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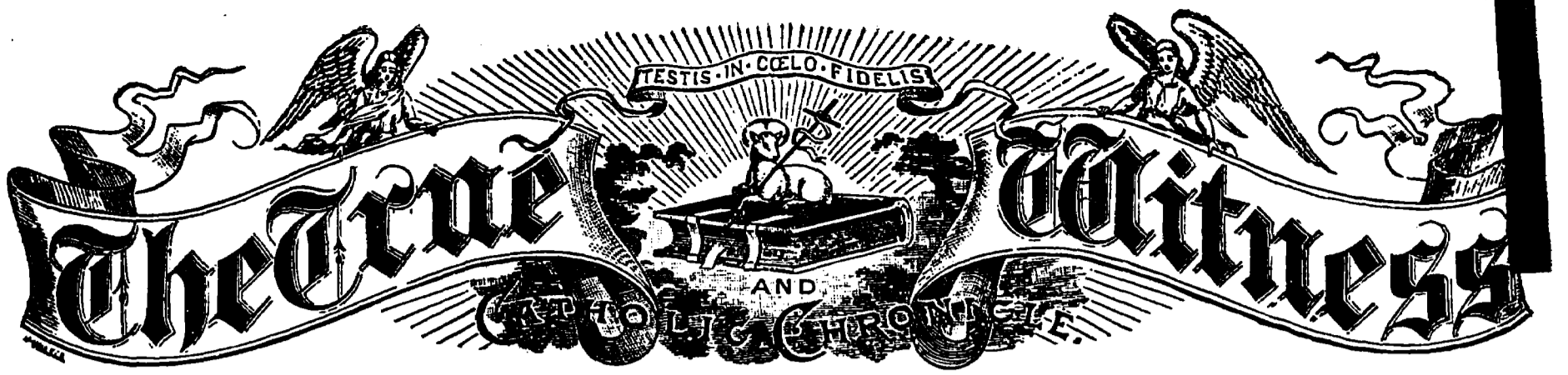
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EDITORIAL NOTES.

WE RECEIVED a letter of eighteen pages, signed "Evangelical Christian," which purports to be a reply to our editorial on "Adoration." It would be entirely out of the question to publish such a lengthy communication even had it any bearing upon the subject. Moreover we cannot open our columns to such communications; the result would simply be an unending series of replies that would in no way either benefit or interest our readers. The letter in question may be a very fair explanation of what an "Evangelical Christian" believes, and why he does not agree with Ritualism; but in no way does it touch upon the question of our editorial. In closing that article we said: "Until the non-Catholic can learn to appreciate the all importance of a sacrifice, as an act of adoration, it is useless arguing with him upon the question of the Catholic's attitude towards the saints." The writer of the letter neither grasps our idea, understands our argument, nor appreciates the significance of the difference between veneration and adoration. He may know the Scripture by heart, but he is incapable of constructing a philosophical syllogism. We must decline such communications.

OUR ATTENTION has been drawn to a suggestion made in the Charlottetown (P. E. I.) Watchman, with regard to the establishment of a Canadian Catholic Summer School. Our correspondent asks for the TRUE WITNESS' opinion on the subject. As to the idea of a Catholic Summer School for this country we are entirely in favor of it, and have not the slightest hesitation to say that eventually we shall have one on a solid basis. However, we doubt if the movement would be opportune at this juncture, or for a short time to come. In the first place every effort has been made during the past couple of years to establish firmly the American Catholic Summer School, and it will be a year or so before it is in perfect working order. All the assistance that can be given to our co-religionists in this undertaking, we think, should be extended. In the second place this year's meeting will be almost upon our border line, at Plattsburg, N.Y., and facilities will be afforded all interested Canadians to attend and there glean ideas as to the working of the institution. We do not believe in undertaking too much at once; but by keeping the idea of an ultimate summer school of our own in view, much and important benefit may be derived. We would suggest that all interested Catholic Canadians should attend, if possible, with a view to making use of it later on in the establishment of a permanent summer school of our own. The day is rapidly approaching when every important division of this continent will have its Catholic Summer School.

"THE BELGIANS have wrested the boon of popular suffrage from the aristocrats. By the new law over 1,000,000 names will be added to the voting lists of the

Kingdom. The doom of serfdom in Europe is sealed." Such are some remarks of the Boston Republic on the important political event that recently took place in Belgium. Our Daily Witness could not allow the event to pass without stating a deliberate falsehood. It thus displays its ignorance and prejudice:

"The Clericals, who have governed Belgium for the last ten years may take a long leave of power after the motion becomes law. They have done their best to keep the people ignorant and illiterate by blocking all educational movements. The rule of the Socialists, whose advent to power, universal suffrage will, it is feared, render certain, is to be preferred to that of the Clericals."

History, and that of Belgium in particular, directly contradicts this theory. It is a well-known fact that the Belgian clergy have ever been in the vanguard of liberty and popular rights. This recalls Thomas Francis Meagher's "Sword Speech," in which he says: "Abhor the sword! Stigmatize the sword! No, my Lord! For it armed the insurgent chivalry of the Belgian priests, who drove the Dutch marauders back into their phlegmatic swamps, and knocked their flags, and their laws, their arms, and their legions into the sluggish waters of the Scheldt. Sir, I admire the Belgians; I honor the Belgians; I love the Belgians for their courage, their bravery and their patriotism, that secured for them a Citizen King and a Chamber of Representatives. The lessons of liberty I learned were not in this hall, but upon the battlements of Antwerp." How blind and how stupid bigotry can be!

We understand that a company with a large capital, is in progress of formation to go into the watch case industry in this city. Competition is the life of trade, and we always welcome any steps that may tend to improve the chances of the workman and the tradesman. Hitherto, like many others, this important branch has been a monopoly in Canada. It has been in the hands of one company which has amassed large fortunes out of it. We trust that the time is at hand when a sufficient amount of competition will exist in all the industries of our country, the more the better, especially for those engaged in trade and for the working people.

ONE COLONEL C. P. DAWNAY—called Honorable—an ex-member of Parliament, and one who saw fit not to run at the last election, announces the formation of "a corps of gentlemen in Yorkshire, with the intention of joining the Ulster Unionists in armed opposition to the Irish Home Rule." This must be a cheering piece of news for the Orange disloyalists of the North. This fierce military character spent twelve years in the Coldstream Guards; why he left that regiment is not stated. He evidently is a knight-errant seeking some guerilla means of gaining notoriety. The British Government must be in great dread of the Yorkshire bombast. If Mr. Dawnay wanted a really useful mission he should

undertake to drill his Yorkshire compatriots into some kind of education. To dispel the cloud of ignorance that hangs over Yorkshire, and for which the men of that country are proverbial, would be far more beneficial to the British Empire, than the destroying of the certain approaching political dispensation—Home Rule.

Mr. T. V. POWDERLEY, in speaking of the drinking habit, makes a very striking and well-timed remark upon the folly of treating. It is indeed worthy of reproduction.

"If men must drink—and I know of no reason above ground why any man should drink—why not transact that business as they transact other details of every-day life? If a man wishes to buy a pound of nails, he will not stand for half an hour on the street corner waiting for an acquaintance to come along that he may invite him in to sample nails with him. If it becomes necessary to purchase a pair of boots or shoes, a friend is not invited to try them on or pass judgment on the quality of the leather. If a man feels unwell and intends dosing himself, he never lingers before the door of the drug store until some neighbor or passer-by may be invited in to swallow castor oil or epsom salts with him."

The above is a text for a good sermon on the follies of intemperance.

THE MOST peculiar train that ever drew out of the Pennsylvania station was that which started for Chicago on the 17th April. It is called the "John Bull Train."

It consisted of engine No. 1 of the Pennsylvania Railway and cars Nos. 3 and 5. Engine No. 1 of the Pennsylvania is also engine No. 1 of the United States, being the first locomotive used on this side of the Atlantic. It is called "John Bull," and it has started to puff its way laboriously to the World's Fair, where it will be an object of wonder to millions. "John Bull" shows no sign of his great age, except his antique construction. He is painted and polished so that he shines as fair as the latest born of modern locomotives. The coaches look like stage-coaches on railway wheels. They, too, are in gala attire, being painted a bright green with the inscription "John Bull Train." The train is manned by veteran railroaders.

WE ARE INFORMED that three carloads of Russian immigrants passed through Windsor, Ont., last week on their way to Dakota. They informed Mr. Don, the station agent, that they were driven from Russia because they were Roman Catholics and would not join the Greek Church. This we firmly believe. We have scarcely any idea of the persecutions and disabilities to which the Catholics, in the land of the Czar, are subjected. The fact is that the Catholic and the Jew are both objected to by the dominant church of Russia. This is very natural in an autocratic land where the "one man power" of barbaric times still obtains. Napoleon's saying was true, "Scratch a Russian and you will find a Tartar." Why Catholics and Jews are equally abhorred might be explained in the reasoning of a Hebrew who was holding a discussion on the Bible with a Protestant. "If" he said,

"Christ was not the Messiah, I am right; if He was the Messiah, the Catholic is right; but Messiah or no Messiah, you are wrong." Probably the Russians feel themselves between the horns of the same dilemma.

THE Abbots of the Benedictine Order have assembled in Rome to lay the foundation stone of a college dedicated to St. Anselm which the Holy Father is causing to be built, at his own expense, on the Aventine. The plans are by Dom Hildebrand de Hemptinne, Abbot of Mardesous. The college of St. Anselm that was dissolved in 1687 by Pope Innocent XI, on account of the troubles in that day, was restored two hundred years afterwards—1887—by Pope Leo XIII. The Abbots of the old and new worlds have been summoned to attend. They will also have a Parliament of the Order; this will be the most important Chapter held since that of Constance, and the famous one of St. Petersburg in 1417.

NOW THAT the Home Rule Bill has passed its second reading, it may not be uninteresting to recall the words of the veteran Head Centre, James Stephens. Speaking at Sutton, near Dublin, on April 11th, Mr. Stephens spoke as follows:

"I have no hesitation in saying that the Home Rule Bill ought to be accepted, but at the same time I must take certain reservations, especially with regard to the question of finance. The financial proposals made appear to be most unjust. If anybody asks me the question, 'Will the bill pass?' my answer is an emphatic 'Yes.' And I will add that if the Irish people are given the control of their own government they will surely not abuse their power."

Evidently, age has not dimmed the old patriot's mental vision. The Irish American, speaking of him says: "Stephens is a resident of Sutton, where he lives in a pretty cottage, about six miles distant from Dublin. He is 71 years old, but still hale and hearty, and thinks nothing of walking thirty miles a day." What wonderful men the older generation produced! Physically and mentally they seem to be fresher and stronger than the most energetic of our day.

MISS CUSACK has again delivered herself of a speech against Home Rule. The person who occupied the chair, upon that very momentous occasion, stated that "the object of their gathering was to get a sum of money for an annuity for Miss Cusack." The London Universe in speaking of this lecture states that the foregoing remark takes all the sting out of the succeeding business, as reported from St. Leonard's, and renders the lecture itself, which otherwise would be utterly incomprehensible, intelligent to the dullest. We read in "Washington Irving," that after his final defeat El Zagal "wandered about, an object of mingled scorn and pity, and bearing above his raiment a parchment, on which was written, 'This is the unfortunate old King of Andalusia.'" Why would not Miss Cusack sit at the lecture hall door and hold a placard on which would be written, "This is the old unfortunate Nun of Kenmare?" The shackles might drop in more abundantly!

FORTY-THREE MAJORITY.

THE BILL PASSED THE SECOND READING.

Close of the Debate on Home Rule—Sir Henry James, Balfour, and Gladstone, Terminate the Discussion.

LONDON, April 21.—The members of the House of Commons flocked to the House early to-day to secure seats for the final encounter over the second reading of the Home Rule Bill. Dr. C. K. Tanner, Nationalist member for Middle Cork, was the first to arrive. Several other Nationalists and several representatives of the Ulster Unionists followed Dr. Tanner closely, and many other members were in their seats much more promptly than usual. Dr. Tanner had a special reason for being early besides his interest in the Home Rule Bill. He was entrusted with the pleasing duty of presenting to Prime Minister Gladstone, as soon as Mr. Gladstone should arrive, a beautiful bouquet of flowers sent from Ireland and accompanied by the inscription:

"All blessings and power to the friend of poor and distressed Ireland. May God prosper you."

Upon the opening of business in the House, William O'Brien asked if Mr. Gladstone had received a resolution adopted and signed by the Mayor and Aldermen of Cork, approving the establishment of an Irish Parliament in Dublin. Mr. Gladstone replied: "Yes; I had much pleasure in receiving the resolution, all the more as I am informed that it expresses the uniform views of all corporate bodies in Ireland." Mr. T. W. Russell, Unionist, South Tyrone, asked if Mr. Gladstone knew that half the members of the Municipal Council of Cork were absent when the resolution was adopted.

Mr. O'Brien sprang to his feet and with considerable vehemence said: "That is not a fact."

Mr. Gladstone calmly replied to Mr. Russell's question, saying: "The resolution at least expresses the feeling of a great majority of the Irish Municipal Councils." Mr. Gladstone added that the Home Rule Bill was certain to pass its second reading to-night and that it would go to the committee May 4. This statement was received with cheers.

SIR HENRY JAMES SPEAKS.

The Right Hon. Sir Henry James, Liberal-Unionist member for Bury, addressed the House in opposition to the Home Rule Bill. He said that the premier had spoken of the wrongs of Ireland. What wrongs, asked Sir Henry, could not be remedied by the legislation of a democratic parliament. Surely the Imperial formed a democracy best able to settle Irish grievances.—Apart from the control of the Imperial Parliament to whom would the government of Ireland go? It would be in the hands of those now forming a majority of the Irish representatives, men drawn from the Land League and proved to be conspirators against law. These men would take place and power with the determination to sweep out of Ireland the landlords whom they regarded as an English garrison. "Talk of the bill as a final settlement," exclaimed Sir Henry. "It is simply a measure to enable a section of Irish agitators to deal as they may choose with the country. It is practically a repeal of the union and an epitaph on the supremacy of the Imperial Parliament. (Hear, hear.) Instead of being a message of peace between the two countries it is a message of war. There might for some time be armed peace, but if it should require the interference of the military in order to enforce it, where could real peace be? The bill surpasses the ingenuity of man in devising proposals to bring the law into contempt. There is not a man in Ireland who could not set its provisions at defiance. Neither could the judges enforce it. (Hear, hear.) Had the bill been explained to English constituencies the present government could never have obtained even a limited English minority in support of it, nor would the Prime Minister, who is trying to pass the measure solely through Irish votes, ever again have sat on a government bench." Sir Henry James was heartily applauded at the close by the Conservative and Liberal-Unionist members.

MR. BALFOUR AGAIN SPEAKS.

Early in the evening the debate was monopolised by minor members. Their

speeches were featureless, and by 9 o'clock the benches were more than half empty. At 10 o'clock Mr. Gladstone entered hurriedly and amidst cheers took his seat on the Treasury bench. Members began to return rapidly. At 10.30 Mr. Balfour was received with cheers. All the members had meantime taken their places and the House waited expectantly for the heavy guns of the final debate on the second reading.

Mr. Balfour rose shortly before 11 o'clock. A longer period had never been occupied with the second reading of a bill, he said, than had been allowed for the present debate. The subject was of such transcendent importance, however, that nobody could say that the discussion had been too much prolonged. The Libera's might flatter themselves that they were only laying the first stepping stones to a system of federation. Some seemed even to court such an imputation. No man, however, had the audacity to come forward in the House with the details of such a plan. No man dare contend that within the narrow limits of the two islands four assemblies with four executives could be operative in harmony with one Imperial Parliament. He himself could not believe this childish imitation of the United States constitution would ever commend itself to the judgment of the British people. (Cheers.) He, therefore, would put the federation aside as not immediate to the discussion. The Home Rule Bill had been brought forward to meet the Liberal party's necessities, which were connected with Irish agitation and Irish crime. (Hear, hear.) Never had such an important constitutional change been proposed with such flimsy reasons. Substantial arguments for the necessity of the measure could be enumerated on the fingers of one hand. Two of these arguments were that the union had failed and that coercion had failed. Mr. Balfour then argue at some length to prove that coercion in Ireland had been productive of beneficent results and that under the last Salisbury cabinet the union was becoming tranquil, Agrarian crime in Ireland was a national disease of ancient growth. It was not a production of the union of Ireland and England,

THE IRISH DON'S LIKE IT.

Such a contention ignored history. Agrarian crime began before the union and after the union it had to be treated with the methods long used against it. Under the union the treatment had been most successful and agrarian crime had decreased. Mr. Balfour was interrupted by confusion among the Irish members and upon resuming his speech repeated with emphasis that agrarian crime in Ireland was at its worst before the union. This statement evoked loud cries of "no," "false" and "shame" from the Irish men. Proceeding, Mr. Balfour said it was madness to look forward with the expectation of seeing agrarian crime stamped out in the immediate future. Under wise legislation in recent years this crime had decreased in virulence. (Hear, hear.) There was still much to be done for the Irish tenant farmers, but were the evils to be remedied by the union?

Since Ireland had been united with England the condition of both Irish farmer and Irish laborer had improved immensely. It was absurd to hold England responsible for Ireland's woes, although it might be admitted that England some times had played a sorry part towards her sister country. Who could but feel disgusted with the creeping hypocrisy of the men who, although aware of the history of Ireland, threw upon England the responsibility for Irish wrongs? Mr. Balfour contended that Ireland as a nation had never a parliament. Those classes who had had a parliament in Ireland did not now desire a parliament. (Cheers.) If the Government in their madness gave Ireland a parliament they would be not restoring an ancient privilege, but would be granting the country something she never before possessed. In justifying his recent speeches before the Ulster Loyalists, Mr. Balfour remarked that upon the principle that a reformed rake made the best husband, an ex-Fenian might become a good administrator. In 1886 the present Prime Minister had said it was a matter of honor to protect their landlords from confiscation of their estates, but in this bill this matter of honor had been forgotten. Ambitions would centre in the new Dublin Parliament. Irishmen would regard the Imperial Parliament as a foreign and defeated body. The Irish

people would drink from the bitter and polluted stream of Irish history instead of the pure stream of English history. (Laughter.) Protestants of Ireland, ninety years ago, had opposed the union, but now were defending it. Why not hope then that a generation hence the Catholics, too, would be reconciled to it. "If you commit this great political crime," said Mr. Balfour, in closing his speech, "you make yourselves responsible for an irreparable national disaster and all hopes of a peaceful and united Ireland will vanish forever." Prolonged cheers and counter cheers followed this peroration.

MR. GLADSTONE REPLIES.

As Mr. Gladstone rose to address the House the cheering was renewed. Like Mr. Balfour, he was in splendid form. His voice was clearer and fuller than before during the session, and his movements gave evidence of unusual energy and earnestness. The principal weapons of the Opposition, he said, were bold assertion, persistent exaggeration, constant misconstruction and copious arbitrary and baseless prophecies. True, there were conflicting financial arrangements to be dealt with, but among the difficulties nothing existed which ought to abash or terrify men desirous to accomplish a great object. For the first time in ninety years the bill would secure the supremacy of Parliament as founded upon right as well as backed by power. The Irish leaders before the whole House had accepted the bill in good faith. The Opposition had evaded steadfastly the real question of the second reading—how must Ireland be governed if this bill be rejected? Lord Salisbury had asked for twenty years of coercion, but as the policy of converting Ireland to Protestantism inaugurated under Queen Elizabeth had failed down to the present time, what ground was there for hope that in but twenty years more it would succeed? The present bill sought to close a controversy that had lasted for centuries. Under its provisions Ireland would start on a new basis with all the recollections of the past effaced. The persistent distrust of the Irish people despite all they could do came simply to this, that they were to be pressed below the level of civilized mankind. When the boon of self-government was given to the British colonies was Ireland alone to be excepted from its blessings? To deny Ireland home rule was to say that she lacked the ordinary faculties of humanity. Mr. Gladstone's closing words were: "You cannot be surprised that we have undertaken the solution of this great question, and as, on the other hand, it is not the least of the arduous efforts of the Liberal party, so on the other hand it will have its place in history—aye, and not remote but early history—as not the least durable, fruitful and blessed among its accomplished acts."

THE HOUSE DIVIDES.

Before the cheering ceased George Bartley, Conservative for North Salington, rose to continue the debate. Mr. Murley, chief secretary for Ireland, moved the closure and it was adopted without division. William Saunders, Radical for Watworth division of Newington, who threatened to bolt to the Opposition, changed his mind at the last moment and went into the lobby with the Ministerialists. As Mr. Gladstone returned from the lobby Ministerialists and Nationalists arose and cheered and



PUT TO FLIGHT

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Job Printing done at this Office Rates reasonable. Prompt fulfillment of orders.

waved their hats. John Richmond shouted "Three cheers for Parnell," but the only response was laughter. The announcement that the bill had passed the second reading by a vote of 347 to 304 was the signal for more cheers and hat waving. There was another demonstration when Mr. Gladstone left the House. Crowds had gathered outside the building, and as the Prime Minister rode away he was followed by three cheers.

THE C. M. B. A.

Archbishop Fabre Decides in Favor of the Grand Council of Canada.

The differences between the two divisions of the C. M. B. A. in Quebec have been put on a direct way to a quick settlement by a letter Archbishop Fabre issued last week. Last year, in consequence of certain Ontario legislation designed to protect the members of benefit and friendly societies, it was decided by the Supreme council of the association that the branches in Canada should have a separate beneficiary fund, entirely under control of the representatives of the Grand council.

In pursuance of this understanding all the Ontario branches and a majority of these in Quebec made the necessary changes and applied for certificates from the Grand council of Canada. Some, however, saw things differently, and after considerable wire pulling authority was obtained from the officers of the Supreme council in the United States to establish here a grand council for Quebec, independent of the Grand Council of Canada, and in financial affiliation with the Supreme Council of the United States. Acting thereon, the Grand Council of Quebec was constituted at a meeting in Montreal, and Mr. P. J. O'Reilly, was elected Grand president. The legality of the proceeding was questioned, and Archbishop Fabre withheld his approval. After some private correspondence and negotiation it was agreed that the allegiance of the order in the archdiocese of Montreal should be settled by a majority vote to be taken and the result signified to Mgr. Fabre. The result is tersely stated in the following letter:—

ARCHBISHOP'S PALACE,
MONTREAL, April 18, 1893.

To the Members of the C.M.B.A. in the Province of Quebec:

On the 8th February last, the Supreme trustees of the C.M.B.A. held a meeting in Montreal, and had an interview with me for the purpose of settling the difficulties which had arisen in your association, and to decide if a grand council should be granted to the province of Quebec, or if the agreement accepted by the Supreme Council and the Grand Council of Canada was to be adhered to. It was decided that the Supreme Council would send their Supreme deputy into the province to ascertain what was the desire of the majority; that he would report to supreme recorder, C. J. Hickey, who would, himself, send the report to me under seal of the Supreme council. I received those documents last Friday. They show that the majority of members in the province and the archdiocese of Montreal, have exchanged their Supreme Council certificates for those of the Grand Council of Canada, and that they desire to remain fully affiliated with said Grand Council of Canada.

