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EDITORIAL NOTES.

ST. PATRICK'S DAY approaches and with it bright anticipations of a grand celebration. Extensive preparations are being made by the various societies and we expect to witness an exceptionally grand commemoration of Ireland's Patron Saint on Monday next. As at Christmas, Easter and other occasions friends like to send cards, gifts, or tokens of attachment to those who are absent, so on St. Patrick's Day many of our readers may desire to forward to absent relatives or acquaintances some fitting memento of the day we celebrate. Thus, while away from the scenes of enjoyment, these friends may, to a degree, participate in the spirit of the occasion. Never before, in the history of Canada, was there a finer and more suitable St. Patrick's Day Souvenir than that which the TRUE WITNESS presents this year. Already we have stated that the issue is limited. It was a most costly venture, and being the first of its kind, the management decided not to risk too much in publishing an oversupply. But, considering the rate at which orders are coming in, we advise all who are anxious to have copies to secure them at their earliest convenience. We are perfectly aware that before the celebration is over we will be without a single copy left. Therefore we repeat our advice to the public—"first come, first served."

WE LEARN, with pleasure, that our friend Rev. Rabbi Veld, has been appointed chaplain, for the Hebrew section, in the St. Vincent de Paul Penitentiary and the Montreal prison. It is the first time that such an appointment has been made in Canada. Several, however, exist in England. Rabbi Veld is a man of deep learning, fine intellect and remarkable eloquence; he is, moreover, a student of all the great questions of the day, and on more than one occasion, both in public and in private, has given expression to some very high tributes to our Church and to the hierarchy and clergy of Rome. We heartily congratulate him on his appointment.

DALTON MCCARTHY argues that there should be no interference with Provincial legislation, for there should be no coercion of the province, because the Dominion has jurisdiction. What about the coercion of the minority in that Province simply because the majority has the power? It is no injustice for a big fellow of twenty to hammer the life out of a little boy of ten; but it would be undue interference were the father of the little boy to come to his rescue and save the child. This is McCarthyism or rather Daltonian logic.

DALTON claims that the passage of the School act, by the Manitoba legislature, proves that Manitoba is unanimously in favor of it. If so, how does he account for the petition of the minority? Does

the fact of the Dominion Government imposing a protective tariff prove that there are none in the country who are opposed to the same? Does the fact of the Ontario Government enacting a law show that Ontario is unanimously in favor of that law? If so there is no need of an Opposition in either House, since the act of a Government, according to Mr. McCarthy, is *ipso facto* unanimously approved of by the whole population. The man is certainly taking leave of whatever common sense he ever possessed.

HERE is another characteristic statement. Mr. McCarthy argues that "there are so few Catholics in Manitoba that the injustice would be very small." This is the man who attempted to criticise Catholic philosophy as expounded by the Jesuits, when he advocated the opposite cause—the interference of the Dominion

wrestle with that gentleman upon a fair field of argument! With all his renown as lawyer, his cunning as a pleader, we feel that, in the words of O'Connell, we could "drive a coach and four" through the fragile fabric of his arguments. It is mysterious to us how, in all the House of Commons, no person has collared and logically downed him long ago.

THE Right Reverend Charles Gordon, S.J., is Bishop of Jamaica. He is the only Jesuit Bishop in the Western Hemisphere. It is a rare thing for a Jesuit to become a Bishop. Members of the Order never accept any honors of the class unless in obedience to a direct command from the Pope. It appears that all the priests in Jamaica, with one exception, are Jesuits, consequently the Holy Father deemed it expedient to appoint a member of the Order to the See. Bishop Gordon has been recently in New

her fortune; she was sufficiently talented and attractive to secure a couple of years musical instruction in Paris; she came back, probably filled with the idea that she would be hailed as *prima donna*, a second Albani; she did not calculate upon the obstacles that even the greatest artists and singers have to surmount; she did not bound into a long-cherished fame as she had expected; she had not the patience to wait for success; so she probably devised this means of securing notoriety—when the fame did not come. And this venture is not only a failure, but it effaces all chances of the long-dreamed of triumphs.

IT IS REPORTED from Rome, that the Pope is preparing an encyclical letter denouncing the anti-Semitic agitation in Europe. Cardinal Schoenborn came to Rome some weeks ago to speak with His Holiness concerning Jew-baiting in Austria. It is evident that the aged, but ever youthful, Pontiff, has sympathies that are not limited to the children of one race or of one creed only; in the fullest sense of the word is Leo XIII. Catholic, truly universal. His eye seems to take in every object upon the horizon of the present, and his judgment is unerring in its suggestions to action.

THE annual meeting of the Banque du Peuple, which took place on Monday, the fourth, and a report of which will be found in this issue, was most satisfactory to the shareholders. The net earnings of nine and a quarter per cent. are shown, which enabled the bank to pay seven per cent. dividend and carry the sum of \$30,280 to profit and loss, bringing that item up to \$42,857. In consideration of the uncertain state of trade the bank acted wisely in carrying the surplus earnings to profit and loss instead of the reserve, which now stands at fifty per cent. of the capital. Despite the wave of commercial depression that has swept over the markets of the world, the Banque du Peuple has held its own and has come out of the year in a most flourishing condition. Great credit is due to Mr. Bousquet for his able management of affairs. We can also congratulate the bank on having finally settled down in the magnificent new building. It is one of the very finest structures in Montreal.

A LEARNED Protestant professor and author has recently discovered that Julian the Apostate was a Jesuit. This is something wonderful. The discoveries of Guileo, Torrencelli, Newton, and even Ignatius Donnelly—each in his own sphere—fade before this exceptionally important one. Before long some learned ramsacker of history will find documentary evidence to prove that David was a Jesuit; otherwise there is no explanation of the fact that he slew the giant of the Phillistines with a pebble from his sling. In fact Moses must have been a Jesuit; was it not he who brought about the plagues? and was he not the law-giver of Israel?

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with the Provincial action of Quebec. How small, sir, must an injustice be in order that it may be considered just? What is your standard? How many individuals must unjustly suffer before the act causing them to suffer can be regarded as unjust? Must there be ten thousand, or five thousand, or one thousand, or five hundred, or one hundred unjustly treated people in order to constitute an act of injustice? If there should be only one individual who suffers, is the act less unjust, less tyrannical, less unconstitutional? Come now, Dalton—with your legal erudition, since you have no philosophy—how extensive must a robbery be in order that it may be considered a crime? How many men is it necessary to kill in order to be guilty of murder? The sage advocate has dug the pit with his own hands. When he states that "the injustice would be very small," he says plainly that an injustice, however limited in its effects, exists and has been perpetrated. Now, is Mr. Dalton McCarthy prepared to admit that he takes a fee and pleads the cause of an injustice—be it ever so infinitesimal? How we would like to have one good

York. The island of Jamaica forms part of the ecclesiastical province of New York, as far as the Jesuit Order is concerned.

NOT A FEW have been plying us with questions regarding a recently announced change of religion, and public renunciation of the Catholic Faith, which took place in Ottawa. There is no secret about the matter. Miss Agnes Duhamel is the niece of the good and beloved Archbishop of Ottawa. There is no mystery about the affair; the course taken by the girl in no way affects those with whom she is related; she is long since of age, and has long been mistress of her own actions. Moreover, for all who know that young lady, there is nothing surprising in the fact of her changing her religion. That she partook of Communion in a Protestant church is not wonderful, seeing that such communion does not demand a previous confession, nor does it include any of the restrictions which the Church of Rome imposes upon all who approach her altars. The fact of the matter is, that Miss Duhamel was under the impression that her voice was

EX-PRIESTS AND ESCAPED NUNS.

ANTI CATHOLIC PLATFORM ORATORS.

A GLANCE AT THE ANTECEDENTS OF CHINIQUEY, BISHOP M NAMARA, ELLEN GOLDING, MARIA MONK, AND OTHERS, WHO PREACHED AGAINST CATHOLICITY.

Among the tactics resorted to by some sections of Protestantism, for the propagation of "True Christian doctrines," is the lecturing ex-priest. Anti-Catholic zealots seem to look upon the ex-priest or ex-nun as the very acme of weapons for attacking the honor of the Catholic Church. This weapon is invincible; with it they delude themselves that they crash through the ramparts of Catholicity, tear down dozens of false doctrines and carry terror into the heart of a church whose ministers are at best but hypocrites.

This is their great mistake, there is nothing so damaging to their own religion as the parading of fallen priests.

In every age there have been some few—a very few—ministers of the church who have deviated from the hard path of righteousness which it was their duty to follow. The worst of these, when denuded of their privileges, have turned, and by puny snappings and barkings have sought to dismember the church of centuries. But the rock of Peter, that for nineteen centuries has withstood the surge of heresies and reformations, is not likely to be shattered by the puny tirades of a malicious ex-priest. The feelings which actuate a Catholic priest to leave the Church and join the Protestant faith, and the feelings which prompt a sincere Protestant to embrace Catholicity, are wide as the poles apart. The one—the Protestant—embraces a religion which will bind him to a definite path of the strictest rectitude. The other takes up a religion the tenets and dogmas of which are of such a hazy and nebulous character that they may be interpreted to mean anything, from the verge of license to the extreme austerity of the Puritan.

The Protestant religion is a religion made to suit every taste, a man may choose those doctrines which suit his inclinations and cast aside the others. This is very convenient in some cases, and the reasons for ex-priests joining such an amenable religion are obvious.

Of course these varying circumstances occasion a wide difference between the department of converts to Catholicity and of those to Protestantism. When a good Protestant joins the Catholic Church he does not spend his time howling anathemas at his former co-religionists. No, he endeavours, first and foremost, to become a good Catholic, and being so, he becomes tolerant to those who believe differently from himself. A good Catholic is always tolerant—intolerance is as much a badge of ignorance in the Catholic Church as in any other.

What does the average ex-priest do on his "conversion?" He immediately contracts to lecture at so much a night, and so as to adequately impress his audience he condenses as much vileness as he is capable into a two hour's tirade against the doctrines and religion in which he formerly believed. In doing this he forgets that he lays himself open to a charge of deep culpability in so long continuing to be a member of a church which he knew to be "atrociously wicked." Of late years there have been quite a number of ex-priests drifting around like derelict ships in Canada and the United States. There have also been quite a number of "escaped" nuns. Very few of these so-called nuns have ever been inside a convent, therefore their somewhat lurid imaginations have a good chance to exert themselves. A little enquiry into the antecedents of most of the ex-priests and ex-nuns that lecture in this country against Catholicity may be profitable.

Among the escaped nuns who have gained a small notoriety by their vile and unwomanly tirades, are Margaret Shepherd, who, recently, in a court of law, admitted to having served, in England, a term of six months in the common jail for stealing. She also testified that in Ireland she gave birth to an illegitimate child. This woman has, at various times, lived under the names of Louisa Probia, Louisa Helen Wesley, Mrs. Parkyn, Margaret Herbert, Louisa

Egerton, Mrs. Shepherd and Margaret Egan. After all this she poses as a misused innocent, an escaped nun, and publishes pamphlets of fictitious exposures of abuses in Catholic convents.

Another brilliant star among the escaped nuns is a Miss Ellen Golding, who, after leaving a convent in France, was tempted by some unscrupulous Protestants to lecture against Catholicity. This she did for some time with considerable success, but the wind was finally taken out of her sails by the following letter, published by her own sister, who is a Protestant, but happily, for the cause of justice, a very honest lady:—

"I am not myself a Roman Catholic, nor have I any desire to favor them, but for the sake of truth and justice I consider the facts should be made known. My sister joined an order in England, and went abroad to a convent at Calais belonging to the same order. While she was there I used to go once or twice a year to see her. The nuns were always most kind to me, and I usually stayed in the convent. * * * It is nonsense for her to say she had difficulty in getting outside the walls. She went about the town with me, and once when leaving she came with me to the boat, and was actually on board till the moment of starting. I said to her: 'Now, Nellie, if you want to leave, you have nothing to do but to come along,' but she refused. After leaving the convent she stayed with us for six months and wanted for nothing. She told me about her life in the convent, but never said one word about the poisoning or immorality she speaks of now. I am positive that if there had been any foundation for these statements, I would have heard of it. The dark room she now speaks of is an invention; and as for the steel belt she says they were forced to wear, she never saw one in her life until she visited the offices of the Protestant Alliance."

It was members of the Protestant Alliance who induced her to lecture.

The furore created by such minor renegades as Mrs. Shepherd of the multitudinous aliases, Miss Ellen Golding, etc., etc., dwindles into nothing when compared with the intense excitement created by the "Awful Disclosures" of Maria Monk. A Mr. Hoyte, describing himself as a minister, of New York, persuaded Maria Monk, who, according to her own mother's sworn statement, was occasionally deranged, to publish the book of awful disclosures of convent life. Mr. Hoyte used every persuasion in his power to induce Maria Monk's mother to swear that her daughter had been in the convent of the Hotel Dieu, and it was, undoubtedly, by his very material assistance that Maria Monk's book was published. The book immediately, on its publication, sold in tremendous numbers and aroused the most intense resentment against Catholic institutions. But very soon there was evidence forthcoming to refute every statement in the book. And now, none but the most ignorant of Protestants would give the smallest belief to its statements.

Among those who testified to the utter untruthfulness of the book were Maria Monk's own mother, and some of the leading Protestants of Montreal, who formed a committee of investigation. The last blow was given to the work when the Rev. William C. Brownlowe, a prominent Protestant, came out in the Protestant Vindicator and admitted that the whole thing was a forgery.

Maria Monk led a dissipated life, and her death was in keeping with it. Dolman's Register (a New York publication) of October 9, 1849, says:—

"Two months ago, or more, the police book recorded the arrest of the notorious but unfortunate Maria Monk, whose book of 'Awful Disclosures' created such excitement in the religious world some years since. She was charged with picking the pockets of a paramour in a den near the Five Points. She was tried, found guilty and sent to prison, where she lived up to Friday last, when death removed her from the scene of her sufferings and disgrace."

Among the renegade priests are ex-priest Slattery, who is now lecturing against Catholicity in the United States. Mr. Slattery was expelled from his pastorate by Archbishop Walsh of Dublin. His offence was repeated drunkenness. Mr. Slattery was expelled, after his apostasy, from the Baptist Brethren of Philadelphia, and also from the Baptist university at Colgate. On one occasion the Rev. Father Slattery was arrested in

Boston for "selling immoral and obscene literature on the street." An account of this incident appeared in the New York Sun.

Another notorious ex-priest, now dead, was one Leahy, who claimed to have once been a Trappist monk. It was afterwards ascertained that he had been merely a novice in the order and was expelled for some misdemeanour. He toured the States lecturing, and was arrested for some offence in Portage County. During his trial he shot and killed Attorney Manley, who was prosecuting him, and attempted to kill the presiding justices, for which action he was sent to the State penitentiary for life. While in that institution he became penitent, was received into the Church by Father Dale, formerly of Fond du Lac, and made a full confession and retraction of all his charges against the Church. He was afterward pardoned and entered a monastery, where he died some years ago.

There is in the States one Rudolph, an ex-priest and anti-Catholic lecturer. This man, according to his own published statement married his housekeeper. It is not necessary to say any more about him, except that he was suspended by Bishop Gilmour in 1881.

"Bishop McNamara" is the self-imposed title of James McNamara, one of the oldest ex-priests of the States. In 1879 Mr. McNamara started a new religion. There must have been something wrong with this religion however, for it fell to pieces in about two years, and its disconsolate founder joined the Baptist Church, into which he was received by the Rev. Justin D. Fulton, of Brooklyn. McNamara married a Miss Gilmour of Brooklyn. Before his apostasy he was a member of the Lazarist order and pastor of a church at Raleigh, N. C.

The Rev. Mr. Chiniquy of this city, is perhaps the most notorious of ex-priests in America. His articles on the confessional published last year in the Montreal Daily Witness were so vile that even that bigoted organ was obliged for decency sake to suppress the greater part of them.

The following by Father Brune of Haverhill, Iowa, gives an idea of Chiniquy's career:—

Father Brune says: "I spent several years in Canada. I saw the place where Chiniquy was born, visited various places where he officiated as a Catholic and afterward a Protestant minister. I am in possession of unmistakable proofs as to Chiniquy's life and character."

"Chiniquy was born in the town of Kamouraska, Canada, studied at the seminary of Quebec and was ordained a priest in 1833. He distinguished himself by his talents, as also by his great zeal as a testotaler. His successes and the consequent honors elated him and caused his fall. He became careless in his duties and soon fell into sins of immorality. In the trial which followed it was charged that Chiniquy had been intimate with a woman. Sept. 28, 1851, he was suspended and deposed. He then left Canada, and for several years loomed up at various places in Illinois, until the Bishop of Chicago, having learned who Chiniquy was, suspended and deposed him again, Nov. 20, 1856. Subsequently Chiniquy travelled to Europe to collect money for a pretended seminary in Chicago and his thirty promising pupils. In 1862 his fraud was discovered, that he had neither seminary nor pupils; he was accused of fraud and gross swindling and rejected or expelled by the Protestant Synod of Chicago. * * * For a few years the Presbyterians managed to get along with him, but soon he was accused of having squandered great sums of money intrusted to his care. He was consequently rejected by the Presbyterians, and wandered about, giving vent to his anger against the Catholic Church that had expelled him for his immorality."

After the above it is very easy to understand why so little good ever comes to Protestants through engaging ex-priests and nuns to promulgate true christian doctrines and tell the "Truth about the Catholic Church."

L. O.

FANATICISM ABROAD.

To the Editor of THE TRUE WITNESS:

DEAR SIR:—Just at present the hydrophobia of bigotry and fanaticism seems to hold in its grasp the notorious advocates of P. P. Aism. It appears, according to a writer in the Star, who styles himself "Moderation" (and by the way

very moderate he is indeed) that, if justice is rendered to the Catholics of Manitoba, separate schools shall be abolished in Ontario. One would think, forsooth, that the reverend gentlemen of the Methodist persuasion ran everything in the country; but can't this be worked both ways? What about having public schools in the Province of Quebec with only Catholic text books and Catholic prayers at the beginning and end of the classes? Oh, imagine, sir, the howl that would go forth, that the schools were run by Romanists and the Church of Rome.

According to Arch. M'Goun, jr., and the article in the Star, the Catholics ought to be satisfied with whatever huaks are thrown to them. Why, indeed, should we demand anything?

Do not the Catholics of the country contribute their share toward the treasury, and consequently are they not with all sense of reason entitled to their share in the distribution? If they are not to have their own schools let them not be asked to pay the school tax for others.

The truth is, Mr. Editor, that they are seeking, by every possible means, to crush the Catholic Church, and these bright luminaries of the 19th century imagine that they can do it by preventing separate schools, in which the children of Catholic parents will be taught the creed of their fathers.

This is indeed the time for Catholics to stand shoulder to shoulder and lend their sympathies in every possible way to the Ministry of Manitoba. Their grievances are ours, and it is our duty, one and all, to see that justice is meted out to them.

A SYMPATHISER.

Montreal, March 9th, 1895.

A FRIENDLY CRITIC.

To the Editor of THE TRUE WITNESS:

SIR,—I was once asked to explain how it was that Protestants were so much better than Catholics. In reply I told my questioner the little story about King James the 1st of England and the would-be philosopher who wanted to know why a live fish put into a bowl of water did not increase the weight. Somebody suggested the advisability of testing the accuracy of the statement, which being done, there was no need of explanation, as the assertion was found to be untrue. My friend, applying the story to himself, acknowledged that he had not verified his data, and the sought for explanation was adjourned "sine die."

