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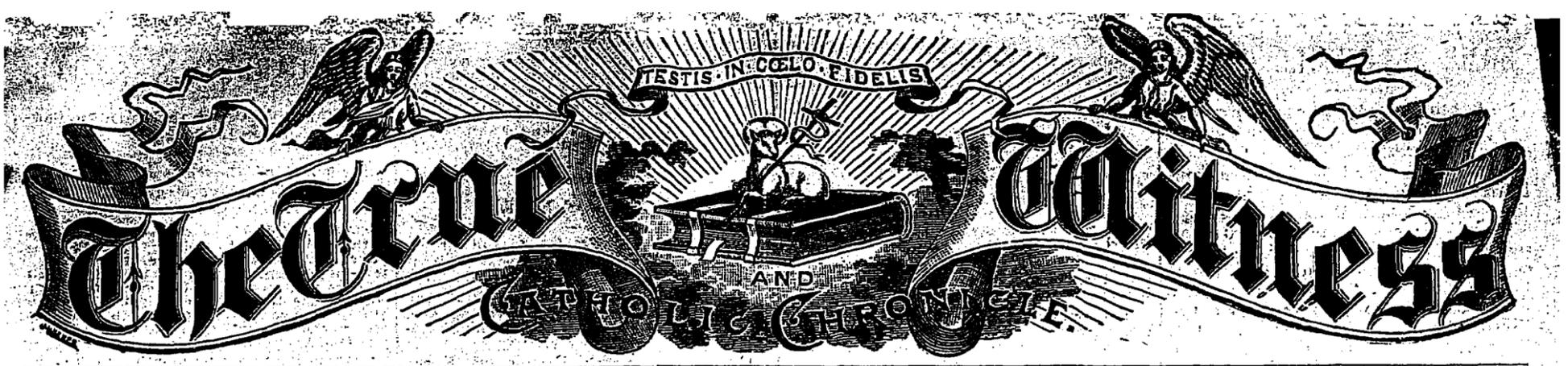
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EDITORIAL NOTES.

WE WERE ASKED by a subscriber to give the exact number of members in the House of Lords. Four hundred and sixty voted on the Home Rule question; but there are five hundred and ninety-nine members in that branch of the Imperial Legislature. They are divided as follows: Six Princes of the blood; two Archbishops; twenty-four Bishops; twenty-one Dukes; twenty-two Marquises; one hundred and sixteen Earls; twenty-five Viscounts; two hundred and ninety-nine Barons; sixteen Scotch peers, and twenty-eight Irish peers. A very useful body—at least in the opinion of its own members!

THE HOUSE OF LORDS is by no means a secure element of the British constitution. The struggle of the "long parliament" for English liberty was accompanied by the abolition of the Lords by a vote of the House of Commons in 1649. For eleven years England was ruled without Lords. But at the Restoration in 1660 the Act of 1649 was treated as null and the Lords revived. Their death knell was again all but sounded when they refused to pass the Reform Bill. But popular indignation and even insurrection compelled them to bend the knee and eat humble pie. Thus will it be with Home Rule!

THE classes at St. Mary's (Jesuit) College have commenced well this year, and Rev. Father Devlin, S.J., the recently appointed Prefect of Studies and Discipline, is evidently an energetic man. It is no small task that has been allotted to him, and we are pleased to learn that success has already commenced to smile upon the new and important changes made in the courses. Something unheard of in the history of the institution is the fact that there are at present fifty-two pupils in the English class of Latin elements. Added to these seventy-eight in the French class of Latin elements and we have one hundred and thirty pupils in that stage of the classical course alone. These facts go to show how thoroughly the programme of complete English and French courses is being carried out.

A GREAT SENSATION has been created in religious and political circles throughout Scotland, by a foolish and reckless insult hurled at Mr. Gladstone by the Rev. Frederic Davies, Rector of Blairgowrie, on Sunday, the 10th instant. The Rector, in wanton spitefulness, added to bad taste, took occasion of the Premier's presence in his church on the above date, to attack the Home Rule policy of Mr. Gladstone and to rebuke the large crowd that had assembled for worship, knowing that Mr. Gladstone would be present. He said that the congregation, which was unusually large, had not come to worship the Creator, but the creature. The great majority of the congregation, to mark their indignation, rose and left the church. This unedivocal protest

against the Rector's politico-religious intolerance has marked an era in the history of the Anglican church of Blairgowrie, Scotland.

If rumor speaks truly, we are soon to be treated to a French Presbyterian newspaper in Montreal. The Rev. Calvin E. Amaron, of some place in the United States, is to take charge of the enterprise. We don't know what the French Canadians did to the Presbyterians that such exceptional efforts should be made by the members of that religious body against the peace and happiness of our fellow-citizens. As one of our correspondents recently pointed out, every meeting of any importance, held by Presbyterians, wind up with a resolution to evangelize French-Canadians. Now the Baptists are out hunting the same French-Canadians. Why do not the Presbyterians strive to secure the handful of people that went over to the Baptists? If it is the Catholicity in the French-Canadian race that these gentlemen seek to destroy they are merely squandering time and money. They don't require any paper to do their work. They would do better to accept a couple of the already established anti-Catholic French papers and boom them up throughout the country.

WE translate the words of L'Electeur, in which that organ refers to General Herbert's action during the ceremony of swearing in of Lord Aberdeen:—

"General Herbert set a beautiful example yesterday at the swearing in of the new Governor-General. On perceiving His Eminence Cardinal Taschereau seated near the Throne, the General, who is a good Catholic, immediately bent the knee and kissed His Eminence's pontifical ring. This proceeding on the part of a man occupying so high a position, commanding the military forces in Canada, and belonging to one of the most distinguished families in England, is a lesson to many of our Catholics, who affect a contempt for these marks of respect to the highest ecclesiastical dignitaries."

CARDINAL GIBBONS, referring to editorial work upon a Catholic paper, says: "Unfortunately, there are many who are willing to overlook the great good a paper may be doing, but are quick to point out some slight error which can easily be remedied. The man who enters the Catholic editorial chair and is afraid to risk an occasional blunder has mistaken his calling and is of but little use in the battle of truth." Never were words truer, and more timely. In our own limited experience we have found that the moment a little mistake is made, an error of judgment, or a miscalculation in the hair-splitting arguments that we are often obliged to deal with, we are sure to receive six or seven letters pointing out to us the fearful false step we have made. We would just like to see one of these keen critics called upon, week in and week out, to fill column after column with articles—historical, philosophical, ethical, moral,

dogmatical, critical, and so forth—and yet be obliged to keep up the steam, to never make even the slightest deviation, and to be ready to dash off these effusions as rapidly as an ordinary letter; perhaps, even to write them while listening to a conversation, answering questions, and striving to fight against a hundred distractions. In our humble opinion, one week would suffice; that critic would be wondering why all the good things he wrote were allowed to pass into oblivion, while the occasional or rare slip was constantly hurled at him.

IT IS NOT often that the London Times is caught praising Irishmen or anything Irish. It has told the world, in every key and every imaginable form that Irishmen are unable to govern themselves. However, that manner of treating the Celt becoming monotonous, the Times has gone so far as to thus speak of the Irishman:

"The Irishman has played his cards well. He has beaten a legion of landlords, dowagers, and encumbrancers of all sorts out of the field, driving them into workhouses. He has baffled the greatest of legislatures, and outflanked the largest of British armies in getting what he thinks his due. As the sufferers, in a material sense, are chiefly of English extraction, we cannot help a little soreness. Yet reason compels us to admit that the Irish have dared and done as they never did before."

In an exchange we find the following notice which indicates how slowly everything moved in the "good old times." There was little idea of electric cars, telephones, and telegraphic communications when this notice was given to the world:

"By order of the Postmaster General for North America: These are to give Notice, That on Monday night, the Sixth of this Instant, December, of Western Post, between Boston and New York, sets out at once a Fortnight the Three Winter Months of December, January and February, and to go Alternately from Boston to Saybrook and Hartford to exchange the Mayles of letters with the New York Ryder on Saturday night the 11th Current. And the second turn He sets out at Boston on Monday Night the 20th Current to meet the New York Ryder at Hartford on Saturday night 25th Current to exchange the Mayles. And all persons that send Letters from Boston to Connecticut from and after the 18th instant are Hereby Notified to first pay the Post-rates on the same."—"Kate Field's Washington."

WE LEARN by the St. Paul Pioneer Press, that the Rev. Wayland Hoyt is making himself somewhat conspicuous out there, by his attacks on the Catholic Church. He delivered a sermon upon this subject: "A specimen of Roman Catholic Intolerance." It must be remembered that Rev. Mr. Hoyt knows a great deal about Canada, especially the Province of Quebec, and about the Catholic Church and her teachings. In fact that gentleman actually spent ten days in the city of Montreal, this "hot-bed of Catholicity," and spoke to the Christian Endeavorers in spite of the "Roman Intolerance of this Papiet Province." It can be readily understood that Rev. Mr. Hoyt, apart from attending religiously all the exercises of the great convention and visiting the interesting sights in and around the city, had ample time to study and become fully acquainted with the manners, customs, principles and characteristics of the people, as well as to grasp, in one great mental span, every detail of Catholic teaching. Necessarily, that

gentleman is an indisputable authority upon Quebec and Catholicity. At least he thinks so himself; and if his hearers believe so, it matters little to the insignificant rest of the world.

This "lynching" business is becoming so frightful, so inhuman, so barbaric, that we are at a loss to know what to say about it. If all the reports that have recently been published are true, we are of opinion that the negro victims are unnatural wretches and their white murderers are demons in human form. Imagine four thousand people joined together to burn and tear to pieces one poor creature. The recent scene at Roanoke is potent with lessons that the American Government would do well to learn by heart. We have no sympathy to squander upon the scoundrel who assaulted and robbed Mrs. Henry Bishop; we have still less sympathy—if that is possible—for the victims of the subsequent lynching attempt. These men came to commit murder and their own souls were ushered into eternity most unexpectedly. We have not yet heard the last of these un-Christian outrages; nor are we likely to hear the end of them until the authorities make an example of some of these so-called civilized and respectable citizens. Surely at the close of this nineteenth century, and in the boasted land of freedom, there is enough Christianity and civilization to uproot the relics of barbarism and paganism.

"WAS HENRY VIII. A PROTESTANT?" This question is asked and answered in the negative, by Margaret L. Shepherd's advertising and personal organ, The British Canadian of the 16th Sept., 1893. Such is the information given on page 1, Vol. 1, No. 4. On turning to page 5, same issue, we find "The British Navy due to Protestantism," and Henry the VIII. or his ministers credited with organizing the navy. How consistent is Margaret L. Shepherd's organ? For bigotry, blasphemy and nonsense, nothing in the Dominion can excel the British Canadian. It has reached No. 4, of vol. 1, but it is very doubtful if it ever reaches that No. of vol. II. The mouth-piece of Rebecca T. Read, Dr. Chiniquy, Margaret L. and the Ape-ists is a disgrace to Christianity and modern civilization.

WE have been asked if there is any existing regulation, law, or order in council, prohibiting the employment of relatives, cousins, or brothers in the same office or department of any branch of the Civil Service. The writer says: "I am assured that something of the sort exists; but on this point I am in doubt, seeing that relatives and cousins are employed at this moment and have been employed for years past in the same offices of the Customs. If you or any of your correspondents can clear up this point, you will confer a favor." We are not aware of any such regulation or law existing.

HOME RULE WILL COME.

Two Distinguished Catholic Clergymen Express Their Views on the Vote of the Lords.

Two distinguished ecclesiastics from England and Ireland, who were in attendance at the Catholic Congress in Chicago last week, have been interviewed upon the subject of Home Rule and the failure of the Gladstone bill in the House of Lords. The divines were Monsignor Nugent, the venerable proprietor of the Liverpool Catholic Times, and Rev. J. J. Ryan of the Archdiocese of Cashel. The former represented Cardinal Vaughan at the Congress and the latter spoke for the famous Archbishop Croke.

Speaking of the attitude of the English people to Home Rule, Monsignor Nugent said:

"There is a strong feeling of sympathy for Ireland among the people of England, and I think the general opinion is that something should be done.

"The question is one of expediency, however. There are many persons in England who regard Mr. Gladstone's bill simply as the entering wedge toward the formation of a separate nation. They believe that the bill would only be the beginning of a wider breach between the two countries, and for that reason I think that if the question were submitted to a popular vote these men would stand with the Conservatives, which if they could only assure themselves that Mr. Gladstone's bill was final, they would vote for it at once."

"Suppose Mr. Gladstone goes to the country and has a new election?"

"That may help matters and may not. If he could only change some of the franchise laws the issue might be changed. For instance, if he could give but one vote to one man, as you have it in America, he might be aided. Suppose I own a piece of property in one place and another in another place, that gives me two votes; and if Gladstone could change these conditions the result would greatly favor his side. It would weaken the power of the landlords and strengthen that of the common people."

"Then the people of England are not unfriendly to Ireland, you think?"

"No, I should not say they were. Of course, the Conservatives are opposed to home rule or anything of that sort. There are others who do not favor the present bill, but believe in giving Ireland some show; while there is also a large class who believe in home rule. Just at present, it seems, as I said, to be a question of expediency. Something may be done, but the defeat in the House of Lords is nothing but what was fully expected."

WHAT DR. CROKE'S REPRESENTATIVE SAID.

Father Ryan said, when questioned: "I expected the defeat of the bill. We counted on only 45 votes at the most, and we received 41. The size of the opposition vote is somewhat of a surprise to me, for as a rule the House of Lords has but half the number or less at the session."

"That kills the bill for the present," he added, "but that was expected, and I have strong hope. Gladstone is a great man, and just what he may do I cannot say. He may make some modifications if he thinks he can succeed, or he may wait for another election and trust to obtain a more favorable representation. If the £4 franchise were advocated he might be able to do this, but what his plans are only he and his close associates know."

"Is the Irish trust in Gladstone strong?"

"It is. He is regarded as the one in whom to hope. There are a few Redmondites who oppose him, but they are losing what little ground they stand upon at present."

"How about the Orange opposition and the threats of civil war if home rule passed?"

"That doesn't amount to a pinch of snuff. I don't think there are 1000 of them in the whole province who would get out and fight. They might fire a revolver from behind a ditch, but I don't believe they would do anything braver."

"Then you do not regard the bill as lost for good?"

"Not at all. I believe it will be presented again and again until something is gained. The House of Lords is one of the most conservative bodies in the world. They hate innovations; they cannot abide anything savoring of radicalism. But I believe that, as the continued dropping of water will wear away

a stone, the continued efforts of Mr. Gladstone will bring home rule ere long. To my mind it is only a question of time and patience."

THE WORLD AROUND.

The debate in the United States Senate on the Silver Purchase Repeal Bill still goes wearily on.

Representative Oates, of Alabama, has introduced a bill to annex the Territory of Utah to the State of Nevada.

The riots of the English miners are becoming very grave. Several deaths have occurred in encounters with troops.

Seven persons were killed and eighteen injured by a cyclone in Lafourche. The storm in Louisiana damaged property to the amount of \$500,000.

Revolutionists in Tucuman, Argentine, fought a desperate battle with the Government troops in the streets of Cordoba and were victorious.

Mexicans and Americans on the Rio Grande border are having desultory fighting in consequence of the Mexicans capturing horses that were grazing in Mexico.

The trolley scored its first death at Long Island City, Wednesday, the victim being Jennie McDermott, the three-year-old daughter of James McDermott, of 116 Seventh street.

The Gordon disappearing carriage for the service 10-inch breech-loading steel rifle was tested at Sandy Hook, Wednesday morning, for rapidity. The result was very satisfactory.

Five children of T. W. Whitley, ranging from five to thirteen years old, were burned to death in their home near Silver Hill, Ark., on Saturday night while older members of the family were at church.

At a banquet at Berossebas, Austria, the headquarters of Emperor Francis Joseph during the Hungarian army manoeuvres, the Emperor offered a toast to the Czar of Russia, referring to him as "his dear friend."

More people sailing from New York for Europe at the present time than there are immigrants landing. This is a condition unprecedented in the history of the United States, and is due to the general business depression.

The Spokane Exposition Building, erected in 1896, at a cost of over \$100,000, was destroyed by fire a few evenings ago; no insurance. Tramps had been for some time past sleeping in the building, and it is supposed that they carelessly set fire to it.

The obelisk in Central Park is to have a gilded cap. The Park Commissioners have authorized Commissioner Dana to provide an aluminum cap for it, which will be gilded. It is said that ages ago the obelisk had a cap, and the Commissioners think that there is no reason why it should not have one now.

A Louisville chemist invented, some time ago, an ink eraser which removed all traces of ink from paper and thought his fortune was surely made. Then he realized the wide field that he was opening for fraud and destroyed the formula, and says that the secret of the compounding will surely die with him.

IRISHMEN AND ABERDEEN.

A Warm Welcome by Erin's Sons in the Ancient Capital.

According to a previous arrangement with His Excellency, Lord Aberdeen, the delegates named by the different Irish societies of this city met on Tuesday afternoon at Tara Hall, Quebec, and proceeded in a body to the viceregal quarters at the Citadel to present an address of welcome to the Governor-General from the Irish citizens of Quebec. Among those present were Hon. J. Hearn, M.P.; Owen Murphy, W. Lee, Mayor of the parish of Quebec; Alderman Foley, Alderman Leonard, City Councillor Stafford, Q. C.; J. Timmony, Mayor of Sillery; Messrs. J. Gallagher, P. McKnight, L. Lynch, J. Bryson, L. Kerwin, J. McDermott, E. Reynolds, S. O'Neill, M. J. Morrison, J. Walsh, T. D. Delaney, E. McKenna, M. Hayden, J. E. Walsh, M. Cahill, A. Convey, P. Kerwin, J. Power, and over one hundred other delegates. Several of the delegates were previously introduced to His Excellency, who was accompanied by Lady Aberdeen and several of his staff. Hon. J. Hearn read the address. It extended to their Excellencies a true Irish "Cead Mille Failte," and reference was made to the "honor and pleasure felt by the Irish societies at being among the first to greet them on Canadian soil. Their Excellencies had shown that they possessed the key which unlocks the Irish heart, and the cordial way in which it had responded to their kindly touch pointed unerringly to the ready recognition and appreciation by Irishmen regarding all honest efforts for their welfare. Irish obligations to the Earl and Countess were gracefully acknowledged, and the address, which was signed by Messrs. John Hearn and J. M. Walsh, closed with warmest wishes for their Excellencies future welfare.

In reply Lord Aberdeen assured those present that the warmth of the address would always be remembered by himself and the Countess. On behalf of Her Excellency Lord Aberdeen sketched the work of the Irish Industries Association. The devotion to a common cause in this Association involved no sacrifice of principle upon other questions. Reference was made to the fact that the address presented abstained from any political references, their reason obviously being the recognition of the fact that the Governor-General belongs equally to every Canadian, of whatever opinion and whatever national extraction.

His Excellency continued: "It is too much to hope, gentlemen, that in other and even larger departments of public life there may be, just as in the instance to which I have referred, co-operation upon common ground for a for a common cause, as for example, in the great work of confirmation and extension of Canada's influence and resources? And this leads me to another part of your address to which I listened with a special satisfaction. I allude to the words with just pride you speak of the readiness and ability of Irishmen in all parts of the Dominion to take their share in thus helping to build up this

yet young, but great and promising, country. 'Canada first,' a phrase, a maxim, not to be used in any bombastic or inflated sense, but expressing the inspiring thought that upon all who are Canadians, whether by birth or adoption, devolves the noble, the sacred mission of doing all they can for the welfare of this, their country."

RELIGIOUS NEWS.

A telegram from Berlin states that the government has authorized the establishment of a new house by the Franciscans at Essen.

Father Fierens, Vicar General of the diocese of Oregon, died Sunday evening Aug. 20. He had been thirty years in the Northwest.

One of the Jesuit Fathers at Farm street, says the Liverpool Catholic Times, has received into the Church Miss Fisher, eldest daughter of the Rev. Cannon Father, vicar of St. Peter's, Bournemouth.

The Vicariate Apostolic of Idaho has been erected into a diocese with the present Vicar-Apostolic, Mgr. Glorieux, titular Bishop of Apollonia, as its first Bishop. It is attached to the ecclesiastical province of Oregon.

A dastardly attack was made upon the Catholic Sisters' residence in Huntington, Ind., on September 6. Stones were hurled against the doors, which were broken, but fortunately none of the Sisters were hurt. Six men were engaged in the attack, but it is not known who they were.

A despatch from Canton, Minn., says the Church of the Assumption is again open after being closed since last Christmas, and services will be held regularly, beginning next Sunday. This is the church in which the alleged apparition of the Virgin Mary caused so much excitement last fall.

The will of the late Edward Welsh of Germantown, P., has been admitted to probate. It gives to the parish church of St. Vincent de Paul, \$500; Germantown Dispensary and Hospital, \$500; St. Joseph's Orphan Asylum, \$1,000 and Little Sisters of the Poor, Germantown, \$1,000. There is also a fund of \$5,000 for maintaining and educating worthy young men.

The Sydney Freeman's Journal says that the Right Rev. John O'Reilly, Bishop of Port Augusta, whose name is freely mentioned as the probable successor of the late Archbishop Reynolds, in the See of Adelaide, was born at Kieran's College in that city and at All Hallows, Dublin. He arrived in Western Australia in 1870, and remained there until his appointment as Bishop of Port Augusta in 1887.

Maurice Francis Egan made some bold suggestions on the needs of our Catholic colleges. Dr. Egan, while he can tolerate the dormitory system for smaller boys, wants to see it abolished for students over 16; he declares that a college under ecclesiastical management can never be a success, and he doesn't believe in the policy that prevails at the majority of Catholic colleges, of regarding students as if they were possessed of devils and must be watched accordingly, but never trusted. Dr. Egan will have done good service if he succeeds in reforming these abuses which may be found at almost any Catholic college in the country.

One of the most notable events of the Chicago congress was the enthusiasm which the entrance of Monsignor Satolli, on the second day, into Columbus Hall, created. It was just at the conclusion of Bishop Watters' eloquent opening address that the delegate put in an appearance, and the moment his form was seen in the doorway the vast audience rose and cheered him, keeping up its plaudits for several minutes after he had reached the rostrum and taken the chair assigned to him. The scene was one which will not soon be forgotten by those who witnessed it, and the Papal representative was plainly moved by the warmth of his reception, which exceeded that extended to any other of the many prominent churchmen who attended the congress.

Death of a Venerable Nun.

A large number of friends and over 300 Sisters of Providence composed the funeral cortege of the late Rev. Mother Zolique, who died on Tuesday, the 19th, at the Providence Mother House in this city. The interment took place at Longue Pointe in the cemetery belonging to the community. The funeral service was conducted by Rev. F. A. Leclerc, and the voices of the nuns blended in mournful unison in a solemn Libera. A number of patients from the Hospice St. Jean de Dieu were present, thus reminding the community that the work of the Asylum was the one most dear to the heart of the deceased; to her last hour she showed a profound attachment to the Hospice St. Jean de Dieu.

Rev. Mother Zolique is the fifth nun who has died out of the seven foundresses of the order. She had reached the good age of 87 years, fifty of which were spent in the community, the members of which she edified by her touching simplicity and cordial charity. Her good qualities seemed to diffuse joy around her, and her death was but the echo of her sweet and peaceful life. For a long time she had been preparing for the great voyage of eternity, often exclaiming, "I am ready to die, but Mother Superior has forbidden me to die before the 'Noces d'Or' of our institution." Amongst the other virtues that shone in her religious life, her obedience seemed to wait, so to speak, for permission to leave for Heaven. Repeated attacks of paralysis threatened her life during the last three years, but Providence wished to preserve her to the community until the celebration of her golden jubilee, and she had the happiness of preserving all the vigor of her intellectual faculties up to her last moments. Rev. Mother Zolique took with her the esteem and respect of the whole community, as well as a large circle of relatives and friends. Monseigneur Fabre was pleased to honor her with a visit a few days before her death.

To cure nervousness your nerves must be fed by pure blood. Hood's Sarsaparilla makes pure blood. Take it now.

The Pope is said to be engaged on a new encyclical, shortly to appear, which recommends anew to Christian people the devotion of the Rosary.

THE CARDINAL'S SPEECH.

His Eminence Opens the Catholic Congress in Chicago.

The following is the address of his Eminence, Cardinal Gibbons, in opening the great Catholic Congress in Chicago:

"What an inspiring and consoling spectacle is this? Whether I consider the vastness of your numbers; or your representative character—for you represent almost every State and Diocese and city of the Union—or whether I contemplate the intelligence which beams on your faces, I cannot but exclaim—this is a sight well calculated to bring joy and gladness to the hearts of American Catholics.

