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EDITORIAL NOTES.

Our St. Patrick's Day Number, which will appear on next Wednesday, will be a souvenir worthy of the occasion. It will contain full and exact reports of the day's celebration, the Mass, procession, concerts and addresses. Our aim will be to present our readers with a truly literary and patriotic number—one that they may preserve as a memento of the occasion and to which, in the future, others

the unfortunate but glorious woman, whose fate was sealed by the jealousy of a cruel female tyrant. Edmund Yates tells us that "Her Majesty declined to purchase them, as Queen Mary is not one of her favorites." Possibly Queen Victoria has a perfect right to have her favorites—even amongst the departed monarchs, but it speaks very little for Her Majesty's appreciation of womanly character and her delicacy of choice, when she is so narrow in her prejudices

to the Sioux Indian Chaska. Says our contemporary: "The Princess Colonna has fled from her husband, and Mrs. Chaska will never live with her red mate again, because he has eloped with a squaw. The girls of America had best select their husbands from young men in their own nation. Marriage may be a lottery, but the chances of drawing blanks are increased when going out of one's own circle." This stands true for the girls in Canada, and in every other

in the Paris Chamber of Deputies. The Italian injured seven or eight and a couple of fatalities were the result of his act; besides he is probably going to escape detection. Vaillant killed nobody; but he got his own head cut off. Despatches stated that the Pope was deeply interested in learning the circumstances of the explosion and directed that a special inquiry be made for his own information. It is not unlikely that the Rome correspondent is right

Every English-Speaking Catholic should be a Subscriber to THE TRUE WITNESS, because it is a Loyal, Independent and Unwavering Missionary in the cause of Faith, and an uncompromising advocate of their rights and privileges.

may refer when speaking of Montreal's great celebrations. We once more repeat our request of last week to the different societies, to send us in any special reports that they may have, or any items of interest that they may wish to have recorded. We will spare no pains to do justice to all who take part in the day's celebration, but we are anxious to have all the assistance that our friends can afford us. Don't forget to leave your order at your newsdealer's, or at this office, for the St. Patrick's Day TRUE WITNESS of 1894.

WE ARE in receipt of a most beautiful letter from America's foremost Catholic literary lady, Miss Eliza Allen Starr. The four pages of that letter contain most infallible indices of that bright, active, sincere, but very humble character. It is almost all about others, the authoress being left in the background. Although the intention was to draw our attention to some very interesting facts connected with her magnificent work

as to fail in admiration of that pure, noble and generous Queen of Scots. Treachery on the one hand, and the vicious cruelty of Henry's murderous daughter on the other, combined to cut short that beautiful life—but Mary's name will forever create a sentiment of admiration in the breast of the generous, and the story of her life will bring a tear of reverence and regret to the eye of the tender-hearted and affectionate amongst men. We don't envy Her Majesty's sense of appreciation; it is anything but what might be expected from one of so many fine feelings.

SPEAKING of Royal prejudices, we find a second illustration of Her Majesty's unreasonable antipathies towards certain departed monarchs. Yates tells how "some time ago a fine portrait of Charles II. came into the market and the Queen was urgently requested to buy it for the Royal collection at Windsor Castle. Her Majesty refused, and then an elaborate memorandum was sent to the Palace, in

country as well as in America. And it also has its application to a great extent in cases of mixed marriages: they very rarely result in true happiness.

"FATHER" BROWN of the Episcopal Church of "St. Mary the Virgin," New York, has introduced the devotions of the Stations of the Cross as a Lenten exercise in his establishment. Not a bad move for Father Brown! There are only a few more steps for that Reverend gentleman to take and then he will be consistent, logical and safe. The first is to add in the word "Blessed" before the word "Virgin" in the name of his Church. It will be in accordance with the Gospel of St. Luke. Then the second step will be to acknowledge the supremacy of the successor of St. Peter—a very simple proceeding, requiring very little exertion. Finally, the third step, to accept the title of Father or priest from one duly authorized to confer sacerdotal powers—and his work will be complete. It would be a pity, after taking so many steps to-

for once; in fact it would not require an inspired person to know that the great spread of anarchist principles in Italy and the outrages in the heart of Rome would necessarily engage the special attention of His Holiness. The government sowed the wind and it is beginning to reap the whirl-wind.

ALL new subscribers sending in their subscriptions this week will have the advantage of securing the St. Patrick's Day Souvenir Number. It will be a splendid issue and one whose illustrated cover would form an attractive commencement to the series that will follow. Subscribe at once and don't miss this opportunity of beginning your collection of THE TRUE WITNESS with the most attractive issue of the year.

THE P. P. A. is in a bad box. It appears that its existence is menaced, or at least there is likelihood of a split into two factions. Rev. Mr. Madill was elected grand president instead of Mr.

THE TRUE WITNESS reaches not only the thousands of Catholic families in every Province of the Dominion of Canada, but is to be found in all Colleges and Convents from the Atlantic to the Pacific.

for women, still the characteristic self-effacement is so marked that she seems to only find time to thank others, to encourage beginners, and to lavish gentle and delicate praise upon those whom she would wish to assist along the thorny way of letters. In her home, St. Joseph's cottage, Huron street, Chicago, Miss Starr has an auditorium, wherein she has delivered several series of illustrated lectures, during the autumn afternoons, to the lovers of the beautiful and sublime. Last November her course was upon Michael Angelo. Next November she will commence her "Twenty Dante Talks." What a noble work! Later on we will give our readers an idea of the form and matter of these admirable lectures.

IT APPEARS that Queen Victoria is not an admirer of Mary Queen of Scots. She was asked to purchase the necklace, earrings and brooch, in the Eglinton collection of jewels, which once belonged to

which the reasons for buying the picture were enumerated. Ultimately the Queen decided to purchase the work, and thus indorsed the memorandum: "I consent, but with great reluctance, for I do not like Charles II." Even if she had no love for the memory of a Stuart, still it displayed very little tact to so express it, and under such circumstances. The fact is that, divest Her Majesty of the cloak that royalty flings about every monarch, and consider her merely as a woman of superior advantages, great opportunities and many fine qualities, we discover that she is animated with no affection for her Catholic predecessors, rather does she dislike the line of Stuart and despise characters whose nobility she is no more able to comprehend than is she competent or willing to appreciate their Faith.

THE Catholic Columbian refers very aptly to the marriage of Miss Mackay to Prince Colonna, and that of Miss Fellows

ward Rome, if he should fail to take the three we have mentioned.

MAYOR SCHIEREN has refused to allow the Irish flag to float from the Brooklyn City Hall on St. Patrick's Day. It is too bad—not about the flag, for the decision will in no way affect the day's celebration—but that a city, like Brooklyn, should be afflicted with such a mayor. We don't know Mr. Schieren's nationality—perhaps he has none, but we are under the impression that he has slightly changed his name, for it seems to us that he must be the descendant of some "Squireen," and that he has inherited the unenviable Irish antipathies of his forefather. The flag of Ireland will wave when Mayor Squireen is in oblivion.

BOMB throwing has recommenced in Europe. It is in Rome this time, and in the Chamber of Deputies. The anarchist was somewhat more successful than Vaillant, who tried the same trick

John McConnell; Mr. Madill has been giving his time to the organization of Orange lodges in Quebec, instead of attending to the P. P. A. interests. Mr. J. McRoberts, chairman of the London Board of Education, was elected grand treasurer, but he resigned, on account of Mr. Madill's conduct. Ex-Mayor Fleming, of Toronto, was chosen to replace Mr. McRoberts. Then Rev. Mr. Ghent, Episcopal Minister of Walkerville, who held the post of Grand Chaplain, resigned. Mr. McRoberts claims to have "a mighty small opinion of the Grand President." This is an unfortunate state of affairs for the P. P. A. Should the Society split into two parties, we will have P.P.A. No. 1, and P.P.A. No. 2. Then No. 1 will be busily engaged blackguarding Rome and cutting No. 2 to pieces; while No. 2 will out-herd No. 1 in attacking Catholics and in cutting the grass from under the feet of No. 1. A magnificent society! We could not expect much Christian sentiment in men so devoid of brotherly love.

THE TRUE WITNESS is destined to become the leading English-Speaking Catholic journal in the Dominion. Subscribe at once!

JESUIT PRINCIPLES.

THE SPIRITUAL EXERCISES OF ST. IGNATIUS.

Twenty-Sixth, Twenty-Seventh, Twenty-Eighth and Twenty-Ninth Meditations—Sufferings of Christ—The Crucifixion—Appearing to His Mother After Resurrection—Divine Love.

TWENTY-SIXTH MEDITATION—THE SUFFERINGS OF JESUS CHRIST DURING THE PASSION.

Imagine you behold the different spots on the Via Dolorosa.

First Point.—Consider the sufferings He underwent, hiding His Divinity and allowing His humanity to suffer. From the crown of His head to the soles of His feet He was one immense wound. His shoulders bared to the stripes of the flagellation; His head crowned with thorns; His mouth dry and thirsty; His palate bitter with gall and vinegar; His limbs violently stretched. In fine, the rigor of so many and such fearful sufferings take away His life. Can we not by this the grievousness of sin? Give me the grace to desire all carnal pleasures and delights. I will refrain my senses, love the beauty of chastity, and on every occasion embrace the holy exercises of penance and mortification.

Second Point.—To His inexpressible sufferings may be added His extreme poverty, which was the greatest any being ever felt; since He had neither bed to die upon, nor rag with which to cover His nakedness, nor a drink of water to quench His thirst, nor any source of comfort in the agony of death but gall and vinegar. However poor may be the man who dies, he has a right to a grave and a shed, or at least clothes which cover him at the hour of death. But Christ has not even this; for He is buried in another man's sepulchre, and wrapt in linen given to Him as an alms; the soldiers having deprived Him of His clothes to divide them amongst themselves.

With what poverty we behold the richness of heaven wrestling with human avarice. What a lesson to us who place all our faith and hope in wealth. I ask to appreciate henceforth, not as a hidden, but as a manifest treasure, the spirit and reality of poverty.

Third Point.—Now ask permission to be allowed to enter the most sacred retirement of His interior, and with deep feelings of compassion pause to contemplate the affliction of His soul. Not only the cruelty of His enemies, but the justice of His Father, Who, in order to save slaves, turns His anger against His Son and allows the punishment of our sins to fall upon His humanity. Consider the wonderful virtues He teaches in the midst of afflictions. The patience, humility, meekness and silence. The charity with which He offers Himself for us; the generosity with which He pardons; the fervor with which He prays for His persecutors; His filial love for His mother and obedience to His Father.

Grant me, O Saviour, to follow in Thy footsteps, that I may yet possess the Kingdom of Thy glory with Thee eternally. Amen.

TWENTY SEVENTH MEDITATION.—THE CRUCIFIXION.

Imagine Calvary—Recall the scene in "Ben Hur."

First Point.—The cruelty of the priests, scribes and pharisees, is not satisfied by all their victim has suffered. They add insult to the pain and suffering of the cross. "If Thou be the Son of God come down from the cross;" "if Thou be Christ, save Thyself and us." "He saves others, Himself He cannot save"—what is the revenge He takes upon His murderers? How does He reply? "Father forgive them, for they know not what they do."

Second Point.—The prayer of sacrifice is offered. Grace completes its victory in the heart of the good thief. "Lord remember me when Thou shalt come into Thy Kingdom." Jesus replies: "This day thou shalt be with me in Paradise." He commends His Mother to the care of the beloved disciple. "Woman behold thy Son;" and to St. John: "Son behold thy Mother." He thus gives what is most dear to Him, and in St. John, bestows His mother on the church. There is still a greater sacrifice. The

vision of His Father was veiled from His inferior will, and its beatitude ceased to overflow on His affections. He robbed death of its sting and left to His martyrs and saints the enjoyment of His great victory; "My God, my God, why hast Thou forsaken me?" "I thirst." This was not only a physical thirst. It was a thirst for justice. His food was to do the will of His Father. There was one word of prophecy which had to be accomplished: "In my thirst they gave me vinegar to drink." When this had been fulfilled all was finished—even to the last jot and tittle of the law. "Consummatum est." He has done all. The will of the Father is accomplished. Obedient unto death, He is now a conqueror. He breathes forth His soul. "Father, into Thy hands I commend my spirit." *Et inclinato capite tradidit spiritum.*

Third Point.—Consider the immediate consequences of the last victory of our Chief. The rocks are rent, the sun is darkened, and there was a great earthquake. The veil of the temple is rent, to signify that the old law of types and shadows had passed away. The moral effects are also great: the centurion confesses the Son of God and the hearts of the people are moved with sorrow. Thou hast said, O Lord, "and I, if I be lifted up, will draw all men unto me;" draw me to Thy cross and never let me leave it in life or death. *Iuxta crucem tecum stare, et me tibi sociare, in planctu, desidero.* Amen.

TWENTY-EIGHT MEDITATION—CHRIST APPEARS TO HIS MOTHER AFTER THE RESURRECTION.

Imagine Mary in Her room awaiting Her Son's appearance.

First Point.—Consider Him appearing to His Mother after the Resurrection. Who can picture the feelings of wonder, love and joy in the Mother's heart? From an abyss of grief to the extreme of felicity. He is no longer despised, disfigured, wounded; but clad in light, beauty, immortality and glory, accompanied by the souls of the patriarchs, kings and prophets whom He freed, by saints and angels. How richly, O Mother, does He not repay you for all your sorrow! You are worthy of the happiness you now enjoy. This is a propitious occasion to ask Him some favor for me. Ask Him to look on me with an eye of mercy. I wish to belong to Him and you, in time and in eternity.

Second Point.—See how His divinity, hidden during the passion, now is made manifest. See how He consoles and cherishes His favorite ones. The proofs of His omnipotence by triumphing over death. He had said: "I shall destroy this temple and in three days I will rebuild it." He fills His Mother with delight; imparts rays of consolation to His friends and companions, and leaves all filled with hope and confidence.

Animated with a similar hope, let us rejoice at His glorious resurrection, and following His footsteps as well as those of the saints in this valley of tears, let us be faithful in His divine service until the day arrive when we shall be allowed to see and bless Him in Heaven.

Third Point.—Lastly, consider in the resurrection of Jesus Christ a powerful motive for spiritual renovation, to which St. Paul encourages us when he says we should begin to lead a new life in imitation of Christ risen from the dead; to live, in future, a life of justice and sanctity, renewed in mind, and clad with the spirit of Christ, our God. Let all earthly affections depart from me and let none but heavenly ones fill me. He will be my model, king and chief; I have no longer any other object in view but the glory of God, the good of my neighbor and the salvation of my soul.

COL.—I will join myself to Mary and take part in the great joy which she experienced at the resurrection of her Son. I will ask of her to obtain for me a firm hope of a happy resurrection, patience, and fortitude in adversity, perseverance in the service of the Lord, and afterwards eternal life. Amen.

Our Father—*Regina Celi.*

TWENTY-NINTH MEDITATION—DIVINE LOVE
Love consists more in deeds than words; and in the mutual communion of good. Imagine yourself before God and His Angels.

First Point.—Recall the favors of creation, redemption and all other gifts from the liberality of God. This done you will see the promptitude with which you should offer yourself to His Divine Majesty. Take, O Lord, and receive my entire liberty, memory, understand-

ing and will and whatever else I possess. You have given them, they are yours, grant me only your love and grace.

Second Point.—See how God dwells in all His creatures for our love. To the elements He gives being; to the plants vegetation; to the animals feeling; to man intelligence and reason. See what He gave you: being, life, feeling, knowledge and reason, made you to His own image. Then excite similar affections as before, and proceed so in the following points.

Third Point.—God, by His universal act, concurs with all things, the heavens, elements, plants, fruits, animals, &c., and works in them and with them, not only by preserving their power, feeling, being, &c. but by directing them as their first cause and all this for your greater utility and advantage—thus manifesting His love.

What ought you to do for so much goodness? To offer yourself entirely to Him and forever.

Fourth Point.—Consider how all the realities and perfections in created things flow from Him, as water from its source. What ever capability you possess is an emanation of His infinite power; your justice proceeds from His, and so on, goodness, piety, mercy, &c. Let me ever ascend from the creature to the creator. Hence with more fervor than ever I shall ask of His Divine Majesty to kindle in any heart the sweet flame of his holy love, and also love on my part to correspond with Him; a firm, robust, patient love, detached so from all creatures as to be His entirely, and comply with all possible perfection of His will, that I may hereafter love, enjoy and glorify Him in Heaven. Amen.

NEW CLASSIC BOOKS.

We have just perused two recent works entitled "Exercices Methodiques de vers Latine," and "Mitrique Latine"—by Rev. J. V. Bainvel, S.J. The first book is remarkable for its practical method in dealing with the subject-matter, and cannot fail to be highly appreciated by all professors who aim at teaching the classics after the most approved methods. Though written and annotated in French, the "exercices," with their numerous quotations, perfect analysis, versions and imitations, can be of great service to professors and students in any language. These exercises are divided into two parts, each forming a separate book—one for the master, the other for the student.

Any one who has been as far as versification in our classic knows what drudgery every student has to go through to make even poor verses. A certain number of feet must be strung together however, the sense jars. When a foot is wanting to complete the tottering verse, a plug is taken from the grades and jammed in to fill out. These exercisebooks are destined to replace this useless and fastidious labor by intelligent work. The extracts which the author cites are varied, culled from the best authors and tastefully selected. His object is not to eliminate all material work, but to make this work more agreeable and useful. He wants the pupil to reason and reflect, to observe—take in—use his judgment, and thus little by little fully master the difficulties of the Latin, and be able to handle it with strength and delicacy.

THE MITRIQUE.—"Les Exercices" and "La Mitrique" are the compliment of each other. One furnishes the theory—the other its application. In "La Mitrique," the author tells us that his main object was to be practical and at the same time to clothe his precepts in the best possible form. He has succeeded. His plan is simplicity itself; his method, clear and precise, and the whole work awakens an interest not generally found in such arid subjects.

We are pleased to note that the author has drawn some of his finest quotations from our liturgical poetry. Many of these are gems unknown. Elegant and yet precise, exact and learned, these books place Father Bainvel in the foremost rank among the thorough classical scholars of the day. We trust that these books, over which so much labor has been expended, will be eagerly bought up and that they may soon be introduced into all our classical colleges, to fill the lacure so long felt in this branch of training. (*Paris, Poussielgue, Editor.*)

Soffradini's new opera, "Salvatorello," will shortly be performed in Paris.

FATHER NORMANDEAU'S WILL.

The controversy over the late Father Normandeau's estate has been revived by the publication of a letter in the *Catholic Sun* by the Rt. Rev. Bishop McQuaid, in which he severely criticises the action of Ward L. Normandeau, a nephew of the deceased priest, for delaying the erection of a monument to his memory. Father Normandeau died in September, 1892, and the greater portion of his property as specified in his will was left to the church and to his brother, Judge Stephen Normandeau, of Montreal. Later developments disclosed a state of affairs wholly unexpected by those who were pursuing the investigations. It was shown and proven where Father Normandeau had transferred to his nephew, Ward, property valued between \$20,000 to \$30,000, the transfer having been made in parcels deeded over to him at various times during the year preceding the late priest's death. Of course the family and immediate relatives of the fortunate nephew used every means to discredit the reports of the investigation so as not to incur the enmity of the other heirs, and to avert the possibility of an impending lawsuit. Now Bishop McQuaid states that he is witness to the fact that Ward Normandeau has in his possession the fund, amounting to \$2,500, which was intrusted with him for the purpose of erecting a monument to his uncle's memory, and requests that if he does not intend to use it for what it was originally created, that he turn it over to the proper authorities, who would become responsible for its future disposition. Great stress is laid on the propriety of leaving the execution of the plans in the first place to young Normandeau, whose reputation is not above reproach. Stories concerning his long estrangement from his uncle, and his wily scheming to regain his influence over his uncle through a reconciliation which eventually insured him the title over the bulk of the estate before his uncle's demise, are recounted by the bishop as grounds for apprehension regarding the nephew's integrity and moral fitness for the position in which he has been placed.

Judge Normandeau resides in a luxuriously appointed mansion on Sherbrooke St., and when interviewed on the subject said that he had made it a point not to meddle with any business outside of the duties imposed on him as executor of his brother's estate. Young Ward Normandeau resides in Plattsburgh, N.Y., and does not admit having received any property either before or after his uncle's death. The people of the diocese of Ogdensburg are anxiously waiting to see what steps are going to be taken towards erecting the proposed monument, and some legal proceedings should be adopted to compel young Normandeau to part with at least a small portion of his questionably gained fortune for that purpose.—*Cent*

The insurance companies of Chicago have advanced merchandise risks 25 per cent.

Ivan Kelly, a Russian sailor, who spoke English imperfectly, applied at the United States District Court on March 1, for citizenship papers. "Kelly is not a Russian name; how did you come by it?" queried the clerk. The sailor said his grandfather was an Irishman, who had emigrated to Russia.

Suffered for Twelve Years.

Oreide, (formerly Enterprise,) Taylor County, W. Va.
WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N.Y.:

Gentlemen—A heart overflowing with gratitude prompts me, to write you.