I had almost forgotten our conversation when your allusion to English ignorance and "English Catholicism" reply recalled it to my mind. I, too, am an English Catholic, but your remarks did not worry me any more than the remarks of the philosopher, in the story above referred to, worried the fish. The fish weighed his full weight all the time, though the philosopher did not know it, and I was content to know that the same was true of my countrymen. Like the old lady who, being told by her minister that her son was "a bad wee boy," replied: "Thank God, there are a great many more boys far worse than he is," I may have been consoled by the thought that, while there is beyond question a great deal of ignorance, and worse than ignorance, in "Darkest England," it is unfortunately too true that ignorance and vice are too prevalent in every country on the face of the earth.

I had the honor of living about ten years in the vicinity of Sandy Row, Belfast, and while in that classical locality learned many scraps of history which would never have reached my ears as a mere Englishman in England. Among other things I was credibly informed that the battle of the Boyne lasted twelve days—from "July the first at Old Bridgetown" to the memorable Twelfth, when victory finally declared against "Brass money, wooden shoes and Popery."

Now, here was a remarkable fact which had entirely escaped the notice of our English historians and teachers, or had been deliberately ignored by them, like that other, equally well authenticated fact, that it was "Bill Adams as won the battle o' Waterloo."

No wonder we are a little behind the age in matters relating to history!

When I subscribed for THE TRUE WITNESS (this is my first year, but I hope to renew when the year expires) I did not expect very much. I had an impression, and I still have the impression, that the financial condition of the paper does not

enable the proprietors to give you the assistance they would like to give you, and which in fairness you should have. Considering the amount of work you must have to go through every week, it is simply a marvel to me that you succeed so well.

An overworked editor is liable to slip up once in awhile. I am sure it was not your design to glorify one section of your readers at the expense of another, though "English Catholic" may be excused for thinking so.

In conclusion, Mr. Editor, allow me to parody the words of Portia, for "I would rather advise twenty editors what is wise to do than be one of the twenty to follow my own advising." Your task is a difficult one, and I trust "English Catholic" and every one of your readers will bear this fact in mind and lend a hand to put THE TRUE WITNESS on a solid foundation, and give you a fair chance to show what you can do in the way of Catholic journalism.

Yours respectfully,
IGNORAMUS.

Montreal, March 4th, 1895.

SOMETHING WELL WORTH READING.

The Catholic Church demands nothing more than a Christian heart and good common sense for civility within her hallowed walls. If so, imagine a lady coming into church on a Sunday morning while Mass is going on, and two or three gentlemen leaving their pew to let her enter. That may be according to the world's fashion, but I doubt if it is according to God's fashion, to disturb His faithful while reading their prayers or telling their beads.

It has been said that "a country's civilization is known by the respect paid to women." But the respect paid to our Lord, on His Altar, is certainly above that due to our good women of the Nineteenth Century. If a gentleman is in some one else's pew,—or even in his own for that matter,—and a lady comes to the same before service begins, then he may leave his seat to let her enter. But if two or more gentlemen occupy a pew, while a lady comes to the same and Mass is going on, it is like disrespect to Almighty God to disturb the attention of so many around them, by leaving their pew to let that lady enter and occupy the seat farthest from the aisle.

When our good mother occupies the head seat at the family table why should she not occupy the first seat in a pew? A lady shows good commonsense, when she requests gentlemen not to leave their pews to let her enter.

Now, with regard to seating accommodation in some of our large Catholic churches, attention should be paid to our poor. There are frequently at Grand Mass many vacant seats, which would be far better occupied than to see so many standing or kneeling at the door or in the aisle. Near the door, during winter, when there are many vacant seats in the body of the church, is no place for people during Mass or Benediction.

A social atmosphere among Catholics does not exist. Before a stranger leaves a Protestant Church the pastor will have asked his name, his business, where he lives and where he comes from. He is welcomed by nearly everyone and he feels at home. The following from an able article in a recent issue of The Catholic Record, Canada illustrates too beautifully the lack of sociability in the Church not to quote it here:

"The services are finally over, and the stranger's eyes searchingly meet those of others, just for a nod, a word of greeting, but all in vain. Not a friendly hand is extended him, not a sympathizing smile greets him, not a kind voice bids him welcome! He knows not why, but somehow he lingers at the entrance of the church, as if he were to meet somebody there. Finally, when all are gone, he awakes from his reverie and more than ever does he feel that he is alone. Next Sunday he goes again, and if he has the money he may have a seat in a pew, but if he enters one without the privilege having been granted by the usher, a frowning face may greet him. True, the usher will not demand of him to leave the pew, if he has no money, but only those who have been in the position know the bitterness of the sting endured when the usher comes for the dime and you do not possess it. He

may go there Sunday after Sunday for a whole year, and matters will not change."

The fact is, there should be more ushers appointed in some of our large churches to see that people unable to pay for seats will be courteously provided with the same. If only those who pay their dime are ushered to seats, many weak Catholics, especially in large cities, rather than pay money to the Church, will stay away from Mass, and lose the benefit of many impressive sermons. If one is without his dime, he should not be told, as I have heard myself, "This seat is ten cents." To many Protestants, this means that it is absolutely necessary to pay money at the door in order to enter a Catholic Church.

Thus continues the above quoted article: "Clergy, induce your men of influence to stand at the portals of your churches to welcome and interest themselves in our young men. Speak kind words to them. Encourage them in their oft arduous undertakings and noblest aspirations. I implore every Catholic man and woman to give our Catholic young men a chance, for they have every just claim on us and they are the future hope of the Church."—The Catholic Record for Feb. 16.

Again, there is a disease, increasing year after year, for which necessity urges a remedy. This disease is the fashion, in cities, of expensive funerals. While it is well to respect the dead, how can poor people have prayers said for their departed relatives, and pay sums of money to carry and accompany mere mortal flesh to the grave? It is needless to say, yet well to remind some, that wealth displayed in fashionable funerals does not, in the least, help the soul. These excesses are already being abolished by some of our best priests in the United States, and there is no reason why the same should not be done in Canada.

In the Church is where we should honor the dead by means of prayers, and not in so many covered carriages where giggling and merriment frequently take place on the way to the cemetery. Imagine a person of limited means, whom I saw myself, giving next to his last cent in hiring liveries for one of these occasions. Is there anything more ridiculous? Such is the influence of fashion. This fad of the nineteenth century does not originate with Catholicity. We do not find anything in Church history to show that the early Christians lavished wealth in burying the dead.

A noted after dinner speaker once said to his hearers, "It is far better for a person to receive so much taffy while he is living than so much 'epitaphy' after he is dead." And, so, is it not far better to show our sincere appreciation of a person while living than so much vanity in burying his remains? When will some people learn to use common sense, and curb their passion in trying to imitate the rich? Well might we say with poet Gray:

"All this pomp and power,
And all that wealth e'er gave,
Await alike the inevitable hour,
The path of glory leads but to the grave."
AN OBSERVER.

LA BANQUE DU PEUPLE.

FAVORABLE REPORTS—STOCKHOLDERS EXPRESS THEIR SATISFACTION WITH THE MANAGEMENT.

The annual general meeting of the shareholders of La Banque du Peuple took place in the board room of the bank on Monday, 4th March, at three o'clock. The president, Mr. Jacques Grenier, occupied the chair; Mr. J. S. Bousquet, the cashier, acted as secretary, and among the other gentlemen present were Messrs. George S. Brush, vice-president; A. Leclaire, T. Prefontaine, William Francis, A. Prevost, Charles Lacaille, John Y. Gilmore, George R. Muir, Hon. F. E. Gilman, J. S. Coutlee, Godfrey Weir, Dr. Edw. Desjardins, M. Burke, M. Nolan de Lisle, John Mann, Rudolph Forget, W. S. Evans, A. Turcotte, A. W. Stevenson, W. St. Onge, Louis Armstrong, Charles Whittiman, John Morrison and John Crawford.

Mr. Grenier read, as follows:—

ANNUAL REPORT OF THE DIRECTORS.

The Directors beg to submit to the Shareholders the statement of the affairs of this Bank for the year ending 28th February, 1895.

The net profits of the year, after providing for all bad and doubtful debts and

deducting cost of management, amount to \$114,280 18.

Out of this sum we have paid dividends at the rate of seven per cent. per annum, amounting to \$84,000, and placed to the credit of Profit and Loss \$30,280.18.

The business of the Bank, both at the head office and branches, is steadily progressing, and the number of current accounts annually increasing.

We find that the convenience afforded to the public by the local branches is appreciated and forms a valuable aid in the maintenance of the Bank's relations with clients in the outlying parts of the city.

It is the desire of the Directors to employ the Bank's resources as fully as possible in the locality whence they are derived, so as to assist in every legitimate way the commercial and agricultural interests of the country.

All our agencies have been thoroughly inspected during the year, and we notice a large increase in the volume of transactions; they are working very satisfactorily.

We are happy to bear sincere testimony to the industry and attention displayed by the officers of the general staff and branches in the conduct of the affairs of this institution, and fully appreciate their efforts in assisting your Board to promote the best interests of the Bank.

The whole respectfully submitted,
J. GRENIER,
President.

Montreal, 1st March, 1895.

Mr. Bousquet then presented the following:—

STATEMENT OF PROFITS FOR THE YEAR ENDING 1ST MARCH, 1895.

Dr.	
Dividend, 3 1/2 per cent. paid September 1st, 1894.....	\$ 42,000.00
Dividend, 3 1/2 per cent. payable March 4th, 1895.....	42,000.00
Balance of profit and loss carried forward.....	42,857.60
	<u>\$ 126,857.60</u>

Cr.	
Balance of profit and loss account 28th February, 1894.....	\$ 12,577.42
Net profits of the year after paying expenses and providing for all bad and doubtful debts.....	114,280.18
	<u>\$ 126,857.60</u>

GENERAL STATEMENT CLOSE OF BUSINESS: 28th FEBRUARY, 1895.

Dr.	
To Circulation.....	\$ 746,798.00
To deposits not bearing interest.....	1,256,080.49
To deposits bearing interest.....	5,367,856.02
To amount due to other banks.....	150,584.14
To capital paid up.....	\$1,200,000.00
To Reserve fund.....	600,000.00
To profit and loss.....	42,857.60
To Dividend No. 98 payable 4th March, 1895.....	42,000.00
To Unclaimed Dividends.....	4,269.67
	<u>1,839,067.27</u>
	<u>\$9,410,885.92</u>

Cr.	
By specie.....	\$ 69,051.10
" Dominion notes.....	487,485.00
" Circulation redemption fund.....	42,818.08
" Notes and cheques on other banks.....	272,452.84
" Balances due by other banks.....	18,588.89
" Call and short loans on stock and bonds.....	752,818.89
Immediately available.....	\$1,812,609.28
" Loans and discounts current.....	7,297,210.40
" Notes and bills overdue, secured.....	24,082.68
" Notes and bills overdue unsecured.....	15,042.12
" Mortgages and hypothecques.....	80,240.08
" Real estate.....	71,251.88
" Bank premises.....	220,000.00
	<u>\$9,410,885.92</u>

J. S. BOUSQUET, Cashier.

AUDITORS' REPORT.

We, the undersigned auditors, named at the last general annual meeting of the shareholders, after having examined the books, verified the specie and legal tenders on hand; in a word, after having taken cognizance of the assets and liabilities of the corporation of "La Banque du Peuple," have the honor to report that we have found the whole to be correct and deserving our approval.

P. P. MARTIN,
NOLAN DELISLE,
LOUIS ARMSTRONG,
Auditors.

Montreal, 1st March, 1895.

THE PRESIDENT'S ADDRESS.

Mr. Grenier, in moving the adoption of the reports of the directors and auditors, spoke of the wave of depression that recently passed over the commercial world, despite which the report of the directors showed considerable progress and brighter prospects. He spoke of the new and beautiful building now completed.

Mr. Bousquet then reviewed the situation in his usual able and satisfactory

manner. We might add that great credit is due Mr. Bousquet for his able and energetic work in the interest of the institution.

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

The regular monthly meeting of the above society which was held Sunday afternoon was very largely attended. At the religious meeting the rev. president, Rev. J. A. McCallen, S.S., preached a sermon appropriate to the Lenten season and the blessings to be derived therefrom. After the sermon the rev. father administered the pledge to 12 persons. Hon. Senator Murphy presided at the business meeting with Mr. M. Sharkey in the vice-chair; four new members were admitted to the benefit branch.

A resolution of condolence to Mr. Jas. H. Kelly, on the death of the mother of his wife, was adopted. Arrangements were made to take part in the procession in honor of St. Patrick. The secretary, Mr. Costigan, reported that all arrangements for the society's grand concert on St. Patrick's night were now complete. A draft of the programme was read and heartily approved. The event will be held in the Victoria Armory Hall. Hon. Senator Murphy will preside and one of the leading features will be an address by the eloquent rev. president of the society.

Mr. F. X. Payette, of Cote St. Paul, has charge of the musical portion and amongst those who will take part are Mrs. A. Darling, Miss Lucy Bertram, Mrs. T. C. McCarthy, Miss M. Daignault, Miss T. Jackson, Misses Quinlan, Miss May Milloy, Miss A. Lalonde, Miss Larcher, Miss C. Smallshire, Messrs. A. E. Payette, F. G. Sharpe, J. Young, H. O'Brien, John J. McCaffrey, H. Lalonde, G. Bernstein, Prof. Lachance, J. Greenwood (Bill Adams), A. Dionne, Vienna trio and others.

FATHER LACOMBE'S PLANS.

Rev. Father Lacombe, the famed North-West missionary, was in Ottawa last week interviewing the Government about a number of north west matters. One of his schemes, the details of which he promised to make public later on, after it has been submitted to the Governor General-in-Council, is to obtain permission to gather the half-breeds into a large colony, in some part of the north-west, where they will not be so exposed to contact with the whites, before whose advance they are rather retreating than improving in civilization. "If the Government will but fall in with my views I believe the half breed people will be regenerated once more," said the aged missionary, "and it will be a great credit to the Government to have assisted in the realization of this plan." Father Lacombe is also arranging for an excursion to St. Boniface, where Rev. Father Langevin will be consecrated Archbishop on the fourteenth inst.

FATHER LEFEBVRE'S SUCCESSOR.

A Moncton despatch says that Rev. Father Guertin, of St. Joseph's College, Memramcook, has been transferred to St. Laurent College, Montreal, and has gone there. It is rumored that Rev. A. Boi, of St. Laurent, will be transferred to St. Joseph's College to assume the superiorship of that college, rendered vacant by the death of Rev. Father Lefebvre, the founder of the institution, and who was so much looked up to by the French Canadians.

A LENTEN DISPENSATION.

ROME, March 7.—The Pope has issued a brief to the Roman Catholic bishops in England, granting dispensations from observance of the Lenten fast in consequence of the prevalence of influenza in Great Britain.

APPOINTED PROFESSOR OF PHILOSOPHY.

—The Rev. Father Marcer, who has been connected with St. Ann's church, Montreal, for several years has been appointed Professor of Philosophy in the Redemptorist training school, St. Louis, M.

The Benedictine Prior Adelheim Odu-matt, who is at present a guest of Archbishop Williams, of Boston, is one of the most powerfully built men in America, and his massive form covered with his loose-fitting clerical garb and his flowing black beard makes him look not unlike some ancient giant as described in the books of fable.

EDITORIAL NOTES.

Continued from first page.

THE Italian government is very generous. It has presented a library in Rome with 1,500 rare volumes and musical manuscripts "found in convents." The famous "Brennan of the Moor" used to act in the same way. He would knock a traveller down and rob him; then he would make presents with part of the stolen goods. He had quite a "good name" amongst the inhabitants at the foot of Slievenamon. Poor fellow, he was so generous! So is the Italian government very kind. It sacks and robs the convents and then gives part of the booty to some infidel institution.

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IT APPEARS, by the Local Anzeiger of Berlin, that a despatch from St. Petersburg, announces the issuing of an imperial decree abolishing the use of the knout for offences committed by the peasantry. Heretofore the Russian peasants were entirely at the mercy of the local judges. Statistics were submitted to the Czar, showing that during the last ten years three thousand persons died as the result of being whipped with knouts, and that the greater number of them were only guilty of petty thefts. It is a sign of hopefulness that the new Czar seems inclined to ameliorate the condition of the people as far as he can. Great and radical changes are necessary in the administration of the Russian laws. And if the changes do not come from those in power they must come from the oppressed—sooner or later.

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AS AN EVIDENCE of how highly respected, by the great men of the world, is the present reigning Pontiff, we find, on the second of this month, the Emperor of Germany telegraphing a lengthy message of congratulation upon the occasion of Leo XIII's eighty-fifth birthday. His majesty expressed the hope that the Pope "would long be spared for the benefit of the welfare of the Catholic Church, and of all Christendom." Even the prisoner of the Vatican, deprived of his rightful possessions and subject to unjust restrictions from the tyrannical sectaries, is considered, by the great Protestant monarch, to be necessary for the welfare of all Christendom. A very pointed reply to the petty bigots who strive to ridicule the authority and influence of Christ's Vicar.

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LEO XIII. has just completed his seventeenth year upon the Papal throne. It is a comparatively long reign. In the long list of two hundred and fifty-nine Popes only fourteen occupied the Papal See for longer periods than the present Pontiff. It might interest our readers to know who they were:

St. Peter was Pope of Rome for 25 years; in the third century, St. Zephyrinus was Pope for 18 years; in the fourth century, St. Sylvester I. was Pope for 23 years and St. Damasus for 18 years; in the fifth century, St. Leo I. was Pope for 21 years; Adrian I. was Pope in the eighth century for 24 years; in the eleventh century, John XX. was Pope for 19 years and in the fourteenth century, John XXII. was Pope for 18 years. Urban VIII. was Pope in the seventeenth century, Clement XI. reigned for 21 years, Benedict XIV. for 18 years and Pius VI. for 25 years. In the present century, Pius VII. was Pope for 23 years (1800-1823) and Pius IX. for 32 years (1846-78).

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AT a recent convention of the A.P.A., held in Chicago, Mr. Sims, one of its incorporators, denounced the order in no measured terms. Not long ago Mr. Sims wanted to rid America of all Catholics: here are his charges against the A.P.A.:

"1. Its secret partisan political methods are a conspiracy against the rights of

American citizenship and a menace to honest popular government.

"2. Its constitution, by which despotic power is vested in its officers, is a violation of the constitution of the several states and of the United States, and a menace to the personal liberty of its members.

"3. Its usurpation of powers such as are alone vested in the constitutional courts of the republic, and its refusal to allow its members to appeal from actions to the civil courts, make it organized insurrection.

"4. Its so called advisory boards, in which are vested all the political action and liberty of its members, is a conspiracy to control their franchise of citizenship in violation of the constitutional and legislative provisions and laws for the protection of the independence of the citizen voter.

"5. Its claims to be a protective association of the liberal institutions which are founded upon the constitution under existing conditions is a misnomer, under cover of which it is organized as a secret political machine run in the interests of hoodling politicians.

"6. As now constituted and controlled it is the enemy of free speech, a free press, liberty of conscience, religious liberty and political independence."

LYRICS AND POEMS.

