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Public Newspaper is a
"No. 1000" and a mes-
senger. To encourage
journalism is to aid the Church."

The Montreal Witness

By advertising
"Witness" you mater.
a thorough Catholic organ, and
your secure patronage for yourself
in your line of business.

VOL. XLV. NO. 14.

MONTREAL, WEDNESDAY, OCTOBER 23, 1895.

PRICE FIVE CENTS.

IRELAND'S NEED.

A LETTER FROM ARCHBISHOP WALSH TO HON. EDWARD BLAKE.

IT IS IMPERATIVE THAT IRISHMEN AGAIN BECOME UNITED—A CONVENTION IN DUBLIN, WITH ADVISORY REPRESENTATION FROM IRISHMEN IN FOREIGN LANDS, SUGGESTED AS THE MEANS OF OBTAINING UNITY—MR. BLAKE AGREES.

Hon. Edward Blake left Toronto last Wednesday, for San Francisco en route for Australia. Prior to his departure, in an interchange of letters between him and the Archbishop of Toronto, Dr. Walsh, a scheme was formulated for the holding of a great convention to restore unity in the Irish party. The correspondence will be made public to-morrow by the Catholic Register.

The Archbishop warmly thanks Mr. Blake for his services to Ireland, and then continues:—I think, too, Sir, that we in this country have a right and a duty to raise our voice in protest against the destructive dissensions that rend the ranks of the Irish Parliamentary representatives, that do so much to discredit their cause and ruin their effectiveness. Canada has contributed generously towards the Home Rule Parliamentary fund. Not much more than a year ago we, here in Toronto, in the midst of great financial depression, subscribed the handsome sum of something more than \$7,000. In other cities and districts of the Dominion sums proportionately as large were freely given for the purpose.

In view of these large monetary contributions, in view of the material and moral aid which, by words and acts, and even by resolutions unanimously passed in the Dominion Parliament, we have given to you towards the Irish cause, we Canadians have a right to deplore and deprecate the fatal dissensions that have weakened and paralyzed the Irish Parliamentary representation, and that have thwarted and baffled the home rule cause. This is not the place to discuss the cause of these dissensions; it must suffice here to raise our voice in protest against them, and to declare that those responsible for them have brought shame and dishonor on their country and are guilty of high treason against the Irish race at home and abroad.

For these fatal dissensions it is our solemn conviction that neither you nor those with whom you are working are in any wise responsible. You have but been their victims. In order to try to keep peace and harmony in your ranks you have borne quietly with misrepresentations and calumnies until patience ceased to be a virtue, and your silence was construed by some into admission of guilt. Will Irishmen never give heed to the warning of our national poet, which is also the teaching of our sad history.

"Ere, thy silent tear never shall cease,
Ere, thy languid smile ne'er shall increase
Till like the rainbow's light
Thy various tints unite
And form in Heaven's sight,
One arch of peace."

HOW IS IT TO BE DONE?

How is this necessary union to be effected? How are the Irish national forces to be focused into a great centre of strength and power? It seems to me that to the solution of this problem Irish patriotism and Irish statesmanship should now devote themselves. Surely Ireland must still have the power and vitality to shake off from her the fatal dissensions that have of late preyed upon her and threatened the extinction of her national life: surely she must not drift about aimlessly and hopelessly a prey to the waves and storms of angry passions and intestine feuds.

This is not a time for despondency or despair, it is rather a time for courageous resolve and earnest action. The Home Rule cause has cost the Irish race too many sacrifices; it has been pushed too far towards realization to be now abandoned, because of the difficulties that beset it. These difficulties are for the most part the direct result of personal jealousies, animosities and ambitions indulged by certain of the Irish representatives, and doubtless they can be pushed out of the way by the united and determined action of the Irish people.

As an Irishman interested in the destinies of my native land I trust I may, without presumption, venture to make a suggestion, which, if acted on, would in my opinion be instrumental in securing that unity of counsel and of action amongst the Nationalists of Ireland so necessary for the success of the cause they have at heart. My suggestion is this: Let a great national convention be held in Dublin, composed of chosen representatives of the clergy and people of Ireland and of an advisory representation of the Irish race abroad. In that convention let Ireland speak out her mind, let her voice be like a broken musical instrument emitting discord and notes and jarring sounds, but let it on the contrary be clear, loud and emphatic, insisting on unity and condemning faction. Let her point out and uphold the Parliamentary representatives whose methods and conduct she approves, and let her mark out and condemn those whose intolerance of control, personal jealousies and animosities have done so much to break the unity and waste the strength of the national party.

FEUDS HAVE CURSED IRELAND.
Feuds have in the past been the ruin and curse of Ireland. Let her stamp

them out and cast them from her as things more noxious than the serpent. St. Patrick banished from her shores. In that convention let the voice of Ireland's sons abroad be heard and their advice considered. They live under free institutions and are accustomed to the workings of deliberative assemblies and representative governments, and hence their advice and experience of their chosen delegates, in the present conditions of Irish affairs, would be of the utmost value and importance.

Surely representative Irishmen in convention assembled, free from prejudices and passions, having at heart not the triumph of party or faction, but the welfare and honor of their race and the triumph of their country's cause, will be able to concert and adopt such measures as will enforce proper discipline and due subordination in the ranks of the nation's representatives, and in this way will be able to secure amongst them that unity of purpose and action so absolutely vital to their success.

A great national convention, such as I venture to suggest, speaking with the authority of the nation and voicing its fixed and unalterable purpose to labor for and to win the right of self-government, would give new hope, and heart and energy to Irishmen at home and abroad, and it would be able to restore unity amongst the ranks of the Irish Nationalist representatives, to make them, once more, a compact body and an irresistible power in the Imperial Parliament. When Ireland speaks to England through such a body her just demands cannot be long refused her.

Wishing you a safe and prosperous voyage to the sunny lands of the Southern cross, and with sentiments of sincere esteem,

Believe me to be,
My dear Mr. Blake,
Yours very faithfully,
JOHN WALSH,
Archbishop of Toronto.

[Hon. Mr. Blake's reply will be found on sixth page.]

HON. JUDGE CURRAN.

OFFICIAL ANNOUNCEMENT OF HIS APPOINTMENT LAST WEEK.

ENGLISH PRECEDENT THE BASIS—A BRIEF SKETCH OF HON. MR. JUSTICE CURRAN'S LIFE.

On Friday last the following despatch came from the Capital:

OTTAWA, October 17.—As has been already indicated in this correspondence would probably be the case, the vacancy on the Superior Court Bench in Montreal has been filled by the appointment of Solicitor-General Curran, who left for Montreal this afternoon, and will be sworn in at once. In making this appointment the Government has been guided by English practice, which is that when a vacancy occurs on the Bench it falls of right to the Attorney-General or the Solicitor-General, should either desire the appointment. It may be mentioned that this precedent was followed by Hon. Alex. Mackenzie when he was premier, by appointing Hon. Mr. Fournier, then minister of justice and attorney-general of Canada, one of the judges of the Supreme Court of Canada, and was several times followed by Sir John Macdonald. The custom is clearly laid down in Todd's Parliamentary Practice in England, volume 2, page 821. This was fully explained by Sir Mackenzie Bowell to Mr. Mitchell, who waited on him to present the protest of Bishop Bond and others against the appointment of anyone but an English-speaking Protestant to fill the vacancy caused by Sir Francis Johnson's death. The Premier further stated that he deeply regretted that the questions of religion and nationality should have been introduced into the matter at all. So long as he was Premier he would resolutely resist any attempt to raise the question of nationality or religion with respect to appointments to the Bench, which, above all others, should be made solely on the grounds of capacity and merit. As to Mr. Curran's fitness in these respects there should be no question, whatever. He was a gentleman of high standing in his profession, who had long experience, an unblemished character and highly esteemed by his fellow-citizens in Montreal, of all creeds and nationalities. It was well known that Mr. Curran had once before been offered a judgeship by another premier, which he had not then seen fit to accept, and when he desired to retire to the Bench he (the Premier) thought that he was perfectly entitled by his position as Solicitor-General, in addition to his long service, to do so. The Premier pointed out that the practice of appointing attorneys-general and solicitors-general to the Bench was constantly followed in England, and instanced the most recent case, that of Sir Charles Russell, who was attorney-general in Lord Rosebery's administration, and who had been appointed to one of the highest judicial positions in the Empire. The Premier added that, although Sir Charles Russell was a Roman Catholic, that had never once been mentioned in England, as an objection to the appointment. Indeed, he doubted whether one half of the people knew what religion Sir Charles followed, and the other half did not care. They knew he was a competent man, and the appointment was a good one and that was sufficient.

Mr. Curran is a son of the late Charles Curran, a native of County Down, who came to Canada in the present century. He was born in Montreal, February 22nd,

1842, and educated at St. Mary's college, Montreal, and at Ottawa University. He graduated as a B.C.L. at McGill in 1862. In 1865 he married Mary Elizabeth, youngest daughter of the late Mr. Patrick Brennan. He was called to the Bar in 1868, and was appointed a Q.C., in 1882. The Manhattan college, under the presidency of Cardinal McClosky, conferred the degree of LL.D. on him in June 1881, an honor also conferred on him by Ottawa University. He unsuccessfully contested Shefford for the Commons at the general elections of 1874, being defeated by the late Hon. L. S. Huntington. He was first returned to Parliament for Montreal Centre in 1882, re-elected in 1887 and at the last general election. He was appointed Solicitor-General on the 6th December, 1892.

HONORED AT ST. ANN'S.

An Address from the Ladies of the Parish

The progress of St. Ann's bazaar was pleasantly interrupted last Friday evening when the ladies, having extended an

invitation to the Hon. J. J. Curran to be present, called upon Mr. Curran to go upon the platform and there presented him with the following

ADDRESS.
"The news of your appointment to the vacancy on the Bench of the Superior Court, Montreal, was nowhere received with more sincere pleasure and conspicuous evidences of satisfaction than among your many old and true friends in St. Ann's. Your long and untarnished career in the political arena, where your splendid gifts of brain and heart were unstintingly lavished in the interests of the people and for the welfare of the Canadian land, is a creditable and brilliant record to look back upon.

"As you leave the field of politics to enter upon the sphere of action for which your legal acumen and wide experience have so well fitted you, your high personal character has long since won for you a higher and more honored place in the hearts of the people than any promotion, however high, could bestow, and the outward expression of a wish that has long been felt by your numerous admirers and constituents.

"Clothed with a new honor, which the Government of Canada has conferred upon a faithful and worthy servant in the cause of right, you stand here on the stage of old St. Ann's, where the echoes of your patriotic sentiments, phrased by the genius of your eloquence, have so often rung in our ears, and we ask you to receive our greeting and congratulations, accompanied by the wish of all assembled here, that you may long be spared to occupy the honored and exalted position of Judge of the Superior Court of Montreal, and, when called by the Almighty Father of all from this earthly sphere, your virtues of soul may have merited for you a high place in the still more Superior Court of Heaven."



HON. MR. JUSTICE CURRAN,
NEWLY APPOINTED JUDGE OF THE SUPERIOR COURT.

I have during the long years that it has been my lot to represent the people, and for many years previously, ever since I had the honor of standing upon a public platform in the Dominion of Canada, entertained an ardent wish and it has been my endeavor to say that which I thought would bring about a union of hearts and minds amongst all creeds and classes.

I may say that I am perfectly satisfied that, if we are to have a prosperous country, if we are to have a happy people, building up a new nation, it can only be done by those differing in creed understanding each other and working in harmonious accord in all those undertakings for the promotion of charity, where the generous hand may extend its benevolence, and where all may labor in the common interest, where all may unite, and, working together, stamp out all those miserable prejudices which sometimes manifest themselves, and which I believe are now nearly dead in our country. I thank you from the bottom of my heart. You have spoken of my past career; of the character I bore. When I tell you I have received to-day from the Atlantic to the Pacific telegrams of congratulation, from all manner of men, without distinction of race or creed, you will understand me when I say that I am gratified, but I am still more happy to find that here, where I am best known, amongst the people I have tried to serve, I have had such a heartfelt welcome to-night.

I bid you all farewell in one sense, and, through you, my old constituents generally, but as I trust to be with you in our good old city for many years, and when I retire from the Bench, I hope to have the testimony that I have discharged my duties as well in that capacity as you were kind enough to say I have fulfilled those which I have been called upon to perform for so many years as a representative of the people in Parliament.

CANON RACICOT.

The New Vice-Rector of Laval University.

The different faculties of the Montreal branch of Laval University have reason to rejoice over the appointment of the Rev. Canon Racicot as successor of the Rev. Abbe Froulx to the position of Vice-Rector of the institution which position the former incumbent has recently resigned. A better choice it is said, could not have been made, for in Canon Racicot are united knowledge and administrative capacity, combined with energy and affable manners.

After having been chosen by the bishops of the ecclesiastical province of Montreal and the university authorities here, the appointment of the new Vice-Rector had, according to the charter, to be ratified by the head council of Laval, in Quebec, and that was done at a meeting held yesterday morning.

Canon Zotique Racicot was born at Sault au Roc, on October 18, 1845. His father was the late F. X. Racicot, notary, and he is the uncle of Archbishop Langevin, of St. Boniface, and the brother of Mr. Ernest Racicot, advocate, of

Sweetsburg, ex-M.P.P. for Missisquoi. He entered the Montreal College in 1857, and after a full classical and theological course, was ordained priest on Dec. 6, 1870. With the exception of five months, which he passed at St. Remi, Abbe Racicot passed the first seven years of his ministry in the parish of St. Vincent de Paul, Montreal, where he acted as vicar, having special charge of the Montreal jail. To him also was entrusted most of the work connected with the building of the new parish church, which is now an ornament to the city. In acknowledgment of the many valuable services rendered, the pastor of the church, the Rev. Abbe Lavallee, presented his worthy vicar with a valuable gold watch when the latter was appointed chaplain of the Sisters of the Good Shepherd in 1877. In his new position, the energetic young priest had again occasion to display his administrative powers, and the chapel of the convent, and the spacious and beautiful Academy of St. Louis de Gonzague were built under his care and direction. The success achieved by Abbe Racicot in financial matters soon took him to a wider field of action, and in 1880 he was called to the Palace by Archbishop Fabre to assume the charge of procurator of the episcopal corporation. He was appointed at the same time superior and adviser of the Good Shepherd Convent, a position which he still retains. The financial embarrassments of the episcopal corporation and the construction of the new cathedral, were the two great difficult problems with which the new procurator had to cope upon coming into office, and the results have amply shown that he was equal to the task. On May 1, 1892, when the Chapter of Montreal was reconstituted, Abbe Racicot was made a canon.

Canon Racicot was in charge of the Canadian pilgrimage to Rome and Lourdes last year, and he made the excursion a success. With so many things yet to be done for the satisfactory establishment of Laval in Montreal, it is acknowledged that, as vice-Rector of the University, Canon Racicot is the right man in the right place.

RELIGIOUS NEWS ITEMS

Masonic lodges are decreasing in France.

In Milwaukee 11,810 scholars attend the parochial schools.

The next German Catholic Congress will take place at Dortmund in 1896.

Two negro students have entered the law department of the Catholic University.

Rev. Robert Whitty, S.J., the most aged on the list of the fathers of the English Province, is dead.

The fruit of one week's mission to Protestants in the Paulists' Church, New York, was a hundred converts.

The Agrarian party in Germany has made alliance with the whole of the Right and part of the Centre, and they think they have a majority this time.

The Alumni of the American College of Louvain, of which association Bishop Maes, of Covington, is president, will meet in Washington during the session of the Eucharistic Congress.

A reception was recently tendered to Rev. John D. Chadwick of New York, by the young men of St. Stephen's parish, on his appointment as chaplain on the battleship "Maine." He is the third Catholic chaplain to be appointed to the United States Navy since its creation.

Brother Thomas O'Neill, S.J., identified with Chicago's early history and one of the oldest Catholic educators in that city, died at St. Ignace College recently, aged 69 years. Brother O'Neill was Father Damien's assistant in the parochial schools for year and was widely known in Chicago.

Fourteen prominent publication houses in Germany have organized an "Association of Christian Book Publishers." Its object is to use their craft and business in the interest of the principles of Christianity, and to antagonize the spread of pernicious and anti-Christian literature in every shape and form.

Replying to an address of the Catholics at Selkirk, Archbishop Langevin says that the cause he and all his Catholic friends had been fighting for the past five years had been greatly strengthened by resolutions passed at a conference of Anglican Bishops in Montreal recently favoring separate schools and also by the letters of Principal Grant, voicing the sentiments of the Presbyterian Church.

MONSIGNOR O'BRIEN ILL.

Some consternation was caused on Sunday morning in St. Patrick's church when Monsignor O'Brien, who was celebrating low Mass, was seen to suddenly faint away. He was taken to his room and Dr. MacDonald was at once summoned. The latter found the Rev. prelate in such a weak condition that Rev. Father Quinlan, the parish priest, administered the last rights of the church. Mgr. O'Brien has just returned from a trip to St. Paul, Minn., and he has also been present at the Shortis trial at Beauharnois, and it is thought by his friends that the strain has been too much for him. Mgr. O'Brien is a member of the Pope's household in Rome, and has frequently visited Canada, where his kindly nature has endeared him to all with whom he came in contact. At a late hour on Sunday night the Rev. prelate, although not out of danger, was reported to have improved considerably. He is receiving the best of attention from the resident clergy.

AN IMPORTANT PASTORAL

ISSUED BY THE BISHOPS OF MONTREAL.

THE QUESTION OF JOURNALISM DISCUSSED, AND THE DUTIES OF THE CHURCH, STATE AND PEOPLE—A SYNOPSIS OF THE FIRST HALF OF THE LETTER.

Before parting the Roman Catholic bishops who took part in the Provincial Council, recently held in Montreal, drafted a joint pastoral letter addressed to all the people of the ecclesiastical province of Montreal, on what they themselves call "one of the most serious matters that can be treated at the present time, that is the press, which is a powerful instrument for instruction, morality and progress, but which is also, alas! in many cases, a cause of peril for souls, of trouble, scandal and ruin for society."

The first part of the pastoral refers to the "duties of the press." The bishops recognize the influence of the press for the promotion of all that is good and summarily enumerates all that it has done for arts, sciences, commerce, agriculture and the relations between nations far and near. They declare that "to suppress the press would be to take away one of the most powerful levers of the universal civilization towards which the present generation runs with indefatigable ardor and as if irresistibly pushed along." The bishops then go on to say that the press cannot, however, be given unlimited liberty, which would be disastrous both for individuals and for society. The press must be guided and watched. It remains subject to divine and human laws, and is bound by serious and sacred duties that do not admit of its liberty, but simply fix its legitimate and honorable limits, and indicate the route which it must follow to avoid erring fatally. The pastoral then refers more specially to the duties of the press in religious and political questions, and in the choice of and manner of publishing the items which daily fill the columns of newspapers. It points out that a Roman Catholic journal must not only never attack the Church, but must also, when circumstances require it, publicly assert its allegiance to the religious authority.

On the question of the duties of the press as regards politics, the bishops say: "The press, in its quality of intellectual power, constitutes, especially in politics, a kind of aristocracy."

It is a control over the powers, the protection of minorities, the help of legislators, the mirror of public opinion, the light and guide of electors. Hence duties, the importance of which is perhaps not always understood. Further on, they say that it is good and useful to keep responsible governments constantly under the eye of the people, that the people may observe them, study them, praise them, blame them, and, if need be, force them to respect justice and right. It rests with the press to do this, to watch statesmen, to make the people acquainted with their public acts, their manner of governing, their projects and their tendencies. "The press," the pastoral adds, also represents right. When circumstances require it, it raises its indignant voice, it protests with energy, battles courageously, proclaims, while maintaining them within the limits of moderation and justice, the legitimate claims of a whole nation, and finally reason prevails and right triumphs.