Twelve long weary years I suffered greatly, from Uterine Derangement and at last was given up by my physician to die, besides spending almost all we had. After five months' treatment with your Doctor Pierce's Favorite Prescription, I now enjoy most excellent health. I would, to day, have been in my grave, and my little children motherless, had it not been for you and your medicine. I will recommend your medicine as long as I live.

If any one doubts this, give my name and address.
Yours sincerely,
Mrs. MALVINA WILSON.



MORALS AND POLITICS.

A GREAT QUESTION DISCUSSED BY AN EMINENT DIVINE.

Cardinal Gibbons Expresses Important Truths—Their Application to Political Life Pointed Out—Honesty Should Be the Politician's Guiding Star.

There is a saying long familiar:—"Everything in its place." And great Solomon records that "all things have their seasons and in their times all things pass under heaven." No fault can be found with such a general statement, and I am of the opinion that order, tranquility, peace and prosperity depend upon the faithful observance of the rule. Let questions be discussed on their relative merits without the introduction of irrelevant matter. Much misunderstanding and evil result from disregard or infringement of the wise enactment.

But there is one question that must exert universal sway—one branch of human effort that necessarily enters into the consideration of every question and is connected with every avenue of human endeavor; and that is morality. Ralph Waldo Emerson declares that "the moral sentiment alone is omnipotent." The ethical code must prevail everywhere. The sense of morality must permeate all strata of society and be wedded to all phases of its activities. There can be no aspect of man's life that should be viewed independently of that standpoint. Whatever question man considers, whatever act he contemplates performing, in whatever direction he bends his energies, moral ideas find both place and occasion for the application of its essential principles. For, in the words of John Locke, "morality influences men's lives and gives a bias to their actions."

THE SCIENCE OF HUMAN DUTY.

Morality or morals is the science of human duty, and embraces the entire series of human acts, public as well as private. Man has not been made the creature of his own caprices—not the machine of mere sentiment—nor the animal of pleasure and instinct. He has come into the world that he might secure the Creator's purpose and obey the laws of his existence. He does not come from himself; he has not made himself. He depends for what he is on the will and power which made him. No abstraction is possible of man as man from man as a moral being. He is endowed with free will and intelligence and rational nature, and he is under the permanent obligation of rendering his life conformable to the God-imposed laws of his being. Within his breast he bears implanted the instinct of right and wrong, the knowledge of good and evil. The law has been stamped upon him in indelible characters. The internal conscience is his approved guide and his thoughts within him "either accuse him or else defend him." From all this arises his fundamental motive of action—which is, not what he may, nor what he can, but what he ought. He is always under the rule of this law, this will of the Most High. He cannot escape. As long as he acts with intelligence and free will, as long as his faculties are in a normal condition, he is bound to see that he violates not the eternal decrees, that his conduct is in accord with the principles of truth and justice. God, himself, his fellow men form three heads of duties, and the perfection of human life lies in the exact performance of what they imply and command. No man is completely ignorant of these things, and even the untutored savage, though not so distinctly and clearly as the civilized and enlightened, yet truly possesses the knowledge of subjection and due submission to the higher Power whose will and designs he feels bound to fulfill as best he knows and can. All our deliberate acts, then, must rest upon the basis of morality which teaches that those in opposition to our rational nature must be avoided because they are evil, and those in agreement with our rational nature must be accomplished because they are good.

POLITICS AND SOCIAL LIFE.

But what, if any, connection have these truths with politics? Do not politics form a domain entirely independent? Is not the field wherein they play one from which morals had best be absent? It is precisely the absence or disregard of them that accounts for the corruption and evils of which honest minds and true statesmen and sincere politicians so

loudly complain as existing in the workings of practical politics. Politics should claim no exception from morality's searching gaze and inexorable dictates. Politics or the science of civil government has relation to the social life of men, and its object is to secure for the aggregate of individuals and families banded together for mutual happiness, benefit and protection, their inalienable rights and privileges. The hands in which the power of governing is placed are to be raised in benediction and love, and the exercise of this power must tend directly and immediately to the welfare of the commonwealth. The union of human beings in municipalities and states and countries arises from a divine ordinance and from the needs and requirements of our nature, which is social. The individual, however, does not lose his autonomy when he becomes a factor in the social fabric, as was the case in the Roman empire, and the pursuit of life, liberty and happiness is none the less his, though he be disposed to relinquish something that the whole, of which he is an integral part, might gain. Yet we cannot but regard the state as a unit, or every community as an individual in which are inherent the ineradicable instincts of self-preservation and rights similar to or identical with those possessed by each and every man. Our conduct towards states and communities, therefore, must be characterized by all those elements, features and qualities demanded when we treat with one another. As we are obliged to remember that our neighbor is a child of the Begetting Spirit with the same endowments as ourselves, and we must do to him as we would be done by, so politicians must remember the personified character of the state or community, and be careful to be guided towards it by strict principles of morality. We must apply the teachings of ethics to practical life, and politics form a branch of practical life.

THE POLITICIAN AND THE PEOPLE.

I speak of all politicians, whether they be so in the rigorous and noble acceptance of the term which implies statesmen of the Gladstonian type, or actual rulers of the people in official position, or in the less favored sense, of those who run what are called the political machines. They all more or less influence or take part in the management of public affairs of government. Their interference gives direction to our civil destinies. Their power works weal or woe to our social existence. And both because they are private individuals and public functionaries, and because we are their fellow-men and component parts of the body politic, they have strict and imperative moral duties towards us which they cannot well afford to pass over or neglect. Just here I would quote as briefly summarizing and beautifully appropriate the wise words of the Pagan Epictetus (Book III., chapter vi., on Statecraft): "If thou wouldst have a household well established, then follow the example of the Spartan Lycurgus. For even as he did not fence the city with walls, but fortified the inhabitants with virtue, and so preserved the city free forever, thus do thou not surround thyself with a great court and set up lofty towers, but confirm the dwellers in the house with good will, and faith and friendliness, and no harmful thing shall enter; no, not if the whole army of evil were arrayed against it." And it was Montaigne, I believe, who still more succinctly expressed these same ideas when he wrote that republics are preserved by virtue and monarchies by honor. Politics and politicians should be governed by a public conscience rich in maxims of morality, in rules of justice and equity, in sentiments of honor and dignity. Honesty, veracity, justice—behold the triple alliance, the primary dictates of morality, to which they must swear eternal loyalty. Let politicians then be honorable men, truthful men, just men.

HONESTY THE BEST POLITICS.

Honesty is the best policy and the best politics. It is identical with honor and means uprightness of conduct. It is a quality that is indispensable in every sort of transaction. No man who would win respect and confidence of others and who would wish to attain permanent and solid success in his undertakings can neglect or despise it. It is the foundation of true business as well as of noble character. Let it become known (and it

will sooner or later if dishonorable and dishonest means are resorted to) that certain firms, certain men, are tricky, mean, unprincipled; that they are disposed to take undue advantage of clients and customers, that conviction sounds the first note in the downfall. Some temporary success may follow underhand methods. But such only makes the final, inevitable crash the more fearful. The best interests of trade, the solidity of mutual intercourse, demands that everything be done over and above board.

Political tricksters are an abomination. And it is because of political meanness, political dishonesty, that good and loyal, true and honorable men complain so loudly of political corruption. To the politician are entrusted sacred interests of the people. We follow, we cannot do otherwise than follow the lead of our public men. They are commissioned to direct public affairs of government for our good. We give them confidence; we rely on their judgment and superior experience. We contribute funds for the carrying on of those projects that are to result, as we trust, in conditions favorable to our peace and prosperity as a people. Have we not a right then to expect our leaders to be men of probity and to be honest in their dealings with us? Deception, fraud, subterfuge, are a betrayal of the public trust. Cheating, chicanery, defeat the popular will. Baseness and all questionable measures or unseemly devices are subversive of public order. Every action that is not sanctioned by the principle of honor tends to make politics a mere machine which has come to work untold evil in our political institutions and to give to our public affairs a direction by no means apt to secure for us the blessings of life, liberty and pursuit of happiness.

POLITICAL ORGANIZATION A NECESSITY.

Political organization is a necessity. Every man recognizes that banding together is a legitimate factor in the prosecution of aims and purposes. "In union there is strength." But then the operations of that organization are not exempt from the spirit and qualities which must govern men individually—the spirit of honor, honesty, fair play. How worthy of commendation and universal practice, "I had rather be right than be president."

Honorable men are also truthful men. They will not adopt what Talleyrand has been credited with saying—"Speech was invented to conceal thought." Words should be expressive of inward ideas. Intercourse with one another is founded on the assurance that a man's word says what he means. A man's word should be as good as his bond. If the bond is known to be worthless, financial transactions lose a support and enterprises fail. If a man's word cannot be relied upon, if a suspicion be true of some lying and deceit hid in that word, the man of whom such is noised abroad loses caste and loses companions and friends. How should the politician whose word because insincere and untruthful cannot pass muster, hope either to be successful in his management of affairs of state or municipality, or to be instrumental in bettering the condition of his fellow-citizens? There should be no room to suspect him of hypocrisy or double-dealing. Let him speak the truth. Let him not give groundless assurances. Let him not delude his constituents or leave them under false impressions. When he speaks let it be after mature deliberation. When he promises, let it be only after he has seen hopes of realization. Then some stability will be given to intercourse with our public men, some reliance will be placed on their utterance to the manifest purity of our political methods, the prosperity of our institutions and glory of our political parties. Otherwise politics will be worse than a game of chance, they will continue to be a mere "jingoism," productive of disastrous confusion.

THE POLITICIAN MUST BE HONEST.

I have not much to add in reference to justice, which is really closely consequent upon honor and truth. Justice renders to every man his due. Now the man who is honorable and true will do that. The politician must be just to all classes. He is among the leaders of the people and must look to the interests of all the people, neglecting none, favoring none above others. His standard should be—not what might bring in more votes or a larger popularity—not particularly what will benefit his own party, but

what the rights of every section and of every class demand. He must be just to the state. In his distribution of patronage the good of the commonwealth must be his guiding star. "Public office is a public trust" finds here very pertinent application. Business principles—should they not be followed in the affairs of state?—require that the most competent should be entrusted with the offices, and duties given to those who will fulfil them to the gain of the employer. The state or the city is the employer.

He must be just and exact in the use of public moneys, the people's money, which is given from patriotic motives, for the expenses of the government. Taxes should not be levied over and above what may be reasonably necessary for public purposes, for the just debts of the community, and providing for the adornment and cleanliness, improvements and repairs of public works—all of which have for object that men may live and decently live together.

When collected the funds should be jealously guarded and economically expended. Extravagance should be avoided, and, above all, no effort made to divert those moneys into private channels. The politician is only the trustee, the money is the people's. And account should be rendered to them of the same. This is nothing more than strict justice demands from individuals with one another, and it has not less strong application in reference to the body politic.

The essential principles of morality therefore come into play in the political arena, and pure politics must be informed and permeated with them. The politician of every stamp and degree as well as the merchant, the mechanic, the capitalist, the laborer, is a moral being and must abide by and practice the precepts of the moral code. To him as well as them was given the decalogue.

JAMES CARDINAL GIBBONS.

EARLY RISING.

A person should never be waked except in cases of urgent necessity. When a man falls asleep, he is in a shape for repairs. All the intricate machinery of his body is being overhauled and put in order for next day's work. Nature knows what the tired body needs. She lays it on the bed, surrounds it with the refreshing air of night, covers it with darkness, and lets the man rest. "Tired nature's sweet restorer, balmy sleep," visits him, and as the hours pass by his energies are renewed, his strength comes back, and when the daylight steals through the window he opens his eyes and feels like a new man. If he is early to bed he wakes correspondingly early. Now, who will go to that man's side an hour before he opens his eyes and say to nature—"Stand aside and let him get up. He has got enough rest." Nature will say: "You can take him if you will, but I will charge him with an hour's loss of sleep, and I'll collect it out of his bones and nerves and hair and eyesight. You can't cheat me. I'll find property to levy on." Nature is the best bookkeeper in the world. You may overdraw, but you must pay back, even to the "pound of flesh."

STONEWALL JACKSON IN BOYHOOD.

After Stonewall Jackson's death, a New York merchant said of him: "I never met Mr. Jackson but once, yet an incident in which he had part exerted a strong influence over my early life. I was a boy in college, eager to be considered a man, but often hesitated to maintain the principles taught me by my mother, lest I should be called weak and womanish.

"I happened to be seated at supper one night next to Jackson, who was a somewhat younger lad than I. While waiting to be served, one of the boys drew from his pocket an indecent picture on a card, and passed it to his neighbor. It was slyly circulated among the students near by with shouts of laughter. When it came to Jackson, he glanced at it and threw it down contemptuously, saying quietly: 'That is silly and beastly!'

"The boys were silent. One of them threw the card on the fire. I felt a sudden stiffening of my whole moral nature. It was so easy for him to be decent and manly! Why not for me?

"I can say candidly that that momentary touch of a strong, bold nature put new health and vigor into my own." —*Sacred Heart Review.*

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ST. PATRICK'S DAY.

ROUTE OF PROCESSION DECIDED ON AT THURSDAY NIGHT'S MEETING.

The representatives of the various Irish Catholic societies held a special meeting last Thursday evening at St. Patrick's Hall. The chief business transacted was the arrangements for St. Patrick's Day celebration. The Rev. Father Quinlivan presided, and amongst those present were: Mr. Geo. Murphy and Mr. F. Callahan, St. Patrick's Society; Mr. M. Sharkey and Mr. J. J. Costigan, St. Patrick's T. A. and B. Society; Mr. J. Power and Mr. Joseph McCann, Irish Catholic Benefit Society; Mr. P. Flannery and Mr. J. Shanahan, St. Ann's T. A. & B. Society; Mr. Thomas W. Kane and Mr. J. McCarthy, St. Gabriel's T. A. & B. Society; Mr. N. J. Britten and Mr. J. Lee, Catholic Young Men's Society; Mr. J. Flood and Mr. D. Gallery, Young Irishmen's L. & B. Association; Mr. M. Casey and Mr. Thomas Sullivan, St. Ann's Young Men; Mr. James McGinn and Charles McAteer, Ancient Order of Hibernians; Mr. J. Maguire and Mr. J. McGovern, St. Mary's Young Men's Society.

The Rev. Father Quinlivan opened the meeting with a short address. After dwelling upon the objects of the meeting the speaker detailed at length several suggestions which had been made at a recent meeting of the pastors at their respective parishes in reference to the celebration.

It was decided that the various societies taking part should muster on Craig and Radegonde streets at nine o'clock, and proceed by way of Lagachetiere street to St. Patrick's Church. After Grand Mass the societies will reform on Lagachetiere and Radegonde streets, and proceed by way of Craig to Panet, St. Catherine, St. Lawrence, St. Lambert Hill and Notre Dame to the St. Patrick's Hall on McGill street. Mr. D. Gallery was appointed marshal-in-chief.

The Hon. John Costigan, Secretary of State, will deliver the address for the St. Patrick's T. A. & B. Society in Montreal, and Mr. C. R. Devlin, M.P. for Ottawa county, will deliver an address at the soiree to be held by the students of St. Mary's College on Friday evening March 16th.

A meeting of the Council of St. Ann's Young Men's Society was held on Sunday, when arrangements for St. Patrick's Day procession were discussed. On St. Patrick's night an original drama, the work of Mr. James Martin, one of the members of the Society, will be produced in St. Ann's Hall. Mr. Martin is quite an experienced playwright, and this latest work of his, "O'Rourke's Triumph," has been pronounced upon most favorably by competent critics.

ORDER OF PROCESSION.

The societies will muster on Craig street at nine o'clock and proceed by way of Alexander street to St. Patrick's Church. After Grand Mass the procession will reform and proceed by Rade-

gonde and Craig streets to Panet, thence by St. Catherine street to St. Lawrence, Notre Dame street, through Place d'Armes and St. James street to St. Patrick's Hall, McGill street.

The following has been decided on as the order of procession:

Marshal-in-Chief, Daniel Gallery, Esq. The Hackmen's Union and Benefit Society (mounted).
Band—Banner.
The Congregation of St. Anthony (not members of any society).
St. Anthony's Young Men's Society. The Congregation of St. Gabriel (not members of any society).
The St. Gabriel Total Abstinence and Benefit Society.
Band—Banner.
The Congregation of St. Mary's (not members of any society).
Band—Banner.
St. Mary's Young Men's Society. The Congregation of St. Ann (not members of any society).
Band—Banner.
The St. Ann's Young Men's Society. Band—Banner.
The St. Ann's Total Abstinence and Benefit Society.
Band—Banner.
Congregation of St. Patrick (not members of any society).
Boys of St. Patrick's Christian Brothers' Schools.
Band—Flag.
The Ancient Order of Hibernians. Band—Flag.
Young Irishmen's Literary and Benefit Association.
Irish Catholic Benefit Society. Band—Banner.
Catholic Young Men's Society. Band—(The Father Mathew) Banner.
The St. Patrick's Total Abstinence and Benefit Society.
The St. Bridget's Banner. Band—Banner.
The St. Patrick's Society.
The Mayor and Invited Guests.
The Clergy.

ST. PATRICK'S DAY.

ST. PATRICK'S SOCIETY CONCERT.

The leading event of St. Patrick's Day this year will be the concert given by St. Patrick's Society in the new St. Jean Baptiste Hall, (Monument National). The magnificent new theatre attached to the building will be just completed for the occasion. The tinting, painting, etc., is now finished, and the seats and boxes put in place, so that for the 17th the hall will comfortably accommodate two thousand people. This is the first concert that has been held in this theatre and practically the opening of this long-anticipated resort of pleasure.

The programme prepared for the occasion is certainly the finest ever presented on a stage in Montreal on St. Patrick's night, as it comprises all the best known and leading artists of Canada. Amongst them we might mention Miss Ella Walker, Miss Hollinshead, Miss Ada Moylan, Miss Libbie Beech (of Iroquois), Messrs. Sobeskie, Cunningham, Dupuis, Feron, O'Brien, Mulligan, Prof. A. P. McGuirk, and many others. The St. Cecilia Orchestra, composed of eighteen well-known young ladies, are practising very hard to make their first appearance before an Irish audience in Montreal a grand success. They all play mandolin and guitar, with a harp in the centre for an accompaniment. The club is under the direction of Miss E. Tetrault. A new attraction this year, and one that, though highly appropriate for the night, has perhaps never before been seen here, will be a harp solo, by Miss D. Tetrault, whose reputation as a harpist is well known all over the province.

The Society are sparing neither money nor pains to make the concert the most successful that has ever been held in Montreal, something that will be an honor to the immortal memory of St. Patrick, a credit to our people, and edifying to our nationality.

ST. PATRICK'S ENTERTAINMENT.

At a special meeting of the Young Irishmen's L. & B. Association Friday evening, Mr. J. A. Flood in the chair, a report was received from the delegates who attended the convention in St. Patrick's Thursday evening, stating as the association had been honored by the election of Mr. D. Gallery, one of their members, to the important office of marshal-in-chief, it was unanimously decided to take part in the procession with a band. A report was also read from the dramatic section of the association, stating that final arrangements had been completed for the dramatic entertainment to be held in the Academy of Music St. Patrick's night. It is the intention to surpass all their previous efforts in the dramatic line, as they have been rehearsing under the able direction of Mr. Edwin Varney, and they have also imported special costumes for the occasion. It will certainly be a treat for those attending it.

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

AN IMPORTANT MEETING—PRACTICAL SUGGESTIONS REGARDING "THE TRUE WITNESS."

On Sunday afternoon, the Rev. Father McCallen delivered a very impressive address to the members of the St. Patrick's T. A. & B. Society, after which twelve persons took the pledge. During the business meeting the usual reports were submitted and approved. Eight new members were admitted to the ordinary branch and two to the benefit branch. After the Secretary, Mr. Costigan, reported upon the arrangements for the St. Patrick's Day concert, Mr. T. O'Connor suggested the advisability of the society doing something practical to help along the success of the TRUE WITNESS, and made a strong address on the question. Messrs. P. Doyle, M. Sharkey, John H. Feeley, John Walsh, James J. Costigan, A. Brogan and others took part in the discussion, and it was finally decided to appoint a special committee of six to solicit stock-subscriptions.

There is something so practical about this movement, on the part of the St. Patrick's Total Abstinence and Benefit Society, that we feel it our duty to recommend to all our other Catholic organizations the imitation of such a good example. It was through the Rev. Father Quinlivan, pastor of St. Patrick's, that the first grand impetus was given to THE TRUE WITNESS after the shocks which it had experienced; and in the Rev. Father McCallen, the energetic spiritual director of the Temperance Society, the paper has a true and tried friend of inestimable value. To the members of that splendid society, and particularly to those gentlemen who spoke so strongly in our behalf, we are grateful indeed, and we look forward to the time when we will be enabled to prove that their noble efforts have been deeply impressed upon the memories of those who have been chosen to conduct THE TRUE WITNESS.

At the same meeting a letter was read from the Mother General of the Congregation of Notre Dame, acknowledging the receipt of a handsome donation from the society towards the rebuilding fund of the Mother house, destroyed by fire in June last.

Messrs. Thomas F. McGrail and L. C. O'Brien were appointed auditors.

A special general meeting of the society was announced for Tuesday, the 20th instant, for the nomination of officers.

A resolution of condolence was tendered Mr. Jas. Callahan on the death of his brother, which took place a few days ago.