I therefore adhere to the letter I addressed to the members on November 29 last. I fully recognize the Grand Council of Canada.

Should some members desire to remain under the immediate jurisdiction of the Supreme council, if they consider it to be in their interest to do so, I do not wish to interfere; but among all the members of the C. M. B. A., and especially my diocesans, I strongly urge that union which alone can secure the prosperity of your association.

†EDOUARD CHS.,
Archbishop of Montreal.

The effect of the Archbishop's letter is expected to be an early reunion of the Quebec Grand council branches with the Grand Council of Canada, which has thus received His Grace's very marked approval.

If you are tired and never hungry, Hood's Sarsaparilla will make you feel strong and well, and give you a hearty appetite.

OTHERS HAVE NOTICED IT.—"There is one thing I never could understand," said Mrs. X., between the numbers of a concert programme.

"What is that?" asked her husband, "That you have always to encore a singer to get a song you can enjoy."

THE WORLD'S FAIR.

CATHOLIC TEMPERANCE CONGRESS.

An Important Circular Sent Out to the Catholics of America.

The entire christian world has already given unmistakable evidence of its lively interest in the World's Columbian Exposition, which will be held by the Government of the United States in the city of Chicago from May 1st to October 31st, 1893; and everything connected therewith will receive the attention of the millions who will be in attendance at the great exposition.

In connection with the World's Columbian Exposition and under its auspices a series of Congresses will be held for the purpose of considering and discussing every phase of human activity that might be calculated to "influence for good the prosperity, unity and happiness of the world."

The prominence, which the Temperance question has attained, both in this Country and Europe, and the recognition which it has received from political governments and religious bodies of every nature, make it one of the most conspicuous facts of our time. Hence it will necessarily receive a large amount of attention from the various Congresses, and will be viewed and discussed from religious, social and political standpoints.

Catholics have every reason to enter into the spirit of the this discussion. From its inception the Temperance movement has received its strongest support and warmest encouragement from the Catholic Church. She gave inspiration to the "Apostle of Temperance" Father Matthew, whose labors for the amelioration of the human race has become the admiration of the world, and she has raised up the thousands of self-sacrificing clergymen and earnest laymen, whose voice and pen are ever active in combating vice and propagating the virtue of Temperance.

Our Holy Father, Pope Leo XIII., has given his warmest approval to the Temperance organizations of Europe and America, and he has conferred signal blessings on all those who organize or affiliate themselves with these organizations.

Those outside the fold of the Catholic Church have no conception of the work that is being carried on by the Church for the propagation of Temperance amongst our people, and the coming Congress will afford an excellent opportunity of bringing to the attention of the Non-Catholic world the views of the Church on this all-important subject.

Accordingly with the hearty approval of His Grace, Most Rev. P. A. Feehan, Archbishop of Chicago, and the encouragement of many of the Hierarchy of the United States, official notice is hereby given that the Catholic Temperance Societies convene in the city of Chicago, Thursday, June 8th, 1893, at the hour of 10 o'clock A. M., for the consideration and discussion of every phase of the Temperance question which shall be introduced in the regular order of business.

It is expected that the Congress will continue until Saturday, June 10th. The first day's sessions will be held in a large hall, capable of seating 5,000 delegates, and all papers will be read on that day. In the evening a mass meeting will be held and addressed by the representative speakers of the various Catholic Temperance movements. The following days three smaller halls will be at the disposal of the Congress and on Friday the various phases of the temperance question, as viewed in the papers read on the first day, will be discussed in the hall to which the assignment shall be made.

On Saturday there will be a meeting of the representatives of the various Catholic Temperance organizations of the United States and Canada for the purpose of considering the best means calculated to promote the Temperance cause, as well as the advisability of consolidating the various independent movements at present existing in this country.

The principal subjects for consideration have been agreed on, and individuals of prominence and ability have been invited to read papers on the several phases of the question as proposed to them.

The Congress will be composed of delegates from the various temperance or-

ganizations and of Catholics who are interested in the cause, though not identified with any organized body.

Each general Union, such as the Catholic Total Abstinence Union of America; the League of the Cross; The Uniformed Knights of Father Matthew, etc., shall be entitled to ten delegates at large and one additional delegate for every 5,000 members. Each State and Local Union shall be entitled to five delegates at large and one additional delegate for every 1,000 members. Each individual society, whether affiliated to a Union or independent, shall be entitled to one delegate and one extra delegate for every 100 members or fraction thereof over and above a membership of 100. Each diocese and vicariate shall be entitled to ten delegates at large and five additional delegates for every 25,000 of the Catholic population. Each parish, where no temperance society exists, shall be entitled to one delegate. Each Catholic University, College and Seminary shall be entitled to two delegates and one additional delegate for every 100 students in attendance during the present scholastic year. All clergymen are cordially invited to be present as delegates.

Each delegate should have his credentials endorsed by the Ordinary of his diocese or the rector of the parish in which he lives.

The evening previous to the opening of the Congress the committee on organization will be in session in the Congress Building on the "Lake Front" for the purpose of receiving and arranging the credentials of delegates.

Commencing Monday, June 5, the entire week will be devoted to Temperance Congresses, and Catholic headquarters will be opened in the Congress Building during the week, for the reception of delegates and Catholics interested in the temperance cause.

JAMES M. SCANLAN,

Manager,

Holy Name Cathedral, Chicago.

† J. B. COTTER,

President,

Bishop of Winona.

J. W. LOGUE,

Chairman Committee on Organization,

520 Walnut street, Philadelphia.

P. A. NOLAN,

General Secretary,

Box 407, Philadelphia.

WALTER J. GIBBONS,

Local Secretary,

27 North Clark street, Chicago.

Free Trip to Chicago.

Separate W-O-R-L-D-S-F-A-I-R and use the letters to spell as many words as you can by using the letters as many times as you wish either backwards or forwards, but not use the same letter in making any one word more times than it appears in "World's Fair."

It is said seventy five small English words can be spelled correctly from the ten letters contained in "World's Fair." Example:—Wad, walf, soar, id-l, etc. If you are good at word-making you can secure a FREE trip to the World's Fair and return, as The Scott Seed Company will pay all expenses, including R.R. fare, hotel bills, admissions to the Columbian Exposition, and \$50.00 in cash for incidental expenses, to the first person able to make seventy words from the letters contained in "World's Fair," as above. They will also give a FREE TRIP to the World's Fair and return with \$25.00 for incidental expenses, to the first person sending sixty words as above. They will also give a FREE TRIP to the World's Fair and return (without cash for incidental expenses) to the first person sending fifty-five words.

To the first person sending fifty words will be given \$50.00 in cash towards paying expenses to the World's Fair; to the first sending forty words will be given \$25.00 in cash towards paying expenses to the World's Fair, to each of the first five persons sending thirty-five words will be given \$10.00 in cash, and to each of the first ten sending thirty words will be given \$5.00 in cash.

Only one prize will be awarded to the same person. Write your name on list of words (numbered) and enclose the same post-paid with ten three-cent stamps for a large package or our Choice English Cottage Garden Flower Seeds.

This combination includes the latest and most popular English flowers of endless varieties (same as will be contained in the elaborate exhibit of English flowers at the World's Fair.)

This "World's Fair" Contest will be carefully and conscientiously conducted solely for the purpose of introducing our business. You will receive the BIGGEST value in flower seeds ever offered, and if you are able to make a good list of words and answer promptly you will have a first-class opportunity to secure a free trip from your home to Chicago and return.

We are spending a large amount of money to start our trade this season, and want your first order. You will be more than gratified with the result. Send to-day, and address THE SCOTT SEED COMPANY, Toronto, CANADA. 88-4.

"A FRIEND in need is a friend indeed," but a friend who is not in need is the most desirable acquaintance.

DR. WOOD'S NORWAY PINE SYRUP
Dr. Wood's Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, croup, and all diseases of the throat and lungs. Price 25c, and 50c. at all druggists.

PIOUS ASSOCIATIONS.

Three Elements in Every Parish—Difficulties in Organizing Societies—The Blessings and Benefits Derived From Them.

The amount of good that religious societies may do in a parish is incalculable. They are, when conducted properly, the most powerful auxiliaries the parish priest can have, and with their help he can do many things that would otherwise be impossible. In founding and conducting an association of this kind, the pastor at times finds unexpected difficulties in the way. In a short newspaper article of this kind, it would be impossible to deal with all these difficulties, even if my own limited experience did not forbid the task. There are however a few points which have come under my notice upon which I would write a few words if I may be allowed. To speak generally, there are in most parishes three classes of parishioners. The well to do, usually a minority; the middle class, and the very poor; and it is often in trying to amalgamate these elements that a pastor finds his first difficulty. I am speaking now of women's societies in particular.

The rich are for the most part people who are, or who have been, in some lucrative business which has enabled them to amass fortunes and to give their sons and daughters advantages denied to others. In many instances such persons develop a spirit of exclusiveness that extends even to spiritual matters. Could they have a religious organization composed entirely of themselves, they would be zealous members; but the Catholic Church is a democratic institution and does not look with a favorable eye upon such aspirations; so that, sooner than mix with their poorer neighbours on an equal footing, the rich abstain from joining the societies. This more especially true of the younger members of well to do families. In many cases the mother is a woman who was once obliged to work hard, and who had few of the educational advantages she is able to give her daughters. She will herself mingle with less fortunate neighbors, but her children steadily decline to do so and withdraw themselves as much as possible from all contact with them. This is by no means a sweeping accusation of a particular class. I speak only of what has come under my own limited observation and I am aware that in all communities it is not alike. The spirit that actuates such persons is un-Christian and un-Catholic. Our Blessed Lord did not disdain the poor and ignorant. Nay, it was His special delight to cast in His lot upon earth with them; to live, work, suffer and die amongst them; and He raised poverty of spirit to the dignity of a beatitude. Where is the poverty of spirit in a soul that shrinks from contact with not only the very poor, but even with those who earn a respectable living by the work of their hands? Surely it would be more generous, more high-minded of such persons, to use their education, influence and advantages for the refinement and elevation of those to whom fate has been less kind, than to draw away from them as though they were beings of a different race.

The middle class may be roughly divided under two heads. Those who are content with their station and make the best of it; and those who are afflicted—I can find no other word for it—with aspirations. The bulk of religious organizations are composed of those under the first head, and as a rule they are active and efficient members with whom there is little fault to be found beyond perhaps a slight tendency towards gossip or criticism, due more to thoughtlessness than to ill-nature.

But for those under the second head. Well, it would require a very elastic charity to excuse their pretensions. Their one object in life is to escape from that position in which Providence has placed them. They will not join the societies of the parish because the rich are not to be met with there, and they do not desire to associate with any other class. By their circumstances they are shut out from the charmed circle of wealth, and the most they can do is to imitate it at a distance.

They do not deceive anyone by acting in this manner. The rich neither know nor care anything about them, and their baseless pretensions simply expose them to the ridicule of the class to which they belong. Like the maiden in the ballad

they are "above the poor and below the rich." A sufficiently uncomfortable position.

What a pity that otherwise sensible persons should waste their lives in so trivial an ambition. What advantage do they hope to gain by rubbing skirts with people whom they cannot hope to compete with in any way? The well-to-do are as busily employed as themselves in trying to get into the next set above them, and they will certainly not descend a step of the social ladder to associate with those who are so anxious to be classed with them. Time, and energy, and frequently money, are wasted in this vain endeavour to attain social prominence; and the reward is disappointment and defeat. How much of good might not those aspiring persons do if they would but direct their misplaced energies to the task of lightening some of the burdens that press so heavily on the shoulders of their pastors, and how much more satisfaction would they not receive themselves?

Of the poor I have very little to say. As a rule they are the most exemplary members of religious associations, live more in accordance with the spirit of their rules, and in proportion to their means do more than any other class for the good of their church.

I cannot close this article without referring briefly to some of the excuses that people urge for not joining the societies that may exist in the parish to which they belong. One will say, "I would belong to the societies but for the amount of criticism that goes on in them." Another will say, "I don't see that persons who belong to religious associations are any better than others who do not; indeed I have known some of them to do things that I would not do, and I don't pretend to be religious either." Still another will say, "I would like to join, but I'm not good enough, and people expect so much from those who have the reputation of being pious." And so the excuses go on; but after all there is not a great deal in them and they will scarcely bear investigation. Who, for instance, allows the fear of what her neighbors will say to interfere with her business or with her desired amusements? Not one in a hundred. Why then should our neighbors' opinions become so important in matters that concern our souls?

Again, how are we to judge that persons in religious societies are no better than ourselves? God alone is capable of judging that, because He alone can know and weigh accurately all the circumstances surrounding the actions to which we take exception. If we at times see others doing things that we flatter ourselves we would not do, they also see us doing things which they are quite as positive they would not do. After all, is it not of daily experience that we all do things under the pressure of unlooked-for circumstances which we had always thought ourselves incapable of? Of course it is, and it does not tax our ingenuity very heavily either to find excuses for ourselves at such times. If our uncharitable human nature will not allow us to find excuses for the peccadilloes of our friends we may at least believe that some exist which we do not see.

As regards the fear that people will expect too much of us if we indulge in exterior piety, let us be at rest. Outer talks are not taking half the notice of us that we think they are, and the most of our solicitude upon this point is woefully wasted. Religious associations are means of grace, and if they do not prove so to us the fault lies with ourselves.

EMMA C. STREET.

RELIEF AND CURE.

Sirs,—I have used Hagar's Pectoral Balsam for coughs and colds, and it gives relief in a few hours and always results in a cure. I would not be without it. Mrs. ALFRED VOCE, Berlin, Ont.

THE most difficult ups and down of this life are keeping expenses down and appearance up.

Holloway's Ointment and Pills.—Dangerous Chest Complaints.—The enumeration of these diseases is scarcely necessary, as, unfortunately, most Englishmen know them to their cost. Coughs, common colds, influenza, bronchitis, asthma, pleurisy, inflammation of the lungs, and even consumption in its early stages, are best treated by rubbing Holloway's Ointment upon the chest and upon the back between the shoulders. It penetrates internally, checks the cold shiverings, relieves the overworked lungs, gradually removes the oppression from the chest, and restores the obstructed respiration, hitherto so distressingly disagreeable, and highly dangerous. In treating this class of diseases, Holloway's Pills should always be taken while using his Ointment; they purify the blood, promote perspiration, and allay dangerous irritations.

POLITICAL BLUNDERS.

The old saying about those "whom the gods wish to destroy," applies somewhat strikingly to the Herald of late. Certainly the pagan deities must have driven that organ distracted. It evidently attempts to "cut off its nose to spite its face." About a week ago it made a most ridiculous attack upon the Solicitor-General, and on Monday last, having probably nothing else to say, it makes three or four petty attempts to belittle the leading Irish Catholic representative of this province. Instead of manfully criticising his speech, it sees fit to make its party responsible for Mr. McCarthy's course and to endorse that gentleman, in order to have a shot at Mr. Curran. We would like to know if the Herald finds any fault with the following utterances of the Solicitor-General; if so, in what way?

"The previous speakers had referred to the difficulties that beset our path, and to the miserable disappointed politicians who were seeking to traffic upon those difficulties. Let them look at what has taken place within the past few weeks. Sir John Thompson (cheers), the great leader of the Conservative party, who had been sought by the party, and who had only accepted that leadership at the cost of a great personal sacrifice, which no man but a whole souled patriot would have consented to make. He had quitted the shores of Canada to devote his great talents as British Commissioner at Paris for the cause of our country and of the empire. He left us amidst the acclaim of all creeds and classes to fulfil a most important mission, even the great organ of the Opposition, the Toronto Globe, stating that in his hands, and with his ability, we had nothing to fear.

MR. MCCARTHY'S ATTITUDE.

What was the position of the man who not being able to rule was determined to ruin? Whilst Sir John Thompson was filling his great role, Mr. McCarthy was picking up the shattered weapons that had been cast aside by the late George Brown at the time of Confederation. Mr. McCarthy, blinded by his jealousy, would find to his cost that the people of Canada had outlived wretched bigotry and miserable fanaticism. The spirit of Sir John Macdonald was abroad amongst the Canadian people and the embers of race and religious discord could never be fanned into flame again."

The Herald seems to make objection to Mr. Curran's appointment; does it consider that the really interested parties—the Irish Catholics of this Province—have endorsed, through the mouth-pieces of their societies, irrespective of political stripe, the nomination of Mr. Curran to the responsible position he holds to-day? It would be more beneficial to the interests of those The Herald seeks to please, were it to come out frankly and say, "Mr. Curran made a very good speech, and if ever we get into power we would be happy to have the office that he fills occupied by as able a man." Or, if that would be too generous for The Herald, it should have criticised his speech. If it did not agree with his remarks, as it evidently does not, it should admit that it sides with Mr. McCarthy. The fact is that in its ungovernable anxiety to vent its spleen upon the Solicitor-General, The Herald over-stepped the mark. One paragraph would have sufficed for its purpose; the two or three additional cuts indicate spite, spleen and insincerity. However we are pleased to know—even at the cost of a few shots at Mr. Curran—that The Herald commends the tactics of the member for Simcoe, and that its party endorses Mr. McCarthy's policy of disturbance. "Tear the country to pieces; it matters not, provided we reach the treasury benches. We will strive to patch up everything once in power. Strike at every one, good, bad, or indifferent; never mind the consequences; we can stand the same as long as we get our hands on the helm." These are about

the words that The Herald dares not express, but that convey pretty exactly its sentiments.

C. M. B. A. No. 26 of Quebec.

The regular meeting of Branch No. 26 of the Grand Council of Quebec, was held on Monday, 24th inst. There was a large attendance of members and visiting brothers. In the absence of president Kelly, vice-president Kerr called the meeting to order. There were two candidates initiated and five balloted for. The report of the representatives to the Advisory Board was received and adopted. The explanation of the benefits and good work done were the first advisory board was instituted in Pittsburgh, Pa., was given by Grand President O'Reilly in a lucid manner. Several communications were read from the Supreme and Grand Council of Quebec.

Mr. O'Reilly said that the Advisory Council of the C. M. B. A. of Western Pennsylvania was established in June, 1888, it has at present no liabilities, and its assets are: in bank \$800; loan to Branch 49 of Pittsburgh, \$300; and it has contributed the following sums to deserving charities: 1st. To members who have been in straitened circumstances, \$300; 2nd. To the orphans of Pittsburgh, \$500; 3rd. To branches to aid them in holding open meetings, \$300; 4th. To Mercy Hospital, Pittsburgh, \$100. They also defrayed the expenses of the Grand Council Convention in Pittsburgh, paid all assessments for twenty-one members during the Homestead strike, donated \$25 to one of the branches to keep their Beneficiary Fund up and several other acts of the greatest charity, as this is the banner under which they live.

Belfast Orangemen.

BELFAST, April 24.—The Orangemen employed in Queen's Island shipyards refused to-day to allow one thousand of their fellow workingmen, who are Roman Catholics, to resume work at the yards and chased them away from the place. In the attack which attended the expulsion of the Roman Catholics a number of persons were injured. The conflict proceeds intermittently. More than 6,000 Orangemen have been marching about in procession, threatening to attack the Nationalists. The military has been kept between the two mobs and will probably prevent their meeting to-night. Several fights between less considerable bodies of Nationalists have been stopped by the police. At one o'clock this morning (25th) the city of Belfast is quiet. Most of the crowds have disappeared. The police are patrolling the districts where trouble is most likely to occur.

THE GOVERNMENT'S ACTION.

LONDON, April 24.—In the House of Commons to-night Mr. Thomas Sexton, anti-Parnellite for North Kerry, asked Mr. Asquith, home secretary, in the absence of Mr. Morley, Irish secretary, whether the attention of the Government had been directed to the Belfast riots; if so, what measures had been taken to preserve peace, and whether the speeches of the eminent politicians who had instigated the riots would be considered by the law officers of the Crown. Similar conduct of the Orangemen on a previous occasion. Mr. Sexton added, had resulted in the killing of twenty people. The Belfast police apparently had made no effort to prevent the looting on Saturday night of the tavern kept by the Catholic, Connolly. Would such negligence be tolerated by the Government? In reply, Mr. Asquith read the official report of the rioting in Belfast yesterday and Saturday. The facts related correspond with those cited by Mr. Sexton and already published. As regards the speeches of the eminent politicians, as Mr. Sexton had designated Mr. Balfour and Lord Randolph Churchill, Mr. Asquith expressed the opinion that they had incurred a very heavy responsibility by using intemperate language directly calculated to incite the bitterest party strife. The Government had taken every possible step, he said, to prevent a recurrence of the deplorable demonstration in Belfast, and believe that further trouble would be averted.

HIGHLY SPOKEN OF.

DEAR SIRS,—I have used your Hagyard's Yellow Oil for sprains, bruises, scalds, burns, rheumatism and cramp, and find it an unequalled remedy. My neighbors also speak highly of it. Mrs. HIGGINS, Montreal, Que.

PRESENTING THE BANNER.

Sir Donald A. Smith's Able Speech and Mr. C. A. McDonnell's Eloquent Reply.

On the occasion of the grand banquet, in the St. Lawrence Hall, on last Saturday, an incident outside the ordinary took place.

When the cheering which greeted the conclusion of the Finance Minister's speech had subsided, the gathering broke out in cheers again, for they saw Secretary Jacobs enter the dining room bearing the handsome banner which the Conservative ladies of Montreal were to present to the club, and followed by Sir Donald A. Smith and a number of ladies. Among the fair arrivals were Mesdames G. E. Foster, M. de Sola Tasse, Andrea, Massey, Mathieu, McCaskill, David, Misses Nash, Tasse and about twenty others.

In presenting the banner, on behalf of the ladies, Sir Donald Smith spoke of the honor he left at being entrusted with this duty, and said that in placing the banner in the hands of the Sir John A. Macdonald club the ladies did it with the assurance and in full confidence that it would be borne aloft by the members in the cause of justice and with the idea that determination to uphold, as far as might be in their power, the dignity and honor of Canada. (Applause.) Looking at what had been done by the great man now gone from amongst us, but whose memory was held in reverence, and would continue to be held in reverence and to be respected by the people of Canada even more as time went on, not alone by those calling themselves Liberal-Conservatives, but by all parties, and the desire of whose heart was to that which would benefit his country, so that should be in every point and in every way equal to any other, no matter what that other might be; looking to that, the ladies had great confidence in placing the banner in the hands of the club that bore his name. They also had confidence that the club would widely represent the Liberal Conservatives, the rising generation of Montreal, and would be in unison with the liberal-minded men throughout the country; that the club would conserve and keep intact all that was good in the past, and at the same time not be satisfied with that, but would be ready to adopt any improvement and everything that might be for the good of the country, because it was necessary that there should be changes and improvements, not for the sake of change, but that they might be in accord with the needs of the day, whatever these might be. The ladies also had full confidence that the club would uphold loyalty and would loyally follow the leaders of the party, who were determined to do full justice to all in the Dominion, not to one particular sect, but to all, whether French or English, Protestant or Catholic. (Applause.)