After referring to the duties of the press towards electors and the working classes, the bishops refer in the following plain language to the items published in the daily newspapers: "The public have the unquestionable right to be neither deceived nor scandalized by anecdotes and reports of events placed each day before their eyes. The newspaper is the reformer to use the greatest caution in the choice and writing up of facts and news which now-a-days occupy such a large place. It must not only what it knows to be true, but it must ascertain what is more rumor and all much less publish gossip which it knows to be completely false or even untrue towards certain persons or certain institutions. What a number of honest reputations have been lost through the indiscretion of the press! Is there not a risk to cause, perhaps irreparable injury, by leaving in unskilled or uneducated hands, or with unintelligent employees who do not mind what they print, the care of gathering and publishing items often of a most compromising nature? Anyhow, the lying journal and the badly informed journal are undoubtedly, for the masses, two of the greatest sources of prejudices, false views and unjust appreciation. A journal attacks a man's dignity and fails in its duty."

BY HAWKING SPANISH.
By giving up to public domain what belongs to private domain only, by favoring, through its advertisements and reports, bad shows, amusements, order, good morals, or Sunday observance by opening its columns to a detailed and complimentary description of crime.

CONCLUDED ON FIFTH PAGE.

Wonderful the growth of Catholicity in the older centres of American civilization. One hundred years ago, we are told, one Bishop, in Baltimore, attended with ease to the wants of the scattered Catholics along the Atlantic seaboard. Now fourteen Archbishops and seventy Bishops have more than they can do to look after the religious wants of the millions under their care.

House and Household.

USEFUL RECIPES.

TOMATO JELLY.

Tomato Jelly is an appetizing and effective relish. To make it, dissolve half a box of gelatine in half pint of cold water and add one quart of stewed tomatoes, a generous teaspoonful of sugar, and salt and cayenne pepper to taste. Strain through a sieve while hot and pour into cups or individual moulds and put in a cold place to harden. Turn each form on a lettuce leaf and serve with mayonnaise dressing.

TO FRESHEN HARD FIGS.

Figs, when by long storage have become hard and withered, may be freshened without impairing their flavor and rendered quite fit for table use by following these simple directions: Steep the dry figs for a few minutes in a tepid water, wash them well and dry them in a towel. Place in a pan and heat carefully in a slow oven. Remove, roll in powdered sugar and arrange on a sieve to dry.

CREAMED OYSTERS.

Creamed oysters are delicious. To one quart of oysters use one pint of cream. Put the cream over the fire in a double boiler, mix a generous tablespoonful of flour with a little cold milk and stir into the cream when it is boiling. Season with salt, a little cayenne pepper, and a teaspoonful of onion juice. Let the oysters come to a boil in their own liquor. Drain off all the liquor and turn the oysters into the cream mixture. Have ready on a hot platter square pieces of toast well buttered and turn the mixture over them. Serve at once.

BAKED TOMATOES.

Tomatoes are excellent stuffed and baked. Select round tomatoes uniform in size, wash and drain and without peeling cut off the top, take out the inside, throw away the seeds, and chop the remainder with one onion and part of a green pepper. Thicken with fine bread crumbs, add some melted butter, and season with salt. Fill the tomatoes with this mixture, allowing the stuffing to project half an inch above the tomato. Stand the tomatoes in a dripping pan with a little water, and bake in a moderate oven three-quarters of an hour.

STUFFED CABBAGE.

An excellent way to cook a cabbage is to stuff it. Cut out the heart stem and the root of a medium-sized head and remove the outer green leaves. Plunge the head into an abundance of boiling water for 10 minutes and then take it up very carefully so as not to break it. Let it cool. Prepare a forced meat, using a pound of sausage meat with a quarter of a pound of lean veal, ground and pounded to a paste. Stuff the inside of the cabbage and tie it up securely. Put the cabbage into a braising kettle, with a small carrot, a small white onion and a cup of stock. Let the cabbage simmer in the oven or on top of the stove, well covered, for an hour, basting it occasionally. Serve it with a rich brown sauce.

CLAM FRAPPE FOR INVALIDS.

Clam frappe is a new dainty included in an invalid's menu of the Boston Cooking School. Wash thoroughly twenty clams and put them in a stew pan with one half cup of cold water; cover closely and steam until the shells open. Strain the liquid, cool and freeze into mush. Serve in glasses. A small amount may be frozen easily in a baking powder can by setting it in a tin pail and packing with ice and salt in equal proportions. The mixture will freeze in an hour, and should be stirred once or twice during the time. This clam juice is very often diluted and served hot, and in some cases of gastric inflammation will be retained by the stomach when almost everything else is rejected.

TO BE SERVED TOGETHER.

- Roast beef—grated horseradish.
- Roast mutton—currant jelly.
- Boiled mutton—caper sauce.
- Roast pork—apple sauce.
- Roast lamb—mint sauce.
- Venison or wild duck—black currant jelly.
- Roast goose—apple sauce.
- Roast turkey—oyster sauce.
- Roast chicken—bread sauce.
- Compot of pigeons—mushroom sauce.
- Broiled fresh mackerel—sauce of stewed gooseberries.
- Broiled blue fish—white cream sauce.
- Broiled shad—rice.
- Fresh salmon—green peas with cream sauce.

HOUSEHOLD HINTS.

A dainty morsel for the hungry half-hour before bed-time is "cheese crackers." Spread salted crackers with a little butter and sprinkle lightly with grated cheese. Place on a dish in the oven long enough to brown them slightly. These will keep for several days.

We all know how untidy a sick room soon becomes and how annoying the dust of weeping is to the patient. To remedy this put a little ammonia in a pail of warm water, and with a mop wrung as dry as possible go all over the carpet first. This takes up all the dust and much of the loose dirt. A broom will take up what is too large to adhere to the mop and raise no dust.

One who has to use pomade would be wise to make her own, in order to be sure of using only pure stuff. The best thing for this purpose is the pure beef suet. Melt about two ounces of suet over a hot fire. This will become about a pint of liquid fat. Let this cool, and add to it has become hard and white, whip it as you would an egg or white potatoes, until it is light and creamy. This gives you a poor unadulterated ointment, which you can use without risk. Just a touch of extract or eau-de-cologne makes it lighter—the merest suspicion, however, for it is in wretched taste to use in any way perfumes that talk.

FASHION AND FANCY.

The new collars are worthy of attention. They cleverly display the modiste's art and her headstrongness. For the Parisian, the new collars are known as collars

are said to be as uncomfortable as they are original. But the novelty of the new gowns are dependent largely upon them, hence they are not to be ignored. Novelty is their aim, and to attain this end feathers, lace, jewels, ribbons and tur tails are brought into combination. The variety of styles in vogue is so great that they vary from an historical neck adornment to a simple silk ruffle.

To see them at their best one must get a back view of the maiden of the period. No matter how simple a collar may appear in front it is pretty certain to develop some eccentricity before it reaches the extreme back. It is there that a plain stock develops with a bow of astonishing proportions or is finished with a cluster of fur tails or some other odd device.

A ribbon stock of velvet or silk is the usual foundation upon which the new collars are built. They are then jeweled, lace trimmed or adorned with feathers or fur.

HOME MATTERS.

The season for preparing winter delicacies in the way of canning and preserving has almost passed, and the housewife who has been detained in the country is attracted by the fruits so temptingly displayed, but deterred from purchasing by the prices, which are higher than in the early part of the season. Housewives so situated who are solicitous for something with which to fill the still vacant store-room shelf might try some of the following receipts:

A preserve that is generally liked is made with cantaloupe, peaches and pears. Take the inside of half a dozen lemons and remove the seeds and chop the pulp. Put it in a preserving kettle with two quarts of water and ten pounds of sugar. Place over the fire and let the contents cook fifteen minutes after they begin to boil. Have six pounds of pears peeled and cut into slices and add to the syrup. Cook fifteen minutes before adding six pounds of cantaloupe, weighed after it has been peeled and cut into thin pieces. Lastly, add six pounds of peaches, pared and quartered. Cook together very slowly three-quarters of an hour. Turn into glass jars and seal.

Apples are fine and plenty this season, and make a delicious sweetmeat, as well as being suitable for canning for early spring use. For sweetmeats, select ripe golden pippins, russets or greenings. Peel, quarter, core and weigh them. Put them in a porcelain kettle and cover with boiling water. Let them cook slowly until tender enough to pierce with a straw. Meanwhile make a syrup of one quart of water, two pounds of sugar, and the juice and grated rind of one lemon to four pounds of fruit. When the apples are tender, take them from the water, drain and put them into the boiling syrup and cook until clear. Place the fruit in glass jars, pour the syrup over them, and seal. Equal quantities of apples and pineapple, omitting the lemon, make an exceedingly nice sweetmeat.

YOUTHS' DEPARTMENT.

A RAISY DAY ADVENTURE.

"Oh, look at that rain!"
"Dear me we'll have to stay in this poky house all afternoon!"
"The woods won't be dry for a week."
"See those chickens with the water running off their wings!"
"I'd like to be a chicken for a half hour, and be out in that rain. Oh, come here—"

A brown head, a yellow head, and a black head, met in earnest consultation in the doorway of the old farm house. There were nods of approval, ripples of laughter, stifled exclamations, and hushed clapping of hands.

"Won't it be jolly? But hadn't we better ask Aunt Lizzy first?"
"Ask Aunt Lizzy? No, she's asleep. She's always taking a nap at this time of day. Don't let's disturb her."

Outside, the rain was falling in great drops, fast and furious. The tall elms bowed their heads and waved their branches in response to the wind. A torrent of water poured from the gutter at the end of the house, making a water course for itself across the front walk. There tumbled helter-skelter in a small cataract over the stone steps at the gate. Everything else was motionless.

Inside there was the hush of a summer afternoon, not even the cat was awake. A low rumbling sound from the closed sitting room door assured the children that Uncle John was safely in the "land of nod," and Aunt Lizzy—yes, she was in the last best parlor, with her spectacles on her forehead and a book in her lap; out it was the same book she had been reading all summer, and not a leaf had been turned in ten minutes.

The pussy was mewing for her milk, and while the black headed little girl slipped off to the pantry to get a cupful for the saucer, the other two kept pussy company.

Six careful feet crept up the broad stair case, and in a very short time six bare feet pattered softly down again.

"Did you ever get wet through before? What would our mothers say if they could see us?"
"They wouldn't care. We can't hurt anything. We've got on our old clothes."

"Yes, and we're barefoot. Ugh! don't those stones hurt? I don't see how you can stand there under the gutter and let the water run down your neck. My back's all shivery."
"You goosey, I thought you wanted to be a chicken and get out in the rain. Chickens do not squeal when they get wet. Why, this is lovely!"

It was anything but quiet under the weeping elm trees now. Shouts of laughter and calls of delight filled the air. Bare pinked toes splashed up and down the walk, making deep prints in the soft sand. Little chip boats went sailing from the corner of the house through Muddy River, over Stony Falls, out into the broad ocean in the road. Three mermaids sat side by side in the rushing torrent by the gate. They were not very pretty mermaids. You know how Rover

looks when he comes out of the river with his hair wet and shiny and dripping. These mermaids had wet, shiny heads, too, and their stained gingham dresses clung closely to their bodies.

"Rose! Alice! Ruth! What are you about? You dreadful girls!" exclaimed a voice in the doorway.

"What are they doing?" asked Aunt Lizzy, too, as awakened from her nap, she hurried to the door, spectacles on forehead and book in hand.

"They're sitting there on the stone step with the water pouring around them, drenched to the skin."

"Mercy on us!"
"We're chickens," called the children, "and we're having lots of fun."

"Well, then, trot off to the chicken house and dry off. I don't want you trailing mud and water all over my clean oil cloth. Saturday, too!"

"Hang 'em up and let 'em drain," suggested Uncle John from the sitting room window, laughing till his shoulders shook as the children came towards the house.

"Better put them through the wringing machine," grumbled Nora. "Who's to wash these grimy dresses, I'd like to know. I never saw such children."

Half an hour later, the brown head, the yellow head and the black head were tossing uneasily side by side in the big, four-posted, spire room bed.

"What—go to bed at 4 o'clock, Aunt Lizzy?" the children objected. Why, the sun's just coming out. Joel promised to let us go on Brownie to the pasture lot this evening, to give the calves salt out of our hand."

"You are chickens, you know," Aunt Lizzy answered, with a determined look. "Drenched chickens have to dry off under their mother's wings. I promised your mothers to take good care of you while you were here with me this summer. I only wish they were here now."

Then Aunt Lizzy helped each child out of her cold, wet garments, and rubbed her off with a coarse towel, and put her in bed. That done, she went down to the kitchen, and came back, bringing three glasses with her, filled with a steaming, reddish liquid.

"There, drink it down," she insisted, giving one to each child. "That will warm you up and keep you from taking cold. It's only pepper tea."

"Oh, but it's hot! It burns, it stings us!" spluttered the children.

"You are chickens, you know," replied Aunt Lizzy. "Uncle John gives cayenne pepper to chickens when they get chilled in winter, and he says it is the best thing for drenched children in summer."

"You are not chickens? You are little girls? So you are, dearies. Never mind, it will not burn long, and Nora's going to bring you some nice pancakes with maple syrup for supper, right here in bed. And you won't be chickens again, will you? Any way, not until you are once more under your own mother's wings."—Catholic Citizen.

OCTOBER READING.

AN ANGEL VISITANT.

As the month of October is dedicated to the Holy Angels as well as to the Holy Rosary, it seems fitting to continue for a while our thoughts upon those blessed spirits who for ever see the face of God, and yet love and wait upon sinful men. It is easy to imagine them joining with us in our recitation of the beads. How they must love to say over and over the sweet names of Jesus and Mary! How the angelic salutation must seem to belong first and fittingly to them, since an angel first said it to their virgin queen! How fervently they must repeat the prayers for us, her children, placed under their holy guardianship: "Pray for these sinners now and at the hour of their death, amen."

Could our eyes be opened to see spiritual presences, each recitation of the rosary would be a wonderful thing, indeed. Is it less really wonderful now? What a sense of security, of peace, of hope, we ought to have, to whom a strong angel is given for our never absent friend and guide!

In the life of Monsieur Olier, who founded the venerated Sulpician Order for the care of seminaries and the training of holy priests, we find an account which fits in well with these thoughts.

It is a well known and solemnly attested fact that a certain Dominican nun, called Mere Agnes, had a most marked influence upon the spiritual life and holy work of Jean Jacques Olier. She appeared to him once, in the company of "an angel of surpassing beauty"; and it is narrated that she sometimes bade her guardian angel lead him safely over the dangerous ways he had to go in the twilight hours, and that he was even permitted to see "the tall, majestic form of this heavenly guide" going on in advance of him, and shielding him from the fury of tempests and from the rain.

At the hour when the Venerable Mother Agnes died, Monsieur Olier was journeying to Paris, in this very month of October, the month of the guardian angels, the twelfth day, in the year 1634. And, at that solemn hour of death, when he knew nothing of what was passing in the distant convent, a marvelous event occurred to him. He had been thrown from his horse, and had remounted, "when lo!" he says, "an angel lighted upon me from the height of heaven with the swiftness and force of an eagle pouncing down upon its prey; his wings, which encompassed me, extending very far beyond what was needed for my protection. At the same moment I heard these words uttered by my angel guardian, the one who had been with me ever since my baptism: 'Show due honor to the angel who has come to thee, and is now bestowed upon thee. He is one of the highest ever given to a creature upon earth, and I am myself filled with veneration for him.'"

Once before, on approaching this same spot, I had experienced certain carcases and sweet impressions of joy from the good angel of the parish, but he had not inspired me with the respect and sense of his greatness which this one did. This angel, who had been given me for a very special boon,—for which I can never return sufficient thanks to God,—is a seraph. I remember that, on passing along the streets of Paris a little after,

when they were full of people, I seemed to see the other angels pay him great reverence and honor."

Monsieur Olier did not immediately comprehend the full significance of this wonderful event. The angel was Mere Agnes' angel, hatched to him; but the news of her death did not reach him until the feast of All Saints, and he then went to lay his sorrow before our Lord in the Blessed Sacrament. And there he seemed to hear in his heart these words: "Grieve not; I have left you my angel," and an immense consolation was granted him.

Writing, in 1647, he declares that this was not the angel of his person, but of his office: "his wide-spreading wings were destined to show me that he was to be the protector of others who should be associated with me; and, in fact, the company of holy ecclesiastics whom God has given me has experienced his assistance and protecting guardianship from the first."

St. Francis de Sales, who likewise was sensibly aware of the presence of the angels, speaks of this distinction between the guardian of his person and of his office; St. Peter Favre, the first Jesuit priest, says beautiful things in regard to the angels of places and people, and the deference he was accustomed to pay to them. The noted Pere Boudon has written a treatise on "Devotion to the Nine Choirs of the Holy Angels." Is it possible that, in our modern day, some of us ask what the practical use of all this is, and are inclined to think such events as the one here recorded of Monsieur Olier: myths or superstitions?

In our modern days a traveler returns from the Dark Continent, and tells us of the strange tribes he has met there, the weapons they use, the customs prevailing among them, the wonderful adventures he has had; often, the very horrible and awful events that have come under his notice. We listen with interest and respect, believing that an addition has been made to the realm of science; we are glad of an introduction to the distinguished traveller; we crowd to hear him lecture, and to see his stereopticon views. Though we have never been to that dark continent, and never expect to go there, we believe that this man has been there, and has seen what he describes.

Why, then, shall we doubt the saints who tell us what they have seen of the Land of Light and the inhabitants thereof?

You and I on earth may never see them, these blessed angel visitants who, nevertheless, we are glad to think, guide our steps and guard our beds. It needs clear eyes, indeed, or a supernatural gift, to enable mortal men to see such guests below. But the spiritual life is the daily, the home-life of the saints. Why should we doubt what the saints tell us they see?

And the use of it all? May God help us to comprehend that immense utility! It is to draw our hearts from the things of time to those that are eternal; to make us realize that what we do not see is as actual, as true, as what we see; and to make us "reverence our angel."

Ah, dear Lord! we never are alone, never without help, never without a friend. It is our faith that is weak. If we live the saints' lives, did as the saints do, prayed as they pray—if the same divine love filled our souls and swayed our hearts, untrammelled and alone, our only wonder in our child-like faith would be that the saints did not see greater things than these; and our only thought, in our deep humility, that we were not worthy ourselves to see them. And each story like this would draw us nearer to the Lord of lords and the angels' king.—SACRED HEART REVIEW.

AN INFREQUENT CEREMONY.

With the lamentable increase of mental derangement tending to the suicidal impulse, it is a matter of wonder that a ceremony like that which took place recently at Notre Dame is so rare in France, writes the Paris correspondent of the Liverpool Catholic Times. The mere act of attempting suicide in a church does not render any ceremony of "reconciliation"—commonly termed purification—necessary. In the recent case, however, at Notre Dame there was not only attempted suicide, but actual bloodshed. Had not the unfortunate man who committed this act while in an un-

doubtedly unsound state of mind split his blood in the consecrated portion of the building the officers of religion would not have been suspended. Although the wound inflicted by the revolver has not been followed by death the infusion of blood on the pavement on one of the piers was considerable.