"During the past four months, millions of visitors have come from all parts of the United States; nay, from every quarter of the globe, to contemplate on the Exposition grounds the wonderful works of man. They knew not which to admire the most—the colossal dimensions of the buildings, or their architectural beauty, or the treasures of art which they contained. The caskets and gems were well worthy of the nineteenth century, worthy of the nations that brought them, worthy of the indomitable spirit of Chicago. Let us no longer call Chicago the Windy City, but instead the City of Lofty Inspirations. Let us no longer call Chicago Porkopolis. Let us unchristen her with another name; let me call her Thaummatopolis, the City of Wonders, the City of Miracles. And I think that Mr. Davis—with his associates—may be called the Thaumaturgus of the Columbian Exposition enterprise.

"But while other visitors have come to contemplate with admiration the wonderful works of man, with the image of God stamped upon them, you have come here to contemplate man himself—the most wonderful work of God, with the image of God stamped upon him.

"Others are studying what man has accomplished in the material world. You are to study what man can accomplish in the almost boundless possibilities of his spiritual and intellectual nature. You will take counsel together to consider the best means for promoting the religious and moral, the social and economic well-being of your fellow-citizens.

"It is true indeed that your deliberations will not be stamped with the authority of Legislative enactments, like the decrees of a National Council. Nevertheless they will go far towards enlightening public opinion and moulding and shaping public thought on the great religious, moral and social question of the day.

"When I look into your earnest and intelligent faces, I am almost deterred from imparting to you any word of admonition. But you know well that we clergymen are in the habit of drifting unconsciously into the region of exhortation just as financiers, drift into the region of dollars and cents and figures. I may be pardoned, therefore, for giving you a word of advice. In all your discussions be ever mindful of the saying of St. Vincent Lerias: 'In necessariis unitas, in dubiis libertas, in omnibus caritas.' Happily for your children of the church, you have nothing to discuss in matters of faith, for your faith is fixed and determined by the Divine Legislator, and we cannot improve on the Creed of Him who is 'The way, the truth, and the life.' But between the calm and luminous region of faith and the dark and chaotic region of error there lies a vast field for free discussion. I should be very sorry that any member of this Congress should attempt to circumscribe this free space by erecting his little fence of Ipse Dixit, and saying to all others—I am Sir Oracle; thus far you shall come and no further.

"Let your proceedings be marked by courtesy and charity and a spirit of Christian forbearance towards each other. Never descend to personalities. Many a delicious speech has lost its savor and been turned into gall because a few drops of vituperation had been injected into it. The edifice of moral and social improvement which you aim to build, can never be erected on the ruins of charity.

"Perhaps the best model of courtly dignity and courtesy that I could set before you is the Hon. William Ewart Gladstone, the Grand Old Man. I happened to be in the House of Commons in 1880 when Mr. Gladstone was Prime Minister, as he is to-day. A very long debate was going on regarding taxation. The ministers were in favor of transferring a tax from the grain to the malt and relieving the farmer at the expense of the brewer. It was a measure that would bring joy to the heart of the Archbishop of St. Paul. A young lord on the opposition side was making a fiery speech to the effect that it was better to let well enough alone, and that the relations between the tax collector and the tax payer were of an amicable character and should not be disturbed. As soon as it was announced that Gladstone was going to speak, the House was suddenly aroused from its lethargy and was inflamed with enthusiasm. He was greeted with cheers. He had spoken but a few words when he was rudely interrupted by the young lord. Mr. Gladstone gracefully bowed to his opponent, receded a step and sat down. When his Lordship had finished, Mr. Gladstone resumed his speech. He dissected his opponent with his Damascus blade. His Lordship cheerfully submitted to the operation, because the blade was pointed not with poison, but with honey. I have studied the subject of finance," said Mr. Gladstone, "under Sir Robert Peel. I have sat at his feet like Saul at the feet of Gamalia. I am an old man and have not the sanguine temperament of my honorable young friend. And as for me, I never expect to see the day when the tax collector and the tax payer will rush into one another's arms and embrace one another.

"God grant that our fondest anticipations of your labors may be realized, and that the Invocations to-day of the Divine Blessing—which is so full of hope—may be crowned at the end of your sessions by a *te deum* full of joy and gratitude for the success of this Congress."

In a recent Catholic gathering the Abbe Mortara said that those to whom the name of Pio Nono was familiar should know him. It was not enough to be a Christian in private life—the supernatural life of the Church should manifest itself equally in public life and the world. In that respect he belonged to it as a humble Augustinian and a regular Canon. When he was adopted they cried out that he was the victim of the Jesuits, and yet he lived at St. Peter's in vinculis, and the Church prevailed in the teeth of Napoleon III. and his great statesmen. Nothing rested of them but the heroic non possumus of Pio Nono, which was the assertion of the supremacy of the Church.

ST. PATRICK'S CHURCH.

Fiftieth Anniversary of Its Foundation.

Interesting and Historical Facts Connected With the Grand Old Central Parish Church of Montreal.

As announced in our last issue, the 25th of this month (Monday) was the fiftieth anniversary of the laying of the seven corner stones of the St. Patrick's Church. The first regular meeting of the Irish Catholics of Montreal re the building of a church, large enough to accommodate their increasing numbers, was held on Sunday, 31st January, 1841, after High Mass, in the house of Mr. John Cassidy, when it was resolved to call a general meeting of the Irish Catholics of Montreal, for the purpose of considering the best means to be taken for that purpose, meeting to be held on the 8th February, 1841.

This meeting was held accordingly in O'Neill & Orr's Hotel on that date. present: Rev. P. Phelan, pastor of the Recollet Church; Hon. Dominic Daly, Albert Furness, Esq., J. M. Tobin, Esq., P. N. Rosseter, Esq., L. J. Drummond, Esq., J. P. Sexton, Esq., R. J. Bagley, Esq., Patrick Brennan, Esq., and a number of other gentlemen. The meeting organized by electing the Hon. Dominic Daly, chairman, and R. J. Bagley, Esq., as secretary.

A resolution was adopted appointing a committee to wait upon the gentlemen of the Seminary of St. Sulpice, to consult and get their advice on the matter and report to a meeting to be called for the 12th February, on which date the committee reported and large committees were elected to collect funds towards erecting a church for the Irish Catholics of Montreal and its vicinity. A. Furness, Esq., was elected permanent chairman; J. M. Tobin, Esq., treasurer; and Messrs. Charles Palsgrave and R. J. Bagley, secretaries. And so work commenced.

At a meeting of St. Patrick's T. A. and B. Society, held last February, Hon. Senator Murphy delivered a most interesting address on the early history of the society, dwelling particularly on its connection with the church and the part it bore in the erection of the same. The hon. gentleman gave the following resume of the laying of the foundation stones of that sacred edifice. The seven corner stones of St. Patrick's were blessed and laid on Monday, the 25th September, 1843, and the event was made the occasion of a grand demonstration. At 7 o'clock on that morning the Irish Catholic societies and Irish Catholic citizens assembled in the vestry and school rooms of the Recollet church, where the Irish Catholics then worshipped, and which stood on Notre Dame street, between St. Peter and St. Helen streets. A procession was formed in the following order:—

- Band.
- Hibernian Benevolent Society.
- St. Patrick's Temperance Society—4 Banners.
- Irishmen not members of any society.
- St. Patrick's Society—6 banners.
- Judges, members of the Bar and Sheriff.
- Speakers and members of the Legislative Council.
- Members of House of Assembly.
- The Mayor and Corporation.
- The Bishop and Clergy.
- Church Wardens.
- Building Committee.

And proceeded to Notre Dame church, where High Mass was celebrated, His Lordship Bishop Bourget, of Montreal, officiating.

The sermon was preached by the Rev. Nicholas O'Brien, and was on "Religious worship, interior and exterior." After this grand service the procession reformed and proceeded to the site of the new church, where the ceremony of blessing the stones was performed. The following amounts were deposited on the respective stones:—

Bishop of Montreal	£	s.	d.
The Mayor of Montreal, Joseph Bourret, Esq.	7	8	4½
The Speaker of the House of Assembly, Hon. Austin Ouvillier	28	7	4½
The Hon. Judge Rolland, on behalf of the judges	13	6	0½
St. Patrick's Temperance Society, per J. P. Sexton, Esq.	36	11	2
Hibernian Benevolent Society, per Peter Dunn	32	10	0
St. Patrick's Society, per R. L. Morrogh, first V. P.	28	2	10

It was estimated that fully 10,000 persons took part in the ceremony, and the collection taken up on the occasion amounted to £205 7s. 7d., or \$821.52.

The hon. gentleman also gave other facts in connection with the society, and

dwelt upon the present prosperity of the society and on resuming his seat was warmly applauded.

AT CHICAGO.

Convention of Catholic Editors—Resolutions Adopted.

The closing of the Catholic Editorial Congress at Chicago was held Saturday afternoon in the Art Building. About thirty delegates, representing the Catholic press of the world, were present. Papers were read by Rev. D. P. Phelan of the Western Watchman, and Rev. A. P. Doyle of the Catholic World.

The outcome of the Convention will be a permanent organization of the Catholic press of the country. A committee, consisting of the officers of the Convention, was appointed to draw up a constitution and by-laws.

The following resolutions, offered by Rev. T. H. Malone of the Colorado Catholic, were unanimously adopted:

WHEREAS, The Holy Father has on various occasions expressed his deep interest in the prosperity and progress of the American Catholic press; and

WHEREAS, His accredited delegate, Archbishop Satolli, has re-echoed in eloquent words the same sentiments; therefore be it

Resolved, That the American Catholic editors in convention assembled pledge their heart whole loyalty to the great Pontiff and their unwavering devotion to the person and mission of the Apostolic Delegate and also to the prelates and clergy of the Church.

WHEREAS, Much confusion in the past has existed in the American mind regarding the attitude of the Roman Catholic Church toward the public schools; be it

Resolved, That this convention expresses its great pleasure with the lucid explanation of the subject as given by His Holiness Pope Leo XIII. Sec. VIII., and his accredited Delegate, Archbishop Satolli.

WHEREAS, The entire Catholic world has been scandalized by a series of anonymous attacks upon exalted persons, which appeared in certain secular papers; and

WHEREAS, The Catholic people of the United States have also been scandalized by similar attacks, which have from time to time appeared in papers under professedly Catholic control; be it therefore

Resolved, That this convention of Catholic editors condemns the action of those papers which have allowed the publication of said anonymous attacks; and be it further

Resolved, That it is the sense of this convention of Catholic editors that no communication of an anonymous character or nature which, in a derogatory manner, touches the personality of any individual, should be admitted into the columns of any Catholic paper in this country.

C. M. B. A.

OFFICE OF GRAND PRESIDENT, MONTREAL, 6th September, 1893.

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

GENTLEMEN AND BROTHERS,—This is my first circular which I think it my duty to issue in order that the membership may know, from their own figures, the present standing of the Grand Council of Canada. As you are aware, this Grand Council is, and has been, since the first day of January, 1893, responsible for its own death beneficiaries, and has, by its own showing, fulfilled its responsibilities as follows:—

DEATHS PREVIOUS TO JANUARY 1ST, 1893.	Amount collected in January	February	March	April	May	June	Short on collections	Total Liabilities
Liability in January, 1893, 3 deaths, \$ 5,000.00.	288.35	5,289.53	7,576.46	5,864.35	8,202.02	7,151.56	\$34,432.23	\$55,000.00
See Asst. No. 1.								
Liability in February, 1893, 4 deaths, \$ 8,000.00.								
See Asst. No. 2.								
Liability in March, 1893, 5 deaths, \$ 8,000.00.								
See Asst. No. 3.								
Liability in April, 1893, 4 deaths, \$ 8,000.00.								
See Asst. No. 4.								
Liability in May, 1893, 3 deaths, \$ 6,000.00.								
See Asst. No. 5.								
Liability in June, 1893, 11 deaths, \$30,000.00.								
See Asst. Nos. 6 and 7.								
See Asst. No. 8.								
							\$20,817.71	\$55,000.00

This statement shows a shortage in collections to meet death liabilities in the first six months of \$20,517.71, which perhaps the Executive of the Grand Council of Canada can satisfactorily explain, as the statement is taken from their own figures as appears on the assessment notices.

F. O'REILLY, Grand President.

NOW WELL AND STRONG.

SIRS,—It is my privilege to recommend B.B.B. For two years I was nearly crippled with an inflammatory disorder of the kidneys from which six bottles of B.B.B. entirely freed me. I am now well and strong, and gladly recommend the B.B.B. Bitters which cured me after I had almost given up hope.—Edward Johnson, Aberdeen, B. C.

REV. BISHOP CLUT, O.M.I.

AND HIS INDIAN CORRESPONDENTS.

Letters Sent to His Lordship by His Indian Pupils, from Good Hope, on the Mackenzie River.

We received the following letter from His Lordship, enclosing the letters which are published below. We thank His Lordship most cordially for his kindness, and trust he will soon be completely restored to health sufficient to enable him to revisit his dear children of the far North:

"HOTEL-DIEU, Montreal, 18th Sept, 1893.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—Five weeks after my departure from Good Hope, situated at the Arctic Circle, Mackenzie River, I was pleased to receive letters from our Oblate Fathers, who are stationed in that quarter, in which I found enclosed six short letters addressed to me from my young pupils of last year. I had taught them every day to read, write and sing in their native tongue. I find the letters of Rabbit-Skin and Squint-Eye so ingenious, full of simplicity, and natural for the little ones, that I have translated them into French and English. I have followed as nearly as possible the literal expression, and thus submit them to your own judgment to do with them as you may think fit. They were written in syllabic characters. Hoping that they may be of some interest to your readers,

I remain, dear Editor,
Your obedient servant,
ISIDORE CLUT, O.M.I.,
Bishop of Arindele.

The Indian Letters

LETTER OF ANTONIA TO GREAT PRAYING (BISHOP) I. CLUT, O.M.I.

GOOD HOPE, July 18th, 1893.

It is Antonia who speaks to the great Father (great in dignity); I write to him. My Father, how sad I am since you left in the big canoe (steamboat). Behold, my heart is not strong at all. I can do nothing but weep when I think of you. I shall be glad if at least the little (assistant) Father comes back to us soon; such is my wish.

My great Father, it is you who can make him return near us; our little Father, if he returns I shall thank you very much. Great Praying, I love you; I shake your hand; I offer you my respects, and from the bottom of my heart I beg of you to bless me. I beg of you to write to me and send me a holy little paper (religious picture). If you write me, it shall seem that I see you again. My big Father, you have made me unhappy in not bringing me with you to the Sisters. It is again with many tears that I ask of you again to send me at the Sisters. My Father, I desire you send me some good thoughts or good advice. My great Father, I love you dearly; in thinking of you so far away, my heart weeps. Your daughter Antonia, whom you love, says to you: send me a pretty rosary.

My great Father, it is for him that I write, for I was impatient until I had an occasion of writing this letter to you, but when shall you see it? My great Father, the prayer and hymn books that you gave me, when I read them, there are tears in my eyes, when I think of you. Great Praying, if you see this letter write me a good one yourself. Our great Praying, I am waiting for our little Father who went with you. Oh! if you send him back near us how happy we shall be. That little Father, if he come back, it will seem as though it were yourself.

My great Father, your poor daughter Antonia feels sad because I cannot express myself better. Alas! I say to myself: I do not know how to speak, nevertheless, I write to you; I feel great joy in so doing. My thoughts are poorly expressed and that makes me sad. But when shall you see my letter?

Long before the big canoe came back I wrote this. Father Seguin has already written to you.

When we again saw little Father Audemard we have said: *marci, merci* (thanks, thanks). We were glad.

This letter which I send to you is badly written. Perhaps you may have much trouble to read it; I hope you will be able to understand it.

It is Antonia who writes to you; I shake your hand; I present you my respects, and at the same time I bless you; I pray for your happiness.

LETTER OF ELIZA BLONDIN TO BISHOP I. CLUT, O.M.I.

GOOD HOPE, July 17th, 1893.

Eliza Blondin writes to the Great Praying Isidore Clut.

My Great Father,—A little letter I write to you. Last year you remained in our Fort, and I thank God. That same year the Creator



A FULL STOMACH

ought to cause you no discomfort whatever. If it does, though—if there's any trouble after eating—take Dr. Pierce's Pleasant Pellets. They're a perfect and convenient vest-pocket remedy. One of these tiny, sugar-coated, anti-bilious granules at a dose regulates and corrects the entire system. Sick or Bilious Headaches, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach, and bowels are prevented, relieved, and permanently cured.

They're the smallest, easiest to take, cheapest, and best. They're guaranteed to give satisfaction, or money is returned.

is perfectly, permanently, positively cured by Doctor Sage's Catarrh Remedy. The proprietors of this medicine prove that by their offer. It's \$500 cash for a case of Catarrh which they cannot cure. By all druggists, 50 cents.

Be wise in your generation and have your JOB PRINTING done at the TRUE WITNESS OFFICE.

did not will that I should be happy. He left me very miserable when he took my son from me. He does not wish us to be happy in this world.

My great Father, you were very sick; it is for that reason I am in great trouble. You were not well when leaving in the big canoe. All our people are sad for you. If you live and we could see you again, we shall be glad!

God is our master; He treats us as He pleases; we ought to submit to His will. My husband and myself are in good health. Our people also are in good health. My sister-in-law is not very well. My great Father, I always think of you, I pray for you, I shake your hand.

ELIZA BLONDIN.

LETTER OF JULIENNE TO BISHOP I. CLUT, O.M.I.

GOOD HOPE, July 17th, 1893.

I, Julienne, write to the great Praying. It is to my great Father that I write. You only remained one year with us, and nevertheless you love us, and you sacrificed yourself for us. You were sick, nevertheless you were killing yourself for us; yes, it is for us that you wasted your health. If we pray always for you, perhaps we shall see you again. I did not forget you; I think of you. It was only Crown who received a letter from you. She thinks of you, and for that reason you wrote to her. I think of you too; nevertheless, you did not write to me. But, my great Father, I know you are sick, and it is wrong of me to reproach you. It is our sins, our wickedness, perhaps, that is the cause of your sickness. In this world there is no real happiness; in Heaven we shall be happy forever. Alas! in this world, it is not so. You only remained a year with us. My great Father, if we live well, if we are good, it is only in Heaven we shall see you again. God is master. If He wills us to see you, we shall see you.

It was you who gave me the medicines of God (the blessed Eucharist and Confirmation); for that reason I shall not forget you. Please write to me. Julienne has said that.

LETTER OF TOBACCO CROWN TO HER GREAT FATHER, O.M.I.

GOOD HOPE, July 17th, 1893.

To the great Praying Isidore Clut; it is to him that I write.

Your daughter Crown is sad at heart. While she lives, it shall be difficult for her to see you again. When she thinks of that her heart grows sad. However that may be, if for the love of the Almighty she lives well, her great Father she may see in Heaven. But you must speak (pray) for her. I speak to God for you, but because I am so bad I cannot speak well; that makes me sad. Sometimes God listens to me when I speak. I hope He will grant my request and cure you. My big Father, our hearts are sad because you are so far away from us. Father Seguin is with us. But he is sick and has a great deal to do. He cannot do anything for us (children). With him we feel lonesome. Our hearts were joyful during your stay with us. The lessons you taught us I remember them, and it is as if I were crying bitterly at the thought. The Almighty wishes to punish me.

My big Father, here is my letter, and if you see it, it will seem as though I shook your hand, and when you read it as though you were speaking to me.

My great Father, speak to God for me, that He may take pity on me, that I may live well, and our people may not fall sick. Speak for us that our wishes be granted. Each time I speak to God for you, I think of you.

It is Tobacco Crown who has spoken. To her Father the great Praying she has written this.

LETTER OF ROSALIE TO HER GREAT FATHER ISIDORE CLUT, O.M.I.

GOOD HOPE, July 17, 1893.

Oh! my great Father, I shake your hand and wish to return you my thanks for all you have done for me. My Father, you have given me confirmation. You have done me a great good. Your sickness obliged you to leave us and go far away. I am so sorry. Our little man of prayer (the young priest) has returned, and to us it appears as though we had seen yourself. My Lord and Father, please write to me. I am very desolate. My young brother is very disobedient to my father. Rosalie has written this.

LETTER OF MADELINE KOYI TO THE GREAT PRAYING ISIDORE CLUT, O.M.I.

GOOD HOPE, July 17, 1893.

Madeleine speaks. During your absence I received the first communion, Father, that by your order God came in my heart. Therefore I thank you very much.

My great Praying, on account of your sickness I feel sad. I am miserable. Each time I think of thee my eyes are filled with tears. My heart weeps at the thought that perhaps I shall never see you again. I have asked myself: When shall thou see this letter? If at last it goes speedily to thee, my dear Father, I shall be glad. Pray for me that I may become good. Our little Father who went part of the road with you, I desire to see him return soon. If another great Praying (Bishop) comes to our house of prayer (the church), and if we see him, which is my desire, and if it turns out so, I think it will ease my heart after your departure.

In shaking your hand, I ardently desire to see you happy. The great Praying Isidore Clut, it is to him I write. I am happy, nevertheless; on the other hand I look upon myself as very miserable. Madeleine Koyi to the great Praying Isidore Clut.

WORTH READING.

Mr. Wm. McNece, of St. Ives, Ont., had eleven terrible running sores and was not expected to recover, all treatment having failed. Six bottles of Burdock Blood Bitters completely restored him to health. Druggist Sanderson, of St. Mary's, Ont., certifies to these facts.

Holloway's Ointment and Pills.—Sure Relief.—The weak and enervated suffer severely from nervous affections when storms or electric disturbances agitate the atmosphere. Neuralgia, gouty pangs, and flying pains, very distressing to a delicate system, may be readily removed by rubbing this Ointment upon the affected part after it has been fomented with warm water. The Pills taken occasionally in the doses prescribed by the instructions keep the digestion in order, excite a free flow of healthy bile, and regenerate the impoverished blood with richer materials, resulting from thoroughly assimilated food, wanting which, the strongest must inevitably sink into feebleness, and the delicate find it difficult to maintain existence. Holloway's Ointment and Pills are infallible remedies.

OLD MAIDS.

A Striking Contrast Between Their Fate and That of Many Married Women.

Let us approach the subject with discretion, it is a delicate one. According to the generally accepted definition, an old maid is a woman who has arrived at a certain period of life without marrying; and there is an unspoken continuation to the definition which hints that she has not married because she did not get the chance. In most cases this is not exactly true, for few women reach the age when old maidenhood is supposed to begin without having had at least one proposal.

As a rule, old maids are supposed to be fitting objects of commiseration, especially by the sterner sex, who can hardly be brought to believe that a woman may possibly be happy under the disadvantage of not possessing one of themselves as her own peculiar property. I think a great deal of really valuable sympathy is wasted in this way that might be fittingly bestowed upon a large number of married women.

Take the average husband, a good enough man no doubt—while the household machinery runs smoothly. But let him have a cold dinner, even by unavoidable accident; let the baby be cross; let the fire be out; or in fine, let any small inconvenience occur, and where are the smiles, the jests, the carresses, that come so spontaneously when everything is running on greased wheels? Yet the man who will growl the loudest and be most disagreeable when the household arrangements get out of gear, is the one who is always finding fault with his foreman or 'boss' because he expects men to be machines. What about expecting a wife to be a machine? If an unmarried woman has to work for her living instead of having someone to do it for her, at least she has her evenings for relaxation; not so her married sister, who has a family to look after. When the ten-hour-a-day workers are resting and reading the newspaper, the housekeeper has the supper dishes to wash, the children to put to bed, torn clothes and little stockings to mend, and perhaps, a batch of bread to set or something else to do for morning. Of course when she married she undertook all those things and it is her duty to do them; but did she not look forward to having the love of her husband to make the toil easy? Did she not depend upon his tender consideration and sympathy in all weariness of mind or body. Did she not look forward to his appreciation of her care for his comfort, did she not think he was prepared to share her troubles as she was to share his? Ah yes! but what has been the result of her expectations? The considerate lover has developed into the fault finding, unsympathetic, inappreciative husband, who buries himself in a book or newspaper when supper is over and growls ungraciously if he is disturbed; or who goes out with his old companions to have 'a good time,' or to go to the theatre. If he thinks of his wife it is as one who has household duties to perform and cannot get with him; even if he desired her company, which he generally does not. And this is one of the men who pity or smile at old maids!