ANCIENT ORDER OF HIBERNIANS.

THEY WILL PARTICIPATE FOR THE FIRST TIME IN THE ST. PATRICK'S DAY PARADE.

Special meetings of the various divisions of the Ancient Order of Hibernians were held on Sunday and Tuesday evenings for the purpose of completing arrangements for taking part in the St. Patrick's Day celebration.

As this will be the first time for the Hibernians to form part of the day's procession, it is expected that they will muster in full strength.

The Hibernians, although one of the oldest organizations in existence, have only been introduced into this city a little over a year. Messrs. McDonnell and McGinn have been appointed Marshals. The services of the 65th Regimental Brass Band and the St. Gabriel Fife and Drum Band have been secured.

No. 1 Division will give a banquet in the evening. The committee have completed full arrangements and the outlook is good.

No. 2 Division will hold a concert in honor of their patron saint on Easter Monday, in St. Charles Hall, on Islands.

ST. PATRICK'S DAY MUSICAL SERVICE.

St. Patrick's choir, under the direction of Prof. J. A. Fowler, assisted by Mr. P. F. McCaffrey, have been engaged for the past weeks preparing the musical portion of the service for St. Patrick's Day, which will consist of Rossi's Kyrie, Gloria, Sanctus and Agnus and Prof. J. A. Fowler's Credo. The final rehearsal was held on Sunday last after Grand Mass, with Prof. Gruenwald's orchestra, numbering twenty performers. The so-

loists are to be Messrs. J. J. Rowan, E. Hewitt, tenors; Mr. J. J. Hammill, baritone; Mr. Frank Feron, bass. At the Offertory, Mr. J. J. Hammill will sing Salve Regina. The chorus will number 60 men and 25 boys. Before and after the Mass the orchestra will perform several selections of Irish airs.

CATHOLIC YOUNG MEN'S SOCIETY.

At the ordinary weekly meeting of the C. Y. M. S. Literary academy, held in their hall, 92 St. Alexander street, it was unanimously resolved that their usual monthly academic conferences be resumed after St. Patrick's day celebration. Rev. Father James Callaghan announced that the membership of the association had now reached one hundred and over; he had never in the past observed such cordiality and union, and that the public generally would endorse his views respecting the gallant appearance which his young men would make at the procession of the 17th and the marked success of the evening concert at the Windsor, where, among other distinguished talent, Rev. Father McDermott, of Roscommon Co., Ireland, would entertain his select audience with a lecture on "The New Irish Movement in English Literature," and Miss Elaine Gryce would exhibit her vocal genius in the rendition of "Come Back to Erin," and "Kathleen Mavourneen." Following are the officers elected: N. J. Britten, president; J. T. Lee, first vice-president; S. McArthur, second vice-president; W. P. Sheridan, financial secretary; E. F. McGrail, recording secretary; M. Reilly, assistant recording secretary; M. Ousack, librarian; H. Chapman, assistant librarian; Luke Ward and A. Gahan, marshals. Council—J. Kinlough, chairman; Henry Audrian, Frank Audrian, D. Maloney, J. Dawson, M. Gain.

ST. PATRICK'S A. O. H. BANQUET.

It has been decided by the members of the Ancient Order of Hibernians to hold their first annual banquet, in order to complete the active part they intend taking in the St. Patrick's day celebration of 1894. It is the intention of the committee to spare no efforts to make the night a most enjoyable one, and as there will be delegates from all parts of the Dominion on such an occasion the sons of the Emerald Isle are bound to do justice to their patron saint.

DRAMATIC CONCERT.

ST. PATRICK'S DAY CELEBRATION.

On Thursday afternoon the pupils of Mount St. Louis Institute will celebrate St. Patrick's Day, in anticipation, by the presentation of a splendid drama, accompanied with a musical and literary programme. The concerts and other entertainments given by the pupils of that institution have ever been of the highest order, and we are confident that this year they will fully sustain their former reputation. We trust that a large audience will be in attendance, for certainly the boys of Mount St. Louis deserve encouragement.

EASTER MUSIO.

We would be very grateful to the pastors of the different parishes, or the directors of the choirs, if they would be kind enough to send us in their programmes of music for the Mass and evening services on Easter Sunday. By letting us have these early next week we would be enabled to give more accurate and fuller reports of the proceedings and celebration of that grand religious festival.

C. M. B. A.

AN IMPORTANT MEETING.

At a meeting, last week, of Branch 1, of the Quebec Council, C.M.B.A., the first Branch organized in this city as No. 26, eleven members were successfully balloted for and eight were initiated. This is the largest number received in any one branch at the same meeting. The enthusiasm manifested was great, and it speaks hopefully for the future success of that important Branch. The members of this Branch, No. 1, residing in St. Patrick's parish, and a few from other parishes who kindly assisted, performed their Easter duty by receiving Holy Communion at 8 o'clock Mass at St. Patrick's Church, on last Sunday,

CORRESPONDENCE.

[We are not responsible for the opinions of correspondents.]

THE P. P. A. IN ONTARIO.

To the Editor of THE TRUE WITNESS:

SIR—Until very recently the secret proscriptionsociety or association known as the P.P.A. was in an embryotic condition, but about the first of last November the members emerged from the chrysalis state of existence and began operations in Western Ontario. First of all the Society, if such it can be called, secured the services of that literary garbage-pit, the Toronto Mail, which the members, or "brethren," as they call themselves, use as a dumping ground for the most illiberal, abusive, and bigoted letters about the Catholic religion and the Ontario Government, which the English language can supply. This, Mr. Editor, happens in Ontario, the cradle of modern progress and enlightenment, the home of the much vaunted public school system, and the culture-ground of the P. P. A. bacilli, which is at this moment spreading its deadly venom over the province.

This Association now boasts that through its influence the mayors of Toronto, Hamilton, London, and one or two other places, were elected, and besides in a bye-election in East Lambton, their candidate was elected to the Local Legislature where he now sits, watching for Jesuits and Roman Catholic Bishops. According to an article in the Toronto Globe of the 5th inst., Mr. Campbell, M.P.P., for East Algoma, is to be initiated into the mysteries of the order some time this week; this will make two of their supporters in the Ontario House at present, but I understand that they are confident of having twenty-five of their number in the new House that meets after the Provincial elections.

As previously mentioned above the Mail is the principal medium through which they disseminate their vile abuse and lies for the purpose of recruiting their ranks by exciting hatred and distrust of their Roman Catholic fellow-subject and thus lead the way for the accomplishment of their primary purpose—the curtailment of the rights enjoyed by Catholics and the over-throw of the Mowat Government.

They ransacked the public records of the cities, towns and villages of Western Ontario to find evidence of the power of Rome in the number of Catholic employees in civic employment, but they failed to make out a case strong enough, so they attacked the Ontario Government for their alleged partiality to the members of the proscribed religion by appointing so many of them to public offices. According to the last census the ratio in Ontario between Catholics and non-Catholics (Protestants, Infidels, Jews, &c.), is one to five, so that Catholics should hold about one-sixth of the government positions, but judging from a schedule published some time ago by the Globe, they have not the representation to which they are entitled by virtue of their numerical strength. Baffled at every point of attack, they resorted to the dastardly expedient of circulating hand-bills purporting to give the vows taken by Catholic bishops at their ordination. From these spurious vows it appears the bishops are pledged to bring the civil into subordination to the spiritual power by every means in their power and ultimately to overthrow all Protestant governments. During all this time letters of acrimony and bitterness continued to be published in the Toronto organ, all surcharged with slanderous and baseless charges from which I select the following for the information of those of your readers who may not have seen them yet. Charges against the Mowat Government:

(1) The Devises Act was amended in the Catholic interests. The statute made it necessary that a will should be 12 months old before the death of a testator could operate in the interests of any church. Mr. Mowat cut this time down to six months in the special interests of the Roman Catholic Church. So say the P. P. A.

(2) Mr. Mowat made it law that Catholics should have a representation on the High School and Collegiate Institute Boards of the province, although Protestants have no representatives on the Separate School Boards.

(3) Oreds are acknowledged in official acts of the province.

(4) All property owned or occupied

by Catholics pay the separate school tax whether the property so occupied is owned by Catholics or Protestants. The latter, in this way, are compelled by law to contribute to the separate schools.

(5) The Mowat Government is in alliance with the Catholic hierarchy—in a compact with a great enemy of liberal principles, the Roman Catholic Church. The Government is thus the tool of the Romish priests, who coerce the members of their respective flocks to vote for the Grit candidate in the different constituencies.

(6) The Reform leaders make a deal with the Archbishop of Toronto for some concession in favor of the Church, while the hierarchy by means of secret machinery, would deliver the vote and receive the reward.

(7) The Public School laws were amended so as to secure, in addition to the original Act of 1863, "special privileges" to Roman Catholics, and that, in many instances, to the detriment of the public schools.

(8) Religious instruction (not devotional exercises) have been forced out of the public schools, avowedly because some thirty thousand Roman Catholic children attend them, while in the separate schools the pupils are receiving anti-Protestant religious instruction from the Roman Catholic clergy.

(9) Roman Catholics have not the use of the ballot like other citizens have, against Roman Catholics; Roman Catholics do not acknowledge the supremacy of civil law in temporal affairs; they owe supreme allegiance to a foreign ecclesiastical power, to wit, the Pope, who can at any time absolve their allegiance to the civil authority; they should, therefore, be deprived of civil rights until they abjure the doctrine of the Papal supremacy. Again, the priests, as before observed in this letter, are said to be working to make the State subservient to the Church by indirect means or force.

Those are only a few of the charges made against us in Ontario, but they will serve to give an idea of what manner of men we have to deal with in this country of progress; men calling themselves friends of civil and religious liberty and at the same time banding together to deprive a certain portion of their fellow-subjects of their rights, and relegate them to the position of serf and aliens.

One of the principal agencies to introduce religious issues into Canadian politics was the Toronto Mail, which endeavors daily to excite hostility between Catholics and Protestants; and it is quite evident it has been too successful in its effects, for there is plenty of fanaticism and ignorance to work on; it seems there is an inherent spirit of bigotry which is strong in a very large proportion of our anti-Catholic fellow-citizens, and this has been used to good advantage by promoters of discord and strife-breeders of every description.

R. C.

Ontario, 6th March, 1894.

MONTREAL, 12th March, 1894.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—In last week's issue of your valuable and interesting paper I read an article headed "An Unnecessary Evil." Now, judging from the tone of the article in question, I should say that the signer, S. Sutherland, must be an Irish lady, or else an Irish gentleman, for every sentence has the ring of the true metal of an Irish heart. The sentiments expressed are such as have found a lodging in many an Irish bosom, and the chiding administered is, in some quarters, well deserved.

Too often have a section of our people thoughtlessly and foolishly given countenance and apparent approval to those who would drag the Irish name through the mire of low caricature and disgusting and insolent misrepresentation. Too often has a largely Irish audience sat tamely in some of our theatres, listening to, and even applauding, the words and antics of a fellow whose only claim to Irish nationality was his name, and that, perhaps, had been stolen; whose nature was too low, and sordid, and base, to truly and fitly delineate the character he had assumed, and whose only aim was the coining of dollars and cents, and at the expense, too, of the people he was insulting!

How is it that men, calling themselves Irish, and who already know what is to be placed before them, can be so eager to attend these low representations? If they have no real acquaintance with the

humorous side of the Irish character, cannot their imaginations, their instincts, tell them that the vulgar actor before them is a fraud, an excrescence, a base imitation of the real coin? While their feelings and intelligence are being outraged and insulted, can they not picture to themselves the Irish peasant? Let their minds carry them to Erin's shore. Let them look upon the real Irishman on his native soil. Let them glance into the soul of even the poorest of Ireland's sons, and there see the signs of that sterling nobility of character imprinted by the hand of God, and which centuries of persecution and torture could not efface. Let them look upon the Irishman in his leisure hour—listen to his sparkling wit and humor. Follow him in his darker moments, when danger, and treachery, perhaps, threatens some loved one, be it father or mother, master or companion, and then they will see the Irishman as he is,—affectionate, high-souled; daring to rashness in defence of the right, and the danger once over, brightening the darkened atmosphere with his mirth-provoking sallies of wit, until his hearers forget their trouble and thank God that they are Irishmen. Let them then revert to the fellow before them. Place the real beside the spurious imitation, and, if they be truly Irish, they will so act, then and in the future, that the fellows who trade upon their easy-going thoughtlessness will go back to, and never return from, the slums of New York from whence they came, and the business of insulting the Irish will become so unprofitable, that there will be nobody in it, and the Irish stage will become, as our societies are endeavoring to make it in our own city, a real pleasure, and not a degrading exhibition of catch penny vulgarity.

We, as Irish men and women, have a history that any nation under the sun would be proud of. We have names on the glorious roll of fame that would shed lustre on any country, even one less favored than the land of the Harp and Shamrock. Irish names have been great in the legislative halls and on the battlefield of almost every land under heaven. Erin's banished sons sought a home in the new world. They were received with open arms, and, in return, they, Irish to the core, formed the bulwark of the American nation in its time of trouble and struggle. Americans do not forge this, and although there are some among them who will belittle us, yet their number is small, and they are but wretched carrion, whose fetid breath would poison the air of heaven itself; and on the other hand, there are a few, who unfortunately bear honored Irish names, but they are the chaff and not the wheat, and a proper spirit exerted by our people, both here and in the nation to the south, would banish that mean spirit of mockery existing to some extent in both places, and tend to render unto the Irishman his proper due.

Our societies here are doing good work in this respect and deserve the encouragement of the people. Let them go ahead. Let them persevere in the elevation of the Irish stage, and in time those low caricatures and insulting representations will have become unfashionable, and therefore intolerable. Let us respect ourselves, and the world will respect us.

A CELT.

Montreal, 12th March, 1894.

MR. FOWLER STILL MISSING.

Mr. J. Fowler, father of Mr. J. A. Fowler, organist of St. Patrick's Church, of this city, who disappeared from his home, Phillip's place, at 11 o'clock on Saturday night more than two weeks ago, is still missing.

It seems incredible that the whereabouts of the missing gentleman has not been ascertained before now, because he has been a resident of the city for more than a quarter of a century, and was well-known by a large number of citizens and particularly by those associated with the religious societies in connection with several parish churches. Several theories have been advanced by many friends who have been unremitting in their aid to Prof. Fowler to discover some clue or gather some information regarding his father, but up to the present they have proved futile. Every portion of the city has been searched, including hospitals, without any result.

The night upon which the missing gentleman left his home was one of the severest experienced by many during the winter.

Mr. Fowler was over 70 years of age but very active. He was not accus-

tomed to leave the house any evening except to attend a religious service, and was always known to be a man of strict habits in every respect. Quite recently he had a severe attack of the grip, which occasioned considerable suffering, and it is thought that it may have in some manner affected his mind. Prof. Fowler has offered a liberal reward for any information regarding his father.

WELL DONE, ST. ANN'S.

EVER TRUE TO THEIR PROVERBIAL PATRIOTISM.

On Sunday last, the members of the St. Ann's T. A. & B. Society held their regular meeting, which was well attended. After the regular routine, the Rev. Father H. Bancart, C.S.S.R., pastor of the parish, delivered a short, but effective address, and the subject upon which he spoke was one of vital interest. He called attention to the efforts that are being made to place THE TRUE WITNESS upon a solid and permanent basis. The appeal for subscribers was well received, if we are to judge by the most satisfactory results. The number of new subscriptions sent in was most encouraging. We owe sincere thanks to the parishioners of St. Ann's for the manner in which they have responded to the different appeals made by the members of the clergy on behalf of the only organ in their own language that they possess. We trust that the splendid example set by that parish will be taken up and acted upon by our friends all over the city. "Where there is a will there is a way," is an old saying, and we wish to illustrate its truth by securing a circulation in the city of ten thousand before the 1st of May. It is now in the hour of transition—not when our sails are full and our course is clear—that we will require any extra assistance from our friends. If the English-speaking Catholics of Montreal will only secure us—by efforts such as those made last Sunday in St. Ann's—a city circulation of ten thousand, we can assure them that the future of their paper is secured and that gradually they will begin to reap the reward of their patriotic endeavors.

ST. MARY'S PARISH MISSION.

Rev. Father O'Donnell, P. P., of St. Mary's, has secured the services of the Rev. Fathers Doherty and O'Bryan, two very eloquent and zealous Jesuits, to preach missions in St. Mary's Church, corner of Craig and Panet streets. The women's mission opened on Sunday evening at 7.30, and will close on Palm Sunday, March 18th, at 4 p.m. The mission for the men will open on the evening of Palm Sunday at 7.30 and close on Easter Sunday morning. The following is the order of the services to be held during the mission:—Masses at 5.30 and 8.30 a.m., with instructions. In the afternoon at 3.30 o'clock the devotion of the Way of the Cross is to be made: instructions will be given then also. Devotions, comprising the recitation of the beads and benediction of the Blessed Sacrament, are also held in the evening at 7.30, when a sermon is likewise preached. It is three years since a mission was given in St. Mary's and a very large attendance is expected.

NOTICE
To Newsdealers!

Special Inducements offered to all Newsdealers to sell the splendid

ST. PATRICK'S DAY
SOUVENIR NUMBER

—OF—

THE TRUE WITNESS.

Send in your orders, and apply for special rates.

WORK OF THE PAULISTS.

THEIR BATTLE WITH POVERTY AND CRIME.

Interesting the People—Sketch of What They Have Accomplished in New York City.

The district lying between Fifty-fourth and Fifty-fifth streets and Seventh avenue and the North River is one of the most densely populated in the city of New York. From it have graduated some of the hardest characters known to the police.

Into this unpromising field the Paulist Fathers have advanced, and with all the zeal and courage of their Order, and with all the machinery of reform which is at their disposal. They are at work night and day, seeking by every device to stem the tide of crime and intemperance, and save the youth of the district from the temptations that beset them.

THREE DEPARTMENTS OF A GREAT WORK

The methods employed in a labor so vast are adapted to the variety of characters which they meet, and to the conditions with which they have to contend. They are divided into three departments, at the head of each of which is a priest, known as the "Director."

The first is the Society of St. Vincent de Paul, and the director is Father Peter J. O'Callahan. It has two tributary departments called the Ladies' Aid Society and the Temperance Guild. Its function is the visitation and relief of the poor, the sick and the needy and the use of means for the suppression of intemperance.

The second is called the Spalding Society, in honor of the late Archbishop Spalding. Its purpose is to provide for the social and intellectual entertainment of the young men who are gathered in from the district, with the view of keeping them out of the streets at night and away from the influence of bad companions. Father John Hughes is the director of it.

The third is known as the Hecker Club, under the direction of Father Martin J. Casserly. Its aim is to do in behalf of girls and young women what the Spalding Society is to do in behalf of young men. In the practical workings of these three departments almost every agency that can be employed to correct the evils incident to the life of a great city is brought to bear.

ST. VINCENT DE PAUL CONFERENCE.

Father O'Callahan was called to the head of the Society of St. Vincent de Paul only a month ago, and it was he who organized the women's branch of its work. Already the branch numbers eighty-five workers. They meet every two weeks to discuss their labors and plans for the future. Their special field is that of temperance. Each member endeavors to make the acquaintance of some woman in the district who is addicted to drink. Every persuasion is used to induce her to sign the total abstinence pledge.

It is found from experience that the short pledges are productive of most good. They are less likely to be broken, and by slow degrees they get the penitent accustomed to the habit of self-restraint.

THE TEMPERANCE GUILD.

The Temperance Guild has been in existence for 20 years. In that interval it has saved thousands of young people from the vice of inebriety. It has club rooms on 60th street, conveniently and comfortably fitted up. They contain abundant means of diversion and amusement for the lads who frequent them. There are books and periodicals to read, pool tables for the lovers of billiards, checkers, chess, dominoes, and other innocent games. The membership has been as high as 400. It is not now so great, but new attractions are being added, and the work among boys who loaf about the street corners at night is vigorously pushed.

FIGHTING AGAINST THE LOW RESORTS OF VICE.

Father O'Callahan told the representative of the *New York Daily News*, that this field was the most difficult of all to which the efforts of the Fathers were directed. They had made frequent attempts to get the more notorious resorts in the district closed. They had been actively assisted by the representatives of the Roosevelt Hospital, and by such men as Mr. Astor, Mr. Vanderbilt, Mr. Sloane and Mr. Depew, but they failed

in every instance. The influence that backed the resort was more potent than all these combined.

HELPING THE HELPERS.

The relief of the sick or indigent is supervised by the St. Vincent Conference of the parish, of which Layman Cody is president. These conferences exist all over the world, and are specially charged with the direction of charitable work. The congregation of the Church of St. Paul the Apostle numbers 16,000 souls. The parish is divided into seven districts. To each district there is assigned a visiting committee, consisting of three laymen selected by the conference.

Applications for relief are sent to the latter. The committee for the district from which they are received is notified and thereupon despatches one of its members to investigate the case and take such action as may be necessary. During the last six months these calls have heavily taxed the resources of the society.

"Tell me," said the good Father "do business men see any indications of improvement? It would cheer our hearts to hear such news, for our wants have multiplied as our means decreased."

SOURCES OF REVENUE.