In another column will be found the notice of the much-asked-for publication of Dr. J. K. Foran's "Lyrics and Poems." The volume will be ready in a few days. It is beautifully bound in cloth and contains a portrait of the author. The poems are divided into sections. "Patriotic," "Historical and Descriptive," "Memorial and Pathetic," "Religious," "Jesuit," "Domestic," "Humorous and Juvenile," and "Early College" poems, constitute the different heads. Orders may be sent to Messrs. D. & J. Sadler & Co., 1659 Notre Dame Street. This is one of the largest collections of poems ever published in Canada and certainly marks an epoch in the literature of our country.

ST. ANN'S YOUNG MEN SOCIETY.

AN EXPRESSION OF SYMPATHY.

The following resolution of sympathy was unanimously adopted by the above society at its regular monthly meeting held on Sunday, March 3rd.

Whereas, it has pleased Almighty God to take to himself the father of our worthy and esteemed fellow member, Mr. Michael Brennan, whilst bowing to the will of Divine Providence, be it, therefore,

Resolved,—That we, the members of St. Ann's Young Men Society, in session, do tender Mr. Brennan and family our individual and united sympathy, in this their trying and sorrowful affliction, and trust that our Divine Master will enable them to bear their cross with fortitude.

Resolved, that a copy of these resolutions be transmitted to Mr. Brennan and family, entered on the minutes of this Society, and forwarded to THE TRUE WITNESS for publication.

JOHN J. WHITTY, Sec'y.

MOVING UPWARD.

St. Catherine street is gradually becoming the great retail thoroughfare of Montreal. Many well known establishments have recently taken up quarters in that section of the city. We learn with pleasure that Mr. Ogilvy, the popular dry goods merchant of St. Antoine street, has virtually decided to commence building on his site, at the corner of St. Catherine and Mountain streets, as soon as the frost is out of the ground. We wish Mr. Ogilvy every imaginable success in his undertaking and trust that he may find his new stand as prosperous as his present one.

PERSONAL.

We learn with pleasure that Mr. J. B. Lorge, our popular fellow-citizen and one of our leading retail merchants, (of J. B. Lorge & Co., 23 St. Lawrence St.) has a magnificent supply of spring goods just imported from London and New York. On St. Patrick's Day silk hats are the style and we feel sure that our friends, who always make a grand turnout on that occasion, could not do better than to just try some of Mr. Lorge's new stock. They are certainly beauties.

GRAND DRAWING OF PRIZES.

THE "CALENDAR'S" OFFERING.

A drawing of prizes is to be held in St. Mary's hall, cor. Craig and Panet streets, during the Octave of the feast of Our Lady of Good Counsel. The following is the list of valuable prizes which have been donated in order to help to liquidate the debt on the Church of Our Lady of Good Counsel, of Montreal:—An elegant Bell organ, valued at \$250; a handsome silver water pitcher and tray, valued at \$50; gentleman's gold watch, worth \$40; lady's gold watch, valued at \$20; a ten-dollar gold piece; a five-dollar gold piece. Among the other prizes are a silver cake basket, piece of cloth for gentleman's suit, silk hat, silverware and pickle stand, a cord of best maple wood, cruet stand, morocco cigar case, and numerous other articles. The articles are all new and of the best quality. The articles will be forwarded by express to the winners on the day after the drawing takes place. A gold watch will be presented to the person paying for the greatest number of tickets. As the object of the drawing is such a laudable one it is certain that all the members of the parish will assist in clearing off the debt of the church by purchasing tickets.

THE BELLS OF SHANDON.

High in the steeple of the church of St. Anne Shandon, Cork, hangs the bells that Father Prout has made ring so musically for all the world.

The name Shandon is from Seandon, meaning the old fort, or castle, near which stood a church called St. Mary Shandon. This last was destroyed during the siege of Cork by Marlboro, and the Church of St. Anne built on its site.

There are eight of the Shandon bells, says the writer in the Boston Commonwealth, and upon each one is an inscription:

First—God preserve the church and king, 1754 (the date of the casting of the bells at Gloucester by Abel Rudhall.)

Second—When you us ring we will sweetly sing. A. R., 1750.

Third—Health and prosperity to all our benefactors. A. R., 1750.

Fourth—Peace and good neighborhood. A. R., 1750.

Fifth—Prosperity to the city and trade thereof. Recast 1869, F. D. M. St. George, rector. (Rev. Francis De Montmorency St. George, a late rector of the parish, who died in 1882.)

Sixth—We are all cast in Gloucester, in England. Abel Rudhall, 1750.

Seventh—Since generosity has opened our mouths, our tongues shall ring aloud its praise. A. B.

Eighth—I to the church the living call, and to the grave do summon all. A. R., 1750.

Close to the ivy-covered wall of the church, in the old churoyard, under the shadow of the tower and the bells, lies the body of Rev. Francis Sylvester Mahoney, whom we know so well as Father Prout.

Father Mahoney was born at Cork, and all the early years of his life were spent at his home on Camden quay, where he listened to the melody of the bells as their music flowed with the River Lee. His parents decided that he should become a priest and his education was carried on with that end in view, till later he studied in France—at Amiens and in Paris—and was finally ordained a priest at Rome.

It was while he was in Rome that he wrote his "Shandon Bells," and there is something infinitely touching in the deep homesickness that lies in the little poem:

With deep affection and recollection,
I often think of those Shandon bells,
Whose sounds so wild would, in days of childhood,
Fling around my cradle their magic spells.

On this I ponder, where'er I wander,
And thus grow fonder, sweet Cork, of thee;
With thy bells of Shandon, that sound so grand on
The pleasant waters of the River Lee.

Father Mahoney found that his tastes inclined to literature rather than in spiritually directing people, so he went to London and entered upon a literary life, doing a good deal of work on Fraser's Magazine. It was then that he took the name of Father Prout, this belonging to a learned and very eccentric priest who was a friend of Father Mahoney. He first wrote a series of Prout papers, and later took it as his nom de plume.

It is characteristic of the Irish people that however far they may wander from

their Emerald Isle they still retain a warm affection for it, and so it was with Father Prout. Nearly all his life was spent abroad, but still his heart kept a warm corner for Ireland, and nearly everything he wrote showed this. He was a remarkable linguist, and translated into French, Greek, Latin and Italian many of Moore's poems, and it is said that Garibaldi's soldiers sang "The Groves of Blarney" in soft and limpid Italian upon the shores of their own lakes.

A restless, eager spirit sent Father Prout travelling in Egypt, Greece, Hungary and Asia Minor, from which points he wrote brilliantly, adding not a little to the literature of that period.

There is soon to be a more fitting memorial above the grave of this gifted son of Erin, for at present it is difficult to read even the name in the stone, it is so defaced by time and the elements.—Colorado Catholic.

The Rev. Father Quinlivan spoke on Sunday of the debt of \$30,000 which would be owing for the decoration of the church, and which would require to be paid by September. He said that if all those who attended service in the church on Sunday were to give only five cents each and continue to do this through the summer the sum collected would go a long way towards the liquidation of the debt. More than 4,000 persons attend Mass every Sunday.

SOON the season of navigation will commence and before many months pilgrimages will be renewed. The following table of events at St. Anne de Beaupre, during 1894, may serve to give an idea of the vast amount of people who congregate at the shrine:

"It was visited by 170,121 pilgrims divided up as follows by months: January, 749; February, 535; March, 938; April, 520; May, 2273; June, 19,605; July, 42,521; August, 26,505; September, 15,540; October, 5020; November, 1440; December, 1856. There were in all 146 pilgrimages, 122,300 communions, 5292 masses. Ninety crutches and sticks were left at the shrine by the pilgrims."

The March number of The Canadian Magazine is well illustrated and very varied in the subject matter of the excellent contributions given. Arthur Harvey's "The Women's Rights Question in Rome—195 B. C." illustrates the truth of the writer of Ecclesiastes that "there is nothing new under the sun." It is most interesting reading. "The Politics of Japan," by C. T. Long, formerly resident in Japan, gives a valuable glimpse of the practical working of political parties in that most interesting country. J. F. Morris Fawcett, of Newfoundland, deals trenchantly with the sins of journalism in that colony. Rev. W. S. Blackstock writes from Egypt an entertaining description of an Arab dinner, at which he was a guest. John O. Werner writes from Japan a thrilling, if somewhat ludicrous, experience of being long buried under an avalanche in British Columbia. True to life, and very interesting, is Margaret Ross's description of Sacramento week amongst the Highlanders around Lake Megantic. J. L. Hubard, of Virginia, a former slave owner, takes up the cudgels rigorously to defend the old order in the South, and Philip Lawdes-hayne gives a number of new anecdotes relating to the Old Country. The illustrated articles are, "A Yankee in Halifax," by Allan Eric; "The Royal Military College of Canada," by several writers; "The Intercolonial Railway," by P. F. Cronin, and "Laying a Submarine Cable," by F. A. Hamilton. Fiction includes "An Original Retribution," by Charles Nelson Johnson; "Like a Mountain Path" by Maud L. Radford, and "Jean Stuart's Encounter with Dougal McTavish," by Neil Burton. The Canadian Magazine is published by the Ontario Publishing Co., Ltd., Toronto, \$2.50 per annum. Single numbers 25 cents.

Bess: Don't you call this ring Fred gave me a beauty? Ethel: Yes; but you ought to see the one he wanted to give me.

Miss Younglove: Here is a telegram I want sent at once, please. Clerk: Yes, miss. Proceeds to count the words. Miss Y.: Stop, sir! How dare you read it! That message is confidential.

IRELAND'S DAY.

Where the 20,000 Loyal Irishmen of Montreal will go St. Patrick's Night.

The Concerts, Dramas, Lectures and other Amusements of St. Patrick's Night.

During the year the Irish citizens of Montreal pursue their various avocations in quietude, making very little display of their numbers, but on the 17th of March each year, the day of their Patron Saint, they come forth in their thousands and show their fellow-citizens that they are united, as they should be, and that above all they are loyal to their mother country and to their Patron Saint.

The procession this year will take place on Monday next, the 18th inst., as St. Patrick's Day falls on Sunday. All the entertainments that usually take place on the 17th will this year be held on Monday the 18th.

Last week we gave the route of the procession, but we herewith reproduce it so that those who wish to use it for reference may do so.

The societies will muster on Craig street, near Alexander, at 9 o'clock in the morning, and will proceed to St. Patrick's Church, where Grand Mass will be sung and a sermon preached by an eloquent and renowned priest from the States. The sermon will be of a patriotic nature and will be a fitting discourse to hear at the outset of the celebration of "The greatest day of the year."

After Mass the procession will proceed along Dorchester street as far as Cathedral, and then down to St. James street and along as far as Seigneurs street, then across to St. Patrick, Laprairie and Centre streets, passing St. Gabriel's Church. The return will be made along Wellington, Murray, Notre Dame to St. Patrick's Hall on McGill street, where the usual speeches will be made. The societies will then disband.

Where so many of the entertainments are so far above the average in quality it would be invidious to choose any one or two for particular mention so we simply speak first of those that occur to us.

ST. PATRICK'S SOCIETY'S CONCERT.

This concert will be in every sense a grand one. It will take place in the Monument National, and chief among the attractions we notice Miss Marie Hollinshead, Miss Mabel Kitta the clever dancer, the Irish piper Mr. P. O'Brien, St. Patrick's choir, and the Hon. Wilfred Laurier, who will deliver an address, which it goes without enquiry will be a clever, brilliant and interesting one.

YOUNG IRISHMEN'S L. & B. ASSOCIATION.

The above association will give a dramatic entertainment in the Queen's Theatre. The programme is entitled "Captain Jack," or the Irish Outlaw, and is from the pen of Bernard F. Moore. A feature of the entertainment will be the rendering of solos and choruses by the Glee Club. The play will no doubt be the means of attracting a very crowded house.

ST. ANN'S YOUNG MEN.

St. Ann's Young Men's Society are producing in their hall, on Ottawa street, an original drama from the pen of one of the members of the Society, Mr. James Martin. The drama is entitled "Fitzgerald the Outlaw," and is a patriotic play of much power. There will be two performances, one in the afternoon and one in the evening.

ST. MARY'S PARISH.

St. Mary's parish will celebrate St. Patrick's Day by a concert in their hall, in the basement of the church. The various societies of the parish will assist to make the concert a success, and some excellent talent has been engaged.

CHILDREN'S CONCERT.

The children under the direction of the Rev. Father Martin Callaghan will give a musical and dramatic entertainment on Monday afternoon, in the Victoria

Armory Hall. The entertainment will comprise some of the cleverest little performers of the city.

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

The members of St. Patrick's T. A. & B. Society will hold their annual concert in the hall of the Victoria Armory on Monday night. The chair will be taken by Hon. Senator Murphy and an address will be delivered by the Rev. Father McCallen, the President of the Society. The pledge was administered to twelve new members of the Society.

A. O. H.

The Ancient Order of Hibernians, Division No. 2, will give a concert in their hall, Point St. Charles, on Monday night; a special feature will be a lecture entitled "A Message From Afar," to be given by the Rev. J. J. Salmon of Boston, Mass.

ST. ANTHONY'S PARISH.

St. Anthony's Young Men will give a concert in their hall on St. Patrick's Night. An enjoyable programme has been made up for the occasion.

SOCIETIES IN THE PROCESSION.

THE PLACES THE SOCIETIES WILL TAKE.

The following is the order the various societies will take in the procession on St. Patrick's Day. St. Gabriel's being the youngest will go first and will be followed by St. Mary's, St. Ann's and St. Patrick's. Previous to Grand Mass in St. Patrick's the societies will form on Lagachetiere and along Radegonde to St. Patrick's Hall, McGill Street. St. Gabriel's societies will march along Lagachetiere Street to the gates opposite St. Patrick's Church and then halt. St. Mary's societies will follow St. Gabriel's and will halt partly on Lagachetiere street and partly on Radegonde, St. Ann's will fall into line behind St. Mary's and their line will probably reach across the Victoria Square to St. James street, where the first society of St. Patrick's parish will join them, the last societies in the procession will stand before St. Patrick's hall on McGill street.

As soon as the procession is properly formed there will be a wait until the signal to enter the church is given, when the societies of St. Gabriel's, St. Mary's and St. Ann's will open their ranks and allow St. Patrick's societies, which of course will be farthest away, to pass through them. After St. Patrick's has passed by, St. Ann's societies will turn in on each side and follow them. St. Ann's will be followed by St. Mary's and St. Mary's by St. Gabriel's; St. Gabriel's will be the last to enter the church.

After Mass St. Gabriel's will leave the church first and will proceed up St. Alexander Street to Dorchester and then along as far as the St. James' Club, where a halt will be made for the rest of the procession to get in order. The march will then be continued in the usual order: St. Gabriel's first, St. Mary's second, then St. Ann's and last St. Patrick's.

PROTESTANTS ON ST. PATRICK'S DAY.

This year the Irish Protestant Society intend to celebrate St. Patrick's Day by holding a banquet at the Windsor, which promises to be a great success. Previous years St. Patrick's Day had only been celebrated by the different Catholic societies, but acting on Mr. James Wilson, jr.'s suggestion, the Irish Protestant Society will join them, and help to make the day a success.

TWO HAPPY MEN.

At the drawing of the 7th March, of the Canadian Artistic Society, the capital prize of \$1000 was drawn by Mr. C. Roy, student in pharmacy, of Hochelaga, and Mr. Robert Sylvie, 16 St. Adolphe street, has been the happy winner of \$150. The Canadian Artistic Society is making great progress towards the object for which it was founded. Already the services of eminent musicians have been secured in order to teach, gratis, the musical art to those who wish to study it. The Society will remove its offices to the Monument National building on the 1st May next.

The next drawing will take place in St. Joseph Hall, on Thursday, the 21st March. Tickets, 10cts. For this small sum one can be the happy winner of \$1000, as will be seen by the above.

C. M. B. A.

RESOLUTIONS OF CONGRATULATION.

At a meeting of the Irish Branch, held on March 6th, the following resolution was unanimously adopted:

Moved by J. Hanlon, seconded by F. Proctor,—

That the members of St. Patrick's Branch, No. 108, of the Catholic Mutual Benefit Association, Quebec city, have heard with infinite pleasure of the distinction conferred upon the worthy Grand Vice President of the Association for the Dominion of Canada, Hon. Michael Felix Hackett, member for Stanstead, in his elevation to the exalted and honorable position of President of the Council in Her Majesty's Government for the Province of Quebec;

That, irrespective of political party, they rejoice at this well earned recognition of his eminent abilities and public services, and that they desire to take the opportunity of their first meeting after the gratifying event to cordially congratulate upon it a brother who reflects so much credit upon the Association, as well as upon his race and faith, and to wish him long life to enjoy his honors and to continue the career of public usefulness upon which he has so well entered.

That the secretary be instructed to transmit copies of this resolution to Mr. Hackett and the press.

P. KIRWIN, Rec. Sec'y.
Quebec, March 7, 1895.

RESOLUTION OF CONDOLENCE.

At a meeting of Branch 54, held on 6th March, the following resolutions were passed, in relation to the loss by death of our late lamented brother, Patrick Brennan:

Whereas, it has pleased the Almighty to call to his heavenly rest the soul of the late Patrick Brennan, lately assistant secretary of our branch;

It is resolved, that our sincerest sympathy be tendered to his afflicted widow and children for their great loss of so good a father and friend.

It is further resolved, that these resolutions be recorded in our minute book and that copies of some be sent for publication to THE TRUE WITNESS and Catholic Record.

FRANCIS D. DALY, Sec'y.

THE CANADIAN ALBUM.

"THE MEN OF CANADA."

The fourth volume of this great National Art Biography will soon appear. It is a unique publication. Rev. Dr. Cochrane deserves great credit for the energy and ability he has evidenced in preparing his admirable work. Messrs. Bradley, Garretson & Co., of Brantford, have spared no pains in sending forth a really representative Canadian book. It is thus Le Monde wrote when the second volume appeared:

"Our congratulations to those concerned upon the success of this work.

The authors are Doctor Cochrane, an excellent literary scholar, and the enterprising House of Bradley, Garretson & Co., Brantford, Ont. The price of the work puts it within the reach of every one; the portraits are true, the biographical sketch short but complete; the printing cannot be surpassed: the paper very fine, and the binding strong and artistic. Each volume has a complete index by which one is enabled to find the biography without hesitation. Incomplete as it is at present, the work is of great value for reference, and when it is completed a great gap will have been filled. There is great satisfaction not only in having at one's hand, and in printed form, the biography of our representatives, but also in being able to study their traits."

MISSION AT ST. ANN'S.—A mission is now going on at St. Ann's Church. The first ten days of the mission was devoted to a mission for the women and girls of the parish and at every service the church was crowded to its fullest capacity, and at most of them there was not standing room to be had.

The mission for men and boys will begin to-night and is expected to be the means of crowding the church every morning and evening. The mission Fathers are Redemptorists from Saratoga and are Fathers Wissell, Gannon, Bloom and Lynch. All of the fathers are fervent missionaries, the Rev. Father Lynch being particularly impressive and eloquent.

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ADVERTISEMENT.

ANNOUNCEMENT.

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Editor of "The True Witness."

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REV. FATHER MAROIS DEAD.

Rev. Father Marois, of St. Peter's parish, died on Monday, 11th inst., aged sixty-seven. Deceased, who was a native of Valenciennes, France, came to Canada forty-five years ago to join the Oblat Order. Five years later he was ordained priest, and has labored in the Order ever since, part of the time engaged in mission work at Maniwaki and for the remainder of the period as a member of the faculty of the University of Ottawa. He had been unwell for a year but went off suddenly at last, heart disease being the cause of death. The funeral took place at half-past eight yesterday, the Provincial of the Oblates officiating. His Grace Archbishop Fabre was also present.