The archbishop, Cardinal Richard, being absent in Brittany, whither he went a few weeks since for the benefit of his health, the vicars-general found themselves placed suddenly in a position of no small difficulty, for the ceremony, which was rendered unavoidable, was one that could only be performed by a bishop. Pending the return of Cardinal Richard, a "provisional reconciliation" was decided upon. During the interval between the profanation and this ceremony the cathedral was closed. When, on the morning after the unfortunate occurrence, the bell ringer went up into the tower and, creature of habit like others of his calling, proceeded to ring the bell for the first mass, he was soon stopped. If any of the faithful responded to the summons they found the door closed against them. The ceremony, however, was not long delayed, for it took place at 7 A.M. The Abbe Pousset, archpriest of Notre Dame, wearing the amice, the alb, the stole and a white cope, attended by the canons of the chapter and the vicars, passed round the interior of the church, asperging the walls, piers and altars, while the prayers enjoined for the occasion were said in an undertone. A longer stay was made on the spot where the attempted suicide had taken place than elsewhere.

Immediately after the short ceremony the doors were thrown open to the faithful. Two years ago, on the same day of August that the recent attempt was made and almost on the same spot, a man shot himself dead in the Cathedral of Notre Dame.

The Madeline had a very narrow escape of profanation when Pauells, the anarchist, killed himself by the explosion of a bomb which he had brought there with the undoubted motive of throwing it into the midst of the assembled congregation. It happened, however, providentially—we may almost say miraculously—that the explosion took place in a dark lobby near the entrance where Pauells was waiting for the church to fill. Where he happened to be was not a part of the consecrated edifice.

covered by the collection of the arrears due to the Board by the city for the school tax of St. Gabriel.

Dr. Desjardins said that they could also sell their lots on the corner of Mance and Ontario streets.

CATHOLIC NEGRO NUNS.

Interesting Sketch of an Old Southern Mansion and Its Inmates.

Within the boundaries of Bienville's, New Orleans, or, as it is called, "La Vieux Carré" (the Old Square), at the corner of les Rues Royal and Orleans, adjacent to the historic St. Louis Cathedral, stands an extensive brick building, St. John Berchman's Asylum, known also as the mother house of "The Congregation of the Sisters of the Holy Family." This prosperous house, which is the home of a unique sisterhood, is situated on the site of what was once known as the Orleans Theater, famous in ante-bellum days as the scene of quadron balls.

As the quadron balls were a peculiar product of Louisiana soil, so this sisterhood, chiefly of quadron or octonon women, is an outgrowth of the Pelican State. It is strangely coincident that the same spacious portal and broad stairway over which, in other times, the misbegotten woman tripped gaily on her way to the ballroom, in which she spied her mission of frivolity and sin, should now echo the footfalls of the same caste of woman vowed to chastity, as she sedately passes to and fro on missions of charity and love.

Recently nine young colored girls took vows for life and seven became novices. Of these sixteen, five only were without the white tincture. They were not all Louisiana born; in fact, the majority were of other states or far distant countries. One came from Spain, another from British Honduras, two from Mexico, and four were from the city of Baltimore.

The present superioress of the Order, Mother Austin, in the world Mary Ellen Jones, who, although she has been eighteen years professed, is still a young woman, having renounced the world when in her early teens, is authority for the information that there are but two orders of the kind in existence, the other having its origin in Baltimore and known as the Sisters of Providence, Oblates of Mary.

The order in Louisiana was not built up on the privileges afforded the emancipated. It was founded in New Orleans, November 21, 1842, fully twenty years before the publication of the edict of freedom. The originators of this now extensive work were necessarily what were then known as free women of color. One was a native born, Miss Harriet Delisle; another, Miss Aillot, had crossed the ocean, coming from France; and the third, Miss Juliette Gaudin, was of Cuba. Shortly after entering upon the work another New Orleans girl, Miss Josephine Charles, joined the trio. To these four colored women is due the credit of having opened up the avenue whose usefulness has been, and will further be, of incalculable benefit to their race.

The original purpose of the order was simply to teach young and old women catechism and to prepare them for their first communion. Being a French community, there was then, as they are now, many Catholics among the colored people of New Orleans. Then Archbishop Blanc fostered the work, and his successors have ever since evinced a peculiar interest in it.

The gradual growth of this work would make interesting reading, if but to illustrate the executive ability of this group of women, and the help and sympathy they have always received from the Southern communities in which their various houses are located. But in a limited space it is only possible to give the results of their fifty-two years of life.

In the large building, St. John Berchman's Asylum, which serves as the mother house, there are sheltered more than ninety orphans. Attached to it is a young ladies' academy, which now has on roll about 150 boarders from all abroad. African society at home and abroad. The first school was not established until 1867, and now, besides the academy, they are conducting a flourishing day school for boys and girls in three localities in the French districts. There are houses established in Opelousas, Donaldsonville and Baton Rouge, in each of which there are large schools. Besides the school and orphanage work these sisters have in charge a home for aged colored men and women in which there are now about fifty inmates. The sick and indigent poor also are visited and cared for.

There are now sixty members of the community, besides a goodly number of novices and postulants.—Catholic Union and Times.

Singular in the horticultural way—see a garden walk.



Well Chicago, Ill., May, 1895. 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., 1894. I am, I believe, the only person who has obtained very good effects from it. One of the sisters, who had suffered a good deal from pain in the leg, day and night, and was so weak that she could hardly walk, was perfectly cured by the use of only one bottle of the Tonic. SISTER M. AUGUSTINE.

FREE A Valuable Book on Nervous Diseases and a sample bottle to our address. Four patients also got the medicine. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by

KOENIG MED. CO., Chicago, Ill. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle, 6 for \$5. Large Size \$1.75. 6 Bottles for \$9.

For sale in Montreal by LAVIOLETTE & NELSON, 1605 Notre Dame Street, and by B. E. MCGILL, 218 Notre Dame Street.



It's hard getting through with your washing and cleaning, if you don't use Pearl-ine. And you can use it, with great gain, upon anything that you want made clean. In washing clothes, perhaps you won't believe that Pearl-ine is harmless. It has been proved so to millions of women, over and over again, but perhaps you won't be convinced. Then use it for something that can't be hurt. Use it for washing dishes, for instance, and save work.

When you come to know it better and let it wash the clothes, you'll find that it saves the wear and tear as well as the work.

Beware of imitations. 33 JAMES PYLE, N.Y.

CATHOLIC SCHOOLS.

Attendance At the Night Schools—Fire Escapes.

At last week's meeting of the Catholic School Commissioners, Canon Bruchesi read the following communication from Mr. McGown, school inspector:

"As to the complaints which some inspectors made at the recent congress at St. Hyacinthe as to the insufficiency of the education given in the public schools of certain rural municipalities, where there are unqualified teachers, I need not say that the schools of Montreal are not open to that reproach."

A letter was read from Rev. Father O'Meara, asking for the opening of two new classes in his parish, as there were 60 pupils in one room.

Dr. Desjardins said that he had visited the school and that the overcrowding was a danger to the health of the children.

A sub-committee was appointed to take the necessary action.

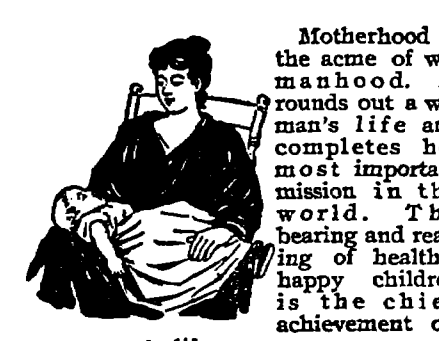
The report on the attendance at the night schools showed the number of pupils inscribed to be as follows at this date last year and this year:

School	1894-95	1895-96
Montcalm	209	214
Champlain	83	51
Sarsfield	142	89
Belmont	—	113
St. Ann	73	17
Total	507	484

Rev. Abbe Leclerc brought up a circular sent to all the schools, in which it was stated that the Minister of Public Works, having suspended the law which required schools to have fire escapes, the Board wished that the teachers drill their pupils to leave the class rooms, so as to avoid panic in case of fire. The rev. gentleman said that the Board had never expressed such a wish.

Rev. Abbe Leclerc said that there were difficulties in the application of the rule, and it was decided to send another circular, leaving greater discretion to the teachers.

The financial statement shows a deficit of \$12,000 for 1895. But this would be



Motherhood is the scene of woman's triumph and of her defeat. It rounds out a woman's life and completes her most important mission in the world. The bearing and rearing of healthy, happy children is the chief achievement of any woman's life.

Health is an inheritance due to every child and within the reach of every parent to bestow. It is something that costs no money and is more precious than a mountain of diamonds.

The child's health depends almost wholly on the mother's not good. It has been used in thousands of cases, with the most gratifying results. It is a tonic to the whole body, but particularly to the organs distinctly feminine. It cures all female troubles and promotes regularity.

A large book, written by Dr. Pierce, entitled "Woman and Her Diseases" will be sent (securely sealed in plain envelope) to those who will send this notice and ten cents, in stamps, to part pay postage.

Address, WORLD'S DISPENSARY MEDICAL ASSOCIATION, No. 663 Main Street, Buffalo, N. Y.

FOREIGN FREEMASONRY.

Its Position Vis-a-Vis of Christianity and of Catholicism.

(Concluded.)

By D. MONCRIEFF O'CONNOR, IN LONDON TABLET.

We suppose no thinker, be his personal present religious opinions what they may, will deny that the most potent force in and out of Christianity has been Catholicism. If, therefore, we do Masonry no wrong in being driven to accept it as antagonistic to Christianity, it should show a powerful, a lasting opposition to Catholicism. If this be not the case its antagonism to Christianity, is either not real or ill conducted. But the vitality of its immense organization precludes the latter idea. Is then its antagonism real?

Proudhon's dictum that the theology of the Lodges is the very "antithesis of theology" marks the different spheres in which Catholicism and Masonry move. In fundamentalism they are spheres of mutual repulsion; for whom intersection means annihilation of first principles, means whom there can be no overlapping, no fusion. Do Masons realize this as keenly as we do?

In the Masonic Encyclopedia of Chemin-Duport we learn that in the semi-mystical but always refined language of Masonry, the expressions "Language of Masonry," "Ignorance," "Obscurantism," "Reign of Error," "Corruptive and wicked Institute," "The Angel of Evil and of Darkness," are synonyms of Catholicism. This being so categorically laid down we cannot fail in appreciation when, in the same work, he declares Masons assemble in the Lodges to learn to fight with and success the two capital enemies of the human race, ignorance and superstition. In this he is at one with the Masonic World, which insists on its being "essential business of the Lodges, as of Masonry itself, to fight against evil, prejudice, error, superstition; a struggle against religious fanaticism."

From the official Bulletin of the Italian Grand Orient we find that on the inauguration at Lucca, of the Lodge Burlamacchi, Neri Fortuni delivered this battle cry:

"A noble mission lies with Masons, to root out old prejudices, to fight obscurantism, to unveil to a credulous and deceived people the perfidious intrigues of Jesuits and Paulists; to tear it from the hands of the retrogrades, and lead it into the paths of Progress. In vain the sons of Darkness seek to hold it down; the struggle between them and the Apostles of Light will not be of long lasting."

So that when Raphael Galli, following him, called in his brothers "to fight united, and compact, the eternal enemies of civilization and progress," his hearers found no mysticism in his words.

That this is no mere ebullition of vulgar passion, will be proved by reference to a well-known Belgian Masonic authority. In the 24th Chapter of his popular History of Freemasonry, detailing the means Masons are to use in realizing their ideals, Goffin says:

"The third means recommended is example. It is slow but absolutely sure. Let us explain. Would you have light shine forth? Well, then, the enemy of light must be crushed. Would you have ignorance, superstition, prejudice, disappear from the world? First cast them from yourselves. Preach by example. We have an enemy, the Priesthood. Destroy it, and the world will instantly be radiated with the splendour of universal fraternity. There is no question, political, social, or economical, into which Priesthood or Religion does not enter. Either in and out of the Lodges fight the Priesthood and Religion, or adopt a double life: a Mason when in the lodge, a Catholic when out."

At the initiation of a military officer into the Lodge Concord at Florence, these words, it was officially declared, were used:

"Not long ago our Italy was a corpse, the prey of foreign vampires who apportioned it. To-day, that our word be absolutely completed, there but remains the crown, which the cunning of the priests have stolen by help of false decretals. . . . To triumph over this enemy we have it in us to level its last ramparts. Hence issue the muddy waters of bondage which have deluged the world. To Masonry belongs the cleansing of the new Aegean stables. . . . We declare a lasting war, a war of extermination to the prejudices which enervate the mind, corrupt the souls, and brutalize the creature, in deforming the divine type, which the Creator imprinted when making him to His image." A sneer recalling, and illustrated by the Mason Voltaire's bitter gibe: "Depuis que Dieu a fait l'homme a Son image, l'homme le lui a bien rendu." "Ever since God made man in His own image man has done him infinite honour!"

In a circular letter to the Italian Lodges issued by Trapoli, we read: "The Grand Orient of Italy in the domain of thought and in philosophy is neither Materialist, Deist, nor even Pantheist. It is Rationalist. In the domain of sentiment, of Religion, it professes tolerance. . . . The G. O. of Italy accepts with visor up, for itself and for the generations to come, a war to the death and the intolerance of civil and priestly tyrannies have, from all times, declared against the progress of humanity."

Stallo, of Geneva, calls upon Masonry: "Never to tire, as the work of extermination is not yet complete. Have we not still to fight the Paulists, the Jesuits, with their means of formidable influence? Is not Catholicism yet the state religion of a large part of Europe? Is not the conscience of the people yet under the heel of the priests? Is not the confessional, which through its absolute consecrates sin, ever vigorous and lasting?"

In a permanent instruction, adopted as a code and guide by the more advanced Italian Masons, we find the following: "You would have the last vestiges of the tyrants and oppressors disappear;

throw out your nets as did Simon Barjona; cast them to the depths of the sacrileges, the seminaries, the convents.

The sacred societies will succeed in their aim by the simplest means; because they are based on the passions of men. . . . let us make ready our arms in the silence of the Lodges; lay our batteries; flatter all passions the most wicked as the most generous. . . ."

An earlier passage reads: "Our final aim is that of Voltaire and of the French Revolution; the annihilation for ever and ever of Catholicism, and even of the Christian idea, which if left standing, amid the ruins of Rome, would keep their memory green."

A thought and a fear so closely reproduced in the Masonic Reformer of October 30, 1886, as to prove these are not isolated authorities, but touching the real spirit of the Order. The Reformer writes:

"The pacific conquest (of Rome) has been proposed to effect what the bold Revolution had dreamed of. In 1849; the profound idea had taken root in the minds of two or three individuals while walking in Rome, that when a religion has ceased to be anything more than a rite, if you destroy its altar the religion will fall. An idea thin, without doubt, which our posterity will entertain, and which our progenitors have luminously professed. When the Roman conquerors wished to ensure the subjugation of conquered people, they razed its cities to the ground, and rebuilt them on the same site in their own fashion. We moderns, on the other hand, not only protect the temples and the altars of a vanishing religion which persists in swearing implacable hatred to us, but built it new ones! Can you not imagine how the problem of the reconstruction of Rome would have been simplified if the idea of two of the Triumvirs of the last Roman Republic, of blowing up the mosques" before surrendering the city to the advancing "red leg," had been carried into effect? And how much would not the Vatican question, properly so-called, have been facilitated, had not Alberto Mario, on the announcement that one of the four great arches of St. Peter's had been mined, opposed the intended attempt with a shudder at the colossal sacrifice."

The Jew-Mason Picolo-Tigre, in the letter already cited, after warning his reader of the evil of wasting an enthusiasm over minor objects, insists:

"The conspiracy against the Roman See should never be confounded with other aims. We must de-Catholicise the world. The Revolution in the Church is the one lasting revolution. Do not plot except against Rome. But in that use every incident, profit by every occasion. Yet beware of exaggerated zeal. A sterling hatred, steadily cool, well weighed, profound, is worth more than all the fireworks and declamations of the tribune. And think you they would not turn that Rhetoric into action? Listen to the Masonic Caffaro, of Genoa, in its issue of the other day. Discussing the "great and almost inevitable probability of a collision between France and Italy," it approaches the possibility of a reverse for the Italian arms in these words:

"The fate of war has always been, and will always be, an uncertainty; and he who would refuse to admit the possibility of a reverse on our side would not be very well advised. Now, when the news reached Rome of, I will not say the loss of a pitched battle, but of the first check to our forces, what would follow? Plainly this: that of the Vatican there would not be left a stone upon a stone, nor would any official force avail to guarantee the lives of its inmates."

How salt the savour of Dante's sigh "that Italy was di dolor estello"—the dwelling place of sorrow! How keen a bitterness of truth do her own children bring to Filiccia's sonnet:

Italy, oh Italy, thou who hast for dower, The fatal gift of beauty, and with it Those countless wrongs upon thy forehead writ In characters of woe even to this hour! Hadst thou but fewer charms or greater power, That these might dread thee more, or less be smit!

Who, feigning so much love, can yet permit Destruction on thy beautiful form to shower.

But we must do Italy the sad justice of saying it is not only there we can study the spirit with which Masonry confronts Catholicism. At an important assembly of the Grand Orient of Belgium, held in view of the progress of Catholicism in that country, the Grand Master, Verhegen, having apostrophized us as "these insulters of the intelligence, those implacable enemies of humanity," was followed by Bourriard, who said:

"The country is overrun with religious houses; our right, our duty, is to occupy ourselves with this question of convents; to attack them bodily, to end them, should the people even have to recur to force to purge the country of this leprosy. The priesthood based on ignorance, superstition, and fanaticism haughtily raises its head. We must pass from theory to action."

At a masonic banquet at Antwerp, Van Humbeck, the then Minister of Public Instruction, was not ashamed of expressing himself thus:

"A carcass lies athwart the world, barring the way of progress. This corpse of the past, to name it frankly without periphrasis, is Catholicism. . . . It is it, my brothers, we have to-day overhauled, and if we have not quite cast it into the ditch we have thrust it some steps nearer. This is a great achievement. We owe it to our brothers of Antwerp. We thank them warmly—masonically."

"Considering that the idea of God is the source and mainstay of every despotism and all iniquity," proposed the mason Andriens at the Anti-Council of Naples, 1869, and passed therein by acclamation; "considering that the Catholic religion is the most complete and most formidable personification of this idea, that the body of its dogma is the negation even of society, the Freethinkers assume the obligation of effecting the total destruction of Catholicism and its annihilation by every means, including revolutionary force."

How true is the exclamation of the German Mason that "Freemasonry and Catholicism mutually exclude each other!"

In the French Masonic Bulletin for May, 1880, those who have the misfortune to wade through such literature may

read this on the Utility and duty of Freemasonry in the World, and especially in France."

"Freemasonry, after having gloriously proved itself during those splendid epochs of our national History, 1789, 1793, 1830, and 1848, fell into a state of torpor. Continuing, The Review quotes with approval from a speech of Madier de Montjau:

"The clerical question is open, but by no means determined. The citizens must fight, fight everywhere, and especially here (in France). Have they not to fight, in their homes, against the spirit of the confessor, and incessantly to uphold those ideas which are dear to them in face of wife and children imbued and ruled by the spirit of Catholicism?"

And in the next week's issue: "The Popes have always dreaded this association, universal like Catholicism, which denies the authority of the Church, and stands face to face with it as a power destined to destroy it."

"See Rivista della Massoneria Italiana, vol. xviii., p. 304. "All reconciliation with thee," the Popacy, "is henceforth, and forever impossible." Ibid., vol. xix., p. 7.