Of course all marriages are not of this kind, but they are frequent enough to make a woman hesitate before she risks her all upon the lottery. All this is very commonplace and has been told many times before now; but life is made up of commonplaces, and commonplace happiness is better than commonplace misery. There is another side to the question, which does not seem to appeal to the masculine mind, or very rarely; and that is that in many cases a woman is too good for the class of men that fate throws in her way. That that particular class is precisely the one that thinks any man, no matter what his moral or intellectual status may be, is good enough for any woman on earth, goes without saying. To hint to a man of that description that the woman he honored by a proposal of marriage was his superior in every way, would probably draw forth a coarse sneer. Such men have a low opinion of womankind and the woman who marries one of them is to be pitied unless she is of as vulgar a fibre as himself. It often happens that youth and inexperience lead a woman into an unequal

union of this kind, and on the wide earth there is no one so much to be pitied; no, not even old maids. To be linked for life to a man for whom she is forced to be continually in an apologetic attitude, whose coarseness, and low appreciation of all that is noble and refined cause her to wince a hundred times a day, who ridicules her ideals and tries to pull her down to his own level. Could anything produce greater unhappiness? A man of this kind may be well educated in a sense of the word; he may make no mistakes in grammar; yet a woman would be happier married to a man who could not write his own name but whom nature had endowed with delicacy of sentiment and feeling.

If to associate daily with the mentally inferior can cause so much misery, how much worse must it not be to have added to it moral inferiority? Then indeed the cup of sorrow is full, and a wife needs all the grace that she received at the altar to enable her to do her duty, to keep herself from deteriorating in every way, and to bring up her children in the love and fear of God. That many a woman has won a crown akin to that of martyrdom in an unequal marriage, is no reason that other women should voluntarily embrace the same cross. If some, seeing those things and not meeting with the men who could help them on the upward road, elect to remain single, who can blame them?

Public opinion, voiced by men, has decreed that a woman whom a man intends to marry must be like Caesar's wife. The worse a man has been, the more particular is he in the choice of a wife, and it never occurs to him that he has unfitted himself for association with any good woman. Is it not time that men should begin to learn that it is their duty to bring to the marriage contract the same qualities that they demand in the woman? Unless the commandments were meant only for the weaker sex this must be true. One thing at least is certain, and that is that there would be fewer unhappy marriages if women were only as particular in their choice of a life partner as men are. Probably this would add to the number of old maids in the world; but as the sum total of human happiness would be increased thereby the result might not be so deplorable after all.

EMM E. STREET.

ROMAN NEWS.

(Gleaned from the London Universe)

The Abbe Lemire, professor of rhetoric at the Little Seminary of Hazebrun, has brought out a charming and most instructive volume (in French) on Cardinal Manning and his Social Action.

His Holiness has received in private audience the Prior of St. Mary of the People, accompanied by another Augustinian, who presented him with a photograph of the picture of the Nativity of the Blessed Virgin venerated in their church.

In the Benedictine cloister of Sincow in Bohemia at present there are three ladies of exalted noble families at the moment—namely, the Princess Schwarzenberg, the Countess Bianca Thun, and Leopoldina Sall-Relfenschied.

The Archbishop of Cologne and Mgr. Korum, Bishop of Treves, assisted at the gallant dinner given to the German Emperor on his passage through the latter city. His Majesty has been entertaining the son of King Humbert at his cottage near Metz, where grand military manoeuvres have been held. The French are wrath at this visit of the descendant of a former ally to the Monarch of the "hereditary enemy." Bad blood again fermenting between France and Italy.

The Pope has received the officers of the Palatine Guard recently decorated, and reminded them that their service in the Vatican was a permanent armed plebiscitum of the Romans in favour of the Holy See. He always counted on them in the hour of danger, although his chief trust was in God. His Holiness concluded by affirming that the actual moments are grave and arduous, but that worse may be at hand, when the Palatine Guard will have an opportunity of showing itself in all its splendour.

The Holy Father has been much interested by the story of the evangelization of the Gilbert Isles, in Micronesia, lately related to him by Father Bontemps, who called at the Vatican, accompanied by two of his youthful neophytes. The first apostles of the learned and intrepid missionary of Isoudun were humble savages who had emigrated from another isle, where they had learned the elements of Christianity. These natives had been in the habit of assembling to hear Mass—which was celebrated, so it was reported, in other isles. They directed their gaze thither once a week where they believed the priests sacrificing, and joined in worship. The enthusiasm with which Father Bontemps was welcomed may be conceived. The Pope caused the two neophytes to recite prayers in their native tongue, and afterwards gave them silver medals in souvenir.

GIVES A GOOD APPETITE.

GENTLEMEN,—I think your valuable medicine cannot be equalled, because of the benefit derived from it. After suffering from headache and loss of appetite for nearly three years I tried B.B.B. with great success. It gave me relief at once, and I now enjoy good health.—Mrs. Matthew Sproul, Dungannon, Ont.

THE POPE'S ENCYCLICAL.

His Holiness Speaks Plainly on the School Question

New York, Sept. 22.—The Rome correspondent of The Catholic News sends a synopsis of the recent encyclical from the Pope to the Bishops of Hungary, a copy of which was delivered by the Rev. Dr. Booker to Mgr. Satoll at Pittsburg on Tuesday.

His Holiness urges concord and union among Catholics and instructs the bishops to promote the holding of congresses. He calls their attention to the importance of combatting for the truth of books and journalism, and urges that the clergy should not occupy themselves too much with civil and political matters. The Holy Father dwells on the perils of mixed marriages, and continuing speaks at length on the school question and the disciplining of teachers. He said: Relative to elementary schools venerable brethren, you must insist and even require that parish priests and all those having the care of souls, devote all their care to the instruction of their pupils in Christian doctrine, that they confide to no others that grave and noble task, but that they set their hearts on reserving to themselves the entire weight thereof, well assured that not only the salvation of families, but likewise that of the nation depends in a great measure on the pious and salutary instruction of early youth. And never deem to have attained that degree of industry and of good management such as to warrant you to rest from further progress in schools.

OBITUARY.

The Young Ladies of St. Mary's Parish Mourn.

By the death of Rev. Sister St. Eliza, of the Congregation of Notre Dame (nee Mary Ann Deane) the Catholic religious world of Canada loses a devoted and noble person, a zealous worker in the cause of education, and a grand soul in the realm of religious life. The deceased lady was sixty years, four months and three days old, and had been thirty-two years, nine months and eleven days a member of the congregation to which she belonged. She had been Superioress in several convents, and was noted for her zeal, charity and great confidence in God. The wonderful success of these institutions was due, in a great measure, to her able administration. In August, 1891, she was appointed Superioress of the academy in St. Mary's parish, Montreal, which place she held during one year. It was then she contracted the severe malady which necessitated her leaving and resigning to others the heavy duties of such an important office. For sometime she languished at the St. Agnes convent, in St. Anthony's parish, where, for the last time, she exercised that untiring energy so characteristic of her life. She went thence to St. Andrews, Ont., where her Sister—Rev. Sister St. Mary Francis—is superioress. While death was expected during the past two months, it was only on Tuesday, 19th instant, that she calmly passed to her reward. On Thursday a solemn service was chanted at St. Andrews; the remains of the pious nun were brought to Montreal. A service was held at the Mother House and the burial took place in the cemetery vault. This morning a solemn Requiem Mass was sung in St. Mary's parish church by the Rev. Father O'Donnell, and the whole congregation—especially the beloved pupils of the deceased—felt keenly the grief that such a loss must necessarily cause.—R. I. P.

LOOKED LIKE A SKELETON.

GENTLEMEN,—Last summer my baby was so bad with summer complaint that he looked like a skeleton. Although I had not much faith in it, I took a friend's advice and tried Dr. Fowler's Extract of Wild Strawberry. He soon got better. I truly believe it saved his life.—Mrs. Harvey Steeves, Hillsborough, N.B.

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IMPORTANT ANNOUNCEMENT

IRISH DAY AT THE FAIR.

There will be a reunion of Irishmen in connection with Ireland's Day at the World's Fair. It is calculated that over 100,000 of Erin's children will meet on that occasion in honor of the discovery of this land of their adoption, which has afforded them a home free from the tyranny of England. It will afford an opportunity of friends meeting again, although separated for many years. To facilitate this reunion of acquaintances and to enable persons to make satisfactory inquiries about missing friends, arrangements are made for certain counties to meet at particular places in Chicago at a stated hour. People will avail themselves of this opportunity of their lifetime to meet their friends once more. Headquarters for Irish reunions in connection with Ireland's Day at the World's Fair will be as follows:—

Saturday, Sept. 30th.

- 8.30 p.m. at Hotel Western Reserve, 6345 Wharton Avenue, near Fair Grounds, for Clare, Galway and Mayo.
- 8.30 p.m. at the Alhambra Hotel, State St., for Kerry and Cork.
- 8.30 p.m. at Hotel Montreal, 6288 Madison Avenue, for Longford.
- 9.00 p.m. at McCoy's Hotel, for Donegal and Derry.
- 9.00 p.m. at Gore's Hotel, for Antrim and Tyrone.

Sunday, October 1.

- 4.00 p.m. at the Western Reserve, for Waterford and Tipperary.
- 4.00 p.m. at the Alhambra, for Louth, Meath and Westmeath.
- 4.00 p.m. at McCoy's, for Carlow.
- 4.00 p.m. at Gore's, for Cavan.
- 4.00 p.m. at Hotel Montreal, for Fermanagh.
- 7.30 p.m. at Western Reserve, for Kildare.
- 7.30 p.m. at Hotel Montreal, for Kilkenny.
- 7.30 p.m. at Alhambra, for Dublin and Wicklow.
- 7.30 p.m. at McCoy's, for Sligo.
- 7.30 p.m. at Gore's for Roscommon.

Monday, October 2.

- 10.00 a.m. at Western Reserve, for Leitrim.
- 10.00 a.m. at the Alhambra, for Limerick and Monaghan.
- 10.00 a.m. at the Hotel Montreal, for Armagh and Down.
- 7.30 p.m. at the Alhambra, for King's county.
- 7.30 p.m. at the Western Reserve, for Queen's county.
- 7.30 p.m. at Gore's, for Wexford.

A Happy Event.

At St. Mary's Church, four miles from Quebec, a most interesting event took place on Monday, the 25th instant, when Mr. Lawrence Egan, a well-known culler of Quebec, and one of the Ancient Capital's most popular citizens was united in the holy bands of matrimony with Miss Lizzie Raymond, of Montreal. The bride, who is most highly esteemed by her large circle of friends and greatly beloved by all who have the pleasure of her acquaintance, was most becomingly attired in a neat travelling suit, and was given away by Mr. James Ryan. The bridesmaid was Miss A. G. Ryan of Montreal. The presents were numerous and costly, including a solid silver service from the young lady's friends. Mrs. Egan was for many years in the employ of Messrs. J. S. Sharpies and company, lumber merchants of Quebec. The TRUE WITNESS extends its sincere congratulations to the happy couple and wishes them all the blessings of life, as they walk together the avenues of the future.

An Evening With Numismatics.

The first meeting of the autumn session of the "Antiquarian and Numismatic Society" was altogether devoted to Numismatics. Mr. J. B. Learmont, vice-president, occupied the chair, Mr. Alain C. MacDonald, secretary. Amongst those present were Messrs. Henry J. Tiffin, Major Lyman, W. O. McLachlan, Dr. Kerr, Ludger Gravel, W. E. Lyman, de Lery Macdonald, W. H. Birch, H. T. Ferrault, W. D. Lighthall, A. A. Beauchamp, J. A. U. Beauchamp, Chas. Branchaud, Dr. S. D. Mignault. Mr. Tiffin exhibited what is, no doubt, the finest collection of medals and decorations in Canada. The collection comprises almost every medal given by England for deeds of valor, and a complete collection of Papal and French medals. A piece which created much interest was that given by "Bonnie Prince Charlie" to the Highland chiefs who espoused his cause. It is the only one known to-day, it bears the bust of Charles and on the reverse Flora Macdonald. There was also shown a medallion from the Order of the Garter, from the Duke of Norfolk's family, who for centuries have been the Garter King at Arms. The "Order of the Bath," the ancient order of the Fleur de Lys, the order of St. Louis, etc. Some fine historical coins were exhibited by Dr. Kerr and the Messrs. Lyman. The rules of the Society were suspended and Mr. Tiffin was unanimously elected a member.

"Is Miss Penscratch trying to win a name for herself?" Miss Growler: "I should say so. Why, she almost proposed to old Mr. Ducats last night."

A MANCHESTER MARTYR.

A sketch of the Life of Rev. Father Barlow.

The great pilgrimage which is being organized by the missions of the congregation of St. Gregory the Great, under the immediate direction of the Very Rev. Rev. Prior Vaughan, to Barlow Hall, the birthplace of the Venerable Father Barlow, who was martyred for the Catholic Faith in the 17th century, and the ceremonies which are to take place at St. Peter's Priory, Barlow Moor-road, Charlton-cum-Hardy, in connection therewith, on September 10, renders this a fitting opportunity of presenting our readers with a brief sketch of the martyr's life.

HIS BIRTH.

In the year 1685, at Barlow Hall, in the picturesque outskirts of the Manchester of to-day, Edward Barlow first saw the light of day. His noble parents were pious, staunch Catholics, and his father, Sir Alexander Barlow, who himself died in prison a confessor of the faith, made it his case to give his son a Catholic and liberal education. His tender mind, which already had a happy sweetness of temper and an inclination to piety and learning, soon developed and established itself firmly in the true faith and love of God. When he reached his twelfth year he was made page to one of his relations, a person of high position, and thus was open to him the prospect of a gay and unchequered career.

HE CHOOSES GOD, NOT THE WORLD.

Wisdom increasing with age, he soon discovered the emptiness and vanity of the things of this life, and the greatness of things eternal, and, feeling attracted by God to the priesthood, he went to the university of Douai, a centre of light and learning, and already the Alma Mater of many illustrious martyrs. Having completed his elementary studies for the ecclesiastical state, he was sent by the Rev. Dr. Worthington, on August 23, 1610, to the English College at Valladolid, where he studied his course of philosophy and part of his divinity. Subsequently he followed in the footsteps of his brother, the Right Rev. Rudesind Barlow, President General of the English Benedictines, and returned to Douai, where he took the habit of St. Benedict, and, having completed his noviceship at St. Malo, in Little Brittany, he made his profession at St. Gregory's, Douai, in 1615. Two years later he was promoted to the priesthood, and was sent by his superiors on the English mission to keep alive the faith and to labor for the conversion of those who had forsaken the ancient religion.

HIS WORK IN LANCASHIRE.

Charlton-cum-Hardy, Didsbury, Wittington, and the hamlets on this side of Manchester, formed, perhaps, for the most part the field of his labours. He manifested a singular zeal for the salvation of souls, preaching as much by example as by words. Night and day he was ever making use of opportunities of reclaiming his fellow-countrymen from error, and whatever time he could spare from his devotions he employed in seeking after the lost sheep, and in exhorting, instructing, and correcting sinners, seizing every opportunity of preaching the Word of God. With great reverence and devotion he celebrated the Holy Mass and recited the Divine Office, and so much pleasure did he feel in meditation, that when the time for this inward conversation with God came, he experienced as much sensible joy as worldly people feel in going to a feast.

THE MARTYR'S SPIRIT.

He had a strong contempt of the world and its vanities, and refused to live in the houses of the great in order that the poor, to whom he chiefly devoted his labours, might have at all times free access to him. He was much sought after as a peacemaker in reconciling persons at variance, and was consulted as an oracle by Lancashire Catholics in their troubles, doubts, and difficulties. When God's honour and the salvation of souls called him forth, his spirit was dauntless and he feared no danger. On one occasion, hearing that some persons, whom he loved, were resolved to do something very wicked, which was likely to ruin many souls, he was so effected by it that it flung him into a grievous sickness which almost endangered his life, and the fact that there was no priest at hand to administer to him the last Sacraments added to his afflictions. In this anguish of soul, lifting his eyes to heaven, he ex-

claimed: "Lord, Thy will be done! a due conformity of our will to Thine is to be preferred to the use of the Sacraments, and even to martyrdom itself. I reverence and earnestly desire Thy Sacraments, and I have often wished to lay down my life for Thee in the profession of my faith, but if it is pleasing to Thy infinite wisdom to take me out of the prison of this body, half dead already, Thy will be done."

HIS LOVE FOR GOD'S POOR.

But his time had not yet come. God had other designs, and prolonged the life His servant. On the eves of the principal feasts of the year Catholics from distant places resorted to Father Barlow, passing the night together after the manner of the Primitive Church, in watching, prayer, and spiritual colloquies, whilst he himself employed the time in hearing confessions. Next day he invited the poorer part of his flock to a dinner, asking the more honorable members to join him in waiting upon them, nor did he dismiss them without first having placed in the hands of each of them an alms. His charity and zeal made him the most popular and revered person in the district, and when many reprehended him for going about so publicly, he replied that he was not afraid to lay down his life for God's cause.

HIS MARTYRDOM.

The Easter-morning of 1641 saw the final apprehension of the venerable martyr. Standing in his pulpit in the old Church of Eccles, and gesticulating more than ordinary fury the time-serving Vicar of that ancient parish called upon his audience—some 400 in number—to perform a work more acceptable to God than singing psalms and muttering prayers, and to unite with him in surrounding Barlow, whom they were certain to find there violating the British law by saying Mass in the midst of his followers. Thither, therefore, like infuriated ruffians, some 400 men, armed with staves and bludgeons, rushed with the venomous Vicar at their head. They surrounded the house to prevent any escape, whilst a selected few of the more daring broke open the main door of the hall, rushed upstairs, and found the glorious martyr clad in his priestly vestments, concluding a sermon on Christian patience. On hearing the tramp of feet and clamour of voices the faithful Catholics implored and exhorted them all to constancy, and reminded them that these light and momentary tribulations would work in them an eternal weight of glory. The constant prayer of his life was now heard. He was seized, bound, and hurried off to Lancaster Castle, where he consoled Father Arrow-smith and prepared him for his martyrdom, now imminent. On the 7th September he underwent a mock trial before Sir Robert Heath. Being asked what he thought of the justice of those laws by which priests were put to death, the martyr said that all laws made against Catholics on account of their religion, were unjust and impious; for what law can be more unjust than this, that priests are condemned to suffer as traitors merely because they are Roman, that is true priests? If there are no other true priests but the Roman, and if these be destroyed what must become of the Divine law where none remain to preach God's word or administer His Sacrament? The Judge condemned him to be hanged, drawn, and quartered, and on hearing the sentence he received it with a cheerful and serene countenance, and said, "Thanks be to God," and prayed God to pardon all who had been accessory to his death. In this the Judge applauded his charity. He was dragged to the place of execution on a hurdle on Friday the 10th September. He carried in his hand a little rustic cross, and having arrived at the place of execution, he was taken off the hurdle, and then walking three times around the gallows bearing aloft his little cross he recited the Miserere psalm as a poor penitent. In that solemn hour some of the new fangled ministers attempted to dispute with him, but he replied that he wished to prepare for death, and had no time to listen to their fooleries. With great constancy and meekness he suffered and passed from the labours and pains of this short life to eternal rest and joy in the 55th year of his age, the 25th of his religious profession, and the 24th of his sacred priesthood.—*London Tablet.*

The eagle is a very noble bird, but the hen contributes more to the comfort of the human race.

IN DREAMLAND.

Thanks to our esteemed friend, Mr. Thomas O'Hagan, M.A., we are in receipt of his recently issued volume of poems. The neatly bound and well printed little book is entitled "In Dreamland and Other Poems." We would call this latest addition to our Canadian literature a real gem were it not more appropriate to style it a casket of gems. It is lovingly dedicated to the author's mother, and according to the preface we learn that the poet has been encouraged to issue this volume in consequence of the "generous reception accorded to the first edition of 'A Gate of Flowers.'" It is unnecessary that we should inform our readers of Mr. O'Hagan's brilliant talents and his splendid gifts as poet, essayist, lecturer and elocutionist. To paraphrase the words of Bossuet, when speaking of the virtues of Conde, "the Canadian who proclaims them teaches nothing new to the stranger. What part of Canada has not heard of Mr. O'Hagan's contributions to our rising literature?"

This little volume is one more evidence of the author's claim to a foremost place amongst the first of our literati. Throughout those forty odd poems there are two feelings or sentiments that predominate: one of sterling patriotism, consisting of a love for this land and an affection for the home of the poet's ancestors; the other one of deep pathos, not untinged with a species of melancholy. The writer loves to recall old scenes, former joys, tender memories; to sing the praises of the good and the great who have passed from amongst men; to paint in delicate touches pictures that are familiar to every individual life, and which, like those of the Poet Priest, "still hang in memory's hall." Not one of our readers should be without a copy of Mr. O'Hagan's "In Dreamland;" and we understand that nearly all our Catholic Booksellers are supplied with the work—in particular Messrs. D. & J. Sandler & Co., of Notre Dame street. The price is only one dollar,—an insignificant sum for a chaplet of literary pearls.

ST. PETER'S ORGAN OPENED.

Grand Recital Given by Mons. Alex. Guilmant.

The Star's musical critic writes thus of the first evening's recital: St. Peter's Cathedral presented a rare spectacle last evening. The spacious nave and transepts were filled with a mighty throng assembled to pay homage to the art divine. The occasion of the recital was the inauguration of the new St. Peter's organ, which is undoubtedly a superb instrument. To the performer the mechanical improvements, the easy action and facilities for drawing and shutting off stops, are a wonder and delight, while to the auditor the tones of the mighty instrument seem replete with all the majesty and sweetness that are associated with the king of instruments. St. Peter's organ is, undoubtedly, a noble structure. Heard from almost any part of the nave the full organ is grand and satisfies the ears with the extent of its volume. Under the dome, however, this effect is lessened somewhat, as might be expected, considering the vast proportions of the cathedral. The first number was appropriately selected from the works of the greatest of writers for the organ, John Sebastian Bach. The Toccata in F was taken at a moderate tempo, played with great dignity, and was a thoroughly delightful and satisfactory number. In the Pontifical Sonata of Lemmens, the favorite numbers were, of course, the march and the Fanfare fugue. The crisp, clean touch and phrasing of the march were greatly admired, while the Fanfare fugue roused the vast audience to great enthusiasm and applause, to which the gifted organist, from the dizzy heights of the organ gallery, responded by repeated bows. A different style of Toccata, being brilliant and rapid, almost to presto, was that of Dubois, which showed that in mere digital and pedal dexterity the organist of La Trinite had nothing to acquire.

The thoroughly artistic style of Mons Guilmant was displayed throughout the whole recital. Of cheap attempts, at effect there were none and in every number the easy mastery of the player was very evident. The special gifts of Mons. Guilmant as a musician were, however, best displayed in his treatment of a theme given for extemporisation. The theme was from a simple chanson:

"Un Canadien errant
Bande ses foyers,"

This was played simply and clearly and then followed variations, modulation into various keys, harmonization in major and minor modes, the whole enriched and embellished with complete and ever-varying tone color, and terminating with an astonishing development of the theme in fugue style. This was undoubtedly the wonder of the evening's performance and was deservedly received with tremendous applause. A march from the English writer Best concluded the recital, which must be pronounced a success. Messrs. Casavant Bros., who also built the great organ of Notre Dame, are to be congratulated upon having achieved a second triumph.

Catholic Sailors' Concert.

The Catholic sailors held their usual weekly concert Thursday night and it was pronounced by the large number of ladies and gentlemen present to be a grand success. Those who contributed to the evening's enjoyment were: Miss M. Stafford, Miss K. Harris, Miss O. Harvey, Miss May Rowell, Miss C. How, Miss T. Macdonald, James McClean, H. Lawlor, John Hurley, Dan Doyle, F. W. Gray, A. Ramsay, A. E. Carpenter, George A. Parks and R. James, whilst Mr. Ed. Brennan presided at the piano.

IRISH NEWS.

John Redmond, a pig buyer of Wexford, was killed by accidentally falling from a window of one of the rooms of the Mechanics' Institute, Wexford.

Elizabeth Flanagan, a charwoman, aged fifty years, of Church Place, Rathmines, died suddenly on Aug. 29.

Mrs. Margaret Meredith, of Grosvenor Road, Rathgar, died recently at the advanced age of ninety-six years. She had been engaged for over sixty years in the pawbroking business.

A sad case of sudden death occurred in Louford on Aug. 31. A man named Finn, of Bog land, was digging a grave in the Ballymacormack burial-ground, when he suddenly fell dead into the cavity.

The death is announced of Mr. Nicholas McKenna, of Mullagh, County Cavan. He was a member of the Kells Board of Guardians for forty years, and was well known in the public life of his native county for more than half a century as an unflinching upholder of every popular movement.

