a rapid rate, and there was great mourning. What-a-ma, the eagle, who had lost many friends, was told by Speelyal that the dead would not always remain in spirit land, but, like the brown and dead leaves of autumn, would come to earth again with the opening buds and flowers of spring. What-a-ma was not willing to wait until spring, and persuaded the coyote to go with him to spirit land and bring them back at once. After many days they came to a great water, on the other side of which was a large village.

Spirits conducted them across the water, and they entered the principal house of the village, which was lighted by the moon, and this luminary was guarded by a monster frog that had jumped to it from the earth. Speelyal killed the frog and swallowed the moon, leaving the house in darkness. In the confusion that ensued What-a-ma caught the spirits and confined them in a large box. Speelyal put the box on his shoulders, and the two invaders started back for the land of the living. Soon the spirits in the box began to come to life, and Speelyal's burden grew too heavy for

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.

him to carry. Thinking they were so far from the spirit land that the ghosts could not find their way back again, Speelyal lifted the lid and let them out. They vanished immediately and returned to the land of the dead. What-a-ma was much disappointed, but said when the buds opened in the spring he would try again, but the coyote said it was better to let the dead remain where they were. Had not Speelyal opened the box the dead would not come to life every spring, according to the belief of those who put their faith in the legend.—San Francisco Examiner.

SPECIAL NOTICE!

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

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

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

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

Large Sales and Small Profits.

OWEN MCGARVEY & SON,

1849, 1851 and 1853

Notre Dame Street.

DR. WOOD'S



Norway Pine Syrup.

Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.

A PERFECT CURE FOR COUGHS AND COLDS

Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obstinate coughs which resist other remedies yield promptly to this pleasant pine syrup.

PRICE 25c. AND 50c. PER BOTTLE. SOLD BY ALL DRUGGISTS.

LOST!

At or near the corner of Ottawa and Colborne Streets, a lady's shopping bag, containing \$40.00 in bills and \$2.00 in silver, a diamond ring, and a bottle of O'Reilly's Pectoral Balsam of Honey. The loser values the money and the ring; but not so much as the bottle of Pectoral Balsam, which is the best remedy for coughs and colds there is. It is manufactured by the O'Reilly Medicine Co., and sold by W. J. BURKE, Druggist, 107 Colborne Street, at 25 cents a bottle. Try it!

PORTER, TESKY & CO.

454 & 456 St. James Street, MONTREAL.

Importers of and Wholesale Dealers in

..... DOLLS,
..... TOYS,
..... GAMES,

and SMALL WARES and FANCY GOODS of every description. If our travellers should fall to see you, write for samples. Canadian Agents for HENRY MILWARD & SONS Fish Hooks.

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 wonderful effluents 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 in meat, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ASTHMA. For Glandular Swellings, Abscesses, Piles, Fistulas,

GOUT, RHEUMATISM,

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

The Pills and Ointment are manufactured only at

533 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 28 Ford Street, London, they are spurious.

That Wedding Present You are Thinking of Giving

IS CAUSING YOU A GOOD DEAL OF TROUBLE.

It is difficult to choose something at once elegant and useful

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One of the Nicest Presents for a Young Couple Just Setting up Housekeeping is:

A Set of EDDY'S INDURATED FIBRE WARE,

Consisting of Pails, Tubs, Wash Basins, Bread Pans, etc.

THIS IS A PRESENT THAT WILL LAST AND KEEP THE DONOR IN REMEMBRANCE, BESIDE BEING A CONSTANT SOURCE OF DELIGHT TO THE HAPPY RECIPIENT. THE LIGHTEST, TIGHTEST, NEATEST, SWEETEST AND MOST DURABLE WARE MADE.

Manufactured in Canada solely by the E. B. EDDY Co., Hull, Canada. Sold Everywhere

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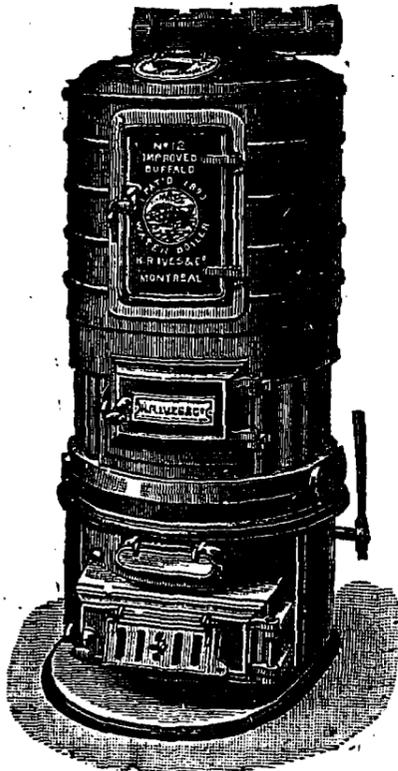
BUTTERNUT PILLS

25 cents per box.
By Mail on Receipt of Price.