There are two sources from which the revenue to carry on the work of the Society of St. Vincent de Paul is derived: One is the regular poor fund of the parish, made up by church contributions, and the other the concerts, lectures and entertainments given from time to time under the auspices of the Society. Medical attendance costs but little, as several physicians give their services gratuitously. Drugs, however, are a constant item of expense. When cases occur which cannot properly be looked after by the committee, the Sisters of some of the charitable orders are called in.

The auxiliary organization, known as the Ladies' Aid Society, interests itself particularly in providing clothing for the poor. The members meet every week to sew and receive gifts of garments. They have what is called the "poor room," where all articles of clothing are assorted and made ready for distribution. Anybody to whom the visiting committee has issued a ticket of relief can present it to the ladies in charge of the poor room and receive what may be necessary to supply his immediate want.

GOOD TOTAL ABSTINENCE WORK.

The department over which Father John Hughes presides is in a most flourishing condition. It was started eight years ago with a membership of eighteen young men, who were all total abstainers. Although the Society does not exact a pledge of total abstinence, the fact that the first members did not drink has had its influence on those who subsequently joined, and given tone and moral character to the organization. It has grown steadily until the names of 285 young men now appear upon its rolls.

They are for the most part working lads and represent nearly every branch of trade. It was the desire of Father Hughes to give them some place to which they could resort after business hours and find the means both of improvement and recreation. His efforts have been crowned with signal success. Three years ago, with but \$800 in the treasury of the Society, he ventured upon the purchase of the private dwelling 34 West Sixtieth street for a club house. It cost \$20,000, of which \$5,000 has been paid off by means of money raised at entertainments.

"It would have done your heart good," said the Father, "to see my boys at work building the gymnasium which is attached to the house. It is a brick extension, some 40 feet deep, and was constructed exclusively by them. Some are masons, some are carpenters and others understood trades that were helpful. While the masons were raising the walls the dudes, who had no trades, busied themselves carrying the brick and mortar. All hands contributed in some fashion, and when they got through I don't believe the builders of Solomon's temple were a prouder lot than they."

They are inspired with a true spirit of charity. When the car stables on Tenth avenue were burned four years ago, they got up a grand entertainment and contributed the proceeds of it for the relief of the unfortunate poor people who were sufferers from that fire. During the Christmas holidays they always contrive

to have a concert or some amateur theatricals, and so procure funds to aid the sick and indigent.

The club house has a library of some 500 volumes. It is handsomely furnished throughout, and has an atmosphere of cheerfulness and comfort that the lads thoroughly appreciate. It is open from four in the afternoon until half-past ten at night.

Father Martin J. Casserly's Society is composed of 106 young women, who occupy five rooms in the new school building on Sixtieth street. It is about a year old and is under the immediate charge of Miss Kate Broderick, formerly superintendent of the Sunday school. The purpose is to give girls an attractive place in which to spend their evenings. They have a library and reading-room, a piano and other means of enjoyment. There is among them considerable theatrical talent and pains are taken to cultivate it. A dramatic class has been formed which meets every Saturday evening and receives instruction from Mr. Winters, formerly associated with Boucicault.

In the school hall a stage has been fitted up with scenery and other theatrical appointments. Here they have their rehearsals and give their performances, which are becoming very popular and proving a valuable source of revenue to the society. A committee on application for membership examines into the character of all applicants and reports at the stated meetings. There are nominal dues of 25 cents a month.

Another interesting branch of Father Casserly's labors is the supervision of the Temperance Cadets. They number 110 lads between the ages of 12 and 21. The condition of admission is that they shall sign the pledge. The Fathers believe that if a boy can be kept from drink until he attains his majority he will be comparatively safe ever after. So strong is the *esprit de corps* among the cadets that none of them has ever been known to violate his pledge.

Every Tuesday and Thursday evening a sergeant from the Twelfth Regiment comes down to the rooms and puts the cadets through a regular military drill. They have a complete drum corps of their own members, some thirty in all. A professional teacher gives them musical instruction. This experiment of appealing to the martial spirit of the boys is proving a great success.—*Philadelphia Catholic Standard*.

RELIGIOUS NEWS ITEMS.

An elevator up Mount Calvary is in construction for the benefit of pilgrims.

Mgr. O'Connell, rector of the American College in Rome, is slightly indisposed.

A representative congress of Catholic Zechs will be held this spring at Moravia.

A congress of all the Catholic associations of the Roman Province will be held at Rome in April.

The Rt. Rev. Otto Zardetti, D. D., Bishop of St. Cloud, Minn., has been appointed Archbishop of Bucharest.

Archbishop Salpointe, of Santa Fe, N. M., has resigned and coadjutor, Bishop Chappelle, has succeeded him.

Bishop Harkins of the Province diocese has announced his intention of paying an official visit to Rome after Easter.

Father Kolasinski has apologized to the Bishop of Detroit and has resumed his work under proper ecclesiastical supervision.

The Liverpool "Catholic Times" announces the death of Rev. Edward Birchall, for many years Catholic chaplain of Walton goal.

Rome has sent a priest of the order of Charles Borromeo to look after the Italians in New York, where there are 20,000 of Italy's sons.

The Salesian Fathers have recently built a large and fine church in Battersea, London, and dedicated it to the Sacred Heart of Jesus.

We learn that Rev. Dr. Owens, professor of moral theology in the College of Maynooth, was at the late meeting of the parish priests voted *dignissimus* for the See of Coghier.

General Mellinet died the other day in France. He was Grand Master of the French Masons. He was reconciled to the Church before his death and expired clutching the Crucifix with both hands.

The famous Abbey of the Premonstratensians of Frigolet, between Avig-

non and Tarascon, has been re-opened. It was closed twelve years ago on the execution of the decree for the expulsion of the religious.

Rev. Alexander P. Doyle, of the Paulist fathers, received recently from the Bishop of Tarasus a letter acknowledging the receipt of nearly \$1,200, which has been collected for the purpose of building a church in Tarasus, the birth place of Saint Paul.

Cardinal Monaco has communicated to the Bishop of Ciudad Rodrigo a decree of the Sacred Penitentiary forbidding the clergy to assist at bull-fights, even in order to be near at hand in case of necessity to give the aids of religion to the victims of these revolting spectacles.

THE WORLD AROUND.

Spring Assizes opened at Belleville, Milton, Owen Sound and St. Catherines, on the 7th.

By the resumption of furnaces at Dayton, Tenn., five hundred men were put to work.

John Hamilton, aged 48, died of hiccoughs in Brooklyn, N.Y. He had been sick for several weeks.

Rev. William P. McCarthy, rector of St. Alphonsus, Daviess County, Ky., died last week of pneumonia.

The earth, travelling at the rate of 1,000 miles a minute, passes through 550,000,000 miles of space in the course of a year.

Col. Alfred W. Taylor, business manager of the Philadelphia Times, died suddenly of heart disease on Sunday night.

All festivities at Rideau Hall have been suspended, owing to the death of Baron Tweedmouth, Lady Aberdeen's father.

All the Anarchists recently arrested in Paris, will be tried together, proof of their mutual complicity having been established.

Out of 42 cities in America, with populations averaging from 200,000 to 500,000, all but one are using the electric railway system.

The natural gas supply in Pittsburg fell short during the intense cold of the 24th. Excessive cold weather always causes a diminution of the gas flow.

Prendergast, who assassinated Mayor Harrison, of Chicago, whose trial at length ended in his conviction, was sentenced to be hanged on March 23rd.

Jacob Wellsham, a farmer, near Rushkill, was killed by two masked men, who broke into his house for the purpose of robbery. The murderers escaped.

Jesse Wade, a Buffalo burglar, received at the Auburn prison last Friday for a term of two years and nine months, suicided Sunday evening by hanging in his cell.

General Morgan, Indian Commissioner under Harrison, is now delivering anti-Catholic lectures under A. P. A. auspices. He was put out of office none too soon.

A certain number of French bishops have postulated for the introduction of the cause of Father Monard, a Benedictine and founder of the Monastery of Pierre Quivre.

Viscount de Villeneuve, a French nobleman, has been arrested at Quebec charged with extensive forgeries in France. The chief complainant is his wife.

It has heretofore been almost impossible to make large castings of aluminium, but the difficulty has now been so far overcome that pure aluminium bath-tubs are now made in a single piece.

One year ago there were but one Catholic mission and two missionaries in Oklahoma. There are now twelve missions and ten missionaries in the field, with over a thousand communicants.

The Mount Vernon (Ill.) Car Works resumed operations Monday, giving employment to 600 men. The Carnegie steel works at Homestead resumed Saturday, and also another mill at Pittsburg.

Gen. Aureno Rivera, the Mexican who discovered the famous "Jicama" root for the cure of typhus, claims that it will also cure small-pox. He believes that it can be used effectively against yellow fever.

Wood's Norway Pine Syrup cures coughs, Wood's Norway Pine Syrup cures colds, Wood's Norway Pine Syrup heals the lungs.

THE BIBLE'S TRUE VALUE.

THE CHURCH ITS PRESERVER.

Read Under Her Guidance It, in Conjunction With Tradition, is a True Pilot in the Journey to Heaven.

On Monday evening, February 19, Rev. James P. Turner, of St. Patrick's Church, lectured before the De Sales Association on the Bible. This was the second of a Lenten series of Monday night lectures which this association has prepared for the instruction of the members and their friends. The enlarged hall at the southeast corner of Twentieth and Christian streets was filled with an intelligent and attentive audience, which followed the speaker closely from the beginning of his discourse until the end.

Father Turner spoke for about an hour, his object being to show the true value of the Bible for men and to prove that the Catholic Church has always held it at its true value. Men, the speaker said, are wanderers on earth. They come into the world at the time of birth; they go out of it at the time of death. From the beginning until the end of their lives they are always moving on. It is their duty to ask themselves whence do we come, why are we here, whither do we go? Reason itself answers these questions by proving to them the existence of a God who is the author of their life and the master of their death, and by showing to them the mortality of corporal things and the immortality of the spiritual.

A GUIDE TO REASON.

But in addition to reason man possesses a book called the Bible or the Sacred Scriptures, which contains Divine revelations made from time to time by God to teach them the end of their creation and how to fulfill it. All Christians agree that the Bible contains the revealed word of God, but those outside of the Catholic Church claim that each can read it for himself, while those within the pale claim that it contains only a part of revealed truth, the rest having been handed down by tradition, and that the Bible is of no value as a guide unless we have some one who can infallibly vouch for it and interpret it.

Moses is the first author of the Old Testament, and he did not live until about 2,500 years after the creation of the world, and perhaps not until much later. All those who lived before him were guided by tradition. God Himself established an interpreter of the Sacred Scriptures in the old dispensation, and he commanded men to submit to the interpretation of the priests of the synagogue under pain of death. Under the new law Christ did not write nor did he command his apostles and disciples to write. For several years none of them did write, and most of them never wrote. St. Mathew's Gospel appeared at least eight years after the ascension of Christ, and St. John's Gospel was not penned until about the close of the first century. The Gospels and Epistles were written originally to special churches and in special emergencies, and they were unknown in some instances to the general Church until years afterwards. It was not until the year 397, in the Council of Carthage, that the Catholic Church gathered together the books which compose the Bible as we now have it and declared them to be canonical. It was impossible for man to be guided by the Bible only before that time, because he didn't have it. Even after the canon was made and before printing was discovered in 1440, it was impossible for him to be guided by it, because it could not be multiplied fast enough. Even now there are many who cannot be guided by it because they cannot read, and it is evident from history that no nation was ever converted by reading the Bible.

THE CHURCH AS AN INTERPRETER.

But suppose that all men could and would read and that each one had a copy of the Bible, printed in his own language, placed in his hands, would it then be a sufficient guide for him? No, for he must accept it on the authority of the Catholic Church or not at all; he must submit to her interpretation of it, and he must believe many divine truths not contained in it, but preserved by tradition. She alone preserved it for sixteen centuries, and she alone claims the infallibility necessary for its preservation. As soon as men rejected her interpretation of the sacred text they began to change it and dispute about it, even in regard to essentials. This is shown

conclusively in that admirable work, "Ward's Errata of the Bible." The Sacred Scriptures are appealed to in proof of opposite doctrines: That there is but one person in God; that there are three persons in Him; that Christ is God, that He is only man; that there are no sacraments, that there are two sacraments; that God will punish eternally, that He will not. Hence the deplorable multiplication of sects to the great scandal of the unbeliever.

The speaker told how a Mormon deacon who had been converted from the Baptist Church to Mormonism and polygamy, whom he met in Salt Lake City, tried to prove to him from the Sacred Scriptures that it was his duty not only to marry, but to marry several times.

There is no way to union except with the Church as an interpreter, and Christ, who foresaw this, gave to her the divine commission. But even those who reject the authority of the Church and tradition accept many truths preserved by her alone in tradition, the most remarkable one being the sanctification of the Sunday. There is no command to sanctify that day, but there is a positive command to sanctify the Sabbath, and yet non-Catholics accept this truth on the authority of the Catholic Church, which has preserved it in tradition.

HER ALLEGED ENMITY.

But because the church will not worship the Bible as the full depository of God's revealed word, and because she insists on discharging the commission given to her by her Divine founder, she is accused of being an enemy of the Bible; she who preserved it for sixteen centuries, during which her loyal sons copied it with infinite toil before the art of printing was discovered, and who saved it over and over again from destruction by conflagration, by war, by barbarian invaders; she who had printed twenty-two different versions of it for European countries before the appearance of Luther's Bible in 1530. Moreover, these twenty-two versions ran through seventy editions in as many years before the appearance of that copy, which was supposed to be the first ever published for the people.

The speaker referred to the old story of the Bible which Luther found chained in the Augustinian monastery at Erfurth, which is frequently quoted to prove that the Church wished to conceal it and prevent it from being read. We should rather conclude that it was so much read and fought after that only chaining prevented it from being carried away. Witness the City Directory which we find chained very fast in hotels and other public places.

Father Turner quoted from "Spalding's History of the Reformation" and from "Maitland's Dark Ages" to prove and illustrate his assertions. He also showed that there never was a prohibition of the Church against the reading of the Bible by the laity; that only certain restrictions were made at times to defend them against false versions, and to prevent them from reading the Sacred Text to their own destruction, as we are assured by the Bible itself, and as we know from experience some persons do.

He closed by calling the attention of his auditors to the many excellent editions of the Bible that are published with the sanction of the Church; by inviting them to read it, especially the New Testament, under her guidance and by assuring them that they would thus find in it, together with tradition, a true guide to heaven.—Philadelphia Catholic Times.

"Grin Like a Cheshire Cat."

"Well, well! Didn't ever hear of a 'grin like a Cheshire cat?' Why, you see, a man down in Cheshire had a cat which grinned until there was nothing left of the cat but the grin, just as some scrofulous people, who don't know of Dr. Pierce's Golden Medical Discovery, get a cough, and then cough and cough until there is nothing left of them to erect a monument to but the cough."

The "Golden Medical Discovery" is the most effective, anti-bilious, anti-dyspeptic, strength-giving remedy extant. For weak lungs, lingering coughs, spitting of blood, scrofula, sores, pimples and ulcers, it is a wonderful and efficacious remedy.

Its manufacturers guarantee it to do all that they claim, or money is returned.

Dr. Pierce's Pellets cure constipation, piles, sick headache, and indigestion, or dyspepsia.

ROBERT EMMET.

BY PROF. H. F. ATCHISON, B.A.

How strikingly sad the history of the noble patriot—whose anniversary not alone Irishmen—but all who are noble enough to appreciate patriotism, heroic courage, and chivalrous devotion to the cause of freedom—love to celebrate poor, ill-fated Emmet! He is gone—gone to join the countless heroes who died to save Ireland. I know of no nobler personage in the list of the illustrious dead than Emmet, young, handsome, chivalrous, talented, eloquent and amiable, he saw, with all the keenness of his cultured intellect, and felt, with all the warmth of his deep, affectionate, impressionable nature, the wrongs which his hopeless country had suffered for ages at the hand of the Saxon. He knew but too well that little was to be expected from the mercy, and certainly nothing from the justice of the oppressor.

The grand vision of Ireland a nation, the glory of her legislature, her enterprise, her educational, commercial, political and military genius, had arisen from the sleep of ages, and it seemed as if all that glory of Ireland a nation, the glory of Ireland's resurrection under the spell of Grattan's eloquence, and the power of the volunteers, had been but a dream. Alas! a dream it might be called. Too truly can we say of the glorious period of Ireland's legislative independence:

'Tis gone, and forever, the light we saw breaking.
Like Heaven's first glimpse o'er the face of the dead,
When man from the slumbers of ages awakens.
Looked upward and blessed the pure ray ere it fled.
'Tis gone, and the gleams it has left of its burning.
But darken the sad night of sorrow and mourning,
That dark o'er the kingdoms of earth is returning,
And darkest of all, hapless Erin o'er thee.

Emmet loved his native isle, and loving it as he did, and burning with just indignation he was willing to take any risks to contribute to its emancipation. His history is too well known to be repeated here. Who does not know how he used his influence in the Historical Society of Trinity College, Dublin, amongst his fellow students to keep alive the fire of patriotism, which we are proud to say has ever burned in Dublin University despite the hostile influence of England? He threw himself heart and soul into the plans of that gallant band of patriots, "The United Irishmen," who, ignoring all petty party prejudice and religious bigotry—fostered so carefully by English statesmen—united for the grand old cause.

Who has not heard of Emmet's premature rebellion in Dublin, when he led his poorly armed men against Dublin Castle—its suppression—his escape—his capture, owing to his desire to bid farewell to his beloved Sarah Curran—his imprisonment—his brilliant vindication of his character and motives—his heroic fortitude and willing sacrifice of his young life for Ireland—all of which have made him a hero beloved by all lovers of justice and of those who dare do all and suffer all for freedom's cause. Many are the lessons his life contains, and base indeed must he be who will not have a higher ideal of the nobility of human nature and of the justice of Ireland's cause, when he sees such noble, unselfish characters as Emmet, Wolfe Tone and Lord Edward Fitzgerald devoted to its cause. We cannot lose faith in the cause that can command the unselfish and deathless devotion of such men. Their lives and their deaths are the grand upholders of liberty throughout the world.

We may hope that Emmet's epitaph may soon be written, and that when Ireland again takes her place among the nations of the earth, his monument shall be raised towering to the skies, the beacon light of freedom to all the oppressed world over. Every lover of political equality and justice will revere the name of Robert Emmet, for his name and character are not Ireland's alone, but the glory of all mankind.—Irish American.

PARENTS MUST HAVE REST.

A president of one of our colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurs now. We use Scott's Emulsion, and it quickly relieves pulmonary troubles."

NOTRE DAME'S LAETARE MEDAL

GOES TO A PROMINENT THEATRICAL MANAGER.

The Laetare Medal with which Notre Dame annually honors some prominent Catholic goes this year to Augustin Daly of Daly's Theatre, New York.

Mr. Daly was born fifty three years ago in Plymouth, North Carolina. His mother wanted him to be a merchant, but none of the berths seemed to suit him, or he them. The fact was his craving was for literature. Indeed, before twenty-two, he had written five plays for Messrs. Wood, Jefferson, and William Burton; but somehow they did not care to accept them, and so the entire lot was promptly declined "with thanks." He did journalistic work, writing dramatic criticisms for The New York Times, The Evening Express, The Sun, The Citizen, and others until 1869, when he took the Fifth Avenue Theatre, in Twenty-fourth street; but four years afterwards it was destroyed by fire. Three weeks later he rebuilt the Old Globe, rechristening it the Fifth Avenue. There was a third Fifth Avenue Theatre built for him in Twenty-eight street, which he occupied five years. He also managed the Grand Opera House for a time.

The first successful piece from his pen was "Leah the Forsaken," adapted from the German "Deborah," which was accepted by Mr. Bateman, the father of the Miss Bateman who played the late John Xenford's paraphrase of his piece in London. He also wrote "Divorce," "Pique," "Horizon," "Under the Gaslight"—a play which has suggested the numerous railway collisions as episodes in other playwrights' subsequent productions. He is the only manager who has kept the glamor of gold on his stage tinsel. His artists are enveloped in an inscrutable mist of seclusion that lights into a halo of celebrity under the glare of the footlights. He is a scholar to begin with; furthermore, he is distinctly a dramatic scholar of highest attainments. He has battled for art in an unsympathetic, hurried century, among a rather scoffing, sensational people. But by dauntless, enthusiastic ambition, and severe, irritating vigor, he has nearly accomplished what three of the mightiest minds of Europe encompassed, aided by an emperor and the exalted aspirations of all cultured France. Daly's Theatre is a school, his performances delightful studies.