Four evictions took place on the Hartnett property, Abbeyfeale, on Aug. 23, for arrears of one year's rent. In one case Mr. Hobson, sub-sheriff, paid on Father Casey's note £18, the amount of the decree. In the Port district there were two other evictions, but one of the tenants was reinstated as caretaker. About a dozen police accompanied the sheriff. There was no disturbance of any kind.

The sheriff's representatives from Cork, who were protected by a large force of police from Middleton, Cloyne, and other surrounding stations, on Aug. 27, evicted a farmer named Richard Scanlon, of Barofona, from his holding there, which he held from Smith-Barry, M.P., as yearly tenant. The area of the holding is 120 acres. The yearly rent was £50, and three years' rent was claimed by the landlord.

A boat with seven persons on board, belonging to Tory Island, was returning home from Ballymass on the mainland, on Aug. 22, and when within a few yards of the island a sudden squall overtook it. The craft was dashed against the rocks and demolished. Patrick Heragan and Mary, his sister, Patrick Doohan and Denis Doohan, brothers, were drowned, and Margaret Doohan died from shock on hearing the news.

A cruel eviction took place at the village of Derryinver, some ten miles from Clifden, on the 26th ult. The victim was Thomas Egan, who owed three years' rent, something like £15. He has seven or eight in family of tender ages. The evictor was Mrs. Caroline Blake, of Renoyte, Letterfrack, a lady who was examined at considerable length at the late Parnell Commission as to the state of the country, and whose evidence attracted a good share of attention at the time. The greatest sympathy is manifested for poor Egan, and two gentlemen of the neighborhood kindly undertook to collect a sufficient sum to tide the sufferers over their present difficulties, and they met with a very charitable response from the public. On the same day four men were evicted in Turk Island, eight miles west of Clifden—a middle man, named Dominick Connolly, and three sub-tenants, named Ward, McDonough and Toole. The three sub-tenants were reinstated as direct tenants. There were nearly thirty police protecting the balliffs. The number of families on the island is only about fifteen. Mr. Barridge is the landlord.



Mrs. Mary E. O'Fallon

of Piqua, O., says the Physicians are Astonished, and look at her like one

Raised from the Dead

Long and Terrible Illness from Blood Poisoning

Completely Cured by Hood's Sarsaparilla.

Mrs. Mary E. O'Fallon, a very intelligent lady of Piqua, Ohio, was poisoned while assisting physicians at an autopsy 5 years ago, and soon terrible ulcers broke out on her head, arms, tongue and throat. Her hair all came out. She weighed but 78 lbs., and saw no prospect of help. At last she began to take Hood's Sarsaparilla and at once improved; could soon get out of bed and walk. She says: "I became perfectly cured by

Hood's Sarsaparilla

and am now a well woman. I weigh 128 lbs., eat well and do the work for a large family. My case seems a wonderful recovery and physicians look at me in astonishment, as almost like one raised from the dead."

HOOD'S PILLS should be in every family medicine chest. Once used, always preferred.

THE BRIGGS CONTROVERSY

FROM A CATHOLIC STANDPOINT.

The Whole Question Most Thoroughly Explained in a Few Striking and Clear Paragraphs—The Roman Catholic Doctrine Unanswerably Set Forth.

In reproducing, from the September number of the North American Review the following magnificent article, we desire to state that the Rev. Father Nolin, O. M. I., LL.D., now of Buffalo, has been for years associated with the rise and progress of the Ottawa University. He was professor of Greek and of literature in that institution and his splendid eloquence won for him a great name, not only at the Capital, but wherever he preached. We are confident that his last contribution to Catholic literature will be greeted with pleasure.

Judicious and thoughtful people cannot be averse to hear a member of the Roman Catholic Church explain from what standpoint and in what particular light his co-religionists view the Briggs controversy. Two points in particular strike them as most surprising. In the indictment preferred against Professor Briggs we are told that the errors charged are fundamental, and relate, first to the question as to the supreme and only authority in matters of faith and practice, and, second, to the question as to the inerrancy or truthfulness of the inspired word of God. The other three principal charges, or fundamental errors, as they are called, are subordinated to, or at least congenial with, the second mentioned above.

Nothing could surprise a member of the Roman Catholic Church more than the statement that Presbyterianism having been in existence for such a period of time, the fundamental and vital question of authority should not have long since been definitely agreed upon and settled forever. And what we here say of Presbyterianism can be, we think, fitly applied to other reformed denominations. A Church is necessarily a society, and what society, a Catholic asks, can we do not say grow and prosper, but even live or exist, without that chief and indispensable element—authority? What else can make a society that one, solid compact which it essentially is? Authority is absolutely necessary to the very existence, let alone the growth and progress, of any society—as necessary to it as the head is to the body. This being so, a Roman Catholic, when he is told that the question as to the supreme and only authority in matters of faith and practice is still being mooted in a religious society of many years standing, becomes conscious that the following dilemma imposes itself: Either a so-called religious society of that nature and vitality, no society, since it lacks the vital element of society, namely, authority; or else, though it is possessed of such an element, it is indeed strange that the wisest, most learned and most influential members of that society should be in such a state of doubt and hesitancy in that regard that they hotly discuss the matter among themselves, and have impanelled a jury—we should say summoned a council—unwilling to give a unanimous verdict. Supposing, according to the latter alternative, authority does exist in a society of that kind, would not the result practically prove as disastrous as in the former hypothesis?

As to the question of inerrancy or truthfulness of the inspired word of God, are we not forcibly led to a similar conclusion, that is, the utter necessity of a supreme authority, competent to elucidate those very points of the inerrancy, truthfulness and inspiration of what is proposed to men as the word of God, and, by an unappealable sanction, impose belief in and adherence to the same? It is not enough that men be presented with the Word of God, inerrant, truthful and inspired, they must moreover be possessed of an infallible means of reaching an inerrant, truthful and therefore inspired interpretation of it. For we know that the language of the Bible is not in every case so clear and self-evident to the mind of men, that all are enabled to find out

its meaning at once. We know, on the contrary, that many investigations, in reference thereto, are doomed to be baffled, unless they be accompanied with deep study, serious knowledge of archæology, comparative philology, scientific lore, etc. How many among the busy sons of men can find time to equip their minds with such an amount of erudition, and yet, Dr. Briggs' assumptions to the contrary notwithstanding, his co-religionists maintain that the way of salvation must be sought, and can only be found in and through the Bible. Numberless, indeed, must be the perplexed and afflicted souls crying aloud: "Who is worthy to open the book and to loose the seals thereof. . . . And I wept much because no man was found worthy to open the book." (Apoc. V. 2, 4.) And even with the best qualified expounders of the sacred text when a passage of abstruse meaning must be interpreted, does it not happen that senses differing widely, nay, anon, that violently clashing conclusions are arrived at? Now, if the truth be investigated be one which, under pain of eternal reprobation, I am bound to believe, and the knowledge of which imposes stringent moral obligations upon me, what am I to do? Which of the two opinions shall I adopt? Shall I weigh and compare their intrinsic value? But I have neither the time nor the ability to do so? Does it not, therefore, follow that the all-wise and all-merciful Founder of Christianity, whom all denominations alike acknowledge and worship, must have given to them whom He came to redeem and save an easier and safer means of reaching the true meaning of his utterances? Yes, evidently, and that means can be none else than authority—that authority, we say, set up by Christ in His Church, not only to govern it, but also to hand down the holy traditions pure and intact, and to give to the divine word its pure interpretation. That authority it is, which Augustine himself, a most learned and profound expounder of Holy Writ, acknowledges and reverences, when he says: "*Roma locuta est causa finita est.*"

Therefore, sifted and scanned by unprejudiced and upright persons, the system of private interpretation of the Holy Scripture is found wanting. For most men it is impracticable; on reaching its conclusions it does not definitely satisfy the mind so as to convince it that all further research after the truth is unnecessary; nor can it impart to the heart that peace without which the latter can never be at rest. What remains then? What else than the acknowledgment of, and submission to, a supreme authority, empowered to interpret the word of God with infallible assurance. That this conclusion should not yet have been arrived at, that the absolute necessity of a supreme authority to decide on the inerrancy and truthfulness of the inspired word of God, and to interpret the same, should not yet have become manifest to all adherents of Presbyterianism, or that they should still be seeking where that authority is to be found, in whom it is vested—is, we repeat, a cause of singular surprise to a Roman Catholic.

But let us for the sake of argument, concede that the system of private interpretation is practicable, available, indeed, the only true, reasonable and authorized mode of interpreting the word of God, shall the position held by the General Assembly in the Briggs controversy appear more tenable? Far from it, and this is at the very first glance obvious. The right to private interpretation means that each private individual is entitled to give to any passage, text, or word the significance which his own judgment may dictate, and that he may safely adopt the conclusion which, by using that standard, he has evidently reached; else the words are void of meaning. We suppose that Dr. Briggs is no more to be debarred from the full enjoyment of that right than any other minister of his own denomination. We admit that his inferences and teachings are of a somewhat startling character—maintaining, as he does, that Moses is not the author of the Pentateuch; that Isaiah did not write more than half his book; that sanctification is not complete after death. But what of all this, and why should Dr. Briggs be singled out, summoned before his peers, convicted of heresy and eventually suspended for believing and teaching as he does, if, in accordance with the doctrine and by the gift of his own Church, he has a right to attach to scriptural writings whatever

meaning his own private judgment may suggest? Whether he has made a more lavish use of that right than other Presbyterians are wont to do, is merely a question of more or less; the question of principle and right remains the same. For, after all, the case is simply this: We have before us a minister of the Gospel belonging to a Church which holds as one of its essential tenets that all its members, shepherds and flock, are vested with the unlimited right to interpret the Bible in the manner which to them seems good and proper. This same minister is conscious of the fact that by using this right he violates no law, no rule of his Church; that, on the contrary, he is acting in conformity with its spirit and its views; and lo, and behold! when on a certain day he sets forth his own interpretations of the divine word, he is pointed out as a dangerous man, made the victim of obloquy, dragged from one tribunal to another, eventually condemned and suspended as guilty of heresy. Thus rebuked and sentenced for doing that which he was taught and told it was his right to do, Dr. Briggs may well wonder at the course followed by his self-appointed judges, and exclaim: "Consistency, thou art a jewel." We are not surprised that Dr. Briggs should, after hearing of the sentence pronounced against him, have appeared quite unconcerned and told his friends that he "would go right on." And we deem the course of the minority in the General Assembly quite natural, when "declaring their hearty belief in a love for the Holy Scriptures of the Old and New Testaments, and their entire loyalty to the principles of the Presbyterian Church, they desire respectfully to record their solemn protest against the verdict and judgment of suspension, and the proceedings leading to the verdict, in the case against the Rev. Charles A. Briggs, D.D., in the General Assembly of 1893." Yes, if the right to private interpretation exists in the Presbyterian Church, and if words bear with them the meaning which they are intended to convey, the Briggs trial was a farce and the sentence passed upon the man a piece of iniquity.

These remarks concerning the free interpretation of the Bible and the case of Dr. Briggs have been made merely for the sake of argument; for a Roman Catholic believes and maintains that the system of individual interpretation of the divine word, with all its intrinsic absurdities, practical difficulties and baleful consequences, cannot be adopted or advocated by any man of upright judgment, and that it can, consequently, never have been handed down or sanctioned by the Founder of Christianity. Just as the safe keeping of the holy Scriptures has been intrusted by Christ to His Church, so must there be in that same Church of His an infallible means to unravel all intricacies and to illustrate all sayings of recondite significance contained in those sacred books. That means is the teaching as well as governing authority set up in the Church by its Founder. The very conclusions whereto we should be forcibly led by the contrary doctrine is sufficient proof that the Catholic belief in this regard is the only one deserving of respect and support. For who shall give to every man the time, the acumen, the knowledge required to arrive at the true meaning of certain difficult passages of the Holy Scriptures? Who shall tell a man that his interpretation of this or that text is the true one? And if, as in the case of Dr. Briggs, a conflict arises between two or more persons attributing different senses to some biblical expression, who shall decide the question? The local Presbytery or the General Assembly? But how could they thus tamper with the rights to private interpretation vested in each of the wrangling parties? It is evident, therefore, that an absolute, supreme teaching authority must have been deputed by Christ to His Church; to this authority must be referred all difficulties met with in the interpretation of the sacred text, and that all the members of the Church must consider the decision arrived at by that same authority as final and binding. Such is the Catholic belief, and we leave it for any sensible reader to say whether or not it is the only reasonable one. Authority in these matters of such serious import is so obviously necessary that all in practice recognize it and follow its dictates. The child, whether reared in the Catholic faith or not, receives the interpretation given him by his parents, and, later on, the man fol-

lows the teachings of his pastor. Why? Because this is for all the readiest, most natural and, generally speaking, the only practicable way of learning and understanding the Holy Scriptures. L. A. NOLIN, O.M.I., LL.D.

SOREL, 11th February, 1892.—I, the undersigned, have used Dr. Lavolette's Syrup of Turpentine for bronchitis, from which I was suffering for over one year. This syrup not only cured me of bronchitis but also of gravel and calculus in my kidneys, which had caused me intense sufferings for over 8 years and from which I was very near dying 2 years ago. I am now in perfect health, all symptoms of those diseases having completely disappeared for over three months. J. B. ROUILLARD, Inspector-General of Mines for the Province of Quebec.

MONTREAL, 18th February, 1892.—I, the undersigned, certify to my little boy, seven years old, having been cured by Dr. Lavolette's Syrup of Turpentine. Had caught "la grippe" last winter, took several remedies unavailingly. Cough most violent and very painful for us to hear. Towards month of July last, when cough was at its worst, made use of this marvelous syrup and was completely cured by two bottles. Never coughed since, and consider his lungs much strengthened by that wonderful remedy. J. A. DESROSIERS, No. 111 St. Christophe Street, [Agent of Estate-Skelly], 1588 Notre Dame Street.

Montreal, 18th January, 1891.—J. G. Lavolette, Esq., M.D., My dear Sir,—It is my duty to testify to the excellence of your Syrup of Turpentine. I have used it for the treatment of an acute laryngitis from which I was suffering since over nine years. One large bottle completely cured me. Many thanks. Your devoted C. A. M. Paradis, Priest, O.M.I.

Montreal, 12th January, 1891.—I, the undersigned, do certify that my wife was coughing very much since six years and my child, four years old, since his birth. Both have been perfectly cured by the use of two bottles of Dr. Lavolette's Syrup of Turpentine. Adolphe Lemay, No. 868 St. Denis St., Coteau St. Louis, driver-baker at Stuart & Herbert, no. 1010 Rivard St.

JUDGE M. DOHERTY,
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SAVINGS BANK CHAMBERS,
Montreal.

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CLOISTER AND HEARTH.

READ AT THE CATHOLIC CONGRESS.

Woman in Medieval Life as Pictured by Anna T. Sadlier.

The interesting paper read by Mrs. Healy for Anna T. Sadlier, pictured the cloister and the home of the middle ages. She says:

Previous to the medieval era Christianity had raised womanhood from the slough of paganism. Already an astonished world had begun to cry out "Ye gods of Greece, what women have these Christians!" During the middle ages, from the sixth to the middle of the fifteenth century, woman attained, as it were, her full growth under the aegis of the Church, the Church which serenely held sway over the mad chaotic world struggling into civilization. It would be an impossible task here to classify medieval woman by distinctions of race or epoch. Rather let us examine her condition, personal qualities and the tone of society toward her on the broad lines of cloistered, royal, saintly and learned women.

The nun played such a part in the drama of medieval life as to raise woman to the climax of her power. The nun was a chief factor in procuring the emancipation of women and proclaiming her equality, in a Christian sense, with man, by giving her a separate, individual existence. Immured in her cloister, the nun exercised a protective influence over the wife and mother and caused them to be revered on account of the possibilities of heroic virtue which she displayed. To the rudest warrior she was "a thing enskied and ensainted." In short, by her ideal of consecrated virginity, the Church secured the elevation of woman.

The Anglo Saxon cloisters were thronged with nuns of the blood royal; Ethelburga, the first royal widow to enter religion, Etheldreda, of the strange, romantic story, Elfrida, who aided Wilfrid in his struggle to fix the Roman discipline upon the Celts, Earcontha, Domneva, Eanpleda, Ermenburga, Hereswida, Eadburga, Wereburga. Ermenilda and Sexburga, were all nuns of royal birth—in one instance three generations, grandmother, mother and daughter, met in the cloister. Some were widows, some had, by permission, separated from their husbands, some had entered religion in early youth, being in the forcible Saxon word, veritable "Godes-Bryds,"—"Brides of God."

In Ireland, land of saints and scholars, where learning at the darkest periods found asylum, St. Bridget, of the royal house of Leinster, exercised much the same patriarchal sway over men and women as Hilda at Whitby. Many poetic legends cluster about that spot dedicated to virtue and learning, and for a thousand years after Bridget's death a lamp burnt at her tomb. "That bright lamp which burned at Kildare's holy fane."

The attainments of the nuns appear to have been, for the time, considerable. They studied philosophy and belles-lettres, the scriptures and the fathers. Their correspondence was kept up in Latin, and sprinkled with quotations, proving their acquaintance with the classics. Many of them knew Greek. They reached, in fine, the highest degree of culture then possible. Like their contemporaries, they were ignorant, no doubt, of much that we know. Probably they also knew much that would surprise our "sweet girl graduates," and knew it thoroughly and well. Many nuns were proficient as copyists, adorning manuscripts with gold and gems. They were accomplished needlewomen, skilled in rare tapestries and embroideries.

Deaconesses were a recognized order in the Church till the ninth century, as were also recluses, who inhabited caverns and mountains. Such was Rosalie, of Palermo, whose name has remained in veneration through the centuries.

The queens of the middle ages are a numerous and important class. Among the Anglo-Saxons, who in common with the other Teutonic races assigned a lofty part to woman, the queens possessed territorial rights and rights of jurisdiction, having separate courts and affixing their names to all public documents. Like the nuns of their race they were ardent as apostles.

The queens of the Norman period, beginning with the wife of the conqueror, continued the high tradition of learning sometimes of sanctity. For instance,

the sisters and the two queens of Henry Beauclere are mentioned as being accomplished scholars. "There is, perhaps, no more beautiful character recorded in history," says the Protestant Skene, in his Celtic Scotland. "For purity of motives, for an earnest desire to benefit the people among whom her lot was cast, for a deep sense of religion and great personal piety, for the unselfish performance of whatever duty lay before her, and for entire self-abnegation she is unsurpassed."

The Frankish dynasty furnishes us with such lovable types of women as Clotilda, who obtained the somewhat dramatic conversion of her husband on the battlefield, and Bathildis, who labored for the abolition of slavery and the spread of learning, who founded and afterward became abbess of Chelles.

The life of Matilda, wife of Henry I. of Germany, reads like romance from the moment her royal lover beholds her, the pupil of Hereward convent, through the long years when they were "one in mind and heart, prompt to every good work," as through her regency and her widowhood, passed so holily.

Queen Elizabeth, of Portugal, who won by her unceasing efforts to promote peace the title of *Pacis et Patriae Mater* and Saint Isabel de Pax, is only less interesting than that other Elizabeth, whose marriage to her beloved Landgrave Louis, her pathetic efforts to lead a saint's life at a court, the cruel persecutions she endured and her widowhood are so familiar to us. Of such a type was Hedwiga, of Poland, who married against her inclination to promote the peace of christiandom.

Bridget, Princess of Sweden, sanctified her husband, eight children, and edified a court before founding the Order of the Brigidines. Agnes of Bohemia, wife of Frederick II., Cunegonde of Bavaria, good Queen Maud of England, Hildegarde, Empress of Charlemagne, Agnes, wife of the German Henry III., so successful a regent, are among those who led a life of nun-like austerity upon thrones. Many medieval queens belonged to the Third Order of St. Francis.

The medieval households are, in the main, beautiful pictures of Catholic life. There, "at the fireside of the heart, feeding its flame," woman's true place, the mistress of the family shone. Wise, intelligent, loving and beloved, respecting and respected, she was troubled by no theories of female suffrage or equal rights or divided skirts. Her own rights, thanks to the church, were too secure, her duties too sacred. A helpful wife, a conscientious mother. "Happy the ages," cries Digby, "when men had holy mothers." She trained sons to fill high places and daughters to vigorous practical utility, and she gained the love of her servants. Every woman in those days was made acquainted with every detail of household duty. With high-born women the duties were simply wider and more onerous. She had to know medicine and surgery and church music and embroidery, as she was fitted to exercise the splendid hospitality of the times, with that exquisite courtesy to strangers, which was a rigid social law. But she had to sew and spin and cook and keep a time apart for reading. Spinning was a favorite occupation, by the way, of all classes of medieval women. Dante represents the women of Florence as spinning while "they listened to old tales of Troy, Fesole and Rome."

Charity toward the poor, the suffering, the afflicted was eminently characteristic of medieval women. Always munificent, their charity chose a thousand tender and delicate modes of manifesting itself, seeing even in the mendicant the person of Jesus Christ. Mary, the mother of God, was the first great cause of the elevation of women. Divinely fair and holy, ever present to the medieval mind, she taught man to reverence and women to deserve reverence. She appeared upon the pennons of knights or in their war cries, particularly if the cause were holy. Upon her they framed their ideal. The maiden in the cloister, with her consecrated teacher, placed Mary's image in miniatures or illuminations. The lady of the castle, with her bondswomen, uttered the transcendent prayer: "Hail, full of grace." The wandering glee women or the serf fresh from toil bent the knee at Mary's wayside shrine. Even the gypsies in their midnight celebration of Christmas joined with the generations in calling her blessed.

Everywhere that ideal, divinely human,

before which all mere earthly perfection fades. Therefore, any summary of the women of the middle ages must be faulty, even as a matter of philosophical or ethical inquiry, which ignores the omnipresent and almost omnipotent influence of Mary, mother of God.

The following poem was handed to us on the 18th instant for publication in THE TRUE WITNESS; on the 21st the proofs were read and handed to the author, and strange to say the poem appeared in the Gazette of the 22nd. We merely make this remark in case it might be supposed the poem was taken second-hand.—Ed. T. W.]

THIS CANADA OF OURS.

[Lines suggested by the Queenston Heights Celebration of 1893.]

By W. O. FARMER.

'Mid heart-felt praise the standard raise
Of Canada, our glory—
Bid her "God speed," since she's decreed
To live in song and story!

Where, where's the land whose hopes expand
In brighter hues or purer—
Whose future lies 'neath calmer skies,
Whose march to fame is surer?

What aims so high as to defy
Her genius from attaining?
May she a queen not yet be seen
Amongst the nations reigning?

Unbounded wealth is her's in health,
Her's youth, too, self-reliant—
Limbs lithe and free as limbs need be,
A spirit fresh and buoyant.

Then, look around—where can be found
Such subterranean treasure—
Such varied store of priceless ore,
Store, rich beyond all measure?

Or richer soil—the yeoman's toil
In golden produce glowing—
From farm and field the harvest yield,
In streams Pactolean flowing?

Let the Swiss boast his wild crags most,
His mountains that, careering
Grand and sublime, upward still climb,
In cloudland disappearing.

That peerless place for every grace,
"Killarney's Lakes" may woo us—
Thro' heart and eye its magic sky
With Tempe's charms may sue us,—

But Celt and Swiss may boast the bliss
Their lakes and mountains tender,
Canada can as boastful scan
Her Saguenay's scenic splendor.

Her "Thousand Isles," where nature's smiles
The tourist's vision ravish—
Her Richelieu's famed landscape views,
In lovely scenes so lavish!

While far away her realms and sway,
From ocean sweep to ocean,
And to her throne stout millions own
Allegiance and devotion.

Tho' young in years her his'try cheers
Those millions by example—
Shows how to brave the foe or knave
Her freedom who'd dare trample!

Thus fought and bled, like heroes bred,
Her trusted sons and cherish'd,
At "Chateauguay" and "Lundy's" fray,
Where her invaders perish'd.

At "Chrysler's Farm," whose memories
charm,
How valiantly they bore them!
How for their rights, at "Queenston Heights,"
They bore down all before them!

There, with the flow'r of England's pow'r,
The common danger sharing,
Canadians stood, none firmer could,
Allies in deeds of daring.

But, lo! at last, fierce as a blast,
For godless conquest thirsting,
As sabres flash and cannon crash,
On them the foe see bursting!

See war-steeds plunge, fierce swordsmen lunge,
See main'd men reel and totter;
But see! they stand, yon patriot band,
Cool 'mid the strife and slaughter.

Yet, tho' hurled back on each attack,
Forward the foe keeps rushing,
With dire intent, come what may, bent
Yon "thin red line" on crushing.

But British steel and natives' zeal,
Despite the foemen's number,
Show that in vain that foeman's slain,
The battle-field encumber.