In July, generalizations are abandoned and specific action pointed out. Until in June, 1883, the taking of the Clerical Bastille is indicated through the subjection of youth, mind and heart, to Masonry.

"No more baptism, no more communions, no more confession, no more religious marriages, no more holy water at the hour of death; those (cries Brother Galopin) are the Bastilles to seize. To conquer these we must begin at the beginning, and give no religious instruction whatever to the child, for almost always something of it remains in manhood, although it be not practised then."

"For the growing child," exclaims a she-Mason, Mme. Hardoin, after a Masonic baptism, "instead of stories of St. Joseph, St. Ignatius, St. Labre, etc., let us take the incomparable examples which the splendid Revolution produced." "Never," cried Brother Janvier, "never let the young be poisoned by the priest; the old dogmas corrupt humanity."

The official Bulletin of the Grand Orient of Italy lays down the following instruction on this point:

"Let the labours of the Lodge be specially directed to the youth of Rome, brought up by priests in the false morality, curbed and straining 'neath the tyrannical yoke of the priesthood. For them have we to be Apostles of redemption and civilization."

Again this is no mere rhetoric; a masonic theory needs only opportunity to become a practice. In a letter dated December, 1860, Charles Albert, certainly well qualified to judge, is stated to have declared to an eminent person that wherever the Jesuits opened a College, there the Freemasons established a Club to seduce the youths entrusted to the Fathers. How well they succeeded may be judged by the fact that the Military Tribunal of Mantua discovered among the Freemasons children not yet 15 years old. That this was the case in Rome, too, Bottalla pledges his word.

And so on ad infinitum and ad nauseam. Leaving aside the very serious issues raised by its polity and its sociology we have only touched upon two aspects of Masonry; its position vis-a-vis of Christianity and of Catholicism. That position it has accentuated for us with sufficient distinctness.

Founded undoubtedly within the boundaries of Christianity, it has been pushed beyond her pale by leaders intoxicated with the visions its shibboleths created. In its eagerness to attain an universalism it sacrificed all limits, mental and moral. If the personality of God were a curb, make God an Idea; if as an Idea He led to misapprehension, retain Him, if you like, as a motto, or generic expression; whence He faded to a legend—to a myth. And if God be thus dissolved, His image, the spiritual essence of man, can have little lasting actuality. Thus the soul, in its true life, which is immortality, lapsed to a memory, thence to a meaningless unreality."

But though Masonry emancipated itself from Christianity, there existed around it a force, the power of which it could not evade; of sleepless action, of tireless incentive. Turn as it would, Masonry was face to face with Catholicism and instinctively recognized its death foe. Keenly it fences itself from the influence of this environment. Hence its cry for the destruction of Catholicism; the mining and sapping its foundations; and the acclaim of all its denouncers; the sneer, the laugh, the taunt, the calumny to which Masonry incessantly subjects it—the war to the death it openly proclaims.

But as the authority of Catholicism is the only permanent authority in the hands of man, the escape from it let loose a spirit of independence of all authority which strikes at the root of civil life. Hence it is that revolution is of the essence and vitality of Masonry. And this lust for independence carried from political into social being, awoke the spirit of absolute irresponsibility in mental life—the shibboleth, freedom of thought, and, too, that unquestioned individual appraisal of moral acts—the shibboleth, liberty of conscience. But to strike at civil authority, to destroy the responsibility of inter-dependence is to disintegrate society, to ruin its fabric, to wreck its foundations:

Destruxit teeto Lutherus Muros Calvinus, sed fundamenta Socinus. And shall society have no avenger? Remembering St. Malachy's "Religio depopula," which we are fast approaching is there among the crowned and consecrated leaders of mankind no power which dare confront this Hydra? No lightning to destroy this diabolical Sinuugh? No Greyhound to hurry it back to hell? But one power alone. That mysterious Power which under Leo stayed the scourge of Hunnish and Vandal invasion; which, under Gapius stemmed the Gothic flood; which, under John spared Rome the tyranny of Naxos; which, under two Gregories, saved Italy from the Lombards. The Power which, under Leo IV., John VIII., John X., Benedict VIII., and Victor III., purged Italy

of, and saved Europe from the Saracens; which, under Urban II., laid these batteries, that, guided by a Boniface XI., an Eugenius IV., a Nicholas V., a Calixtus III., and a Pius V., saved Christendom from Mohammed, and but for which, Rome would have become a "wildererness of ruins like Carthage or Babylon," and Italy, a Moslem pashalik, like Greece before the War of Independence. The power which under Gregory VII., Alexander III., and Innocent IV., won Italy her freedom from German domination, and spared her becoming, as Syria, an obscure province of the German Empire, and the Papacy from sinking, like the Patriarchate of Constantinople, to a creature and slave of despotic greed. The power, which, from Adrian IV., to Boniface VIII., built up the municipal liberties of the Italian cities, finally consolidated into that glory of Italy, her Republics.

Amid the flood of insensate licence it alone stands out a beacon and a warning to the perishing. True shepherds of the folds of Christendom, the Popes through the long watches of restless years have guarded humanity from this evening hate. Friendless and unthought, the Popes have unmasked this crime. Fearless and alone have the Popes withstood its flood. Pleaders before God, the despised friends of humanity, they alone have the conscience free; they alone know true liberty; they alone, saviours of society, are the guardians of the rights of man."

IRELAND'S CONDITION. INTERVIEW WITH A SAN FRANCISCO PRIEST, A FORMER BOSTONIAN.

INDUSTRIES OF THE COUNTRY CRUSHED OUT BY ENGLAND'S TYRANNY—REMARKABLE ABSENCE OF CRIME—A LAW-ABIDING PEOPLE, YET REDCOATS AND PERELS PAIR OCTOBER THE STANDING ARMY OF THE UNITED STATES.

Rev. D. O. Crowley, who accompanied Archbishop Riordan, of San Francisco, on his trip to Europe, has been giving his impressions of Ireland to some of our Catholic exchanges. Father Crowley was formerly a Bostonian, but is now permanently located in San Francisco, being dictator of the Youth's Directory in that city. From his interviews we call the following extracts:

"What are your impressions of Ireland?" "That is a very general question and I find it difficult to answer," was the reply.

"Well, is there any improvement in the condition of the people?" "I think the condition of the country in some respects is very much improved. For instance, the farmer classes seem more prosperous than at any period in recent years."

"Then, according to your observations, the condition of Ireland and her people is rather satisfactory?" "Oh, no. I do not wish to be understood as FAVORING SUCH A CONCLUSION. My remarks apply only to the farming classes, and while they, as I have stated, are somewhat improved, it is nevertheless a deplorable fact that the condition of the people, as a whole, when viewed from a national standpoint, is far from encouraging. During less than half a century the population has dwindled over fifty per cent., and their silk, woolen and other manufactures that flourished so successfully a hundred years ago have been almost entirely suppressed by the nefarious laws enacted against them. And, remember, this decline in population and natural resources has taken place during a period when every other nation in Europe made enormous increases in both."

"If the population and natural interests of a country are to be considered in estimating its standing as a nation, then, indeed, the present condition of Ireland is far from satisfactory."

"The Deserted Village" of Goldsmith's poem is found as a sad reality in every part of Ireland. The bone and sinew of the virtuous Celtic race have been compelled to

LEAVE THEIR OWN FRUITFUL SOIL, and seek elsewhere the rights and comforts denied them by the iniquitous rule of the foreigner:

"One only master grasps the whole domain, And half a village stints the smiling plain, And trembling, shrieking from the tyrant's hand, Far, far away her children have the land."

"You spoke of the suppression of Irish manufactures. Is there any hope of reviving them?" "It seems not. The wealthy manufacturers of England are too influential in parliament to allow a rival at the other side of the channel. Early in the seventeenth century the British Government laid heavy restrictions on Irish commerce, and soon after the manufacturers of Great Britain combined for the express purpose of crushing out, absolutely and entirely, the industries of Ireland. They accomplished their designs when the act of union was carried by bribery and fraud."

"But suppose the government did encourage manufacturing in Ireland, how could the people there compete with the English in the absence of great coal fields in the Emerald Isle?" "There would be little difficulty in that respect, as there is water power enough in any one of the four provinces to run all the machinery of the New England states; and in our age of electricity this is particularly true."

"Are any efforts at all being made to establish manufacturing?" "Yes. From time to time companies are formed for the purpose of manufacturing goods that are in demand among the people. But no sooner is this known to the English manufacturers than they

FLOOD THE IRISH MARKET with the same kind of goods which they sell at cost price, until they break down the new competitors. Several instances of this kind came under my notice while over there."

"Were you in Ireland during the late elections?" "Yes, I was there during that time."

"What was the conduct of the people at that period of excitement?"

"Remarkably peaceful and law-abiding."

"But the newspaper dispatches had it otherwise."

"Oh, that is not at all surprising. The English manipulators have a purpose in misrepresenting everything Irish. The slightest infraction of the law, in Ireland, is heralded all over the world, while the most appalling crimes, committed in Liverpool, London and the other large cities of England, receive only a passing notice."

"Yes; I maintain that the people of Ireland are to-day the most peaceful and law-abiding people in the world."

"It is a common occurrence nowadays for the sheriffs, in the different counties, to present the judges, at assizes, with white gloves, as a mark of the

ABSENCE OF CRIME. The present population of Ireland is about 4,500,000, and yet there are more murders and suicides committed in a week in any one of our own larger cities than throughout the whole island in several years."

"It follows, then, that this law-abiding spirit, on the part of the people, has led to the reduction of the military and police force of the country?" "Not at all! The redcoats and poeblers quartered in Ireland far outnumber the regular army of the United States, which gives protection to 70,000,000 people. These liveried loafers throng the railway stations, the streets and parks, and their presence is not calculated to have a good moral effect on any people.—The Republic.

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Depositors not receiving the above Circular, owing to their not having given notice of their change of residence, are requested to call without delay at the office of the bank having their deposit account, in order to receive communication of the Circular prepared by the Directors and the Advisory Committee chosen by the shareholders and depositors, and also to receive from the officers explanations which they may require.

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J. GRENIER, PRESIDENT. Montreal, 8th October, 1895.

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Application to the Legislature.

The testamentary executors entrusted with the administration of that part of the estate of the late Francis Xavier Henault, bequeathed for charitable purposes, will apply to the Legislature, at its next Session, to ask:

1.—The modification of their power of alienation of the immovable property of said estate and authorization to mortgage the same under specified conditions. 2.—That the discharge mentioned in section 7, of the Act 56 Victoria, Chapter 63, shall, after account rendered, apply to the past as well as to the future.

ESTATE F. X. BEAUDRY, F. SAINT-GERMAIN, Manager, 134 62 St. James Street.

PUBLIC NOTICE.

At the next Session of the Legislature of the Province of Quebec, Oliver Maurice Aggé, (C. C. Samuel Glensier, Interpreter, Joseph Paul Coutlée, merchant, Francis J. Hackett, physician, Michael Donnelly, auctioneer, Th. Mas Harris, journalist, Jacques Auguste Leduc, physician, all of the city and district of Montreal, and Les Julez Belanger, advocate, of the city and district of Quebec, will apply for an Act incorporating them, and all other persons who shall hereafter form part of said Association, under the name of "the Protective Benefit Association of Canada."

The aim and object of the said Association are the mutual and fraternal assistance and protection of men, women and children. GLOBENSKY & LAMARRE, Attorneys for Petitioners. 135

DISTRICT OF MONTREAL, Superior Court.

Notice is hereby given that Dame Celine Campeau, of the parish of St. Marthe, in the district of Montreal, wife of Ovide Brabant, farmer, of the same place, has, the twelfth day of September last, instituted an action for separation as to property against her said husband. Montreal, 1st October, 1895. SAINT PIERRE, PELLISSIER & WILSON, Attorneys for Plaintiff. 135

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WEDNESDAY...OCTOBER 23, 1895.

THE WORD "PROTESTANT."

Of late certain religious denominations object to the term "Protestant," as applied to their sects. Principally the Anglican Church, both in England and America, objects to the universally accepted designation. It is argued that all the sects of Christianity that are opposed to the Catholic Church, and that have, at any time, separated from her communion, are Protestant. This is assuming that the general term Protestant means protesting against the Church of Rome. In a certain sense, it is true that all the denominations of Christianity—known as sects of Protestantism—protest against the teachings, or, at least, some of the fundamental teachings of our Church; but they do not necessarily subscribe to the terms and principles of the original and only great Protestantism—that which was drawn up at the Diet of Speier. The Anglicans do not base their religious faith upon the wording of that Protest, which gave to the first German rebels against the Church the title of Protestants. Consequently, we cannot fairly claim that, in the real acceptation of the term, their Church is Protestant. Moreover, if they object to the term, we can see no reason why we should insist on applying it to their communion. It is all the same to us whether it is said that they "protest against" or merely "dissent from" the dogmas of Catholicity; the result is practically the same—they disagree with the principles and teachings of our Church, and are therefore not in communion with the religion of Rome.

It is by custom and practice alone that the different bodies of Christians have come to speak of Protestantism and Catholicism as the two great sections of Christianity. All that is not Catholic—in the Roman Catholic sense—is considered to be Protestant. But, in reality, the various sections of Protestantism protest against each other, inasmuch as no two of them agree upon the fundamental precepts of religion, not to speak of the details of discipline and morals. They are, therefore, doubly entitled to the term Protestant. When speaking of all the denominations that are classed, by general expression, under the term Protestantism, we always make abstraction of the Catholic Church. Our Church stands distinctly apart from all these divisions and sub-divisions of Christianity. Taking the Protestant sects as such, we find that they all protest against the Anglican Church as well as against the Catholic Church. The difference between Catholicity and Anglicanism is that all sects—including the Anglicans—are opposed actively to the Catholic Church, while all the other sects of Protestantism are opposed to Anglicanism. Yet there is the vast gulf to be bridged which necessarily exists between the Catholic Church and all bodies that are not fully in accord with her.

We object to the word "Romish," when applied to our church. Why so? Not that the word in itself does any harm; not merely because it is barbaric English; not simply because it fails to express the idea as correctly as does the plain and intelligible word "Roman"; we dislike the word because it is used in an offensive sense, it is employed to hurt our feelings; and whether it may be considered reasonable or childish on our part, it matters little—the fact remains, that, for one reason or another, Catholics feel hurt when called "Romish." This fact alone should cause educated men, persons claiming to be Christians, individuals pretending to be gentlemen, to refrain from employing that word when speaking of or writing about the Roman Catholic Church. Now, what we claim for ourselves, we are perfectly prepared to accord to others. If, for reasons to be submitted, the Anglicans do not like

to have the term "Protestant" applied to their church, we can see no reason why we should insist on applying it. If it is in any way injurious to their feelings, individually or collectively, we have no right to render unpalatable our language by making use of the term.

If we understand their contention rightly, the Anglicans claim that they enjoy the privilege of possessing the original teachings of Christianity; that their clergy is a priesthood, and that Apostolic succession belongs to their church. Rightly or wrongly, they claim that they only differ from us on a few points that might be easily regulated—such as Papal Supremacy, Transubstantiation, and other teachings of the Catholic Church. To us these are insurmountable barriers. But we are not now discussing the merits of these questions. What we have, at present, before us, is the objection of certain Anglicans to the term Protestant as applied to their church. If they do not like the word, we repeat, we have no desire to force it upon them; and for that very reason we generally refer to the members of that church (and of any other church that protests against being Protestant) as our non-Catholic friends. Often we meet with the expressions "the Protestant Church," and "the Protestant Religion." There is no such thing as the Protestant Church; there are many Protestant churches; but no one special church that can arrogate to itself the term Protestant. There is no "Protestant Religion"; no such a religion was ever established, neither by God nor by man. Christ established Christianity—not Protestantism; unless we take Christianity as a grand protest against Paganism—in which sense the Roman Catholic Church would be the real Protestant Church. As far as man is concerned it would be simply impossible for any individual to establish a religion. Men have set up sects, denominations, schisms, heresies and so-called churches, but not religions. A Protestant religion is a contradiction of terms. To protest and to bind man to God by the same system is simply the expression of the absurd. In fact, of all the denominations of anti-Catholic Christianity, not one can lay claim to the sole title of Protestant. It is, therefore, a healthy sign, and a promising omen, to find that one or more of the sects heretofore known as Protestant, are desirous of dropping the term. The divided and a thousand times sub-divided establishment, known to the world as Protestantism, is very rapidly losing all its early and spasmodic vigor. By degrees the name will be discarded and eventually go down to the realm of things that once existed, but which have long since vanished from earth. When the name no longer lives, that which it was supposed to represent will soon disappear, and the world may then behold another great move on the religious board of centuries. All are changing; the Catholic Church alone remains fixed and unchangeable. She alone is immutable amidst all the mutations of the world.

Consequently, we believe that if any one of the non-Catholic denominations object to be styled Protestant, we are perfectly satisfied to let the term die out; we have no special interest whatever in keeping the ghost of Protestantism alive. Above all, we do not wish to apply to others terms that they do not like; it is no business of ours why they object—it suffices that they do object to it.

HON. JUDGE CURRAN.

The news that reached Montreal last Friday, of the elevation of Hon. J. J. Curran, Solicitor General, to the Bench, has been most gratifying to all who know that gentleman and who have followed his past career of usefulness and patriotic action. Since 1882, Mr. Curran (now Judge Curran) had been the popular representative of Montreal Centre in the House of Commons. Three, or rather four times did he come before the people to secure their suffrages and support. At each successive election he had a larger majority than previously, and on the last occasion, when he was appointed Solicitor General, he was elected by acclamation. He consequently has retired from a constituency in which he was practically invincible, and has ascended the Bench with the best wishes and hearty congratulations of his old-time supporters.

It is unnecessary for THE TRUE WITNESS to recall to its readers the countless services rendered by Judge Curran to the people whom he represented, and particularly to the Irish Catholics of Montreal. His name and fame have not been circumscribed by the limits of his own immediate constituency; all over the Dominion, from Atlantic to Pacific, he is known, and in town, hamlet, and on country side, his voice has been familiar and his presence ever greeted with enthusiasm. The countless institutions, societies, churches and charitable establishments that have, at one time or another, benefited by his eloquence, would fill a long column. The services he rendered his political party have been universally recognized as great; but they pale before the benefits he bestowed, by energy and constant zeal, upon the people of his own creed and nationality. For nearly a quarter of a

century he has kept the Irish cause prominently before the people of Canada, and it is only now that all he did will be thoroughly understood, while in years to come it will be fully appreciated.

In congratulating him upon the honor which has been conferred upon him, we also congratulate the Irish Canadian people upon having another worthy representative upon the Bench, and the Government upon having recognized his great services and many claims, despite the sectional opposition that was made in such an untimely manner. Twice before did Judge Curran decline a similar appointment, and in each case to secure the place for a fellow-countryman. Now that his own turn has come, it is for all who appreciate merit, high service, and sterling qualities, to rejoice and join in the general expressions of sincere congratulation. May he live long to enjoy the important position to which he has been raised, and may it be hoped that his new duties, in another sphere, will not entirely separate him from the cause and the people he so well served in the more active arena of public life.

CANADIAN MORALITY.

Dr. W. H. Withrow recently contributed a paper to the "Chautauquan" on "The Dominion of Canada." Amongst other things the learned gentleman said: "There are no more moral, Sabbath-keeping (sic), temperate, law-abiding people in the world than those of Canada. By a plebiscite taken in six of the seven Provinces there was an overwhelming preponderance in favor of the prohibition of the liquor traffic. This strong temperance sentiment will lead, we believe, to the abolition of this great cause of crime in this country before it is prohibited over so large an area elsewhere in the world." Commenting upon the views expressed by the Doctor, the Sacred Heart Review says: "The assertion can safely be made that in none of the Canadian Provinces is this high praise which Doctor Withrow bestows upon our northern neighbors better deserved than in the Catholic Province of Quebec, the morality of whose people certain critics have lately undertaken to measure by false and ridiculous standards."