Mr. Daly is tall and stoop-shouldered. In his eye there is the light of a superior intelligence that will make its power felt at all times. His soft long hair adds much to the picturesqueness of his face. If it were not for a certain severeness in the lines one would be justified in taking him for a studious and gentle man of leisure. But he is more than a student. He is an organizer, a developer, a creator, a commander; all these in one. Personally he is a thoroughly modest man, never quite so much embarrassed as when he is called upon to face the public. Outside of the theatre and beyond the reach of business his friends always find him a genial and approachable man, simple in manner, and courteous to every one. When at work he changes as the chameleon changes its colors, with the same ease and rapidity, from gentle to severe. He is an autocrat in dealing with the actors in his company. He keeps his players secluded from the public gaze as far as he is able to exercise an authority over them. His wit is the greater for the mystery that surrounds it, and his actors are objects of the greater interest. No one has access to his stage, and he will permit no levity or any attempted improvements upon his methods. No one dares to disobey him, which seems all the more strange, because Mr. Daly is not a man to inspire any one with an idea that he is a man of bodily prowess. It is in his case purely a triumph of mind over matter. He has by his discipline made his actors as perfect as flesh and blood actors can be. He has done much for dramatic literature, because he has contributed some excellent original plays to it, and he has adapted for the American public some charming works of French and German origin, that but for his kindly pen might not have been produced in this country.

We may add to the above sketch, which has been specially prepared for these columns, that Augustin Daly is almost a daily attendant at Catholic services.—New York Catholic Review.

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AND CATHOLIC CHRONICLE.

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NOTICE.

All subscribers who are in arrears for more than one year are hereby notified that if the arrears are not paid up on or before the first of May next their paper will be stopped, because the prompt payment of subscriptions is of vital importance to the financial standing of THE TRUE WITNESS. Montreal, 5th March, 1894.

HOME RULE.

Now that Gladstone has resigned the premiership of Great Britain, it becomes a question of deep interest to know how the important change in the political aspect will affect the Home Rule cause. We are in no way endowed with the prophet's gift, nor are we able to cast the political horoscope of the future with any degree of certainty; but if we are not, as yet, able to foretell the outcome of the movement that has just been made, at least we can predict that, on certain conditions, the advocates of Ireland's claims may be positive that success will eventually crown their efforts. Men come and men go; but the race lives on and the principles of national right and of universal justice are as immutable as the basalt rocks of the Giant's Causeway. In presence of such an important movement and of a crisis like that through which the governing party has passed, the representatives of the Irish cause have an imperative duty to fulfil. They must be more strongly united and more positively determined than ever.

Glance back, for a moment, on the history of the century that is expiring, and the story of the mighty struggle for national autonomy that has been going on during its lengthy years. Leader after leader has arisen, each performing his work with the energy and talents that belonged to him, and each disappearing from the scene after having, by one means or another, accomplished a great deal in the struggle. No sooner did one lay down the sword than another was found to take it up. The memory of the departed one served to stimulate his successor, and the advantages that the former had gained rendered easier the task that fell to the lot of the latter. With each great leader the tide rushed in apace; with his death it apparently receded again; but that constant flow and ebb, while apparent to the superficial observer, and indicative of alternate successes and reverses, still gave evidence of a constant and steady rising of

the great ocean. A wave comes within a yard of your feet, it then rolls back a foot or more; the next comes within twelve inches of your feet, and it rolls back a foot or more; the third touches your feet and plashes upon your ankles. It is evident that irresistibly and steadily the tide is gaining upon the land. So it is with the history of the Irish battle for constitutional rights. O'Connell disappeared, after all his magnificent triumphs and glorious work; the wave rolled seaward. The "spirit of the nation" arose; the wave rolled landward again, and still higher than before. So was it when each of the guiding hands relaxed the grasp on the helm; Butt passed away; Parnell disappeared; to-day Gladstone drops out,—but the tide is ever coming in, and on its bosom it carries the ark of Ireland's hopes, freighted with the assurances of ultimate triumph.

Contemplating the picture from that higher level, and with an eye on the past as well as on the future, we see no reason for discouragement, no cause for hesitation, no excuse for wavering or division. The danger—if danger there be—will not come from Rosebery or any other one who may occupy the high post of Prime Minister; it will come from the uncertain action or the disunited movement of the Irish representatives. In presence of such a momentous juncture it would be the truest and grandest evidence of national sincerity and devoted patriotism, for every member who advocates Home Rule, to sink all differences on matters of detail and to join hands in one grand and united course. No matter who may be the actual leader of the present Liberal party, or who may be the generalissimo of the opposition, neither one nor the other can afford to disregard the wishes of a party that, by a solidification of its phalanx, holds the balance of power. The majority in the Commons to-day is not sufficient to warrant any leader in hazarding a pitched battle without the support of his Irish allies; and the Irish contingent can only retain that strength of position in so far as the aims of its members are the same and their agreement upon the methods to be adopted are identical. Perhaps, more than ever, have the Home Rule men an opportunity of making their power felt, and by calmness, patience, perseverance, and above all, by union, they may be able to wield a still greater influence this year than they have been able to exercise heretofore.

While regretting, beyond expression, the sad circumstances which necessitated the retirement of Gladstone, still we cannot look upon the prospect as necessarily overclouded. He has done well and nobly the work of the last couple of years; he has advanced the cause most materially, and to a stage far beyond the most sanguine anticipations of men who entered the lists ten years ago; he has afforded the Irish people an opportunity of displaying what they could do under other and more favorable circumstances; but it would be wrong for any one to imagine that the fate of a nation, the future of a race, and the ultimate triumph of a just cause depended entirely upon the uncertainty of one human life. We prefer to look higher and to behold a Divine Providence extending His Almighty Hand over the people and guiding them slowly, but surely, along the path of sorrows, that must end in a final crowning of victory.

It seems to us that the great Creator has had always His own wise purposes in view when He carved out such a rough and weary road for the Irish race to travel. It appears to us as if He had ordained that Erin should walk the *Via*

Dolorosa of existence, bearing upon her innocent shoulders the political and national crimes of others, and suffering untold tortures for the preservation of less worthy children of earth. And if it is so, then, she may expect a crown of success some day that will be proportionate to the multiplied miseries of her past. Every time that the cup of prosperity was raised to her parched lips, some invisible and unexpected hand was lifted to dash it to the ground. And amidst her tears of disappointment she even smiled with hopefulness, for she had faith in the One whose pillar of fire had guided Israel through a dreary desert, into a land of promise.

Under these circumstances, and looking upon the situation from that lofty standpoint, we feel even a sense of encouragement and we believe in the ultimate success of the Home Rule cause. But we again repeat that it is absolutely necessary that all petty differences should be forgotten, that no personal or other considerations should be allowed to operate the slightest division, and that the leaders and the people should be inspired with mutual confidence and mutual determination to stand by the flag that now waves to the breeze of future promise. The cause is too grand and too just to be allowed for a moment to become endangered; and the Irish leaders who, at this juncture, combine their forces and present an unbroken front, may legitimately expect the undying gratitude of every child of the Celtic race for generations after they have departed from the field.

NOVEL READING.

When last we referred to this subject we spoke of the different classes of novel readers and indicated that it is a loss of time and a foolish squandering of energy and opportunities to read for the purpose of "whiling away an hour," or for that of picking up names of authors and characters in order to speak about them afterwards. The third class of readers consists of persons who read for improvement and information. This week we intend calling attention to the novels themselves.

Some time ago we gave a short notice of Rev. Father O'Neil's little volume, entitled, "Why, When, How and What We Ought to Read." For this week we could not do better than take a chapter from that admirable work. We will give it *verbatim*, and it will serve as a basis for our future article on this subject. "If it be true," says Father O'Neil, "that the novel is the last stage of prose in its progress towards poetry, perhaps we are coming to a new era, for assuredly the novel seems now to enjoy undisputed sway. It is less than two hundred years since the English novel took its rise. The author of Robinson Crusoe may justly be considered its father. Richardson, Fielding and Smollet worked on the line marked out by Defoe; but if we judge by Fielding, we would conclude that religion no longer held sway over society. However, I am not here concerned with the characteristics of these writers, nor need I analyze their successors,—Scott, who dwelt in a spirit land of chivalry, and whose 'romances are so upright, so delicate, so true, when he resists the temptation to blacken monks; Dickens, who pictured the poor and lowly, and strove for social reforms; Thackeray, the great searcher of hearts and master of character delineation; Charles Reade, who laid bare the abuses of prisons and asylums; George Eliot, that subtle woman who moralized in a human way, having no God; Bulwer, a brilliant man, who wrote much and often wrote meanly; or many others, whom I do not name. To-day an army of novel-

ists is in the field. Judgment and discrimination must, therefore, hold sway in our dealing with the question of 'light reading.' F. Marion Crawford, whose versatility and ability easily place him in the front rank of living novelists, has recently published a brochure, 'The Novel—What Is It?' I take from him a few suggestive points. He tells us that the novel is an intellectual artistic luxury—a definition which can be made to include a good deal, but which is, in reality, a closer one than it appears to be at first sight. No one, I think, will deny that it covers the three principal essentials of the novel as it should be, of a story or romance, which in itself and in the manner of telling it shall appeal to the intellect, shall satisfy the requirements of art, and shall be a luxury, in that it can be of no use to a man when he is at work, but may conduce to peace of mind and delectation during his hours of idleness."

The reader will remember that these criticisms of particular authors are Father O'Neil's—not ours,—and the general comments are F. Marion Crawford's. In future issues we will take the liberty of differing slightly, on some points, from both one and the other.

But to continue with Father O'Neil's chapter: "No reasonable man will deny that fiction thus understood has a just place in literature, and that it deserves recognition as a factor in our innocent recreation. But the field claimed as its own by the novel has been invaded. 'A man buys what purports to be a book of fiction, a romance, a novel, a story of adventure; pays his money, takes his book home, prepares to enjoy it at his ease, and discovers that he has paid a dollar for somebody's views on socialism, religion, or the divorce laws. . . . In ordinary cases the *purpose* novel is a simple fraud, besides being a failure in nine hundred and ninety-nine cases out of a thousand.'

"The historical novel is another diversion from the true spirit of fiction and imaginative literature, though there need not be injurious effects from such reading unless it is taken as an absolute substitute for genuine history. Any attempt absolutely to displace the novel as an element in our modern literature would be bigoted and unreasonable, and would meet with failure. Our duty is to regulate the reading of fiction, and to check any tendency towards such appetite for it as would render solid study irksome. The novel may, indeed, serve as a recreation, as a teacher of useful, worldly experience; but it must not be adopted for a steady course of reading. Agnes Repplier, the delightful Catholic essayist, touches lightly, yet strongly, on this question, in speaking of the modern girl who at ten or twelve aspires to something partly grown up, to those nondescript tales, which, trembling on the brink of sentiment, seem afraid to risk the plunge; who, with her appetite whetted by a course of unsatisfactory diet, is soon ripe for a little more excitement, and a great deal more love-making; and so she graduates into Rhoda Broughton and the Duchess, at which point her intellectual career is closed. She has no idea of what she has missed in the world of books. She tells you that she 'don't care for Dickens,' and 'can't get interested in Scott,' with a placidity that plainly shows she lays the blame for this state of affairs on the two great masters who have assumed and charmed the world. She has probably never read a single masterpiece of our language; she has never been moved by a noble poem, or stirred to the quick by a well-told page of history; she has never opened the pores of her mind for the reception of vigorous thought, or the

solution of a mental problem; yet she may be daily found in the circulating library, and is seldom visible on the street without a book or two under her arm."

This will have to suffice for the present issue. We will come again with opinions of prominent writers and critics. We prefer to allow others to set forth a case, especially when they are more competent to judge and to express their opinions than we are. However, we also have a few ideas on this subject, but in order that they may be the better understood, we preface the expression of them by quoting from the leading writers of the day. There is nothing so useful as to compare notes; especially is it so in cases of study, when the object of that study is to subsequently teach others. When not overcrowded with subjects demanding an immediate attention we will continue the study of novels.

CATHOLIC COLLEGES.

A friend sent us a number of the Portland Transcript, in which is reproduced an article by W. H. Manley, in The Independent, on the subject of "School and College," or "The Failure of Higher Catholic Education." In one of the concluding paragraphs the writer says: "An answer would gratify us highly; but somehow we apprehend it will never be given." Mr. Manley need be under no such apprehension, nor need he suffer any loss of sleep on that score. However, his statements are so numerous, so misleading and so unfounded that it would require, at least, a lengthy magazine article to deal with them properly. As to his remarks and statements about Latin in Jesuit colleges and the methods adopted in those institutions we will deal with them in another issue; we have only space, this week, to state—on that point—that our critic displays as much ignorance upon the subject as do all those anti-Jesuitical writers who undertake to deal with that Order.

Mr. Manley entitles his article, "The Failure of Higher Catholic Education." We take issue with him at once on that word "failure" as applied to the Catholic system. The first portion of his article may be reduced to the two heads marked by himself when he states "The difficulties are two: First, it will prove impossible for the president to gather a staff of professors truly first-class, he will have all he can do to get fairly efficient ones; and secondly, the young Catholics will repair in scant numbers only to this school for their education." He here refers to the difficulties that he supposes to lie in the path of the Catholic University of Washington. The first one—as to professors—is absolutely unfounded; the second one—regarding students—is an assumption pure and simple, a mere surmise accentuated by its author's prejudiced desire to see it realized. We will strive to deal with each of those three points in as short a space as possible: namely, the "Failure of Catholic Education," the "Lack of competent teachers," and the "Want of sufficient students." A vast subject for one editorial; but we will come back to it again, in order to save Mr. Manley from any worry about an answer.

As to the alleged "Failure" of our Catholic system of higher education, we have only to point to the great universities of Europe during the middle ages, to the shrines of learning upon the continent and in the British Isles as the foci to which converged all the rays of science and literature. Amidst barbarism they conserved the lore of centuries, and they handed down to this century all the

seeds of knowledge that have since fructified and fed the men of learning whose names are stamped upon the world's history. In our own day there is not a branch of science that has not its masters in Catholic graduates. Members of our Catholic religious orders have held the foremost places in astronomy, geology, medicine, chemistry, mathematics, philosophy, engineering and botany; the list of their names would fill a page of our paper, and even then we would not have space for the mere mention of their works. The Catholic exhibit at the Chicago World's Fair, last summer, was in itself a sufficient reply to Mr. Manley and a conclusive proof that Catholic higher education is far from being a failure. We would advise the Independent's critic to visit the Catholic Summer School next July, and perhaps he will there learn a little about the results of Catholic education.

As to the "Lack of competent teachers," it is merely an assertion entirely based upon his very limited knowledge of our Catholic professors. Evidently Mr. Manley has never studied in a Catholic College or University, and that he has no conception of the methods or curriculum of any one of these institutions. When we again refer to this subject we will go more into detail, and refute his gratuitous and illogical assertions regarding the system adopted by the Jesuits and others. Meanwhile we could point to hundreds of men today, who, as professors, are not only abreast of the age, but even away in advance of any non-Catholic teachers or scientists that our critic can name. These are merely our expressions of opinion, but later on we will furnish the evidence to substantiate our every assertion. The Catholic professor has more power than others, from the simple fact that he speaks with certainty, while others are liable to speculate more or less. The tendency of the non-Catholic is toward that school of materialism that finds its embodiment in Spencer, Huxley and Tyndall; the tendency of the Catholic is in the direction of positive knowledge and away from the domain of doubt.

Referring to the question of the want of students we have only to say that the experience of the past refutes Mr. Manley and the evidence of the present is a still more convincing proof of his fallacy. To no institutions in the world have more students flocked than to the Catholic universities of Europe, and from no institutions have more master-minds come forth to illumine the world with their erudition. If it has been so in the ages gone, why should it be otherwise in the present—and in America?

It is only necessary to note the course of Catholic youth in our Colleges all over this continent to form an idea of the members that will rush to a Catholic University as soon as one appears in their midst. The traditions of all the great universities of England are Catholic; from Catholicity have they drawn their systems—and Protestantism has only borrowed their weapons—or rather usurped them and used them as if belonging to the new and divided creed. However, the Catholic University of Washington, or any other Catholic University on this continent, will not have to go to Mr. Manley, when it requires a professor to fill any particular chair; nor will it require his services as agent to secure sufficient pupils to fill its benches. Such men as he would rejoice were they only to behold a real "Failure of Catholic Education," but unfortunately for their purposes no such thing exists. We are only speaking generally in this issue; but Mr. Manley has furnished us with a grand text whereon to write another

article upon the subject of Higher Catholic Education. We wish to analyze all his important statements, and prove for the benefit of all interested, that he knows not whereof he writes.

TOM PAINE'S DEATH.

A friend from Kildare, P.E.I., sends us an extract from a biographical sketch of William H. Burr, published by The Phonographic Magazine, which runs thus:

"After the death of Bishop Fenwick of Boston, in 1848, a letter was published purporting to have been written by him long before, describing a scene at the death-bed of Thomas Paine, in 1809, witnessed by himself and a fellow-priest. The letter was published from time to time and was embodied in the 'Lives of Deceased Bishops,' in 1872. At the request of the editor of the Truth Seeker, Mr. Burr exposed the letter as a fabrication, and the exposure is published as an appendix to Col. Ingersoll's 'Thomas Paine Vindicated.'"

The fact of the so-called exposure by Burr appearing as an appendix in Ingersoll's abominable work is in itself an evidence sufficient that there must be something suspicious about it. We may plainly state that Burr's attack on Bishop Fenwick's letter is merely a jumble of bald assertions without either proof or logical sequence. The appearance of the letter in that carefully edited work, "The Lives of deceased Bishops," gives at once a presumption that it was genuine. In the next place Bishop Fenwick could have had no possible motive in assuming the authorship of a document which was not his. And had any one undertaken to affix his name to such a paper, it would not have been allowed to go so long unchallenged. But, on the other hand, Ingersoll has every reason to make use of Burr's remarks, for his cause is so shaky that even the most slender props are a boon to him when he can fit them into the structure he is trying to construct.

But it is asserted that the exposure of this letter as a false document is an evidence that the Catholic clergy seek to impose upon the credulity and ignorance of their people. We fail to see in what way Mr. Burr's *rigmorole* can possibly give a shadow of truth to such a ridiculous contention. Firstly, how did Paine die? If Bishop Fenwick had stated that the infidel died a death of horrid despair, of terrible torture, of wild remorse and blasphemy, it could in no way serve as an imposition on the Catholic public—it would only be the account of a death like that of Voltaire and of other God-haters. But such an account would not suit Ingersoll's purposes; consequently Burr's fiction might aid him in preventing his dupes from being undecieved. If Bishop Fenwick had pictured Paine as dying in his infidelity, but still apparently confident of the rectitude of his opinions, it could not affect in any way the views of Catholics on the subject of Atheism—it would be a death like that of Renan, and others of his class. And even the Holy Father, in Renan's case, expressed the belief that his perseverance even unto death might prove his sincerity. It might serve Ingersoll's purpose to dispute the authenticity of the account. If Bishop Fenwick had stated that Paine died repentant, there would yet be nothing in the assertion that could possibly lead to a deception of Catholics; but there might be a great deal that would injure Ingersoll's cause in the eyes of his dupes. Consequently, no matter what the Bishop's letter contained on the subject, there is not any likelihood of it being a fabrication nor is there any

reasonableness in the supposition that it was penned for the purpose stated.

As a matter of fact, no sane man will to-day pretend that the Rev. Bishop Fenwick was not aware of the scene at the last struggle of the great infidel. Paine died in 1809; he had already become famous on two continents; he was drawn to Paris by the evil magnetism of the Reign of Terror; he found ready sale for his "Age of Reason;" and he had caught the fever of revolution against human authority, because his system was ripened for it by rebellion against the authority of God. He had done all the harm he could possibly do, and the manner of his death could in no way affect the immutable truths against which he contended; the Bishop could have no reasonable purpose in setting afloat any story that was unfounded; and even had the well-authenticated letter been a mere fabrication, the one who was credited therewith would have had every reason in the world to deny its statements, and the compiler of the work on "Deceased Bishops," which was issued in 1872, would have refrained from reproducing it. It was in 1846 that the letter was first published and commented upon. Quarter of a century was surely enough time to verify the facts therein stated by any careful student of an historical subject. But the truth is that Burr's explanations are nothing other than a string of assertions which, like Ingersoll's own vapourings, have neither solid connection nor logical conclusions.

It is a safe rule to take almost everything used by Ingersoll in the opposite sense, for he is decidedly the most unscrupulous firebrand of our day. Rev. Father Lambert, of the Philadelphia Catholic Times, could tell a nice story about that atheist's methods, and could also, we are sure, cast considerable light upon this particular case. And we feel confident that he would corroborate our statement of the question.

Our business office is now undergoing some very important improvements, as also the front portion of the building, by which we will have facilities to offer all our Catholic clubs and societies an opportunity to make a good display of all prizes and trophies which they offer annually for their sports and games. Two handsome plate glass windows have been put in the front of the building for that purpose.

Don't forget that on Friday night, the 16th instant, a magnificent concert will be given in the Academic Hall of the Jesuit College. One of the richest programmes of this year's celebration will be presented. Mr. C. R. Devlin, M.P. will deliver an address on the subject of "Home Rule." As the day chosen for the college celebration will be the eve of the 17th March, and as the *soires* will in no way clash with the other concerts, it is expected that a large audience will be present.

LORD ROSEBERY has not been backward in declaring his policy; he states that he will carry out Gladstone's programme, and that he will not fail in following the G.O.M. along the path that must lead to Ireland's Home Rule triumph. It is a relief and an encouragement to find such expressions coming from the new Premier. Please read our editorial on this subject and you will find that we were confident of the ultimate success of the cause, even before it was possible to know what line of action the recently chosen Prime Minister would adopt.

In the swim—A shoal of fish.