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CHEMIST & Co.,
2128 NOTRE DAME ST.,
MONTREAL.

**Sick Headache,
Foul Stomach,
Biliousness,
HABITUAL CONSTIPATION.**

For Sale by DRUGGISTS everywhere.



HE HAD THEM TESTED.

You are in want of a Thoroughly
Reliable Hot Water Boiler

PLEASE EXAMINE THE

BUFFALO

Manufactured by H. R. IVES & CO.,
Queen Street, Montreal Que.

For Economy of Fuel, For Steadiness of Heat.
For Ease of Management.
For Design and Workmanship, it Leads all Others

READ THE FOLLOWING TESTIMONIAL.
Messrs. H. R. IVES & Co., Montreal,

MONTREAL 19th July, 1893.
DEAR SIR:—With reference to "Buffalo"
Hot Water Heater, purchased from you last
year, we are pleased to say that we find the
same very satisfactory in every respect.

Yours respectfully,
(Signed) DARLING BROTHERS,
Engineers and Machinists,
Reliance Works, Montreal.
Catalogue and Price List on Application.

UNION ASSURANCE SOCIETY.

HEAD OFFICE: 51 CORNHILL, LONDON, E. C.

Instituted in the reign of Queen Anne, A.D. 1714.

Capital Subscribed.....\$ 2,250,000
Capital Paid Up..... 900,000
Total Funds (Dec. 31, 1892)..... 12,250,000
Annual Income..... 2,962,260

FIRE RISKS accepted on almost every description of insurable property, at lowest rates of premium. Dwellings and their Contents, Churches, Colleges, Nunneries, School-houses and Public Buildings insured on specially favorable terms for one or three years. Losses settled with promptitude and liberality.

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T. L. MORRISEY, Resident Manager.

The undersigned having been appointed city agent of the above staunch old fire office respectfully solicits from his friends and the public generally a share of their patronage

Telephone 1943.

T. J. DONOVAN, City Agent.

CANADIAN PACIFIC RY.

Commencing January 1st, 1894.

Leave Windsor St. Station for

Ottawa, 4.45 p.m., 9.10 p.m.
Boston, 8.00 a.m., 8.20 p.m.
Portland, 9.00 a.m., 18.20 p.m.
Toronto, Detroit, Chicago, 8.25 a.m., 8.00 p.m.
St. Marie, St. Paul, Minneapolis, 9.10 p.m.
Winnipeg and Vancouver, 4.45 p.m., 9.10 p.m.
Ste Annes, Vaudreuil, etc.—8.25 a.m., 4.15 p.m., 6.15 p.m.
Brockville, Vaudreuil, 8.25 a.m., 4.15 p.m.
Winchester—8.25 a.m., 4.15 p.m.
St. Johns—9.00 a.m., 4.05 p.m., 18.40 p.m., 8.20 p.m.
Sherbrooke—4.05 p.m., 18.40 p.m.
Waterloo and St. Hyacinthe, 4.05 p.m.
Perth—8.25 a.m., 4.15 p.m., 8.00 p.m.
Newport—8.00 a.m., 4.05 p.m., 8.20 p.m.
Halifax, N.S., St. John, N.B., etc., 18.40 p.m.
Hudson, Rigaud and Ft. Fortune, 6.15 p.m.

Leave Dalhousie Square Station for
Quebec, 8.10 a.m.; 8.30 p.m., 10.30 p.m.
Joliette, St. Gabriel and Three Rivers, 5.15 p.m.
Ottawa, 8.50 a.m.
St. Lin, St. Eustache and St. Agathe, 5.30 p.m.
St. Jerome, 8.30 a.m., 5.30 p.m.
St. Rose and Ste. Therese, 8.50 a.m., (a) 3 p.m., 5.80 p.m.; Saturday 1.30 p.m., instead of 8 p.m.

Daily except Saturdays. *Run daily, Sundays included. Other trains week days only unless shown. *Parlor and sleeping cars, Sundays only. (a) Except Saturdays and Sundays. Connection for Portland daily except Saturdays.

City Ticket and Telegraph Office,
129 ST. JAMES STREET,
Next to Post Office.