Who those certain critics are, we do not know, nor have we any knowledge of what their standards of morality may be; but we do know that, if the grand and universally applicable standard of religion is used, it will be found that in the Province of Quebec there exists a morality that would do honor to any age and any country. We have not to go beyond the statistics of the two millions of inhabitants in Quebec, as compared with an equal number of individuals in any other section of the world, to find the high plane of morality on which our people walk. If the respect for the marriage vows, the disapproval and consequent absence of divorce, and the domestic happiness that generally reigns, are any evidence of moral superiority, decidedly the Province of Quebec must hold a foremost place in the first rank.

As in all other countries, our people are divided into two great sections, or categories; the rural and urban inhabitants. The rural parishes in the Province of Quebec are pre-eminently moral in every acceptance of the term. The peasantry are all virtuous to a degree that might be called innocent, or unspiced. Murders are so rare that one suffices as a topic conversation for whole generation and as a rule murders in our rural districts are committed by outsiders, generally foreigners. Robbery is almost unknown amongst the habitants of this Province. Divorce does not exist at all; and even the legal separation "from bed and board" is not sufficiently frequent to claim serious attention. The various crimes that lead up to family troubles are few and far between. Drunkenness does not prevail amongst the country people. In fact our criminal annals, in the rural sections, are very meagre, and it would take a Parisian novelist a long time to discover subject-matter for a judicial romance in their pages.

The vast majority of the inhabitants of our country parishes are French Canadian and Catholic. As a result of their remarkable morality we find that they are a most prolific race. It is not surprising to meet with old women, of eighty and ninety, and old men of equal age, who have been the parents of ten, fifteen, twenty-five children, "husbanding out life's taper to the close," amidst the scenes of their childhood and surrounded by a regular army of descendants. They marry early in life, and the regularity of their daily work, and the purity of their morals and the happy contented spirits that animate them, all tend to produce a hardy and long-lived race of people. But, apart from custom and the influences of their surroundings, nearly everything is due to the teachings of the Catholic Church and the practice of those teachings by the people. It may be that some so-called learned men consider those peasants ignorant. It is the constant assertion of "fire-side philanthropists," and "lady philosophers," but the assertion is a calumny. From the ranks of those

habitants have sprung the best, the brightest, the most scholarly men that figure in Canadian history. Perhaps they are ignorant in one sense. If to know nothing of the vices that haunt and corrupt the great world is a mark of ignorance, certainly they deserve the term. If to ignore the crimes that lead the thousands to the prison-gates, that furnish sensational material for all the fevered publications of the day; be the sign of an ignorant people, they must bear the stigma. But they are not ignorant of their religion; of the law of God, of the law of the land, nor of the duties of their state. And as a result they obey the precepts of their church, they bow to the law of God, they keep within the law of the country, and they surmount with ease all the obstacles that their hard vocation of labor presents. They are, in every sense, a moral people.

Turning to our cities it is easy to establish that they are comparatively free from great crimes and particularly from moral degradation. The records of our criminal courts show the very worst characters to have been foreigners, importations from abroad. Here and there you will find a Canadian accused of a serious crime; so exceptional, however, is the case that it stands out in gloomy relief on the picture, and the whole community is so shocked that it becomes magnified in its intensity. As to the general social and moral condition, there is no great degree of drunkenness, nor is there any remarkable amount of looseness. We repeat, that, even in the cities, the floating population, the crowds that come and go, the birds of passage swell up the list of unlawful practices to a degree that, if not great, is at least greater than it would be were there only Canadians in the country. In a word, we can honestly conclude that Quebec is a most moral Province, and Canada a most moral Country.

IRELAND'S CAUSE.

Elsewhere we publish a most important communication from Archbishop Walsh and one from Hon. Edward Blake, concerning a convention of Irish leaders to be held in Dublin. The letters speak for themselves; but they certainly give occasion to serious reflection and editorial comment. In justice we must state that these letters first appeared in the Catholic Register of Toronto. The object of the learned Archbishop is obviously to strengthen the hands of the duly chosen leaders in the Irish cause. With his Grace's views the Hon. Edward Blake fully agrees, and we learned last week, from a gentleman who recently spoke to Hon. Mr. Blake on the subject, that it is the desire of our worthy Irish-Canadian representative in the ranks of the Home Rule party, that every means calculated to render stronger the links of union between the various patriotic leaders should be employed by the friends of Home Rule, both in Ireland and abroad. Looking the situation squarely in the face, we must admit that there is no real hope for an early success, unless the various factions are crushed and one solid body of parliamentary representatives secured.

The Irish people are as united as ever. The result of the last election proved most clearly that the same spirit animates the Irish voters as that which they evidenced on the occasion of the previous election. No change has taken place in the desires and feelings of the great mass of the Irish electors; the differences have arisen amongst the leaders, and they alone are responsible for the divisions. There is no patriotism where there is no self-sacrifice. No man, no matter how prominent in public life, has a right to pose as a friend of the people as long as he is unwilling, or unable, to bow down before the chosen leaders, or to trample upon his own little personal ambitions and whims. As long as any man pretends to represent the race and to advocate their cause, while persisting in opposition to the chosen leaders and in airing his individuality, his own petty ideas, his personal views and desires, the only way to deal with him is for the people who elected him to drive him from public life.

More than once have we quoted the fiery words of Meagher, when, in 1848, he found himself in presence of similar divisions; they are ever applicable, we regret to say, and they are worthy of being repeated. In an outburst of indignation the great orator said: "From the winter of 1846 to the summer of 1848, the wing of an avenging Angel swept your sky and soil. The fruits died as they shadow passed; and men, who had nurtured them into life, saw in the withered leaves that they too must die. And all this time we were battalioned into faction, drilled into disunion, striking each other above the graves that yawned beneath us, instead of joining hands and snatching victory from death." Unfortunately for the cause of Ireland these words—as far as disunion is concerned—find their application to-day. Let us take the facts as they exist and reason from them.

The Irish people, at the last general election, returned the full contingent of Home Rule members to the Imperial House. This fact alone shows that the

people of Ireland are practically unanimous as regards the necessity of a strong and continued parliamentary agitation. The vast majority of the Home Rulers thus elected chose Mr. Justin McCarthy, M.P., as leader. This second fact proves that, to all intents and purposes, his leadership—with the aid of his lieutenants—is acceptable to the people of Ireland; or one or two would-be leaders have stirred up no end of strife, evidently for purposes of their own. These gentlemen may be thoroughly honest, they may believe that they have at heart the good of their country and welfare of their fellow-countrymen; they may be perfectly convinced that they could bring about Home Rule in a more effective manner than the present accepted leaders. By no means do we wish to impugn their sincerity. But they are mistaken. It is not their fault if their acumen, their training, or their statesmanship, is wanting, yet the fact remains that they see Ireland's cause through the spectacles of their own making. They allow a species of political egotism, or self-confidence, to blind them to the patent fact that the vast majority of the Irish people are not of their way of thinking. Again, they fail to understand that when the cause of a people is at stake the small minority should give way in presence of a vast majority, otherwise there can be no possible union. Harmonious action is prevented most effectively and the result can only be disastrous to all concerned.

If it were possible to make the dissatisfied few see matters in this light, we are confident that their true patriotism would come to the rescue and would cause them to sink all personal interests or individual opinions in the generally accepted policy. But if they lack that patriotism and are self-opinionated as to persist in creating very injurious and very unnecessary divisions, the only course left open for the honest well-wisher of Ireland is to force them out of public life. The press can do much, and should do all in its power, to bring about harmony amongst the representatives; and failing this the people have the ballot and should use it in the interest of concerted action. That the Irish people would do so on the very first occasion that might present itself has been proven by the result of the recent bye-election in Kerry. That alone should suffice to indicate the way the wind blows. But we regret to say that there are politicians in the world who cannot learn from experience, and amongst them are the very gentlemen who are causing so much anxiety and worry amongst the Irish Parliamentary ranks.

Now that the first shock that was caused by the overthrow of the late Liberal Government has almost spent itself, and that the leaders in the Irish cause are calmly looking around them and preparing a course of action that will bring about a more favorable aspect of affairs, it is the time to solidify the ranks, to strengthen the hands of the chosen men; but not to elect leaders and then tie them hand and foot and kick them for not doing what has been rendered impossible for them to do. Let us have more practical and less platform patriotism. Times have changed, and men must change to suit them.

A TIMELY COMMENT.

We publish elsewhere an extract from Harold Frederic's correspondence, regarding the new paper to be started in Dublin. We are not surprised to find the Times man eager to send broadcast over the world any item of news calculated to create distrust in the Irish parliamentary party. We would have dedicated an editorial to the subject were it not that our friend, the Daily Witness, has done so for us. In its issue of Monday the Witness says:—

"Mr. Timothy Healy is, according to the London correspondence of the New York Times, about to gain control not only of the Irish parliamentary party but of the Irish people by means of a daily newspaper to which Mr. Healy's friends have subscribed two and a half millions. On the face of it this story is a fishy one, but anyway, all the Times' special correspondents' stories of Mr. Healy's projects have to be taken with a grain of salt. Over and over again he has predicted that Mr. Healy was about to get control of the party organs in Dublin and overthrow all his opponents, and as often his predictions have been falsified by events. For some hidden reason, Mr. Frederic, who is the London correspondent of the Times, has made a sort of protegee of Mr. Timothy Healy, and he keeps constantly booming his prospects in the Sunday cable letters. Mr. Healy has against him the chief leaders of both Irish parties. It will be strange if the Irish people forsake Davitt, Dillon, O'Brien, Sexton and McCarthy, as well as the Redmonds, in order to follow Mr. Healy alone. Mr. Frederic's liking for Mr. Healy probably got the better of his judgment in this case, as in the other cases in which he has indulged in similar predictions."

At Toulouse a collection of sixty-six unpublished sermons of St. Anthony have been found. This is a peculiarly remarkable coincidence; the discovery of those documents takes place during the very celebration of the six-hundredth anniversary of St. Anthony's death. The Catholic world will anxiously await the publication of the newly discovered relics of the great preacher.

EDITORIAL NOTES.

"St. Joseph's parish, in Philadelphia, was established one hundred and three years ago," says an American contemporary; "six years before Methodism was founded by John Wesley." And we might add that the Catholic Church was established seventeen hundred and ninety-eight years before Wesley set up Methodism!

It is said that Shahzada Nazrulla Khan, son of the Ameer of Afghanistan, and a Shiite, recently recited the Mahommedan prayer for the repose of a departed soul at St. Peter's tomb in Rome. It must have been an impressive scene. Does it not seem strange to find a follower of the Prophet kneeling at the tomb of the first of the Apostles?

Numbers of financiers and speculators in England and France have been seized with a regular frenzy for African and West Australian investments. We never heard of such a "boom" that was not followed by a fearful reaction. It might serve these gentlemen's future prospects were they to read the story of the "South-Sea-Bubble," and take the lesson to heart. Something of the same kind may be expected in the present case.

In closing a series of lectures, lately delivered, Rev. Father Kneipp, of water-cure fame, said: "I have been told that you intend erecting a monument in my native place. Now, listen, people: I am quite against it. Who am I? A weaver's son, and I have myself been a weaver. I am a simple priest. During my lifetime I will not hear of a monument. After my death, a wooden cross on my grave will be sufficient." We feel like crying out: "a zakavit humiles!"

"St. Mark's Cathedral, Venice," is the title—written as we give it—of Turner's splendid painting, one of the finest from the pencil of that great artist. It was painted in 1830 and has just been purchased by a New York gentleman for the sum of fifty thousand dollars. By degrees we find most of the masterpieces of Europe coming over to America. It is to be regretted, however, that during the life time of the great artists there were no millionaires to pay the value of their works.

Among the forty-six doctors of philosophy recently graduated at the John Hopkins University were two Catholic priests, Rev. J. Griffin of Boston, and Rev. T. E. Shields of St. Paul. The signs of the times are favorable to Catholicity; our priesthood is gradually becoming recognized by the non-Catholic world. A great deal of the bigotry of other days was due to the fact that Protestants did not know our priests and consequently spoke and acted through ignorance of the truth.

A Protestant citizen of Petersburg, Va., has given two hundred and twenty-five dollars for the purchase of a memorial window to be placed in St. Joseph's Catholic Church now in the course of erection. The following inscription is to be placed on the window: "To the glory of God, and in Honor of His Eminence Cardinal Gibbons." Could there be stronger proof of the great popularity of Baltimore's eminent churchman, or of the wonderful influence his personality exercises in our age?

In the "Public Men of To-day" series the life of Leo XIII. has been entrusted to Mr. Justin McCarthy, M.P. The subject could not be confined to a more competent and conscientious pen. Every subject that Justin McCarthy has touched has been presented to the world in all its truthfulness and beauty. We are confident that in the present case he will do full justice to the splendid theme, and that the Catholic world will have additional reason for being grateful to the distinguished Irishman.

Cardinal Gibbons, while in Ireland, collected material for a history of the country. He does not intend it to be a story "of warring kings and chiefs, or battles and sieges, or of political agitations, but of a history of the Irish people, tracing their social habits and modes of life from the earliest times to the present, and embracing also an account of their status in America and the colonies." This work will be a most valuable addition to the historic literature of Ireland, and will be looked forward to with great expectations.

Several artistic stamps had been prepared in Italy to honor the Pope while the downfall of the Temporal Power was being commemorated. The stamps are richly colored and well designed. They bear the legend: 20 Settembre, 1895; V. Leone XIII. V. Italia. V. Being the abbreviation of V. Ita. As they were to be in use for only a few weeks they are eagerly sought for by Italian and foreign collectors. When we look back at the celebration of the 20th of September it seems to us to illustrate the history of the Church most beautifully. A spa-

modic outburst of rebellion against the Divinely founded institution; and then the Church goes on calmly unchanged, more powerful than ever. The rockets of the 20th September have come down like sticks, and the glory of Leeds on the increase. It is ever and ever the same.

ABBE RAMBAUD has received the \$3,000 D'Audiffret prize of self-education from the French Academy. In early life he became blind and found difficulty in being ordained; so he devoted himself and his fortune of \$60,000 a year to relieving the poor of Lyons. He established schools for street-children and a lodging-house for aged people with five hundred dwellings, where they were helped with work. Well did he deserve the prize.

Two large mass meetings were recently held in Chicago to express sympathy with the Cuban revolutionists. The windy city is certainly doing its share in that line. The atmosphere of Chicago must have something peculiarly insurrectionist in its composition. The western metropolis is bound not to be ignored by the world at large. Now that the fame it achieved by the World's Fair is being forgotten, it must find some other means of keeping up a notoriety.

Mrs. DOANE, brother of the Episcopal Bishop of Albany, and son of the late George Washington Doane, second Episcopal Bishop of New Jersey, will shortly celebrate the fortieth anniversary of his admission to the Catholic Church. When will His Lordship of Albany celebrate the first day of his entry into the true fold? We would not be surprised to hear of his conversion; his last effusions seem like the frantic efforts of a man striving to keep out the light when it is fully turned on him.

It is proposed that in January next all those engaged in Catholic journalism should celebrate the third centenary of St. Francis of Sales. St. Francis was the first Catholic journalist: What a mighty change in the field of Catholic journalism since the days of the great saint! The apostolate of the press has become universally recognized, from the Sovereign Pontiff down to the most humble Catholic in the ranks of the faithful. Surely the Catholic press of our day must be under the special protection of St. Francis of Sales.

KEIR HARDIE, the English Socialist, is on the Pacific Coast. His progress westward was not exactly a triumph. So says the Monitor. We did not expect that Mr. Hardie would set the American Republic on fire. So many others have expounded, and more ably than he could, the principles he teaches, that it would be surprising were he to revolutionize the world, or startle any person in this age of progress. The worst we wish him is a safe journey and a speedy return home. The longer he lectures on the Pacific Coast the less pleasant will be his reminiscences in after years.

"THE ROSARY" Magazine for October gives evidence that its title is well chosen. It is a splendid number, and its articles, its poems, its editorials, all do honor to the month of the Holy Rosary. The Reverend Editor may well feel proud of his publication, for it easily ranks amongst the first on the continent to-day. We have no hesitation in recommending the "Rosary" to every one of our readers. They will find in it instructive, entertaining, edifying and salutary reading. Particularly would we call their attention to the editorial department.

Nor long ago a retreat for Catholic school teachers was held in New York. We would recommend this movement to those concerned in this Province. We have ecclesiastical retreats, retreats for the pupils in our various institutions, retreats for the public in general; but we are not aware of any regular retreats for school teachers. Certainly if any class of people may derive benefit from a good retreat it is that which has in hand the education of the younger generation. The school teachers constitute a most important body in the community—for more important than is generally recognized.

We have received the first copy of "Walsh's Illustrated Monthly Magazine," which has made its first appearance. It is sold at one dollar per year, or ten cents per copy. The price is certainly reasonable. The editor and proprietor, in his address to the public, extends his "special gratitude" to those who, having awaited the issue of the first number as a matter of ordinary prudence, will no longer withhold their support, generously overlooking the slight imperfections necessarily incident to the initial number of so ambitious a project. We certainly admire the spirit that, under existing circumstances, does not hesitate in undertaking such a project. We are also perfectly willing to overlook the slight imperfections incident to the initial number, and to hold any criticisms to be made to the second number.

the present. Two interesting contributions, one on Thomas D'Arcy McGee, by W. H. Higgins, and one on John Boyle O'Reilly, by Thos. O'Hagan, M.A., Ph.D., relieve the pages of the first number. If to aim high is a guarantee of success, we feel confident that "Walsh's Magazine" will ultimately score a triumph. "Readers are always indulgent."

APPOINTMENT BY PROMOTION.

We read the following in Monday's Daily Witness: "The Minister of Trade and Commerce, Mr. Ives, in his interview published in the Witness, explained that as a condition of the appointment of Mr. Curran to the judgeship made vacant by the death of a Protestant, he had exacted pledges that the Solicitor-Generalship and the collectorship of Montreal should be filled by Protestants. This is a substitution of log-rolling for the proper appointment of the best men to office in the civil service. The collectorship ought to be filled by promotion. An acting collector of customs has filled it acceptably to everyone for the last three years, and he should receive the appointment, thus giving a step of promotion to all under him and rewarding and encouraging faithful service. He chances to be an Irish Roman Catholic, but that does not affect the service in any way."

[We are very glad to find such an expression coming from a staunch Protestant organ. It would be a shame if, after three years services, such as have been rendered by Mr. O'Hara, if he were to be overlooked in this matter, especially as for a quarter of a century the mercantile public has recognized him as the principal factor in that office. Moreover, his promotion would only be a carrying out of the British practice of appointment by promotion.—Ed. T. W.]

CONTINUED FROM FIRST PAGE. AN IMPORTANT PASTORAL.