LORD KILGOBBIN.

BY CHARLES LEVER.

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

CHAPTER XLVII—Continued.

"Don't I know it? don't I guess?" cried the Greek. "Have not your downcast eyes told it? and that look of sweet humility that says: 'At least I am not a flirt?'"

"Nor am I," said Kate coldly.

"And I am! Come, now, do confess. You want to say it."

"With all my heart I wish you were not!" and Kate's eyes swam as she spoke.

"And what if I tell you that I know it—that in the very employment of the arts of what you call coquetry, I am but exercising those powers of pleasing by which men are led to frequent the salon instead of the cafe, and like the society of the cultivated and refined better than—"

"No no, no!" burst in Kate. "There is no such mock principle in the case. You are a flirt because you like the homage it secures you, and because, as you do not believe in such a thing as an honest affection, you have no scruple about trifling with a man's heart."

"So much for captivating that old hussar," cried Nina.

"For the moment I was not thinking of him."

"Of whom, then?"

"Of that poor Captain Curtis, who has just ridden away."

"Oh, indeed?"

"Yes. He has a wife and three nice little girls, and they are the happiest people in the world. They love each other and love their home—so, at least, I am told, for I scarcely know them myself."

"And what have I done with him?"

"Sent him away sad and doubtful—very doubtful if the happiness he believed in was the real article after all, and disposed to ask himself how it was that his heart was beating in a new fashion, and that some new sense had been added to his nature, of which he had no inkling before. Sent him away with the notes of a melody floating through his brain, so that the merry laugh of his children will be all discord, and such a memory of a soft glance that his wife's bright look will be meaningless."

"And I have done all this? Poor me!"

"Yes, and done it so often that it leaves no remorse behind it."

"And the same I suppose with the others?"

"With Mr. Walpole, and Dick, and Mr. O'Shea, and Mr. Atlee, too, when he was here, in their several ways."

"Oh, in theirs; not in mine, then?"

"I am not a bungler in my explanation. I wished to say that you adapted your fascinations to the tastes of each."

"What a siren!"

"Well, yes—what a siren; for they're all in love in some fashion or other; but I could have forgiven you these had you spared the married man."

"So that you actually envy that poor prisoner the gleam of light and the breath of cold air that comes between his prison bars—that one moment of ecstasy that reminds him how he once was free and at large, and no manacles to weigh him down? You will not let him even touch bliss in imagination? Are you not more cruel than me?"

"This is mere nonsense," said Kate, boldly. "You either believe that man was fooling you, or that you have sent him away unhappy; take which one of these you like."

"Can't your rustic nature see that there is a third case, quite different from both, and that Harry Curtis went off believing—"

"Was he Harry Curtis?" broke in Kate.

"He was dear Harry when I said good-bye," said Nina, calmly.

"Oh! then I give up everything; I throw up my brief."

"So you ought, for you have lost your cause long ago."

"Even that poor Donogan was not spared, and Heaven knows he had trou-

bles enough on his head to have pleaded some pity for him."

"And is there no kind word to say of me, Kate?"

"Oh, Nina, how ashamed you make me of my violence when I dare to blame you! But if I did not love you so dearly I could better bear you should have a fault."

"I have only one, then?"

"I know of no great one but this—I mean, I know of none that endangers good-nature and right feeling."

"And are you sure that this does? Are you sure that what you are faulting is not the manner and the way of a world you have not seen? that all these levities, as you would call them, are not the ordinary wear of people whose lives are passed where there is more tolerance and less rain?"

"Be serious, Nina, for a moment, and own that it was by intention you were in the approach when Captain Curtis rode away, that you said something—perhaps both—on which he got down from his horse and walked beside you for full a mile."

"All true," said Nina, calmly. "I confess to every part of it."

"I'd far rather that you said you were sorry for it."

"But I am not; I'm very glad—I'm very proud of it. Yes, look as reproachfully as you like, Kate! 'very proud' was what I said."

"Then I am indeed sorry," said Kate, growing pale as she spoke.

"I don't think, after all this sharp lecturing of me, that you deserve much of my confidence; and if I make you any, Kate, it is not by way of exculpation, for I do not accept your blame. It is simply out of caprice—mind that, and that I am not thinking of defending myself."

"I can easily believe that," said Kate, dryly.

And the other continued: "When Captain Curtis was talking to your father, and discussing the chances of capturing Donogan, he twice and thrice mentioned Harper and Fry—names which somehow seemed familiar to me; and on thinking the matter over when I went to my room, I opened Donogan's pocket-book and there found how these names had become known to me. Harper and Fry were tanners on Cork street, and theirs was one of the addresses by which I had occasion to warn Donogan, I could write to him. On hearing these names from Curtis, it struck me that there might be treachery somewhere. Was it that these men themselves had turned traitor to the cause? or had another betrayed them? Whichever way the matter went, Donogan was evidently in great danger; for this was one of the places he regarded as perfectly safe."

"What was to be done? I dared not ask advice on any side. To reveal the suspicions which were tormenting me required that I should produce this pocket-book, and to whom could I impart this man's secret? I thought of your brother Dick, but he was from home, and even if he had not been, I doubt if I should have told him. I should have come to you, Kate, but that grand rebuking tone you had taken up this last twenty-four hours repelled me; and, finally I took counsel with myself. I set off just before Captain Curtis started, to what you have called waylay him in the avenue."

"Just below the beech-copse came up; and then that small flirtation in the drawing room, which has caused you so much anger and me such a sharp lesson, stood me in good stead, and enabled me to arrest his progress by some chance word or two, and at last so far to interest him that he got down and walked along at my side. I shall not shock you by recalling the little tender 'nothings' that passed between us, nor dwell on the small mockeries of sentiment which we exchanged—I hope very harmlessly—but proceed at once to what I call my object. He was profuse of his gratitude for what I had done for him with Walpole, and firmly believed that my intercession alone had saved him; and so I went on to say that the best reparation he could make for his blunder would be some exercise of well-directed activity when occasion should offer. 'Suppose for instance,' said I 'you could capture this man Donogan?'"

"The very thing I hope to do," cried he. "The train is laid already. One of my constables has a brother in a well-known house in Dublin, the members of which, men of large wealth and good position, have long been suspected of

holding intercourse with the rebels. Through my brother, himself a Fenian, this man had heard that a secret committee will meet at this place on Monday evening next, at which Donogan will be present. Molloy, another head-centre, will also be there, and Cummins, who escaped from Carrickfergus. I took down all the names, Kate, the moment we parted, and while they were fresh in my memory. 'We'll draw the net on them all,' said he; and such a haul has not been made since '98. The rewards alone will amount to some thousands.' It was then I said, 'And is there no danger, Harry?'"

"Oh, Nina!"

"Yes, darling, it was very dreadful, and I felt it so; but somehow one is carried away by a burst of feeling at certain moments, and the shame only comes too late. Of course it was wrong of me to call him Harry, and he, too, with a wife at home, and five little girls—or three, I forget which—should never have sworn that he loved me, nor said all that mad nonsense about what he felt in that region where chief constables have their hearts; but I own to great tenderness and a very touching sensibility on either side. Indeed, I may add here, that the really sensitive natures among men are never found under forty five; but for genuine, uncalculating affection, for the sort of devotion that flings consequences to the winds, I'd say, give me fifty-eight or sixty."

"Nina, do not make me hate you," said Kate, gravely.

"Certainly not, dearest, if a little hypocrisy will avert such a misfortune. And so, to return to my narrative, I learned as accurately as a gentleman so much in love could condescend to inform me, of all the steps taken to secure Donogan at his meeting, or to capture him later on if he should try to make his escape by sea."

"You mean, then, to write to Donogan and apprise him of his danger?"

"It is done. I wrote the moment I got back here. I addressed him as Mr. James Bredin, care of Jonas Mullory, Esq., 41 New Street, which was the first address in the list he gave me. I told him of the peril he ran, and what his friends were also threatened by, and I recounted the absurd seizure of Mr. Walpole's effects here; and, last of all what a dangerous rival he had in this Captain Curtis, who was ready to desert wife, children, and the constabulary to-morrow for me; and assuring him confidentially that I was well worth greater sacrifices of better men, I signed my initials in Greek letters."

"Marvelous caution and great discretion," said Kate solemnly.

"And now come over to the drawing-room, where I have promised to sing for Mr. O'Shea some little ballad that he dreamed over all the night through; and then there's something else—what is it? what is it?"

"How should I know, Nina? I was not present at your arrangement."

"Just so, Kate—sensibilities permitting; and, indeed," she said, "I remember it already. It was luncheon."

CHAPTER XLVIII.

HOW MEN IN OFFICE MAKE LOVE.

"Is it true they have captured Donogan?" said Nina, coming hurriedly into the library, where Walpole was busily engaged with his correspondence, and sat before a table covered not only with official documents but a number of printed placards and handbills.

He looked up, surprised at her presence, and by the tone of familiarity in her question, for which he was in no way prepared, and for a second or two actually stared at without answering her.

"Can't you tell me? Are they correct in saying he has been caught?" cried she, impatiently.

"Very far from it. There are the police returns up to last night from Meath, Kildare, and Dublin; and though he was seen at Naas, passed some hours in Dublin, and actually attended a night meeting at Kells, all trace of him has been since lost and he has completely baffled us. By the viceroy's orders I am now doubling the reward for his apprehension, and am prepared to offer a free pardon to any who shall give information about him who may not actually have committed a felony."

"Is he so very dangerous, then?"

"Every man who is so daring is dangerous here. The people have a sort of idolatry for reckless courage. It is not

only that he has ventured to come back to the country where his life is sacrificed to the law, but he declares openly he is ready to offer himself as a representative of an Irish county, and to test in his own person whether the English will have the temerity to touch the man—the choice of the Irish people."

"He is bold," said she, resolutely.

"And I trust he will pay for his boldness! Our law officers are prepared to treat him as a felon, irrespective of all claim to his character as a member of Parliament."

"The danger will not deter him."

"You think so?"

"I know it," was the calm reply.

"Indeed!" said he, bending a steady look at her. "What opportunities, might I ask, have you had to form this same opinion?"

"Are not the public papers full of him? Have we not almost a daily record of his exploits? Do not your own rewards for his capture impart an almost fabulous value to his life?"

"His portrait, too, may lend some interest to his story," said he, with a half-sneering smile. "They say this is very like him." And he handed a photograph as he spoke.

"This was done in New York," said she, turning to the back of the card, the better to hide an emotion she could not entirely repress.

"Yes, done by a brother Fenian long since in our pay."

"How base that all sounds! How I detest such treachery!"

"How deal with treason without it? Is it like him?" asked he, artlessly.

"How should I know," said she in a slightly hurried tone. "It is not like the portrait in the *Illustrated News*."

"I wonder which is the more like," added he, thoughtfully, "and I fervently hope we shall soon know. There is not a man he confides in who has not engaged to betray him."

"I trust you feel proud of your achievement."

"No, not proud, but very anxious for its success. The perils of this country are too great for mere sensibilities. He who would extirpate a terrible disease must not fear the knife."

"Not if he even kill the patient?" asked she.

"That might happen, and would be to be deplored," said he, in the same unmoved tone. "But might I ask whence has come all this interest for this cause, and how have you learned so much sympathy with these people?"

"I read the newspapers," said she, dryly.

"You must read those of only one color, then," said he, shyly; "or perhaps it is the tone of comment you hear about you. Are your sentiments such as you daily listen from Lord Kilgobbin and his family?"

"I don't know that they are. I suspect I'm more of a rebel than he is; but I'll ask him if you wish it."

"On no account, I entreat you. It would compromise me seriously to hear such a discussion, even in jest. Remember who I am, mademoiselle, and the office I hold."

"Your great frankness, Mr. Walpole, makes me sometimes forget both," said she, with well-acted humility.

"I wish it would do something more," said he, eagerly. "I wish it would inspire a little emulation, and make you deal as openly with me as I long to do with you."

"It might embarrass you very much, perhaps."

"As how?" asked he, with a touch of tenderness in his voice.

For a second or two she made no answer, and then, faltering at each word, she said:

"What if some rebel leader—this man Donogan, for instance—drawn toward you by some secret magic of trustfulness—moved by I know not what need of your sympathy—for there is such a craving void now and then felt in the heart—should tell you some secret thought of his nature—something that he could utter alone to himself, would you bring yourself to use it against him? Could you turn round and say: 'I have your inmost soul in my keeping. You are mine now—mine—mine!'"

(TO BE CONTINUED.)

Dyspepsia causes Dizziness, Head-aches, Constipation, Variable Appetite, Rising and Souring of Food, Palpitation of the Heart, Distress after Eating. Burdock Blood Bitters are guaranteed to cure Dyspepsia, if faithfully used according to directions.

HOUSE AND HOUSEHOLD.

THE MAKING OF SOUPS.

There is no part of the dinner of more importance than the soup, and none gives to the cook a better opportunity for the display of sound judgment and educated taste. Good Housekeeping's manner of making a good soup is here detailed:

First, the meat to be used and the bones must be placed in cold water. The meat should be cut into pieces of moderate size, and the bones should be broken. As all fat must be taken from the soup in the process of making, only lean meat should be used. Heat the whole slowly. Then add the vegetables and the spices needed to flavor the soup and let all cook gently, simmering, but not boiling, for several hours. When the vegetables are done, they should be taken out, for what the soup wants is the flavor of these, and not any part of their dissolved substance.

The rule of Professor Blot was 3 pounds of good lean beef and 6 ounces of broken bones to 2 quarts of water. For this proportion he allowed five hours' simmering. The usual list of vegetables to be used in stock are turnips, carrots, celery, onions and parsnips, with a little garlic and thyme. Some chefs do not use garlic even in small quantity. It is a custom of French chefs to put the spices in a gauze bag and allow them to remain in the broth long enough to impart their flavor, but not their full strength. When done, the soup should be taken from the stove, thoroughly skimmed again when partially cooled and then strained through a fine hair sieve. Broth so made is the foundation of all good soup. The French call it bouillon. The English name for it is soup stock. It can be kept a long time in a cool place, and in preparing it for the table its combinations are endless.

The rule of all good cooks is to first select the bill of fare, and when that is known to decide upon the kind of soup. The dinner and the soup should never both be "heavy," as the phrase is. If a heavy fish, such as salmon, trout or any other of the oily fishes, is to be served, or if heavy joints and entrees are to follow, a light soup should always begin the dinner. But when the dinner itself is to be on rather the light order a rich soup should be brought in.

Soups may be divided into four classes or kinds, as follows: clear soups, thick soups, purees or bisques and chowders. Clear soups include all modifications of the bullion or broth.

LITTLE THINGS WORTH KNOWING.

It is much better to keep tea and coffee in glass fruit jars, with tightly screwed tops, than in tin boxes. The flavor is easily spoiled by the vicinity of any articles of pronounced odor, such as cheese or bacon.

Snow sprinkled over carpets and brushed off before it has melted, is an excellent dust settler.

For a convenient steam bath set a red-hot brick on end in a can, small bath or other suitable vessel; place the latter under a chair, on the seat of which a piece of flannel is spread. The patient, undressed, sits on this flannel, and he and the chair are well wrapped in blankets to exclude the air; his head is to be uncovered. Open the blankets a little at the bottom and carefully pour about a pint of boiling water over the brick and keep up the steam by occasionally repeating this. The patient remains in the bath until relieved by perspiration.

If one wishes to cool a hot dish in a hurry, it will be found that if the dish be placed in a vessel full of cold salt water it will cool more rapidly than if stood in water free from salt.

When ink has been spilt on a carpet, wash at once with tepid water and soap, or ammonia, greatly diluted.

Steel knives or other articles which have become rusty should be rubbed with a little sweet oil, then left for a day or two in a dry place and then rubbed with finely powdered unslaked lime until every vestige of the rust has disappeared, and kept in a dry place wrapped up in a bit of flannel.

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

In great crises there is no better companion than a bold heart.

DOMESTIC READING.

Sorrow is not the poetry only, but the discipline of humanity.

If we cannot merit heaven, we cannot have heaven without merit.

What appear to be calamities are often the sources of good fortune.

To live long, it is necessary to live slowly; to live happily, to live wisely.

He who has wasted his time considers himself wronged by the want of time.

We have not lost feeling because we do not feel; the numbed hand is yet alive.

The injuries we do, and those we suffer, are seldom weighed in the same balance.

Charity requires us always to have compassion on human infirmity.—*Life of St. Catherine of Siena.*

In vain mentry; they can never find in creatures sincere affection, perfect joy, or true peace.—*B. Henry Suso.*

Faith and persistency are life's architects; while doubt and despair bury everything under the ruins of endeavor.

Moderate your desires, so that with little you may be content, remembering that contentment is in itself a great gain.

A soul that has learnt how to choose God and separate herself from herself, knows everything.—*Mother Mary de Sales Chappuis.*

Never judge and condemn another hastily, for if you do you may judge wrongly. Attribute a good motive to others when you can.

Every man may be, and indeed, must be, if he would be saved, his own "straight gate," and every man is by nature his own "broad way."

It takes some time to know genuine though, at first, undemonstrative natures. But once found out, they grow into the daily life of the people.

If you separate yourself from everyone that you think can do any harm to you, you separate yourself from everyone to whom you can do any good.

Do not promise too much, but be sure to perform that which you have promised, for no trifling difficulty should prevent you from keeping your word.

When one is not rich enough to devote much money to good works, one must take pains to discover how to do most good with a small sum.—*Franklin.*

Whatever crushes originality, or tends to cast people in the same mould, or shape them by the same pattern, abridges by so much the happiness and prosperity of the community.

It is the spirit of fretfulness which, more than anything else, is the secret of unhappiness in the family and home, and which has marred the true ideals of many a man and woman. By God's grace, let the Christian daily strive to rise superior to it.

A YOUNG HOUSEKEEPER.

She was a Vassar graduate, and didn't know a little bit about housekeeping when she settled down to domestic life.

Her first order at the grocer's was a crusher; but that good man was used to all sorts of people, and could interpret Vassar as easy as plain English.

"I want ten pounds of paralyzed sugar," she said, with a business air.

"Yes'm. Anything else?"

"Two cans of condemned milk."

"Yes'm." He set down "pulverized sug., "condensed milk."

"Anything more, ma'am?"

"A bag of fresh salt—be sure that it is fresh."

"Yes'm. What next?"

"A pound of desecrated codfish."

"Yes'm." He wrote glibly "dissicated cod."

"Nothing more, ma'am? Here's some nice horse-raddish, just in."

"No," she said, with a sad wobble of her flexible voice, "it would be no use, as we don't keep horses."

Then the poor grocer sat down on a kit of mackerel and fanned himself with a patent washboard. Vassar had been too much for him.

I suffered for a long time with constipation and tried many medicines without success. I then tried Burdock Blood Bitters and very soon had great relief, so I continued its use and am now completely cured. JOSEPH PHILLION, Quebec, Que.

LEGEND OF A SANCTUARY.

THE ALL-POTENT POWER OF MARY'S NAME.

While travelling in the south of Ireland I saw on one occasion a woman kneeling reverently on a fragment of stone in the middle of a large field. Several irregular little piles of stones were scattered about, and the trailing blackberry vines and dark, old Irish ivies winding in and out among them, showed that they had been there for a long time. When the woman had finished her devotions I questioned her and found that, like myself, she was an Irish-American on a visit to the land of her parents.

"Everything about here," she said, "is as familiar to me as if I were a native. I learned of them first through my mother, who was an excellent narrator. This field in very old times was sacred to peace. There was a tradition that Our Lady appeared to an Irish saint and promised that whoever sought this spot as an asylum would be saved from the vengeance of his enemies. It was a disturbed and dangerous time, and many a life was spared in Mary's name here. See! the old boundary line is standing still; the bank is covered with vegetation, and some of those thorns growing upon it are more than a century old. These little piles of stone about us once formed an Irish cross."

She drew away the long grasses and showed me fragments of the mortar that had cemented the parts of the base. The cross had been carved from a single piece of stone.

"The face," she continued, "was originally inscribed in Irish. Antiquarians give this translation, 'My peace I leave you: my peace I give you. Peace, in Mary's name!'"

"One summer day in Cromwell's time a party of soldiers were detailed to surround a certain house and capture a priest who was hiding there. They tramped along, joking about their errand and seeming to take no notice of a poor laborer who worked by the roadside. Most of the peasantry spoke Irish at the time, being unacquainted with the language of the invader. But this man understood the English tongue. As soon as the soldiers had disappeared he hurried across the fields and warned the family. The priest and his kind entertainers were soon in a place of safety and the gay military party found the house deserted. But the kind laborer returned to his spade just a moment too late. He was perceived by the soldiers and immediately suspected.

"They were in ill-humor, too, returning from their fruitless quest. Several guns were immediately levelled at him, but with almost superhuman haste he sprang into the woodland on the opposite side. They immediately started in pursuit. But the circuitous ways of the grove were quite unknown to them and they advanced very slowly. Night came on and still the chase lasted. They were often able to see the object of their pursuit, but a tree or a rock intervened, and by the time they reached it he had gone on. They were weary enough to give up, but anger and disappointment seemed to goad them on. One man was in advance of the rest. He had sworn to carry back the corpse of the spy as an example for the rest of the Irish.