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CINCINNATI, O. Makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2200 testimonials. NO DUTY ON CHURCH BELLS. 24-2600w Mention this paper.

FAVORABLY KNOWN SINCE 1826. **BELLS** HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELLS. PUREST BEST G. MENEELY & CO., GENUINE WEST-TROY N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

The fine quality of bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. **BUCKEYE BELL FOUNDRY, THE VAN DUSEN & TITZ CO., Cincinnati, O.**

THE LARGEST ESTABLISHMENT MANUFACTURING **CHURCH BELLS & PEALS** IN THE WORLD. PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. **MOSHANE BELL FOUNDRY, BALTIMORE, MD.**

BAILEY'S REFLECTORS Compound light-spreading Sil. ver-plated Corrugated Glass. A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. **BAILEY REFLECTOR CO., 205 Canal Ave., Pittsburgh, Pa.**

Castor Fluid Registered. A delightful 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 cts. per bottle. **HENRY B. GRAY, Chemist, 122 St. Lawrence street, Montreal.**

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For the Last Few Days of
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JANUARY SALE
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At **S. CARSLY'S.**
Notre Dame Street.
Notre Dame Street.

KID GLOVES.
KID GLOVES.
Ladies' 8-Button length Black Mosquetaire Kid Gloves, 20c pair.
Ladies' 4-Button Tan Suede Gloves, in several sizes, 20c pair.
Ladies' 4-Button Tan Kid Gloves, 35c pair.
Ladies' 4-Button Kid Gloves in Tans, Browns, Grays and Navy, 60c pair.
Ladies' 7-Hook Lacing Kid Gloves, 75c pair.
Ladies' 4-Stud Kid Gloves, 90c pair.
Ladies' 4-Button Kid Gloves, \$1.25 pair.
Ladies' 4-Stud Kid Gloves, \$1.48 pair.
Ladies' 7-Hook Lacing Kid Gloves, \$1.55 pair.
At **S. CARSLY'S.**

BOYS' OVERCOATS
BOYS' OVERCOATS
All Reduced to Bargain Prices for the balance of
JANUARY GREAT SALE
JANUARY GREAT SALE
At **S. CARSLY'S.**

BOYS' OVERCOATS
BOYS' OVERCOATS
Several lines of Boys' Winter Overcoats, reduced to
HALF PRICE.
HALF PRICE.
One line of Boys' fancy Freize Coats with Capes in small sizes
REDUCED TO HALF PRICE.
REDUCED TO HALF PRICE.
One line of Boys' Nigger Head Cloth Overcoats with Capes for Boys of 7 years,
REDUCED TO HALF PRICE
REDUCED TO HALF PRICE

One line of Boys' Nap Cloth Overcoats with bound edges, in sizes for Boys of 5, 6, 7, 9 and 10 years,
REDUCED TO HALF PRICE
REDUCED TO HALF PRICE
Boys' winter Overcoats from \$1.17.
Youths' Winter Overcoats from \$4.10.
S. CARSLY'S.

MEN'S SHIRTS
MEN'S SHIRTS
At Bargain Prices for next few days.
Men's White Unlaundered Shirts, extra value, in all sizes, 48c each.
Men's White Dressed Shirts from 70c.
MEN'S UNDERVESTS
MEN'S UNDERVESTS
And Drawers in Winter Weights, 19c each.
Men's Ribbed Wool Vests and Drawers, extra heavy, 45c each.
Men's Scotch Wool Vests and Drawers, very special value, 70c each.
MEN'S FLANNEL SHIRTS
All reduced to Special Sale Prices
At **S. CARSLY'S.**

S. CARSLY'S COLUMN

MEN'S FURNISHINGS.
MEN'S FURNISHINGS.
One Big Lot of Men's Fancy Silk Derby and Knot Ties in several choice colors, January Sale Price, 18c each.
Men's Fancy Braces, 10c pair.
Men's Wool Half Hose, 7c pair.
Men's Heavy Wool Half Hose, 10c pair.
Men's Dogskin Driving Gloves, 65c pair.
Men's Lined Astrachan Gloves, 97c pair.
Men's White Handkerchiefs, 5c each.
Men's Fancy Handkerchiefs, 6c each.

RIGBY COATS
In Men's, Boys' and Youths' sizes, all reduced at
At **S. CARSLY'S.**

Rigby Coats Reduced
All Rigby Overcoats are reduced in price for the January Sale.

PUBLIC NOTICE.
S. Carsley has no Branch Stores in Montreal.

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NOTRE DAME STREET.
Coffee free all this month.

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