The second part of the pastoral letter treats of "The abuse of the press." After stating that everybody now reads newspapers, the bishop says that, taking advantage of this universal craving for reading, men not possessed with the required qualifications place themselves at the head of a new journal with no other object than to reach wealth in the quickest manner possible; what they look after is what will sell. Having no settled principles, the speculative journal has only a disguised honesty. While praising religion and proclaiming the necessity of its morals, it opens its columns to writers who are more or less hostile to faith, and to writings full of prejudices and errors. "Such a paper," adds the pastoral, "will publish with pomp our religious ceremonies; it will bestow enthusiastic praise upon preachers, and nevertheless, in the same issue, often in the same page, in the same column, it will place before the eyes of its readers, puffs in behalf of theatres condemned by morality, and of amusements opposed to Sunday observance; it will publish scandalous writings, obscene novels, attacks against the clergy and religious communities, anecdotes calculated to ridicule priests and their ministry. How disastrous are the results of such journalism, where talent and conscience are sold, where the noble mission of the writer is lowered to the rank of shameful speculation; when the conscience of the nation is debased under the action of such a press there is no more commercial honesty, no professional dignity, no political honor."

The next paragraph of the pastoral letter refers to a still worse class of journalism, namely, the press whose aim is to strike at the very foundation of morality itself, to show vice UNDER GLARING COLORS, and sometimes plead on behalf of the most immoral acts that tend to destroy the Christian views of the family as constituted by God and nature.

The next abuse of the press touched upon is political servility, by which a journal places party interests over and above everything else, and with that end in view goes so far as to get aside the laws of conscience and uses its influence to glorify those who act against the interests of the nation.

The openly irreligious journal that spreads impiety is still worse again, and it is a remarkable thing that, among the writers who make of the press an instrument of demoralization, there is not a single one who is not at the same time a rabid enemy of Catholicism.

ST. MARY'S COLLEGE.

A Grand Day and Most Successful Sports—Results of the Various Contests.

There were no world's records broken, but there were spirited contests that were well worth witnessing at St. Mary's College field day sports last week on the M.A.A. grounds. It was the first time that the pupils of the College had an athletic meet, but they ran everything smoothly and without a hitch. Many well-known athletes have come from colleges under the direction of the Jesuit Fathers. Sweeney, the world's champion high jumper, is one of those. Perhaps some champions may be turned out of St. Mary's College. At any rate, there is good material among the pupils, and judicious training would do wonders. The grand stand was well filled, mothers and fathers were present to stir their sons on to victory. The entries from Tucker's and High Schools in the open events had their friends in the stand and they made things interesting with their rooting. Dixon, who won the 100 yards race, was out of a few yards from the start, by Maillet, who started on the grass and cut across the track. The other open event fell an easy prey to W. O'Brien, of St. Mary's. The following are the names of the officials: Honorary Committee.—Sir W. Hing-

ton, M.D., Hon. Justice Doherty, Hon. J. J. Curran, E. Desjardins, M.D., Col. H. Prevost. Committee—President, J. A. Chausse; vice-president, Jos. O'Dwyer; treasurer, Fr. O'Gara; secretary, F. P. Kemper. Judges—Messrs. E. H. Brown, M. Freeman, H. Routh. Starter—A. Brodie.

The alumni gold medal for the grand aggregate was won by Wm. O'Brien, 220 yards, open to colleges; J. P. Whelan's medal—W. O'Brien, St. Mary's, 1; —Irwing, McGill, 2. Time, 24 1-5. Throwing baseball; H. H. Lamontagne's prize—J. Mercier, 1; J. Tremblay, 2. Distance, 98 yards.

Throwing lacrosse ball; G. A. Holland & Son's prize J. Mercier 1; A. Farrell, 2. Distance, 106 yards. 100 yards dash; Mr. Dumbury's prize—First heat, Jos. O'Dwyer, 1; Jas. McGee, 2. Second heat, W. O'Brien, 1; H. Baby, 2.

Final, W. O'Brien, 1; J. O'Dwyer, 2. Time, 10 3-5. Long jump; Dr. Guerin's prize—H. Maillet, 1; V. Scott, 2. Distance, 16 ft. 10 in. One mile bicycle; M. Dupuis' medal—Er. Decary, 1; Th. Viau, 2. Time, 3:10 3-5.

Relay race; Mr. O'Brien's trophy; run in quarters; won by day scholars.—Day scholars vs. Boarders. 1st 4 Mercier.....2 O'Dwyer.....1 2nd 4 Viau.....2 Magee.....1 3rd 4 Baby.....1 Cousineau.....2 Mile O'Brien.....1 Maillet.....2

Junior bicycle race, 3/4 of mile; Mr. Mollere's prize—Viau, 1; Gleason, 2. Time, 2:30. One mile, medals from Sir W. Hingston and Mr. H. R. Gray—W. O'Brien 1; C. Cox, 2; F. McGee, 3. Time, 5:37 2-5. Putting shot; Mr. Viau's prize—V. Scott, 1; Jos. Whelan, 2. Distance, 29 ft. 2 in.

Pole high leap, A. Farrell, 1; G. Mollere, 2; E. Daignault, 3. Height, 7 ft. 6 in. 100 yards, open to schools; Mr. J. F. Hart's medal—J. D. Dixon, St. John's, 1; J. Leduc, Tucker's, 2; H. Maillet, St. Mary's, 3. Time, 11 secs. Quarter mile; Judge Doherty's prize—Wm. O'Brien, 1; F. McGee, 2. Time, 56 1-5.

Two-thirds mile bicycle; Dr. Archambault's medal—Jos. Archambault, 1; Ros. Page, 2. High jump; Mr. Ethier's prize—H. Farrell, 1; V. Scott, 2; H. Maillet, 3. Tied at 4 feet 11 in. Half mile, Mr. Hendry's prize—Jno. O'Brien, 1; E. Cox, 2. Time, 2:20. 220 yards burdle; Mr. Trihey's prize—T. Scott, 1; H. Maillet, 2; W. O'Brien, 3. Time, 30 2-5.

100 yards, junior race; Hon. J. J. Curran's prize—G. Beileau, 1; J. Donnelly, 2. Tug of war; Mr. Query's prize—Won easily by boarders. Boarders—Sabourin, Lapointe, Lahey, O'Dwyer (capt.), Farrell, Chausse, O'Brien. Day scholars—Mercier (capt.), Beique, Deschamps, Lacasse, Jodoin, Maréchal, Baby.

ST. ANN'S BAZAAR. A GRAND ENTERTAINMENT IN BEHALF OF THE POOR AND ORPHANS OF THE PARISH. St. Ann's Bazaar, which practically closed on Saturday last, was an unqualified success. The lady President, the numerous lady assistants, and the indefatigable Father Strubbe, deserve the gratitude of the community for the zealous manner in which they carried on the good work. But all is not yet over. To-night (Wednesday 23rd) at 8 p.m., in St. Ann's Hall, will be given a grand charity entertainment that will crown all the former work and will be a splendid closing to the ten days of strong efforts and generous contributions. The following is the magnificent programme that is prepared:

FIRST PART. 1. Winter Pleasures, song and drill, by the Pupils of St. Ann's Academy. 2. Hear Us, O Father, quartette, (Owens), by Misses Perkins, Leeperance, McKeown and Mr. W. Murphy.

That Tired Feeling Means danger. It is a serious condition and will lead to disastrous results if it is not overcome at once. It is a sure sign that the blood is impoverished and impure. The best remedy is HOOD'S Sarsaparilla

Which makes rich, red blood, and thus gives strength and elasticity to the muscles, vigor to the brain and health and vitality to every part of the body. Hood's Sarsaparilla positively Makes the Weak Strong

"I have used six bottles of Hood's Sarsaparilla as a general tonic and have enjoyed the best of health. Although I had a strain of work I have had no sick spells for many months and no lost time, so I am doubly repaid." THOMAS S. HILL, 281 BRUSSELL ST., ST. JOHN, NEW BRUNSWICK. Hood's Sarsaparilla Is the Only True Blood Purifier

Prominently in the public eye. Hood's Pills cure habitual constipation. Price 25c. per box. A. T. WILEY & CO., 1502 Notre Dame Street, and 2311 St. Catherine Street.

3. Bar Bell Exercises, by the Pupils of St. Ann's School. 4. Faith, Peace and Glory, tableau. 5. The Crown of Virtue, operetta, by the Pupils of St. Ann's Academy. SECOND PART. 1. Travelling Tinklers, tableau, song and dance. 2. Ave Maria, duo, (B. Wallace), by Misses May and Maggie Mulcair. 3. Esther, Scriptural tableau. 4. Abou Ben Adham, tableau. 5. Aunt Peabody's Visit to Montreal, comedy, in 2 acts.

General admission, entrance by Ottawa Street, 25 cents. Reserved seats, entrance by Young Street, 50 cents. Tickets were kindly loaned by C. W. Lindsay, St. Catherine Street. Let every one attend! This is to be the event of the season!

In connection with the story of Catholicity in Mexico we find the following remarks: "Catholicism will learn with great joy that diplomatic relations between Mexico and the Holy See are on the point of being renewed. The Holy Father has decided to send a Nuncio. A success newsworthy of these relations means many others which must be added to the special of the same kind which confer a special character upon the Pontificate of Leo XIII. There is a further cause for joy in the fact that the renewal of diplomatic relations with the Holy See on the part of such countries as Mexico always synchronizes with revival of religious fervor. In South America the influence of the anti-Christian sects is certainly much less than in former years, and the present news seems to betoken that the Catholic movement is spreading northwards."

Fall Overcoats. All stores are not the same, all overcoats are not the same. There is a best of overcoat as well as everything else. For forty years we've been making clothes in England and Canada. Every store improves, the longer it lives the better it is.

Fall Suits. Your clever man lets others sing his praises and never commits the indiscretion of boasting. We try to imitate this gentleman at least in the particular of letting our Fall Suits speak for us, and we were never so willing and ready to do so as this fall.

Every Style. And all makes of clothes worth having can be had at J. G. KENNEDY & CO., 31 St. Lawrence Street, and 2588 Notre Dame Street.

JAS. A. OGILVY & SONS ADVERTISEMENT. DOMINION Linen Warehouse. Postal Orders Receive Prompt and careful attention.

Last week we put into stock the finest lot of HIGH CLASS TABLE Napery. We have ever had the pleasure of introducing to our friends. 35 NEW Patterns, TableCloths, and Napkins to match, in all the various sizes.

JAS. A. OGILVY & Sons Family Linen Dealers and Linen Warehouse. 203 to 209 St. Antoine Street, Phone 8227. 144 to 150 Mountain Street. BRANCH: St. Catherine street, corner of Bushing-ham Avenue; Telephone 3335.

Pianos Upright Pianos. SEE OUR STOCK OF 50 NEW Upright Pianos. The latest productions from the factories of the following celebrated manufacturers: DECKER BROS., NEW YORK. HEINTZMAN & CO., TORONTO. MORRIS, LISTOWEL.

Prices consistent with quality. Terms cash or payments to suit purchasers. Second-hand Pianos of all styles and makers, accepted in part payment. C. W. LINDSAY, OFFICE AND WAREHOUSES, 2268, 2270 & 2272 St. Catherine St.

Halt! Front! Dress! Three important questions that every busy man should ask himself: "Is my style of advertising producing the best results for the money I spend? Printers' Ink, the business man's counsellor and ad-maker, will show you clearly how the best and most paying results may be realized."

HALT, Mr. Business Man! Are you an advertiser? If you are, ask yourself the all-important question: "Is my style of advertising producing the best results for the money I spend? Printers' Ink, the business man's counsellor and ad-maker, will show you clearly how the best and most paying results may be realized."

FRONT, Mr. Business Man! If your object is to draw the people to increase your business, to make money, your face must be turned forward to new ideas and principles which are set forth by specialists from week to week in Printers' Ink.

DRESS UP, Mr. Business Man! We do not refer to your personal adornment; we ask you to dress up your ads. with new, bright, inspiring and eye-catching power, which you can draw fresh and strong from that fountain opened for successful advertisers—Printers' Ink. SEND FOR SAMPLE COPY. PRINTERS' INK, (\$2.00 per copy) 10 Spruce Street, New York.

Chafing Dishes AND 5 O'Clock Kettles. We have just opened a new shipment of all the latest styles, and fitted with the most improved lamps, with which the heat can be regulated. COME IN, and let us explain to you the many uses of the Chafing Dish. A. T. WILEY & CO., 1502 Notre Dame Street, and 2311 St. Catherine Street. Prices Moderate.

The MONTREAL STEAM LAUNDRY. Having recently removed to their new building beg to announce to their many patrons and the public generally that they have now unequalled facilities for the various branches of their business. The Oldest, the Best, the Most Reliable Steam Laundry, IN THE CITY OF MONTREAL. Special care given to general family washing. The greatest care taken with each piece. Washing called for and work done on the Shortest Notice. Our Gents' Furnishing Department. We are showing some Splendid Bargains in Winter Socks and Underwear. CALL AND SEE THEM. RING UP TELEPHONES, 580, 581. The Montreal Steam Laundry Co., 795 & 797 CRAIG STREET, T. H. LOVE, Manager.

OUR \$3.00 Calf-laced BOOT, Goodyear Welt, is extraordinary value. BONAYNE BROS., Chaboillez Square.

LORGE & CO., HATTER AND FURRIER, 31 ST. LAWRENCE STREET, MONTREAL.

Nothing so comfortable as our German Felt Slippers; 25c upwards. BONAYNE BROS., Chaboillez Square.

A PLEA FOR REASON.

SOMETHING FOR ENGLISHMEN TO THINK OVER.

AN INTERESTING LETTER—MR. CARNEGIE SEEKS TO WIN THE LONDON TIMES TO IRELAND'S CAUSE.

The following important letter from Mr. Carnegie, the Scotch-American millionaire and intimate friend of Mr. Gladstone, appeared in the London Times of a recent date:

To the Editor of the Times:

Sir:—The meeting of 5,000 representatives of Irish societies noted in your issue of the 17th had naturally an unusual interest for me, because held in our good city of Pittsburgh. It passed a resolution declaring that: "In view of the prospects of a European war, Irishmen should organize and arm in order that when the emergency arose they might be able to strike their hereditary foe."

This is sad news for every well wisher of Britain, and it becomes more serious as we reflect that, not only in Pittsburgh, but in Montreal, Melbourne, Sydney, and, indeed, in all large cities populated by our race abroad, a resolution of similar tenor would probably command support just now in conventions of Irishmen. It is the language of despair. These are disappointed men who see in the advent to power of the Conservative party—it is to be hoped without reason—the hope of justice for their country.

Perhaps the Times will permit a few observations upon this state of affairs, especially since, in a most statesman-like forecast, you have indicated that some change might be advisable in the relations between Britain and her wayward sister, and have even suggested a "central authority to deal with private bills."

One must surely become strongly impressed with the necessity of changing these relations in the direction of giving Ireland more and more the management of its own local affairs, not primarily for her good, although this is embraced, but because these have been, and are, such as to raise up bodies of men wherever our race has settled whose sentiments have expressed (in their extreme form, no doubt) in the resolution quoted—men who are not, as they should be, friends of the United Kingdom, but enemies whose power of mischief in a crisis it would be folly to ignore, and whose influence, even in days of peace, is always exerted to promote discord between Britain and other countries when there should be harmony. What ever difference of opinion may exist as to the best mode of dealing with Ireland, surely all must doubt whether a policy which produces such undesirable results can possibly be the best. That you recognize this source of weakness and danger to the Empire may safely be assumed; that you would not disfavor legislation tending to remove it, at least as far as private Bill legislation is concerned, your recent editorial intimates. It cannot but be hoped that your suggestion may prove as successful as the stand you boldly took in regard to the Commander-in-Chief of the Army and to the Speaker, for a "central authority" to deal with any branch of legislation now transacted in London, once established in Ireland, could readily be intrusted by parliament with enlarged powers from time to time, if found desirable.

Mr. Ferguson's letter in your issue of the 23rd, is most suggestive, because, notwithstanding its violent tone, the concluding paragraph is as satisfactory as surprising. It comes to this—that all Ireland demands, according to one of its ultra and devoted sons, is that it should be accorded the rights given to Virginia in the American Union. Mr. Ferguson speaks of rousing the twenty millions of Irishmen abroad. Now, out of every one Irishman so residing fifteen are in the United States and Canada, both countries of which enjoy the blessings of Home Rule. Mr. Ferguson is wise, therefore, in demanding American Home Rule, because it is only upon this platform that the mass of the Irish people abroad can again be enthusiastically enlisted in the cause of Ireland.

Some correspondence has recently appeared in your columns as to whether all Americans were in favor of Home Rule. It goes without saying that they are, for all Americans live under what they consider a perfect system of Home Rule and are persuaded of its utility. Indeed, it would be difficult to imagine the existence of the American Union without its forty-four State centres of Home Rule. But if the question be asked: "Would all Americans adopt such a system of Home Rule as Mr. Gladstone's Bills provided?" the answer would certainly be to an almost equal unanimity, in the negative.

The difference between the two forms is fundamental. First, Ireland would have its parliament restored; Virginia has no parliament. There is only one Congress in the United States, and even that is not supreme. Parliament in the English-speaking sense means the paramount authority, and the Irish parliament is to be thus supreme in Irish affairs. There is not an act passed by the Virginia Legislature from which every citizen of every other State has not the right to appeal in the courts of the nation, situated in each State, until the Supreme Court of the nation finally decides whether the Act of Virginia shall become law or be null and void.

Secondly, Ireland would have a National Exchequer, and collect revenues by its own agents, and pay over, as Mr. Ferguson says, a fair share of her revenues for the army, navy, etc. Virginia has nothing to say either as to amount or form of her contributions to the National Exchequer. Taxation in Virginia for national purposes is levied and collected by the national authorities. Ireland would have an executive subject to a vote of its assembly—parliamentary government in miniature. Virginia has nothing like this. Its Governor and Legislature are elected for stated terms, just as your country and municipal councils. The Governor has no legislative functions, nor even a seat in the Assembly. State Legislatures are thus, in form, simply enlarged county councils.

When Virginia is said to have control of its local affairs the question remains, What authority is to define these? The

Supreme Court, the paramount authority of the nation, does this for the American Union. What authority can perform this office for the United Kingdom? Evidently only Parliament, the paramount authority here, if Ireland and Virginia are to be upon the same footing. One would say that certainly the railways of Virginia were local affairs. Not so. The National Congress, through an Interstate Commerce Commission, holds Virginia to such laws for her railways as are consistent with the rights of all other States of the Union. The State of Iowa once thought that it could certainly prohibit liquors within its boundaries. "Not so," said the United States Court, "the citizens of all the other States, which recognize property in liquors, have the right to transport these through Iowa." There was a railway riot in Chicago, in the State of Illinois, last year; the President of the United States sent United States soldiers to establish order, even against the protest of the Governor of the State. The prompt transmission of the mails was held to concern the citizens of the other States. The State of New York has to bear unusual expenditures connected with receiving and taking care of thousands of immigrants per day. It seemed reasonable that it might exact a small fee per head to meet these, but the Supreme Court held that every State in the Union had a right to have persons pass without tax through every State.

Questions such as these and many others must ever arise between State and nation under the federal system as a country develops and new forces come into play. It is evident that if American Home Rule were granted to Ireland its "Central Authority," "Assembly," "Legislature"—what you will, except Parliament—must lie upon the table of the Houses of Parliament for a time, and, if disallowed by these, be null and void, for this is the only possible equivalent for the continuous power of revision exercised by our paramount authority, the Supreme Court over State Legislatures. Without this feature grave indeed would be the danger of collision between State and nation; with this safeguard even the "predominant partner" might rest satisfied.

May one venture to ask the careful attention of the Times to the truly conservative system of Home Rule enjoyed by the majority of our race under the Stars and Stripes, and how thoroughly it guards and exalts the unity of the nation?