"Day was breaking when, lame, hungry and almost exhausted, the poor hunted peasant emerged from the woodland. Look yonder and you will see the very grove through which he hurried all that fearful night. On coming out of the darkness he was a little dazzled, but he soon recognized the place; the Hawthorn hedge, the bank on which primrose and daisy were just appearing in the morning light, the stone cross, and above all, the promised refuge. He felt a new power in his failing limbs, and he hurried on, entered through the arched gateway and cast himself on the ground at the foot of the cross.

"Oh Mary, Virgin and Mother, my trust is in thee. I have heard the old people say that deed of violence or drop of blood never stained this holy spot. Save me for my little ones."

"Scarcely had he uttered this prayer when he beheld one of his pursuers. He trembled a little, but his confidence in Mary never wavered. The soldier pointed his weapon. 'Rash man,' cried the peasant, 'do not dare to violate Our Lady's peace.' The former would have persisted, but at that moment a great wind arose and swept him outside the gate.

"Again he entered and again the fierce tornado forced him back and even across

the road, which you see is quite wide at the entrance. By this time some of his companions had reached the spot. Exasperated, he made a third essay. Frightened by his irreverence, the poor man cried to him, 'Do not try any more. Mary has been merciful. Twice already has she warned you. Those who love danger perish therein.' But his only reply was to adjust his field-piece. This time he was not only ejected as before, but when he reached the opposite side of the street a flash of lightning struck him dead.

"His terrified companions hurried away, leaving the poor peasant in safety. From that day no trooper ever invaded the sanctuary of Our Lady of Peace, and it is said that there is hardly another spot in Ireland that during this dreadful period was not drenched with blood. Time and the weather have demolished the cross, as you see, but the place is hardly less beautiful. The native passer always raises his hat, the children speak more gently, and any evening you come this way, you may see groups kneeling on these stones invoking the protection of Our Lady of Peace."—*Irish Catholic.*

Physicians,

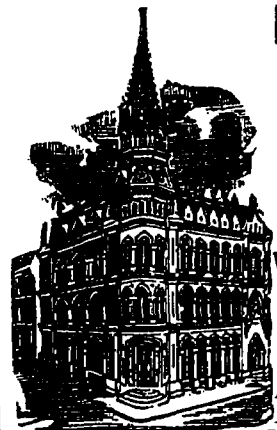
the world over, endorse it; babies and children like the taste of it. Weak mothers respond readily to its nourishing powers.

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ROSEBERY'S PLANS.

HE WILL FOLLOW IN MR. GLADSTONE'S FOOTSTEPS.

"No Change of Measures, Only of Men," He Says

LONDON, March 12.—A meeting of the Liberal leaders was held at noon at the Foreign Office.

There was a full attendance. John Morley, Lord Rosebery and Sir William Harcourt made speeches, which elicited profound applause.

Lord Rosebery said they missed the sublime figure, which had not only enriched the ministerial benches, but the House of Commons also. (Cheers.) It had been thought that he (Rosebery) ought to make a complete declaration of his policy. (Cries of "Hear, hear.") There was no need of such a declaration, he said, seeing that there would be no change of measure but only men. The Cabinet had no intention of receding from the policy they pursued at the last session. The honor of England abroad was safe in their hands. The Welsh Church question would receive the earliest settlement. Though he could not say whether it would receive the first place, it would certainly be pressed to a definite and successful issue. (Cheers.)

Regarding the group of Irish questions, the party was bound, by every tie of honor, to continue Mr. Gladstone's policy. It would be an affectation to deny that his (Rosebery's) speech in the House of Lords had raised doubts as to his position on the questions. But his critics must have read the speech in a very cursory way, if they imagined that he designed to depart from a full acceptance of the Liberal policy. If there were any doubts on that point, they ought to be set at rest by Mr. Morley's decision to remain in the Irish Office. With Mr. Gladstone's last declarations

CONCERNING THE HOUSE OF LORDS,

the Queen's present ministers entirely agreed. He had himself studied the question, and had perhaps used in the House of Lords even stronger language than Mr. Gladstone had made use of. What the Lords had to understand was that with them the task of revision was delicate, and that rejection was dangerous. (Cheers.) With the democratic suffrage the country now enjoyed, a Chamber constituted like the House of Lords was an anomaly. (Hear, hear.) The Upper House, he said, had degenerated into an organization guided by one man. The Government would lose sight of no measures that might force upon the attention of the country this anomaly, and the grave questions to which this existing constitution of the House of Lords exposed the nation. (Hear, hear.) Referring to the circumstances leading to his acceptance of the Premiership, Lord Rosebery said it was the greatest inconvenience—his being in the House of Lords—but it was no fault of his. (Laughter.) He did not think it ought to be regarded as a stigma. He asked the party to judge him by his deeds. (Cheers.) When the party were tired of him they could dismiss him, but while he occupied his position no Liberal would be more steadfast to carry out a thorough Liberal policy. (Prolonged cheers.)

SIR WILLIAM VERNON HARCOURT

said he was gratified to hear this exposition of their leader's policy. Still, the party felt as the British fleet over the loss of Nelson. But the same spirit remained among them as animated Nelson's crew. Though they had suffered a great loss, they would do their duty. Though the Prime Minister was a Lord himself, the Liberals in the House of Commons could be relied upon as a compact party in support of his policy abroad, peace at home and progressive reforms. (Cheers.) It was utterly untrue, he said, that he desired to drop Home Rule, and it was also untrue that he had abandoned the cause of temperance. He had dropped nothing, but accepted and supported the whole Newcastle programme unreservedly. (Cheers.)

The members of the Cabinet then dispersed and joined their Parliamentary colleagues to hear the Queen's speech at the assembling of Parliament.

DIED.

LOVEKIN—On the 18th ult., at her residence, 14, Batouin-garden, West Kensington, Janette Frances Lovekin, late of Toronto.

THE CATHOLIC SUMMER-SCHOOL OF AMERICA.

SESSION OF 1894.

Since the general meeting held at the Catholic Club in New York last January of the officers and trustees of the Catholic Summer School, when the list of lecturers was considered, the Board of Studies has given long and careful deliberation to the choice of subjects to be selected for the session of 1894, which will begin July 14, at Plattsburgh, N.Y., situated on Lake Champlain. The members of the Board are: Rev. Thomas McMillan, C.S.P., Chairman; Rev. P. A. Halpin, S.J.; Rev. John F. Mullany; Hon. John B. Riley, and Principal John H. Haaren, Secretary. In the selection of speakers recognition has been given to different sections of the United States, the religious and secular clergy, and to the different professions, while keeping steadily in view the tastes and needs of the students.

The Right Rev. John L. Spalding, D.D., of Peoria, Ill., will preach the opening sermon. The Jesuit provincial, Rev. William O.B. Pardow, is also engaged for a sermon and four lectures on the Bible with special reference to the recent encyclical of Pope Leo XIII. Richard Malcolm Johnson will give five lectures on eminent authors, including the tribute of the Summer School to the memory of the late Brother Azarias. The French Revolution will be considered in three lectures by George Parsons Lathrop, LL.D. Some legal principles of general interest will form the subject matter of two lectures from the Hon. W. C. Robinson, of Yale Law School. Against his own wish Rev. P. A. Halpin, S.J., has yielded to the unanimous request of the Board of Trustees, and will arrange a new course of five lectures on the basis of ethics. Two lectures on the labor question are assigned to Rev. Morgan M. Sheedy, of Pittsburg, Pa., and the formation of the Ausable Chasm is to be the subject of an address from the eminent geologist of New York State, Professor James Hall.

Conferences for Reading Circles are to be arranged on a new plan by Rev. Joseph H. McMahon. Rev. Bernard S. Conaty, of Springfield, Mass., has charge of the work for the teachers in Sunday-schools. The director of the Fenelon Reading Circle of Brooklyn, Rev. M. G. Flannery, will outline a course of study in ecclesiastical art.

Discourses on special topics will be given by the editor of the Rosary, Rev. J. L. O'Neil, O.P.; Dr. Valentine Browne, president of the board of health at Yonkers, N.Y.; Walter George Smith, president of the Catholic Historical Society, Philadelphia, Pa.; Professor Edmund O. Hurley, organist of the Church of St. Paul, under the care of the Paulist Fathers, New York City; James Jeffrey Roche, editor of the Pilot, Boston, Mass.; J. K. Foran, LL.B., editor of THE TRUE WITNESS, Montreal, Canada; Rev. F. W. Wayrich, C.S.S.R., Rochester, N. Y., and the president of the Catholic Summer School, Rev. Thomas J. Conaty, D.D., Worcester, Mass.

The fourth week, from August 6 to 10 inclusive, of the Champlain Summer School will be devoted to subjects appealing especially to teachers. A normal course of twenty-four lectures has been outlined as follows: Logic and Psychology, and incidentally the logic of grammar, by Rev. James A. Doonan, S.J., of Boston College; Language and Literature, by Principal Geo. E. Hardy, president of the New York State Teachers' Association; Arithmetic and Mathematics, by Brother Adjutor, of Manhattan College; History, by Dr. M. F. Valette, a fellow-worker for a long time with the late Dr. Gilmory Shea; Geography, by Principal John Haaren, of Brooklyn; and a course in Astronomy, by the Rev. G. M. Searle, C.S.P., giving results of his personal investigations at the Observatory of the Catholic University at Washington, D.C.

Particulars concerning the cost for board, etc., may be obtained from the Superior of D'Youville Academy, Plattsburgh, N. Y.

Bishop Corrigan has kindly sent his congratulations to the Chairman of the Board of Studies, Rev. Thomas McMillan, C.S.P., on the choice of speakers and the arrangements of the subjects to be treated in the coming session. A cordial welcome is assured in advance to all, especially to the brethren who are at a distance beyond the ocean in Ireland, Scotland, Australia, and throughout the Dominion of Canada.

ERIN GO BRAGH!

Literary and Musical Entertainment.

UNDER THE AUSPICES OF

ST. PATRICK'S SOCIETY OF ST. MARY'S COLLEGE

ADDRESS BY

MR. CHARLES R. DEVLIN, M.P.

ACADEMIC HALL.

(St. Mary's College.)

FRIDAY, MARCH 16th, 1894.

The College Choir, assisted by Old Students and distinguished Artists, under the direction of Rev. Father Garceau, S.J., formerly the leader of the "Gesu" Choir, will take part in the entertainment.

Leader of Orchestra, Prof. A. P. McGUIRK.
Tickets, 25c; Reserved Seats, 50c.
Concert to begin at 8 p.m.
Plan of Hall at St. Mary's College. 82-3

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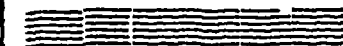
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ST. ANN'S YOUNG MEN'S SOCIETY,

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(March 17th, 1894.)

First Production of a New and Original Irish Drama, which has been specially written for the occasion, by MR. JAMES MARTIN (a member of the Society), entitled,

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OR,

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IRISH MUSIC! IRISH SONGS!

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MATINEE AT 3 P. M. EVENING AT 8 O'CLOCK.

Adults, - 25 and 50 cts.	Orchestra (reserved), - 75 cts.
Children, - 15 cts.	Parquette, - 50 cts.
Children (reserved seat), 25 cts.	General Admission, - 25 cts.

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81-G

LOST!

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

LIFE IN A LUMBER CAMP.

THE DANGERS WHICH BESET THESE STURDY TOILERS.

Recent Events Recall an Accident That Caused Years of Pain and Suffering—How the Victim Regained Health and Strength.

Mr. James Fitzgerald, a prosperous and respected merchant of Victoria Road, a pretty little village in Victoria County, has for years suffered from the effects of a peculiar accident which happened him while in a lumber camp. To a reporter of the Lindsay Post, Mr. Fitzgerald said that when a boy in his teens he had a strong desire to spend a season in a lumber camp, and prevailed upon his parents to let him join a party of young men who were leaving for the woods fifty miles distant. It proved, for him, an unfortunate trip. One day while he was binding on a load of logs, the binding pole broke and he received a heavy blow on the elbow of the right arm. As there was no surgeon within fifty miles of the camp he was attended to by the best means his fellow-workmen could provide. After a few days, thinking he was all right, he went to work again. The exertion proved too much, for in a short time the pain returned, and continued to get worse every day, until at last Mr. Fitzgerald was forced to return home, where he got the best of care and medical attendance. This, however, did not relieve him, as the pain had become chronic and by this time affected his whole arm, and partially the right side of his body. He thus suffered for years, unable to get any relief, his arm becoming withered and paralyzed, and he was forced to give up his farm and try various light commercial pursuits, and abandoned all hope of ever having the arm restored to usefulness. In the fall of 1892 he was induced to give Dr. Williams' Pink Pills a trial. Mr. Fitzgerald's first order was for half-a-dozen boxes, and before these were gone he began to experience the beneficial effects. The pain from which he had suffered for so many years began to lessen. He procured another supply, and from that out the improvement was constant and rapid, and he has not only recovered the use of his arm but is enjoying as good bodily health as he did before the accident, seventeen years ago. Mr. Fitzgerald feels that the cure is thorough and permanent, and as a natural consequence is very warm in his praise of Dr. Williams' Pink Pills, which have been the means of benefitting many others in his neighborhood, who had seen what they had done in Mr. Fitzgerald's case. For cases of partial paralysis, locomotor ataxia and all nerve troubles, Dr. Williams' Pink Pills are the only certain cure. They act directly upon the blood and nerves, thus striking at the root of the trouble, and restoring the system to its wonted vigor. Sold by all dealers or sent post paid at 50 cents a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Refuse all imitations which some unscrupulous dealers may offer because of the larger profit from their sale.

SUBSCRIBERS, READ THIS.

Our subscribers are bound to give notice at the end of the time, if they do not wish to renew the subscription; otherwise we are authorized to continue sending the paper, and the subscriber will be responsible until a notice with payment of all that is due, is sent to the publisher.

A money order costing only 5 cents may be obtained at any post-office, and money thus sent is always safe.

We acknowledge the receipt of money for renewals by changing the date on the address of your paper. This is the only receipt that need be given, unless in special cases. Watch this date on your label, and if it is not changed at the end of a week or two after you pay, write us, saying just how and when you sent the money, and we will at once investigate.—Sacred Heart Review.

Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, sore throat and diseases of the throat and lungs. Price 25 and 50c.

The Wife: How did you dare, sir, to scold me before Mrs. Caller? The Husband: Well, you know, Maria, I daren't scold you when we are by ourselves.

LITERARY GEMS.

It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigorously attacking the error and vice everywhere about them. What coward is so mean as the pious coward?

This world's work wants active, buoyant, good-tempered persons, with souls fresh and young, ever desiring to learn some better way of doing things. All we can count on with absolute certainty is the fact of constant change—mostly for the better, one may hope.

Let this and every dawn of morning be to you as the beginning of life, and let every setting sun be to you as its close. Let every one of these short lives leave its sure record of some kindly thing done for others—some goodly strength or knowledge gleaned for yourselves.

How patiently Christ, the King and Lord of heaven and earth, bore with the Apostles, enduring at their hands many incivilities and misbeliefs, they being but poor and rough fishermen! How much more ought we, remembering our own sins and imperfections, to bear with the faults of our neighbors!

How transforming is the power of love! But if the love of a pure, true woman can transform a rude, raw, careless boy into a noble, heroic man, what may not the love of God do for a soul which realizes that it is loved by God? What! Can such a one as I be worthy to be loved by God? What could so fire to the divinest aspiration and achievement as this thought?—Lyman Abbott.

Giving one's self to God means more than merely consenting that He is the being to whom our gratitude and love and service are due because of what He has done for us. It also means dedicating to Him our whole strength and all the resources of our lives, the additional knowledge and experience which every closing year has imparted and the fresh increments of wisdom and courage with which we are enabled to look on into the future.

In times of prosperity people are apt to forget God, thinking that they can get along without Him and that He hasn't much to do with their good fortune, any way. But when times get hard, and they are out of work or apt to "burst up" in business, they turn to Him. When men won't help them, perhaps the Almighty will. Even their ungrateful prayers are listened to by Him. Even misfortune, however, is a blessing when it turns sinners to God.

"CONVENT GRAND MARCH."

We have just received a copy of the "Convent Grand March" for the piano-forte, written by F. Nichols, of London, England. The right to publish this celebrated march for America cost \$2,000. Price 60 cents per copy. No player on the piano or organ should be without a copy. It is dedicated to the "Sisters of Charity" of America. All readers of this paper who will cut this out and send it with 80 cents in silver or postage stamps will receive a copy by mail by addressing F. W. Helmick, music publisher, 265 Sixth ave., New York.

A LAUDABLE CHARITY.

A private letter from Montana reports intense suffering among the Ursuline Sisters of St. Peter's Mission, and their 150 abandoned Indian children, their convent still remains unplastered. These self-sacrificing daughters of St. Ursula appeal to their kind friends not to forget them now in the darkest hours of poverty and distress, they are suffering the pangs of cold and hunger, and desire their rooms plastered to combat the bitter piercing cold, which the thermometer frequently registers 15 and 20 degrees below zero; for this end they appeal to a chain of friends to kindly interest themselves in their behalf to help them to raise sufficient funds to plaster the rooms and secure heating apparatus, etc., either by donations or promoters getting up bands subscribing 10, 25, 50 cents or \$1.00 per month, for one year, their names being entered on the books of the Convent, perpetuate for prayers by the Sisters and their orphan children as benefactors who have labored in finishing up the Convent at St. Peter's. Address: The Mother Superior, Ursuline Convent, St. Peter's Post-Office, Montana.

COMMERCIAL.

FLOUR, GRAIN, ETC.

Flour.—Patent Spring.....\$3.00 @ 3.65 Ontario Patent.....3.80 @ 3.50 Straight Roller.....8.00 @ 8.20 Extra.....2.70 @ 2.90 Superfine.....2.45 @ 2.65 Fine.....2.15 @ 2.30 City Strong Bakers.....3.40 @ 3.55 Manitoba Bakers.....3.25 @ 3.55 Ontario bags—extra.....1.35 @ 1.40 Straight Rollers.....1.50 @ 1.55 Superfine.....1.75 @ 1.80 Fine.....1.00 @ 1.10

Oatmeal.—Rolled and granulated \$4.20 to \$4.35. Standard \$3.95 to \$4.15. In bags, granulated and rolled are quoted at \$2.10 to \$2.15, and standard at \$1.95 to \$1.

Bran.—Car lots are firm at \$18. Western millers offers at \$17.75 on track here. Shorts are steady at \$19, and moullie at \$21.50 to \$22.50.

Wheat.—In the West, millers are taking a few lots at the mills at 56c to 57c for white and red winter. Manitoba No. 1 hard is quoted at 78c to 77c and No. 2 at 74c to 75c.

Corn.—Car lots of Ontario corn at 52c to 54c on track.

Peas.—North of Stratford at 53c to 54c for 60 lbs. Here the market is quiet at 66 per 67c in store.

Oats.—Sales were made a few days ago at 40c; but since then, sales have been made at 40c and 39c for No. 2 in store. Ten cars of No. 2 were offered at 40c per 34 lbs, and not taken.

Huckwheat.—Prices are nominal at 47c to 43c.

Rye.—Quiet at 45c to 50c for car lots.

Barley.—We quote 52c to 53c. Feed barley is steady at 43c.

Malt.—Prices are quoted at 72c to 8c.

Seeds.—We quote:—Quebec timothy \$2.25 to \$2.50, and Western timothy \$1.90 to \$2.10. Alsike \$7.00 to \$7.50 for good to fancy. Red clover quiet at \$6 to \$7 as to quality.

PROVISIONS.

Pork, Lard, &c.—We quote as follows: Canadashort cut pork per bbl.....\$16.00 @ 18.50 Canada clear mess, per bbl.....15.50 @ 18.00 Chicago clear mess, per bbl.....00.00 @ 00.00 Mess pork, American, new, per bbl.....00.00 @ 00.00 Extra mess beef, per bbl.....12.25 @ 12.50 Plate beef, per bbl.....16.25 @ 16.50 Hams, per lb.....9 1/2 @ 11c Lard, pure in pails, per lb.....10 @ 11c Lard, com. in pails, per lb.....07 1/2 @ 7c Bacon, per lb.....11 @ 12c Shoulders, per lb.....9 @ 10c

Dressed Hogs.—Medium hogs are reported at about \$6.25, with more money paid for light butchers' averages. Choice light fresh killed hogs have sold at \$6.35 to \$6.50 as to quantity.

DAIRY PRODUCE.

Butter.—per lb. Creamery, early made.....21c to 22c Creamery, late made.....25c to 26c Eastern Townships.....21c to 22c Western.....19c to 20c Roll Butter.—Fancy Morrisburg has at 21c. Cheese.—Finest Western colored.....11c to 11c Finest Western white.....11c to 11c Finest Quebec.....11c to 11c Underpriced.....10c to 10c Liverpool cable.....57s 6d

COUNTRY PRODUCE.

Eggs.—Prices from 5c up to 11c, while Montreal lined have sold at 9c to 11c and Western at 8c to 9c.

Maple Products.—50c to 65c in cans as to quality, and at 4c to 5c in wood as to quality. New syrups will soon be looked for. Dark sugar, 6c to 7c. No new produce in the market yet.