Like some cliff seen, its crest serene,
Tho' round it, fathoms under,
Are heard to break, as stout hearts quake,
The winds and waves in thunder,—

Thus, calm indeed, but fixed if need,
Dearly their lives on selling,
Fronting the foe the "red-coats" show,
Charge after charge repelling.

Until the cry is heard, "they fly!"
And "victory" is shouted,
As from the field, compelled to yield,
The foe flees, crush'd and routed.

Then, 'mid loud praise the standard raise
Of Canada, our glory,
Bid her "God speed," since she's decreed
To live in song and story!

Let them beware who trait'rous dare
To compromise her station!
Invasion failed—shall treason veiled,
Succeed in "annexation"?

To thwart this aim, that lurks in shame
'Neath "Independence" prattle,
With every breath we draw till death
We'll sue the "God of Battle."

SEVERE DIARRHÉE CURED.

GENTLEMEN,—I was troubled with chronic diarrhoea for over three years and received no benefit from all the medicine I tried. I was unable to work from two to four hours every week. Hearing of Dr. Fowler's Extract of Wild Strawberry I began to use it. Am now all right.—John Stiles, Bracebridge, Ont.

TO SUBSCRIBERS.

As all accounts have been mailed to our Subscribers, we would respectfully beg that each one should remit as soon as possible the small amount due. Individually the sums are not large, but in the aggregate they mean several thousands to us; and it is impossible to keep up such an organ as THE TRUE WITNESS without the means adequate. We merely ask for what is due to avoid unnecessary labor.

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

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

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PRINTED AND PUBLISHED AT

No. 761, Craig Street Montreal, Canada.

ANNUAL SUBSCRIPTION

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WEDNESDAY, SEPTEMBER 27, 1893

HIGH SCHOOL HISTORY.

In continuing our examination of the text books which Catholic children must read, if they frequent undenominational public schools, we find ourselves at that eventful period from 1558 to 1603, during which the notorious Queen Elizabeth held the sceptre of England. To quote at any length from the works we are examining would require far more space than we can afford; but it would never do to pass over that very much misrepresented and exceedingly eventful epoch.

Take chapter XV, beginning at page 134; it opens with the remark of Elizabeth on receiving the news of her succession to the throne: "It is the Lord's doing, and it is marvellous in our eyes." A most hypocritical remark and a poor parody upon the sublime response of the Most Holy Virgin when she declared herself the "handmaid of the Lord." In giving her character the author treats the students to the following piece of nonsense: "As a woman Elizabeth had many and great faults; (which are glossed over as skilfully as possible); as a queen we can scarcely admire her too much. She could truly say at the end of her reign, 'I have ever used to set the last judgment day before mine eyes and so to rule as I shall have to answer before a higher judge, to whose judgment seat I do appeal that never thought was cherished in my heart that tended not to my people's good.'" After speaking of her love of popularity and fondness for gaiety, dress and coquetry, we are told that "Elizabeth was not a mere vain coquette. She had a deep sense of her duty as a queen, and the wisdom to choose good councillors; while she often saw more clearly what was for her people's good than they did themselves." Then comes an account of the religious struggles on the continent (page 135), in which all the odium is cast on the shoulders of the Catholic Church and all the sufferings and glory become the share of her enemies. "Henry II. of France was struggling to put down his Protestant subjects, the Huguenots, and Philip was burning heretics in Spain. * * * * Now the Netherlanders had become staunch Protestants, and were already beginning to grow restless under the rule of Philip II. and the Inquisition."

"Elizabeth was careful not to press the lower clergy too hard, (page 136). No notice was taken of those who neglected to come and take the oath of supremacy, and in many places the parish priest went on holding Mass in his house for the Roman Catholics, while he used the English service in the church. Mathew Parker, a learned and prudent man, was made Archbishop of Canterbury, and for a time Elizabeth avoided religious disputes such as were going on abroad." Everyone who knows aught of Catholicity is aware that what is here related about the priest "holding Mass" in his own house and reading heretical prayers in public, is a lie pure and simple. It requires but a very elementary knowledge of the Catholic religion to show the ut-

ter nonsense of these so called facts. Speaking of Scotland, on the same page, we find the following—without comment or explanation:—"Stern and earnest by nature, the Scotch went farther than the English, and became followers of the great teacher, John Calvin, of Geneva;" and again,—"Many of the monasteries had become corrupt, and the nobles were jealous of the wealth and power of the Church." Throughout the whole history we find that minor key of "corrupt monasteries," "immoral monks," "murderous priests," and "wicked nuns," played upon by the avowedly impartial author. What effect these unjustifiable and unqualified statements must have upon young pupils can be readily imagined.

Let us go to page 142. "But still the Roman Catholics were restless," and so would any other body of individuals be under the laws enacted against them and with the sword of Democles constantly suspended above their heads: "and the next year, 1570, Pope Pius V. excommunicated (and properly so) Elizabeth, and absolved her subjects from their allegiance. Parliament, in return, made more stringent laws against Roman Catholics, and the Pope, angry that his 'Bull of Excommunication' had so little effect, made use of a banker named Redolfi, to revive the plan of Mary's marriage with Norfolk, and to plot with Spain, to dethrone Elizabeth." This is certainly bad and silly enough, coming from an evidently sane man and pretended historian. But he adds the vile-ness of baseless insinuation when he hints at the Pope's favoring assassination. "A man was found in Madrid who agreed to assassinate the Queen."

From this we are requested to jump right into an account of the famous massacre of St. Bartholomew. Here the Catholic party receives no quarter. There is not perhaps in the history of the world an event that has been more fearfully misstated and on account of which more baseless accusations have been hurled at the adherents of a faith, than that of the 24th August, 1572. Of course this is not the time nor place to expose the vile manner in which facts have been distorted in order to cast the odium of that sad event upon the heads of innocent people; but it furnished the Protestants a grand "peg whereon to hang an argument," and they have used it "for all it was worth." Here is how the High School History tells of the massacre: "The French King's mother, Catharine de Medici, and the Roman Catholic dukes, the Guises, fearing that the Huguenots were growing too strong, excited the mob in Paris against them." After this partly exact and principally inexact statement, we are told that a hundred thousand Huguenots were killed. Yet we will show, in the near future, in a special article upon this subject, that scarcely eight thousand victims could be counted in all France. "This terrible triumph of the Roman Catholics" is given as the cause of Elizabeth's determination to side with the Protestants against the Catholics. In the first place, it was no more a Catholic triumph than would the massacre of Catholic missionaries, by a band of savages, be a Protestant triumph; and in the second place, long before that event occurred, Elizabeth had so sided with the Protestants and had so persecuted the Catholics that her excommunication was already stale.

Let us just reverse the medal for a moment. How does the historian explain and justify the murderers of Catholic priests during the twenty years following 1576? Truly in all that period of time were the wolves and the priests equally hunted down and slaughtered. Yet the children are told of

these facts in a mild way and with the following explanations, excuses and justifications. We quote from page 144, sec. 10. "For some time past a number of young English Roman Catholics had been in training at Douai, in France, on purpose to be sent as missionaries to England. These men firmly believed that the salvation of the country depended on bringing the people back under the Pope's authority. (We don't see the awful crime in entertaining such a reasonable belief.) In 1576 they began to travel secretly over the land, holding services and distributing tracts against the Queen, inciting men to rebellion. The Government became seriously alarmed; the priests were taken prisoners wherever they were found, and during the next twenty years a large number were put to death. (Of course this is explained to the children as quite justifiable on account of their supposed rebellious conduct.) But their work bore its fruit. In 1583 a plot was discovered, headed by a Roman Catholic, Francis Throgmorton, to murder Elizabeth and put Mary on the throne, and it was clear that the Spanish ambassador knew of it. Throgmorton was executed, and the leading men of England, now thoroughly afraid of harm to their Queen, formed an association, in which they pledged themselves, with the consent of Parliament, 'to pursue to the death any one plotting against the Queen, as well as any person in whose behalf they plotted.'"

How very innocent all this seems! The italics are in the text. What a nice excuse for the organization of a regular band of murderers, protected by the law in their unlimited right to persecute Catholics. We can well imagine how a good Protestant teacher would comment upon these perverted statements, and the influence such teaching would have upon the young Catholic student. But we must close this article, as it is growing somewhat lengthy, but before bidding farewell to "Good Queen Bess," we must not omit her exclamation (page 146) on hearing of the defeat of the Spanish Armada. The historian tells us that the pious (?) Queen exclaimed, "Affavit Deus, et dissipati sunt," "God breathed and they were scattered." The old hypocrite seems to have had a weakness for Scriptural texts, especially when she could by any twisting apply them to herself or her actions.

We have said sufficient to give an idea of the prejudice against the Catholic faith that is observable in these text-books. However, we have not yet done with them. In another issue we will refer to the History of Canada as taught in the High Schools. In order not to lose sight of the object in view, we will repeat that one of the greatest objections Catholics have to undenominational schools is in the fact that their children are trained in an atmosphere that is dangerous to their faith. It is alive with germs of anti-Catholic prejudices, and the young and easily impressed and affected minds absorb these poisonous seeds; the result is simply a deadly moral plague that is not only contagious but mortal. Although a child is never asked to join in Protestant prayers, nor in the expounding of the Scriptures, nor yet in the religious instructions given, still the confidence, respect, and love for the Faith are wiped out by slow degrees, and indifference, irreligion, and final anti-Catholic prejudices are the result. We propose to prove that these public schools are a public menace to the rising generation.

It is a very significant fact that 99 per cent. of delegates to the Catholic Congress bore Irish names. It was the most distictively Irish body that ever sat outside of College Green. Irishmen are moving—Home Rule is coming.

EVIL RESORTS.

Our readers are all aware of the immense amount of good that has been done by the Catholic Sailors' Club, the splendid concerts given, the amusements, literature, and other accomodations furnished for the benefit of the sea-farers. Nothing more praiseworthy, nothing more deserving of encouragement. But while the members of the Club are doing their utmost to draw the sailors away from low and vile resorts, there are two of these dens of wickedness right under the windows of the club room, and the crimps attached to these so-called hotels are using every means in their power to entice the "jolly tars" into the meshes of their employers. Leaving aside any question of doubtful morality, there is an atmosphere of crime and bad whiskey about these places that is sufficient to bring a plague upon a whole country.

To be more precise we refer to the gin-shop, dancing-room style of houses to be found in the vicinity of the docks. It may, or may not, be true, but we are informed that steps had been taken to close up these hot beds of iniquity; but the people of the west end thought that their existence would keep the worst class of sailors from going up town for recreation. If this be the reason why these places are allowed to continue as they are, and their inmates—male and female—to ply their traffic, we say that it is a miserable subterfuge and unworthy of any Christian community. Only the other day a poor victim was kicked senseless on the open street, in front of one of these houses, and publicly robbed. The hour was noon, and not a guardian of the peace was to be found within ten minutes walk of the locality. A member of the Catholic Club was badly beaten there not long since; but as the sailors have a respect for the Club and its members, the miscreant who did the deed had to leave the city to escape punishment at the hands of the angry seamen.

Here is the general method of procedure in such houses. One of the hangers-on goes up to a sailor and asks him to change a five dollar bill. The bill has been given for this purpose to the fellow. The sailor generally pulls out his money, and if he has a sufficiently large roll he is treated, brought into the long-room and finally comes out minus his money. Once his hard-earned wages are transferred to the yawning coffers of the rendezvous, he is beaten, kicked out on the street and sent adrift without any redress. This is of weekly occurrence, and yet the authorities are aware of it, and the police manage to keep religiously away from the scene. At about seven in the evening the long-room—half theatre, half beer garden—with its little tables and its miserable stage, is flung open. The sailors flock in and the waiters are kept busy bringing in the liquor. A paid employe makes a certain amount of discord upon a badly beaten piano; a sailor gets up and sings a song; another dauces a jig; loud applause from the tables; more drinks called for. All this time the man with the most money is spotted. About eleven o'clock that man is drunker than anyone else around him. The fun goes on; the room is suffocating from tobacco smoke, and blue with oaths and obscene language; a virago moves about with arms akimbo and a face like the harvest moon; a signal is given; a fight begins; the lights all go out; the man with the most money comes out with empty pockets and a battered head. When all is over the police turn up and they order the lights to be re-lit; no arrests are made; it was too dark to see anyone. For fifteen years, and almost every night, during navigation season, this has been going on. We ask the authorities if they are ignorant of all this, or, if aware of it, why there is no stop put to such open violation of the laws?

PERPETUITY OF THE CHURCH.

There is something so wonderful, so sublime, so overpowering, in the contemplation of the unbroken existence of the Catholic Church, that even the greatest enemies, when seriously attentive, are forced to acknowledge and admire. Yet they never attempt to explain it. They always shun that question. They have no love for the contrast between the unchanging and unchangeable Church of Rome and the modern and ever shifting creeds that oppose her. Of course we of the ancient faith fully understand the meaning of that perpetuity which is a note of our religion, but non-Catholics, while forced to admit the fact of its existence, either strive to escape its contemplation or else attempt to ridicule our claims based thereon. Had the Catholic Church been interrupted in its life—for even a day—since the hour of its foundation; or had its strength diminished, or had its principles varied a hair's breadth, there would be a glorious argument to refute the contention that Christ is perpetually present in His own institution; but no such opportunity has been afforded the enemies of our Faith. We repeat, that the perpetuity of the Church, the absence of all weakness, the immutability and the unchangeableness apparent in her history of long centuries, are facts that no sane person can dispute and which no opponent of the Roman Catholic establishment dare attempt to explain. There is but one explanation; the Divine Founder of the Church is true to His promise that He would remain with her until the end of time, and that the gates of Hell should not prevail against her.

In order to better illustrate that at which we are aiming, we will quote from a great opponent of Catholicity and then from a great defender of our Faith the former admitting his inability to explain the unchangeableness of the Church of Rome, the latter explaining it most readily and rationally. Our readers are all acquainted with Lord Macaulay's wonderful passage, in the introduction to his essay on Van Ranke's History of the Popes, upon the wonderful perpetuity of the Catholic Church; but many may not have read the following extract in which he speaks of the Irish establishment. Macaulay said:

"Two hundred and eighty-five years has this church been at work. What could have been done for it in the way of authority, privileges, endowments, which has not been done? * * * And what have we to show for all this lavish expenditure? What, but the most zealous Roman Catholic population on the face of the earth? On the great solid mass of the Roman Catholic population you have made no impression whatever. There they are, as they were ages ago, ten to one against the members of the Established Church. Explain this to me. I speak to you, the zealous Protestants on the other side of the House. Explain this to me on Protestant principles. If I were a Roman Catholic, I could easily account for the phenomenon. If I were a Roman Catholic, I could content myself with saying that the mighty Hand and the out-stretched Arm had been put forth according to promise, in defence of the unchangeable Church; that He who, in the old time, turned into blessings the curses of Balaam, and smote the host of Sennacherib, had signally confounded the arts and the powers of heretic statesmen." Lord Macaulay does not, however, give us his explanation. He tells us what he would say were he a Roman Catholic; but not being a Roman Catholic he fails to present his answer to the irrefutable argu-

ment which his keen mind had raised. But if the great Protestant historian was so blinded by prejudice, against the Faith of Ages, that he would not accept even the very evidence that he so clearly comprehended, we will find others equally as eminent and far more consistent who can give a thorough explanation of that mysterious sameness of the Church of Rome. It seems to us that this sphinx-like unchangeableness, despite the tempests of centuries, is one of the most convincing evidences that the Truth is in the Church, and that the Spirit of the Sanctifier and Illuminator—the Holy Ghost—abides perpetually with her. We will quote from a sermon preached by the great Dominican, Pere Lacordaire, in the church of Notre Dame, Paris:

"Assuredly the desire has not been wanting to lay hold of us, or put us to fault against immutability; for what a weighty privilege to all those who do not possess it; a doctrine immutable when everything upon earth changes! a doctrine which men hold in their hands, which poor old men, in a place called the Vatican guard under the key of their cabinet, and which without any other defence resists the course of time, the dreams of sages, the designs of kings, the fall of empires—always one, constant, identical with itself! What a prodigy to deny! What an accusation to silence! Therefore, all ages, jealous of a glory which disclaimed their own, have tried their strength against it. They have come, one after the other, to the doors of the Vatican; they have knocked there with buskin and boot, and the doctrine has appeared under the frail and wasted form of some old man of three score years and ten. It has said: 'What do you desire of me?' And they answer 'Change.' 'I never change!' 'But everything is changed in the world. Astronomy has changed, chemistry has changed, philosophy has changed, the empire has changed. Why are you always the same?' 'Because I come from God, and because God is always the same.' 'But know that we are masters; we have a million of men under arms; we shall draw the sword; the sword which breaks down thrones is well able to cut off the head of an old man and tear up the leaves of a book.' 'Do so; blood is the aroma in which I recover my youthful vigor.' 'Well, then, here is half my sceptre; make a sacrifice to peace, and let us share it together.' 'Keep thy purple, O Caesar, To-morrow they will bury thee in it; and we will chant over thee the *Alleluia* and the *De Profundis*, which never change.'"

Dear Catholic readers, you can understand the full depth, the great beauty, the sublime meaning of this passage. The world may change, so may the sciences, the arts, the inventions; the face of the universe may change; the ideas of men, the principles of philosophy, the policies of States, the forms of governments,—all, all may change, and must change, for it is their nature to be mutable. The different creeds may change; the idols of the pagan may disappear before the barbaric fanaticism of the Mahomedan; the Koran may give place to the mutilated and revised Bible; the beliefs of the sects may change as rapidly as the clouds upon the sky in autumn season. But alone, amidst all these changes, the Church of Christ, the great Catholic Church, the Roman Church remains unchanged. There she stands "like a majestic monument in the desert of history, immutable amidst change, magnificent amidst ruin," towering sublimely aloft, gazing down upon the centuries at her feet. "solid in her foundation, magnificent in her proportions,

sublime in her associations, rich in the relics of her saints, cemented by the blood of her martyrs, pouring forth for ages the unbroken series of her venerable hierarchy, and only the more majestic from the ruins by which she is surrounded."

SATURDAY'S MATCH.

To read the reports of Saturday's championship lacrosse match that appeared in the morning and evening papers of Montreal and Ottawa, and to peruse the editorials of these organs, a stranger would be under the impression that a club of spoiled children had been pitted against a band of savages. There is an absence of justice and an evidence of prejudice in every line of those rabid attacks upon the Shamrocks. We do not pose as the champion of any foul players, nor do we desire to palliate any offences against the laws of the game, or against that decorum which should reign on such occasions, but we do believe in fair criticism, and in even-handed justice. The attacks made by the press of this city and of the Capital upon the Shamrock team are not unlike the senseless and unbridled cries of the Southern lynchers who think it is a work of manhood to join in a chorus of execration simply because their prejudices are excited and their vindictiveness [has an opportunity of manifesting itself. The roughest play that could possibly be made by any team is not a whit more disgraceful to the participators in a game than are the unmerciful and unjust attacks of the press a stigma upon fair journalism.

In the first place the Shamrocks have ever been the victims of an ill-disguised jealousy on the part of the press. If they won the championship last year it was by fair play, hard work and without any favor. But the fact of the Shamrocks carrying off the colors was "gall and wormwood" to the critics of the press. No opportunity has been lost to cast a slur upon the team, to sneer at them, or to create by mean insinuations, when there was no room for direct attack, a prejudice in the public mind against them. Why so? We could assign many reasons if we choose; but one in particular is the fact that the Shamrocks were invincible upon the field and the pet clubs of the press were unable to snatch from them the laurels justly won.

This year it was determined, come what might, that the Shamrocks should not carry off the championship; and if one thing more than another settled that determination it was the great victory won by Montreal's best team at the Chicago World's Fair. The Capitals came down on Saturday, with their backers, determined to carry off the colors; the Shamrocks were equally as determined to retain the championship. There was evidently from the outset no compromise, no give and take, no half measure upon one side or the other. The Capitals had the field before them and their opponents ready to contest it; the Shamrocks had an equal advantage so far, but they had also to contend against ungenerous prejudice and to expect the severest of criticism. It was evident to any impartial man that a slip or mistake that would be passed over on the part of the Capitals, would be magnified into an attack, foul play, or ruffianism on the part of the Shamrocks.

Thus the teams met. A match was played that cannot be called a match; even were it not a draw, it was in no way a fair test of the respective merits of both teams. But, such, as it was, we find the press coming out in blazing characters of condemnation upon the

Shamrocks and with nothing but fulsome praise for their opponents. And yet the truth of the whole matter is,—that the first excitement, the initial aggravation, came from the favored team. There are glowing pictures of the cuts, wounds and batterings received by men of the Capital team; not one word about the equally, if not more serious, treatment received by members of the Shamrocks. No man on the field was injured as was O'Brien, but he was a Shamrock man and no sympathy was felt for him. Sticks, fists, knocks, blackguardism, and such like terms leap through the reports in all the mazes of confusion; the melancholy companions of prejudiced imaginations. We do not ask that the Shamrocks be excused, if they acted in any way deserving of censure; but we do demand that they receive fair play, just criticism, and credit where credit is deserved. Were they other than what they are, the Montreal press would be able to point out all the provocation to which they were subjected, but they are Irish, and their emblem is not relished by the scribes who heap unjustifiable censure upon them.

BISHOP OF SHERBROOKE.

Just as our form was going to press we received a despatch stating that Rev. Father Laroque, of St. Hyacinthe, has been named Bishop of Sherbrooke. It is at present impossible for us to give a sketch of the distinguished prelate whom the Holy See has just raised to the dignity of Bishop, but in our next issue we shall endeavor to do justice to the subject. Meanwhile we congratulate the new Bishop, the diocese of Sherbrooke, and the whole Catholic Church in this Province on the appointment of such a zealous and able prelate.

A RETRACTION.

In our issue of the 6th September we published an editorial note, in which we referred to the Hon. Mr. Mercier and Hon. Mr. Robidoux. In speaking of the latter gentleman we repeated a play upon the name that had been made some time ago, and which flashed upon our mind at the moment of writing. It appears that Hon. Mr. Robidoux considers that the paragraph in question has been injurious to him and that it was directed against his integrity and personal standing. We beg to state that nothing was further from our intention, and that we merely repeated, in a humorous manner, what we considered to be a harmless play upon words. If, however, any injury has been suffered in consequence of said paragraph, we sincerely regret the same and positively disclaim any serious intention in writing the apparently offensive words. Above all, we wish it to be thoroughly understood that no reflection upon Hon. Mr. Robidoux's personal integrity was intended, because that gentleman's well-known character is far above the reach of any serious attack.

The following unpleasant piece of news has been sent to the American press from St. Petersburg:

"The religious intolerance of the Russian government seems to have taken a new form. Not only Jews but Roman Catholics are now victims. Early in the year nearly all the Polish employes of the railroads of western Russia were dismissed. A commission of the ministry on ways and communication is just issued. In the regulation about such employes five religious categories are formed, beginning with a Roman Catholic born of a Roman Catholic parent in Russia, next a Roman Catholic born of a Roman Catholic father and a mother of orthodox or other creed and so on. The last category is that of any man professing the Roman Catholic religion irrespective of parentage. Those belonging to the first category cannot be employed as engineers elsewhere than in northern Siberia, those belonging to the second category only in western Siberia and the extreme eastern province of European Russia, those in the last category can be given posts in Russia generally exclusive of Poland and the Baltic provinces. This regulation practically excludes Roman Catholics from all appointments in the ministry of ways and communications."

ACT OF THE UNION.

THE PRACTICABILITY OF AN IRISH LEGISLATURE.

Sir Jonah Barrington, Mr. G. Ponsonby, Colonel O'Donnell, Sir John Davies, Harold Frederic, and Other Eminent Authorities, Masses of Counterfeited Squires, Salisbury, the Duke of Argyle—The Fate of the Irish Under Unjust Rule—Powerful Arguments from Many Sources.

We have endeavored, in our preceding articles, to prove,—

First—That Ireland rapidly improved under her domestic legislature;

Secondly—That, since the Union, the manufactures and trade of the country have been in a state of rapid decline;

Thirdly—That the great cause of that decline is the very monopoly of the English market for agricultural produce, which the advocates for the Union say is of such vast importance to Ireland;

Fourthly—That, notwithstanding the increased quantity of agricultural produce, the consequence of that monopoly, the state of the farmers and agricultural laborers has been gradually declining, until they have been reduced to a state of wretchedness and poverty, a parallel to which is not to be found in any other country in the world;

Fifthly—That the Irish people do not exercise due control over the deliberations of the Imperial Parliament, and that it cannot, therefore, have sufficient knowledge of or sympathy with Ireland to legislate for her local wants.