THE LADIES OF CHARITY, in connection with the Providence Asylum, are requested by the President, Med. Tasche-reau, to meet at the Asylum on special business, Tuesday, the 19th inst., at 2 30 P. M.

RELIGIOUS NEWS ITEMS.

There are now twenty-two Catholic daily papers in Italy.

Father Zahm, now of Notre Dame, Ind., is to be added to the faculty of the Catholic University.

The Rev. Wentworth Powell, nephew of the Protestant Bishop Dr. Basil Jones of Washington, has joined the Catholic Church.

According to the last census there were \$485,000,000 worth of church property in the United States, and the Catholics own one-fourth.

Rev. Charles Aiken, of the Archdiocese of Boston, and Rev. W. J. Kerby, of the Archdiocese of Dubuque, have been chosen as associate professors at the Catholic University of America.

In the leper hospital at Gotemba, Japan, Catholic priests and nuns take care of one hundred victims of the hideous disease, besides attending many more as out-patients for whom they have no accommodation.

Archbishop Walsh, of Dublin, Ireland, has contributed within a few weeks \$1,000 to the local St. Vincent de Paul Society for the relief of the distress occasioned by the phenomenal cold weather. He gave lately \$5,000 to the Sacred Heart Home for poor children at Drumcondra.

The Association of the Holy Ghost, which has been enriched with eight plenary and two partial indulgences by the Holy Father, devotes itself to the special object of diminishing, if possible, the vast numbers of suicides, of which it is estimated that there are throughout the entire world at least twelve hundred every day.

The Bishop of Sodor and Man has declared in a speech at an Exeter Hall caucus that if the Nonconformists were to vote for the disestablishment of the Church they would help to restore Catholicism to power. That would be a capital consummation, and we hope, though we hardly think, it would come to pass. Our advice to the Nonconformists, therefore, is to support disestablishment which is an enormity and an injustice.

Church and State will not be separated for some time yet in France if a recent vote in the Chamber of Deputies can be taken as an indication of popular feeling in the matter. A motion to separate them was voted down by a majority of 100 in a total vote of 510, and on the question of suppressing the appropriations for the ministry of public worship the adverse vote was even more pronounced, 379 to 111. Yet there are many who think that separation of Church and State would benefit France materially and confer greater freedom than it now enjoys upon the Church in that Republic.

SAINTS OF THE MONTH.

ST. THOMAS AQUINAS, March 7, 1226-1274—This illustrious Doctor of the Christian Church was born at Aquino, in Italy, in 1226. His parents belonged to the nobility and formed most ambitious plans for the young Thomas, but God who designed otherwise, blessed him with a vocation to religion; at nineteen years of age he was invested with the habit of St. Dominic, at Naples, where he was pursuing his studies. As often happens, his family was much displeased, and did everything to change his purpose. His brothers were willing to have him do anything but enter religion, which was the only thing which God demanded. They laid in wait for him, and as he was journeying from Naples to Paris, they seized him and held him captive for two years in one of their castles. His mother implored him to give up his religious ideas and his brothers threatened him with all sorts of punishment, but all to no purpose. Filled with the very spirit of the devil, they attempted to corrupt his morals, but God protected him and punished the wicked women who were sent to him. Escaping from his prison, Thomas went to Cologne and then to Paris, where for many years he taught philosophy and theology. At Cologne, his teacher was the Blessed Albert the Great, who was recognized as one of the greatest living teachers. His pupil was destined to attain to greater

fame than his master and to become the great teacher of the Christian Church. The world has recognized in him one of the greatest intellects ever known, whose writings have added lustre to the Christian doctrines. On his way to the General Council at Lyons in 1274, to which he was called by Pope Gregory X., he died at Fossa Nuova. The Church honours him with the title of Angelic Doctor, as if to show us that his knowledge was more divine than human. He is called the Doctor of the Blessed Sacrament because to him was assigned the duty of writing the Office and Hymns for Corpus Christi, which commemorates the great gift of the body and blood of Jesus Christ, in the Holy Sacrament of the Eucharist. It is related that he wrote these beautiful things in the presence of the Crucifix and when he had finished, a voice, as from the Cross, said to him: "Thou hast written well of me, Thomas. What will I give thee in return?" His answer was: "Nothing but thyself, O Lord." St. Thomas is the patron of philosophy, and of all study. The society of "Angelic Warfare" is established in his honor, and young men are blessed who wear the Cord of St. Thomas in honor of holy purity. It is said that when in his youth he resisted the temptation to impurity he was girded with a cord, by an angel, in token of the purity which he was never to lose. St. Thomas is the patron of our Holy Father Leo XIII., who has been unceasing in making the schools of the Church adopt the teachings of the Angelic Doctor as the great means of combatting the intellectual errors of the day. St. Thomas was known in school as the "Dumb Ox," but no man since has ever spoken so divinely as the Doctor of the Schools.—*School and Home Magazine.*

A GREAT PRELATE GONE.

DEATH OF THE RIGHT REV. MONSIGNOR GILBERT, V.G.

The London Universe contains the following account of the death of the famous Vicar-General of Westminster.

With sincere regret we announce the death of the Right Rev. Monsignor Gilbert, which sad event took place on Monday night at the presbytery attached to St. Mary's Church Moorfields. Mgr. Gilbert, though in rather indifferent health for several weeks, continued to discharge his sacred duties up to Sunday, when he celebrated Mass. On Monday he was attacked with acute bronchitis and incipient pneumonia, and died at 10 p.m., on that day, after having been fortified with the last rites of holy Church. The end was calm and peaceful and edifying as befitted the termination of a long life devoted to the service of God and to the assistance of the poor and outcast.

Monsignor Gilbert was of Irish extraction, his parents being natives of Wexford. He was born in London in 1828, and was educated at St. Edmund's College, Ware. Here he was ordained priest in 1853, and appointed to St. Mary's, Moorfields. When Dr. Whitty, Vicar-General and Missionary Rector of this church, entered the Society of Jesus in 1858, Father Gilbert was appointed rector of St. Mary's, and soon after Vicar-General of the diocese of Westminster, when also the distinction of doctor of divinity was conferred on him.

Monsignor Gilbert has been Vicar-General of the archdiocese under Cardinals Wiseman, Manning and Vaughan, and his was one of the three names submitted to His Holiness on the death of Cardinal Manning for the vacant archbishopric. Monsignor Gilbert had under his charge from 300 to 400 priests in his diocese, a great number of convents, and all other religious institutions.

Years ago, and long before philanthropic efforts now prominently proclaimed were even conceived (says a correspondent of a contemporary), Monsignor Gilbert recognized the necessity of systematically succouring the poor and the homeless. He set to work with characteristic energy, and in a few years succeeded in establishing the Providence Night Refuge for homeless men and women and children, which has been acknowledged by not too friendly critics to be one of the most effective centres of charitable works in the East-End of London.

Monsignor Gilbert also founded a Convent of Mercy and several schools in his parish. He was the author of several works on religious subjects, among which may be mentioned "Lectures and Sermons," "The Love of Jesus in the Blessed Sacrament," which has been translated into almost every European language;

"Preparations for Confession and Communion," and "The Stations of the Cross."

As Vicar-General, Monsignor Gilbert practically controlled the internal administration of the archdiocese, and in the discharge of the duties of that important office he not only merited and received the confidence of the three distinguished Cardinals under whom he served, but won the esteem and affection of all the priests by whom, to use the words of a well-known Irish priest, he was "simply beloved." As a capable and prudent Vicar-General he was unrivalled, and the immense strides which the faith has made in Westminster during the past generation may to a certain extent be attributed to his zealous efforts. His sympathetic nature, his kindness and his courtesy commended him to all. To the poor and friendless especially he was ever a director and adviser, and acts of charity and self-negation on their behalf were part of his daily life. Monsignor Gilbert never forgot that he was an Irishman, and throughout his life was a firm supporter of the Home Rule movement.

IMMIGRANT ORPHANS.

The Salford Society has informed the Montreal Branch of a party of immigrant orphans for next April, most of them young and for adoption. These children come nearly all from Catholic Homes, where they were kept for a while. Send your application, as soon as possible, to the C. P. & R. Soc., 11 St. Thomas street, Montreal.

By adopting a little one, you save that child from the danger of losing the precious treasure of faith. Some may adopt a child for the love of themselves, for their own interest alone, make a speculation of the child, and make it work above a child's capacity, almost like a little slave; some for the love of the child, and may not altogether feel satisfied. But, if you adopt one for the love of God, God immediately becomes your debtor, on account of the little one you took in His Name, and He will reward you. Then you will make it a good child. You will make use of patience and encouragement, correct its faults with affection and dexterity; you will take an interest in it, and the child will take an interest in you. You will gain its heart. Among others, a parish priest of St. Maurice, C. T., who has many of them in his parish, stated that, after these children get over the trouble to get used to their new home and country, they do very well. This is even easier for smaller children.

All applications must be recommended by the Parish Priest.

ROMAN NEWS ITEMS.

The library of the Vatican was commenced 1417 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Borromeo, and many Hebrew, Syrian, Arabian and Armenian Bibles.

Advices from Rome state that an arrangement has been decided upon between England, France and the College of the Propaganda relative to an indemnity to be given the White Fathers for the massacre of members of their flock at Uganda. The missionaries are to receive \$50,000.

It is remarked that King Humbert at his speeches in opening the Italian Parliament never invoked the benediction of God, which the German Emperor never omits to do at inaugurating the sessions of the Reichstag. Yet the latter is a Protestant sovereign and the Italian King is a Catholic, and in the first article of the statute recognizes the Catholic religion.

A great many people are trying to guess what excuse the ice companies will make for raising the price during the coming summer. Some think they will say that the ice crop this winter was badly nipped by the frost, while others incline to the opinion that they will plead the necessity of putting up the price because the plentiful supply of new ice will make their old supply valueless.—*New York paper.*

Patrick Donohue, the founder and publisher of the Boston Pilot, will celebrate his 81st birthday on St. Patrick's Day.

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

THE BATTLE OF MARENGO.

THRILLING RECITAL OF A MOMENTOUS CONFLICT.

A writer in McClure's thus describes how Napoleon saved the day at Marengo: "The hour of victory sounded. Faithful to Bonaparte, she came at last to hover over our heads and to act as our guide. The divisions of Monnier and Desaix came in sight. . . . As soon as the first battalion of Desaix's division reached the height, it was formed into a close column. The consul, the general-in-chief, the generals, the officers of the staff, ran through the ranks, and everywhere inspired that confidence which gives birth to great successes. This operation lasted an hour, terrible to pass, for the Austrian artillery was thundering upon us, and each volley carried away whole ranks. Bullets and shells destroyed men and horses. They received death without moving from their places, and the ranks closed over the bodies of their comrades. This deadly artillery even reached the cavalry, which was drawn up behind us, as well as a large number of footmen of different corps who, encouraged by Desaix's division, which they had seen passing, had hastened back to the field of honor. Everything is arranged. The battalions burn with impatience. The drummer, his eye fixed upon the baton of his major, awaits the signal. The trumpeter, his arm raised, is ready to sound. The signal is given; the terrible quickstep is heard; the regiments all move together.

French impetuosity, like a torrent, carries everything before it. In the twinkle of an eye the defile is crossed. The enemy is overwhelmed on all sides. Dying, living, wounded, and dead are trampled under foot. Each leader as he reaches the opposite side of the defile and prepares to enter the plain, arranges his division in battle array. Then it was that our line presented a formidable front. As fast as the artillery arrived it was arranged, and vomited death on the frightened enemy. They recoil. Their immense cavalry charges with fury, but musketry, grape shot, bayonets, stop them short. One of their caissons explodes; the terror is redoubled.

The disorder which begins is hidden by thick clouds of smoke. The cries of the victor increase the terror; at last they are overwhelmed. They fall back; they fly. Then the French cavalry threw itself into the plain, and by its boldness concealed its small numbers. It marches on the enemy without fear of being broken. At the right is Desaix at the head of his intrepid soldiers. Like a thunderbolt he seems to precede the lightning. Everything gives way before him. He crosses the ditches, the hedges; overwhelms, tramples, crushes everything in his way. The rough ground is crossed with the same speed. The soldiers clamber headlong over the ditches, conquer every difficulty and even dispute with their chiefs the glory of passing first.

On the left, General Victor, with the same speed, takes possession of Marengo, and flies towards the Bormida, in spite of the efforts of a superior enemy whose artillery and cavalry disturb his right flank. The centre, with less force and cavalry under the order of General Murat, advances majestically into the plain. Murat attacks the centre of the enemy, follows up his movements, holds in check an enormous body of cavalry. The intrepid Desaix, by an oblique and quick motion, turns to right on San Stephano, and cuts off entirely the left Austrian wing. At the same moment General Kellermann, with 800 horses gathered up from several regiments, compels 6,000 Hungarian grenadiers to lay down their arms. Oh, grief! It is in the very moment of his triumph, after having saved his army and perhaps his country, that the friend and the model of all brave men, Desaix, is mortally wounded. He has only time to say to young Lebrun, "Go, tell the first consul that the only regret I have is not to have done enough for posterity." With these words he expired. The first consul, on learning this misfortune, cried out, "Why may not I weep?"

St. Leon

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

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PUBLIC GRANTS.

ARCHBISHOP O'LEARY'S STATEMENT OF FACTS.

The following extract from Kingston's Archbishop's letter on the Lenten regulations, speaks forcibly for it:

PUBLIC GRANTS TO HOSPITALS AND HOMES.

But some one may say, "Don't they (the Catholic institutions) receive grants from the public treasury?" We fell it incumbent on us to correct just here a false and obviously malicious statement that has been frequently bandied about by untruthful politicians on all the platforms of the Province, and by their unscrupulous journals, during the three Popery campaigns through which, by God's special help, we have most successfully passed in the last decade of years. We emphatically contradict, and declare it to be wholly and absolutely untrue, that any public money is granted, or has been granted, to our religious Sisters of any Order by the Government of this Province or any other. True it is, that a small grant—miserably small—is annually made to the indigent poor, whether Protestant or Catholic in this Province, who have no friends to take charge of them in the days of their helplessness, and who, therefore, have to be maintained somehow at the public expense, out of the Provincial or Municipal Funds. Now, the magnanimous allowance of the Provincial Government is two cents per day in the House of Providence, and one and a half cents per day in the Hotel Dieu, for the nursing and clothing and education and board and lodging of each orphan. The Provincial grant for the board and lodging and clothing and general maintenance of every old and infirm man or woman in the House of Providence is five cents per day; and, if the Sisters can show that the revenue of their institution, derived from voluntary alms, and exclusive of Government grant, is sufficient to supply more than two thirds of the cost of maintenance of their aged and infirm wards, they are allowed a supplementary grant of two cents. The Sisters of the Hotel Dieu receive an allowance of seven cents per day for chronic patients, and twenty cents per day for patients requiring only temporary treatment. A supplementary grant of ten cents per day may be given them, if the revenue of the hospital derived from voluntary offerings or otherwise, and exclusive of Government grant, is shown to be sufficient to supply forty cents per day for maintenance of each patient. This is the lavish expenditure of the Provincial Government for the nursing of each sick person in the Hospital, and the requisite supply of food and prescribed delicacies and medicines and bed covering and washing. Who does not see that this annual grant is manifestly inadequate to meet the expenses incurred by the Religious Sisters in our Hospitals and Homes, and that, after all, they depend for the efficiency of their God-like charity on the alms of their fellow-citizens? Just think of the beggarly pittance, over which the bigots have been making such noise, and ask yourselves how much of this grant of two cents or seven cents, or twenty cents per day, is paid to the Sisters who watch over and tenderly care the sick and the maimed, the orphans, the cripples, the deaf and the blind? Not one cent. They have never asked, and never have received any recompense whatever from the Government. There is no account taken of the Sisters' services by the Inspectors or Auditors of the Government. Their needs are few, merely the food and clothing of their bodies; with this they are content in the service of Jesus Christ; and this is provided for them sufficiently, not by salary, or pension, or grant from Government, but by God's own fund, the never-failing, inexhaustible fund of Christian charity.

INJUSTICE DONE TO THE CATHOLICS OF KINGSTON BY THE MUNICIPAL COUNCIL.

The trend of our subject naturally leads us to the consideration of a grievous injustice perpetrated from year to year upon the Catholics of the City of Kingston by our Municipal Council. There are two Protestant institutions in the city—the Protestant Hospital and the Protestant House of Industry—corresponding in their main purpose with our Catholic Hospital and our House of Providence. They are private institutions, maintained, as ours are, by the charitable offerings of individuals, supplemented by grants from the Provincial

Governments. They have on their side most of the wealth of the city, and have, from time to time, been recipients of immensely large bequests and donations. We have on our side only a minority of the population, who are, as a whole, the less affluent section of citizens. And yet the Municipal Corporation of Kingston annually take from the fund derived from Protestant and Catholic taxes alike, a sum of \$1,500 and hand it over to the two Protestant institutions, whilst they give not one dollar or cent to either of the Catholic institutions that exist solely for the relief of the poor, who have a natural and divine right to support from the public. Nay, they even impose a tax of so much per gallon on the water taken from Lake Ontario by the Hotel Dieu and the Providence for the drink of the sick and the poor, and the washing of their linen. We have been told that the pretext for thus discriminating against the poor and the sick in charge of the Religious Sisters is because the Protestant institutions are non-sectarian and ours are sectarian; and last summer we listened with interest to an address publicly delivered by one of the Governors of the General Hospital, in the course of which he endeavored to prove that institution to be non-sectarian, because its doors were open to Protestants and Catholic patients alike. If this argument avails anything, it favors the claim of the Hotel Dieu and House of Providence, since the portals of both the Catholic Hospital and the Catholic Home are likewise open to all denominations. Surely, if the General Hospital be regarded as undenominational by reason of its having ten Catholic patients within its walls to-day, and having had eighty-eight Catholics in the official year ending September 30th, 1894, the Hotel Dieu is equally entitled to an undenominational character, in as much as it has eight Protestant patients to-day, and had thirteen of them sometime last year, and has had one hundred and fifteen sick Protestants in its wards within the same official year ending September 30th, 1894. By a similar comparison the House of Providence can establish its title as strongly as the House of Industry to be regarded as non-sectarian, since it has nine Protestant inmates at present, and has frequently had more. Wherefore the distinction between sectarian and non-sectarian in reference to these institutions of relief for the poor, must be established on some other basis. Perhaps it is referable to the management? Certainly the Hotel Dieu and the House of Providence are under Catholic management of the very best possible kind. But, whereas the General Hospital and the House of Industry are under decidedly Protestant management, the ground of distinction between sectarian and non-sectarian is not discoverable here. Perhaps it may be found in the Medical Staff or the nurses and other officials? But these are exclusively Protestant in the General Hospital and the House of Industry. The conclusion is irresistible, that the City Council of Kingston dips its hand every year into the pockets of Catholic citizens and extracts their money for the maintenance, at the rate of fifteen hundred dollars per year, of two Protestant institutions, whilst it does not allow any portion whatever of the taxes, whether Catholic or Protestant, to be applied to the support of the hundred and twenty nine aged and infirm poor, and fifty five orphans in the House of Providence, or the sick inmates of the Hotel Dieu, numbering, at a yearly average, about six hundred. We certainly hope that there is sufficient fairness of spirit in the citizens of Kingston to remedy this inequality of distribution of the public money. Meanwhile the Catholics, we hope, will feel it all the more incumbent on them to provide for the poor and afflicted members of Christ, who throw themselves upon the charity of the good Sisters for that relief which they are entitled to receive from the public generally.