Honey.—Extracted honey 7c to 8c per lb. for choice 18c, and old honey at from 4c to 5c per lb. Comb 7c to 13c as to quality and quantity.

Beans.—Medium to fair \$1.10 to \$1.25, and good to choice \$1.30 to \$1.55 per bushel.

Hops.—We quote 16c to 17c for medium, and really choice samples 20c to 21c. Old olds to yearlings are quoted at 5c to 10c.

Baled Hay.—Sales in the country reported at \$7.50 to \$8.00 f.o.b. for No 2 as to position. No. 1 pressed is quoted in this market at \$10.00 to \$10.25 and No. 2 at \$9.00 to \$9.50.

FRUITS, ETC.

Apples.—Prices range from \$3.70 to \$4.00 per barrel. Stocks are slowly diminishing, and prices range from \$4.50 to \$5.50 per barrel.

Grapes.—Fair sales are reported at \$4.50 to \$5.50 per keg.

Cranberries.—Holders are asking from \$7 to \$8 per barrel. The small supplies that are in the market are selling briskly.

Oranges.—Florida oranges are selling very well, and stocks are light; about 8 car loads have arrived during the week, prices ranging from \$3 to \$5.50 for 150s to 250s. Smaller sizes \$2.75 to \$3 per box. Valencia oranges are selling pretty fairly, and prices have advanced fully 6c a crate, and it is expected that prices will still go higher. We quote prices as follows: \$3.75 to \$4.25 for 40s and \$1.75 to \$2.25 for 71s. There is a fair demand for California oranges at \$2.25 to \$2.75 per box. Bitter Seville oranges selling fairly well at \$3 to \$3.50 per crate. Fancy Messina Blood oranges are having moderate sales at \$2.50 per half box.

Onions.—Are still on the boom, and good sales reported at \$2.25 to \$2.50 per barrel for red and yellow Canadian onions.

Potatoes.—Slow sales are still reported for potatoes on track at 55c to 60c per bag. Jobbing lots about 10c a bag extra.

Prunes.—Atlas brand, in 55 lb packages, is commanding fair sales at 4 1/2c to 5c per lb.

FISH AND OILS.

Pickled Fish.—The market is steady. No. 1 green cod \$4.50 to \$5. Dry cod \$5.00 to \$5.25. Salt herrings firm at \$5.00 to \$5.25 for Labrador.

Fresh Fish.—Frozen herring 75c to \$1.10 per 100 as to quality and size. Fresh haddock and cod 3c to 4c, dore 8c, and pike 5c.

Oils.—Newfoundland cod oil nominally 55c to 37c. Steam refined seal oil 45c to 47c. Cod liver oil 50c to 60c as to quality.

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SALE OF PAINTINGS at easy terms. Next distribution of paintings to be given to the members of "The Society of Arts of Canada," and its Scrip holders, will take place on 28th March.

Price of Scrip: \$1.00. Ask for Catalogue and Circular.

H. A. A. BRAULT, Director.

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

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1884 Notre Dame Street, Montreal.

PROVINCE OF QUEBEC, SUPERIOR COURT District of Montreal. No. 2118.

DAKE AGLAE alias Valida Vallieres, of the City and District of Montreal, wife of Henri Adolphe Pelletier, merchant, of the same place, hereby gives notice that she has, this day, sued her husband for a separation as to property.

Montreal, 16th February, 1894. BEAUDIN, CARDINAL & LORANGER, Attorneys for Plaintiff.

(True copy.) [Signed] BEAUDIN, CARDINAL & LORANGER, Attorneys for Plaintiff. 6-81

DANGERS OF THE HOUR.

IT IS THE LITERATURE WHICH
SCOFFS AT RELIGION.The Evils of Dangerous Reading Can
Be Much Diminished by the Estab-
lishment of Parochial Libraries and
Reading Rooms.We extract the following from the
pastoral letter of Cardinal Logue, Arch-
bishop of Armagh:

I should fail in my duty to those with whose spiritual welfare I am charged did I not warn them against the danger which appears to me present and real. Though, through God's blessing, there is still much good to be found among men, still we may say with St. Paul that the "Days are evil." If we look abroad through the world, we will find God forgotten, His interests ignored, His sovereign control in His own creation seldom taken into account. The great truths of religion, death, judgment, heaven, hell, eternity, have, to a great extent, ceased to influence the actions of men. Faith, when it has not wholly vanished, has become weak, dim, dreamy, inoperative. The care and anxiety with which Christians of old labored for the welfare of their souls are now devoted to this life, its interests, its pleasures, its ambitions, as if with this life all has begun and with it everything is to end. This fell spirit of worldliness, indifference, luxury, corruption and exclusive devotion to the interests of this life is spreading, insensibly it may be, but not the less surely, and daily claiming new victims. Thank God it has not reached you, my brethren, but still it is a danger to be guarded against. When once caught, even in the outer circles of the whirlpool, it is very hard to escape being drawn into the abyss. Of all the causes which tend to propagate and intensify this evil, none appears to be more active than indiscriminate and dangerous reading. There seems to be much self-deception in this matter. Many, relying on their strong faith, their tried virtue, their superior intelligence, their ripe judgment, believe they can read with impunity anything and everything that comes in their way. When there is question of literature of an openly immoral or doubtful tendency, they very soon find that tried virtue is very little protection. But literature of this class is not the chief danger, as there are very few indeed, still calling themselves Christians, who would voluntarily and unnecessarily indulge in it. The real danger is in publications which, while preserving an appearance of decency, conceal a secret poison which is insensibly instilled into the mind; in publications which, if they do not openly assail the truths of faith, treat them with ridicule or openly ignore them as myths which are not to be reckoned with; in publications which attempt to bring religion and its ministers into contempt, to destroy the salutary confidence and mutual sympathy which should exist between the faithful and those who are divinely appointed to instruct, direct and guide them. Such publications cannot fail to undermine virtue, weaken faith, breed contempt for sacred things, shake the hold which religion has on the minds of the people, turn them into scoffers, and as a consequence, into apostates—for the apostate is ever next door to the scoffer. Let no one say, whatever be his knowledge, his intelligence, his judgment, that he can habitually give himself to the perusal of such productions without experiencing the pernicious effects which they are calculated to produce. The mind, however insensibly and unconsciously, is sure, sooner or later, to take its complexion from that upon which it feeds. Hence, my brethren, the necessity of guarding ourselves and those under our charge against this danger. Extreme watchfulness is necessary, especially on the part of those who are burdened with the care of others; but watchfulness is not the only remedy. Every effort should be made to supply those who read with good, sound, healthy, useful literature. There are books, periodicals and journals in abundance not less attractive, not less interesting, and certainly not less useful either for training the mind or storing it with knowledge than the publications of a pernicious or doubtful character to which I have referred. Were greater efforts made, by means of parochial libraries, reading

rooms, lending libraries and the like to supply the people, especially the young, with such books and periodicals, the evils to be feared from dangerous reading would be very much diminished, if not altogether removed. And we must remember that amusement, curiosity and secular knowledge should not be the sole end and aim of our reading. We should also read for edification. We have the lives of the saints, we have treatises on numerous spiritual subjects; and, if any person imagines that these books are dry, unattractive, and uninteresting, it is because he has not tried them. Above all, we have the Sacred Scriptures, lately so powerfully recommended to the study of the faithful by the Holy Father in his magnificent Encyclical. It is a standing calumny against us, bishops and priests, that we endeavor to keep the Word of God out of the hands of the people, whereas more has been done by the Church and her pastors to preserve, explain, vindicate the authority and secure respect for the Sacred Scriptures than by all the sects together. We, no doubt, condemn the perversion of the Sacred Writings, their mutilation, their corruption by unfaithful translation, the perversion of their meaning, by misleading comments; but as to keeping approved versions out of the hands of the people, it is foreign to our teaching and our practice. On the contrary, I believe, and in this I am confident I merely re-echo Catholic feeling, that if the Word of God were more frequently and carefully read, if the example of Christ, His Apostles and Saints and the inspired maxims which they teach were kept more constantly before the minds of the people, there would be more fervor, more piety, more charity, less worldliness, less insensibility to supernatural truths, less indifference than is unfortunately so often to be met with in the world at the present day.

ALWAYS A SUPPLY ON HAND.

At 9 o'clock the other evening a bare-headed, plainly-dressed woman, about 45 years of age, walked into a Grand River avenue drug store and asked:

"Has a man been in here within an hour and asked for poison?"

"No, ma'am," was the reply.

"Rather small man, with a red goatee and freckled face?"

"I don't remember any such man."

"Got a squeaky voice, and he'd tell you that he was tired of life and longed for rest?"

"No; no such man has been in here, ma'am."

"Well, he may come. It's my husband. Every week or two he tries to bluff me, and when he finds he can't do it he threatens to poison himself. He went away this morning, saying I would never see him again, and that I would read of his death in the evening papers."

"Yes'm."

"You'll know him the minute he walks in. He'll ask you for arsenic—10 cents worth of arsenic."

"Yes'm."

"He'll begin to blow about me while your putting it up, saying as how I make life miserable and full of woe, and that he has decided to die."

"Yes'm."

"Then he'll begin to shed tears and claw off and say perhaps he'd better make one more effort to live with me, and the result will be that he'll walk out and leave you ten cents out of pocket."

"I see; I'll be on the watch for him."

"Yes, you'd better. He's played that trick on every druggist within a mile of here. I keep laudanum, rough-on-rats and strychnine in the house all the time, besides three or four ropes stout enough for him to hang himself, and there's no earthly need of his beating a drug store. He just does it to get sympathy and have a chance to say that I bought four 10 cent novels in one week."

"I see."

"If he comes, just grab him, turn him outdoors, and I'll be very much obliged to you, and it may help to make a better man of him. Good evening."—*Detroit Free Press.*

Burdock Blood Bitters cure Dyspepsia. Burdock Blood Bitters cure Constipation. Burdock Blood Bitters cure Biliousness. Burdock Blood Bitters cure Headache. Burdock Blood Bitters unlock all the clogged secretions of the Bowels, thus curing headaches and similar complaints.

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WHAT IS

ROBSON'S
HAIR RESTORER

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

Testimony of Dr. D. Marsolais,
Lavaltrie.

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

D. MARSOLAIS, M. D.

Lavaltrie, December 26th, 1885.

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

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

G. DESROSIERS, M. D.

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

For sale everywhere at 50 cts per bottle.

AGENTS who work for us make MONEY
fast. Send your address on
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SILVERWARE CO. Windsor, Ont. 11-G-'86ST. ANTOINE DE PADUA'S
ACADEMY.(Of which MISS CRONIN is Directress), will re-
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For the most popular Catholic Books. Write
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Registered. A delight-
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tion 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, 123 St. Lawrence street, Mon-
real.

CARRIED UNANIMOUSLY.

SUCH REMARKABLE UNANIMITY NEVER HEARD OF IN MONTREAL BEFORE.

ALL CLASSES AND RANKS REPRESENTED.

Madam F. X. Paradis, 38 St. Peter St., St. Henri, says: I suffered from a most severe attack of "La Grippe," and I hereby certify that Dr. Laviolette's Syrup of Turpentine effected a speedy and permanent cure.

Mon. B. Poirier, 84 Harrison St., St. Henri, says: I suffered last winter from a most severe attack of "La Grippe," and employed several remedies without any result, and I must cheerfully testify that two 25c bottles of Dr. Laviolette's Syrup of Turpentine cured me completely. I have no hesitation in pronouncing this preparation to be the best and most effective I have ever used in my family.

Alfred Durocher, 102 St. Ferdinand St., St. Henri, says: Last winter I suffered from a severe attack of "La Grippe," my family Doctor prescribed Dr. Laviolette's Syrup of Turpentine, which I am happy to state effected a speedy and complete cure.

Mr. H. Trudeau, 82 St. Philippe St., St. Henri, says: Dr. Laviolette's Syrup of Turpentine cured me of a most severe attack of "La Grippe," and I can highly commend it as a Family Remedy.

Mad. Jos. St. Michel, 77 Lafontaine St., says: I have been cured of a severe attack of "La Grippe" by using two 25c bottles of Dr. Laviolette's Syrup of Turpentine.

Mad. Gravelle, 47 St. Philippe St., St. Henri, says: I have been cured of a severe attack of "La Grippe" by using Dr. Laviolette's Syrup of Turpentine. This preparation is delicious to the taste and wonderfully effective. I shall never be without it in my house.

Mad. S. Dore, 1545 St. James St., St. Cunegonde, says: I suffered from a bad attack of "La Grippe," and I have been completely cured by using Dr. Laviolette's Syrup of Turpentine. This preparation is now our Family Remedy, and it is certainly the best and most effective I have ever used.

Mr. Cleophas Monier, 740 Albert St., St. Cunegonde, says: Dr. Laviolette's Syrup of Turpentine cured me of a severe attack of "La Grippe." I cannot speak too highly of this wonderful Remedy.

Mrs. G. A. Rogers, 213 Letourneux Av., Maisonneuve, says: Three members of my family suffered from a bad attack of "La Grippe"; four 50c bottles of Dr. Laviolette's Syrup of Turpentine cured them all completely.

Mad. Maxime Gibeault, 64 Rouville St., Hochelaga, says: I suffered for two months from a severe attack of "La Grippe" and Bronchitis; three 25c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete and permanent cure.

Mad. David Parent, 141 Poupart St., says: I suffered from a most severe attack of "La Grippe"; two 25c bottles of Dr. Laviolette's Syrup of Turpentine effected a complete and permanent cure, leaving no after effects.

Mad. Jos. Laporte, 188 Dufresne St., says: I have been cured of a severe attack of "La Grippe" by using Dr. Laviolette's wonderful Syrup of Turpentine, and I can honestly recommend it to any who may be suffering from that terrible malady.

Mad. Louis Crevier, 93 Parthenais St., says: I suffered from a severe attack of "La Grippe," and I hereby certify that I have been perfectly cured by using four 25c bottles of Dr. Laviolette's Syrup of Turpentine.

(To be continued next week.)

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

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

IRISH NEWS.

Constable Jeremiah Kelleher, of the District-Inspector's Office, Athy, has been promoted to the rank of Acting-Sergeant.

Among Donegal's latest contributions to the Evicted Tenants' Fund are the sums of £7 from Culduff parish; £32 10s. 6d. from Letter-kenny, and £4 5s. 6d. from Glenswilly.

The Sacrament of Confirmation was administered in St. Patrick's Cathedral, Armagh, to a sister of Lady Louth, at the hands of Cardinal Logue. His Eminence preached an eloquent sermon befitting the occasion. The young lady is a convert.

At Ballylonie, in the parish of Reaghstown, Catherine Sweeney died at the age of 104 recently. The deceased, up till a few years ago, attended Mass at Reaghstown parish church quite regularly, and retained her mental faculties unimpaired to the last.

The death is announced of Matthew Gerald Fitzgerald, the youngest son of the late M. Fitzgerald, of Farnyhoogan. He was a nephew of the late Very Rev. Canon Fitzgerald, pastor of Carrick-on-Shannon, and was a brother-in-law of J. P. Farrell, of Longford.

Bishop Sheehan, of Waterford, gave the white veil to three young postulants at the Convent of Mercy, Carrick-on-Suir. The young ladies were: Miss M. Kelly, of Borris, County Carlow (Sister Mary Borchmans); Miss A. O'Donnell, of Mountowen, Tralee (Sister Mary Brendan), and Miss M. Lynch, of Greenmount (Sister Mary Ita.)

The ex-master of the Duhallow Hounds, W. N. Barry, D. L., of Castlecor House, Kanturk, met with a very serious accident while out hunting on Feb. 15. His horse was seen to get beaten up, and on rising to a fence, the animal hit his knees against the top, and was thrown headlong into the deep gripe on the other side, carrying his rider with him. Mr. Barry's thigh was broken in three places.

Dr. Michael Walsh, Licentiate of the King's and Queen's Colleges of Physicians, has been appointed medical officer to the Royal Irish Constabulary in the following police stations: County Wexford—New Ross, Ballywilliam, Ballinaboola and Ballybrazil; County Kilkenny—Rosbercon and Tullogher; all of which positions were held by the late Dr. John W. Boyd, of New Ross.

A terrible boating accident occurred near Killeel on Feb. 16. It appears a fishing boat was found three miles from shore, and that the crew of six were all drowned. The drowned men are: John Cousins, John Balance, John Hogg, Robert Cousins, Joseph Collins and Patrick Cunningham. All were married and had large families except Robert Cousins. A strong gale was blowing all the morning, and it is thought that a sudden squall must have struck the boat and capsized her.

A meeting of the Swinford Branch of the Federation was held on the 14th ult., Mr. A. Conmee in the chair. Resolutions were adopted congratulating Mr. Davitt on the great victory he has gained; calling on the Nationalists of the Swinford Union to guard against milk-and-water candidates at the coming Poor-Law election, and asking the elected Guardians to erect suitable cottages for laborers, as has been done in nearly all unions in Ireland.

Abnormally heavy floods have visited Strabane neighborhood. The Mourne swelled to enormous proportions, and notwithstanding the embankments, flooded all the lands lying alongside. Several parts of the town were so flooded that boats plied in the streets, which were filled with water several feet deep. The houses were inundated, and had to be cleared out. The River Finn did similar damage. The railway traffic was impeded, and in some places cattle were lost.

FITS THEM EXACTLY.

If Shakespeare were living and wished to give an accurate description of the Apiste, he would no doubt submit the following lines from his Merchant of Venice:

"How many cowards, whose hearts are all as false As stairs of sand, wear yet upon their chins The beards of Hercules, and frowning Mars; Who, inward search'd, have livers white as milk! And these assume but valor's excrement, To render them redoubted."

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

REPRESENTING:

SCOTTISH UNION and NATIONAL INSURANCE CO., of EDINBURGH, SCOTLAND Assets, \$39,109,332.64.

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SPECIAL NOTICE!

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

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

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

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

Large Sales and Small Profits.

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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

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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: F. BRADY, Helena P. O., Que.

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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 G. J. COVERNTON & CO., 121 Leury street, corner of Dorchester street.

T. FITZPATRICK, L.D.S., DENTIST. Teeth without Plates a Specialty. No. 54 BEAVER HALL HILL. MONTREAL. 46 G

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MRS. FISHER.

A Splendid Remedy.

SIRS.—I think it my duty to make known the great benefit I received from B. B. B. I was troubled with constipation and debility, and used three bottles of Burdock Blood Bitters, which relieved me from suffering. I esteem this splendid remedy above all others and recommend it to all suffering from constipation.

MRS. E. FISHER, Brantford, Ont.

Take B. B. B.

HOLLOWAY'S PILLS.

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

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

Holloway's Ointment.

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

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

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

GOUT, RHEUMATISM,

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

The Pills and Ointment are manufactured only at

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

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

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

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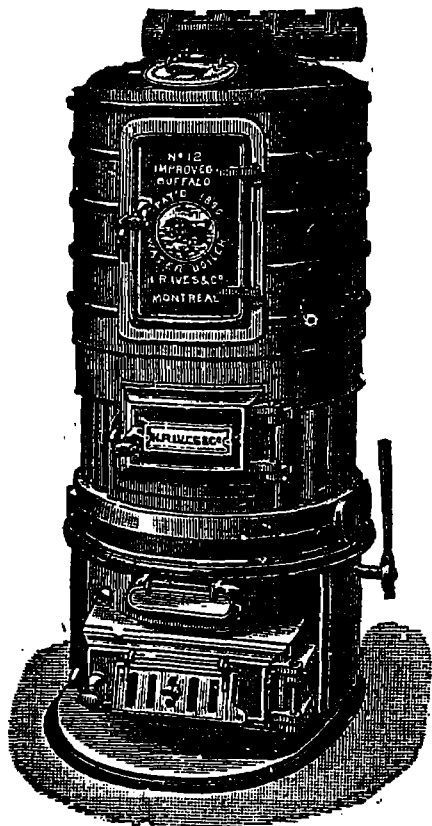
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PLEASE EXAMINE THE

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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, 1898.
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,
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Tickets good going by p.m. trains March 22nd and all trains March 23rd and 24th; valid for return leaving destination not later than March 27th.

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Students and teachers of schools and colleges, on surrender of standard certificate, signed by Principals, will be ticketed at First-Class Single Fare and One-Third between stations in Canada, also from and to Detroit and Port Huron, Mich., from March 18th to 22nd inclusive, valid to return not later than April 2nd. For particulars as to reduced fares to points on Intercolonial Railway and other Canadian lines apply to any Grand Trunk agent, or City Ticket Office—143 St. James Street And at Bonaventure Station.

CANADA, PROVINCE OF QUEBEC, } SUPERIOR COURT
District of Montreal, } No. 318.

Dame Apolline Hebert, of the parish of St. Philippe, District of Montreal, wife of Moise LeFebvre, farmer, of the same place, has instituted, on the nineteenth day of February instant, an action in separation as to property against her said husband.

ROBIDOUX & GEOFFRION,
Attorneys for Plaintiff.
Montreal, 23th February, 1894.



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Self-Raising Flour
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An entirely new Stock of Ladies' New Handkerchiefs of all kinds.
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If you wear Rigby Waterproof Garments, you reduce your chances of taking cold, with its attendant disastrous results to a minimum. Ponder this over and form your conclusions, then act.

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Consulting Counsel,

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