Sir Donald then formally handed the banner over to the club, amid much applause.

AN ELEGANT GIFT.

The banner is a handsome one of white silk, the reverse side being light blue, and is mounted on a beautiful stand and staff. On each of the upper sides of the banner hung knots of sky blue ribbons. The coat of arms of the club, "Tenax Reposta," is the beaver surmounted by the Crown, and branching out on either side are scrolls of maple leaves and Scotch thistles. Beneath are the words:

SIR
JOHN A. MACDONALD
CLUB.
FROM THE LADIES.

Tassels of gold pendant from the flag and a beautifully tinted autumn maple leaf in the centre angle make up as beautiful a banner as could well be imagined. The banner, which is now in the possession of the secretary, will be returned to the ladies as they desire to place their autographs on the reverse of the banner.

In reply Mr. McDonnell, the popular and eloquent president of the club, made the following happy remarks:

SIR DONALD SMITH AND LADIES—Permit me in the name of the officers and members of the Sir John A. Macdonald club to express the deep sense of their appreciation of the noble spirit of generosity which prompted you to place in the possession of our club such a grand

symbol the motto and name of the first honorary president the late Sir John A. Macdonald.

While the members of our club have even striving to do their duty as citizens of Canada, and, by every fair and honorable means, endeavor to promote the prosperity of the Liberal Conservative party, they never anticipated such a beautiful testimony of approval emanating from a distinguished member of the ladies of Montreal. When we first conceived the idea of forming a club our thoughts naturally turned to a name and I am proud to say that the first name suggested was that of the late Sir John A. Macdonald. Your generous action will be therefore also accepted as an endorsement of our efforts to honor the memory of great Canadian Statesman who so often led the Liberal-Conservative party to victory on the great battle field from which he was called with the stamp of death on his features.

Sir John A. Macdonald is dead but his memory lives in the history of his country, is honored by the rising generation, cherished by you and typified in the three great actions of his life, our Confederation our National Policy and our National autonomy. The circumstances under which you have offered your splendid gift are of special significance to every member of our Club, because you have chosen as your standard bearer on this occasion Sir Donald A. Smith, one of Canada's noblest sons, the prince of benefactors, the friend of young Canadians, the patron of educational establishments and the pioneer of higher education for your sex. May your banner inspire other young Canadians to unite with us and stand neath it and rise to a true conception of the duty of a citizen. May it usher into existence among the adherents of the Liberal-Conservative party of the City of Montreal that spirit of enthusiasm and enterprise which will lay the foundation of a home for the Conservative clubs and those who profess the principles of the party, upon the walls of which we can place your magnificent banner.

I thank Sir Donald Smith for his noble words, and offer you, ladies, on behalf of our club, our deepest expressions of gratitude, and assure you that we will ever strive to be worthy of your confidence and respect.

J. P. Kavanagh Banquetted.

A pleasant gathering assembled at the Stanley House Monday evening to do honor to Mr. J. P. Kavanagh, local manager of the Ogdenburg Coal and Towing Company, previous to his joining the ranks of the benedicts. About thirty-five gentlemen were present, some of them coming from as far west as Toronto for the occasion. The banquet was in the nature of a surprise for Mr. Kavanagh, and this was not lessened when Mr. T. F. Moore arose and after making a neat speech, presented him on behalf of his bachelor friends, with a handsome silver water pitcher and a cake basket. Speeches were made by many of those present, and a jolly time was had by all. The occasion of this pleasant reunion was the marriage of Mr. Kavanagh to Miss Julia Teresa Quinlan, a sister of Mr. T. J. Quinlan, of the Queen Insurance Co., which was announced to take place on the 26th inst., in St. Patrick's Church. Mr. Kavanagh, who is a native of Pittsburgh, N. Y., has been in business in Montreal for a number of years, and is well and favorably known in social as well as commercial circles in this city.

Unknown persons, for unknown reasons, having sent numerous anonymous letters to the Roman Questura, asserting that the late Dr. Ceccarelli, one of the Holy Father's physicians, had died from the effects of poison, his body was exhumed and the result of the autopsy has clearly proved that the regretted doctor died a natural death. It is thought that the author, or authors, of these infamous, anonymous communications should be sought for as usual among the anticlericals, who are for ever on the lookout for something sensational to serve up to their respectable adherents.

An explosion occurred in a mill at Mataoro, Spain, on the 12th, killing a large number of men.

INDIGESTION CURED.

GENTLEMEN.—I was thoroughly cured of indigestion by using only three bottles of B.B.B., and truthfully recommend it to all suffering from the same malady. Mrs. DAVENOX, Winnipeg, Man.

THE CATHOLIC TRUTH SOCIETY.

Friends of the Catholic Sailors Meet.

A largely attended meeting of ladies was held at Hall & Scott's rooms, St. Catherine street, Thursday afternoon, to consider the best means of furthering the interest of Catholic seamen coming into the port. A reading room having been already secured by the Catholic Truth Society, an appeal was made for donations of money, furniture or literature to carry on the work.

The chair was taken by Mr. Feely, the President of the Montreal branch of the Catholic Truth Society; and Mr. Codd, the secretary, acted in that capacity during the meeting.

Amongst those present were, Mrs. Hingston, McGee, Thompson, Cugrain, Power, Sadler, Schmidt, M. Carthy, Rowell, Leblanc and Misses Drummond, Gethin, Sutherland, Feron, Casey, Bartley, Corley, Johnson, Byrne and Lamontagne. Rev. Fathers M. Callaghan and Jones, S.J., addressed the meeting. Interesting details concerning the work were given by the officers of the society.

The following paper, read by Mr. Codd, will, in itself, fully explain the object of the meeting:

"As this meeting has been called by the Montreal Branch of the Catholic Society, or the Catholic Association as it was formerly called, it may not be out of place to state, in a few words, the objects of this Society, and the means employed for carrying out the same, before coming to the special purpose for which the meeting has been called.

"Our objects, as stated in our Constitution, are: 1st. the conversion of non-Catholics; 2nd. the return to fervour of lukewarm Catholics; and 3rd, the relief of the forgotten dead in Purgatory.—To attain these objects, three special means are employed, viz:—

"Intercessory Prayer—through devotion to The Sacred Heart.

"Good Fellowship,—by promoting greater social intercourse among Catholics, introducing newly-made converts into Catholic Society, finding situations for Catholics, aiding the clergy in works of zeal, giving a Catholic tone to public opinion etc., and members are, above all, expected to discontinue blasphemy, lewd language, and the abuse of intoxicants.

"Church Defence,—by answering misrepresentation and slanders which may appear in the public press, by the diffusion of Catholic literature, and the judicious distribution of the tracts, leaflets, etc., published by the C. T. Societies of England and America.

"In virtue of affiliation, the members can gain all the indulgences granted by the Holy See to the Catholic Truth Society of America.

"At the last conference of the C. T. S. of England, held in Liverpool, one of the papers discussed was "How to help the Catholic Sailor." It was found that in the ships leaving Liverpool alone, for different parts of the world, there were upwards of 15,000 Catholic sailors, and that hitherto little had been attempted for their spiritual well-being. The outcome of the discussion has been the publishing, by the C. T. S., of a cheap prayer-book specially adapted for the use of seamen; and the organizing of members of the Society to work especially for the use of the Catholic sailors while in port.

"The Montreal branch of the C.T.S. took up this question at one of their monthly meetings and decided that something should be done by the Catholics of Montreal for seamen coming to this port, who are their brothers in the Faith. It was proposed to found an Institute for Catholic Sailors, where they could be entertained with books, papers, periodicals, etc., and the means of writing their letters, and such amusements as would tend to draw them away from the dangers that lurk about the wharves, the saloons, and places of evil resort. The society desires above all to look to the spiritual well-being of the sailors, by furnishing them with full particulars regarding the churches, the hours of Masses, and other services, and inducing them to attend to their religious duties.

"To carry out this laudable work, a sum of money will be required, and this is why we have invited you to meet here to-day, to solicit your hearty co-operation and support in making this work known to the Catholics of Montreal, so that all may have the opportunity of assisting in this great spiritual work of mercy.

"All money that may be subscribed for this purpose will form a 'special fund'

to be disbursed by the officers of the society, according to the rules provided in its constitution, under the supervision of a committee of management, to be appointed by the subscribers. We are especially desirous of the assistance of lady collectors, who have the time at their disposal, to solicit subscriptions for the work. The amount required to make a start is not much; the furnishing of the rooms we expect to obtain in the Bonsecours Market, the payment of a superintendent or caretaker being about the only expense. The proceeds of concerts and other entertainments to be given by the sailors will, we expect, be sufficient to defray most of the running expenses.

"When we get installed, donations of books, papers and magazines will be thankfully received."

TO THE HOLY FAMILY.

This is one of those beautiful hymns that His Holiness Leo XIII. recently composed in honor of the Holy Family. We give the Latin text, followed by a translation, as near as the writer could approach the original in English verse.

IN SACRAM FAMILIAM.

JESUM, MARIAM, JOSEPH.

HYMNS.

O lux beata cœlitum,
Et summa spes mortalium.
Jesu, o cui domestica
Arrisit orto caritas:

Maria, dives gratia,
O sola quæ casto poter
Fov-ere Jesum pectore,
Cum lacte libans oscula:

Tuque ex vœtatis patribus
Delecte custos Virginis,
Dulci patris quem nomine
Divina Proles invocat.

De stirpe Jesse nobili
Nati in salutem gentium,
Audite nos qui, supplices,
Vestras ad aras sistimus.

Dum sol roridus ad vesperum
Rebus nitorem detrahit,
Nos hic manentes intimo
Et corde vota fundimus.

Qua vestra sedes fluit
Virtutis omnis gratia,
Hanc detur in domesticis
Referre posse moribus.

LEO XIII.

Translation.

TO THE HOLY FAMILY.

JESUS, MARY, JOSEPH.

HYMN.

O, light, the bliss of those above!
The mortal's hope supreme!
Jesus, at birth a family's love
Received Thee in its glim:

Mary, rich treasure of all grace,
Worthy alone unto thy heart
To press that Jesus and to place
On Him a kiss, and milk impart:

And thou, great Patriarch of choice,
The guardian of the Virgin Maid;
In name of Father thou 'dost rejoice,
A tribute by that Infant paid.

Of Jesse's noble seed all three—
You brought salvation to our race:
List to the humble prayer that we
Raise at your altar's sacred place!

At that hour when the sun descends,
And darkness falls as the glow departs,
Our solemn offering then ascend—
Prayers from the secret of our hearts!

Resplendent your abode with light
That shines from all virtues true;
Let our poor families all grow bright,
Reflecting images of you.

J. K. FORAN.

Montreal, 17th April, 1893.

First Communion at Mount St. Louis Institute.

On Sunday morning last the beautiful Chapel of Mount St. Louis Institute was most tastefully decorated, and filled to its utmost with the parents and friends of the pupils. It was the occasion of the First Communion, the brightest day in all the Catholic's life, the day to which youth looks forward with glowing anticipation and to which age looks back with happy and holy recollections. Amongst those present was Chief Justice Lacoste and lady, who came to witness the First Communion of their son. The sermon, an eloquent and instructive one, was preached by Rev. L. C. Therien, the Chaplain of the College. The music was grand and inspiring. The College orchestra under the able direction of Mr. O. Martel, opened by a march from Wagner's opera. The Mount St. Louis Choir with orchestra accompaniment rendered most creditably Mozart's Magnificat, Rossini's Inflammatus, and Lam-

ontagne's Luda Sinn. The solos were admirably taken by Mr. A. Benoit. Some forty pupils received the Holy Sacrament, and after that angelic event in their young lives, they went with their parents to enjoy a few hours of that unalloyed happiness in which both parents and children participate on that glorious day. We regret that our report came in so late, otherwise we would like to dwell more fully upon the great importance of that day to the young. However, at Mount St. Louis the rising generation is in an atmosphere of faith and devotion that will cling to them forever down life's avenues.

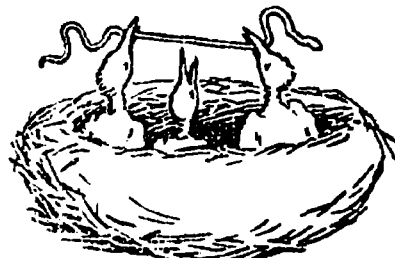
A LECTURE ON "THOUGHT."

Delivered by Mr. J. K. Foran before the Mount St. Louis Literary Union.

Last week we gave a synopsis of a lecture delivered by Prof. McKay, before the Mount St. Louis Literary Union. That gentleman treated in an able manner the subject of "Thought" and its results in the material and scientific worlds. As a second link in a chain of lectures that we hope to see continued, Mr. Foran, editor of THE TRUE WITNESS, gave the following address on Sunday evening last. We could not do better than reproduce the report that appeared in yesterday's Gazette.

On Sunday evening Mr. J. K. Foran, of THE TRUE WITNESS, delivered before the Mount St. Louis Literary Union another of his instructive lectures. The hall was well filled. In opening Mr. Foran said that the audience need not expect flights of oratory, as he intended merely holding a conversation with them. Yet at the close a couple of gentlemen from New York remarked that they had not in their city a Catholic editor gifted with the oratorical powers of the lecturer of the evening. In prefacing his remarks, Mr. Foran told of a trip once taken by himself on the Upper Ottawa. While standing upon the deck of the steamer he perceived a huge oak that appeared conspicuously upon the river bank. Its trunk was heavy with the rings of years, its branches extensive, its leaves variegated with the hues of autumn, and birds sang amongst its limbs. It appeared the picture of strength and life. But, glancing at the roots, they were white and bare. The waters of the river had eaten under the tree, and already it tottered to its fall. Another spring flood would sweep away the remnant of the earth that held the monarch of the woods erect, and the oak would fall into the stream, its branches would be broken, its fiery tangled, and after being knocked from rock to rock and shoal to shoal, it would finally be left, a shapeless log, to rot upon some swamp many miles below. Such, he said, was a picture of infidelity in the world. It has defied the tempests of years, it appears powerful and solid, full of life and with extensive branches, but the stream of truth is ever rolling onward—from its source in God to the ocean of eternity—and it carries away by degrees the earth that supports that giant tree. Another freshet will soon come, and the oak of infidelity will fall; its strength be broken, its leaves scattered, and from rock to rock it will be tossed, until a few hundred years hence, it will be flung to perish and decay upon the dull swamp of oblivion. The battle that wages between faith and infidelity began before the dawn of creation. It is a struggle between truth and error, God and Satan. In heaven Lucifer conceived one thought of pride, and he refused to obey. The effects of that thought Mr. Foran described in the language of Milton's "Paradise Lost." God conceived and thought—that of creating man to replace the fallen spirits—and the mighty effects and wonderful results of that thought were told in glowing terms. Defeated Satan then gave birth to a thought of vengeance, and he planned the destruction of man, the being made to the image of God. How that thought was put into execution the speaker told in a few rapid phrases. This was followed by a thought of disobedience in man the consequences of which were death and "all the ills that flesh is heir to." On man's fall, the second person conceived the thought of reimp-

tion. The four thousand years' preparation for the execution of that conception were hurriedly passed over. In fine the spirit of evil found himself defeated upon all sides. He was astonished at the wonderful creation of man; still more was he astounded at the incarnation of the Son of God. He held council and determined to frustrate the work of the Redeemer as he had tried to destroy the work of God in man. A new dispensation began, and the field of battle was changed: the souls of men were to be the battle ground upon which the Christian legions of faith and the anti-Christian ranks of infidelity should contend. But to use Mr. Foran's own figure: "With a nail through His hand for a pen, and crimson blood for ink, from the height of Calvary, the Son of God wrote His name upon every page of human history from the dawn of redemption to the sunset of time." In glowing language the speaker pictured the different elements or instruments used by Satan in his vain attempts to break up the army of the church militant. The pagan persecutions, the hordes of barbarians, the power of Mahomet, the different heretical insurgents, all imitating the cry of disobedience and following out the first thought of insurrection against the Most High. Coming to our day, Mr. Foran drew a picture of the battle raging between the genius of Faith and the powers of Infidelity. And as a practical conclusion to his lecture he showed that our educational institutions on the one hand, and the press on the other, are the two mighty weapons that should be brought to bear upon the ranks of the common enemy. He paid a grand tribute to the Christian Brothers, and advised the students to take full advantage of the opportunities now afforded them. And he suggested as a means whereby they could learn to express the thoughts that they would have received from their instructor the establishment of a college journal. He instanced the Ave Maria, the Notre Dame Scholastic, the Ottawa College Owl and other such publications, and dwelt upon the great and important roll they play in the work of education. After an eloquent peroration, Mr. Foran spoke in French, dwelling principally upon the suggestions made in the end of his lecture. Rarely are the students of any institution favored with such a literary treat as were those of Mount St. Louis Institute on Sunday evening.



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BANQUE VILLE MARIE.

NOTICE is hereby given that a Dividend of Three per cent. for the current half year (making six per cent. for the year) has been declared upon the Paid-up Capital of this Institution, and will be payable at the Head Office on and after THURSDAY, the FIRST day of JUNE next.

The Transfer Books will be closed from the 20th to the 21st of May inclusive.

The Annual General Meeting of Shareholders will take place at the Head Office of the Bank on Tuesday, the 20th June next, at noon.

By order of the Board

W. WEIR, President.

Montreal, April 21, 1893.

No BOCUS testimonials, no bogus Doctors' letters used to sell HOOD'S Sarsaparilla. Every one of its advertisements is absolutely true.

LORD KILGOBBIN.

BY CHARLES LEVER.

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

CHAPTER II.

THE PRINCE KOSTALERGI.

MAURICE KEARNEY had once a sister whom he dearly loved, and whose sad fate lay very heavily on his heart, for he was not without self accusations on the score of it. Matilda Kearney had been a belle of the Irish court and a toast at the club when Maurice was a young fellow in town; and he had been very proud of her beauty, and tasted a full share of those attentions which often fall to the lot of brothers of handsome girls.

Then Matty was an heiress—that is, she had twelve thousand pounds in her own right; and Ireland was not such a California as to make a very pretty girl with twelve thousand pounds an everyday chance. She had numerous offers of marriage, and with the usual luck in such cases, there commonplace, unattractive men with good means, and there were clever and agreeable fellows without a sixpence, all alike intelligible. Matty had an infusion of romance in her nature that few, if any, Irish girls are free from, and which made her desire that the man of her choice should be something out of the common. She would have liked a soldier who had won distinction in the field. The idea of military fame was very dear to her Irish heart, and she fancied with what pride she would hang upon the arm of one whose gay trappings and gold embroidery emblemized the career he followed. If not a soldier, she would have liked a great orator, some leader in debate that men would rush down to hear, and whose glowing words would be gathered up and repeated as though inspirations: after that a poet, and perhaps—not a painter—a sculptor, she thought, might do.

With such aspirations as these, it is not surprising that she rejected the offers of those comfortable fellows in Meath, or Louth, whose military glories were militia drills, and whose eloquence were confined to the bench of magistrates.

At three-and-twenty she was in the full blaze of her beauty; at three-and-thirty she was still unmarried; her looks on the wane, but her romance stronger than ever, not untinged, perhaps, with a little bitterness toward that sex which had not afforded one man of merit enough to woo and win her. Partly out of pique with a land so barren of all that could minister to imagination, partly in anger with her brother who had been urging her to a match she disliked, she went abroad to travel, wandered about for a year or two, and at last found herself one winter at Naples.

There was at that time, as secretary to the Greek legation, a young fellow whom repute called the handsomest man in Europe. He was a certain Spiridion Kostalergi, whose title was Prince of Delos; though whether there was such a principality, or that he was its representative, society was not fully agreed upon. At all events, Miss Kearney met him at a court ball, when he wore his national costume, looking, it must be owned, so splendidly handsome that all thought of his princely rank was forgotten in presence of a face and figure that recalled the highest triumphs of ancient art. It was Antinous come to life in an embroidered cap and a gold-worked jacket, it was Antinous with a voice like Mario, and who waltzed to perfection. This splendid creature, a modern Alcibiades in gifts of mind and graces, soon heard, among his other triumphs, how a rich and handsome Irish girl had fallen in love with him at first sight. He had himself been struck by her good looks and her stylish air; and learning that there could be no doubt about her fortune, he lost no time in making his advances. Before the end of the first week of their acquaintance, he proposed. She referred him to her brother before she could consent; and though, when Kostalergi inquired among her English friends, none had ever heard of a Lord Kilgobbin, the fact of his being Irish explained their ignorance, not to say that Kearney's reply, being a positive refusal of consent, so fully satisfied the Greek that it was "a good thing," he pressed his suit with a most passionate ardor; threatened to kill himself if she persisted in rejecting him, and so worked upon her heart by

his devotion, or on her pride by the thought of his position, that she yielded, and within three weeks from the first day they met she became the Princess of Delos.

When a Greek, holding any public employ, marries money, his government is usually prudent enough to promote him. It is a recognition of the merit that others have discovered, and a wise administration marches with the inventions of the age it lives in. Kostalergi's chief was consequently recalled, suffered to fall back upon his previous obscurity—he had been a commission agent for a house in the Greek trade—and the Prince of Delos gazetted as Minister Plenipotentiary of Greece, with the first class of St. Salvador, in recognition of his services to the state; no one being indiscreet enough to add that the aforesaid services were comprised in marrying an Irishwoman with a dowry of—to quote the *Athenian Hemera*—"three hundred and fifty thousand drachmas."

For awhile—it was a very brief while—the romantic mind of the Irish girl was raised to a sort of transport of enjoyment. Here was everything—more than everything—her most glowing imagination had ever conceived. Love, ambition, station, all gratified, though, to be sure, she had quarreled with her brother, who had returned her last letter unopened. Maurice, she thought, was too good-hearted to bear a long grudge; he would see her happiness, he would bear what a devoted and good husband her dear Spiridion had proved himself, and he would forgive her at last.

Though, as was well known, the Greek envoy received but a very moderate salary from his government, and even that not paid with a strict punctuality, the legation was maintained with a splendor that rivaled, if not surpassed those of France, England or Russia. The Prince of Delos led the fashion in equipage, as did the Princess in toilet; their dinners, their balls, their fetes attracted the curiosity of even the highest to witness them; and to such a degree of notoriety had the Greek hospitality attained, that Naples at last admitted that without the Palazzo Kostalergi there would be nothing to attract strangers to the capital.