MONUMENT NATIONALE.—The annual concert given by the Blind of Nazareth shall take place on the 24th of April, in the National Monument. This concert shall not fail to allure once more the lovers of music. The programme is most attractive. Massenet, Debussy and Adams shall be heard, and all know to what artists the interpretations of these works are confided. It is certain the young blind of that very useful Institution are remarkable singers, and their strength increases at each occasion that is given them to perform in

public. On the programme figure the names of Messrs. Dubois, Baker, Clarke, and Miss Cartier, the special merit of each being well known. Mr. Jehin Prume has kindly lent the aid of his grand talent; his brilliant hearings have popularized him in the musical world, and his name alone suffices to draw a crowd to applaud the vigor, charm, and elegance of his style. Tickets may be procured at the stores of Cadieux & Derome, No. 1608 Notre Dame Street, and at the Nazareth Institution, 2009 St. Catherine Street.

SURRENDER.

THE LAST OF THE PENAL LAWS.

The resolution providing for the repeal of the law expelling the Jesuits from Germany, was read the third time and passed the Reichstag Wednesday afternoon, February 20th. The passage of the measure was received with cheers by the members of the centre or Catholic party. The Conservatives, the members of the Reichspartei and the National Liberals voted against the resolution.

The vote, however, is not decisive. The Reichstag corresponds to our House of Representatives in the German constitution. It consists of nearly four hundred members elected for a term of three years by universal suffrage. The Bundesrath or Federal Council is analogous to our Senate. The members are appointed however for each session by the Governments of the individual States. They are 58 in number and the consent of a majority is required that a bill become law. Up to the present the Bundesrath has vetoed this act of justice to the Jesuits, and the despatches state that there is a probability that the Reichstag measure will be rejected.

This discrimination against the Jesuits is the last remnant of the illiberal laws passed during the misnamed Kulturkampf. After the Franco-Prussia War Bismarck reopened the old fight with the Papacy. His object was to reduce the Church to the condition of a department of the civil service and for this purpose he passed laws which threw the education of the clergy and appointments to ecclesiastical positions into the hands of the secular authorities.

Then began that great struggle for the liberty of the Church of God of which this Jesuit law is the final victory. The "Man of Blood and Iron" could not tolerate discussion and he got rid of argument by exiling those who would dispute his sway. The Jesuits naturally attracted his attention first and the spectacle was presented to the civilized world at the end of the nineteenth century of a government which was considered the strongest in Europe shaking in its boots at the sight of a few priests and lay brothers saying their prayers and teaching little boys to read. The great Bismarck declared that the German Empire was menaced by the existence of a few Jesuit colleges within its boundaries and the Imperial Diet was besought to save the country by prohibiting them in German Territory.

The fate of all the persecutors has come upon Bismarck. Under the leadership of Windthorst the Catholics in Parliament smote him hip and thigh. He could send his soldiers to dislodge a few holy men from their homes and he could throw poor country parish priests into prison, but when he was faced and denounced in parliament he could only whinge and cry like a whipped dog.

The history of the Center Party or Catholic Party is one of the most glorious pages in the modern history of the Church. It was founded to combat the absolutism of the Bismarck rule and it has always stood for liberty and popular rights. It was the only party in Germany which was not afraid to do battle for liberty of belief. Bismarck has fallen and with him fell the infamous laws of which he was the author. The solid common sense of the German people has seen through the bugaboos of their once great chancellor. The Bundesrath may defeat the bill this year and next, but it will come up again and again and justice will triumph in the end.—*San Francisco Monitor.*

Father De Groot, who has been installed in the chair of Catholic philosophy recently founded in the University of Amsterdam, is not a Jesuit, as has been erroneously stated. He is a Dominican and is author of the "Summa Apologetica de Ecclesia Catholica" and several other works.



Well Pleased.
Chicago, Ill., May, 1893.
One of our sisters suffered from nervousness and sleeplessness and could not find any rest day or night. After taking Father Koenig's Nerve Tonic the sleep returned and the nerves were also quieted.
SISTERS OF ST. FRANCIS.
573 Centre Ave.

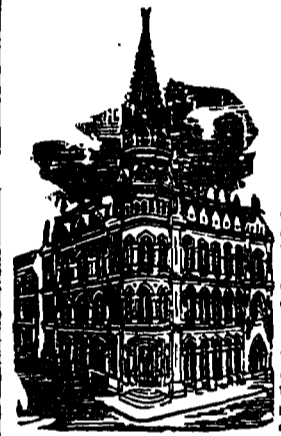
Good Results.
New Orleans, La., Sept., 1892.
Convent, 561 Morris St.
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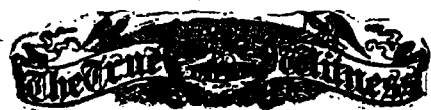
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MONDAY EVENING, MARCH 18th

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Orator of the Evening.

Choruses by St. Patrick's Choir (under the direction of Prof. Fowler); Miss Marie Hollinshead; Madame Villeneuve; Mr. Ohas. Kelly; Mr. Egan, (St. Mary's Cathedral, Hamilton); The St. Ceille Orchestra and Mandolin Club, (Miss Tetrault, directress); Miss Le Bouthillier; Misses and Messrs. Tetrault; Double Quartet; Messrs. J. J. Rowan, E. F. Hewitt, W. P. Clancy, G. A. Carpenter, W. J. McCaffrey, J. Penfold, James Murray, and W. J. Crowe. Numerous other attractions as well. Prof. J. A. Fowler will preside at the piano. Reserve seat tickets, 75c., for sale at Messrs. Kelly Bros., 1691 Notre Dame street. General admission, 50 and 25 cents.

S. CROSS, Rec.-Sec.



WEDNESDAY.....MARCH 13, 1895

ST. PATRICK'S DAY.

As the St. Patrick's Day celebration is the only occasion in all the year when our Irish Catholic Societies have an opportunity of uniting and appearing together in public, it is of the greatest importance that every effort should be made to have the demonstration as representative as is possible. No person should remain behind. The members of the different bodies should muster in as great numbers as they can. There is another special reason this year for extra efforts being made; the celebration takes place on the 18th, Monday, and as a consequence many may be inclined to keep away, on account of it not being a holiday, and Sunday being the seventeenth. We trust that every one will remember that the religious phase so blends with the national one in this great feast, that they have become for all time inseparable. We must bear in mind that the procession to the Church is an act of faith as well as one of patriotism, and that strangers judge our nationality more by the appearance on that occasion than by any other means. We just throw out this hint in the hope that it may serve to increase the attendance on Monday next and thereby add to the *eclat* of the demonstration.

THE COMING SEVENTEENTH.

This week our St. Patrick's Day Souvenir is out. In our next regular issue we will give full reports of all the proceedings, ceremonies and entertainments in honor of our Patron Saint. It may not, however, be untimely to pass a few remarks this week upon certain reports which come to us from the neighboring Republic, and which affect in a way the present prospects of Ireland's cause. It appears that at the Cooper Institute, in New York, when the Emmet Anniversary was celebrated, the orator of the evening, Rev. G. C. Batts, an Episcopal minister of Passaic, N.J., delivered a very peculiar address. It is reported that he gave expression to the sentiment that passive resistance was a failure, and that Irishmen had spent enough on parliamentary agitation. He believed that Nationalists had come to the conclusion that swords should hereafter be their pens and cannon balls their punctuation marks. The resolutions to which he spoke said: "We declare the use of any and every means of warfare against Great Britain as justifiable under

the circumstances, and Irishmen should not hesitate to use them when necessity demands it or opportunity shall present itself."

In plain English, we consider this the best example of "blatherskite patriotism" that we have, for a long time, heard. The fact is, that men who assume such a tone and give expression to such sentiments are generally of that category of persons who are more endowed with zeal than gifted with common sense. Happily, an isolated case of this class can have little effect upon the ultimate prospects of any cause. Still, it is well that the general public should not be deceived, nor left under the impression that these fiery outbursts are the echoes of Irish sentiment in general. We have our unfortunate divisions, and to them alone can we now attribute the delay in the advancement of Ireland's legislative interests. Were our leading constitutional agitators a unit, Home Rule would long since have been secured. But, when men come to talk of armed enforcement of rights, they must consider the age in which we are living. There was a time when it was heroic to appeal to physical force arguments. Everyone pauses in admiration before the noble attitude of Meagher when delivering his "Sword Speech." But Meagher was surrounded by very different circumstances from those of the present; and Meagher was not afraid to use the sword of which he spoke so eloquently—he proved his earnestness on many an American field of battle.

Men may exist to-day equally as daring, and equally as ready to put their words into practice; but what effect would all their patriotic heroism have upon the prospects of Ireland? Just glance at the history of the last fifty years. There was more union, determination and concentration of talent in 1848 than at any other period during this century. Yet, the result was a dismal failure. Why? Because the enthusiasm that was created by the great revolutionary wave that then swept over Europe, and the patriotic fervor that was kindled by the distress in the Old Land, had blinded the leaders to the fact that they were contending single-handed, so to speak, and comparatively unarmed, against a power—however inimical it might be—that had them firmly in its grasp. Quarter of a century later another physical force effort was made, with less prospect of success than the first one and with more emphatic failure as a result. Why so, again? Because there was a lack of faith in those leaders, a lack of discipline in the ranks, a lack of sympathy from the more experienced patriots, and a lack of support from any external power. When Stephens, fresh from Kilmainham, landed in America, what did he find? The O'Mahony section at war with the Roberts section. He was distrusted by the former and unrecognized by the latter. On the other side matters were still worse. The event of February 18th, 1867, ended in General Burke's capture and the scattering of his followers. The event of the Canadian expedition ended in a regular break up, and in a perfect evidence that the very powers depended on were opposed to the movement.

It was only a decade later on that real and practical work was done—and that in the form of constitutional agitation—for the better government of Ireland. From 1886 to 1892, under the generalship of Parnell—a cool, calculating, determined organizer—more was done to awaken sympathy the world over for the cause, and to advance the interests of the race, than during five times the same number of years before. To-day the prospect may seem somewhat cloud-

ed; but, as we remarked already, that cloud is created by the divisions in the ranks of Home Rulers. Do you want to destroy, for another hundred years, any chance of securing legislative autonomy for Ireland? If so, go abroad spouting thunder and dynamite!

Go down to the shore and watch the tide making. Stand at a particular spot below high-water mark. You will see a small wave coming up and then receding; another comes a few inches nearer and in turn recedes; a third and a fourth—ever coming nearer, ever receding. But remain there half an hour, and, in spite of all those receding waves, you will find that the tide is rising around you, and, if you stay too long, you will eventually have to run away from it. So is it with the Irish cause. Every little wave that recedes is but an additional strength to the great, powerful, irresistible tide that is coming in. Men of narrow views, who look only upon the surface, grow excited, become desperate, lose all patience, when they find that the waves are constantly being checked and rolled back; but they cannot see that the grand *ensemble* of those waves is rising gradually higher and higher, and that eventually the feeble power that would resist the incoming tide must make way or sink beneath it.

We give way to no man, to no body of men, in our anxiety and desire to see Ireland happy and prosperous; we will go as far as any rational patriot in advancing the cause of our long suffering race; but we do not believe in ravings or follies of any kind—no matter how sincere the dreamers may be. Moreover, we would be long sorry to have the stranger believe that such sentiments as those expressed, so recently in New York, were re-echoed by the advocates of Irish Home Rule. Because we grow enthusiastic over the brilliant and glorious career and death of Emmet, is no reason why we should lose sight of the fact that the great and ever-to-be-remembered patriot acted and spoke a century ago. Were Robert Emmet alive to-day, he would be found in the foremost rank of the agitators who are seeking to secure, by constitutional means, the boon of self-government for the land of his love. Emmet would not feel grateful to any person—no matter how well meaning he might be—who would jeopardize the prospects, ever brightening, of Ireland, for the sake of any enthusiastic or hot-headed course that a moment's irreflection and excitement might suggest.

The world has grown small of late; the facilities of communication between continents has brought the nations more in touch with each other; no civilized government can possibly perpetrate any act of tyranny that will be long tolerated; the spirit of Democracy is in the ascendant; and, the very trend of general events indicates that Ireland's future is secure, provided her sons become united and are unceasing in their efforts to carry Home Rule.

DALTON MCCARTHY says that "the present schools, in Manitoba, are non-sectarian. That is not the question. As far as Protestantism is concerned they may not be under the control or influence of any particular sect; but no matter whether Anglican, Presbyterian, Baptist, Methodist, or all combined, they are none the less non-Catholic. Non-sectarian means "not belonging to any one sect, not subject to the teachings of any particular religious sect, or section of Protestantism." They may be non-sectarian and at the same time anti-Catholic. The Catholic Church is not a sect; it is a religion from which the sects have separated. Therefore, the Catholics do not object to the schools because they

are sectarian or non-sectarian, but because they are surrounded with an anti-Catholic atmosphere, and indifference and final objection to the Faith may be the result of children living in and breathing the purely Protestant air of those schools. Mr. McCarthy's Catholic ancestors knew this well. Had it been otherwise the present Dalton would be a Catholic instead of a persecutor, a hater and misrepresenter of the Church of his forefathers.

INFALLIBILITY.

This week we will consider the origin and cause of Infallibility. The origin of this dogma is in the express promise of Christ to the Church and to its visible Head. The source of the doctrine is to be found in the recorded words of Christ: (Math. XVI. 18; XXVIII. 18-20, Luke X. 16; XXII. 31-32, John XIV. 16; XVI. 13; XXI. 15-17.) The cause of Infallibility is the presence and assistance of the Holy Ghost pledged through these to abide with them forever; to guide them into all truth. (John *ibid.*) Thus basing our selves upon the word of Christ we discover that Papal Infallibility did not originate in the Vatican Council, in July, 1870. It dates back to the day of Pentecost. All that the Council did was merely to promulgate the dogma; that is to authenticate the fact by a formal definition. We also see that Infallibility is not a natural but a supernatural endowment—it belongs to the order of grace, not of nature. Moreover, we conclude that it does not consist in the learning of man, but in the power of God. (1 Cor. Chap. II, 4, 5, 13.)

The Pope is not infallible, therefore, because he is talented, wise, learned or prudent; simply because he is supernaturally assisted by the Holy Ghost, according to the promise of Christ. Infallibility is entirely independent of the knowledge or ignorance, the wisdom or unwisdom, the virtues or the vices of the individual man, who happens to occupy the Papal throne. There is no more learned man living than Leo XIII; yet, he is not infallible on that account. Seventeen years ago, the Pope was as gifted as he is to-day; he was even fresher, and younger; he was a poet, a writer, a theologian, a statesman—but he was not infallible. And had he never ascended the throne of Peter he never would have been endowed with infallibility; not even were he ten times as gifted and learned as he actually is. On the other hand there were several Popes whose talents were comparatively limited, and who displayed very little of the dazzling qualities that go to make up the world's "great men;" yet they were none the less infallible for that.

While, then, the Pope, as Vicar of Christ, is infallible, he is not *inspired*. Cardinal Hergenrother, in his work "Anti-Janus," says: "No Pope has ever attributed to himself inspiration, but Divine assistance only." In Perrone's "De Locis Theologicis," we find the statement that: "Never have Catholics taught that the gift of infallibility is given by God to the Church, after the manner of inspiration." And Cardinal Newman says: "The inspiration of the Pope or the Church, in the sense in which the Apostles were inspired, is contrary to our received teaching."

What does the gift of inspiration imply? According to Catholic theology, it implies four things. (See Cardinal Franzelin, "De Traditione," and Cardinal Mazzella, "De Virtutibus Infusis.") The first is "A Divine Illumination of the mind of the teacher, in which the truth to be taught is directly and immediately communicated." The second is "a divine impulse

to his will which directly and efficaciously determines him to write or speak." The third is "a divine direction," to insure that the inspired agent faithfully teaches all that, and only that, which God wishes him to teach." And the fourth is "a divine assistance to the end, that the truths supernaturally conceived are, without fail, correctly expressed." Infallibility only implies a *divine assistance* which guarantees against all liability to err when officially teaching the Universal Church. Thus Infallibility implies only one of the four things necessary to inspiration. While inspiration presupposes and includes infallibility, infallibility does not necessarily presuppose nor include inspiration.

On this Father Knox says: "The infallible teacher, as such, receives no interior revelations or suggestions from God. The Holy Ghost does not dictate to him what to say. It is only his external utterances which are overruled, so that he cannot in his official character teach the faithful anything at variance with truth." Cardinal Manning says: "Some have thought that by the privilege of Infallibility was intended a quality inherent in the person, whereby, as an inspired man, he could at any time, and on any subject, declare the truth. Infallibility is not a quality inherent in any person, but an assistance attached to an office; and its operation is not the discovery of the new truths, but the guardianship of the old ones." The word used by the theologians of the Church to express the doctrine is more accurate than the one we employ in English. It is *assistencia* from *ad-sistere*, to stand by. Our word assistance implies help or co-operation; but the Latin word and the doctrine that it expresses imply no such meaning. The dogma merely calls for the presence (or standing by) of the Holy Ghost. Thus does the Rev. Daniel Lyons, from whose treatise we quote the above, conclude: "In the case of inspiration the Holy Spirit informs the mind, excites and moves the will, and directs and guards the tongue and pen of the teacher; in the case of infallibility he does not act at all, except by his ordinary grace, on the whole mind. He merely guards the tongue and pen of the teacher, so as to secure him against the possibility of error when officially witnessing, proposing, defining and defending the Christian Revelation. In the case of inspiration the action of the Holy Spirit is *positive*; in the case of infallibility it is wholly *negative*; in the case of inspiration the Holy Spirit directly *reveals* or *suggests* the truth; in the case of infallibility He directly *prevents* error; in the case of inspiration there is a question of an *inherent* quality; in the case of infallibility there is question of an *external* relationship."

Therefore, infallibility is not, and cannot be inspiration. Consequently, since the Pope is not divinely inspired his decisions on faith and morals, when committed to writing, do not and cannot form part of Holy Scripture, or be considered as so much more Holy Writing. Infallibility does not imply the gift of miracle. The Pope is protected from error by a supernatural, but not a miraculous, assistance. There is nothing extraordinary in it—it is but an ordinary Providence.

Thus we see that Papal Infallibility is derived from Christ, is established upon His promise, is based on Scripture, and that it is an ordinary and natural protection on the part of Providence in favor of the Church of God, the teacher of Divine Truth. It does not imply impeccability, inspiration, nor miracle. It is so self-evident that it seems to us a mere blasphemy to assert that an in-

fallible Christ could leave a fallible teacher to continue the work of salvation, a fallible exponent of truth, a fallible interpreter of His Word.

We thus see what Infallibility is not; what it is; what its origin is; and, in our next issue, we will treat of the object or aim of Infallibility. Let it be remembered that we merely rush over the subject on account of our limited space and opportunity to develop the same. But we quote from the best authorities and the arguments we use are more the fruit of study than any original conceptions of our own. In fact the work on "Christianity and Infallibility—Both or Neither," contains them nearly all.

"SEMPER EADEM."