In the whole course of our reasoning on these subjects, we never lost sight of the miserable, awful, frightful state of the great body of the Irish people. We were deeply impressed with the conviction, that their situation was proof sufficiently strong, that every other interest in that country must be proportionately bad. The principles of political economy that we have studied strongly inculcate the doctrine, that the prosperity of every community must be estimated by the prosperity of the individuals composing that community; and that if the great majority were in a state of suffering, no other proof was wanting to show its declining condition. Unfortunately, tons of evidence are at hand to prove this fact—and it is to us a cause of melancholy; it saddens our heart; it throws a gloom over our thoughts—over our happiest hours. If we could think that any humble efforts of ours were likely to lead to the alleviation of that misery, even at the most distant period, when we and our humble efforts will both be forgotten, it would afford us a reward far above any that governments or kings could bestow. However, there is one consolation that we cannot be deprived of—the consciousness of doing everything in our humble sphere to alleviate that misery; by bringing it prominently under the notice of all interested in the removal of human suffering. It is a duty we owe to the land of our fathers—it is a duty we owe to her people—it is even a more sacred duty—it is a duty which we shall never fail to perform to the best of our abilities.

We know it is much easier to point out evils, than to remedy them—to pull down, than to build up; we know that every mountebank is prepared with his infallible nostrums for unhappy Ireland; we know she has been a subject of experiment for every blundering political anatomist who "strutted his fretful hour upon the stage;" we know that if she has not suffered death by their hands, she has suffered tortures a thousand times worse than death. We shall not, therefore, have the presumptuous audacity to offer any specific; all that we shall ask is, that Ireland shall be placed under her natural guardians—her true physicians—of those whose interest will prompt them to watch over her wants, and whose feelings will sympathize with her in her sufferings—the King, Lords, and Commons of Ireland. Let them be sovereign over all her domestic affairs; let Ireland be fairly represented in the Imperial Parliament, and let it exercise sovereignty, as it does now, on all imperial questions.

The only remaining part of the duty we are now to perform is to endeavor to prove that such an adjustment is easy and practicable; that it would have the sanction of both the practice and the

spirit of the constitution; that it would cement the connection with Great Britain, promote the prosperity of Ireland, and greatly add to the power, glory, and strength of the united empire. All this we purpose doing without laying ourselves under obligation to Mr. Gladstone's present Home Rule Bill.

We have frequently stated our opinion openly, that it would be impracticable to establish an independent Parliament in Ireland, such as existed in 1782, (Grattan's Parliament,) down to the Union, and at the same time preserve the connection. We saw that it was opposed to the experience of history, to common sense, and even to the example of the Irish Parliament itself—the opinion that two independent countries, such as England and Ireland, could be bound together for any length of time by the golden link of the Crown alone; that they must come into collision; that they could not move in harmony; and that separation, or subjection, would be the inevitable consequence. At the same time, while we are fully convinced that the union of both countries, for the promotion of the common good, is indispensable to secure the power, the liberties, and the prosperity of both—we are equally impressed with the belief that the present Union is not such a Union; that it has caused universal discontent; that it has made Ireland what Mr. Foster said it would make her—"a discontented province; a vulnerable point, open to the attacks of foreign enemies, and the frightful subject of the machinations of domestic foes; a cause of England's weakness, instead of a source of her strength."

"Thus, by a suicidal act of her own corrupt parliament," says Doctor Thomas Reid, "was Ireland deprived of political existence; a painful experience, however, of more than twenty years has falsified the showy promises that induced her degradation; and vain, if not ridiculously absurd, is every hope to reclaim privileges so long misused, so criminally surrendered."

In the words of the very highest authority in Great Britain this day: quoting Sir Jonah Barrington—"If well governed, Ireland would be the brightest jewel in the King's (Queen's) crown."

Lord Clare, the "Judas" Chamberlain of his party, called the proposed Union "A daring usurpation of the rights of a free people."

Sir Jonah Barrington says: "England must be convinced that Ireland was formed by nature for her sister; and never intended for her servant."

Mr. Gould said—"There are 40,000 troops in Ireland, and with 40,000 bayonets at my breast, the Minister shall not plant another Sicily in the bosom of the Atlantic. I want not the assistance of divine inspiration to foretell, for I am enabled by the visible and unerring demonstrations to assert that Ireland was destined to be a free and independent nation. Our patent to be a state, not a shire, comes direct from heaven. The Almighty has, in majestic characters, signed the great charter of our independence. The great Creator of the world has given our beloved country the gigantic outlines of a kingdom. The God of nature never intended that Ireland should be a province, and by G— she never shall."

Mr. G. Ponsonby avowed his opinion that "the measure was revolutionary, and would run the destructive lengths of endangering the compact between the crown and the subjects, and the connection of the two nations."

Colonel O'Donnell, son to Sir Neil O'Donnell, one of the largest and wealthiest landholders in the County Mayo, roused by Castlereagh's invectives, could not contain his indignation; and by anticipation "disclaimed all future allegiance, if a Union were effected, he held it as a vicious revolution, and avowed that he would take the field at the head of his regiment to oppose its execution, and would resist rebels in rich clothes as he had done the rebels in rags." And for his speech—his maiden speech in Parliament—he was dismissed his regiment without further notice.

To go back in Irish history; Sir John Davies says (and his words are applicable at the present day), in speaking of the English Lords and Irish confiscation: "They persuaded the King of England that it was unfit to communicate the laws of England unto them; that it was the best policy to hold them as aliens and enemies, and to prosecute them with a continual war."

No better illustration of Sir John Da-

vies' oft-quoted historical truth can be given in the article than that given by Harold Frederic, the New York Times correspondent. In his cable to that journal on the 11th inst., on the Lords and Home Rule, he has the following account on the proceedings in the House of Lords. It speaks for itself. Comment is unnecessary:

"It really has been extraordinarily funny. Something like the fifth of the whole number of the performers had never been inside the Chamber of Peers till last Tuesday. To fully one-half of the remainder it was almost as unfamiliar. These titled strangers whipped up to London from their grouse and partridge, and denied even the sacred solace of the St. Leger, swarmed into the corridors of the House of Lords on Tuesday in droves like rustics on a personally-conducted tour through the sights of the metropolis. Policemen had to be stationed at every turn in the passages to show them the way to the scene of their deliberations. As for identifying them—that was quite beyond the powers of the servants of the House. Apparently any elderly farmer wearing a cover coat with side-pockets could pass freely in and take his seat without a question. This bucolic effect colored the whole assemblage. In deference to the occasion, all wore black coats, but their sunburnt, heavy faces, huge red hands, and awkward postures, kept perpetually suggesting that they ought instead to be in tweeds and gaiters. Here in London we think of Peers, mostly, as carefully dressed, even dapper, habitues of Piccadilly and the Row. But in this great formal muster of the Peerage, this handful of well-tailored men of the world was fairly snowed under by serried masses of counterfeited squires. This effect of hayseed was by no means confined to appearances. No tub-thumping demagogue could have wished for a more artless, unsophisticated audience. They laughed wildly at bald, old elementary jokes which even the drivers of four-wheelers wearied of a decade ago. They stared at such speakers as strove to discuss the Home Rule Bill on the grounds of logic, law and constitutional precedent."

O ye gods! Is not this pen and ink description of English Lords legislating on Irish Home Rule fit to make angels weep? Those whipped-up spaniels of Toryism, piling up their votes against Ireland—mechanically, was a sight to make men and angels weep. Let us now hear the same writer on the polite and noble scion of the House of spotless (?) Salisbury:

"But when a cheaper sort, like Cranbrook, rose and simply went for Gladstone as knave, liar, traitor, and lunatic, and spat on the Irish, trampled them under foot as scoundrels, murderers, alien scum and filth, then bellowed out great volleys of 'Hear, hear!' like the roar of their own prize bulls at home!"

Cranbrook must have been reading up the history of his ancestry lately. Every vile epithet he applied to Gladstone and the Irish people, could be applied with manifold force and truth to not remote generations of his family. It is very evident from all this that the bellowing bulls that cried "Hear, hear!" to Cranbrook's tirade of lying abuse, were as unfitted to vote on any constitutional question as are the pigmies that inhabit Central Africa. How they opened their mouths and audibly grunted as "They listened with obvious amazement to warnings such as Spencer gently hinted and Rosebery bluntly thrust at them, that their order itself was on trial and stood in jeopardy. It seemed to them absurd." And here we have an insight into the boorishness and stupidity of those asses following blindly their leader. "They show, of course, that there are some low fellows in big towns who talk like that, but so there are unruly poachers at home. They cannot see there is more in it than that, and so they stolidly, cheerfully trooped out last night behind Salisbury—400 of them—into the lobby against Home Rule. That was nearly a hundred more than the House of Lords' voting list has ever recorded before. It took them fully half an hour to pass in single file before the throne. On the way out they made mild rural jokes as they edged along, taking it all as a tremendous lark. As it has been said," continues the correspondent, "the public themselves, for the moment seeing only the ridiculous side of the thing in the spectacle of these hundreds of muddle-headed, beefy rustics dragged up to town from their pre-occupation over

game preserves and the price of fodder, and the best remedies for swine fever, to sit yawning through four evenings of speech-making, and then lightly throw out a measure which the House of Commons has been sweating blood over for eighty-four days and which the country has been discussing for six years—this is, frankly, too preposterous for serious comment."

We will not stop to discuss the other attribute of the case. Con dign punishment is sure to follow swiftly. Salisbury's leash-hounds in their eagerness to vote down a measure of which they know nothing. We will give an extract or two from George W. Smalley, the Tribune's London correspondent, that vindictive American-Englishman, hater of Gladstone, Ireland and Home Rule. In speaking of some of the speakers and speeches made, he has this to say about the Duke of Argyle, father-in-law to the Princess Louise, daughter to Her Majesty Queen Victoria. Every one will admit that, if Lorne is as polite and dignified in his language as is Argyle, his father, he must be an acquisition to the Royal Family:

"The Duke of Argyle's will compare with anything ever expressed by Lord Salisbury, Mr. Balfour, or Mr. Chamberlain as a contribution of the highest value on this subject."

We have its value expressed in a few words. Hear the correspondent:—

"It was a terrific onslaught upon Mr. Gladstone personally. Although he gave the latter credit for sincerity, yet it was the sincerity of a fanatic. Mr. Gladstone was a Mahdi, a Grand Panjandrum, a conjurer, a medicine man, whose party followed him with servility."

This was the best and only effective part of Lorne's father's speech; and the question remains does it add to the dignity of royalty! We shall content ourselves by giving an extract or two from Salisbury's speech, taken from the same source. It will prove that the murderous blood of the Cecils and Burleighs is as strong and cold in their representative of to-day, as it was in their own veins in the days of the virgin(?) Queen Bess!

"Upon one point he gave emphatic answer to Lord Rosebery's inquiry; he revived his old declaration that the true remedy for Ireland was twenty years of resolute government."

That is twenty years coercion for Catholic Ireland, and full fling to the Orange fraternity to trample on the rights and liberties of his fellow-countrymen. Bloody Salisbury! would rejoice to bring about the Penal Code again, with all its horrors, were it not for nineteenth century civilization.

"He repudiated the oft-told fiction that he and his colleagues ever contemplated creating a parliament in Dublin, and denounced the cowardice of surrender to men branded with crime."

Men of character and unimpeached integrity have told Salisbury and his charming nephew, Balfour, of the "oft-told fiction," in public. Those men's words are as good as either uncle or nephew's oath. Salisbury had also an envenomed fling at Archbishop Walsh. The renowned prelate is as far removed from the venomous darts of Salisbury and his Orange cohorts as is heaven from hell. We will now return to our subject proper. If we have digressed a little, it was to give our readers a peep at the present English House of Lords, Salisbury's spaniels, who threw out the Irish Home Rule Bill.

Deeply and strongly impressed with these opinions, we have ventured to recommend that the contract which now binds England and Ireland together in unholy wedlock should be reopened; that a Federal Government should be formed, armed with every power necessary to wield the vast energies of the mighty Empire; "that not a single feather should be plucked from the royal bird; that it should only be disencumbered of those obstructions which prevent it from taking its airy flight into the free regions of constitutional liberty, and extending its protecting wings over the whole Empire."

The Imperial Government should have the power of declaring war and making peace; of regulating commerce and manufactures; the direction of the army and navy, and other forces of the country; the power of levying general taxes for general purposes; in short, all the general powers now exercised by the Imperial Parliament, without the slightest alteration, except what it may itself choose to make on constitutional lines.

The duties of the Imperial Parliament cannot be limited—its power to perform them constitutionally should also be unlimited; the means should be proportioned to the end. This part of the subject is well explained by one who understands it much better than we can pretend; consequently we have much pleasure in quoting distinguished authority:

"A government ought to contain in itself every power requisite to the full accomplishment of the objects committed to its care, and the complete execution of the trust for which it is responsible, free from any control but a regard to the public good, and to the sense of the people. As the duties of superintending the national defence, and securing the public peace from foreign and domestic violence, involve a provision for casualties and dangers to which no possible limits can be assigned, the power of making that provision ought to know no other bounds than the exigencies of the nation and the resources of the community. As a revenue is the essential engine by which the means of answering the national exigencies must be produced, the power of procuring that article in its fullest extent must necessarily be comprehended in that of providing for those exigencies."

We have thus stated the powers that ought and should remain with the Imperial Parliament; they are as unbounded and as extensive as must satisfy the most zealous advocate for the Union, and even the most prejudiced Englishman,—save and except the Salisburys, Balfours, Chamberlains, Saundersons and all of that kidney. They are, in fact, the powers now actually exercised. We shall now glance at the powers which the Imperial Parliament would have to restore to a domestic Legislature—to the King, Queen, Lords and Commons of Ireland. It would have to reinstate those constituted authorities in full sovereignty—over all local subjects. These are so well known, that it is scarcely necessary to enumerate them:—a few of them will suffice.—They should have the power of regulating and controlling the Judicature and Magistracy—the Police, Customs and Revenue—of providing employment and giving support to the Poor—of regulating Rents and Land tenures—of regulating and encouraging Trade, Manufactures and Agriculture of the country subject to any laws of equity that may be made on these matters by the Imperial Government—controlling the proceedings of Grand Juries, Corporations, and all other inferior authorities—and lastly, the power of raising funds for the effectual accomplishment of these objects. These, we believe, are the principal powers the Domestic Legislature of Ireland would have to exercise: they are all that would be required to secure the liberty and promote the prosperity of that country. No man capable of reasoning dispassionately will be found to say, that the restitution of these powers to their rightful owners—to the authorities the Constitution intended should exercise them—would weaken or lessen the power of the General Government.—Would it not, on the contrary, be a great relief to them to get clear of duties which they have neither time nor ability to perform properly, however well inclined to do so. If the Imperial Parliament had no other business on earth to attend to, would not the distracted state of Ireland, her wants and her miseries, give it ample employment? Is not the general business of the Empire often impeded—clogged by the time consumed in attending to Irish questions, which it does not and cannot understand? Are not Irish interests, and other interests, by the immense mass of business before it, often all neglected? Are not subjects of the most vital importance to Ireland, involving the very existence of the people, made the business of midnight legislation, the scandalous speculations of jobbers and speculators and the more desolating theories and systems of presuming empirics? Have not laws been passed for Ireland, without the people of Ireland knowing anything about them, until they arrived, carrying more misery in their footsteps than war, pestilence, or famine? Do they not operate like the celebrated bed of Procrustes—"if too short, stretch it—if too long, lop it?" Have not the cries of the people, under this worse than inquisitorial torture, been disregarded and derided, until tens of thousands of the wretched people have perished on the high roads and in the ditches?

"And their executors, the knavish crows, Fly over them; impatient for their hour."
EDITOR TRUE WITNESS.

THE TRANSEKI MISSIONS.

BY FATHER MONGINOX.

The Transkei (in fuller phrase, the Transkeian territories) is divided, like Caesar's Gaul, into three parts. We may put first Pondoland, which is the country of the Poredo nation, and belongs exclusively to the native Poredos. They are left to themselves whether it be good or for evil. Troops, however, are kept on their frontiers for the safety of the rest of the country. Of the rest of Transkei, one portion, Nomansland, is reserved for the natives. There are some Basutos in this portion since the Basuto war. These Basutos have for chief one of the many sons of good old Neosesh, of whom the first Oblate Fathers in Basutoland have often written. This son in Nomansland is bitterly anti-Christian. It was he who, when his father was dying, shut himself up with the old chief, so that he might not be able to send for the priest, as it was always expected he would send. This pagan chief is very much opposed to the work of the missionaries. I have tried in vain to get his leave to establish a mission in his territory. However, in other portions of what I am calling the second division of Transkei, we are just about to establish two Kaffir missions, one at Neatatile, and the other at Libana. In the third, the civilized portion of the Transkei, we have four mission centres. These are Urntata, Kokstad, Mount Frere and Cola. These different places are rising European townships, centres of trade, to which people come bringing articles of merchandise, or seeking various supplies for their own needs. This settled portion of the Transkei is looked after civilly by resident magistrates and other officials, just like any other division of Cape Colony, of which the Transkeian Territories form part. The natives are not allowed to remain in this settled portion of the country, unless, it may be, in the service of the white people. We are five Mission Fathers altogether in Transkei, and each of us has to travel about a good deal in order to visit the scattered Catholics.—*London Tablet.*

INDIA AND CEYLON.

Missionaries and the Census.

While missionary work in India is finding itself subjected at home just now to a good deal of more or less ungenerous criticism, it is worthy of note that in the Lower Provinces of Bengal and their Feudatories—at one time not unjustly deemed the least hopeful field for Indian mission work—Christianity has made more progress than any other form of religion during the past decade. Mr. Bourdillon, in preparing the Census figures for these provinces for enumeration of 1881, returned the total number of Christians in British Territory at 127,411, and in the Feudatory States at 724. The figures for 1891, in Mr. O'Donnell's Census Report, just to hand, are 190,829 and 1,655 respectively, or a total increase in ten years of 64,349. During the same period the number of Buddhists increased by a little over thirty-three thousand only—from 158,843 to 187,051—and this is the largest individual growth recorded. Hinduism has as largely declined as Mahomedanism has increased, but even Mahomedanism has not advanced in anything like the same proportion as Christianity, the present total of nineteen and a half millions being an increase in ten years of little more than a million and a half. Looking at the Christian development, sect by sect, we find that the Church of England has increased by over sixty-two per cent. in the decade, from 28,141 to 38,321. The activity of the Roman Catholic Church during the same period has been quite abnormal, the figures showing an advance of as much as 236.8 per cent., the advance being from 26,653 to 89,794, or more than four times that of the Church of England. The Baptist missionaries, on the other hand, have been conspicuously less successful than the other bodies, the numbers of this community showing a falling off of 13.8 per cent., or from 15,614 in 1881 to 14,321 in 1891. The number of Lutherans has declined from 23,556 to 22,945; the Church of Scotland from 3,683 to 2,970. Of the intermediate groups, Protestants have increased from 9,506 to 10,444, while "unspecified Christians" have declined from 20,210 to 7,078. An increase in one sect or another, however, is recorded in almost every district of the Lower Provinces. In the great majority of districts, says Mr. O'Donnell, the in-

crease is due to the natural growth of the people, most of whose physical wants are looked after by benevolent pastors, "augmented by a few stray conversions." In Darjuling and Jalpaiguri it results from the greatly increased number of Europeans now resident in those districts in connection with the tea industry, while the railway works and coal mines in the Burdwan districts have mainly swelled the total. In Midnapore the increase is believed to be almost wholly due to the influence of Baptist and Jesuit missionaries. In India, where an increase of over thirteen per cent. is recorded, all the converts seem to have been derived from the Mussulman community, usually the most tenacious of their faith and most vigorous in resisting Christian propagandism. In the Santal Pugnans and the district of Lohardaga the increase is almost wholly due to missionary effort.—*Times of India, Bombay.*

HIGH BUDDHISM.

A Very Telling Comparison.

It is idiotic (thinks the *Ceylon Catholic Messenger*), to accuse Ritualists of being Catholics in disguise, for Buddhists—chiefly through the influence of their European and American proselytes—have recently adopted many imitations of Catholicity which are quite a contrary to the spirit of Buddhism as the innovations of the Ritualists are to the spirit of the so-called Reformers. For instance, in imitation of us, the Buddhists have lately taken to applying to Gautama the title of "the Lord Buddha." Although Lord is a divine title, and although they do not pretend that Buddha was anything more than a man. They also speak of the Buddhist population as "the faithful," although they say that Buddhism is not a faith, but merely a philosophy. Because we have the rite of baptism, they won't give "pansil" to their proselytes, even if they should thereby, by implication, excommunicate the whole Buddhist population which has not received it. Because we observe Christmas, they must have their Wesak in commemoration of the birth of Buddha, although, as they say that existence is an evil, they should commemorate his alleged annihilation rather than his nativity, and, although they have no Mass, they sometimes call their Wesak by the name of "Buddhamas," in imitation of Christmas. Because our priests visit in the prisons men sentenced to death, and, when they succeed in converting the condemned man, accompanying him to the place of execution, their bowzes now think it the correct thing to do the same, although the Buddhists say that the law of Karma is inexorable and unalterable, so that the bowzes, if they act in accordance with their creed, can only tell a man condemned to be hanged that repentance is useless. Because matrimony is one of our sacraments, the Buddhists must have their Buddhist registrar of marriages, in order to give to marriage the semblance of a religious rite, although religion has in Buddhism nothing to do with marriage. Many other examples could be quoted of Buddhist innovations evidently copied from Catholicity; but no sane man imagines the object of these innovations to be the conversion of Buddhists to the Church. The object is precisely the prevention of such conversion.—*Illustrated Catholic Missions.*

RAYAPAH TYER.

A Model Brahmin Catholic.

Few Indian Catholics can boast of the record of a Brahmin Catholic, who died on the 27th of April last. He was born of Brahmin Catholic parents on the 12th of October, 1836, at Relacheri, of the Conjevoram Talug, and in due course was sent to Nagatam for his studies, where he gave such satisfaction to his superiors by his diligence and piety that he was chosen to be a disciple or personal attendant of the Very Rev. Fr. S. Cyr, S. J. Rayapah Tyer made rapid progress in his studies under the tuition of his Jesuit Father, who was so pleased with the young Brahmin that he determined to take him to Rome to present him to the Pope. Accordingly they left India on the 18th February, 1859, for Rome, which they reached after a pleasant voyage of 87 days. Rayapah Tyer's own account of his visit, as related to his family, years subsequently, is interesting: "No sooner did His Holiness appear in his room than Rayapah Tyer lost his presence of mind. After a few minutes His Holiness asked the monk who

followed him, what language this Indian can speak. As soon as he heard that he can speak French well, Rayapah Tyer lifted up his head and presented His Holiness with a Tamil song composed on him. Immediately after, His Holiness, with excessive joy, asked in French what this Indian requires. Rayapah Tyer boldly asked His Holiness' blessing for him, for his family, and for his countrymen. His Holiness, with full heart, after reciting a Latin prayer, gave the blessing and presented him with a silver photo of his, saying that he should have it till he is called to the eternal world."

After presenting the heart of the town and the Catacombs, Father S. Cyr, S. J., and Rayapah Tyer left Italy for France. His travels in France and Rome are faithfully recorded in verse in his book entitled "Yashiry Cuning." When in Paris the alumni of the College of the *Missions Etrangeres* presented Rayapah Tyer with a seal containing the relics of eight saints with all their names written on the back of it. Father S. Cyr, S. J., and Rayapah Tyer left France for India on the 28th November, 1859.—*Illustrated Catholic Missions.*

Saved to Her Mother

After Physicians and Medicine Failed!

A Grateful Parent's Testimony

She Says: "My Daughter is now Perfectly Well and Strong."



LITTLE MISS STINCHCOMBE.

It is a sad sight to see the young grow up weak, puny and sickly. Thousands of girls and boys around us are unable to enjoy life with their playmates. Parents should bear in mind that there is no reason why their children should suffer, when such a medicine as Paine's Celery Compound cures and gives new life and true vitality. Mrs. A. R. Stinchcombe, 19 William Street, London, Ont., who is highly vouched for by Rev. W. Godwin, Methodist Minister of that city, gratefully speaks of the wonderful work of Paine's Celery Compound in her home. She writes as follows:—

"I think it is a duty to write you for the benefit of all who have delicate children, and to make known what Paine's Celery Compound has done for my child. She has been delicate all her life. I have tried many medicines, and have had my child under allopathic and homoeopathic treatment, with but little benefit. Almost in despair, and as a last resort, I tried Paine's Celery Compound, and after using three bottles is now perfectly well and strong. I have also used your medicine myself for complications arising from overwork and loss of rest, and am greatly benefited thereby. I would strongly urge all who are in any way afflicted to do as I have done, 'try Paine's Celery Compound,' and be convinced of its wonderful curing powers."