Play, so invariably excluded from the habits of an embassy, was carried on at this legation to such an excess that the clubs were completely deserted, and all the young men of gambling tastes flocked here each night, sure to find lansquenet or faro, and for stakes which no public table could possibly supply. It was not alone that this life of a gambler estranged Kostalergi from his wife, but that the scandal of his infidelities had reached her also, just at the time when some vague, glimmering suspicions of his utter worthlessness were breaking on her mind. The birth of a little girl did not seem in the slightest degree to renew the ties between them; on the contrary, the embarrassment of a baby and the cost it must entail were the only considerations he would entertain, and it was a constant question of his—uttered, too, with a tone of sarcasm that cut her to the heart: "Would not her brother—the Lord Irishman—like to have that baby? Would she not write and ask him?" Unpleasant stories had long been rife about the play at the Greek legation, when a young Russian secretary, of high family and influence, lost an immense sum under circumstances which determined him to refuse payment. Kostalergi, who had been the chief winner, refused everything like inquiry or examination—in fact, he made investigation impossible; for the cards, which the Russian had declared to be marked, the Greek gathered up slowly from the table and threw them into the fire, pressing his foot upon them in the flames, and then calmly returning to where the other stood, he struck him across the face with his open hand, saying, as he did it: "Here is another debt to repudiate, and before the same witness, also!"

The outrage did not admit of delay, the arrangements were made in an instant, and within half an hour—merely time enough to send for a surgeon, they met at the end of the garden of the legation. The Russian fired first, and, though a consummate pistol-shot, agitation at the insult so unnerved him that he missed; his ball cut the knot of Kostalergi's cravat. The Greek took a calm and deliberate aim, and sent his bullet through the other's forehead. He fell without a word, stone dead.

Though the duel had been a fair one, and the *procès verbal* drawn up and agreed

on both sides showed that all had been loyally, the friends of the young Russian had influence to make the Greek government not only recall the envoy, but actually the mission itself.

For some years the Kostalergis lived in retirement at Palermo, not knowing, nor known to, any one. Their means were now so reduced that they barely sufficient for daily life, and though the Greek prince—as he was called—constantly appeared on the public promenade well dressed, and in all the pride of his handsome figure, it was currently said that his wife was dying of want.

It was only after long and agonizing suffering that she ventured to write to her brother, and appeal to him for advice and assistance. But at last she did so, and a correspondence grew up which, in a measure, restored the affection between them. When Kostalergi discovered the source from which his wretched wife now drew her consolation and her courage, he forbade her to write more, and himself addressed a letter to Kearney so insulting and offensive—charging him even with causing the discord of his home, and showing the letter to his wife before sending it—that the poor woman, long failing in health and broken down, sank soon after, and died so destitute that the very funeral was paid for by a subscription among her countrymen. Kostalergi had left her some days before her death, carrying the girl along with him, nor was his whereabouts learned for a considerable time.

When next he emerged into the world it was at Rome, where he gave lessons in music and modern languages, in many of which he was a proficient! His splendid appearance, his captivating address, his thorough familiarity with the modes of society, gave him the *entrée* to many houses, where his talents amply requited the hospitality he received. He possessed, among his other gifts, an immense amount of plausibility, and people found it, besides, very difficult to believe ill of what well-bred, somewhat retiring man, who, in circumstances of the very narrowest fortune, not only looked and dressed like a gentleman, but actually brought up a daughter with a degree of care and an amount of regard to her education that made him appear a model parent.

Nina Kostalergi was then about seventeen, though she looked at least three years older. She was a tall, slight, pale girl, with perfectly regular features—so classic in the mold, and so devoid of any expression, that she recalled the face one sees on a cameo. Her hair was of wondrous beauty—that rich gold-color which has "reflets" through it, as the light falls full or faint, and of an abundance that taxed her ingenuity to dress it. They gave her the sobriquet of the Titian Girl at Rome whenever she appeared abroad.

In the only letter Kearney had received from his brother-in-law after his sister's death was an insolent demand for a sum of money, which he alleged that Kearney was unjustly withholding, and which he now threatened to enforce by law. "I am well aware," wrote he "what measure of honor or honesty I am to expect from a man whose very name and designation are a deceit. But probably prudence will suggest how much better it would be on this occasion to stimulate rectitude than risk the shame of an open exposure."

To this gross insult Kearney never deigned any reply; and now more than two years passed without any tidings of his disreputable relation, when there came one morning a letter with the Roman post-mark, and addressed, "a Monsieur le Vicomte de Kilgobbin, a son Chateau de Kilgobbin, en Irlande." To the honor of the officials in the Irish post-office, it was forwarded to Kilgobbin with the words, "Try Maurice Kearney, Esq.," in the corner.

A glance at the writing showed it was not in Kostalergi's hand, and after a moment or two of hesitation, Kearney opened it. He returned at once for the writer's name, and read the words, "Nina Kostalergi"—his sister's child! "Poor Matty," was all he could say for some minutes. He remembered the letter in which she told him of her little girl's birth, and implored his forgiveness for herself and his love for her baby. "I want both, my dear brother," wrote she: "for though the bonds we make for ourselves by our passions—" And the rest of the sentence was erased—she evidently thinking she had delineated all that could give a clew to a despondent reflection.

The present letter was written in English, but in that quaint particular hand Italians often write in. It began by asking forgiveness for daring to write to him, and recalling the details of the relationship between them, as though he could not have remembered it. "I am, then, in my right," wrote she, "when I address you as my dear, dear uncle, of whom I have heard so much, and whose name was in my prayers ere I knew why I knelt to pray."

Then followed a pious appeal—it was actually a cry for protection. Her father, she said, had determined to devote her to the stage, and already had taken steps to sell her—she said she used the word advisedly—for so many years to the impresario of the Fenice at Venice, her voice and musical skill being such as to give hope of her becoming a prima donna. She had, she said, frequently sung at private parties at Rome, but only knew within the last few days that she had been, not a guest, but a paid performer. Overwhelmed with the shame and indignity of this false position, she implored her mother's brother to compassionate her. "If I could not become a governess, I could be your servant, dearest uncle," she wrote. "I only ask a roof to shelter me and a refuge. May I go to you? I would beg my way on foot, if I only knew that at the last your heart and your door would be open to me, as I fell at your feet, knew that I was saved."

Until a few days ago, she said, she had by her some little trinkets her mother had left her, and on which she counted as a means of escape; but her father had discovered them, and taken them from her.

"If you answer this—and oh, let me not doubt you will—write to me to the care of the Signori Ceyani & Battistella, bankers, Rome. Do not delay, but remember that I am friendless, and, but for this chance, hopeless. Your niece,
"NINA KOSTALERGI."

While Kearney gave this letter to his daughter to read, he walked up and down the room with his head bent and his hands deep in his pockets.

"I think I know the answer you'll send to this, papa," said the girl, looking up at him with a glow of pride and affection in her face. "I do not need that you should say it."

"It will take fifty—no, not fifty, but five-and-thirty pounds to bring her over here, and how is she to come all alone?"

Kate made no reply; she knew the danger sometimes of interrupting his own solution of a difficulty.

"She's a big girl, I suppose, by this—fourteen or fifteen?"

"Over nineteen, papa."

"So she is—I was forgetting. That scoundrel, her father, might come after her here he'd have the right, if he wished to enforce it, and what a scandal he'd bring upon us all!"

"But would he care to do it? Is he not more likely to be glad to be disembarassed of her charge?"

"Not if he was going to sell her—not if he could convert her into money."

"He has never been in England; he may not know how far the law would give him any power over her."

"Don't trust that Kate; a blackguard always can find out how much is in his favor everywhere. If he doesn't know it now, he'd know it the day after he landed." He paused an instant, and then said: "There will be the devil to pay with old Peter Gill, for he'll want all the cash I can scrape together for Loughrea fair. He counts on having eight sheep down there at the long crofts, and a cow or two besides. That's money's worth, girl."

Another silence followed, after which he said: "And I think worse of the Greek scoundrel than all the cost."

"Somehow, I have no fear that he'll come here."

"You'll have to talk over Peter, Kitty"—he always said Kitty when he meant to coax her. "He will mind you, and at all events you don't care about his grumbling. Tell him it's a sudden call on me for railroad share, or—" and here he winked knowingly—"say, it's going to Rome the money is, and for the Pope!"

"That's an excellent thought, papa," said she, laughing: "I'll certainly tell the money is going to Rome, and you'll write soon—you see with what anxiety she expects your answer."

"I'll write to-night when the house is quiet, and there's no racket nor disturbance about me." No, though Kearney said this with a perfect conviction of its truth and reasonableness, it would have

been very difficult for any one to say in what that racket he spoke of consisted, or wherein the quietude of even midnight was greater than that which prevailed there at noon-day. Never, perhaps, were lives more completely still or monotonous than theirs. People who derive no interests from the outer world, who nothing of what goes on in life, gradually subside into a condition in which reflection takes place of conversation, and lose all zest and all necessity for that small-talk which serves, like the changes of a game, to while away time, and by the aid of which, if we do no more, we often delude the cares and worries of existence.

A kind good-morning when they met, and a few words during the day—some mention of this or that event of the farm or the laborers, and rare enough, too—some little incident that happened among the tenants, made all the materials of their intercourse, and flitted up lives which either would very freely have owned were far from unhappy.

Dick, indeed, when he came home and was weather-bound for a day, did lament his sad destiny, and mutter half-intelligible nonsense of what he would not rather do than descend to such a melancholy existence; but in all his complainings he never made Kate discontented with her lot or desire anything beyond it.

"It's all very well," he would say, "till you something better."
"But I want no better!"
(To be continued.)

AFRICA.

Congo, Catholic Nuns and the Negro King.

A letter from Sister Mary Godelievo, of the Sisters of Charity, at Mevanda, in the Congo State, gives an interesting account of a visit paid to Nemlao and its negro chief. The Catholic Mission in this place was abandoned some two years ago, but it is now restored by the Schent Missionary Fathers, and the Sisters of Charity will make there their third foundation, the other two being Boma and Mevanda. Unfortunately, the approach is difficult, being across a wide and miasmatic swamp. The Sisters thus describe their visit to the King:

"His Majesty, who was reclining on a mat, rose at our approach, made a profound salute, offered us his large black paw and led us to his palace. You enter by a corridor, whose walls are made of palm leaves, and emerge into a vast court in the midst of which is a shed, wherein the body of the late King has been getting smoked for the last three months in order to preserve it by desiccation. In this court the actual sovereign holds his palavers, dispenses justice, and occupies a small house, in which his family resides. The furniture of this palace is not very elaborate, a couple of chairs, a mat which serves for a bed, and some European print pinned on the wall. Before entering this sumptuous residence, we remarked a rude stature stuck in the ground and all riddled with arrows. The King said this was the court physician. If anybody is ill it is sufficient to make an offering of some kind, to this mam-ikin, to be sure of a rapid cure. His Majesty was rather disconcerted, when he saw us laugh at his therapeutic system. From this place we went to visit the rest of the village, making our way through tall herbage and brushwood, the streets are non-existent. The native huts are scattered here and there anyhow, and most of them lean so much to right or left that they appear to be on the point of tumbling down.

"We were not a little astonished to come suddenly upon five huts fairly perpendicular and forming a circular enclosure, in the midst of which seated on a mat was the prime minister of the kingdom. His Excellency was dressed in a piece of coloured cotton, on his head a Turkish fez, his wrists and ankles laden with heavy rings. This personage had before him a goblet from which he drank water and a sort of broom made of palm leaves. He saluted us kindly and ordered two of his five wives to be brought into our presence. These creatures saluted us timidly and sat down on two stools at a respectful distance. I asked if this timidity was not caused by the broom. Not exactly, replied his Excellency, this instrument is for driving off the mosquitoes, but of course if my wives did not obey me quickly enough, you understand.

"You must not think from all this that these tiny potentates have no idea of politeness or civilization; we had paid a visit to the King of Nemlao, he was

bound in honor to return the compliment. So a few days after, about eight o'clock in the morning I heard steps on the veranda. Going out I found myself in the presence of His Majesty and his son. The King was in full uniform, a red pague, black coat, college cap, silver rings on arms and legs, ten pearl necklaces, rosary beads from Lourdes, a knife with sheath and silver handle, and finally, the royal sceptre, a long rod ornamented with copper nails and surmounted by a grotesque carved figure. I spoke just now of politeness, but I must correct myself; for the chief's visit was not altogether disinterested. After I had offered him a chair and made my courtesy, we entered into conversation more by gesture than by words, for I am not very strong in Congolese. However, we soon came to understand one another. The King had decided that henceforth the Queen, his first wife, should no longer wear the pague, but a dress in European fashion.

"So he unrolled a piece of cotton and desired that we should make out of it a robe for his royal spouse. And that is how we have become the court dress-makers of Nemlao. Flies are caught with honey, and you may be sure we shall make the robe and put plenty of trimmings on."—*Illustrated Catholic Missions.*

A Remarkable Catholic Missioner in the Transvaal.

The Press, a Protestant newspaper of Pretoria, lately published a highly eulogistic article upon Father Vigueron, O.M.I., Catholic Missioner in the Transvaal. It states that this remarkable man is a master of no less than twenty-five languages, besides his own and the classical tongues. He was sent to Pretoria in 1888, "where," says the Press, "he has made himself very popular by his great talents, his literary knowledge, and above all, the elevation of his mind and views which characterises all his conduct."—*Illustrated Catholic Missions.*

SOUTH AMERICA.

Salesian Missions.

In his annual report of for 1892, Don Michele Rua, the successor of Don Bosco as head of the Salesian order, gives some interesting particulars of the progress of the missions in South America. The Holy See, in agreement with the Republic of Ecuador, has confided to the Salesians a new Vicariate Apostolic for the Jivaros Indians of Mundez and Gualaquiza, the most savage tribe of that country. On December last, the 9th, five Salesians sailed from St. Nazario for this new mission. On the same day several others started for Colombia, among whom a priest and a catechist have gone to aid Don Unia in his heroic work among the lepers of Agua de Dios, of which we have spoken at length on a former occasion. In South Patagonia the Salesian missions have undertaken heavy labors in endeavoring to induce the Indian nomad tribes to settle down in fixed habitation. On Dawson Island a regular village has been formed with chapel and schools. The captain of the vessel which conveyed Monsignor Cagliero, the Vicar Apostolic, to Dawson Island, having visited with him the boys' and girls' schools, exclaimed with evident pleasure, "one would say that we were visiting the rural schools of some country in Europe." The men are beginning to accustom themselves to till the ground, and the women to household labors; but the good missioners have to superintend even the building of the huts of the various families of these savages. In Terra del Fuego and other parts of South Patagonia much more progress would have been made but for a terrible fire at Puntarinas, which destroyed a great part of the fruits of the labors and sacrifices of the missions.

Don Rua earnestly appeal for help for the various works to be undertaken this year, 1893, among which is a house to be founded at Cuenea, the city in Ecuador which is nearest to the Indian tribes of the new Vicariate of Mendez and Gualaquiza above referred to.—*Illustrated Catholic Missions.*

Leo XIII and the Fuegians.

The Italians have been able to make personal acquaintance with several of the converted savages of Terra del Fuego at the Columbian exhibition at Genoa, and on December 6th the Archbishop of that city solemnly conferred baptism on one of their number, Daniel Acaluf, a man of 25 years of age. The vast

cathedral was crowded with an enormous congregation. But far more interesting was the audience granted by Pope Leo XIII to Mgr. Cagliero, with several priests and sisters of the Salesian order, and also four natives of Terra del Fuego, a Patagonian boy, James Melipan, and two native Patagonian women. Melipan read to the Holy Father an address in very correct Italian, saying:

Most Holy Father:—

"Permit one of your devoted children, come from the most distant land of the South, prostrate at your feet, to express in the name of all his fellow-countrymen of Patagonia and Terra del Fuego, the sentiments of devotion, gratitude and filial affection which we cherish for your Holiness. A short while ago we were savage, wandering tribes, children of death. We knew neither God our Creator, nor Jesus Christ our Redeemer, nor His Vicar on earth. Now we are children of God and His Church, heirs of paradise, members of the Christian family, and children of civilization. To you, Holy Father, we owe these immense benefits, for you sent to us the Salesian missionaries, who have instructed us in the truths of faith and delivered us from the death of error and sin.

Thanks be to God, and to you, Holy Father, for this immense benefit. And now bless us all, those of us who are here present, and our brethren afar off, our lands and our huts."

The Pope was greatly touched during the reading of this address, and replied in a most beautiful and moving discourse, saying: "When you said that you were once savages and deprived of the great benefit of the faith, you expressed a great truth. Great indeed is the basis of your vocation to the faith of Christ, which is the basis of our religion. In your vocation to the faith I see a sign of predilection of the Divine goodness towards you, and hence God will expect from you great fidelity and corresponding gratitude. You ought by your good example and by your zeal to make yourselves apostles to your countrymen who are still in darkness." After several other words of kindly exhortation to the missionaries and to the nuns, His Holiness drew to himself the tiny little Indian named Marcos, only five years of age who, contrary to his natural disposition, had remained perfectly still during the whole audience, and pressing him tenderly to his heart, said: "This lad will one day be the greatest Catholic of the Fuegians."—*Illustrated Catholic Missions.*

How do you do when you buy shoes or clothing? Don't you go to the place (if you can find it) where they tell you that you may wear the articles out, and then, if you're not satisfied, they'll refund the money? Why not do the same when you buy medicine?

Dr. Pierce's Golden Medical Discovery is sold on that plan. Its the only blood purifier so certain and effective that it can be guaranteed to benefit or cure, in every case, or you have your money back.

It's not like the ordinary spring medicines or sarsaparillas. All the year round, it cleanses, builds up, and invigorates the system. If you're bilious, run-down, or dyspeptic, or have any blood-taint, nothing can equal it as a remedy.

OUR LADY OF GOOD COUNSEL.

APRIL 26TH.

When the clouds around us gather
And we cannot see our way,
When the mists of doubt surround us
Turning into night our day,
Mother of Good Counsel near us,
Listen to our humble prayer,
Ever be at hand to cheer us,
Ever let us feel thy care.

Narrow is the way to Heaven,
Snarers beset our wandering feet;
Scarcely we know or can distinguish
Where the truth and falsehood meet;
Virgin ever prudent guide us
For the sake of thy dear Son,
To thy care He did confide us,
Help us till the race is won.

EMMA C. STREET.

A SIMPLE WAY TO HELP POOR CATHOLIC MISSIONS.

Save all cancelled postage stamps of every kind and country and send them to Rev. P. M. Barral, Hammonton, New Jersey, U. S. Give at once your address, and you will receive with the necessary explanations a nice Souvenir of Hammonton Missions. 34-g

SHE: He's a perfect goose. I met him at a watering-place last year. He: Eminently proper place to meet with him I should say.

MRS. MARGARET L. SHEPHERD'S CAREER.

The Reverend M. J. Brady, P.P., of Woodstock, has in press a pamphlet which will be of about 75 pages, giving, with due regard to the requirements of modesty, the details of the infamous career of the Mrs. Margaret L. Shepherd who is just now putting herself forward as the champion of morality and Protestantism, lecturing in this capacity through the cities and towns of Ontario.

A more infamous career than that of this lecturer in the cause of morality it would be difficult to conceive.

She is a woman of tolerable education, but of much more brass, and of her latter possession she has made good use to bring herself into prominence, and to gather in the dimes and dollars.

We know by experience that she can gather good audiences. She is the mother and foundress of the P. P. A. in Canada and the chief patroness of the A. P. A. in the United States, and the people who belong to this Society are peculiarly fond of listening to obscenity of the worst character. They are about the same people who supported the pretended ex-monk Widdows, who met with so much encouragement from Methodist and Baptist congregations, simply because he was an accomplished liar and scoundrel capable of misrepresenting the Catholic religion.

Widdows is now enduring in Portland Prison, England, the punishment which his bad deeds have brought upon him, the sentence of ten years penitentiary life for unmentionable crimes. Mrs. Shepherd, though also an old jail-bird, is now at large, making use of the liberty of speech which she has under our glorious constitution, to tell lies at will. We cannot say what may be the upshot, but we may suppose that her career will result similarly with those of her predecessors in guilt and no-Popery propagandism, Widdows and Maria Monk—in duration vile deserved.

Owing to the ill-will excited in Woodstock, Ont. by Mrs. Shepherd's lectures there, Rev. Father Brady has taken occasion to make a complete enquiry into her antecedents, and the result is the present pamphlet, which proves beyond the possibility of doubt that Mrs. Shepherd even exceeds her antetypes in hypocrisy, mendacity, obscenity, and viciousness of every description.

This pamphlet is ably written, with many flashes of keen wit and sarcasm, showing to the Protestants of Canada the dishonor of encouraging such character, and the folly of looking to them for the truth. At the same time it gives a mass of correspondence from Protestant clergymen, chaplains of prisons, Salvation Army officers, Editors of Prominent papers, dupes of Mrs. Shepherd, and a few well-known Catholics, all of which show that she has figured as a prostitute, a bigamist, a trigamist, a forger, a liar, a swindler and a toper even down to the latest date.

By the time this issue of the TRUE WITNESS will be in the hands of our readers, Father Brady's pamphlet will be for sale at a price sufficient merely to pay for the expense of publication. It will be sold by retail at 25 cents per copy, and in quantities of 50 or more at 15 cents per copy.

It can be obtained from this office or from Mr. Thos. Shanley, bookseller, Woodstock, Ontario, Canada.

PEREY DAVIS' PAIN-KILLER.—Its effects are almost instantaneous, affording relief from the most intense pain. It soothes the irritated or inflamed part, and gives rest and quiet to the sufferer. It is eminently the people's friend, and every one should have it with them, or where they can put their hand on it in the dark if need be. Get 25c Bottle, Big 2 oz. size.

NOTHING.—Teacher, quite bald: We will now once more go over the subjects I have been dwelling upon. Which of you can give me a definition of the word nothing? Yes, Meyer, stand up and tell us what nothing is. Little Meyer: Please, sir, nothing is what you've got on your head.

HAVE YOU HEADACHE? Headache which is usually a symptom of stomach trouble, constipation or liver complaint, can be entirely cured by B. B. B. (Burdock Blood Bitters) because this medicine acts upon and regulates the stomach, liver, bowels and blood.

ACTING MANAGER'S SON: Pa, why is this called a free country? Papa: bitterly; Because everybody wants to get in without paying.

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AND CATHOLIC CHRONICLE

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WEDNESDAY.....APRIL 26, 1893

THE HOME RULE BILL.

At last the second reading of the Bill is passed, and it has been safely tided over that great breaker with a majority as large as was anticipated. Strong were the efforts made to choke it off at that critical stage; ineffective indeed they have proven. The success of the measure so far is not calculated to please the Unionists nor their sympathizers. In the issue of the Montreal Gazette, that contained an account of the closing of the debate, appeared an editorial, under the heading "Within the Range," in which the writer gave evidence of an impotent rage that ill becomes a journalist in a country like this. While boasting the glories of our British constitution and the grand measure of Home Rule enjoyed in Canada, it comes with a bad grace from any citizen of this Dominion to impute false motives to the noble old statesman who is so successfully striving to rectify the past and to procure political autonomy for a long suffering people.