Such the heading of a very important and significant editorial in last Saturday's Daily Witness; it contains the germs of a great deal of unpleasantness and sounds like the key-note of a tune that no true Canadian is anxious to hear. At different points of the horizon small clouds have appeared, and we trust that the great breeze of common sense will prevent them from collecting in one tempest. We are more inclined to look on the bright side of every picture; but when the power of circumstances, which we cannot control, turns the darker side to our face we cannot ignore its presence. We wish to approach this subject with calmness and fairness, and feeling that those, whose views the Witness represents, are animated with the same spirit, we ask them to lay aside all prejudice and to consider the present situation from the standpoint of Canadian citizenship. We do not purpose entering into the legal, constitutional, political, or even religious merits or demerits of any of the important issues before us. We simply desire to point out a great danger that menaces the future peace and prosperity of our fair Dominion.

It is easy to drop a match on the prairies; a small fire is started. Another person to protect himself against the element sets fire to a second spot; and so does a third. At last the different fires meet, swell into a mighty and ungovernable conflagration. Nothing can prevent the destructive sweep of the flames, and while terror precedes the advancing destroyer, ashes and ruin remain in its track. Finally, when all the harm is done, men begin to learn that had a little care, a slight degree of forethought and consideration been exercised, the whole catastrophe might have been avoided. It is so with the different sections of our cosmopolitan community to-day. Small fires of prejudice, of religious animosities, of conflicting interests are being lighted on many sides, and it is now the hour for all impartial and honest-minded citizens to stamp them out; otherwise each move will add new fuel to the flames, and the result will be far more disastrous than may, at present, be imagined.

The question of the Manitoba School Act has awakened a certain amount of antagonism between the supporters of the Greenway contention and those of the Roman Catholic one. Mr. Dalton McCarthy has not, by his method of arguing the case, done anything to efface that feeling; rather has he increased it by the bitterness of his course. Heretofore one of the very strongest arguments in favor of the Roman Catholic minority in Manitoba, has been the similarity of their position with the Protestant minority in Quebec—as far as separate schools are concerned. Since the hearing of the case, last week, by the Privy Council at Ottawa, and the notorious failure of Mr. McCarthy to meet the solid arguments of Mr. Ewart, and especially the triumphant reply of the latter to

Mr. McCarthy's plea, it has become evident that the present Government, or whatever Government may be in power, cannot escape granting the prayer of the Roman Catholic petition.

Such being the case it became absolutely necessary for the ultra-Protestant section to look around for some practical argument wherewith to defeat the cause of the Manitoba minority. Aware that the existence of the Protestant separate schools in Quebec stands out in grave contrast with the non-existence of Catholic separate schools in the West, the more determined amongst the anti-Catholic element found it expedient to prove—if possible—that the Protestants were persecuted in this Province, that they were deprived of their rights, that they were the victims of Roman Catholic tyranny. Strange to say, that, at the very moment when such a contention was sought to be raised, the Government of Quebec, in one case, and a Catholic priest, in the other, furnished these gentlemen with the weapons they required. Immediately do they seize upon them and brandish them with all their might. The Ministerial Association of Quebec and the generally accepted mouth-piece of Protestantism, the Daily Witness of Montreal, aided by extremists, lash themselves into fury, and dash into the arena, evidently bent upon "war to the knife."

The time for sharp criticism, hasty words, meaningless attacks, and, above all, for abuse or insult, has long since gone past—in fact such have always been untimely—we must approach and grapple with this situation in a rational and unprejudiced spirit. As far as the Beauport Asylum and Provincial Cabinet questions are concerned they are the business of the Quebec Government. With the electorate that Government may settle these matters as best it can—we have nothing to say regarding them. As far as the alleged utterances of Rev. Father Portelance go, if it be true that he delivered himself of such a statement, advice, or order, we must frankly express our deep regret. We cannot, directly nor indirectly, palliate such a course nor condone such expressions. But we certainly must claim, in all justice, that the Church never ordered a priest to take a course so hostile to the spirit that animates Catholicity. It would be very unjust were we to hold Protestantism in general, or our Protestant fellow-citizens, responsible for the untimely, thoughtless, or even intentionally injurious expressions of every minister who chooses to heap insult upon our people, our creed, and upon all that we hold sacred. Equally unfair is it of the Witness and its correspondents to state that the unauthorized expressions of a priest are merely the teachings of our Church conveyed more plainly than the Church would like to have them stated.

It was surmised that a certain doctor in St. Sauveur, who has a good practice and who is a Protestant, was specially aimed at in Father Portelance's address; then it was proclaimed a certainty that he was the object of the remarks; finally, it was proclaimed that he had lost his practice, was ruined, was a martyr. Now this is simply going to extremes, and trying to make the most out of the godsend circumstance in order to prop up a very weak case in another sphere. Much as we disapprove of any man—priest or layman—carrying the spirit of intolerance to a degree of injuring others, still we do not sympathize with the agitators who magnify, beyond all possible reason, the effects of such action, for the purpose of creating further division and animosity. The Witness harps upon what it calls the "conspiracy of silence" on the part of the French

press of Quebec, on these subjects. We know nothing about the motives which actuate that press, either in giving expression to its views, or in refraining from so doing; but we do know that there is no "conspiracy of silence" on the part of the Witness, of Rev. Mr. Noble, *et hoc genus omne*. We are not afraid to express our disapprobation of the priest's course, if it be such as has been depicted by the Witness; no more do we hesitate to stigmatize as unfair the action of the Witness in attempting to saddle a whole body with the responsibility of one man's expressions. If such were Father Portelance's teachings, we can tell the public—both Protestant and Catholic—that they are not those of the Church. But this is not all.

The asylum, the cabinet representation, and the doctor boycotting questions are merely side-issues, raised suddenly to draw away the popular attention from the real, original question of the rights of Roman Catholics in the matter of the Manitoba schools. We admit that they come in very timely for the parties whose case has been so weak, and who have been carrying their high-handed measures with an impunity that could not last. But, nevertheless, they are foreign to the issue now before the Dominion. When a lawyer (like Dalton McCarthy for example) has a bad case, he knows the old advice, "abuse your opponent." When no excuse can be given for an act of injustice, the perpetrator generally tries to prove that the victim has been guilty of the same wrong. The "you're another" style of argument is raised. "Two blacks will not make a white;" nor will one act of unfairness excuse another one. No matter how the Quebec Government deals with the asylum business; no matter whom the Government takes into its cabinet; no matter what this, that, or the other priest or minister may say in his pulpit; no matter how much the Witness and its correspondents abuse Catholicity and Catholics, the question of the separate schools is not thereby affected. The fact of the Protestant element enjoying full rights in matters of education for their children in Quebec, and the other fact of the Catholics being deprived of the same in Manitoba, are not changed. The great issue now before the country, and which all politicians seem to shirk, still remains to be solved. Consequently all peace loving and fair-minded citizens will be anxious to avoid all friction and to smother rather than fan the embers of religious animosity in the land.

DON'T forget that "Fitzgerald, the Outlaw," will be at home in St. Ann's Hall, on Monday evening, the 18th March. Doors open at half-past seven, and the famed Fitzgerald will make his bow at eight o'clock. We anticipate a grand success for this drama, because we have unbounded faith in the talents of the actors and entire confidence in the excellence of Mr. Martin's last effort. All who can possibly go should make it a point to be there.

THE people of St. Gabriel's parish will certainly be pleased to learn that on the occasion of their coming concert, when the Rev. Father Salmon will deliver the lecture of the evening, another old friend of the parish, one whose name was dear to the children of ten or twelve years ago, will also be present. We refer to Rev. Father Cullen, formerly of South Framingham, but recently appointed pastor of Watertown, Mass. It is not improbable that Father Cullen might be induced to address a few words in that neat and elegant style so characteristic of his public utterances, and so familiar to hundreds of St. Gabriel's parishioners.

THE THREE LIVES LEASE.

[BY J. S., IN THE "IRISH CATHOLIC."]

There could be little doubt that Granny was dying. When a woman of eighty-six is suddenly stricken and lies in a state of immobility and stupor, it is natural to fear that her days are numbered. So thought the sons and daughters of this aged woman as, hearing the news, they hastened from their own to their mother's house. And when all were gathered round the kitchen hearth with saddened, care-worn faces, one felt that Granny had been blessed with many children.

Idly the grey-haired sons stood about the room telling in low tones of their success with crops and cattle. Quietly the women sat with care worn hands crossed awkwardly in unaccustomed rest, whispering to each other their own fears and the opinion of the village doctor.

"It cannot be the falling sickness, for mother's too old for that," said the eldest of Granny's daughters in a low, sad voice.

"True for you, Sarah," answered brother John's wife; "your mother is eighty-six come Michaelmas, father says."

"I wonder what the boys would do if mother—if anything happened to mother?" queried sister Kate sighing.

"We'd all have to leave the land for one thing, and go to America; there's naught for poor folks here," declared practical sister Anne.

"Why would we have to leave home, mother?" whispered one of the granddaughters tearfully.

"Because the lease is up with the lives Mary. Is that not so, John?" And Anne turned to her brother.

"That is so, that is so," answered he. "You see it's this way," settling to his story with the garrulity of approaching age: "Your great grandfather, may he rest in peace! made the lease with Lord Marc for three lives. There was his own, and his eldest boy that died when he was four years old—from the look of an evil eye, they say—and Granny here, who is eighty-six come Michaelmas. A long life had Granny, and it kept the lease for us all; an' now there's no renewal, for his honour wants an increase, and I'm giving all the land's worth; there can't be aught more taken from it."

"If we're all going away, you and I'll be wed the sooner," whispered a stalwart youth to Mary, who, smiling shyly, left her mother's side to stand with him in the doorway.

"If we could but stay till the children were grown," murmured one anxious woman; sadly.

"What's to be done if Granny goes the night, John?" asked sister Anne; "there's the crops in the ground as will be lost, an' the trees an' the bushes that was set in the fall, an' Peter's new shed, and all will be gone if you don't renew."

"Will we have a white lamb in America, and a donkey with a turf-cart?" piped one of the children.

Just here there entered from an inner room Father Cleary, the parish priest, who had been with the sick woman.

"You may all go home for to-night," he said, looking brightly about the circle of anxious faces. "Granny will not die to-night, and, please God, she may live many a long day yet."

With words of hope and comfort to each other, the sons and daughters went their several ways, each man speaking earnestly to his wife of the time when Granny was laid at rest in the old churchyard, and they would have to leave the old home for America, and, womanlike, each wife hastily dismissed the subject with, "Please God, Granny will live many a long day yet, and then—well then, perhaps, his honour will renew cheap."

And, strange to say, the women were right. Was it due to the old doctor's skill? or the unflinching of the lamp of life before it went out for ever? Certain it is that Granny grew slowly better. Not her own strong self again, she who had so nimbly tripped about at eighty-five, but well enough and strong enough to sit by the window or hearth in her high backed, big arm-chair, contentedly chatting with children or neighbours. An odd little figure she was, the mother of ten old men and women, with her narrow brown face and her bright black eyes, her cheery smile, and her glad, shrill laugh. She had been quite a beauty in her day, tradition said, and, in fact, it was her pretty face that first attracted "his honour's lady," and changed the even tenor

of Granny's life. Riding alone one day, the landlord's wife had met and tarried to talk with Granny, then a girl of sixteen, and when the interview was ended Granny had promised to enter my lady's service.

How excited were friends and neighbours as on the morrow they watched the girl ride away to her new life. Five miles was a good journey in those days, and Granny, tearful and joyous, sat behind her father on a pillion as they rode on.

"Thou art to be a good girl Ellen, and a credit to the mother that brought you up; remember that, my girl," said the father sternly as he left her.

"Yes, father, I will try!" sobbed the little maid, and well she kept her word. From an extra pair of hands in the kitchen she soon became under-nurse and constant companion to my lady's only daughter, and as the years went by, charging the child Margaret into Miss Marc of Dunford Hall, the two remained fast friends. So it came to pass that when the beautiful spoiled daughter secretly left her father's house to become Robert Nugent's wife, Ellen went with her.

"Why is that woman here, Margaret?" Robert Nugent had asked angrily, "I will not go without Ellen." No more could be said, so three journeyed where the bridegroom had hoped there would be but two.

To the country girl who had never been ten miles from home the journey was full of marvellous sights, and in the years that followed Granny never tired of telling, nor her children of hearing, of the wonderful trip to England. For Granny returned home a grief-stricken and care-worn woman, who had just bidden a long farewell to her dear young mistress, and watched the saddened wife sail, with her babe in her arms, to a far-away land in the West. Both "my lady" and "his honour" were well aware of the girl's return to her kindred, but never by word or sign did they inquire for their lost daughter. Granny was still a beauty despite her heartache, and might have chosen higher than a farmer's youngest son had not her father and Michael's father met one market day and arranged the match together.

Then she and Michael had been married, and had loved each other, not passionately but well, working together and weeping together through forty long years, until the father died, and this fragile little woman lived on "to hold the land for her sons," she often said; for Granny had always been an able manager. But this was over now, and the Granny who rose from the most fatal illness was not the Granny of old. Gone were the sharp tongue and quick temper, the contempt for failure and the pride in her own success, and in their place the children found a wise and gentle little woman, sitting in her great chair, patiently awaiting the coming of the summons. Were her sons perplexed, her daughters weary, it was to Granny they came; and with shrewd suggestion and loving word she eased their heavy burdens.

"A very bundle of sunshine!" exclaimed the little doctor; and the listeners silently acknowledged it was true.

One year became two, then five, and still Granny "held the land," taking a very earthly pleasure in the fact that her mere existence was a grievous disappointment to the noble lord of the soil, eager for new and more profitable leases.

It must have been Granny's wonderful age that awed her neighbors. For almost half a century she had been "Granny" to half the village; now she was their oracle, confidant, friend, in every happening of importance.

Was it not she who forbade the marriage of her grandchild Sally to the sailor lover, and conclusively proved the would-be husband was the descendant to be expected of a race of ne'er-do-weels?

Who would have known the rightful owner of the buried treasure found on the village pasture had not Granny told of a miser who lived and died in a cabin near the place full sixty years ago?

To the children Granny was a fairy god-mother. None so well as she could cure their childish ailments, telling them wonderful tales the while; and no youthful sinner but fled to Granny's hearth for protection, trusting that her soft words might turn away paternal wrath.

And so it came to pass that in ten-odd years of Granny's life had been lived, and still she sat in the great chair close to the hearth; and here one day they

came to tell her that William, her eldest grandson, was dead.

"And is Willie dead too?" she questioned, raising her trembling hands to her streaming eyes. "Willie dead too, with Anne, and John, and Peter—ah me! I am very old; and Willie was a grown man too; near fifty years, you say?" slowly shaking her aged head and murmuring softly to herself, "and yet I remember the day that Willie was born. Near fifty years, and 'twas I who laid the babe on its young mother's arm, and she smiled at me in her joy. She was but a girl, and I was an old woman then—and Willie is dead! They must have forgotten me." And Granny wept, suffering the passionless grief of age; and even as she mourned there came into the room two of her grandsons whose faces were white and drawn.

"What is it?" cried their sister, feeling that William's death could not account for their excitement.

"His honor's dead!" answered one. "Dead!" screamed Mary. "Why, he passed by the gate not three hours gone by. I took thought of it, because Granny noticed the horse-tread."

"Dead?" murmured Granny, as if waking from a dream, "and he dead, too? He was a hard man on the poor?"

"How did it happen, John?" asked the girl.

"I was at work in the wheat," said John, "and saw him come riding my way, when one of the dogs at his heels ran in among the grain. Then his master jumped the wall, and rode through the field hunting the dog. I called that his horse was trampling the crop that was to be out on the morrow; but he paid no heed, and the dog ran up. He was near the wall by that, yet he turned and rode across to the gate. I called it was closed fast, but he tried to take the gate. It was too high, and I saw him fall, and when I ran up he was dead."

"It was punishment for his pride," said Granny. "May the Lord have mercy on him!"

"Amen," added the others; and no more was said either in praise or blame of the man that was dead.

While the countryside were still talking of his honor's funeral, there came to Granny's cottage two strangers who had travelled down from London to see this aged woman.

"You are very welcome. What may your business be?" Granny said in her sweet, shrill voice.

"We have come from London, my good woman," said the elder man, speaking very slowly and distinctly, "to find, if possible, some trace of the heir to this estate, otherwise the land will lapse to the Crown. My name is Mr. Snelling, the late lord's legal adviser; this is my friend, Mr. Pratt. We are told you accompanied the late lord's daughter when she—when she left home. Now, if you tell us where she went the task will be very simple."

"That I will gladly, sir," answered Granny. "We went to Dublin, and then to Kingstown, and we took a ship."

"Where did this ship go to?"

"That I have forgot, sir," said Granny, sadly, "it's very long ago—full sixty years."

The strangers looked at each other silently. Their only hope lay with this aged woman, and she had failed them.

"Make an effort to remember," entreated the younger man.

"I cannot, sir," said Granny very slowly; "an' strange it is, for I remember the dock and the inn we lodged at as if it was yesterday, an' it's sixty years ago."

"Will you come and show us the place?" asked Mr. Snelling eagerly.

"That I would, sir, but I am very old, and it cost Miss Margaret many a pound before, she had so little to spare, poor dear."

"If you come with us, Granny, we can never repay you."

"I'll go, and gladly, sir, if 'twill do you good," said Granny, sweetly.

"Will you start in two days?"

"That I will; but, sir, if it is not too costly, may—may my grandchild Mary—I'm old and weak, and not used to strangers."

"Take whomever you wish," said Mr. Snelling.

In the excitement that ensued, Granny, despite her age, was still mistress of her household, and paying little heed to the lamentations of her daughters and the arguments of her sons, she cheerfully prepared for what might prove her last journey.

"I am going to Miss Margaret and her boy," she said, speaking no word of the husband she had so long ago learned to despise. Sixty years ago Granny had travelled stealthily and rapidly, now she journeyed by slow degrees, surrounded every luxury.

No one of the little party but watched each movement of the aged woman, and none harassed her with questions about the past, trusting that the impressions made sixty years ago had not faded entirely from her mind.

To Dublin they went, and to Kingstown before she showed recollection.

"This is not the ship," she said anxiously, as they led her up the gang-plank. "It was a sailing packet; not like this."

"That was sixty years ago," they told her, and Mr. Snelling added to the others, "There was but one line of packets in those days, stopping at three ports. We will try each in turn."

"Ah, well-a-day!" murmured Granny, "this is not the place we came to," and she wept in her bewilderment.

"Of course it is not, Granny. Do not trouble yourself; we know the way."

"Come to the baggage shed out of this crush. I'll find a cab at the station," said Mr. Snelling to Mary, as together they guided the faltering feet. "Wait here a moment," he continued, when a sudden exclamation made them turn. There stood Granny leaning on her staff, shading her eyes with the trembling hand.

"This is the town!" she cried in glad triumph. "There's the church that was on the corner and the inn is across the way."

"Yes, yes," said Mr. Snelling, encouragingly, as he gazed at the great business block which marked the spot where the inn had once stood.

"Now we will go to a hotel to rest," he said, anxious at the sight of Granny's agitation. To the hotel they went, but rest was out of the question for Granny, into whose clouded mind had suddenly flashed a ray of recollection.

"Now we've found the place, and the money's not ill spent," she murmured happily, and no one had the heart to tell her that their journey had been all in vain.

"And 'twas there that we stayed waiting for the letter, but his honour was ever a hard man; and there Miss Margaret's boy was born, and he that was her husband bade me go home, and took her away."