A great opportunity seems to present itself for a serious effort to place the relations between Ireland and Britain upon a basis which will commend itself to the mass of reasonable Irishmen, not only in Ireland, but throughout the world. Here is work for real statesmen. Lord Salisbury certainly recognized the importance of this question years ago. What kind of a figure will he make in history if with abundant power he does nothing to solve it? Mr. Chamberlain has never failed to show that he understood the importance of remedying the real grievances of the Irish people. Goiveances, whether real or imaginary, still such grievances as we see, have sufficed to create a body of bitter enemies of Britain in all parts of the world settled by our race, and in Ireland itself. Mr. Balfour has not yet tried his hand at constructive legislation, but his views upon the "Foundations of Harmony" between the people of Ireland and those of Great Britain would seem to be next in order. Here he would not be required to discredit "reason" in favor of "authority." John Bright's words—wisest of public men—ring in our ears, "Force is no remedy," and Mr. Morley's surprisingly successful administration of Ireland must have proved to him that

"When force and gentleness play for a kingdom The gentler gambler will the sooner win."

The Duke of Devonshire is the incarnation of common sense; surely he cannot fail to see the opportunity that now presents itself, and therefore the duty which accompanies opportunity.

No one doubts but that the Times has the power to force upon their attention, nor that these men have the power to settle the Irish question upon lines which will cement and not loosen the bonds of union, and render it impossible for a large body of Irishmen to assemble in Pittsburgh, or in any of the great cities of America, or of the British Empire, or even in Ireland itself, and declare themselves the enemies of what should be their common country. It is surely not beyond the power of wise statesmanship to prepare the soil upon which will grow not disloyalty, but patriotic pride and affection, and eventually that union of hearts which all must desire.

There have not been wanting recent significant proofs that "The Thunderer" has not lost power to thunder. It would, indeed, be strange, if it became the instrument through which the Irish question was solved at last, by first giving to that unfortunate people, as it suggests, a "Central Authority," at present restricted to private bills, but out of which would develop, as I believe, such a subordinate Home Rule under Parliament as the States of the American Union enjoy under their Supreme Court. Thirty days after it took up the cause of Ireland, even to the conservative extent suggested, there would come a different sound from Irish Societies meeting at Pittsburgh or any where else, because a movement in the right direction had begun in the right quarter.

That the Irish question is not exclusively a British, but, also, unfortunately, an American question, casting over our politics its baneful influence, must be my excuse for addressing you.

Yours respectfully, ANDREW CARNEGIE.

Look out for colds at this season. Keep yourself well and strong by taking Hood's Sarsaparilla, the great tonic and blood purifier.

The intimation that Archbishop Zardetti, who formerly held the St. Cloud see, and who lately resigned the Roumanian one of Bucharest, to which he was transferred from Minnesota, might be appointed to the vacancy in the Sioux Falls diocese, does not appear to have any foundation. The latest advice from Monsignor Zardetti as to the effect that he will spend considerable time in his native land, Switzerland, for the benefit of his health. Archbishop

Zardetti, when he was appointed to the purple, received his consecration in Switzerland from the hands of Archbishop Gross of Oregon City, who chanced to be visiting that country then.

IRELAND'S NEED.

MR. BLAKE'S REPLY.

Mr. Blake, in his letter to the Archbishop, says:—Let me thank you still more earnestly for your language about the cause. Every hour's experience gained since I joined the Parliamentary party has deepened the conviction that the solution of the Irish question in our time depends upon the observance—in letter and spirit—of the fundamental principles on which the Parliamentary party was organized—complete independence of every political party without, and thorough unity, discipline and subordination within its ranks. When the election was precipitated we, who were responsible, felt it to be our prime duty to see that the forces of Ireland were sent back to Parliament undiminished, or, if possible, increased strength. In this (under circumstances of greatest difficulty, to some of which you allude) we succeeded. There is much for those forces to accomplish. A party is in power which denies the right and the capacity of Irishmen to direct their own affairs, and the safety to the empire of home rule for Ireland, and which declares for the policy of perpetual legislation and administration of purely Irish affairs from Westminster. It seems to me our duty not only to maintain and strengthen the position of Irish home rule, but also to insist that those in power shall attempt to discharge the responsibility such a policy involves. These responsibilities are enormous. The Irish land question, with its numerous ramifications, retains, even by the acknowledgment of the adversary, the foremost place in the legislative programme. But Irish rural government, Irish municipal franchise, Irish education, Irish fiscal and financial relations and other important questions, should also be pressed to the front. And there is thus open to the Irish party, even in this overwhelming Tory and anti-home rule Parliament, an active, useful and honorable career.

FAVORS A CONVENTION.

We may in the next five years do much good for Ireland and we may in the doing of it and while we are doing it materially advance the prospects of that home rule which must ever remain our first and main object. But to do any good at all, either in these or in other matters, or for the great cause of Home Rule itself, it is more than ever necessary that we act together. We are too few to quarrel. Every sign of dissension is an encouragement to the adversary, a discouragement to our friends, and disunion means death. I see no public reason for such disunion. Could we but set aside personal feelings, animosities and interests, make the best of each other and aim at cordial co-operation, instead of seeking causes of discord and offence, I am convinced we should, without difficulty, find common ground on public policy. In truth, during these last three trying years, there have been no questions of public policy, but slight and relatively insignificant divergences of view. And there is less reason now than before to apprehend difficulty on this score. If, then, we do not work together it will be for personal and not for public reasons. Your Grace will allow me to add that I believe you express the opinion, not only of the great bulk of the Irish in Ireland, but also of the Irish in Britain and beyond the seas, when you insist upon the necessity of unity. I rejoice to observe that Mr. Justin McCarthy has appealed to the Irish people for an authentic expression of their opinion. You will not expect from me, so far removed from the scene, and as I have been lately reminded, so much a stranger to local conditions in the country which I am trying to serve, any absolute expression of view as to the mode in which that opinion can best be formulated. But I am free to confess that, subject to the judgment of Mr. McCarthy and on the spot, I incline to the view suggested by your Grace, that the case is one for a national convention, and I should greatly rejoice if it were found possible to invite as sharers of our deliberations and advisers on the course—even although without any formal vote—representatives of those Irish abroad who have, during the existence of the constitutional movement, so strikingly proved their political sagacity, and their determination to give this moral and material support to a policy which, in my deepest conviction, offers at once justice to Ireland and peace, harmony and strength to the United Kingdom.

I am sure that your Grace's weighty expression will be received with the deepest interest, and will exercise its just influence on the judgment of the Irish people, upon whom in the last resort now depend the fortunes of the movement.

I am, my dear Archbishop Walsh, with renewed thanks, Yours Faithfully, EDWARD BLAKE.

CATHOLICS AND CONGRESSSES.

The Rules Laid Down for Guidance in Parliaments of Religion.

MILWAUKEE, Wis., Oct. 18.—Archbishop Katerer has received a copy of the letter of Pope Leo, sent to Mgr. Satolli, bearing on religious congresses. It follows:

"Venerable brother, health and apostolic benediction: "We have learned that in the United States conventions are held sometimes in which people assemble promiscuously, Catholic as well as those of other denominations, to treat upon as well as correct morals. In this we recognize the desire of religious things by which this people is animated more zealously from day to day. But although these promiscuous conventions have until this day been tolerated with prudent silence, it would nevertheless seem more advisable that the Catholics should hold their conventions separately; and that, at least,

the utility of these conventions should result simply to their American benefit, they might be called with the understanding that admittance should be to all, including those who are outside of the Church. Whilst we consider it incumbent upon our apostolic office, venerable brother, to bring this to your knowledge, we are also pleased by your recommendation to promote the practice of the Paulist Fathers, who prudently think to speak publicly to our dissenting brethren, in order to explain Catholic dogmas and answer the objections against them. If every bishop in his own diocese will promote this practice, and a frequent attendance at these sermons, it will be very pleasing and accepting to us, for we are confident that not a small benefit for the welfare of souls will arise therefrom. Wishing you, in the meantime, venerable brother, the gifts of Divine Providence, we impart to you the most loving spirit, the apostolic benediction, a proof of our special love. Given in Rome, at St. Peter's, September 18, 1895, the 18th year of our pontificate. "Signed, "LEO XIII."

St. Paul, Minn., October 18.—Archbishop Ireland, in an interview, said: "The words of Pope Leo are in no manner of means a condemnation of parliaments of religions. He merely prescribes the methods or conditions under which Catholics may take part in them. He deems inadvisable the promiscuous assembling of Catholics with men of all forms of religion, Buddhists and Mahomedans, as well as non-Catholic Christians, upon the same platform for the discussion of religious questions. The Pope, no doubt, somewhat fears, as many others did and do, that from such promiscuous gatherings the impressions go into the public mind that all forms of religion are looked upon as of equal value and equal sufficiency. The Catholics who participated in the Chicago parliament of religions were, of without their misgivings as to the peril of impressions of this kind. But circumstances did not suggest nor allow other arrangements than such promiscuous assemblages, and in view of the general good expected from their participation in the congress Catholics did not keep themselves aloof, satisfying their consciences that all things would be made right by their emphatic and repeated declarations that the principles of the Catholic faith remained intact, and nothing done or said should be taken as placing religions on the same footing as the Catholic. But now, when congresses or parliaments of religions are becoming frequent, and seemed destined to be permanent institutions, it is felt that such care ought to be taken by Catholics."

ST. VITUS DANCE.

A MALADY THAT HAS LONG BAFLED MEDICAL SKILL.

A SPEEDY CURE FOR THE TROUBLE AT LAST DISCOVERED—THE PARTICULARS OF THE CURE OF A LITTLE GIRL WHO WAS A SEVERE SUFFERER.

From the Ottawa Journal. In a handsome brick residence on the 10th line of Goulbourn township, Carleton Co., lives Mr. Thomas Bradley, one of Goulbourn's most successful farmers. In Mr. Bradley's family is a bright little daughter, 8 years of age, who had been a severe sufferer from St. Vitus dance, and who had been treated by physicians without any beneficial results. Having learned that the little one had been fully restored to health by the use of Dr. Williams' Pink Pills, a correspondent of



"Now Entirely Free From Disease." the Journal called at the family residence for the purpose of ascertaining the facts, and found the little girl a picture of brightness and good health. Mrs. Faulkner, a sister of the little one, gave the following information: "About eighteen months ago Alvira was attacked by that terrible malady, St. Vitus dance, and became so bad that we called in two doctors, who held out no hope to us of her ultimate cure, and she was so badly affected with the 'dance' as to require almost constant watching. About this time we read in the Ottawa Journal of a similar case cured by the use of Dr. Williams' Pink Pills, which gave us renewed hope. We procured a couple of boxes, and before these were all used there was a perceptible improvement. After using six boxes more she was entirely free from the disease, and as you can see is enjoying the best of health. Several months have passed since the use of the Pink Pills was discontinued, but there has been no return of it. We are quite certain Dr. Williams' Pink Pills cured her and strongly recommend them in similar cases."

Dr. Williams' Pink Pills are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of grippe, palpitation of the heart, pale and sallow complexion, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post paid on receipt of price, 50 cents a box, or six boxes for \$2.50, by addressing Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y.

Johnny: Is it true, papa, that people live longer in the country than in the city? Pa: Life seems longer there, my son.

FOR SALE FOR THE MILLION. Knitting, \$2.00. Cut Maple, \$2.50. Tamarac Blocks, \$1.75. Mill Block, Store Length. Cut any length. J. C. MACLELLAND, Richmond Square, Tel. 3233.

Advertisement for FERRY DAVIS' Pain Killer. Includes text: "COLIC, Cramps and Cholera, Morbus, Diarrhoea, Dysentery and Summer Complaints, Cuts, Burns and Bruises, Itches, Stings, and Sunburns can all be promptly relieved by FERRY DAVIS' Pain Killer." and "ONE THING IS CERTAIN, PAINKILLER KILLS PAIN."

Advertisement for F. P. HORAN & Co. Grocers and Provision Merchants, 2793 ST. CATHERINE STREET, MONTREAL. Special attention given to stock of Tea, Coffee, Butter, etc. Orders promptly attended to. Telephone number, 3810.

Advertisement for Every Hack Makes a Breach. Includes text: "In the... strains the lungs and prepares a way for pneumonia, of which times consumption." and "PYNY-PECTORAL positively cures coughs and colds in a surprisingly short time. It's a scientific certainty, tried and true, soothing and healing in its effects."

Advertisement for G.E.O. R. HEASLEY, PICTURE FRAMER, &c., Pictures, Photo Albums, Baby Carriages, Lamps, Clothes, Wringers, &c. Cheap for Cash, or Weekly and Monthly Plan. 2087 ST. CATHERINE ST. 2 doors East of Bleury. Bell Telephone 6720.

Advertisement for WALTER RYAN, PRACTICAL Plumber, Gas, Steam and Hot Water Fitter, 263 ST. URBAIN STREET. All jobs promptly attended to at a low price.

Advertisement for S. O'SHAUGHNESSY, Practical Upholsterer, 2503 ST. CATHERINE STREET. (2 doors west of Crescent Street.) Furniture Repaired and Recovered. Carpet Laid Mattresses Made Over.

Advertisement for C. O'BRIEN, House, Sign and Decorative Painter, PLAIN AND DECORATIVE PAPER HANGER. Whitewashing and Tinting. All orders promptly attended to. Terms moderate. Residence, 645 Dorchester St. East of Bleury. Office, 647 MONTREAL.

Advertisement for CARROLL BROS., Registered Practical Sanitarians. Plumbers, Steam Fitters, Metal and Slate Roofers. 795 CRAIG STREET, near St. Antoine. Drainage and Ventilation a specialty. Charges Moderate. Telephone 1834.

Advertisement for UN-NERVED, TIRED People and invalids will find in CAMPBELL'S QUININE WINE. A pleasant restorative and appetizer. Pure as wholesome, it has stood the test of years. Prepared only by H. CAMPBELL & Co., Montreal.

Advertisement for CASTOR FLUID. Registered; a delectable refreshing PREPARATION for the Hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth of a perfect hair dressing for the family. 25 cents per bottle. HENRY H. GRAY, Chemist, 122 St. Lawrence Street.

Advertisement for Michel Lefebvre & Co. Pure Vinegars, Mixed Pickles, Jellies, Jams & Preserves. Nos. 80 to 94 Papineau Road, & 2 to 14 ST. ROSE ST Montreal.

Advertisement for T. D'ARCY TANSEY, L.D.S., Dental Surgeon, 178 BLEURY STREET, Corner of St. Catherine Street. CONTINUOUS GUM WORK A SPECIALTY. Telephone 3863.

Advertisement for J. T. McPHERSON, DENTIST, No. 44 BEAVER HALL HILL. Modern Dentistry in all its Branches. TELEPHONE 3847.

Advertisement for WEDDING PRESENTS. CHOICE ARTICLES IN—Silverware, Cutlery, Cabinets, Clocks, Banquet Lamps, from \$5.50, and hand-ornaments—Rozzetti Cutlery, Spoons and Forks, Sterling Silver, Novelties, Jewelry. ALL AT PRICES THAT CANNOT BE BEATEN. INSPECTION CORDIALLY INVITED. JOHN WATSON, 2174 ST. CATHERINE ST., Art Association Building, Opposite H. Morgan & Co., east corner. (15 years at 55 St. Sulpice Street.)

Advertisement for SIMPSON, HALL, MILLER & CO. 1794 Notre Dame Street, MANUFACTURERS OF STERLING SILVER AND FINE... ELECTRO-PLATED WARE. WM. ROGERS' Knives, Forks and Spoons. Everything in the line of WEDDING PRESENTS. At prices to suit everybody. CALL AND SEE. 1794 Notre Dame St.

Advertisement for CAMPBELL'S QUININE WINE. JUST WHAT YOU NEED -- THIS SPRING. It will tone up your system, and restore the appetite. The best cure for Debility.

Advertisement for CONFECTIONERY. Cakes and Pastry, fresh daily. Candies in great variety. All our own manufacture.

Advertisement for MADE DISHES, for Parties: Ice Cream, Jellies, Russes, etc. Wedding Cakes a Specialty. Luncheon and Dining Rooms. CHARLES ALEXANDER, 219 St. James Street.

Advertisement for EDWARD CAVANAGH & Co. MANUFACTURERS AND IMPORTERS OF OILS, PAINTS, & CAT. HARDWARE, ETC. 4770 2553 Notre Dame St. COR. SUGARING ST. MONTREAL.

Advertisement for NOTICE. The Executors of the Estate of the late F. X. BEAUDRY will apply to the Legislature of the Province of Quebec, in order to be authorized to pay to the heirs the income of the estate, all expenses paid, and for other ends. H. CALIBERTE, N.P.

Advertisement for MONTREAL - IN THE SUPERIOR COURT. Marie Louise Talbot, of the City and District of Montreal, wife of Gaspar Brodeur, manufacturer of the same place, has this day instituted an action for separation of property against her husband. Montreal, 13th September, 1895. BEIGUE, LAFontaine, TURGEON & ROBERTSON, Attorneys for Plaintiff.

Advertisement for INTERNATIONAL Business College. Place d'Armes, Montreal. This, one of the largest and best organized Commercial institutions in America, will open Aug. 26. The course comprises Book-keeping, Arithmetic, Writing, Correspondence, Commercial Law, shorthand, Typewriting, English, French, preparation for Civil Service, etc. A thorough drill is given in Banking and Actual Business Practice. Six specialists devote their time and attention to the advancement of students. Separate rooms for ladies. Write, or call, for Prospectus. 5-13 CAZA & LORD, Principals.

Advertisement for The Montreal Business College. Is the largest, best equipped, and most thorough Commercial College in Canada. Send for the Souvenir Prospectus containing a description of the subjects taught, methods of individual instruction, and photographic views of the departments in which the Theoretical and Practical Courses are taught by nine expert teachers. The Staff has been re-organized and strengthened for the coming year by the addition of three trained teachers with business experience. . . Studies will be resumed on September 3rd. ADDRESS: J. D. DAVIS, 42 Victoria Square MONTREAL, CANADA.

THE BROKEN CHAIR

JACQUES climbed rapidly the five flights of stairs which led to his room.

From this landing opened two doors, one at the right hand, one at the left.

He took a key from his pocket, looked a long time at the door on the right, uttered a great sigh, then opened the door at the left.

He returned his head, looked again at the right-hand door, uttered a second great sigh, and entered his own apartment.

Once there he doffed his coat, put away his bundles, took a chair, placed it against the wall and himself astride of it, lighted a cigar, and, remaining thus, watched the little rings of smoke ascend to the ceiling, while every five minutes he pressed his ear to the partition.

He stayed there for a half hour or so, smoking several cigarettes and pressing his ear several times to the wall.

At last his face, till then dull and melancholy, took on an expression of joy. Some one was moving on the other side. "She has returned!" he exclaimed.

In a moment there was heard the noise of chairs and dishes. "She is going to dine!" cried Jacques, and he pressed his ear still closer to the partition, trying to follow the least movement of his neighbor.

He was not able to see her, but he was happy to hear her, to be near her. "To see her no more! That was a great grief to Jacques. Formerly he had seen her often."

He made plans to meet her on the stairway. For that he would remain in the street whole hours together. Then, when he perceived her afar off, he would come back, mount a few flights in order to give her time to arrive, and immediately descending, as if by accident, would have the joy of a single look in her face.

But he always felt so troubled to see her pass before him, so grave and so reserved, that he saluted her more awkwardly than the most awkward schoolboy and lowered his eyes without daring to raise them.