The writer of the Gazette editorial has the hardihood to say, "that the principles on which Mr. Gladstone bases his Irish policy are not the principles of simple equity, of pure justice between man and man, between a Government and a subjected people, but rather the ground of expediency or opportunism and of considerations of a selfish nature, we know from his own avowal."

Judged by the Tory standard, Mr. Gladstone would cut but a sorry figure in the politics of this closing century. To gratuitously impute insincerity to a man whose every word and every action have proven him to be the most sincere of politicians is something that could come from no other source than the one whence it emanates. Devoid of all argument against the cause espoused by Mr. Gladstone, and destitute of all hope that his measure may be defeated, like all prejudiced and beaten parties, this advocate of coercion and continued misgovernment seeks to impute motives other than the real living ones to the triumphant statesman. To support this mean insinuation the author of that most heartless article quotes Mr. Gladstone's words as follows: "I said myself, in 1865, and I believe it, that the Irish church was out of the range of practical politics." From this sentence—picked out carefully from about five hundred equally important ones in the same speech—the philosopher of the Gazette seeks to argue that Mr. Gladstone believes in the doctrine "that once agitation has assumed the guise of violence and bloodshed, and has struck down officers of the

law in the discharge of their duty, innocent women and children, who feared no evil, those wrongs became practical questions," and not before.

Is the writer of that demented, or does he imagine his readers are? Mr. Gladstone was right, and any child could understand the meaning of his language, as applied to the present issue. It has become a question of *impractical politics* to continue a policy of coercion, of persecution, of alien misrule. The Irish question ceased to be one of practical politics long since, and Mr. Gladstone found it out to be so. Every imaginable means that the cruelty of aristocratic hearts could conceive and that landlord minds could invent, had been attempted with a view to governing Ireland, to the mutual benefit and satisfaction of both countries, and all such means failed. The Union has proven a huge mistake, and as long as it continued—as it had heretofore existed—the Irish question became more and more one of *impractical politics*. To bring it inside the range of some practical action, it was absolutely necessary to change the mode of procedure towards Ireland, and Mr. Gladstone had the courage to attempt this great reformation and the ability to carry it out; hence the rage, jealousy, disappointment and vindictiveness of the anti-Irish scribes and screechers on either side of the Atlantic.

Again, to substantiate the absurd pretension that it is not to "the plea of right and reason and justice that Mr. Gladstone is wont to give heed," the Gazette's sage and would-be political logician, has the nerve to write the following:

"But the strange thing that has come to pass is that, through want of kindly tact, he has turned the most loyal community in the Empire into a sort of Fenians, or defensive militia, sworn to resist its enforcement should the bill be made law."

Please read between the lines! A more extraordinary statement than the foregoing we have never read. "The most loyal community in the Empire" is we supposed, intended to designate that hotbed of turmoil, strife and bigotry, the Orange North. The loyal community that threatened to line the walls of Derry with armed men against the British Crown; the loyal community that was ready to kick the Queen's Crown into the Boyne; the loyal community under whose arches the Duke of Newcastle would not permit the heir apparent to the throne to pass; the loyal community that measures its fidelity to the British constitution by the degree of impunity with which it may trample upon all the rights and privileges, safeguards and liberties of the majority of Irishmen. And the Gazette's scribe (we might also say, Pharisee) accuses Mr. Gladstone of turning that "loyal community into a sort of Fenians, or defensive militia." By the way, this is an acknowledgment that under certain circumstances Fenians and defensive militias are praiseworthy and patriotically legitimate. Come, Sir Unionist; have you not followed the course of events in Great Britain during the last few months? If you have, you must be aware that the "loyal community" was stirred into its natural disloyalty, not by Mr. Gladstone, but by the fanaticism of Johnstone, Sanderson, and their class of disturbers; by the direct appeals and abetting of Balfour—fit representative of Balfour of Burley—and the revolutionary speeches of the arch-demagogue of all, Lord Salisbury. Please tell us, was it to bring the question into "practical politics," that an ex-Premier went forth to fan the flames of insurrection throughout the land? Was it for the pure love of man, or through a sense of justice between the governing and

governed, that a political leader endorsed armed opposition to the government that had defeated him? Your argument—a poor and transparent one at best—fits exactly the case of your British Tory leaders. Reverse your article, and you will at least be in accordance with facts even if your logic is beyond all repair.

THE WORLD'S FAIR.

Chicago is becoming more and more, as the month of Month approaches, the Mecca of the world's tourists. That immense city—thronged with its own population—will be inundated with hundreds of thousands from all ends of the earth. Columns and volumes will be written and yet all the details of that immense collection of exhibits and of people will not be fully given. Every one is ambitious of going to the World's Fair. We have no intention of attempting a description of all or any part of what will be there displayed. But we desire to draw the attention of our readers, those particularly who purpose taking the trip this summer, to a few points and to warn them of certain dangers that they may not anticipate. Before so doing we wish, in a general way, to tell what the Catholic world will do on that unique occasion.

Never, perhaps, in the history of ages did the Catholic Church make strides such as she will take this summer in America. Our separated brethren combat our Faith more through prejudice than ill will; they attack Catholicity more on account of ignorance of what our Faith is, than through any other cause. We might dispute, discuss, quote scripture and argue till the "crack of doom," and never could we come to a mutual understanding. All that we Catholics require is that our non-Catholic friends should receive sufficient light upon the all important question that divides us. We only ask that they be led to know what the teachings of the Church are and we are fully confident that they would not remain twenty-four hours outside the true fold. This year the Church will raise the veil and unfold to the world more of her innate greatness, beauty and perfection than has been displayed for many decades. The race of man will be her audience and the other sects will perceive how small each of them is when placed beside the giant tower of Truth. In the first place—by means of the phonograph—the Holy Father will, himself, speak to the representatives of the nations at the World's Fair. His blessing will be given in a most solemn manner to all the human family, irrespective of creed or color. His representative—Mgr. Satolli—will be present at the throwing open of the gates and the Church will be heard through the medium of her venerable hierarchy, her clergy and her laity. The great Catholic Educational exhibit will open the eyes of tens of thousands to the system of instruction and the matters taught in the institutions under the guidance of Rome. All the glory that Catholicity will reap on that occasion will be reflected upon each individual country and upon each Catholic in particular. All of our readers, who shall have the good fortune of being present, will come away with a share of these blessings and a part of that glory. We mean, of course, each one who goes there with the proper dispositions and whose actions will be creditable to himself, to his country and to his Church.

There are, we fear, not a few who will fail to participate in all the great and good things, temporal and spiritual, that the World's Fair has in store for them: who will be anything but worthy of the magnificent Faith to which they belong. Some may intentionally go there to par-

cipitate in what is forbidden by all laws human and divine: others may, by accident, or misfortune, fall into snares that the ubiquitous enemy of man will set to entrap them. To these latter we have a few words of warning, and we hope that they will not be written in vain. It is unnecessary to state that in such a vast concourse of people as will be found at Chicago, countless human sharks will appear, even ready to snap at and devour the innocent and unprotected. Our daily press has given several warning notes and they should be heeded. Many of the schemes to catch the unsuspecting have been explained and so numerous and ingenious are they that to even recapitulate them would be an impossibility. We cannot point out all the pitfalls that will be dug along the way, but we can give a few hints as how to avoid them; we cannot describe the many poisoned shafts that will be used, but we can suggest a coat of armor to protect against them.

In the first place we advise no Catholic young woman or even married woman, to go alone; unless she is positive whom she shall meet on her arrival and where she is to take up her abode. If it be necessary that she should so travel, we warn her against making any acquaintances, accepting any kind offers, telling to any one her business, or, in fact, holding communication with any stranger—no matter how nice and respectable the person may appear. In the next place, we would advise all young men and married men, against tickets, lotteries, games, and above all gambling. Ten thousands devices will surround them and all having the one object, to rob them of their money. The first step is easily taken; and the others are on a certain down grade. A young man may consider himself very smart, but he will there find those who are much more clever in the "ways that are dark and in the tricks that are vain." But even these two are not the most important dangers. There is one which most inevitably lead to the others. To move through and come safely out of that great Babel of humanity a person requires all the brains that God has given him, and *sine qua non* of security, is a cool head. The all-important danger, therefore, is DRINK. Beware of the glass—no matter how innocent it may appear. It takes but a small drop of an ingredient to poison the liquor; it requires but one drink, sometimes, to rob a man of his senses and thereafter of his money and his honor. Much more so does this apply in the case of women.

We do not deem it necessary to dwell to a lengthier extent upon this question. If you go to the World's Fair, and if you desire to enjoy that wonderful Exhibition, to retain your self respect, to keep your money, to avoid the worst of dangers, and to come away a wiser and better man, it is absolutely necessary that you avoid—in toto—the demon of alcohol. If you desire to participate in the blessings and glory that the Church shall scatter upon that occasion, you must prove yourself a worthy and faithful child of our precious religion. If you wish to be reckoned amongst the honored you must avoid all that might endanger your soul. If you hope to save both body and soul you cannot do otherwise than avoid all occasions of drink. Look with distrust upon the man who will offer you a glass; his purpose is evil, and to your cost you will find it out, if you are weak enough to succumb to the temptation. Do not plume yourself upon your security, because you have not indulged to excess. It is not necessary that you should drink to intoxication in order to lose your self-control. One glass may do the work, and the effects of those few drops may be terrible—the consequences irreparable.

CHRISTIAN MARRIAGE.

In its issue of the 17th April, 1892, the Mail makes another of its bigotted and unchristian attacks upon the Catholic Church. This time the frantic organ assails one of the seven sacraments—the sacred institution of marriage; and in so doing it brings itself to the level of Lemmi and the Italian Masonic infidels, who seek to reduce that divinely established source of grace to the category of civil contracts. It flies in the face of all Christian principle and seeks to subject the spiritual to the temporal, the divine to the human, the law of God to the law of man—in fact, God Himself to His own creature. Such an editorial would not be out of place in a purely infidel organ; but in a newspaper that pretends to some Christianity it betrays the lack of all religious principle in the writer and in the journal that gives such fanatical and illogical conceptions to the world.

The Mail takes occasion of Judge Loranger's decision in the Pichette-Desjardins case, to make a vicious and unprincipled attack upon the Catholic Church in general, and the sacrament of marriage in particular. Our readers are familiar with the details of the case. We will recapitulate in the words of the Mail itself, in order that the ground work of the flimsy structure of its false argument may be the better known and understood.

"Pichette was married five years ago, and is the father of six children. At confession recently his wife declared to Father Desjardins that she was a fourth cousin to her husband. The zealous priest, recognizing that the marriage came within the prohibited degrees as fixed by the Church, at once set about to enquire whether a dispensation had been secured prior to the performance of the marriage ceremony. His examination proved to him that there had been no dispensation, whereupon he went to Pichette's house and announced that the heads of the family were living in sin, that the wife was an infamous woman, and that the children were illegitimate. There was but one way to set matters right, and that was for the offenders to acknowledge their wickedness, to solicit special permission to marry, and to submit to another wedding."

After stating that the priest ordered the parties to separate until such time as the error would be rectified, the Mail continues:

"The plea of the priest was that he was simply acting in the performance of his duty as a clergyman of the Roman Catholic Church. Judge Loranger has decided that Father Desjardins certainly used strong language, but that otherwise he was well within his rights, and that Pichette was at fault in not admitting his alleged sin and asking for a dispensation and a new marriage."

It seems to us that the worst side of the case has thus been presented. If any fault were attached to the priest's conduct, it was only that of having used some unnecessarily harsh language, which is very natural in a man who strives to impress upon the unwilling an idea of the enormity of the danger and sin. And even if such were the case, the Church is in no way responsible for the hurried utterances of any particular individual. The judgment, while referring to this fact, emphatically maintains the right of the priest in so far as his action was concerned. On this point the judgment and the whole case present nothing new for the well-informed Catholic. The married couple had been united in wedlock while being inside the prohibited degrees of kindred. While in ignorance of the absolute necessity of a dispensation, they were thereby protected from all the consequences of concubinage; but the moment they became aware that their marriage was not sacramental, were they to continue together

they would be living in mortal sin. It is, therefore, reasonable that they should remain apart until the error was rectified: just as necessary as that a young couple who are engaged should live apart until the marriage is solemnized. This is not the special point upon which we desire to speak. We wish to show the false reasoning and wicked spirit of the Mail as evidenced in its criticism of this judgment.

Thus speaks our Toronto anti-Catholic organ:

"In this case the ecclesiastical powers have asserted the superiority of the canon law to the civil law. They maintain the right to separate people who, according to the law of the land, are blameless, and to pronounce illegitimate children, the marriage of whose parents, so far as the State is concerned, has been duly licensed and is perfectly lawful."

We will immediately quote the other important passages in that illogical article, and then proceed to show how the Mail distorts facts and plays ignorance (or really is ignorant) of the true state of the case.

"The priest may not use strong and exaggerated expressions, but he is quite at liberty to pronounce invalid in certain cases the ceremony performed by himself, to destroy the reputation of both husband and wife, and to direct the wife to leave her family and her home. No other association has such powers as those claimed and conceded to the Church in Quebec."

The threats and predictions in the concluding sentences of the article go for nothing; they are unworthy of notice—mere "bluster, brag and bullying," as was said of the Mail's friends in Ulster. We take the foregoing quotations; they furnish text enough for more than we have space to say upon the subject.

In the first place, the canon law does assert, and rightly so, its superiority over the civil law in matters of a purely ecclesiastical nature. Point us out the denomination of Christianity that will openly assert that man has a right to dictate laws to God. Not one would dare to so openly blaspheme—not even the sect to which the editor of the Mail belongs. Yet, in practice do they not all do so? The ecclesiastical powers do maintain the right to separate those whom the law of the land has, in contravention of the divine law, joined together. The State grants a license to people to live in mortal sin: and the Church of Christ has no right to say "Thou shalt not commit adultery" or any evil akin thereto. What kind of logic is that for a Christian to use? "The priest," says the Mail, "is quite at liberty to pronounce invalid in certain cases the ceremonies performed by himself." That is false. The priest does no such a thing; the canon law pronounces the invalidity, and the Ordinary of the diocese, ever under the direction of Rome, decides upon the case. As well say that a lawyer who gives an advice to a client, pronounces invalid a contract that has been submitted to him for opinion. It is the law that makes it invalid—if it be so—and the judge that pronounces it to be null and void. The lawyer, like the priest, only states what the law is on the question.

But the grand point sought to be made is against the Sacrament of Marriage. "What God has joined let no man put asunder." In this case God did not join them—it was the civil law of man,—God could not have approved of the union, since it became a source of sin, and of a sin that most outrages the purity of the soul made to the image of God. What man had separated—as far as the law of God is concerned—the Almighty, through His minister, sought

to unite in the sacred bond of true sacramental marriage.

Were the views of the Mail to be realized the result would be disastrous to society. The law that Christ gave to His Church would be made subservient to the law made by man; the infallible power of the Church would be governed by the fallible authority of God's erring creatures. Worse still: the mission given by the Divine Founder of religion would be usurped by the officers of a civil power. The bond that the Church ties no man is allowed to sever; but the knot that the civic tribunal forms is subject to be cut by that same institution at any moment. The marriage vow would become a mere human promise and the union of man and wife would lose all the sacredness that religion has attached to it. In the Catholic Church there is no security so solemn and perfect as the marriage contract: "it is the gift of heaven, the charm of earth, the joy of the present, the promise of the future, the innocence of enjoyment, the sanctity of passion and the sacrament of love." The curtain that falls over the holy state of wedlock has for its purity the whiteness of the mountain snow and for its protection the texture of the mountain adamant. The Mail, with its lax Christianity and false morality, would fain invade that abode, tear the divinity from its shrine, and strew misery and desecration on all sides. Wipe out the authority of the Church in the matter of sacramental wedlock, by subjecting the canon to the civil law, and you at once shatter the greatest bulwark of national morality, the sole defence of womanhood, and the only safeguard of true manhood. But Christian morality will live when the Mail is in oblivion.

IRISH NEWS.

Not only by its editorials, but also by its selections, its despatches and its correspondence, are the principles and views of a newspaper known. Very often we find an organ disclaiming all participation in certain prejudices, either religious, political, or national, and giving as an evidence of this the impartial spirit in which its editorials are written. Yet if we examine carefully we find that its other columns are filled with reports and communications that flatly contradict such virtuous pretensions. Especially is it so in the case of newspapers that have considerable circulation. They know that "the constant drop will wear away a stone," and they feel that it would not be to their interest to boldly strike out against the ideas or principles, the feelings or aspirations of any one section of their readers. Consequently, with more or less hypocrisy they veil their true sentiments under the guise of editorial impartiality, while they hammer away constantly by means of their other columns. It is especially so in the case of the Irish question that is now occupying the attention, not only of the whole British Empire, but also of the entire world. Organs that do not deem it in accordance with their pecuniary interests to openly advocate anti-Home Rule principles, have, nevertheless, sufficient animus to cut out from their reports any communications that might be favorable to the cause of Ireland, and to give their readers strong doses of Unionist appeals.

We have particularly noticed this mode of procedure in the different issues of that widely circulated daily the Montreal Star. Editorially speaking, there is no organ in Canada that can surpass the Star in the facility and agility with which it jumps or straddles a political or national fence. On the Irish question

it deigns, now and again, to give editorial expression, in some very short paragraph, to some very quaint truism, or some peculiar platitude; but it does not take up the cudgels either for one party or the other. But let the reader turn to those interesting selections of English, Irish and Scotch news that fill up a couple of columns of that organ, once or twice in the week. Skip the English paragraphs, they have little or nothing to do with the present issue; come to the Irish news that is retailed and re-hashed for the benefit of the several thousand readers of that enterprising paper. What spirit runs through that column? Or rather, in what spirit are the selections made? We would ask our readers, who take the Star, to kindly pay attention to that particular portion of the paper. In it they will find every little item of news, gleaned with difficulty from out a mass of opposite spirited paragraphs, that could in any way serve to belittle the Irish character, to ridicule the nationality, to undermine all confidence in the nationalist party, and to injure the cause that Mr. Gladstone is so valiantly defending. Anything that could be said in favor of Ulster, of Saunderson, of Johnson, of Balfour and of Salisbury, is picked out with care and inserted in its place; everything that might tend to show the quiet state of the country, the success of the peaceful agitation for constitutional rights, the sincerity of the Irish Parliamentary party, and the advantages that must necessarily flow from Home Rule, is conspicuously absent.

We do not intend any further comment. We merely draw the attention of our Irish Catholic readers to these facts and invite them to read attentively those columns in our twinkling contemporary. Let them take, as an example, last Wednesday's Star. When they have sought in vain for a single item that might suggest a favorable impression of the Home Rule cause, let them turn to the extracts from Yate's sneering and bitter communications and the selections from the Ulster organs, and then judge of how impartial and generous the little luminary is—towards Irish Catholics.

DURING his last illness, in 1849, Henri Heine, the famous sceptic, spoke strange and serious words to a friend who had called to see him. Coming from such a man they should not be allowed to drop into oblivion.

"My friend," he said, in calm tones, "believe me, it is Henri Heine who tells you so, that after having reflected on it for years, after having reconsidered and maturely weighed what has been written on this subject by men of all sorts, I have reached the conclusion that there is a God who judges our conduct, that the soul is immortal, and that after this life there is another, when the good will be rewarded and the wicked punished. This is what Henri Heine says, who has so often denied the Holy Ghost. If ever you have denied these grand truths fling from you these doubts and learn from my example that nothing but simple faith in God's mercy can sustain at such a time as this."

The Late Abbe Borduas.

Rev. Abbe Cleophas D. Borduas died from consumption at Notre Dame Hospital last week. He had been administered the last rites of the Church in the morning by His Grace Archbishop Fabre. The deceased was 43 years of age and a native of Varennes. He was ordained in 1883 and had since been attached in turn to the Cathedral, St. Joseph and Notre Dame churches as leader of the choir. The remains have to be removed to the Cathedral on Friday evening and the funeral service will be held on Saturday morning at 8.30.

Cincinnati and Pittsburgh capitalists who command \$75,000,000 to \$100,000,000, have formed a company to compete with the Carnegies in making armour plate.

A REMARKABLE SKETCH

OF JOHN JANSSEN, HISTORIAN OF THE GERMAN PEOPLE,

One Whose Life and Works Are Worthy of Deep Study by the Catholic Faithful.

"Characters that one can really admire," says Goethe, "have grown rare. We can only truly admire those who do not seek themselves. . . . I must acknowledge that I have found such unselfish characters only where there was a deeply grounded religious life and a faith established on an immovable basis, independent of the age, its spirit, and its science." These words, placed by John Janssen at the head of his *Life of Stolberg*, may be set, with equal justice, as a motto above his own.

It is now little more than a year since the writer of *The History of The German People* died at the age of sixty-two. No one who is familiar with that great work or with any of the numerous biographies which Janssen wrote, can have pictured the historian to himself as a Dr. Dryasdust, realizing the popular notion which we English too often entertain of the typical German scientist and man of letters. His many-sided views, though emphatically German; his deep sympathy with all that is beautiful; and above all, his fair-handed dealings with adversaries, must have told any but the most careless reader, that such a writer was no book-worm, no plodder whose lack of the more brilliant gifts of mind was compensated for by inexhaustible patience and an iron constitution. The reader of Janssen's works might have discovered at least this much for himself. And now, in the sympathetic and admirably written life-sketch by Dr. Louis Pastor, he would have found such views more than confirmed.

The historian of the Popes, a disciple and close friend of Janssen, in this small work, which comes as an earnest of a larger and fuller life, reveals to us a man, somewhat delicately moulded, of refined tastes, endowed with the enviable gift of making and of keeping many friends, who combined in a rare degree the two-fold gift essential in an historian, a power of deep research with great breadth in the range of his sympathies.

John Janssen was born at Xanten, on the Lower Rhine, on 10th April, 1829. His father, an old soldier full of anecdotes of the French days, provided his quota towards the family expenses by making buckets. His mother, a strong-minded Christian woman, who died while he was still young, kept a small shop. John himself was early put to the engraving trade. But he soon felt dissatisfied with a mere handicraft, and finding friends willing to help him, he obtained a thorough education, and worked with an extraordinary but imprudent energy to make up for lost time. His health was thus early injured, and during the rest of his life gave him so little truce that his great literary fertility, based as it all is on laborious research, fills one with astonishment.