Castor Fluid Registered. A delightfully refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cts. per bottle. HENRY B. GRAY, Chemist, 122 St. Lawrence street, Montreal.

LORD KILGOBBIN.

By CHARLES LEVER.

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

CHAPTER XXII.—Continued.

Had she preferred either of the two Englishmen to himself, he could have understood, and, in a measure, accepted it. They were, as he called them, "swells." They might become, he knew not what. The career of the Saxon in fortune was a thing incommensurable by Irish ideas; but Joe was like himself, or, in reality, less than himself in worldly advantages.

This pang of jealousy was very bitter; but still it served to stimulate him and rouse him from a depression that was gaining fast upon him. It is true, he remembered she had spoken slightly of Joe Atlee. Called him noisy, pretensions, even vulgar; snubbed him openly on more than one occasion, and seemed to like to turn the laugh against him; but with all that, she had sung duets with him, corrected some Italian verse he wrote, and actually made a little sketch in his note-book for him as a souvenir. A souvenir! and of what? Not of the ridicule she had turned upon him, not the jest she had made upon his boastfulness. Now which of these two did this argue? Was this levity, or was it falsehood? Was she so little mindful of honesty that she would show these signs of favor to one she held most cheaply, or was it that her distaste to this man was mere pretence, and only assumed to deceive others?

After all, Joe Atlee was a nobody; flattery might call him an adventurer, but he was not even so much. Among the men of the dangerous party he mixed with he was careful never to compromise himself. He might write the songs of rebellion, but he was little likely to tamper with treason itself. So much he would tell her when he got back. Not angrily, nor passionately—for that would betray him and disclose his jealousy—but in the tone of a man revealing something he regretted—confessing to the blemish of one he would have liked better to speak well of. There was not, he thought, anything unfair in this. He was but warning her against a man who was unworthy of her. Unworthy of her! What words could express the disparity between them? Not but if she liked him—and this he said with a certain bitterness—or thought she liked him, the disproportion already ceased to exist.

Hour after hour of that long summer day he walked, revolving such thoughts as these; all his conclusions tending to the one point, that he was not the easy victim she thought him, and that, come what might, he should not be offered up as a sacrifice to her worship of Joe Atlee.

'There is nothing would gratify the fellow's vanity,' thought he, 'like a successful rivalry of him. Tell him he was preferred to me, and he would be ready to fall down and worship whoever had made the choice.'

By dwelling on all the possible and impossible issues of such an attachment, he had at length convinced himself of its existence, and even more, persuaded himself to fancy it was something to be regretted and grieved over for worldly considerations, but not in any way regarded as personally unpleasant.

As he came in sight of home and saw a light in the small tower where Kate's bedroom lay, he determined he would go up to his sister and tell her so much of his mind as he believed was finally settled, and in such a way as would certainly lead her to repeat it to Nina.

'Kate shall tell her that if I have left her suddenly and gone back to Trinity to keep my term, I have not fled the field in a moment of faint heartedness. I do not deny her beauty. I do not disparage one of her attractions, and she has scores of them. I will not even say that when I have sat beside her, heard her low soft voice, and watched the tremor of that lovely mouth vibrating with wit or tremulous with feeling, I have been all indifference; but this I will say, she shall not number me among the victims of her fascinations; and when she counts the trinkets on her wrist that records the hearts she has broken—a pastime I once witnessed—not one of them shall record the initial of Dick Kearney.'

With these brave words he mounted the narrow stair and knocked at his sister's door. No answer coming, he

knocked again, and after waiting a few seconds he slowly opened the door and saw that Kate, still dressed, had thrown herself on her bed, and was sound asleep. The table was covered with account books and papers: tax receipts, law notices, and tenants' letters lay littered about, showing what had been the task she was last engaged on; and her heavy breathing told the exhaustion which it had left behind it.

'I wish I could help her with her work,' muttered he to himself, as a pang of self-reproach shot through him. This certainly should have been his own task rather than hers; the question was, however: Could he have done it? And this doubt increased as he looked over the long column of tenants' names, whose holdings varied in every imaginable quantity of acres, roods, and perches. Besides these there were innumerable small details of allowances for this and compensation for that. This one had given so many days' horse-and-car hire at the bog; that other had got advances 'in seed potatoes'; such a one had a claim for reduced rent, because the mill-race had overflowed and deluged his wheat crop; such another had fed two pigs of 'the lord's' and fattened them, while himself and his own were nigh starving.

Through an entire column there was not one case without its complication, either in the shape of argument for increased liability, or claim for compensation. It was make-shift everywhere, and Dick could not but ask himself whether any tenant on the estate really knew how far he was hopelessly in debt or a solvent man. It only needed Peter Gill's peculiar mode of collecting the moneys due, and recording the payment by the notched stick, to make the complication perfect; and there, indeed, upon the table, amidst accounts, and bills, and sale-warrants, lay the memorable bits of wood themselves, as that worthy steward had deposited them before quitting his master's service.

Peter's character, too, written out in Kate's hand, and only awaiting her father's signature, was on the table—the first intimation Dick Kearney had that old Gill had quitted his post.

'All this must have occurred to-day,' thought Dick: 'there were no evidences of these changes when I left this morning. Was it the backwater of my disgrace, I wonder, that has overwhelmed poor Gill?' thought he; 'or can I detect Miss Betty's fine Roman hand in this incident?'

In proportion to the little love he bore Miss O'Shea, were his convictions the stronger that she was the cause of all mischief. She was one of those who took very 'utilitarian' notions of his own career, and he bore her small gratitude for the solicitude. There were short sentences in pencil along the margin of the chief book in Kate's handwriting which could not fail to strike him as he read them, indicating as they did her difficulty, if not utter incapacity, to deal with the condition of the estate. Thus:

'There is no warranty for this concession. It cannot be continued.'—'The notice in this case was duly served, and Gill knows that it was to papa's generosity they were indebted for remaining.'—'These arrears have never been paid; on that point I am positive!'—'Malone's holding was not fairly measured; he has a just claim to compensation, and shall have it.'—'Hannigan's right to tenancy must not be disputed, but cannot be used as a precedent by others on the same part of the estate, and I will state why.'—'More of Peter Gill's conciliatory policy! The Begans, for having been twice in jail, and once indicted, and nearly convicted of Ribbonism, have established a claim to live rent free! This I will promise to rectify.'—'I shall make no more allowances for improvements without a guarantee, and a penalty besides on non-completion.'

And last of all came these ominous words: 'It will thus be seen that our rent-roll since '64 has been progressively decreasing, and that we have only been able to supply our expenses by sales of property. Dick must be spoken to on this, and at once.'

Several entries had already been rubbed out, and it was clear that she had been occupied in the task of erasure on that very night. Poor girl! her sleep was the heavy repose of one utterly exhausted; and her closely clasped lips and corrugated brow showed in what frame of intense thought she had sunk

to rest. He closed the book noiselessly as he looked at her, replaced the various objects on the table, and rose to steal quietly away.

The accidental movement of a chair, however, startled her; she turned, and leaning on her elbow, she saw him as he tried to move away. 'Don't go Dick; don't go. I'm awake, and quite fresh again. Is it late?'

'It's not far from one o'clock,' said he, half roughly, to hide his emotion; for her worn and wearied features struck him now more forcibly than when she slept.

'And are you only returned now? How hungry you must be! Poor fellow—have you dined to-day?'

'Yes, I got to Owen Molloy's as they were straining the potatoes, and sat down with them, and ate very heartily, too.'

'Weren't they proud of it? Won't they tell how the young lord shared their meal with them?'

'I don't think they are as cordial as they used to be, Kate; they did not talk so openly, nor seem at their ease, as I once knew them. And they did one thing significant enough in its way, that I did not like. They quoted the county newspaper twice or thrice when we talked of the land.'

'I am aware of that, Dick; they have got other counselors than their landlords now,' said she mournfully, 'and it is our own fault if they have.'

'What, are turning nationalist, Kitty?' said he, laughing.

'I was always a nationalist in one sense,' said she, 'and mean to continue so; but let us not get upon this theme. Do you know that Peter Gill has left us?'

'What, for America?'

'No! for O'Shea's Barn. Miss Betty has taken him. She came to-day to—have it out—with papa, as she said; and she has kept her word. Indeed, not alone with him, but with all of us—even Nina did not escape.'

'Insufferable old woman! What did she dare to say to Nina?'

'She got off the cheapest of us all, Dick,' she said, laughing. 'It was only some stupid remark she made about looking like a boy, or being dressed like a rope-dancer. A small civility of this sort was her share of the general attention.'

'And how did Nina take the insolence?'

'With great good temper, or good-breeding, I don't know exactly which covered the indifference she displayed, till Miss Betty, when taking her leave, renewed the impertinence in the ball by saying something about the triumphant success such a costume would achieve in the circus, when Nina courtesied, and said: 'I am charmed to hear you say so, madam, and shall wear it for my benefit; and, if I could only secure the appearance of yourself and your little groom, my triumph would be, indeed, complete.' I did not dare to wait for more, but hurried out to affect to busy myself with the saddle, and pretend that it was not tightly girthed.'

'I'd have given twenty pounds, if I had it, to have seen the old woman's face. No one ever ventured before to pay her back with her own money.'

'But I give you such a wrong version of it, Dick. I only convey the coarseness of the rejoicer, and I can give you no idea of the ineffable grace and delicacy which made her words sound like a humble apology. Her eyelids drooped as she courtesied, and when she looked up again, in a way that seemed humility itself, to have reproved her would have appeared downright cruelty.'

'She is a finished coquette,' said he, bitterly; 'a finished coquette.'

Kate made no answer, though he evidently expected one; and after waiting awhile he went on. 'Not but her high accomplishments are clean thrown away in such a place as this, and among such people. What chance of fitting exercise have they with my father or myself? Or is it on Joe Atlee she would try the range of her artillery?'

'Not so very impossible this, after all,' muttered Kate, quietly.

'What! and is it to that her high ambitions tend? Is *he* the prize she would strive to win?'

'I can be no guide to you in this matter, Dick. She makes no confidences with me, and of myself I see nothing.'

'You have, however, some influence over her.'

'No; not much.'

'I did not say much; but enough to

induce her to yield to a strong entreaty, as when, for instance, you implored her to spare your brother—that poor fellow about to fall so hopelessly in love—'

'I'm not sure that my request did not come too late, after all,' said she, with a laughing malice in her eye.

'Don't be too sure of that,' retorted he, almost fiercely.

(To be continued.)

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Always on hand, an assortment of pure Drugs and Chemicals; also a choice assortment of Perfumery and Toilet Articles.

Prescriptions a Specialty.

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FIGURE WINDOWS } FOR CHURCHES.
STATUARY }

Approved by His Holiness Pope Pius IX., Brief 1869. Gold Medals at all the Universal Expositions. Grand Prix d'Honneur, Rome, 1870.

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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 St. Auguste.]

HOUSE AND HOUSEHOLD.

HOW TO WASH DISHES.

Do you know how to wash dishes? Not merely so that you can get them off the kitchen table into the china closet, but so that the despised and dreaded task becomes almost a pleasure. This is the way to accomplish that result:—

As soon as the cooking is done fill all the cooking utensils with water and leave them to soak. When the meal is ended scrape all the plates clean—not with a knife, for that scratches and nicks—but with a piece of left-over bread. Put the plates in one pile, the saucers in another, the cups, emptied of their drainings, together with the glass and silver, together.

Have a bowl of water cool enough to allow your hand to remain in it a few minutes without scalding, but hot, and wash the glasses with soap in that. Dry them as fast as they are washed. If you let them stand upon a tray the air dries them, and does it in streaks where the water is trickling down. Have a soft, clean, lintless cloth for this purpose.

Then wash the silver; the water should be very hot for this. If there are any crevices, clean them with a brush kept for this purpose. Dry them with a clean towel and polish with silver powder.

Next wash your cups and saucers, one at a time, and don't, in this day and generation, be without one of those wire kitchen conveniences known as a soap-shaker. Wipe each cup and saucer before putting it out of your hand, or it will dry partially and streakily, and be rough to the touch. After the cups and saucers, wash the plates in the same way. Then clean the tins, and then the pots and pans.

To clean knives, rub with a soft flannel dipped in powdered bath brick or in wood ashes. Never let the ivory handles be dipped in hot water.

Tins may be kept in a state of dazzling brightness by being rubbed with sifted wood ashes, or with whitening.

Copper utensils should be scoured with brick dust and flannel.

The dish-cloths and mops should be washed, scalded and dried after each using. The towels should never be thrown aside in a damp lump, but should be hung to dry, and then dropped into the kitchen hamper against washing day.

The dishpan should be thoroughly washed with soap and water, scoured and rinsed with scalding water, dried and hung on its own hook. Then the sink should be scoured and rinsed with scalding water, in which common soda has been dissolved.—*Sacred Heart Review*

After Breakfast

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two and you will feel "like a new man." The merit of Hood's Sarsaparilla is proven by its thousands of wonderful cures. Why don't you try it?

Hood's PILLS cure constipation. They are the best after-dinner pill and family cathartic.

Ethel (rummaging in grandma's drawer): "Oh, grandma, what a curious old key this is!" Grandma: "Yes, my dear. That was your grandfather's latch-key." Ethel: "And you kept it in memory of old days?" Grandma: "No, my dear, old nights."

He Wanted Her to Like Him.—She (yawning): "I do like a young man with some get up and go about him." He gets up and goes.

WANTED

Teacher for deaf mute partially educated. Small salary, comfortable home. Apply at TRUE WITNESS OFFICE (or box 1758.) 10-4

A TEACHER WANTED.

At the Jesuit College, on Bleury Street, an English Teacher, for the class of Latin Elements, is required. An ecclesiastic preferred. Please apply to the Rector of St. Mary's College or to the Prefect of Studies. 10-4

WANTED—An Experienced Teacher in French and English, for children, in private family. Address: F. S. McDONALD, St. John Co. St. Luke, Que.

Cleaned out, as well as in—everything that is cleaned with *Pearline*. Nothing does its work as well, as easily, as quickly, or as cheaply. It divides the labor with you, and doubles the result. With it, you can wash the finest clothes harmlessly; without it, you will want to do the roughest housework carelessly. Never peddled. **336 JAMES PYLE, N.Y.**



COLLEGE NOTRE DAME.
Cote Des Neige, Montreal, Canada
[FOR BOYS FROM 5 TO 12.]
This institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins. Boys are received for vacation.
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BOURGET COLLEGE, RIGAUD, P. Q.
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CLASSICAL COURSE.
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Studies will be resumed on **SEPTEMBER 6th.**
Board, Tuition, Bed and Washing, \$120.00 per annum.
For prospectus apply to
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CANADIAN PACIFIC RY.
CHANGE OF TIME.
Commencing September 24, 1893
Leave Windsor St. Station for
Toronto, Detroit, Chicago, 8 25 a.m. (s), (c) 9 00 p.m. (s).
Boston, 9 00 a.m. (c), 8 20 p.m. (s).
Portland, Me., 9 00 a.m. (c), 10 20 p.m. (s).
Sherbrooke, 4 05 p.m., 10 40 p.m. (s).
Newport, 9 00 a.m., 4 05 p.m., 8 20 p.m.
Brookville, Perth, 4 15 p.m.
Ottawa, Winnipeg, Vancouver, 4 45 p.m.
St. John, N.B., Halifax, 10 40 p.m. (s).
Ottawa, St. Marie, St. Paul, 9 20 p.m.
St. Annes, Vaudreuil, 8 25 a.m., 1 30 p.m. (s) 4 15 p.m., 6 15.
Arrive Windsor St. Station from
Boston, 7 30 a.m., 8 25 p.m.
Portland, 10 30 a.m., 8 25 p.m.
Toronto, Detroit, Chicago, 7 40 a.m., 7 20 p.m.
Winnipeg, Vancouver, 8 10 a.m., 12 20 p.m.
St. Paul, St. Marie, 8 10 a.m.
Sherbrooke, 11 20 a.m., 4 20 p.m.
Newport, 7 30 a.m., 11 20 a.m., 8 25 p.m.
Brookville, Perth, 11 30 a.m.
Halifax, St. John, N.B., 4 20 p.m.
St. Annes, Vaudreuil, 8 30 a.m., 11 30 a.m., 7 20 p.m.
Daily. (Daily except Saturday. (s) Saturday only.
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THROUGH TOURIST SLEEPING CARS
to Chicago, leave Montreal Windsor street Station Tuesdays, Wednesdays, Thursdays and Saturdays, at 8.25 a.m. Rate per Berth \$1.50.

OTTAWA EXHIBITION,
OTTAWA AND RETURN
Sept. 27, 29.....\$3.50
Sept. 26.....2.55
Tickets valid for Return until Oct. 2.

SUBURBAN - SERVICE.
Trains leaving Windsor St. Station at 12.15 p.m. and 5.15 p.m., between Montreal and Vaudreuil, and arriving at 9.45 a.m. from Point Fortune and 2.50 p.m. from Vaudreuil and intermediate stations, will be discontinued after Saturday, 23rd September.

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129 ST. JAMES STREET,
Next to Post Office.

John Murphy & Co's
ADVERTISEMENT.
It's Easier Said Than Done.
That's an old saying, but it holds particularly good in our Dress Goods Department to-day. It is much easier to say the bargains we are offering can be had than to do it.
COME AND SEE.
DRESS GOODS DEPT.
All the Latest Novelties from the Leading Dress Goods Manufacturers of Europe.
New Ombre Crepon Dress Goods, in all the new shades.
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New Shot Dress Tweeds, in all the new colorings.
New Shot Hopacking, in all the new colorings.
New Shot Nette Cloths, in all the new colorings.
New Shot Basket Cloths, in all the new colorings.
New Shot All-Wool Cheviots, in all the newest and most artistic designs and colorings.
Hundreds to select from, and **NO TWO ALIKE.**
New Plain Costume Cloths, 48 inches wide, black and all colors, price only 40c per yard.
New Shot All-wool Cheviots, in all the new colorings, 45 inches wide, price only 50c per yard.
A BARGAIN!—A Lot of Fancy 52 in. Dress Tweeds, about 500 yards, to clear at 35c per yard.
A Lot of Plaid Dress Goods, assorted colors; this lot only 10c per yard.
A very fine line All-wool Cheviots, in the new colors, extra wide, price only 75c per yard.
Special Lot of Hop Sackings, 54 inches wide, all wool, assorted colors, price only 80c per yard, worth \$1.25.
Plain Costume Cloths, black and all colors, all wool and double width, prices 55c, 75c, \$1.10, \$1.25 and \$1.50 per yard.
Large Lines of Dress Goods at less than wholesale prices.

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1781 & 1783 NOTRE DAME STREET.
And 105, 107, 109, and 111 St. Peter St.
Terms Cash and only one price.
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CINCINNATI, O., sole makers of the "Blymer" Church, School and Fire Alarm Bells. Catalogue with over 200 testimonials.
NO DUTY ON CHURCH BELLS.
24-26cww Mention this paper.

FAVORABLY KNOWN SINCE 1826 BELLS.
HAVE FURNISHED 22,000 CHURCH BELLS, CHIMES, SCHOOLS & OTHER PUREST BEST.
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THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES.
PUREST BELL METAL, (COPPER AND TIN.) Send for Price and Catalogue.
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Compound light-spreading silver-plated Corrugated Glass. A wonderful invention for lighting Churches, Halls, Satisfaction guaranteed. Catalogue and price list free.
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Teeth without Plates a Specialty.
No. 45 St. Lawrence Street, MONTREAL.

Cuticura Soap
FOR BAD COMPLEXIONS, 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 clogging 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 costly 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: PORTER 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

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IMPORTER AND MANUFACTURER OF
Monuments, Headstones,
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All Kinds of Repairing at Moderate Prices.
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BURDOCK'S BLOOD BITTERS
Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all Impurities from a Pimple to the worst Scrofulous Sore.
BLOOD BITTERS
CURES
DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEART BURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES

F. KELLY,
Ruling, Binding and Embossing
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KELLY'S SONGSTER No. 53
Contains 8 great parodies on the famous song "After the Ball," and the following songs:
Daddy Wouldn't Buy me a Bow-wow.
Naughty Doings on the Midway Plaisance.
Sweethearts and Wives. The Flower Girl.
Hearts. The Miner's Dream of Home.
Kiss and Let's Make Up. Don't Forget Me, Katie Darling. Knocked 'Em in Old Kent Road. The World's Fair Fatal Fire. Three Little Chaps, and several other songs and parodies. Can be had at all newdealers or mailed on receipt of two 8 cent stamps.
P. KELLY, Song Publisher, Montreal, Can.

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Importers of and Wholesale Dealers in
DOLLS, TOYS, GAMES,
and SMALL WARES and FANCY GOODS of every description. If our travellers should fail to see you, write for samples.
Canadian Agents for HENRY MILWARD & SONS Fish Hooks.

A LAKEPORT MIRACLE.

AN EXPERIENCE FEW COULD PASS THROUGH AND SURVIVE.

Broken Down by Congestion of the Lungs and La Grippe—Weary Months of Sleepless Suffering—A Narrow Escape.

From the Colborne Enterprise.

The village of Lakeport in the county of Northumberland is beautifully situated on the shore of Lake Ontario, two and a half miles from the town of Colborne. The location of the village is picturesque and healthy, and as a rule the inhabitants of Lakeport are a vigorous people, with very little troubled sickness. But there are exceptions, and even in this healthy locality occasional cases of suffering and long months of weary sickness are found. Among those thus unfortunate was Mrs. Milo Haight, who for nearly two years was a great sufferer, sickness having made such inroads in her constitution that she was almost a complete wreck physically. Although a young woman her system had run down until life had become almost a burden. She had consulted physicians and tried many remedies, but no relief was found. Her attention was finally directed to Dr. Williams' Pink Pills for Pale People, and having read of the many wonderful cures accomplished through the use of this great life-saving remedy, was induced to give them a trial. The result exceeded her fondest expectations, and before long she was restored to her former health and strength. Having heard of this case the Enterprise reporter called on Mrs. Haight, and enquired into the facts, which are given almost verbatim in the following statement: "I was ill for about twelve weeks in the latter part of 1891, while at home with my father in Trenton. I came to Lakeport, but was here only a few weeks when I was taken with inflammation of the bowels. After I sufficiently recovered I returned to Trenton. I had not been at home long when I was attacked with la grippe, which nearly brought me to death's door. A physician was called who said my system was badly run down. This was in February, 1892, and I was under his care for some twelve weeks before I was able to get out of doors. When I was taken down congestion of the lungs and spine set in and then the trouble went to my throat, and lately to my ear, causing an abscess which gathered and broke three times, leaving me quite deaf. I suffered the most excruciating pains, sleep left me and I could not rest. I suffered continually with cold chills and cold hands and feet and severe headaches. The doctor gave me no hope of recovery. As soon as I was able I returned to Lakeport, but did not improve in health and I felt that death would be a relief. In June, 1892, I began using Dr. Williams' Pink Pills and had not been taking them long when the chills left me, my appetite improved, and sleep returned, something I had not enjoyed for many long weary months. After using the Pink Pills for some weeks I began to feel as though I could stand almost anything. In the month of June, 1892, I weighed 114 pounds, and in April, 1893, I weighed 161 pounds, my greatest weight. I took the Pink Pills for about four months, but I now resort to them for any trouble, even a slight headache. I truly believe that Dr. Williams' Pink Pills are worth their weight in gold, and I owe my health and strength, if not my life to them. My eyes were weak at the time I was sick, but I have had no such experience since I began the use of Pink Pills. I take great pleasure in thus making known my case, hoping that some fellow creature may be benefited thereby. I allow no opportunity to pass without speaking well of Dr. Williams' Pink Pills, and I know of several persons who began their use on my recommendation and were greatly benefited by them. My father, who is some seventy years of age, is receiving great help from their use. I can truthfully say I cannot speak too highly of Pink Pills, and I would not be without them in the house under any circumstances.

Mrs. Haight's husband is also taking Pink Pills for rheumatism, and being present during the interview gave his testimony to their benefit to him. Mrs. Haight's present appearance indicates the best of health, and no one who did not know of her long suffering would imagine from her present appearance that she had ever been sick. Her case

"A Word To the Wives Is Sufficient."

For Rendering Pastry Short or Friable.

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Is Better than Lard Because It has none of its disagreeable and indigestible features.

Endorsed by leading food and cooking experts.

Ask your Grocer for it.

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

is one that cannot but give the strongest hope to other sufferers that they too may be cured by Dr. Williams' wonderful Pink Pills, whose action upon the human system seems almost magical.

Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brockville, Ont., and Schenectady, N.Y. Pink Pills are not a patent medicine, but a prescription. An analysis of their properties show that these pills are an unfailing specific for all diseases arising from an impoverished condition of the blood, or from an impairment of the nervous system, such as loss of appetite, depression of spirits, anemia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after effects of la grippe, scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life-giving properties, and nothing that could injure the most delicate system.

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

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

FACTS ABOUT DYSPEPSIA.

Wrong action of the stomach and liver occasions dyspepsia. Dyspepsia in turn gives rise to bad blood. Both these complaints are curable by B.K.E., which acts on the stomach, liver, bowels and blood, and tones and strengthens the entire system, thus positively curing dyspepsia, constipation, bad blood and similar troubles.

The anti-German agitation of the Young Czechs continues unabated in Prague.

COMMERCIAL.

FLOUR GRAIN, Etc.

Flour.—Notwithstanding the recent setback to the advance in Chicago wheat, the flour market remains firm, and holders are gradually coaching buyers into paying the advance, although it is mighty hard work to do it. In straight rollers, sales are said to have been made at \$3.20 to \$3.25, although a Newfoundland shipper stated he could buy all he wanted at less money, but that his correspondents refused to advance their limits beyond the old basis. A miller sold 8,000 bags of Manitoba strong bakers on Tuesday and Wednesday last at a fair advance upon late cut prices. There has also been some enquiry for export, and 4,000 to 5,000 sacks are said to have been sold at c. i. f. prices on the other side, where there has been an advance of 3d. per sack from bottom figures. Millers west of Toronto write that the farmers are not delivering their wheat and that they are running short of it for grinding. One miller writes that straight roller flour should be selling in Montreal at \$3.50 to insure a fair margin of profit to millers. At the present price of wheat in the West, \$3.50 would give millers a splendid profit. A good many lots of strong bakers and patents have changed hands of late. Extra has also sold at \$2.85 to \$2.90.

Patent Spring	.....	\$4.00 @ 4.10
Patent Winter	.....	3.50 @ 3.65
Straight Roller	.....	3.15 @ 3.30
Extra	.....	2.85 @ 3.10
Superfine	.....	2.50 @ 2.75
Fine	.....	2.25 @ 2.45
City Strong Bakers	.....	3.70 @ 3.80
Manitoba Bakers	.....	3.35 @ 3.60
Ontario bags—extra	.....	1.40 @ 1.60
Straight Rollers	.....	1.55 @ 1.60
Superfine	.....	1.25 @ 1.40
Fine	.....	1.10 @ 1.20

Oatmeal.—Sales of car lots have been made at \$4.40 and \$4.45. We quote prices as follows: Rolled and granulated \$4.35 to \$4.50, standard \$3.90 to \$4.10. In bags, granulated and rolled, \$2.10 to \$2.20, and standard \$1.80 to \$2.05.

Feed.—The market for bran remains quite firm, with sales of 3 car lots of Ontario bran at \$16 and 1 car at \$16.25, while other sale have been made at \$15.50. We quote \$15 to \$16 as to quality. Shorts are firm, with last sales reported at \$17.50 to \$18.00. Moulins is quiet and dull at \$20 to \$22 as to grade.

Wheat.—No spot business to report. Prices here are purely nominal. No 2 hard Manitoba wheat quoted at 70c to 75c. In England it has been sold at 28s 6d for October shipment. Red and white Upper Canada wheat was offered at 72c without finding a buyer.

Corn.—Corn dropped 2c from the highest prices reached, September closing at 40c and December at 41c. Here prices are nominal at 48c to 50c in bond, 60c to 62c in car lots, duty paid.

Peas.—The market is quiet but steady at 71c to 72c. The last sale reported being at 71c per 60 lbs, although some claim to have sold at less money. There is however, a better feeling in the West, with sales at 53c to 54c per 60 lbs. in the Stratford district.

Oats.—New oats are arriving, although not in large quantities, and sales of No. 2 white have been made at 38c to 39c per 48 lbs. for the local trade during the past few days.

Barley.—Feed barley has sold at 42c to 43c, and malting grades are quoted all the way from 48c to 55c as to quality.

Malt.—The market is quiet but steady at 70c to 75c as to quantity and grade. A lot was sold for Eastern shipment at within the above range.

Rye.—The market is quiet, and we quote 57c to 58c.

Buckwheat.—The demand is small, and we quote prices nominal at 51c to 53c.

PROVISIONS.

Pork, Lard &c.—The market for hog products continues firm all round. Sales of Canada mess pork at \$22 for small lots as fast as it can be turned out. Larger quantities are quoted at \$21 to \$21.50. In lard the market also holds firm, sales of compound being reported at \$1.80 to \$1.90, although some report sales at lower figures. A lot of 50 was sold at 12c, being on the side of a heavy average.

Canada short cut pork per bbl	.....	\$21.00 @ 22.00
Canada clear mess, per bbl	.....	20.50 @ 21.00
Chicago short cut mess, per bbl	.....	21.00 @ 21.50
Mess pork, American, new, per bbl	.....	20.75 @ 00.00
India mess beef, per tierce	.....	00.00 @ 00.00
Extra mess beef, per bbl	.....	00.00 @ 00.00
Hams, city cured, per lb	.....	12 @ 14c
Lard, pure in pails, per lb	.....	11 @ 12c
Lard, com. in pails, per lb	.....	9 @ 00
Bacon, per lb	.....	11 @ 12c
Shoulders, per lb	.....	10 @ 11c

DAIRY PRODUCE.

Butter.—The August make of creamery has been swept pretty clean in this province, and one shipper was greatly disappointed when he went through the country a few days ago and found that factory after factory had sold their August and July make. It is questionable if 800 pkgs. of August creamery could be found in this province to-day unsold. From 21c to 21c has been paid for the August goods. As regards Sept. creamery, factorymen refuse to name a price. Eastern Townships dairy in round lots is scarce, and 19c would be paid by shippers for a round lot of fine full make. Western dairy is still held at points of production at higher prices than buyers can pay in this market, 15c being asked for a lot of choice selected yesterday. English advices report a firm market, but buyers there come up very slow in their bids. We quote:

Creamery, August	.....	21c to 22c
Eastern Townships	.....	19c to 21c
Western	.....	17c to 19c

Cheese.—This market is strong, excited and higher, with large transactions, several of the

largest combinations having sold their three months' make at prices ranging from 10c to 10c, and in one case 10c was obtained for Oct. Quebec cheese has sold at 10c to 10c for Aug., with a few Septembers. Nearly all cheese east of Toronto have been cont. acted at good prices. The English market is firm and slow, but steadily advancing, but it will have up 4c higher before the goods recently sold can find a market on the other side.

We quote prices here as follows:—
 Finest Western colored..... 10c to 10c
 Finest Western white..... 10c to 10c
 Finest Quebec..... 10c to 10c
 Underpriced..... 9c to 10c
 Liverpool cable white..... 48s 6d
 Liverpool cable colored..... 48s 0d

COUNTRY PRODUCE.

Eggs.—The market remains steady under the improved tone noted last week, and more activity is experienced all round. The local trade is paying 13c pretty freely in a jobbing way, with round lots selling at 12c, although some say they will not sell any quantity under 13.

Beans.—We quote choice hand-picked at \$1.70 to \$1.80 per bushel, ordinary to good \$1.50 to \$1.60, and inferior \$1.00 to \$1.25.

Maple Products.—Syrup at 4c to 5c in wood, and 5c to 6c in tins. Sugar is dull at 6c to 7c per lb.

Honey.—In this article we find a fair business doing, sales of comb being reported at 11c to 12c, but the quality was mixed. A round lot of choice white clover honey was sold at 13c. There have also been sales of new extracted at 7c to 8c, with old difficult to sell at 5c to 6c.

Hops.—The market is a pretty difficult one to quote, buyers' ideas on what they should pay for the new crop being about 18c to 19c in round lots, while holders' views are several cents higher.

Baled Hay.—There has been a fair demand during the week for export, and sales have been made at \$1.50 per ton alongside vessel and at \$1.50 to \$1.60 on track here. Sales are also reported at country points at from \$3.50. Straw continues to sell at \$3.50 to \$5.50 as to quality.

FRUITS, Etc.

Apples.—The market is quiet, and prices rule fair. The demand for apples has not been up to the average, owing to the large lots of California fruit offering. Buyers are talking lower prices, but the receipts being so light for this time of the year, they cannot be brought at lower rates. We quote: Culbert and fall fruit \$2 to \$2.50, and Reds from \$2.50 to \$2.75.

Oranges.—The demand for Jamaica oranges is good, and we quote: boxes \$3 to \$3.50 and \$5 to \$5.50 per barrel.

Lemons.—No change at \$3 to \$3.50 per case for Messina.

Pine Apples.—Are selling freely at 15c to 20c as to size.

Peaches.—Slow receipts; Canadian baskets are a little higher at \$1.25 to \$1.50 per basket for choice stock. Delaware are finished.

Prunes.—Blue are quoted at \$1 to \$1.25 per basket, good demand.

Green Gages.—Are selling freely and scarce at \$1.50 to \$1.65 per basket.

Grapes.—Heavy receipts, demand good, prices fair, and we quote: Concord 2c to 3c per lb., Rogers 4c, Niagara 3c to 4c.

Cranberries.—Remain unchanged at \$8.50 to \$9 per barrel.

Sweet Potatoes.—Show a slight decline, and quoted at \$4.25 to \$4.75 per bbl.

Pears.—The demand for pears during the past week has been good, sales having been made at the following prices: Baskets, 60c to 70c; barrels ranging from \$3.00 to \$7.00; kegs, \$3.00 to \$3.50.

Bananas.—The market is bare and quoted at 75c to \$1.25 per bunch as to quality.

Melons.—Watermelons are selling slowly all the way from 10c to 18c.

Tomatoes.—Large lots were sold during the week at 15c per bushel to the factories for canning purposes.

Onions.—Spanish in crates are quoted at \$1 to \$1.10, Canadian in barrels selling at \$2.00 to \$2.50; fair demand.

Potatoes.—There is nothing to note in the potatoe market, and quoted at 50c to 60c per bag.

FISH AND OILS.

Pickled Fish.—Newfoundland Shore herrings are occasionally arriving, but the quantity is small, which sell at \$4. Cape Breton are firm, the few lots arriving selling at \$5 to \$5.50. No Labrador herring have been heard of yet. Green cod is quiet at \$4.00 to \$4.25 for No. 1. Dry cod is steady at \$4.25 to \$4.50. In cases of 100 lbs., sales are reported at \$5.50 to \$6.00.

Oils.—There has been a little more demand for Newfoundland cod oil, sales of which are reported of about 200 bbls at 32c net cash, and we quote 34c to 35c for small parcels. Steam refined seal oil is quoted at 42c to 44c. Old cod liver oil is quoted at 45c to 50c, and new 55c to 60c; Norwegian 75c to 80c.

Dried Fish.—Boneless cod is in good demand at 6c to 6c per lb., and ordinary dried fish at 4c to 5c. Smoked herring in fair demand at 12c to 15c per box.

Canned Fish.—Lobsters are asked for, and are quoted at \$8 per case for tails and \$8.50 to \$9.00 for flats. Mackerel are scarce, and quoted at \$4.00 to \$4.50.

[See page 16 for Live Stock Market reports.]

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.

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 188 and 190 McGill Street, - - - - - Montreal.

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Helena P. O., Que., Co. Huntingdon,

Agent for the celebrated Heintzman Piano, Evans Bros., Vose & Sons, and others, as well as the G. W. Cornwall Organ and New Williams Sewing Machine.

To Organ and Piano customers I would say I have had many years experience in the business, and not being at the expense of enormous city rents I am enabled to quote prices that I feel assured will be found lower than you can buy elsewhere.

I am offering a SPECIAL DISCOUNT to those who wish to buy within the next sixty days.

Will be pleased to forward Catalogue and quote SPECIAL PRICES on application.

ADDRESS:

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COVERNTON'S

NIPPLE : OIL.

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

COVERNTON'S

Syrup of Wild Cherry.

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

COVERNTON'S

Pile Ointment.

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

Prepared by C. J. COVERNTON & CO., 151 Henry street, corner of Dorchester street

Montreal : : :

ROOFING

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GENERAL ROOFERS and CONTRACTORS

ROOFING

In Metal, Slate, Cement, Graves,

ROOFS REPAIRED.

Before giving your orders get price from us.

OFFICE and WORKS, corner Latour Street and Busby Lane.
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RIENDEAU HOTEL,

58 and 60 Jacques Cartier Sq. MONTREAL.

The cheapest first-class house in Montreal. European and American Plans.

JOS. RIENDEAU, Proprietor.



The Richelieu & Ontario Nav. Co.

The Steamers of this Company will run as follows, and call at the usual Intermediate Ports.

THE QUEBEC LINE.

The Steamers "Quebec" and "Montreal" will perform this service, leaving Montreal daily (Sundays excepted) at 7 p. m.

THE TORONTO LINE.

Commencing on May 31, the steamers will leave the Canal Basin, Montreal, daily (Sundays excepted) at 10 o'clock a. m., and Lachine on arrival of the noon train, and Coteau Landing on arrival of the 4.45 Canada Atlantic train.

SAGUENAY LINE.

Steamer "Saguenay" will leave Quebec every Tuesday and Friday at 7.30 a. m., for Murray Bay, Tadoussac, Chicoutimi and intermediate ports.

THE THREE RIVERS AND CHAMBLAY LINES

Leave every Tuesday and Friday at 1 p. m. For sailings of steamer "Terrebonne" and ferries see local time table.

For further information apply

128 St. James St., and 228 St. Paul St.

ALEX. MILLOY, Traffic Manager. J. CHABOT, General Manager. 2-DD

Walter Kavanagh, 117 St. Francois Xavier Street, Montreal.

REPRESENTING:

SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND
Assets, \$39,109,382.64.

NORWICH UNION FIRE INSURANCE SOCIETY, OF NORWICH ENGLAND.
Capital, \$5,000,000.

EASTERN ASSURANCE CO. OF HALIFAX' N.S.
Capital, \$1,000,000.

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 28th, 1895.

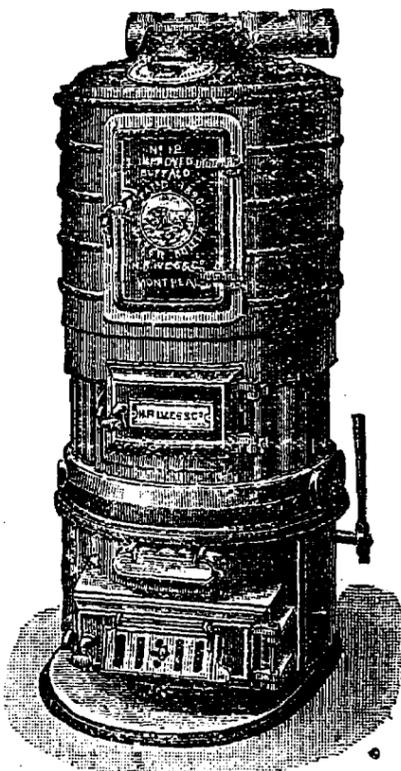
Testimony of Dr. G. Desrosiers, St. Félix de Valois.

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

G. DESROSIERS, M. D.

St-Félix de Valois, January, 18th 1896.

For sale everywhere at 50 cts per bottle.



HE HAD THEM TESTED.

You are in want of a Thoroughly Reliable Hot Water Boiler

PLEASE EXAMINE THE

BUFFALO,

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

For Economy of Fuel, For Steadiness of Heat.
For Ease of Management.

For Design and Workmanship, it Leads all Others.

READ THE FOLLOWING TESTIMONIAL.

Messrs. H. R. IVES & Co., Montreal.

MONTREAL, 19th July, 1893.

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

Yours respectfully,

(Signed) DARLING BROTHERS,

Engineers and Machinists,

Reilance Works, Montreal.

Catalogue and Price List on Application.

THE SUNBEAM, an Illustrated Monthly paper for Catholic youth, has won a prominent place in the front rank of Catholic literature for boys and girls. The diffusion of its rays enlighten and enrich the young mind. The best stories are published in it; beautiful illustrations are given in each issue. Only 50cts. a year. Sample copy free.
THE SUNBEAM, 761 Craig street, Montreal, Que.

HOME RULE ! !

The undersigned has the honor to announce that he has now in press, and will shortly have published, a verbatim report of the speeches delivered on the occasion of the first and second readings of the Home Rule measure now before the

ENGLISH HOUSE OF COMMONS.

The collection embraces the speeches of Gladstone, Clark, Sexton, Saunderson, Balfour, Bryce, Collings, Redmond, Russell, Labouchere, Chamberlain, Blake, Hicks-Beach, McCarthy, Davitt, Morley, &c., &c., furnished by a first-class stenographer employed on the spot; and as they are the reproduction in book form of controversies that are destined to become of historic interest, the undersigned relies on his friends and on the reading public for their patronage. A further announcement later on.

P. MUNGOVAN.

ESTABLISHED 1865.

G. Ross Robertson & Sons

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NORTH BRITISH CHAMBERS.

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

North British & Mercantile.....	\$ 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
Caledonian.....	8,000,000
Lancashire.....	10,000,000
Sun Fire.....	10,000,000

Total..... \$247,000,000

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.

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Established 1850.

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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 tone, energy and vigor to these great MAIN SPRINGS OF LIFE. They are confidently recommended as a never-failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious as to all ailments incidental to females, 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. It effectually rubbed on the neck and chest, as salt into meat, it cures SORE THROAT, Diphtheria, Brouchitis, 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 53, OXFORD STREET, LONDON, and are sold by all vendors of medicine throughout the civilized world, with directions for use almost every language.

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

Purchasers should look to the Label of the Pots and Boxes. If the address is not 53 Oxford Street, London, they are spurious.

McGALE'S

BUTTERNUT

= PILLS =

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

B. E. MCGALE,
CHEMIST &c.,
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FOR . . .
**Sick Headache,
Foul Stomach,
Biliousness,
HABITUAL CONSTIPATION.**

For Sale by DRUGGISTS everywhere.

T. E. & A. MARTIN,

Formerly of the Firm of Fee & Martin.

Furniture

—AND—

Bedding.

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Open EVERY Evening,
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Sold for Cash

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OF PAYMENT TO RESPONSIBLE PERSONS

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UNION

ASSURANCE : SOCIETY.

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

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

Capital Subscribed.....\$ 2,350,000
Capital Paid Up..... 800,000
Total Funds (Dec. 31, 1892)..... 12,250,000
Annual Income..... 2,962,200

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

Canada Branch Office: 55 ST. FRANCOIS XAVIER STREET, Montreal.

T. L. MORRISSEY, Resident Manager.

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

Telephone 1943.

T. J. DONOVAN, City Agent.

The Vote Against the Home Rule Bill.

"Fifty of the four hundred and nineteen soions, who recorded their votes against the Home Rule Bill, had never before been in the chamber, and had to be instructed by the porters and messengers how to conduct themselves with propriety in the House when they entered. Scores of them had been in the chamber only once before in their whole lives. Ninety per cent. of them knew nothing more than that they were voting for Salisbury." Such is the state of things in the British Legislature. These are the men who turn up so conveniently to blast, with one stroke, the labor of long months on the part of the representatives of the people. Another writer on this subject says:—"The disestablishment of the Irish Church and Catholic Emancipation were, like Home Rule, Irish questions. To both measures the Lords were as much opposed as they were to the latter; but they had to give their assent to both, and eat very humble pie."

She: "What a homely man is talking to Miss S. I am sure he is of low origin. Do you know him?" He: "Yes; he is my brother."

Diamonds worth over \$5,000,000 were sold in one lot recently by the De Beers company of South Africa to a syndicate.

Miss Cronin's School.

We learn with great pleasure that an honorable member of the Board of Public Instruction has presented Miss Cronin, for her admirable Academy, a full set of calisthenic rings, bells, and other appliances. The act is a generous one, and decidedly no institution deserves more encouragement than does Miss Cronin's Academy. We are happy to state that, despite all difficulties, the number of pupils that this excellent lady has under her charge, is greater than last year.

"I say," said Fuddles, who sometimes thinks he is smart, "what sort of fruit can you raise on an electric plant?" But Fuddles, who also thinks he is smart occasionally, promptly replied: "Currants."

Mr. Bilkins: "What a sad face that woman has." Mrs. Bilkins: "Yes, poor thing. She has either loved and lost, or loved and got him."

DIED.

PUGH—In this city, on the 23rd September, Michael Pugh, native of County Sligo, Ireland. [Funeral took place from his late residence, 143 Murray street, to the Cote des Neiges Cemetery, on Monday, the 25th inst. R. I. P.]

[United States and Sligo papers please copy.]

ALL SORTS ASSORTED.

A pet fly has been known to live six years.

The first American tin was made in Connecticut in 1770.

Chicago is said to have a per capita indebtedness of \$25.75.

In the City of Mexico the street railway furnishes funeral cars.

One spider thread is composed of several hundred separate filaments.

The proportion of the size of the skull of a male to that of a female is as 100 to 88; of body weight as 100 to 84.

To make 1,000 cubic feet of illuminating gas, eight pounds of coal, costing two cents, and four gallons of naphtha, costing twelve cents, are required.

Beauvais, the great encyclopedist of the middle ages, admitted that the earth was round, but contended that the other side could not be inhabited.

The most expensive fur is the skin of the black fox of Kamchatka. These animals are scarce and hard to kill, and a single skin sells for about \$1,000.

Coal oil was first used as an illuminant in 1826. The United States export of oil in 1889 exceeded in value \$45,000,000. In the same year the world produced 34,820,306 barrels.

Handkerchiefs were first made for the market at Paisley, Scotland, in 1743, and sold for about \$1 each. Last year it is computed that 80,000,000 dozens were sold in the United States.

Save Your Money.

Don't waste your money. Even if you do not desire to use it yourself, let it be of service somewhere. There are various methods of disposing of it that are distinctly unselfish.

You can put it under the corner of the carpet for the roaches to play with, and when the roaches get tired of it some industrious mouse with domestic cares on her mind can use it for upholstery purposes. There is nothing that tickles a refined mouse more than a few hundred dollars turned into bedroom furniture.

Or you might put it in a teapot on the top shelf of the cupboard. And when the hired girl wants to go to a picnic she may stumble across it and forever bless you for your forehandedness.

Another way is to put it in an old stocking and hang it up in a clothes press. When some other member of the family concludes to get rid of some of the accumulated trash this will make the rag man very happy.

You might carry it around in your pocket, and by so doing draw it out while looking for a letter, and leave it for some pedestrian who was careless and did not save his money.

There are other ways to be unselfish, but these rules are simple, direct and sufficient.—*Washington Star.*

She: "Why do you toy so nervously with that fan? Are you afraid of it?" He (gallantly): "I am afraid of anything that could produce a coolness between us."

"Well, is your visit to the seaside having the desired effect, madam?" "Oh, yes, doctor; one of my daughters has already become engaged."

A: "When a man tries to borrow money from a friend, that is experimental philosophy." B: "Yes, and when the friend refuses, that is natural philosophy."

Stock Yards Report.

The Montreal Stock Yards Company, Point St. Charles, report as follows: Slow demand for shipping cattle and few changed hands. For local trade the offerings were mostly of inferior quality, with which the market was flooded and bought at almost any price. The few good cattle offered sold readily at fair prices. Medium receipts of hogs and closed firm at 6c. Large supply of lambs. Sheep stronger. Good calves command good prices. We quote as follows:—
Cattle—Export..... 4 c to 4 1/2 c
" Butchers' good..... 3 1/2 c to 4 c
" " medium..... 2 1/2 c to 3 1/2 c
" " culls..... 2 c to 3 c
Lambs..... \$2.50 to \$3.00
Calves..... \$3.00 to \$3.50
Hogs..... \$4.40 to \$5.50

Montreal Horse Market.

The Montreal Horse Exchange, Point St. Charles, reports as follows: Trade at these stables during the week was better than that of last week, and 15 horses changed hands at fair prices. Our manager, Mr. G. Ollivier, has just returned from the West with a car load of very excellent carriage and saddle horses, selected by himself expressly to suit the trade. Intending purchasers would do well to examine this stock before purchasing elsewhere.

S. CARSLEY'S COLUMN

**RIGHT YOU ARE,
LADIES,**

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Taking the Cars

AND COMING DIRECT TO

S. CARSLEY'S

Notre Dame Street,

FOR YOUR

MANTLES AND JACKETS

ALSO FOR

BLANKETS AND FURS

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OTHER DRY GOODS

S. CARSLEY,

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**MEN'S,
YOUTHS' and BOYS'
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Can be Bought

GOOD AND CHEAP

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