"Where did he take her, Granny dear?" asked Mary, timidly.

"He took her in a ship" explained Granny, with much condescension, to a place he called—they called—they called it New York."

A shout from Mr. Snelling interrupted her.

"What is it?" she cried in alarm. "We've found the heir!" cried the lawyer; you've told us the place where he is living."

"Child, child," answered Granny, "yes, that was the name of the town. Miss Margaret bade me never tell, and I have not thought on it for fifty years. It was the church made me think."

Two days later began their homeward journey, and as the little party travelled slowly back the cable hummed with messages asking tidings of Robert Nugent.

That sixty years had come and gone, making the finding of the heir almost impossible, did not enter Granny's mind.

Miss Margaret's beautiful boy would of course appear in a short time to claim his own.

Strange to say come he did, a worn and grey-haired man, with little save a few almost worthless papers with which to prove his claim.

"He is an impostor," said the lawyer, and the stranger could say nothing in reply. What was to be done?

"It is a foolish test, but let us go to Granny," suggested Mr. Snelling.

As of old, she sat in her arm-chair by the hearth and smiled brightly on her visitors.

"Granny," said Mr. Snelling, "we have come to you again about the heir; this gentleman claims to be Mrs. Nugent's—Miss Margaret's son. He comes from New York. What do you say?"

"Has he Miss Margaret's marriage lines?" asked Granny, sharply.

The keen old lawyer looked at his colleague in astonishment. That had been his first question to the claimant.

"My mother's papers, and much besides, were lost in a fire twenty years ago," said the American quietly.

Granny made no comment on the information. "Come close till I see you," she said.

For a long minute not a sound broke the stillness.

"You have thy mother's eyes, and thy father's curls, and the look of his honour round the mouth. Have you all your fingers?" she asked suddenly.

"No," said the stranger, "I lost a finger in my infancy."

"It was thy father's doing," said Granny, sadly, and the lost hair was found.

Quietly the visitors withdrew, leaving the aged woman to her meditations. The sudden change in his fortunes did not seem to affect the new hair. Gratitude was evidently a ruling trait in his character, as all who had shared in the search soon discovered.

Before many days the eldest of Granny's grandsons was sent for, and the three lives lease was renewed as never lease was renewed before.

They thought that Granny would be pleased when the good news was told, but she made no sign.

"My work is done," she murmured sadly, as she watched them hide the precious paper in the ancient dresser. "I held the land for our boys," she whispered to a younger Michael, who stood beside her chair.

It was harvest week, with no time for idle joy, and into the fields trooped the busy workers, with hearts filled with thankfulness that the tenure of their father's land no longer depended on an aged woman's life.

It was sunset hour when they returned, weary but happy.

In the road stood Mary, white and breathless. "Come," she gasped, and ran before them. Wondering they followed, even to Granny's door, and awe struck entered.

There in her high-backed chair she sat, her kind old eyes closed in sleep, her fingers clutching her beads, her withered cheeks pillowed on the new lease; but one glance told the children that it was the sleep that knows no earthly awakening.

NOTE.—The custom of making leases which were to last for a specified number of lives running from father to son—or, as in Granny's case, to the second child, should the tenant's eldest die during his lifetime, was common in Ireland during the last two centuries. This sort of lease is now seldom made, being looked upon as unsatisfactory by both landlord and tenant.

BREVITIES.

Three distinct earthquake shocks were felt at Portland, Ore., Monday morning.

Another whiskey trust has been organized and the price of sprits advanced six cents.

The Alabama legislature passed a law permitting juries to impose the death penalty for train robbing.

The California legislature has attacked the high hat nuisance in theatres and other places of amusement. A fine of \$50 will be the penalty if the law is passed.

Influenza is claiming many victims in England and on the continent. Berlin is the worst sufferer, but London is also full of it. Prime Minister Rosebery is confined to his bed by an attack.

Window-glass manufacturers, representing about 80 per cent. of that interest in the United States, at Cleveland, decided to form a new organization to be known as the National Window-glass Manufacturer's Association.

There are nearly one hundred Chinese babies in New York city. Three-quarters of them have American mothers, but the others are of full Chinese extraction, their mothers, as well as their fathers, having come over from China.

Mrs. Bourke Cockran, the wife of Congressman W. Bourke Cockran, died Feb. 20, in New York, from hemorrhages, with which she was attacked on Tuesday. She was thirty-one years old and had been married ten years.

Father Deplaye, the senior parish priest of France, has died at ninety-four. What a career of zeal, of charity, of piety, good works and arduous vicissitude, during the sixty-nine years that he was guardian of the consciences of a parish, baptizing, marrying and burying the people.

The conversion to the Catholic Church of Dr. Serrurier, the learned scientist and director of the Ethnological and Zoological Museums of Leyden, has caused quite a sensation in that city. He was a Protestant, or to be strictly accurate, a non-believer, and a man who is widely known throughout the scientific world of Europe.



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SOME OF OUR NEW BOOKS.

WALTER LECKY ON AMERICAN CATHOLIC WRITERS OF TO-DAY.

VOLUMES THAT DO NOT SUIT THE JUVENILE CRITIC, BUT THAT ARE APPRECIATED BY MEN OF BRAINS—FATHER YOUNG'S BOOK OF PERMANENT VALUE—BISHOP SPALDING, EGAN AND MISS GUINEY.

I remember reading some time since, an old French letter, wherein the scholarly writer trusted "that the day would come when American Catholics would write their own books." A few moments ago I was looking out of my library window at the scurrying snow, and wishing that M. le Cure, long since dead, in his far off Norman land, could cheat the tomb for a day and revisit America. How lovingly I should hand him a list of our new books, and I know well the gracious smile and the peppery pinch from his snuff-box that would reward me. But he will not come. Peace to his ashes, his dream has been accomplished; we write our own books, and with a knowing wink to the omniscient critic, tolerably good books. They may not come up to the great American critic's idea, who will, in this science age, rate beneath his dignity books that breathe the slightest breath of religion. I will not take off my tam-o'-shanter for his friendly nod, albeit he is king

"In prose and verse, without dispute, Through all the realms of Nonsense, absolute."

My good Scotch cap will outwear a fad. One of the first books that make Winter, a cheery fire, and a capacious ingle nook (I love to stretch myself as I read), right merry company, is Lilly's "The Claims of Christianity," an imported book.

Lilly has in this volume brilliantly shown that the Christian religion is the sole and sufficient oracle of divine truth, superseding all other modes of faith, and that this religion is a polity perfect and complete in itself, counting its subjects in all lands collateral with secular States, but belonging to none of them. By Christian religion he means the Catholic Church, as it alone fulfills his conditions. The little man of the Critic quickly reviews the book, and as Mr. Lilly does not believe in the Zeitgeist and has the unbearable audacity to suppose "that the papacy is a reality," his book is dismissed in this lofty manner: "But he has never got at the psychological key of history, and of religion. Fundamentally, he is a skeptic and a pessimist, and he does not know it." One thinks of Dryden's cutting line in reading such gush:

"Such are the blindfold blows of ignorance."

I wonder if the Republic is a reality. "Psychological keys!" What a big adjective to hurl at an author's head—worse than a brick-bat, since you would be in a quandary as to what struck you. And then note that Mr. Lilly, a man of wide culture and scientific range, being a skeptic and pessimist and, here's the fun, "not knowing it." When you read these jejune, inane phrases you are ready for the grand finale: "As a philosopher, an historian, or a theologian, he is a blind guide."

These gratuitous assertions are called criticism, and the manikin callow and

crude, with malice prepense to every Catholic book that comes under his eye, bows and fittingly retires. Such a book, however, as Mr. Lilly's, cannot be snuffed out by such juvenile methods. It speaks an earnest consideration from the scholar, and for every statement discarded the why of doing so. Mr. Lilly is in the arena with his ideas, ready to fight for them, and a cowardly slur from the "roost" will not down them. When ever I read a criticism of this kind I know the condemned book is of value. Every Catholic library should own Mr. Lilly's. With its arguments well in hand you will have no difficulty in silencing the popguns of the Agnostic younglings who, knowing nothing, strange as it seems, know all by intuition, and go up and down mumbling catchy phrases for truth.

Another book of permanent value is Father Young's "Catholic and Protestant Countries Compared," already in its second edition. It deals with a subject that was supposed to have been settled long ago in favor of Protestantism. We are slowly but surely pulverizing the myths, and this one was sacred among them. Just read this book; no skipping of pages. It is sprightly, piquant, now and then a little broncho-like, but sound, to the point, logical throughout. When it says "finis," I think this question will trot through your mind: "Does the ordinary American, so quick to prate of morality and civilization, know the meaning of these terms?" As a rule, he is supposed to know everything, and blandly told so in Fourth of July orations. This book will be a stumbling block to his alleged infallibility. It is peppered with facts, and there is a mountain saying, "that facts are hard to be resisted." It will silence the long-winded on Mexico and a few other "terrible countries," and drive Methodist editors and sensation missionaries to invent new fiction. I present to their high consideration Timbuctoo, the late French acquisition, as a great and new place for making fakes. Father Young has certainly driven them from civilization.

A modest little volume, "Things of the Mind," by Bishop Spalding is,—well, I can find no other word,—charming. It makes the reader think high and live holy. What better testimony can I give to it than by saying of the "Things" there, borrowing Hazlitt: "Sweet is the dew of their memory, and pleasant the balm of their recollection. Their beauties are not scattered like stray gifts o'er the earth, but sown thick on the page, rich and rare." What a book for Catholic youth, to provoke, to stimulate, to dispel gloom, and show that the "Kindly Light" shines for every man, if he will but seek it. The style is crisp and keen, admirably lending itself to quotations that are ever a spur to better things.

The readers of Father Young's work may thank me for suggesting the latest book on Mexico, Christian Reid's delicious "Land of the Sun." It is a book of travel, under the guise of a novel. I think that we light-headed readers won't take this amiss. Lovers of pedagogies and other dismal sciences may sneeze at its freshness and lightness. That is their joy; ours to lie under the greenwood tree, reading the pages of the merry music of birds and brooks. Mexico, peculiar and picturesque, painted by an artistic hand, guided by knowledge and rare sympathy,

makes the "Land of the Sun" a feast from cover to cover. Buy it and test the flavor. Everybody to his own taste, but this book has everybody's taste. By everybody I mean those who are sane. Sanity is not so widely diffused as one would at first think. I lift my head, and a little volume of Harper's Library of essays greets me. Somehow or other I cannot think of my books as dead. This volume is scholarly and thought-provoking. Some of the essays, notably that on Hazlitt, is a bit of word-painting that introduces you to the man just as he shuffled along the streets, speculating, sensitive, careless of dress, bold speaker, scoffer of cant, laughing at "those who strut in their self-opinion and deck themselves out in the plumes of fancied self-importance as if they were crowned with laurels by Apollo's own hand." Louis I. Guiney's little "Essays" claims a place in the niche consecrated to the best nineteenth century essayists. I put mine between Agnes Repplier's and Mr. Thompson. I recommend them to the young lady who "can find no good Catholic books." They are read by Protestants, I assure her, and that is the introduction that is satisfying.

We have been told that poetry was dead, and judging from the flood of sonnets and rondeaus that take her name in vain, the ordinary reader might assent. The "masters"—how words change their meaning—when they bore us with poetry, write an introduction to exculpate themselves from doing such childish things as Homer and Shakespeare. "Most modern men, I fancy," says Hamlin Garland in the "Foreward" to his Prairie songs, "find it rather difficult to take verse seriously." I should say so, if his huge prose collops could by any means be called poetry. How like a Scotch joke to write an apology of poetry as an introduction to a clumsy prose performance. Copeland and Day have proved that poetry artistically published can yet command attention. Their last volume, Father Tabbs' "Poems," was a great success. The first edition was exhausted the day of publication. I had warned my friends to procure a copy of the book, and elsewhere have written: "When you bring your preconceived literary canons to bear upon it (volume), they are found wanting—too clumsy to test the delicacy, fineness of touch, and the permeated spiritualism embodied therein. The second edition will soon be issued, and Catholics ought to be first in the field to buy it."

Another volume is "Songs and Sonnets," by Egan, a charming bit of book-making within and without. I pledge my faith on this poet, who has not as yet given us his best. This is a book that you may not fear to give a friend. If the friend has a soul, and it is not grimed with fin-de-siecle rust, "The Old Violin," "Night In June," above all that sonnet on Guerin, so keen and masterful, will make him either steal the book or order a new copy. Another volume that I bespeak immediate recognition for will soon be published by James Jeffrey Roche. This is a poet who has something to say. His book will not be a collection of corns and bunions, but virile manly verse, telling of deeds of valor done, of things that make the heart beat faster, the eye flash quicker, and that indefinable feeling which makes us long to procure a musket or sword and hie to the war. Roche has found in the deeds of the American army and navy something worth a poet's song. I know this will be strange news to the American bards who go to England annually to get their "matter."—Walter Lecky, in N.Y. Catholic News

AS OLD AS ANTIQUITY.

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House and Household.

FASHION AND FAFCY.

The warmest winter wraps have not yet become burdensome, but jaunty little capes, reaching just below the elbows and utterly wanting in all the elements of comfort on a cold day, are such a popular variety of outdoor garments that they are quite as much the fashion as they will be later, when they will be better suited to the temperature. It is too early for novelties in spring capes, but the prospect is that everything which can be designated by the name will be worn. They may be short or long, double or single, but they will never leave us while the sleeves keep their present dimensions. They are too convenient, too easily made, to be soon discarded.

Velvet seems to be the popular material for dressy capes, and they are all furnished with the godet plaits around the edge. To correspond with the flaring skirts, lace, chiffon and jet are the most fashionable trimmings. The full neck ruche takes the place of the high flaring collars of the earlier season.

The tendency is toward single capes rather than double ones, and these are made very pretty with frills of lace and spangled yoke collars. One recently made for spring wear is a single cape of black velvet fitted on to a yoke which reaches to the shoulders and fits smoothly. Below this falls a frill of black accordion-plaited chiffon, a little more than a quarter of a yard in depth, which is also carried down either side of the front and caught back at intervals like a jabot. Over the velvet yoke is another one of beads and spangles, and around the neck is a full ruche of chiffon.

An elegant French garment is made of black brocaded velvet, cut in a coat which reaches to the knees and is close fitting in the back. The front is loose and cut away to show a vest of ermine, and the sleeves are wing-like affairs of black satin, trimmed with jet.

Spring jackets are to be much shorter than those which are now worn, and golf capes of serge, with their bright plaid linings, will be as popular and useful as ever.

HOUSEHOLD HINTS.

The term "ventilation" is not by any means synonymous with a dangerous draught of air pouring into an apartment.

Systematic care of lamps is better than all the patent "fixings" ever invented, as a means of securing good light.

In trimming the lamp, simply remove the charred portion of the wick, and not the unburned, though blackened fibre.

To take out grease, mix two ounces of aqua ammonia, one teaspoonful of salt-peter, one ounce of shaving soap scraped fine, and one quart of soft water. Let stand for a few days. When ready for use, sponge the spots well with it, washing out in clear water. Repeat, if necessary.

An old horsehair sofa, that has seen its best days, was transformed by clever fingers by sawing off the back and converting the seat into a presentable divan. This was accomplished by replacing the horsehair with a pretty wild rose cretonne and covering large square pillows with the same material. The hair which was pulled from the discarded back served excellently to stuff the pillows.

USEFUL RECIPES.

ONION SOUP.

Brown two onions in one ounce of butter, stir in a tablespoonful of flour, brown this also, thin down with three pints of soup stock, boil up and season with pepper and salt. Toast six pieces of bread, one for each plate, pour on the soup and serve.

SALTED PEANUTS.

Shell the peanuts, and blanch by pouring hot water over them, so that the skin will slip off easily. When dry, stir them well in melted butter—one tablespoonful of butter is enough for a cupful of peanuts. Let them dry again, and sprinkle thoroughly with salt all over. Put in a flat baking-tin, and let them bake until a delicious brown. Do not have the

oven too hot. You need only stir them two or three times. It will probably take about ten minutes to brown them.

MORAVIAN SUGAR CAKE.

Cut four ounces of butter into small pieces; add to it one pint of milk that has been scalded in a double boiler. Sift one and a half quarts of flour; put it into a bowl; when the milk is lukewarm, add half a compressed yeast dissolved, or a half cupful of yeast. Make a well in the flour and pour in the milk; stir in sufficient of the flour to make a thin batter; cover, and stand in a warm place two hours. When ready, add two eggs, well beaten, and a half-cupful of sugar and a teaspoonful of salt; then stir in the remaining part of the flour. Beat this very hard; pour this into a greased shallow pan and stand in a warm place about one hour, or until very light. Mix together two ounces of butter and two teaspoonfuls of cinnamon; beat until smooth. Make little holes all over the cake; put down into each hole a little ball of this mixture. Bake in a moderate oven about one hour.



Which—Man or Shirt?

Has the man grown, or has the flannel shrunk? Usually, the shirt's to blame. No, not that, either—but the way it's washed.

Flannels ought to be washed with Pearline. If you're buying new ones, start right. Have them washed only with Pearline (direction on every package) and they won't shrink. As for the old ones, Pearline can't make them any larger, but begin with it at once; it will keep them from growing smaller. It will keep them from the wear of the washboard, too.

Danger As one wash is sufficient to ruin flannels, great care should be exercised as to the use of the many imitations which are being offered by unscrupulous grocers or peddlers. Pearline is never peddled. 814 James Pyle, N. Y.

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REV. FATHER KELLY'S THANKS.

Rev. Father Kelly's success, in his mission to Montreal, for the purpose of raising funds to aid in the completion of a church for his little congregation at Athens, Ont., has so far been very gratifying. The Rev. Father expresses himself in deep sentiments of gratitude towards the reverend clergy and parishioners of St. Mary's, St. Ann's, St. Gabriel's and the English-speaking members of St. Jean Baptiste parish. He also received donations in kind and money from different persons throughout the city which he gratefully appreciates. On Sunday next, the 17th inst., he will preach a special sermon and take up a collection at evening service (7.30 P.M.) in St. Anthony's Church, where he will no doubt, on the anniversary feast of Ireland's patron saint, be given a generous greeting, for he is truly carrying on the work of St. Patrick in extending and preserving the faith amidst Erin's exiled sons and daughters.

Where Do You Get Your Lunch?

Have You Ever Been to

JAMES M. AIRD'S,

1859 Notre Dame Street,

IF NOT, GO AT ONCE.

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

CONFECTIONERY.

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

All our own manufacture.

MADE DISHES, for Parties:

Ice Cream, Jellies, Russes, etc

Wedding Cakes a specialty. Luncheon and Dining Rooms.

CHARLES ALEXANDER,

219 St. James Street.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Phillipsburg Work," will be received at this office until Friday, the 15th day of March next, in-clusively, for the construction of a landing pier at Phillipsburg, Missisquoi County, Quebec, according to a plan and specification to be seen at the Post Office, Phillipsburg, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to five per cent of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order, E. F. E. ROY Secretary.

Department of Public Works, Ottawa, 23rd Feb. 1895. 53-2



SEALED TENDERS marked "For Mounted Police Clothing Supplies," and addressed to the Honourable the President of the Privy Council, will be received up to noon on Tuesday, 19th March, 1895.

Printed forms of tender containing full information as to the articles and quantities required, may be had on application to the undersigned.