His bent towards historical studies seems to have been natural to him and showed itself in his earliest years. His aunt having once made him a present of *Annagam's History of the World*, the book became his inseparable companion; he thumbed it so persistently that he literally knew it by heart, and would afterwards say: "Who knows whether I should have become the historian of the German people had I not received that present." His love of listening to stories and of telling them himself were also marked traits of his childhood. At the University of Munster, where he studied theology, and at Louvain, in which he spent many months, his interest in history was always on the increase. But it was at Bonn (1851-3), under the guidance of the historian Ashbach, that he began to specialize in that field of learning, and here he received the degree of Doctor of Philosophy on writing his first historical dissertation. He chose as his theme a subject from the history of the middle ages, and, well aware of his special powers, selected a biography, that of Wibald, Abbot of Staveland and Cowey.

It was in the same year, 1853, during the Easter holidays, that Janssen formed a friendship which greatly modified his after career. At Frankfort-on-Maine he met the historian, John Frederic Bohmer, a man whose influence on the historical

methods of his own country and mediately on that of other nations has been far-reaching. To Janssen this friendship was undoubtedly one of the first important events of his youth, not merely affecting his character and his studies, but defining his very life-work itself. Bohmer was charmed beyond measure by his young friend, and opened his mind to him in these earliest conversations. Though no Catholic himself, he assured Janssen of his affection for the old Church, and spoke of "her unparalleled charity and her unequalled solitariness." But, as he believed that she had lost her old influence over the minds of men, he expressed a wish that, especially in the field of history, Catholics might be forthcoming possessed of the three great literary requisites: a deeply grounded knowledge, a correct judgment, and a talent of exposition. Passing as they spoke before the statue of Charlemagne, Bohmer stopped his companion, and pointing to the effigy of the great Emperor, he said: "This figure tells us what we stand in need of; a history of the German people from the pen of a Catholic historian, for what we have and know as German history is a farce. You Catholics are rightly called 'cross-headed,' for you deserve the cross they put upon you." From that time onward Janssen kept it before him as a fixed idea that he would be that historian. Bohmer did not cease to encourage him, and so writing to him the following year, he says: "There can certainly be no grander and more fruitful task than the popular exposition of German history—if we understand popular in its nobler sense,—an exposition appealing to the educated public in powerful language, in which the utmost use is made of the latest researches. I consider him worthy of praise who puts before himself, in his youth, so high an endeavour. We must raise ourselves to lofty and noble aims and from them draw strength and courage and the power of self-sacrifice." Years were to pass away before Janssen addressed himself to the chosen work. It was only when he had reached to the fullest use of his faculties in his later forties that he put his hand to it. But never during the intervening twenty years did he relinquish the ambition which had thus early filled him.

Those twenty years were years of hard work and of much suffering. In the course of them he was ordained priest (1860), he travelled to Rome (1863) he took his place on the Reichstag (1875), he made numerous friends, he endured the daily drudgery of teaching history in the Gymnasium of Frankfort, he published many a heavy volume of the Imperial correspondence from the city archives, he wrote numerous biographies, and with all this he passed through many a sickness both slight and grave, and was ever and again wrenched by some new separation inflicted by the hand of death. At last the time came for his great effort.

Soon after the Franco-German war he commenced the history. In a certain sense that war in its result was the occasion of his work. Writing to a friend at the moment of the German triumph, he says: "God be praised, now we can again write a History of Germany with joy!" Filled with that peculiar patriotism which distinguishes his race, he had contemplated with sorrow the position which Germany had for so long a time occupied in European politics. His studies had told him of the splendid position which the Empire had filled in mediæval Europe, when, as we know, the Kings of France and England regarded the Emperor as their suzerain, at least theoretically, and only used the title of "Majesty" with his express permission. In Janssen's love of Germany had engendered a deep distrust of France. As early as 1861 he put forth a treatise on the French thirst for the Rhine. In that work he even seems to express a wish for war. "What no theory of unity and no party programme can effect," he wrote, "a popular war can bring about. For it gives a new impulse to the life of the nation. All, whether from the North or the South, are welded together, and the differences of race and government disappear in the presence of a common danger and suffering, of a common victory and glory." He did not share, Dr. Pastor tells us, the strong antipathy of his friend Bohmer for the North Germans, but longed, in some shape or other, to see once more a greater Germany arise. The conclusion of the war and the new Empire caused him an intense joy and seemed to inspire his pages. It was as a true lover

of his country that he appealed to the whole nation in his History. The period dealt with is far too delicate a character for any but such a devoted patriot to treat with any chance of a hearing. And if we remember how high the feeling between the creeds has ever been in Germany, we can only account for his success by recognising that he struck with precision the chord of national sentiment. But even this well-loved harmony was not potent to charm away the evil spirit of secular prejudice. He was a German of the Germans, and this they loved in him, but he was a Catholic pulling down their fondest idols, and this they could not brook. Though the comparative greatness of Germany at the period of which it treats, especially in the fields of art and education, is a fact that cannot be gainsaid, still the first volume of the history is apt to leave the impression of somewhat high colouring even on an Englishman; what its effects on readers of other and less friendly nations might be, we can better imagine than express. And yet, notwithstanding this, all must recognize that as a national historian this seeming weakness was his essential strength.

Janssen, in the first letter in the first series, which he addressed to his friend Steinle by way of answering his critics, lets us know what his conception was of his duties as an historian: "In writing history all the bitterness of the confessions and all enmity should be laid aside. Those who are versed in the Protestant literature of the Reformation know how many of their historians directly attack not only Catholic doctrine, but all that is dearest to a Catholic heart; I anxiously strove against such an abuse. I avoided all expressions of personal opinion. . . . I have withheld any subjective judgment and have adduced as witnesses either the Reformers themselves or others unimpeachable by Protestants. I do not condemn anyone who, under the influence of his education and of the surroundings in which he has grown up, still regards the founders of Protestantism as great and beneficent men. But I, an historian, have the right and the duty to obtain certainty from the sources themselves as to whether they should be considered higher instruments for the propagation of God's Kingdom on earth, and I have to set forth their public lives and works as indisputable facts require." If we turn to the history itself we at once perceive what Janssen's method of work was, and how closely he adhered to the principles he had laid down for himself. It is for the most part a mosaic; extracts from contemporaries are fitted in with the statements of trustworthy authorities of the later date, and combined together to form a perfect whole. This is especially the case in his account of such men as Luther, in which the heretic's own words is the groundwork on which he builds.

Perhaps some might be inclined to think that the treatment meted out to Erasmus is scarcely as impartial as that accorded to the arch-heretics themselves. Or is it that in England we are somewhat prejudiced in favour of the great Dutchman, owing to his friendship with Blessed Thomas More? Rightly or wrongly, Erasmus comes in for severe handling, and is depicted as the Voltaire of the Reformation. A scoffer certainly he was, but was he a heretic or the abettor of heretics? "They lie most impudently who say that this Lutheran conflagration has been kindled by my writing," he expostulates in a letter to Sir Thomas, "for no one has been able to point out one condemned proposition which I have in common with Luther."

The first volume was completed by the beginning of 1878. It traces the degree of civilization reached by the German people at the close of the fifteenth century, the period immediately preceding the Reformation. The volume was received with enthusiasm and read all over Germany. Never before had a Catholic book so penetrated beyond the Protestant pale. It spoke of an age glorious in the history of the country, when by virtue of their invention of typography, and by right of their position in the domains of art and education, the Germans exercised a more real influence on Europe than they had ever done by the force of that Empire which Voltaire, with some little truth, said was principally remarkable as being neither holy, nor Roman, nor an Empire. In the early part of 1879 the second volume was in the hands of the public. It brings the reader face to face with the heroes of the Reformation, and here naturally enough the truth must needs offend. But the full

bearing of this strictly accurate method of writing history was not obvious to all at once. Many, even of the sternest Lutherans, still were loud in their praise. But we may judge how unexpected a revelation the History made, how complete the havoc it caused, by the words of an English Protestant publication. The *Christian Register* referring to it in 1855, says: "Never again can the halo of sanctity which enveloped the names of the great Reformers be attributed to them; but what was already known to the learned as a fact, has now become the common property of the people." And *Athenæum* of December 6th, 1884, in a not very friendly review of a work on Luther, written in English by Dr. Verres, speaks thus: "The battle over Luther which is now raging in Germany, and which is not one merely of books and magazines, but even of the daily newspapers, can hardly be said to have sprung from the recent Lutheran celebration. It dates practically from the publication of Janssen's *Geschichte des Deutschen Volkes* in 1861-2. The celebration may really be said to have been a success owing to the controversy. Faulty and and partisan as Janssen's book undoubtedly is (*sic*), it still marks an epoch in the progress of historical scholarship in Germany. With its mass of new material, its careful selection, its width of grasp, and its essentially popular character, it far surpasses Von Ranke's *History of Germany at the Time of the Reformation*, as the latter book itself threw historians of the calibre of Menzel into the shade. That the ordinary account of the Reformation and Luther to be found in the works of a certain class of Protestant theologians is purely mythical, was a fact undoubtedly known to those historical students who had investigated the period at first-hand; they sighed in silence over Carlyle's *Hero-Worship*, and laughed at Mr. Froude. But when in 1881, Dr. Janssen produced his crushing examination of the Luther myth, there was a tremendous uproar in Germany."

It was the appearance of the third volume that finally brought home to the Protestant party the necessity of attempting the defence of their position. Their anger was doubtless all the greater on account of the praise they had just been led to give to Janssen's work. We may all believe, that for the most part, as they had accepted the teaching of former historians—and Protestant historians had heretofore had it all their own way—the ordinary Protestant reader could not have conceived that so honest a method of writing history as that adopted by Janssen, could prove in the long run prejudicial to their cause. Nor when they came to attack could they find any positive statements made by Janssen, any mere assertions, which they could seize hold of. Their favorite charge was that of an unfair tenancy or a bias. This bias, they maintained, was given to the History sometimes by the arrangement of the materials and sometimes by a dishonest silence. A veritable storm of weak argument and strong abuse burst forth. Pastors and professors, students and parmatists all all over the country, contributed each his share. This violence disgusted many; the well known Protestant historian, Gregorovius, said of it: "Every Lutheran seminarist and preacher cools his paltry anger on Janssen. He is treated as an outlaw. The abuse showered on him is unbearable." Many tried to show unconcern and contempt, but their anger and excitement belied their words. They felt, only too surely, that a master had come on the field of history whom they could not assail with impunity. They could, however, call him names, and this they did freely enough; he was "a religious fanatic," "a mere juggler in the realm of history," "a concealer of the truth," "a poisoner," "a man guilty of perfidy," and "like unto the blasphemer given over by Paul into the hands of the wicked ones."

From mere words they passed on to threats, not only of personal violence, but even of religious war, pointing out with pride the enormous preponderance of their power, thirty millions of Protestants to swallow up the fifteen million Catholics of Germany.

We will not dwell any longer on this topic; impotent rage offers a pitiful spectacle. It is pitiful in a strong man, but still more so in a great people. England has not always kept so unruffled a temper but that she needs keeping in countenance by her philosophical cousins.

Throughout this violent onslaught,

John Janssen preserved his serenity. He still continued peacefully to work at his history on the same lines. But when at last he feared its permanent value might be compromised by complete silence, he put forth an admirable answer to his opponents in the series of letters already mentioned. The book was entitled *Au Meine Kritiker*. Each of the thirty-eight letters it contains deals with some special charge. In these letters, though his historical lore stands him in good stead, still it is oftener rather as a controversialist than as an historian that he strikes. Unable, as we have said, to attack the accuracy of his statements, his adversaries had used the opportunity to air their doctrines and to decry, in good old Protestant fashion, such familiar bugbears as the Pope, the Mass, our Lady and the saints, purgatory, and pilgrimages, etc. In the history Janssen had propriety avoided all such questions. When he wrote history he wrote history, and neither taught catechism nor preached a sermon. But in these letters we have a proof of the thoroughness of his doctrine and the simplicity of his devotion. With no show of temper he lucidly and briefly exposes these great truths of Catholic teaching, and again rises to passages of real eloquence as he speaks of matters which lie so near his heart. To single out one instance: there is a splendid page in the seventeenth letter in which he defends the Church from the "significant wonder" to her impotence to sanctify her children, which Herr Ebrard thought he had discovered in the dissolute life of that most unscrupulous autobiographer, Benvenuto Cellini.

The defence was, of course, received differently by the different parties. But Janssen had the consolation of knowing that many Protestants regarded him as successful in the result. The Berlin *Tagblatt* wrote of it that it would increase Janssen's reputation, "for all unprejudiced persons must allow that he had brilliantly answered his antagonists." The Frankfort *Observer* found in this writing "Lessing's style and clearness, with Macaulay's lively method of exposition." Paul Forster, in the *Deutschen Literaturblatt* expressed his opinion that "Janssen had unquestionably come forth as victor." Otto Hammann said of him, "Objective calm and urbanity never forsake him for a moment, and he never lets a word escape, even against those who reproach him with disloyalty."

Meanwhile the Lutherans had established a society to protect their special view of German history. It was composed of many learned men and pastors, and bore the name of the Reformation—History Union. A Berlin literary journal aptly describes it as a society for the preservation of the Luther myth. A few months later, in the beginning of 1883 Janssen brought out a second series of letters. This dealt with further difficulties brought forward especially by his three antagonists, Ebrard, Kaunan and Baumgarten. These polemical efforts interfered sadly with the historian's work, but in due course the fifth and sixth volumes appeared. At one time he had formed the resolution of drawing his history to a close with these volumes. This resolution was successfully combated by Herr Windthorst in the name of the Central party. Janssen consented to continue to write, but none the less the sixth was destined to be the last volume to be published by himself.

Worn out by unceasing toil, and exhausted by ever recurring illness, he entered, in the middle of November, 1891, into what proved to be his last illness. Though there were some periods of hope, he gradually sank, and died on December 28. In one sense his death was premature. But he did not die until his real life-work was accomplished. That the history was unfinished is a detail to be regretted, just as we regret that the *Lunema* of St. Thomas was left incomplete. But Janssen had not lived in vain. A light had been thrown on the Reformation period which will never be extinguished, a Catholic historical movement had been started which will not again easily come to a standstill. Never will *The History of the German People* be supplanted by any future work. It broke new ground, but it so effectively put that ground under cultivation that its best crops have been already yielded. John Janssen's name will ever be held in reverence among the faithful of Germany, to be recorded with those of Mallinkrodt and Windthorst whenever the glorious story of the Catholic movement is told.—From *The Month*, March, 1893, by Charles Gallon.



It's Soap, pure Soap, which contains none of that free alkali which rots the clothes and hurts the hands.
It's Soap that does away with boiling or scalding the clothes on wash day.
It's Soap that's good for anything. Cleans everything. In a word—'tis Soap, and fulfils it's purpose to perfection.
SURPRISE is stamped on every cake.

St. CROIX SOAP M'fg. Co.,
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CORRESPONDENCE.

Catholic Philosophy.

To the Editor of THE TRUE WITNESS.

SIR,—I desire to call the attention of your readers to the following words of Cardinal Vaughan, which form part of his reply to the address presented him by clergy and laity on his return from Rome. The Cardinal says:—"Unless a Catholic has gone through a thorough course of Logic and of Mental and Moral Christian Philosophy he is as a man without weapons and armour in the intellectual conflict which rages around him."

"The whole literature and science of the day, the intellectual activities, and even the common conversation of the leaders of modern thought demand of Catholics a thorough education in assertion of Catholic Philosophy. Failing such training and mental equipment, Catholics must either cast their souls into the vortex formed by the conflict and conjunction of innumerable rationalistic currents and perish, or they must be content to bear a stamp of intellectual inferiority. Nothing can take the place of the mental discipline I allude to—neither literature, nor cultured tastes nor social intercourse, nor the glamour of contact with national universities. When I speak of the necessity of a course of Catholic Philosophy, do not suppose that it is of the clergy I am speaking. I am now thinking of the laity. The Catholic laity ought to be as salt to society and as light shining in dark places. They ought to be more than a match for the false theories and destructive criticism which are current in the society they mix with. To say that learning, philosophy, and wisdom are to be confined to the clergy is to assign to the laity a position which is positively humbling. It is a theory which must at all times be disastrous to Christian society."

"Those, therefore, among the Catholic laity who are not bound by the imperious necessity of hunger and of an early call to business, to cut short their education, ought above all things to secure a good course of philosophy. If we have been personally neglectful of this in the past, if we recognize our own shortcomings, if we in any way appreciate the alarming growth of popular and scientific rationalism and free thought, if we believe in the advantage of having a highly educated Catholic laity, we can, at least, unite together to favour and promote the enlightened views of Leo XIII. for the benefit of the rising generation, by seriously urging the study of mental and moral philosophy."

These are the words of the Cardinal, and my object in bringing them to the notice of your readers is to know whether something cannot be done towards giving us Catholic young men a course of training in Catholic Philosophy. I am sure there must be many besides myself who would be only too glad to go through such a course; and I think, with a little encouragement from our worthy clergy, some arrangements might be arrived at towards opening classes for this object.

We young men have a hard battle to fight in the world, mixed as we are in the struggle for a livelihood with those of every creed and no creed; and it must be obvious to all what a difference it would make if we were thoroughly trained in Christian Philosophy. This training would make us better men,

brighter examples, and would increase, I am sure, our love for God and His Church.

Most of our English-speaking parishes have their Young Men's Societies, and I think if this matter was well discussed and ventilated means could be found for carrying out what, I must say, would be a great and laudable work.

H. J. COUD,
Montreal, 18th April, 1893.

Colonization.

To the Editor of THE TRUE WITNESS:

MY DEAR SIR,—I am an advocate of inducing some of our young farmers' sons of the Province of Ontario to take up lands and settle in certain parts of the District of Algoma, where, I am informed there are good opportunities for the purpose, in preference to the Western States where so many have gone already, and who would have been better provided had they remained here or gone to the district referred to; and I am in communication with our local government for the purpose of getting them to set apart a portion of their Algoma lands for a number from here who are disposed to go there, and the probabilities are they will do so, and if so it is my intention to reserve a portion of it for the settlement of Catholics exclusively, where they could be in such numbers as to be enabled to support a clergy, and thus practice and maintain the principles of their religion, advantages, which are seldom enjoyed by those settling on the prairies of the Western States. I may just mention that I am also in communication with His Grace Archbishop Walsh, of Toronto, and the other Bishops of the Province for the purpose of eliciting their influence and that of their clergy in promotion of the project, and I have no doubt, if well managed and persevered in, it may be made a success, which would reflect credit on all those taking part in it.

On Sunday last I had the pleasure of a call from your agent Mr. Thomas Duignan. In talking over the matter with him, he informed me that already you had been an advocate of a similar movement and had brought the powerful columns of your valuable paper into play in furtherance of it, and desired me to communicate with you on the subject, and at the same time was good enough to leave me a few envelopes containing your address that I might do so. Recently I have addressed several meetings in this section, on the question, and had my address before one of them struck off in printed form for distribution, and I have much pleasure in sending you one of them, that you may see the position I take on the question. At the time of the delivery of that address I thought it well to withhold my ultimate intentions, respecting a Catholic settlement until I would have made more progress in my arrangement with the Government, but Mr. Duignan informed me that steps had already been taken in the direction indicated, by the friends of the Church in your Province and that he was told that they had sent a priest there to strengthen the movement, and if this be so you will oblige me very much by kindly giving me his name and address that I may communicate with him, as doubtless he would be in a position to give me valuable information touching the matter.

Aware of the power you are capable of wielding through the columns of your widely circulated paper among the Catho-

lic people of the two Provinces, I shall have much pleasure of informing you from time to time as my movements will be progressing.

J. P. MACMILLAN,
ARTHUR, 12th April, 1893.

The Pichette Case and the "Mail."

The Toronto Mail, of the 17th inst., in an editorial entitled, "The Church and Marriage," based on the Pichette case recently disposed of by Judge Loranger, makes an attack on the Roman Catholic Church. It is quite evident that an i-Catholic organ is not aware that Matrimony is one of the Sacraments of the Church, and as such that the civil authorities have just as much right to interfere in the administration of any one of the other Sacraments as they have in this one. It shows its entire ignorance of the Catholic teaching on Matrimony, when it maintains that as the civil law regards any contract of marriage binding the Roman Catholic Church should do the same, and that the canon law should not take precedence over the civil law in the marriage sacrament.

The priest who performed the marriage ceremony for Mr. Pichette and his wife was, evidently, not aware that the contracting parties were within the forbidden degree of kindred, and consequently he was justified in performing the ceremony as if there had been no valid impediment, but, as Judge Loranger pointed out, he was well within his rights when he demanded that a dispensation be procured and the marriage ceremony performed again as the parties were really living in adultery according to the Church. All the trouble connected with this affair would have been avoided had Mr. Pichette or his wife, prior to their marriage, acquainted the priest with the fact that they were third cousins, then the necessary dispensation could have been applied for and probably obtained too, and the Toronto Mail would lose a good opportunity of attacking the "Romish" Church and placing her clergy and one of her Sacraments in a false light before the public. It speaks about the right claimed by the clergy in the Province of Quebec, and adds, "according to Judge Loranger the Quebec law is powerless in such matters, and no other association has such powers as are claimed and conceded to the Church in Quebec." The right claimed by the clergy of Quebec in such matters is the same as that claimed by the clergy in any other country. A civil contract of marriage, or a marriage performed in violation of the rules of the Church, is no marriage at all according to the Catholic teaching, and it becomes the duty of the clergy when they know of such irregularity among Catholics to cause the interested parties to conform to the ecclesiastical law, otherwise they are not Catholics any longer. The Mail speaks about the Church inflicting punishment. The only punishment which she can inflict in any case is a spiritual one—she can simply deny the guilty parties access to the Sacraments of the Church, that is all, and to those who are not of her communion, or who neglect to follow her teachings, it does not seem to be a very alarming one. If Mr. Pichette or his wife refused to comply with Father Desjardin's demands he could not inflict any punishment on them beyond what is stated above.

When dealing with Catholic matters the Toronto Orange organ has proved itself in many cases, to be totally unreliable, and still there are not wanting people who call themselves "liberal minded Catholics" who do not hesitate to accept its statements in preference to those of Catholic papers; they do not know that a Catholic editor has a better opportunity of obtaining information concerning Catholic matters than those non-Catholic editors who are impregnated with jaundiced hate towards the Church of Rome, her ministers, and her institutions, and who never neglect an opportunity to misrepresent her.

A.
BROCKVILLE, 20th April, 1893.

Of Course You Read

The testimonials frequently published in this paper relating to Hood's Sarsaparilla. They are from reliable people, state simple facts, and show beyond a doubt that HOOD'S CURES. Why don't you try this medicine? Be sure to get Hood's.

Constipation, and all troubles with the digestive organs and the liver, are cured by HOOD'S PILLS. Unequaled as a dinner pill.

He who despises the poor despises Jesus Christ.

OBITUARY.

Miss Rose McNally.

Death's Angel overtook the home of the late lamented Bernard McNally, and summarily swept away one more of that good and truly Catholic family, in the person of Miss Rose the eldest daughter—and the sister of our highly esteemed fellow-citizen, Mr. Wm. McNally. After a lengthy illness, through which she passed with most Christian fortitude and pious resignation, her spirit departed to her reward on last Sunday evening.

The funeral, which took place this morning, was largely attended, and the signs of sorrow and the marks of universal regret told how highly the young lady was esteemed by the public, admired by her friends, and cherished by her relatives. Her life was short, but beautiful—for it was a constant preparation for the glories of another world. There is something very sad and very consoling in such a death: sad, because of the irreparable loss, in so young a life going out into the great unknown; consoling, because of the certitude that earth's pains and troubles are replaced to-day by joys and happiness that know no ending. Each of us speaking of her, might well say, in the words of the poet:

"As thine so may my last end be,
Miserere Domine!"

The Late Mr. Trihey.

With deep regret we publish the demise of the late Mr. Trihey, the well-known manager of the Trust and Loan Company of Canada. He died yesterday morning after a long and patiently endured illness.

Mr. Trihey's parents came from Waterford Ireland, and settled in Quebec. The deceased grew up in the Ancient Capital. In early life he was a conductor on the Grand Trunk. That he should be able to rise from that position to the management of a great loan and trust company, testifies at once to his ability and integrity. Twenty-five years ago Mr. Trihey came to Montreal.

He is spoken of now as a kindly, honorable gentleman, upright in his dealings, devoting all his energies to his business, and was living through life quietly and unobtrusively. His position was one of much responsibility. His subordinates greatly respected him.

The deceased leaves a wife and large family. One daughter is married, and one son is in business.

Mr. Trihey was an active member of St. Patrick's Church many years, but when St. Anthony's parish was formed he became a true member of that church. In that relation he was much respected.

He was a man of kindly nature, good heart and great business abilities. He leaves a considerable estate, but better still he leaves a good and honorable name. A true Catholic, he was a constant example of Christian virtue, and his reward we pray is great. To his relatives we extend our sincerest sympathy.—R. I. P.

The Late Hon. Mr. Roche.

The following despatch dated Quebec, 18th April, brought the sad news of the sudden death of Hon. John Roche, M. L. C.:

Passengers by the ferry boat from Levis, at 2:30 this afternoon, started for the city with the painful news of the sudden death of the Hon. John Roche, who was appointed about a year ago as member for the Stadacona division in the Legislative Council, vacant by the resignation of the Hon. John Harri, to run as a candidate for Quebec West for the House of Commons. It appears that Mr. Roche had crossed over from the city this morning to Gravel's factory at Etchemin on business and was returning homeward to take the ferry, when he suddenly fell to the ground while walking the short distance from the cars to the boat end, when picked up was found to be breathing his last. Medical aid was promptly on hand, but it was of no avail. In a few moments he expired. It is supposed that cerebral apoplexy, probably hastened by a fall on the head which he received some weeks ago, was the cause of death. Mr. Roche, who was about sixty-five years of age, was a native of Quebec and was one of the most prominent lumber merchants of the port during the flourishing days of that trade, but later on he lost heavily and during his latter days was a comparatively poor man. He was, however, generally respected for the uprightness of his character and his appointment as the Irish Catholic representative in the Council last year by the

De Boucherville Government gave general satisfaction. He leaves a wife and an esteemed family to mourn his loss. The vacancy which his death creates in the Council is likely to renew the trouble which the Government had over the filling of this very same seat last year. Mr. Roche was a prominent Irish Catholic and one of the most highly esteemed and honored citizens of the old Rock City. To his family we extend our sincere sympathy and pray that he may rest in peace.

THE COUNTY LIMERICK.

According to the last census taken by the Government agents in Ireland, the urban population of the county of Limerick—that is, the number of inhabitants in Limerick, Rathkeale and Newcastle—decreased 4.8 per cent., and the rural population 14.5 per cent., during the ten years preceding the census. The total population was 158,912 on census night, being 12 per cent. less than in 1881. The natural increase of the population, 7,256 was swamped by migration and emigration, 33,081 persons having emigrated from the county during the decade—nearly once and a half as many as during the 'seventies. As usual, the exodus had little effect on the paper statistics which were unusually high in the county. In 1881, 1 in 21 of the population was in receipt of Poor-law relief; and last year the number was 1 in 22. The marriage-rate was 4 per 1,000 for the decade, and the death-rate was higher than the average for the whole of Ireland, being 18.8, as against 17.8. It is remarkable, too, that the number of persons returned as sick shows a remarkable increase—from 1 in 110 to 1 in 99. Of course, this rise may have been merely accidental, as it deals with the figures for only one part of the year. But, coupled with the high death-rate and high pauper rate, it suggests that there is something wrong in the state of Limerick.

Illiteracy, as elsewhere in knowledge-loving Munster, continues to decrease, and the school-loving population has reach a creditable high figure in the county and city. The percentage of illiterates in the population, aged 5 years and upwards, fell from 24 to 16.3; while the percentage of the population between 5 and 20 who were at school on the school-census day showed an increase from 45.5 per cent. 46.4. The school-goers, who in 1861 were only 10.44 per cent. of the population, were in 1891, 17.44; the Catholic increase being from 10.31 to 17.66. It is noteworthy that the city percentage is considerably less than the county. The Catholic percentage for the former is 16.84, and for the latter 17.9. The Limerick census is not the only one that exhibits this difference. The remark is true of the Dublin and Cork census also.

The Irish language is failing in Limerick as elsewhere. The number of persons who can speak Irish fell, during the last ten census years, from 32,240 to 17,062. The decrease in the number of persons under twenty was proportionately much greater, namely, from 1,062 to 346. There were only twenty-five children under ten who could speak it in the county; and in the barony of Glenquin, where one-fourth of the population can speak the language, only seven children knew it. Evidently, the Irish speakers themselves are acquiescing in the doom pronounced by the English educationalists against the speech of the Gael. This is scarcely creditable to a people proud of their nationality. But it is true not only of Glenquin and Limerick, but of Cork, Tipperary and Kerry also.—*Irish American.*

The first Asian delegation of visitors to the World's Fair to arrive on these shores is nearly all a Catholic one. It comes from Ceylon, to which island the Holy Father recently gave a new metropolitan by transferring the Oblate Bishop Melizior from the Sea of Jaffa to the archbishopric of Colombo.

Alexander, the youth who has governed Servia through regents heretofore, proclaimed himself King on April 13, declaring that he had attained his majority and that he had assumed, with Skupshina, the government of the country.

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

THE WORLD'S FAIR.

Programme of the Opening Day.

The Columbian Exposition of the World's Fair at Chicago will be formally opened by President Cleveland on May 1.

The programme for the opening exercises seems to be generally misunderstood. While it will be strictly an out-of-door event, there are to be no military features whatever—no parade and no display of troops. The ceremony is to be very simple and it will take place in Jackson Park, the formal part of it from a platform, at the east front of the Administration Building. The programme following is complete except for the selection of a chaplain to offer the opening prayer:—

Music—"Columbian March," by John K. Paine.

Prayer. Presenting of the chiefs of the departments by the Director-General.

Chorus—"In Praise of God."

Address by President Cleveland, formally opening the Exposition.

Starting the machinery, during which will be given Handel's "Hallelujah" chorus.

Official visit of the President and other invited guests to the department buildings, where they will be received by the chiefs.

It has been arranged that the platform from which the programme will be given will extend from the east rotunda, where the chorus and orchestra will be stationed, out far enough into the plaza so that the President speaking from the front may at least be seen by all the crowd.

The last annual election of World's Fair Directors was held April 15. All the old officers were elected without a dissenting vote.

THE BEST REMEDY.

DEAR SIRS.—I was greatly troubled with weakness, loss of appetite, restlessness and sleeplessness, and found B. B. B. the most strengthening and beneficial medicine I have taken. MISS HAZLIP, 34 Huntley St., Toronto, Ont.

At the Bank.



This is to notify you that your account at the bank of health is overdrawn; at this rate you will soon be bankrupt, unless you take

SCOTT'S EMULSION

Of Pure Norwegian Cod Liver Oil and Hypophosphites to build you up.

It will STOP A COUGH, CURE A COLD, and check CONSUMPTION and all forms of WASTING DISEASES. Almost as palatable as Milk. Prepared by Scott & Bowne, Belleville. For sale by all druggists.



Mr. Geo. W. Turner

Simply Awful

Worst Case of Scrofula the Doctors Ever Saw

Completely Cured by HOOD'S SARSAPARILLA.

"When I was 4 or 5 years old I had a scrofulous sore on the middle finger of my left hand, which got so bad that the doctors cut the finger off, and later took off more than half my hand. Then the sore broke out on my arm, came out on my neck and face on both sides, nearly destroying the sight of one eye, also on my right arm. Doctors said it was the

Worst Case of Scrofula

they ever saw. It was simply awful! Five years ago I began to take Hood's Sarsaparilla. Gradually I found that the sores were beginning to heal. I kept on till I had taken ten bottles, ten dollars! Just think of what a return I got for that investment! A thousand per cent! Yes, many thousand. For the past 4 years I have had no sores. I

Work all the Time.

Before, I could do no work. I know not what to say strong enough to express my gratitude to Hood's Sarsaparilla for my perfect cure." GEORGE W. TURNER, Farmer, Galway, Saratoga county, N. Y.

HOOD'S PILLS do not weaken, but aid digestion and tone the stomach. Try them. 25c.

An Aged Priest.

Monsignor Boucher, formerly cure of Louiseville, celebrated the eighty-ninth anniversary of his birthday, on Saturday last. He is still full of health and vigor and chanted a high Mass on the occasion of the anniversary.

Auditor Ackerman has made a report showing that the building of the World's Fair has already cost \$16,708,826, twice the sum expended for the Paris Exposition, and more must yet be paid out. The snow-storms and hard weather caused an extra expense of \$12,000. There is at present a cash balance of \$626,306, and \$2,361,263 due on contracts.

The American flag has been hauled down in Honolulu and replaced by the colors of the Hawaiian monarchy. This action has been taken because the United States Government did not regard the protectorate as necessary, and it was incompatible with any diplomatic negotiations between the two countries. President Cleveland, however, will brook no hostile interference in Hawaiian affairs by any foreign power.



For CLOTHING

Perfect in Material, Form and Fit,

—IN ALL THE LATEST—

Spring and Summer Styles

—VISIT—

WILLIAM CURRIE,

Clothier, Hatter, Haberdasher

1953, 1955, 1957 Notre Dame Street.

A ST. JOHN'S MIRACLE.

EIGHT HUNDRED AND TWENTY-FIVE DOLLARS SPENT IN VAIN EFFORTS TO REGAIN HEALTH.

An Engineer's Painful Existence and Wonderful Rejuvenation—Hospitals and Doctors Failed to Cure Him—Health Restored by a Remedy Almost Forced Upon Him—A Story Worthy of A Careful Perusal.

The News, St. John's, Que.

It is now some fourteen months since THE NEWS commenced publishing reports of the wonderful results produced by Dr. Williams' Pink Pills, and every one must admit that many of the cures effected seemed little short of the miraculous. The names of the remedies which claim to cure all the ills flesh is heir to are to-day legion, and whatever the merits and demerits of these preparations may be, there is no question as to the great reputation achieved by Dr. Williams' Pink Pills for Pale People. Some people no doubt laugh at these stories and believe them to be advertising dodges to catch the unwary and rope in some of their shekels. We have now printed and published THE NEWS for nearly half a century; it enjoys the reputation of being a high-toned weekly with a large circulation, and we naturally do business with the advertising men of the day, and from the reputation of the Dr. Williams' Medicine Company, who have never had any reason to doubt the perfect accuracy of the cures related; but it is only now that we are placed in a position to testify personally as to the wonderful curative powers of Pink Pills. The story we were about to relate though no less remarkable than others regarding the same medicine naturally impresses itself more upon our mind and upon the minds of others in the community because the party chiefly concerned is known to us, and we are enabled to substantiate the correctness of his declarations.

The gentleman who was a short time ago so greatly afflicted is now almost as well as he ever was and cheerfully related his story to the representative of THE NEWS, in the hope that those who read it might be benefitted thereby.

Mr. Camille Dubuque is a man of fifty-three years of age, and has been a mechanical engineer for twenty-five years, working on the steamer Reindeer which runs on Lake Champlain, and occasionally on the River Richelieu. "Four years ago," said Mr. Dubuque, "while our steamer had an excursion party on board for an evening run, I was rather tired after a long day's work, and went up on the upper deck to enjoy a smoke before retiring. At that time I felt myself to be in perfect health but, when I went to my room I was taken with chills and was unable to keep myself warm. Although that night I had but little sleep I felt comparatively well the next day. About a fortnight after I was taken with frightful pains in my back near my spine, and in my side. I went to the hospital in Burlington, Vt., and was treated there for three weeks, and then feeling but little better I came to my home in Iverville County, five and a half miles from St. Johns. I was then doctored by a medical man from Iverville. His treatment seemed to relieve me very little and I determined to visit Montreal and see another physician. This I did in March (three years ago), and put myself in an eminent physician's care, who treated me from March until July, and certainly did all he could for me. I did not stay in Montreal all the time, but went backwards and forwards to see him. In July I got tired of this and was beginning to feel down-hearted. I then called in a medical man from Henryville, a village a few miles from where I live, and he prescribed for me over and over again, but by this time I was almost powerless to help myself and no one knows what frightful agony I suffered. For seven long months I sat in a chair with my feet on a lounge. I was unable to lie down day or night and often thought that death would be a happy relief. Last spring my wife read an account of a Saratoga miracle in the News and determined to get a box of Pink Pills for me. I remonstrated with her, telling her that it was useless spending more money, but she persisted and wrote to Wight & Co., druggists, of St. Johns, and had a box sent by mail. I took them to please her,

never thinking they would do me any good, but much to my surprise, after taking the box I felt slightly better. We then bought another box and by the time that was gone I felt that they were certainly helping me. I could now lie down, something I had been unable to do for seven long months previously. So I kept on taking the Pink Pills and am now on my tenth box, and to-day I am practically a new man. Last winter I had an attack of la grippe. I took Pink Pills and they cured me. We figured up to see the amount of money I had expended in trying to be cured before resorting to Dr. Williams' Pink Pills and the figures reached \$825. I willingly tell you my story and my wife corroborates every word I say, in the hope that any one who is as unfortunate as I have been may attain relief by applying the same remedy. Put it in THE NEWS, some of my old fellow-workmen will see it and it may benefit them as it has done me."

When The News representative drove up to Mr. Dubuque's pretty little farm house he beheld that gentleman chopping wood, and looking a strong, robust man. A year ago his neighbors thought him a doomed man—to-day they consider his cure as little short of miraculous.

Messrs. Wight & Co., old and reliable druggists of this town, assure us that Dr. Williams' Pink Pills have an enormous sale, which is additional proof that they really are what the manufacturers claim for them.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' Dance, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale sallow complexions and are a specific for the troubles peculiar to the female system and 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 manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark (printed in red ink) and wrapper, at 50 cts. a box, or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk. Buy by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved by Dr. Williams' Pink Pills. Ask your dealer 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 from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

GRATEFUL-COMFORTING EPPS'S COCOA. BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our Breakfast tables with a delicately flavored beverage which may save many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.—"Civil Service Gazette."

Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled thus: JAMES EPPS & CO., Homoeopathic Chemists, London, England. 10-18 New St.

DAN MCCARTHY'S SONGS.

As Sung by Him in the "Rambler from Clare"
Do Not Weep, Dear Mother.
Rosie Dwyer—Molly Malone.
The Birth Place of Blarney.
Dear Old Friends—Mr. McCarthy and Miss St. George Huss's big hit.
The Boat that First Brought Me Over.
Everybody's Favorite Song Sweet Nellie Bawn.
Dying in a British Soldier's Grave.
Mar. Jane Casey from the County Mayo.
Dreaming as She Steeps, and fifty other popular songs, can be had in Kelly's Songster No. 50 Price 10 cents. P. KELLY, Song Publisher, Box 228, Montreal, Can.

COMMERCIAL.

FLOUR GRAIN, ETC.

Flour—Prices are quoted as follows:—
Patent Spring.....\$4.25 @ 4.35
Patent Winter.....4.15 @ 4.20
Straight Roller.....3.85 @ 3.95
Extra.....3.10 @ 3.25
Superfine.....2.90 @ 2.90
Fine.....2.35 @ 2.50
City Strong Bakers.....4.00 @ 4.15
Manitoba Bakers.....3.50 @ 4.05
Ontario bags—extra.....1.40 @ 1.50
Straight Roller.....1.70 @ 1.80
Superfine.....1.30 @ 1.45
Fine.....1.10 @ 1.20

Oatmeal.—In jobbing lots we quote:—Rolled and granulated \$4.05 to \$4.25, Standard \$3.90 to \$4.00. In boxes, granulated and rolled \$2.00 to \$2.10, and standard \$1.90 to \$2.00.

Milk Feed.—Is now quoted at \$14.75 to \$15.25 in car lots. Shorts are quiet at \$16 to \$16.50 and mouline at \$19 to \$22.00.

Wheat.—No. 2 hard Manitoba is quoted at 71c to 72c adroit Port Arthur, and 81c to 82c adroit here May. Upper Canada red and white winter wheat is quoted at 72c to 74c. The stocks of wheat at Port Arthur and Fort William are as follows:

April 15. April 18. April 18
1893. 1894. 1892.
Spring wheat.....3,083,472 2,963,310 2,251,045

Corn.—Prices continue nominal at 61c to 63c duty paid.

Peas.—Holders still asking 76c to 77c adroit May, and buyers bidding 75c per 60 lbs.

Oats.—A few sales of car lots at 34c to 35c for No. 2 white per 34 lbs.; and holders ask 30c per 34 lbs adroit May.

Barley.—Sales of feed 40c to 42c. Malting grades are quoted at 50c to 55c.

Malt.—We quote 65c to 75c as to quantity.

Rye.—We quote 58c to 61c.

Buckwheat.—We quote 55c to 67c.

PROVISIONS.

Pork, Lard &c.—We quote:—
Canada short cut pork per bbl.....\$21.00 @ 21.50
Canada clear mess, per bbl.....20.00 @ 20.50
Chicago short cut mess, per bbl.....20.00 @ 20.00
Mess pork, American, new, per bbl.....21.00 @ 21.50
India mess beef, per tierce.....10.00 @ 10.00
Extra Mess beef, per bbl.....14.00 @ 15.00
Hams, city cured, per lb.....12 1/2 @ 13 1/2
Lard, pure in pails, per lb.....12 1/2 @ 13 1/2
Lard, com. in pails, per lb.....10 1/2 @ 11 1/2
Bacon, per lb.....11 1/2 @ 12 1/2
Shoulders, per lb.....10 1/2 @ 11 0

DAIRY PRODUCE.

Butter.—We quote:—
Creamery choice late made.....20c to 21c
do good to fine.....19 to 20c
Eastern Township dairy, choice fall.....20c to 21c
do do good to fine.....19c to 20c
Morrisburg & Brockville.....19c to 20c
Western.....18c to 20c
New Creamery.....22c to 24c
New Dairy.....21c to 23c

Roll Butter.—Western rolls, at 19c to 20c.

Cheese.—Prices are nominal at 10 1/2 to 11 1/2 for old, and 10 to 10 1/2 for new.

COUNTRY PRODUCE.

Eggs.—Sales of round quantities have been made at 12c and in single cases 12 1/2c, which is 1/2 to 1c lower on the week. Buyers in the West write to the effect that they expect to buy at 9c next week.

Beans.—The market is steady at \$1.60 to \$1.65 for Western hand picked and \$1.25 to \$1.50 for ordinary to good. Inferior sells at \$1.00 to \$1.10.

Honey.—We quote 6c to 7c. Comb honey ranges from 9c to 13c as to quality, the latter price for white clover.

Hops.—We quote good to choice 16c to 18c. Poorer qualities range from 14c to 15c. Old hops 8c to 9c.

Maple Products.—Syrup in wood reported at 5 1/2c to 6c per lb., and in tin 6c to 7c in small and 8c to 8 1/2c in large tins. Sugar is quiet at 6 1/2c to 8c.

Baled Hay, &c.—No. 2 is quoted at \$10.00 to \$10.25 for delivery on ship at opening of navigation, and at \$8.00 to \$8.50 country points. Straw is quiet at \$3.50 to \$5.00.

FRUITS, ETC.

Apples.—From 75c to \$1.50 to peddlers and at \$2 to \$8 per bbl for good fancy apies.

Oranges.—Prices remain about as last week, and we quote:—Florida, \$4 to \$4.50, California \$2.25 to \$3, Messina \$2.25 to 2.75, Valencia \$1.50 to \$2.50, Blood Oranges, \$4.25 to \$4.00 as to size of boxes and quality.

Cocoanuts.—Are selling in lots of 100 at from \$4. to \$4.50.

Lemons.—We quote:—Fancy \$3.00 to \$3.50, common to good \$2.00 to \$2.00.

Strawberries.—Selling freely at from 25c to 30c per box.

Bananas.—We quote:—firsts \$2.25, seconds at \$1.50 to \$2.00, and common from 75c to \$1.25 as to quality and condition.

Dried Fruit.—Evaporated 8c to 9c, Dried 5c to 6c, peaches and apricots 19c to 21c.

Onions.—Sales have been made of yellows at from \$3 to \$3.50, and reds \$3 to \$3.25.

Potatoes.—One car of Early Rose has been sold at 82c and a choice car at 80c. Whites are quoted at from 70c to 75c per bag of 90 lbs.

FISH AND OIL.

Oils.—The market is firm for steam refined and is quoted at 50c to 52c for new to arrive, and on spot 52c to 55c. Coal oil is steady at 40c to 41c for Newfoundland and at 39c for Gaspe. Cod liver oil 65c to 75c as to quality.

Fresh Fish.—A few lots of British Columbia salmon selling at 18c to 20c by the case. Haddock is quiet at 8 1/2c to 9c per lb.

MONTREAL HORSE MARKET.

Trade for the week at the stables of the Montreal Horse Exchange, Point St. Charles, was fair. There was considerable inquiry and sales numbered 35 head at medium prices; 60 horses at present offering for sale and two carloads to arrive on Monday from the west.

LIVE STOCK MARKET.

The Montreal Stock Yards Company, Point St. Charles, reports as follows: The week opened with heavy offerings of cattle a good slow trade in consequence of poor

demand; throughout the supply was mostly of inferior grade. Good cattle found buyers at fair prices.

Scarcity of sheep and lambs. The supply of hogs towards the close of the week fell off considerably, thus relieving the market, which closed with good demand, 8c best value. Calves plentiful.