No tender will be received unless made on such printed forms. Patterns of articles may be seen at the office of the undersigned.

Each tender must be accompanied by an accepted Canadian bank check for an amount equal to ten per cent of the total value of the articles tendered for, which will be forfeited if the party declines to enter into a contract when called upon to do so, or if he fail to supply the articles contracted for. If the tender be not accepted the check will be returned.

No payment will be made to newspapers inserting this advertisement without authority having been first obtained.

FRED WHITE, Comptroller N. W. M. Police. Ottawa, February 15th, 1895. 53-2

Business Cards

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Importer of Choice Groceries, Wines and Provisions and all kinds of Choice Fruits.

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(Next Door to Dow's Brewery.)

Suits and Underwear a Specialty.

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BAKERS: and: CONFECTIONERS,

Bread delivered to all parts of the city.

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F. S. DOYLE. R. J. ANDERSON.

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Hatter and Furriers.

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MONTREAL.



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

A MILLER'S STORY.

HE WAS GIVEN JUST ONE MONTH TO LIVE.

FIRST ATTACKED WITH INFLAMMATORY RHEUMATISM, AND THEN STRICKEN WITH PARALYSIS—HOPE ABANDONED AND HE LONGED FOR DEATH TO RELEASE HIM FROM SUFFERING—AT LAST HE FOUND A CURE AND RELATES HIS WONDERFUL DISCOVERY.

Sherbrooke Gazette.

The benefits arising from the use of Dr. Williams' Pink Pills are well known to the Gazette. It is a frequent occurrence that people come into the office and state that they have been restored to health by their use. It occasionally happens that extraordinary instances of their curative powers come to our notice, and one of these was related to us recently, so astonishing in its nature that we felt the closest investigation was required in order to thoroughly test the accuracy of the statements made to us. We devoted the necessary time for that purpose and can vouch for the reliability of the following facts, wonderfully passing belief as they appear:

There are few men more widely known in this section than Mr. A. T. Hopkins, of Johnville, Que. Previous to his removal to Johnville, Mr. Hopkins resided at Windsor Mills and was for three years a member of the municipal council of that place. When a young man Mr. Hopkins was noted for his strength and his activity as a wrestler. His strength stands him in good stead for he works hard at his business, carrying heavy sacks of flour in his mill for many hours during the day and frequently far into the night. Active as he is, and strong as he is, there was a time not long distant when he was as helpless as an infant and suffered intolerable agony. About three years ago, while residing at Windsor Mills, he was attacked by inflammatory rheumatism. It grew worse and worse until, in spite of medical advice and perhaps prescriptions, after a year's illness he had a stroke of paralysis. His right arm and leg became quite useless. Sores broke out on both legs. He suffered excruciating agony, and had rest neither day or night. He sought the best medical advice that could be obtained, but no hopes were held out to him by the physicians. "He will certainly die within a month," one well known practitioner told his friends. "He will be a cripple for life," said two other doctors. It is no wonder that, as he says, life became a burden to him and he longed for death to relieve him from his sufferings. This was in August, 1892. About October of that year he heard of Dr. Williams' Pink Pills and as a forlorn hope determined to try them. He did so, and before long was able to take outdoor exercise. He persevered with the treatment, closely following the directions, and is to-day nearly as strong as when a young man, and is able to follow successfully and without difficulty the laborious calling by which he gets a living.

Such was the wonderful story told the Gazette by Mr. Hopkins, who attributes his recovery solely to the use of Dr. Williams' Pink Pills, and he is willing to satisfy any person who may call on him as to their wonderful effects.

A depraved condition of the blood or a shattered nervous system is the secret of most ills that afflict mankind, and by restoring the blood and rebuilding the nerves, Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pallid cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail, postpaid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

THREATENS TO BLOW UP A CHURCH.

Haverhill, March 7.—There is great excitement among the Catholic residents of the city to-day over the announcement that Rev. James O'Doherty has in

his possession a letter in which it is stated that St. James' church will be blown up next Sunday morning, while the morning services are in progress.

Rev. Fr. O'Doherty thinks that the letter was written by a crank, as it is unsigned. Nevertheless, a sharp watch will be kept upon the church from now until after Sunday.

Rev. James O'Doherty called upon Mayor Jewett and showed him the letter.

It is stated, in addition to the threat that St. James' church would be blown up, that he, Fr. O'Doherty, would be shot down on sight.

City marshal Rand has placed detectives at work on the case.

To The Globe correspondent Rev. Fr. O'Doherty stated the letter was the work of some crank who had become excited over the anti-Catholic meetings held in this city, and who imagined that he would be fulfilling a divine mission by razing the church and shooting the pastor. He did not fear bodily harm, as he was able to defend himself.

SET FIRE TO A CHURCH.

AN ATTEMPT TO DESTROY ST. PETER'S CHURCH IN BOSTON.

Boston, Mass.—An attempt to burn St. Peter's Catholic Church while 1,200 people were attending evening service was made last Thursday night. The blaze was discovered and extinguished in time to prevent serious damage to the building. Rev. Father Peter Ronan, officiating clergyman, was burned about the hands while extinguishing the flames. This is the third Catholic church to be visited by fire within eight days. The other two, St. Anne's, Dorchester, and Gate of Heaven, South Boston, were destroyed.



WHERE DID GAIN GET HIS WIFE

has puzzled Bible Students for ages. We don't know; however, we do know where you can get a good fitting suit of clothes made to measure at a low price, and a large variety of new materials to choose from.

ASK THE FIRST MAN

you meet, who is wearing a good fitting suit, where he has had his clothes made. We'll wager a gum drop he'll say at Kennedy's in the Main Street. For thirty-four years Kennedy's Clothing has withstood the keenest competition, has seen rivals rise and fall, and is to-day a shining example of the survival of the fittest.

ALL SHOULD KNOW

that the largest stock of Clothing in the city for Men and Boys, at economical prices, can only be found at

J. G. KENNEDY & CO.,
31 St. Lawrence Street.

Champion Evaporator.

FOR MAPLE, SORGHUM, CIDER, AND FRUIT JELLIES.

Corrugated pan over firebox, doubling boiling capacity. Small interchangeable syrup pans (connected by siphons) easily handled for cleansing and storing, and a Perfect Automatic Regulator. The Champion is as great an improvement over the Cook Pan as the latter was over the old iron kettle, hanging on a fence rail. The C. H. GRIMM MFG. CO. HUDSON, Ohio.



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THE IMPROVED VICTOR INCUBATOR.

Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free. GEO. ERTTEL & CO., London, Ont. 30-7eow.

Society and general Job Printing at The True Witness office.

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FOR TUMORS, OLD SORES, SCROFULA, RHEUMATISM, NERVOUS DEBILITY AND ALL DISORDERS OF THE BLOOD.

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

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JOHN MURPHY & CO'S ADVERTISEMENT.

It Reigns

Supreme!
SILK!

What the Rose is to the flower-garden, Silk is to the garden of fashion. It is never superseded. "In silk attire," history moves through the centuries! "In silk attire," humanity joys and sorrows! Through all the varying vagaries of taste, silk is still "heir to the ages."

Its immortality is assured. It is old and yet young. It is classic and yet modern. It joins the unwearied patience and the delicate conceptions of the long dead generations to the dexterous manipulative skill, and the fresh ideas of this present year of grace.

In confirmation of this fact, we invite inspection of our New Spring Shipments just placed into stock. They embrace all the latest triumphs and novelties of the looms of Europe, and will more than maintain the royal prestige of this great fabric. Their cheapness is only a little less wonderful than their marvellous beauty.

Just received 5 cases of New Silks, all the novelties, plain and fancy, for Dresses, Blouses, etc. Grand display!

JOHN MURPHY & CO.,
2343 St. Catherine St.,
CORNER OF METCALFE STREET.
TELEPHONE No. 3888.

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

GRATEFUL-COMFORTING. EPPS'S COCOA

BREAKFAST-SUPPER. "By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocos, Mr. Epps has provided for our breakfast and supper a delicately flavored beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette. Made simply with boiling water or milk. Sold only in packets, by Grocers, labelled thus: JAMES EPPS & CO., Ltd., Homeopathic Chemists, London, England. (20-9-e-o-w)

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Distributed During Last Thirty Days:
30 Jan.—PIERRE RIVARD,
227 Richelieu Street,
St. Cunegonde... \$2,000.00
6 Feb.—Madame J. Bte. RIVET,
309 Carriere Street,
Coteau St. Louis... \$500.00
6 Feb.—JOSEPH LAFLAMME,
195 Cadieux Street,
Montreal..... \$250.00
27 Feb.—A. FISET, Notary,
97 St. James Street
Montreal..... \$2,000.00
MONTREAL, March 1st, 1895. 33-2

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Best English Manufacture
Any Size or Pattern
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(Near McGill Street.) MONTREAL.

Sales of Household Furniture, Farm Stock, Real Estate, Damaged Goods and General Merchandise respectfully solicited. Advances made on Consignments. Charges moderate and returns prompt. N.B.—Large consignments of Turkish Rugs and Carpets always on hand. Sales of Fine Art Goods and High Class Pictures a specialty.

THE SUBJECT OF WASTING.

SOME OF ITS PHASES AND HOW THEY ARE CURED.

The Wasting of a Consumptive and the Wasting of Babies and Children—Scrofula, Anaemia and Other Forms of Illness Discussed—Coughs and Colds Reveal a Weakened Condition.

In the obituary notices of the late Prof. Hermann von Helmholtz, the German scientist, were references to one of his earlier works "On the Consumption of Tissue During Muscular Action." In this work Prof. Helmholtz set the theory forth as an established fact that wherever there is muscular action there is also a wasting, or rather a consumption of tissue.

The body is constantly changing. There is wasting going on all the time. Food is designed to counteract this wasting, and if the organs of the body are in a healthy state food does do its work in nourishment. But the digestive and vital organs get out of tune every once in a while, so that an extra nourishment, one that is concentrated and easy of assimilation, is needed in order to keep up a normal condition of health.

If this extra nourishment is not taken the wasting which goes on incessantly soon impairs health. One of the first signs of a weakened, poorly-nourished body is taking cold easily. Colds are very apt to neglect them. They do not know that the cold reveals a weakened condition, but after taking cold several times they find it harder work to recover the semblance of health again.

The common way to cure a cold or a cough is to take some household specific, or when a person feels run down in health he thinks he needs a tonic or stimulant.

The truth is, however, ordinary specifics and tonics or stimulants, for coughs and colds, afford only temporary relief. They are merely superficial means of relieving the local trouble, but they do not give the nourishment necessary to strengthen the system and overcome the wasting tendencies.

It is because Scott's Emulsion promotes the making of healthy tissue, enriches the blood, and gives vital strength that physicians give it such unqualified endorsement. Scott's Emulsion is quick to relieve inflammation of Throat and Lungs, and its power to cure the most stubborn cough is unquestioned. But this is only part of its work. Scott's Emulsion makes the system able to ward off disease and other ailments.

This subject of wasting is almost inexhaustible. Scrofula results in a wasting of the vital elements of the blood, and Anaemia is simply no blood at all. Consumption is probably the worst form of wasting. In all of the early stages of this disease Scott's Emulsion will effect a cure. It requires time to recover after a patient is once into Consumption, but there are numerous cases where Scott's Emulsion has cured persons who had got so far that they raised quantities of blood.

The wasting tendencies of babies and children are known to too many unhappy parents. There does not in thousands of instances seem to be any cause for their growing thin, but as a matter of fact their food does not nourish them and the babies and children do not thrive. The babies are weak and children seem to grow only one way.

Now it costs only 50 cents to try Scott's Emulsion, and you will find that it will do more for your baby or your child than all the rest of the nourishment taken. Scott's Emulsion makes babies fat and children robust and healthy. It takes away the thin, haggard look in the pinched faces of so many children.

Another one of the many uses of Scott's Emulsion is the way it helps mothers who are nursing babies. It gives them strength and makes their milk rich with the principles of food all babies need.

Scott's Emulsion is not a secret mixture. Its formula is furnished to physicians and has been endorsed by physicians for twenty years. It has a record unequalled by any other preparation in the world. For sale by all druggists, 50 cents and \$1.00. Pamphlet mailed by Scott & Bowne, Belleville, on application.

COFFEES! COFFEES!

If you want to Drink the best **COFFEE** possible

BUY ONLY

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BAKING POWDER,

"The Cook's Favorite,"

Use no other, Ladies, and be happy.

Do you cough? Are you troubled with Bronchitis, Hoarseness, Loss of Voice, etc.?

Read what the



SAY

And you will know what you should use to cure yourself.

"I certify that I have prescribed the PECTORAL BALSAMIC ELIXIR for affections of the throat and lungs and that I am perfectly satisfied with its use. I recommend it therefore cordially to Physicians for diseases of the respiratory organs."
V. J. E. BROUILLET, M. D., V.C.M. Kamouraska, June 10th 1885.

"I can recommend PECTORAL BALSAMIC ELIXIR, the composition of which has been made known to me, as an excellent remedy for Pulmonary Catarrh, Bronchitis or Colds with no fever."
L. J. V. CLAIBOURN, M. D. Montreal, March 27th 1889.

L. ROBERTAILLE, Esq. Chemist. Sir,
"Having been made acquainted with the composition of PECTORAL BALSAMIC ELIXIR, I think it my duty to recommend it as an

"excellent remedy for Lung Affections in general."

N. FAFARD, M. D. Prof. of chemistry at Laval University Montreal, March 27th 1889.

"I have used your ELIXIR and find it excellent for BRONCHIAL DISEASES. I intend employing it in my practice in preference to all other preparations, because it always gives perfect satisfaction."

DR. J. ETHIER. L'Epiphanie, February 8th 1889.

"I have used with success the PECTORAL BALSAMIC ELIXIR in the different cases for which it is recommended and it is with pleasure that I recommend it to the public."

Z. LAROCHE, M. D. Montreal, March 27th 1889

Lack of space obliges us to omit several other flattering testimonies from well known physicians.

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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 588 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 58 Oxford Street, London, they are spurious.

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New Pianos from \$175 to \$1000.
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Opposite H. Morgan & Co., east corner.

SILVER WARE of every description.

Rodgers' Table Cutlery, Spoons and Forks.
Clocks, Lamps, Onyx Tables.

Jewelry at moderate prices. All at the lowest
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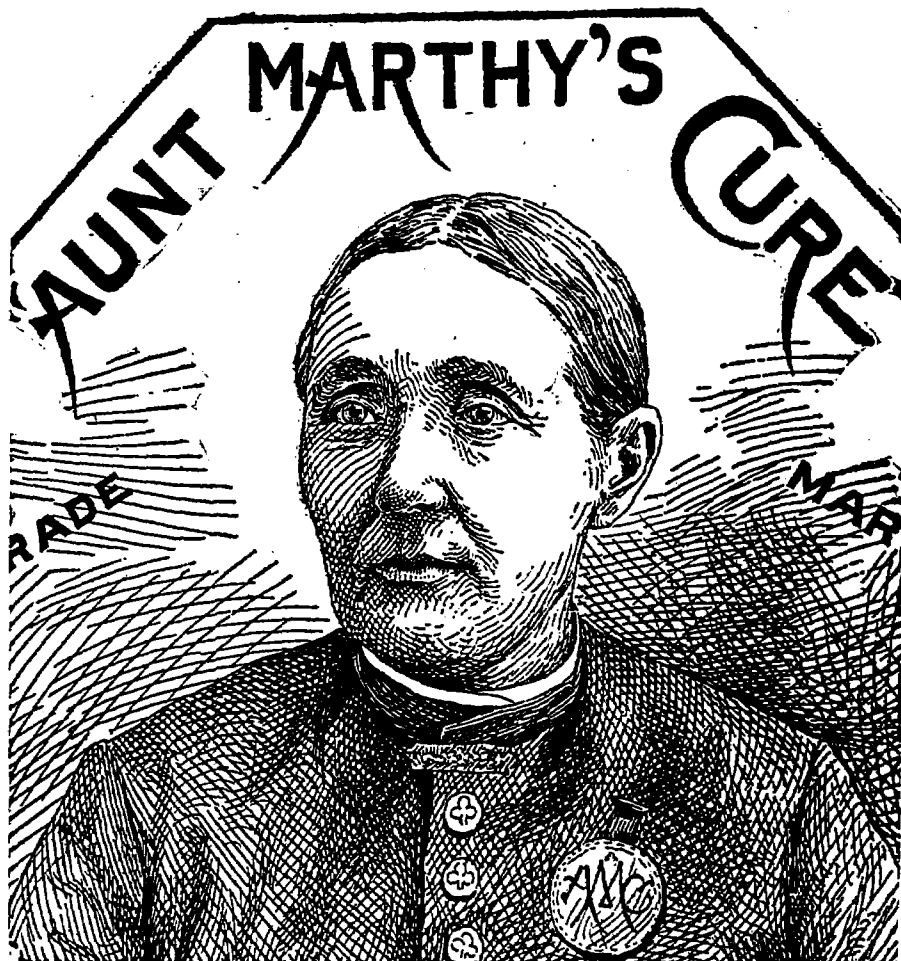
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it. There is. ITS UNDOUBTED AND ACKNOWLEDGED MERIT is
the reason. "A. M. C." is not calculated and designed to act as a tempo-
rary aid only. It does not deaden pain for a moment or an hour, and
then yield the victim to worse sufferings than ever, but it will radically
and entirely cure any case of Rheumatism or Neuralgic trouble in exist-
ence. All cases do not require heroic treatment, but any which do are
guaranteed satisfactory results, after the use of half dozen of "A. M. C."
Sold by druggists and grocers. Sent to any address by mail on receipt of
25 cents. "A. M. C." MEDICINE COMPANY, 136 St. Lawrence Main
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Incorporated by Letters Patent on the 24th December, 1894.

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2nd PRIZE.....400
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And 2,848 other Prizes varying from
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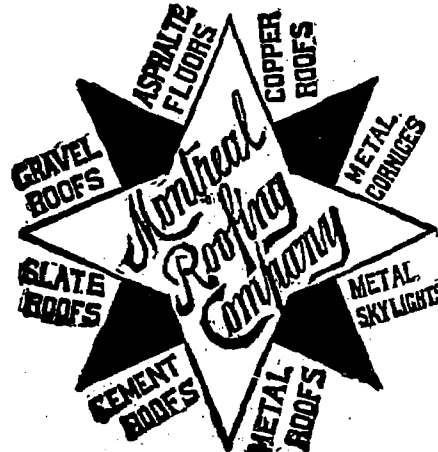
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NOTICE.

NOTICE IS HEREBY GIVEN that appli-
cation will be made to the Parliament of
Canada, at its next Session, for an act to incor-
porate a Company to construct and operate a
railway or tramway from some point on the
north-eastern limit of the County of Ver-
cheres, Province of Quebec, through the
County of Chambly to a point on the
western limit of the County of Laprairie,
parallel with the St. Lawrence River; and
from some point on the about described
line at or near St. Lambert, in the County of
Chambly, to a point in or near the Town of
St. John, County of St. John, Province of
Quebec; said railway or tramway system
running through the several villages and
parishes on its route or connecting the same
by branches; with power to connect said sys-
tem with railway or tramway line on the
north bank of said St. Lawrence River by a
general traffic bridge on said river at
Montreal; also with power to develop and
utilize one or more water powers in the
Chambly River, and to generate, rent, sell,
distribute and dispose of electricity, electrical
power and hydraulic power, for any purpose
whatsoever, and for other purposes.

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