We quote the following as being fair values: Cattle—Butchers' good.....40 to 42c medium.....30 to 32c culls.....20 to 25c Sheep and lambs.....4 1/2 to 5c Hogs.....\$5.50 to 6.00 Calves.....3.00 to 4.00



Fetching the Doctor
At night is always a trouble, and it is often an entirely unnecessary trouble if

Perry Davis' PAIN KILLER

Is kept in the house. A few drops of this old remedy in a little sweetened water or milk, brings prompt relief. Sold everywhere.

Have you seen the New **BIG BOTTLE** Old Price 25 Cents.

M. Emmanuel - Champigneulle

PARIS, EARLE DUC, FRANCE.
PICTURE WINDOWS FOR CHURCHES. STATUARY
Designed by the Hon. the Pope Pius IX., Chief 1865.
Grand Prix d'honneur, Rome, 1870.
AGENTS IN AMERICA:

CASTLE & SON.
23 UNIVERSITY ST., - MONTREAL.
Also for JOHN TAYLOR & CO., England, 27, FINSBURY.

SAFE
THE GREAT
BLOOD PURIFIER
BRISTOL'S SARSAPARILLA
CURES ALL
Taints of the Blood.
CERTAIN

PLEASANT RELIABLE

Every description of Job Printing done at this office. Reasonable rates.



Cuticura Soap
FOR COMPLEXIONS
BAD RED ROUGH HANDS
AND BABY HUMORS.

BAD COMPLEXIONS, WITH PIMPLY, BLOTCHY, oily skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity. It simply incomparable as a Skin Purifying Soap, unexcelled for the Toilet and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfumed, CUTICURA SOAP produces the whitest clearest skin and softest hands and prevents inflammation and itching of the pores, the cause of pimples, blackheads, and most complexional disfigurements, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps.

Sold throughout the world. Price 35c. Send for "How to Cure Skin and Blood Diseases." Address POTTER DRUG AND CHEMICAL CORPORATION, Boston, Mass.

Aching sides and back weak kidneys, and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER. 30c

WANTED,

An energetic Catholic man of business disposition and steady habits. Must travel short distances in section in which he resides.

Apply with references to

BENZIGER BROTHERS,

36 and 38 Barolay St., New York.
40-8

MONTREAL CITY AND DISTRICT SAVINGS BANK.—The Annual General Meeting of the Stockholders of this Bank will be held at its Office, St. James street, on **TUESDAY, the 2nd May next, at one o'clock p.m.**, for the reception of the annual report and statements and the election of Directors.

By order of the Board,

H. Y. BARBEAU,
M. D. Secy.
39-2

March 30, 1893.

L. J. A. Surveyer,

Hardware, Cutlery, Plated Ware, Tools, Builders' and House Finishing Hardware, Curtain Stretchers, Refrigerators, Carpet Sweepers, Wringers and Washers, etc.,

6 St. Lawrence Street.
MONTREAL.

TRUSSES, ABDOMINAL BELTS, ELASTIC STOCKINGS, &c.

F. McCORMACK & CO.,
Druggists.

COR. McJILL and NOTRE DAME STS.

ESTABLISHED 1865.

G. Ross Robertson & Sons

11 HOSPITAL STREET,

NORTH BRITISH CHAMBERS.

GENERAL INSURANCE BROKERS AND SPECIAL AGENTS

Of the following well-known Companies having total Cash Assets of over \$217,000,000.

North British & Mercantile	\$ 52,000,000
Royal	42,000,000
Alliance	18,000,000
Liverpool & London & Globe	42,000,000
London Assurance Corporation	18,000,000
Commercial Union	17,000,000
Western	1,800,000
Scottish Union and National	20,000,000
Insurance Co. of North America	9,000,000
Calcutta	8,000,000
Lancashire	10,000,000
Sun Fire	10,000,000
Total	\$217,000,000

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 Specialty.

JUDGE M. DOHERTY,

Consulting Counsel,

SAVINGS BANK CHAMBERS

Montreal.

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.

21 G

When day is done, and sunshine's glow
Is fading into night,
'Tis comforting to all to know
That EDDY gives us light,

BUY only

**EDDY'S
MATCHES.**

THE BEST.

MAMMOTH WORKS:
HULL, CANADA.

WHAT IS



It is a most valuable preparation, restoring to gray hair its natural color, making it soft and glossy and giving it an incomparable lustre. **ROBSON'S HAIR RESTORER** is far superior to ordinary hair dyes, for it does not stain the skin and is most easily applied. One of its most remarkable qualities is the property it possesses of preventing the falling out of the hair, promoting its growth and preserving its vitality. — Numerous and very flattering testimonials from well known **PHYSICIANS** and other citizens of good standing testify to the marvelous efficacy of **ROBSON'S HAIR RESTORER**. Lack of space allows us to 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, 1885.

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

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

G. DESROSIERS, M. D.

St-Felix de Valois, January, 18th 1886.

For sale everywhere at 50 cts per bottle.

When every other Food is rejected



Can be taken,
— Relished
— and Digested.

The best food for Invalids and Convalescents.

JOB PRINTING OF EVERY DESCRIPTION

Done at THE TRUE WITNESS Office, 761 Craig Street.

GRAND TRUNK

RAILWAY.

Trains Leave Bonaventure as follows:

WEST.

9.30 a.m.—For Toronto, Chicago, &c.
8.00 p.m.—
10.35 p.m.—"Limited" for Toronto, (9 hours) Chicago, (23 hours), &c.
9.00 a.m.—For Ottawa and C.A. Ry. points.
4.45 p.m.—
5.00 p.m.—For Cornwall.

EAST.

7.55 a.m.—For Portland, Point Levi, (Quebec), St. John and Halifax.
8.55 p.m.—For Sherbrooke and Island Pond.
8.35 p.m.—For St. Hyacinthe
10.15 p.m.—For Portland and Point Levi, (Quebec).

SOUTH.

7.00 a.m.—For New York via St. Lawrence & Adirondack Rv.
8.25 a.m.—For Boston, New York via Central Vermont Rv.
8.40 a.m.—For New York via Delaware & Hudson Rv.
3.45 p.m.—For Hemmingford, Massena Springs and Valleyfield.
4.55 p.m.—For New York via St. Lawrence & Adirondack Rv.
5.30 p.m.—For New York & Boston via Central Vermont Rv.
5.40 p.m.—For New York via Delaware & Hudson Rv.
8.40 p.m.—For New York and Boston via Central Vermont Rv.
*Daily, all other trains daily, except Sunday.

TICKET OFFICES.

143 St. James Street and Bonaventure Station 33-11

BRODIE & HARVIE'S

Self-Raising Flour

as THE BEST and THE ONLY GENUINE article. Housekeepers should ask for it and see that they get it: all others are imitations.

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, KIDNEY and BOWELS, giving energy and vigor to those great MAIN SPRINGS OF LIFE. They are confidently recommended as a never-failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious as to all ailments incidental to females of all ages, and as a GENERAL FAMILY MEDICINE are unsurpassed.

Holloway's Ointment.

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

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

This is an infallible remedy. If actually rubbed on the neck and chest, a salt into meat, it cures HOARSE 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 **538 OXFORD STREET, LONDON.**

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

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

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

Established 1850.

J. H. WALKER

WOOD

Engraver & Designer

181 St. James S

MONTREAL.

Guardian Ins. Co.'s Building.



WEDDING PRESENTS.

Watches, Jewellery, Clocks, Silver Plate, Fine Lamps, Rodgers' Table Cutlery, Spoons and Forks, All quality, Choice Selections and Low Prices.

INSPECTION CORDIALLY INVITED.

WATSON & DICKSON,

1791 Notre Dame, Corner St. Peter. (Late 48 St. Sulpice.)

UNPRECEDENTED ATTRACTION OVER ONE MILLION DISTRIBUTED



Louisiana State Lottery Company

Incorporated by the Legislature for Educational and Charitable purposes...

To Continue Until January 1, 1895.

Its GRAND EXTRAORDINARY DRAWINGS take place Semi-Annually (June and December)...

GUARANTEED FOR TWENTY YEARS FOR INTEGRITY OF ITS DRAWINGS AND PROMPT PAYMENT OF PRIZES.

Attested as follows:

We do hereby certify that we supervised the arrangements for all the Monthly and Semi-Annual Drawings...

Handwritten signatures of J. E. Early, M. A. Leblanc, and J. P. M...

Commissioners

Col. C. J. Villere succeeded Gen. Beauregard as one of our Commissioners to supervise our Monthly and Semi-Annual drawings...

We the undersigned Banks and Bankers will pay all Prizes drawn in the Louisiana State Lottery which may be presented at our counters.

E. W. WALMSLEY, Pres. Louisiana National Bank. J. N. O. HONNO, Pres. State National Bank.

THE MONTHLY \$5 DRAWING WILL TAKE PLACE

At the Academy of Music, New Orleans, TUESDAY, MAY 9, 1893.

CAPITAL PRIZE, - \$75,000 100,000 Numbers in the Wheel.

Table with 2 columns: Prize description and Amount. Includes 1 Prize of \$75,000, 1 Prize of 20,000, etc.

APPROXIMATION PRIZES. 100 Prizes of \$100 are \$10,000

TERMINAL PRIZES. 999 Prizes of \$20 are 19,980

3,484 Prizes, amounting to \$285,480

PRICE OF TICKETS:

Whole Tickets at \$5; Two-Fifths \$2; One-Fifth \$1; One-Tenth 50c; One-Twentieth 25c.

Club Rates. 11 Whole Tickets or their equivalent in fractions for \$50.

IMPORTANT.

Send Money by Express at our Expense in Sums not less than Five Dollars...

Give full address and make signature plain.

Congress having lately passed laws prohibiting the use of the mails for advertising...

The Official Lists of Prizes will be sent on application to all Local Agents...

ATTENTION - The present charter of the Louisiana State Lottery Company...

In buying a Louisiana State Lottery Ticket, see that the Ticket is dated at New Orleans...

There are so many inferior and dishonest schemes on the market for the sale of which vendors receive enormous commissions...

DOHERTY & SICOTTE,

[Formerly DOHERTY & DOHERTY,] Advocates: and : Barristers, 180 ST. JAMES STREET, City and District Bank Building

Castor Fluid

Registered. A delightfully refreshing preparation for the hair. It should be used daily...

THE MOUNT ROYAL LOTTERY.

Heretofore The Province of Quebec Lottery authorized by the Legislature,

Next Drawings: - - - April 19 and May 3.

PRIZES VALUE, \$13,185.00. CAPITAL PRIZE, WORTH \$3,750.00.

LIST OF PRIZES

Table with 2 columns: Prize description and Amount. Includes 1 Prize worth \$3,750.00, 1 do 1,250.50, etc.

Approximation Prizes

Table with 2 columns: Prize description and Amount. Includes 100 do 6.25, 100 do 3.75, etc.

314 Prizes worth \$13,185.00

TICKETS, - - - 25 CENTS

Tickets can be obtained until five o'clock p.m., on the day before the Drawing. Orders received on the day of the drawing are applied to next drawing.

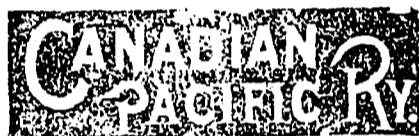
Head Office, 81 St. James Street, Montreal, Canada. - S. E. LEFEBVRE, Manager.

DRUNKENNESS.

ARE YOU INTERESTED IN THE CURE FOR

DRUNKENNESS OR THE MORPHINE HABIT?

Have you a Husband, Brother, Son or friend who is addicted to strong drink? If so we can cure him. For fullest information address THOS. LINDSAY, Secretary, Double Chloride of Gold Cure Co., 16 Hanover Street, Montreal. TELEPHONE 3043.



For Civility, Comfort, Cheapness, -TRAVEL BY THE-

New Tourist Cars!

Which now leave Montreal as follows: For Boston and New England - On Thursdays and Fridays. For Toronto, Detroit, Chicago - On Tuesdays. For the Soo, St. Paul, Minneapolis - On Saturdays. For Vancouver and Puget Sound - On Wednesdays.

These cars are intended chiefly for the accommodation of passengers holding second class tickets; they are complete in their appointments, containing separate toilet rooms (with their requisites) for ladies and gentlemen, smoking room and department for cooking; the seats, which are elegantly upholstered, are turned into comfortable beds at night.

MONTREAL TICKET OFFICES:

266 St. James Street and at Stations.

Advertisement for BUCKEYE BELL FOUNDRY, featuring a bell image and text about church bells.

Advertisement for BUCKEYE BELL FOUNDRY, featuring a bell image and text about church bells.

Advertisement for THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS.

Advertisement for CINCINNATI BELL FOUNDRY CO., featuring a bell image and text about church bells.

Advertisement for BAILEY'S REFLECTORS, featuring an image of a reflector and text about lighting.

JOB PRINTING - If you are thinking of having any job printing done, please call at this office before placing your order.

CANADA. IN THE PROVINCE OF QUEBEC. SUPREME COURT. District of Montreal. No. 1019. Dame Catherine Donaldson of the town of Cole St. Antoine...

Advertisement for T. C. O'BRIEN, featuring an image of a shoe and text about ladies', children's and men's wear.

Advertisement for \$3 a Day Sure, featuring an image of a man and text about a sure way to earn money.

Advertisement for FARMS, MILLS AND HOMES, featuring text about real estate and land.

Advertisement for RIENDEAU HOTEL, featuring text about the hotel's location and amenities.

PERSONAL - LEGITIMATE DETECTIVE WORK in connection with burglaries, forgeries, blackmailing schemes, mysterious disappearances...

Advertisement for Montreal Roofing Company, featuring text about general roofers and contractors, and roofs repaired.

Advertisement for Porter, Teskey & Co., featuring text about importers of notions and various household items.

Advertisement for R. G. SILK & CO. CARPETS!, featuring text about various carpet styles and prices.

Advertisement for MONTREAL CARPET WAREHOUSE, featuring text about R. G. SILK & CO. and their address.

Advertisement for F. KELLY, featuring text about ruling, binding and embossing services.

Advertisement for COVERNTON'S NIPPLE OIL, featuring text about the benefits of the oil for various ailments.

McGALE'S FOR . . .
BUTTERNUT
PILLS
 25 cents per box.
 By Mail on Receipt of Price.
B. E. McGALE,
CHEMIST & Co.,
 2123 NOTRE DAME ST.,
 MONTREAL.
Sick Headache,
Foul Stomach,
Biliousness,
HABITUAL CONSTIPATION.
 For Sale by DRUGGISTS everywhere.

S. CARSLY'S COLUMN

MANTLE PRICES :
 Short Tweed Jackets, from \$1.50 each.
 Ladies' Capes in New Effects, \$3.25 each.
 Black Jackets with Capes, \$4.75 each.
 New Jackets, lined with Silk, \$5.50 each.
 English Tweed Waterproofs, with extra long Capes, \$2.90 each.
S. CARSLY.

DRESS GOODS PRICES :
 Spring Dress Tweeds, 40 in. wide, 28c.
 All Wool Colored Cashmeres, 36c.
 Fancy Plain Dress Goods, 42 in., 47c.
 All-Wool Challies, 17½c.
 All-Wool Serges, 42 in. wide, 33c.
S. CARSLY.

COSTUME PRICES :
 Children's Dresses, from 50c.
 Ladies' House Jerseys, 50c.
 Ladies' Walking Skirts, with material for Bodice, \$4.00.
 Ladies' Blazer Costumes, \$9.75
 Ladies' Spring Costumes, \$10.00.
S. CARSLY.

LINEN PRICES :
 Roller Towellings, 3½c per yard.
 Fancy Tickings, 9c per yard.
 Cream Table Damask, 17½c per yard.
 Table Napkins, 65c per doz.
 All Linen Towels, 80c per doz.
S. CARSLY.

House Furnishings.
 Fancy Furniture Cottons, 7½c yard.
 Good-sized White Blankets, \$1.75 pair.
 White and Colored Quilts, 90c each.
 Chenille and Cloth Table Covers, 53c each.
 Double width Furniture Covering, 40c yd.
S. CARSLY.

CURTAINS—PRICES.
 Lace Curtains, 50c pair.
 Roman Striped Curtains, \$1.25 pair
 Coma Sofa Rugs, 90c each.
 Camping Blankets, \$1.40 pair.
 Plain and Fancy Scrim, 10c yard.
S. CARSLY.

CARPETS—PRICES.
 Tapestry, 25c yard.
 Scotch Brussels Carpets, 45c yard.
 Wide Jute Carpets, 10c yard.
 English Oilcloth, 30c yard.
 Large Carpet Squares, \$1.15 each.
S. CARSLY.

PRINTS—PRICES.
 Good Washing Prints, 4½c yard.
 New Printed Challies, 7c yard.
 Fancy Plaid Gingham, 9½c yard.
 Good Washing Sateens, 9½c yard.
 Mourning Prints, 9½c yard.
S. CARSLY.

MEN'S FURNISHINGS.
 Fancy Merino Half Hose, 12½c pair.
 Merino Vests and Drawers, 38c each.
 Fancy Silk Neckties, 15c each.
 Men's Pocket Handkerchiefs, 5c each.
 Kid Walking Gloves, 65c pair.
S. CARSLY.

LADIES' HOSIERY.
 Cashmere Hose, 8 pairs for 68c.
 Cashmere Hose, 3 pairs for 95c.
 Ladies' Cotton Vests, 10c each.
 Ladies' Fine Merino Vests, 30c each.
 Ladies' Natural Wool Nests, 37c each.
S. CARSLY.

MILLINERY—PRICES.
 Fancy Straw Sailor Hats, 15c.
 Fancy Straw Flop Hats, 16c.
 Ladies' Straw Walking Hats, 25c.
 Mounted Flowers, per bunch, 16c.
 Full Blown Roses, 25c doz.
S. CARSLY.

GLOVES AND CORSETS.
 Ladies' Lisle Thread Gloves, 10c.
 Ladies' 4 Button Kid Gloves, 35c.
 Ladies' 4-Button Kid Gloves, 60c.
 Ladies' Strong Corsets, 45c.
 Ladies' French Wove Corsets, 75c
S. CARSLY.

UMBRELLAS—PRICES.
 Ladies' Umbrellas, from 19c.
 Men's Umbrellas, from 45c.
 Ladies' Gloria Silk Umbrellas, \$1.25 each.
 Men's Gloria Silk Umbrellas, \$1.25 each.
 Ladies' Shot Silk Sunshades, \$1.90 each.
S. CARSLY.

BOYS' CLOTHING.
 Boys' Serge Sailor Suits, from 90c to \$6.75.
 Boys' Tweed Suits, from \$1.45 to \$11.25.

YOUTHS' CLOTHING.
 Youths' Sack Suits, from \$4.80.
 Youths' Reefer Suits, from \$6.20.
S. CARSLY.

CLOTH CAPS—PRICES.
 Cloth Tourmalines, 25c each.
 Boys' Scotch Caps, 25c each,
 Boys' Tweed 'Varsity Caps, 13c each.
 Boys' P. & O. Caps, 25c each.
 Leather Tourmalines, \$1.00 each,
S. CARSLY.

LADIES' UNDERWEAR.
 Ladies' Cotton Drawers, 17c.
 Ladies' Cotton Chemis. 17c.
 Ladies' Knitted Skirts, 41c
 Ladies' Shot Lustré Skirts, \$1.75.
 Ladies' Shot Silk Skirts, \$2.75.
S. CARSLY.

CHILDREN'S COATS.
 Children's Reefer Coats, 85c.
 Children's Reefer Coats, \$1.00
 Children's ¾ Reefer Coats, \$1.75.
 Children's Cloth Capes, \$3.15.
 Children's Tweed Ulsters, \$3.00
S. CARSLY.

S. CARSLY,
 1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779
 NOTRE DAME STREET,
 MONTREAL.

W. J. Burke,
DISPENSING CHEMIST
 107 Colborne Street,
 (Near Ottawa street.)
 Always on hand, an assortment of pure
 Drugs and Chemicals; also a choice assort-
 ment of Perfumery and Toilet Articles.
 Prescriptions a Specialty.

DIED.
TRIBEY—On 25th inst., Thomas Trihey, late of the Trust and Loan Co. of Canada, aged 59 years. Funeral from his late residence, No. 388 St. Antoine street, on Thursday, the 27th inst., at 8.45 a.m., to St. Anthony's Church, thence to Cote des Neiges Cemetery. Friends and acquaintances are respectfully invited to attend.
McCREADY—In this city, on April 21, Margaret E. Breen, daughter of the late John Breen and widow of the late James McCreedy, aged 30 years.
McMANUS—In this city, on the 21st inst., Peter McManus, aged five years, only and beloved son of T. McManus, 397 Wellington street, Point St. Charles.
RYAN—At St. Laurent, April 21, Catherine Hayes, widow of John Ryan, aged 75 years.
McNALLY—On Sunday evening, the 23rd inst., Rose, eldest daughter of the late Bernard McNally.

CHAMPION EVAPORATOR
 For MAPLE, SORCIUM, CIDER, and FRUIT JELLIES.
 Constructed and over Firebox, doubling boiling capacity.
 Small interchangeable wrap pans (connected by siphons) cleansing and storing, and a Perfect Automatic Regulator. The Champion is as great an improvement over the Cook Pan as the latter was over the old iron kettle, hung on a fence rail. Catalogues mailed on application.
THE G. H. GRIMM MFG. CO., Montreal, Que., Hudson, Ohio, and Rutland, Vt.
 (29-8-1914)

GREAT OPENING SALE
 OF
Boys' First Communion Suits
 —COMMENCING—
WEDNESDAY, 26th OF APRIL,
 At the Popular Store of
DUPUIS, LANOIX & CIE
 2048 and 2050 NOTRE DAME STREET,
 Near CHABOUILLEZ SQUARE.
 We invite all the Ladies of the City and of the neighborhood to come and visit the largest assortment of Boys' Black Cloth and Serge Suits, White Shirts, Collars, Cuffs, Ties, Gloves, Stockings, Shirts and Drawers, Badges, Ribbons, Hats and Caps, Etc.
PRICES TO SUIT ANY PURSE.
 The only place in town where you can get what we call a Complete Boys' First Communion Suit. We make a Specialty in Boys' Clothes.
OUR PRICES RUN FROM 75c. A COMPLETE SUIT.
 Remember the Place,
DUPUIS, LANOIX & CIE.,
 2048 and 2050 Notre Dame St.,
 I. A. BEAUBAIS' OLD STAND,
 NEAR CHABOUILLEZ SQUARE.

FLOOR PAINT.
 The Best in the World, Dry in 8 Hours and Harden the Floor as Marble.
 ISLAND CITY" PURE, READY-MIXED PAINT, in thirty different shades for inside and outside painting. "ISLAND CITY," the model factory of PAINTS and VARNISHES in the Dominion
P. D. DODS & CO., Proprietors,
 188 and 190 McGill Street, - - - - - Montreal.

Every Description of Job Printing done at True Witness Office