He had tried hard to be less timid, had practised graceful salutations, invented pretexts for conversation, imagined wise remarks, but all this forethought was in vain. Each time that the adored being passed Jacques saluted her more awkwardly. Once he even let fall his hat.

Then, despairing of conquering his embarrassment and timidity and trembling lest he should make a bad impression upon her, he had renounced seeing her. "For," he thought, "what if I should happen not to please her! It is better not to see her than to displease her."

Jacques had arranged his life thus, taking care never to go out or come in at the same time as his neighbor. And he contented himself with living beside her and near her without her having the least suspicion of his existence.

Without being able to see her he was nevertheless acquainted with her. She worked by the day, setting forth early in the morning and returning late in the evening. And she was honest. Oh, yes, very honest and hard-working, for very far into the night she occupied herself with the needle.

Jacques felt himself filled with admiration for this brave and beautiful girl, who, alone in the world—she was certainly alone, for she never received any visits—knew so well how to resist the temptations which befall one so young and fair.

She had come to the house the year before. The first time Jacques had seen her he noticed that she was pretty—that was all. At first he had given little attention to her. His love for her had come to him little by little, her attraction for him forcing its way, so to speak, through the partition.

The thought came to him late at night when he entered his home, "I wonder if she has retired," and when coming out early in the morning he thought, "I wonder if she is awake." Little by little thought of the morning became bound without interruption to the thought of the evening. It became the thought of his entire life. Jacques was now well established in his affection for Charlotte. He adored her, and he knew that he should adore her always.

If she had permitted him to speak to her, or if he had had courage to speak to her, his declaration and his confession of faith would not have been long. It would have been this only: "Mademoiselle, I love you. Will you be my wife?"

But, alas, to offer one's hand to a woman it is necessary to have something within it, and Jacques had nothing. He was a painter—one of those artists rich in hopes only, who intended to have some day his hotel in Montcauc Park, but now his canvases did not sell, and during these later days not a single purchaser or premium had happened his way, so that the poor boy had been obliged to pawn for his rent his few furnishings till there remained, except his bed, only one poor cane-seated chair—a chair so old, so broken, so tottering, it was a miracle that it could hold itself together with him astride of it.

Jacques was always there astride of his old chair trying to trace through the thin partition the goings and comings of his pretty neighbor. As the blind by touch alone gain an adequate knowledge of the form of objects, the young artist by the rustling of Charlotte's dress against the furniture, by the distance and approach of her step, by her silence even, had arrived at a sense of seeing her, which was almost as good as a visit with her face to face. "Now she is setting the table." "She dines." "She has finished now." "She is sitting down." "She sews."

"Sometimes, always on horseback in his chair, his 'observatory,' as he called it, he would shut his eyes and commence to dream. "Of what does she think. Does she imagine that I am here? If she only knew how I love her!" He was tempted to make a noise, to call attention to himself by some folly,

but the fear of her displeasure restrained him. He preferred that no one should know how he loved her rather than to know himself that he had forever lost her.

He built romances also. "It is impossible that she should not think sometimes of me. She knows that I exist; that I live beside her. When she enters opposite my door, which is always partly open, she must see that there is a light in my chamber. She must have some curiosity—all women have. She ought to ask what I do—if I never go out? Perhaps she has divined, notwithstanding my awkwardness, that I love her. Perhaps she is waiting for me to declare myself, and seeing that I dare not go forward perhaps it will be she who will take the first step. Some day she will leave her work, and crossing the landing she will gently push open my door, and entering here, as in her own room, she will say: 'Why do you not come? See, I have had to come to you.' Yes, but it may be a long time before she comes. What can I do to hasten her?"

And Jacques, always on horseback on his chair, sought for the best way in which to lead Charlotte to declare herself. He might slip a tiny message beneath her door. For a time he thought of that.

But would she read that tiny message? And even if she would read it, at the first burning word she might tear it up. Could he not make her speak to him through a third person? But who? They had no common friend. No, all these things were impracticable, and the only resource for poor Jacques was to wait. But how long a time should he wait?

He was late to-night—very late. Charlotte, in her chamber at the right, was playing her needle. She had decided that she must finish at once a piece of work commenced so late that it must occupy her until after midnight, and to keep herself awake while working she sang, Jacques, at her left, naturally kept awake also, always in the same position, and mechanically keeping time to the rhythm of the songstress. When the song was slow, all went well, but when the cadence became more animated, Jacques' excitement became veritably dangerous, and the poor, vacillating chair found itself subjected to a gymnastic performance beyond its means of resistance.

Most of the modern repertory of songs were reviewed within the other room. Jacques heard Faust's "Oh, if he were there!"

"But he is here!" he was upon the point of calling, but he controlled himself. He also heard "Rigoletto" and "Trovatore," and "The Barber of Seville."

As the hours passed Jacques, who had never enjoyed anything so much, did not for a moment relax his attention to the concert which was given him. Little by little, however, Charlotte was becoming fatigued. Her song was less vibrant. Each note had less force. In place of grand airs, as at first, sung from the beginning to the end, succeeded bits of interrupted verses, and the clear brilliancy of the voice was replaced with more gentle modulations. Romances and dreams took the place of carols and dances. It was no longer the entertaining Carmen nor the coquettish Rosine. It was saddened Marcelline and mourning Ophelie. Jacques, always upon his chair, was growing drowsy, also, and he slept now, hearing, nevertheless, the music in his sleep and continuing to beat time gently to Charlotte's measures. The young girl was drowsy, but she worked courageously on. She resolved to overcome by an effort the fatigue which beset her. To rouse herself she attacked suddenly the air of a lively waltz, "The Waltz of the Roses," by Oliver Mira, at the sound of which every one, whoever he may be, turns and puts his feet in motion. Jacques was dreaming now, and he dreamed that he was waiting. The old chair could not hold itself longer on its legs. By good luck or bad luck it made some last turns with its proprietor; then, breaking in the effort, it emitted a sinister and frightful cracking, stretching upon the floor its unhorsed cavalier. It was a terrible encounter and made the very floor tremble.

Charlotte, frightened, uttered a cry. The one who did not cry was Jacques. It would have been difficult for him to do so, for he had cut his forehead and lay insensible, just as he had fallen.

When Jacques came to himself the next day, he was stretched upon his bed with a compress upon his head. A woman was sitting near him in a firm and solid chair and was watching him. "How is this? You here, mademoiselle?"

"Why, yes. Last evening, after the noise you made in falling, I believed that some accident had happened, so I rushed in here. I found you on the floor unconscious. But you are getting along well now. All has been done that is necessary, and in a few days there will remain only a slight scar on your forehead. But, tell me, how did you happen to fall in this singular fashion with your chair?"

Jacques could not answer, but he could not prevent himself from blushing. Women are quick to feel the sentiments which they inspire. Charlotte was not long in reading the heart of Jacques.

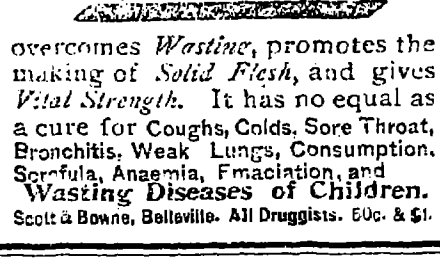
The first step was taken the ice was broken. It was only necessary now to let affairs take their natural course. The two young people talked from the break of day till breakfast time.

Charlotte and Jacques are married today and are as happy as they can be. Charlotte works no longer. The sale of her husband's pictures amply supplies their needs. They live in simple but comfortable apartments, furnished in charming taste. As they are very agreeable, their acquaintance is widely sought, and they are made welcome among the best people. Two things only have astonished and continue to astonish their friends: On the day of their marriage they requested to have played on the organ "The Waltz of the Roses," and in the middle of their parlor, in a place of honor, they keep a frightful old cane chair, so broken that to hold it together Charlotte has been obliged to tie and bind it with many ribbons.—Translated from the French for L'In-manc.

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At a meeting of Branch No. 2, C.M.B.A., held on the 15th October, 1895, the following resolutions were adopted:

Resolved,—That this Branch has heard with deep regret of the sad accident which befel the beloved wife of our esteemed Brother, Thomas Kinsella, and desires to tender him and his family the expressions of our sincerest sympathy in their sad bereavement.

Resolved,—That this resolution be entered on our minutes, and a copy sent Brother Kinsella and to the city press.

At a meeting of Division No. 2, Ancient Order of Hibernians, held September 25th, 1895, the committee appointed to draft resolutions on the death of Bro. Thomas Quirk, submitted the following, which were unanimously adopted:

Whereas: It has pleased Almighty God in His goodness and mercy to remove from among us our brother member, Thomas Quirk; and

Whereas: The deceased brother had, by his interest in the Order, endeared himself to all its members; be it

Resolved,—That we, the members of this Division, sincerely sympathize with the relatives and dear friends of our late brother, and trust that God may give them strength to bear their affliction with true Christian fortitude; and be it further

Resolved,—That a copy of these resolutions be spread on the minutes of this Division and published in THE TRUE WITNESS and a copy sent to the relatives of the deceased.

At a regular meeting of St. Mary's Branch, 54, C.M.B.A., held Oct. 16th, the following resolutions were unanimously adopted:—

Whereas, God, Who is the Ruler of all and the Arbitrator of life and death, has seen fit to remove from among us our late lamented brother Chancellor Laurence Purcell; be it

Resolved, that we, the members of Branch 54, express to his wife and relatives our heartfelt sympathy and condolence in their sad bereavement, and we humbly trust that God will comfort them in it; and

Be it further resolved, that these resolutions be inserted in our minutes and forwarded for publication to THE TRUE WITNESS, The Canadian, and The Catholic Record; also, that copies of same be forwarded to his widow, and that our charter be draped in mourning for the space of three months.

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last week, containing about 32,000 bush. for local use.

BAILEY.—Malting barley at 50c to 52c, and feed barley is dull at 40c to 42c, but these prices are nominal in the absence of sales.

BUCKWHEAT.—Sales of new buckwheat at 43c to 44c in store. Receipts so far are small.

RYE.—Prices nominal at 51c to 52c. Sales in the West at 43c to 44c.

MALT.—Market steady at 70c to 80c as to quality and quantity.

PROVISIONS. PORK, LARD, &c.—Canada short cut pork, per barrel, \$15.50 to \$16.50; Canada thin mess, per bbl., \$14.00 to \$14.50; Mess pork, American, new, per bbl., \$13.75 to \$14.25; Hams, per lb., 9c to 11c; Lard, pure, in pails, per lb., 8c to 9c; Lard, compound, in pails, per lb., 6c to 7c; Bacon, per lb., 9c to 11c; Shoulders, per lb., 8c to 9c.

DRESSED HOGS.—Very few have been received, and prices are quoted at \$6.50 to \$2 per 100 lbs. Receipts, 117.

DAIRY PRODUCE. BUTTER.—The market is strong, with sales reported of 1,500 pkgs. of creamery at 19c to 20c. A lot of 120 pkgs. of August creamery was placed at 19c. Eastern Townships dairy has sold at 16c to 17c as to quality, and Western dairy at 13c to 15c as to quality. Manitoba fresh dairy has also sold at 14c to 15c.

WE quote: Creamery, Sept., 20c to 20c; Creamery, finest August, 19c to 19c; Townships, 16c to 17c; Western, 13c to 15c.

CHEESE.—We quote prices as follows: Finest Ontario, September, 9c to 9c; Finest Ontario, August, 8c to 8c; Finest Townships, September, 9c to 9c; Finest Quebec, September, 8c to 8c; Undergrades, 7c to 8c.

COUNTRY CHEESE MARKET. Utica, N.Y., Oct. 14.—Sales at 8c to 10c.

Little Falls, N.Y., Oct. 14.—Sales at 8c to 10c.

Ingersoll, Ont., Oct. 15.—Sales at 8c. Madeo, Ont., Oct. 15.—Sales at 9c. Brockville, Ont., Oct. 16.—September and October contracts, sales at 8c.

Woodstock, Ont., Oct. 16.—Sales at 9c. Napanee, Ont., Oct. 16.—No sales.

COUNTRY PRODUCE. EGGS.—Sales of round lots have been made at 14c to 14c, seconds being quoted at 12c to 13c. Strictly new laid from nearby points will command 16c to 20c.

HONEY.—Old extracted 5c to 6c per lb. New 7c to 9c per lb. in tins as to quality. Comb honey 10c to 12c.

GAMES.—Sales of partridge were made at the beginning of the week at 45c per brace for No. 1 and 25c for No. 2 and 45c for No. 1 and 25c for No. 2.

BEANS.—New Western medium beans \$1.10 to \$1.25 in round lots; but small lots are quoted at \$1.30 to \$1.40 as to quality.

MAPLE PRODUCTS.—Sugar 6c to 7c, and old 5c to 6c. Syrup 4c to 5c per lb. in wood and at 50c to 60c in tins.

BALED HAY.—No. 2 shipping hay being quoted at \$10 to \$11.00. No. 1 straight Timothy, \$11.50 to \$12. At country points, \$9.00 to \$10 is quoted for No. 2 and \$9.50 to \$10.50 for No. 1, according to position.

HOPS.—Sales at 6c to 8c. Yearlings 3c to 6c.

TALLOW.—Market is quiet at 5c to 6c for choice and 4c to 5c for common.

DRESSED POULTRY.—Dressed turkeys have sold in cases at 9c to 10c, and chickens at 7c.

FRUITS. APPLES.—Fair to Fancy Fall, \$1.25 to \$2.00 per bbl.; Winter, \$2.00 to \$2.25 per bbl.; Dried, 5c per lb.; Evaporated, 6c to 7c per lb.

ORANGES.—Jamaica, \$6.50 per bbl.

LEMONS.—Jamaica, \$8 to \$9 per box; Malaga, \$11 to \$12 per case; \$5 to \$6 per box.

BANANAS.—\$2 to \$2.75 per bunch. GRAPES.—Concord, 3c to 4c per lb; Niagara, 3c to 4c per lb; Tokay, \$2.00 to \$2.50 per crate.

CALIFORNIA PEACHES.—\$1.50 per box; Peaches, Michigan, 5c per 10-lb. basket. CRANBERRIES.—Cape Cod, \$8.00 to \$8.50 per bbl.; Nova Scotia, \$9.00 per bbl.

DATES.—3c to 4c per lb. COCONUTS.—Fancy, firsts \$3.25 to \$3.50 per 100.

POPPLES.—Jubbing lots, 50c per bag; on track, 35c per bag; sweet, \$3.25 per bbl.

ONIONS.—Spanish, 40c to 50c per crate. MALAGA GRAPES.—\$5 to \$6.50 per bag.

FISH AND OILS. FRESH FISH.—Cod and haddock steady at 3c to 4c per lb.

SALT FISH.—Dry cod \$1 to \$1.50, and green cod No. 1 \$1 to \$1.50. Labrador herring \$1.50 to \$1.75 and shore \$3.50 to \$4.00. Salmon \$10 to \$11 for No. 1 small, in bbls, and \$11.00 to \$12.00 for No. 1 large. British Columbia salmon \$10. Sea trout \$6 to \$7.00.

CANNED FISH.—Lobsters \$6.00 to \$6.25, and Mackerel \$3.85 to \$4.00 per case. OYSTERS.—Canadian are in fair supply at \$2.50 to \$4.00 as to quality.

OILS.—Seed oil to arrive 3c net cash, and on spot 3c. Newfoundland cod oil 15c to 30c. Cod liver oil 70c to 75c for ordinary and \$1.75 to \$1.85 for Norway.

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Holloway's Ointment Its Searching and Healing properties are known throughout the world for the cure of Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. This is an infallible remedy. It effectually rubs 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 533 OXFORD STREET, LONDON, and are sold by all vendors of medicines through-out the civilized world, with directions for use in almost every language. The Trade Marks of these medicines are registered in possession of the British Empire, and the American counterparts for sale will be prosecuted.

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NEWS FROM IRELAND.

A PAPER TO BE STARTED IN DUBLIN.

HAROLD FREDERIC TELLS OF A MOVEMENT IN FAVOR OF MR. HEALY—PERHAPS ONLY A FALSE RUMOR.

NEW YORK, Oct. 20.—Harold Frederic cables from London to the Times: The most important event in Irish politics for a long time is to be chronicled tonight. Justin McCarthy, who has been of late deplorably quiet in the hands of the gang who, since Parnell's death, have nearly sucked the life-blood out of Nationalism, permitted himself Thursday to make an extraordinary personal attack on T. M. Healy at Newport, South Wales. This was turned out to be the last straw on the back of the extremely long-suffering, patient camel. To-day some friends of Healy's, indignant at this wanton onslaught, met here in London and subscribed \$250,000 for a new daily paper in Dublin, to be started at once, with Healy in control. They guarantee him a great loss for ten years, up to an annual \$25,000 limit, which practically makes the paper a great property from the start.

This will entirely change the face of Irish politics and turn the scales heavily against the incompetent lot now in control of the organ. The impression is that the paper is to be called the Nation, but this is not settled yet. A good deal of the money is put up by Florence O'Driscoll and Patrick Chance, who realized great fortunes in the West Australia mines recently. There is no country in the world where a daily paper may have such an immense influence as in Ireland, and the lack of one was the only thing which prevented Healy from controlling the politics of the island long ago. Even without it he held practically half of Ireland, and with it now he will be irresistible. This means, at least for the first time since the Divorce court crash of 1890, some real hope for the Irish cause.

I hear from a Belfast Unionist of prominence that the main lines of the new Irish policy have been settled between Gerald Balfour and the more liberal of the Northern Irish Tories, and it is believed that the assent of the Tory party in Parliament will be obtained for it. It will be outlined in the forthcoming number of the National Review, and its spirit is already defined for us in the new Irish Secretary's remark the other day about killing Home Rule with kindness. It abounds in well meant projects for easing the agrarian difficulty, stimulating the agricultural and other industries reforming the administration of local affairs, sweeping away Dublin castle altogether, spending great sums in new roads and public improvements, and remodeling the educational institutions to suit the more moderate demands of the Catholic hierarchy. I am assured that Orangemen in the North do not like it at all, which speaks well for it, and it is, moreover, asserted that Balfour is deeply in earnest and will spare no effort to make a thorough lasting job of it. His friends, indeed, speak confidently of its dishing the Home Rule movement for a whole generation. Healy on the other hand, tells me that it is all moonshine and that it will fail as flatly and absolutely as all the previous attempts of outsiders to coddle Ireland failed.

OBITUARY.

THE LATE MRS. JOHN O'NEILL.

With deep regret we have to announce the death of one of Montreal's most highly respected citizens, in the person of the late Catherine Hurl, beloved wife of Mr. John O'Neill of this city. The sad event took place on Saturday last, the 19th instant, at her late residence, No. 14 Delorimier Avenue. The regretted and universally beloved lady was in her seventy-fifth year when the final summons came. On Tuesday morning, at a quarter to eight o'clock, a large and most representative gathering of relatives, friends and acquaintances accompanied the remains to St. Mary's Church, where a solemn and imposing requiem Mass was chanted. Rev. Father O'Donnell was the celebrant, assisted by Rev. Fathers Hoffman and Shea, as deacon and sub-deacon. In extending our sincere sympathy to the bereaved husband and family we pray, with the Church, that the soul of the good and noble-hearted lady may rest in eternal peace.

THE LATE MR. J. R. PHELAN.

Sad, like bad, news travels on rapid wings. From Los Angeles, California, on the 3rd October instant, dashed the sorrowful information that Mr. Joseph Richard Phelan, the beloved son of our esteemed fellow citizen, Mr. James Phelan, of the Grand Trunk, and brother of Mrs. S. Kavanaugh, Daniel, Patrick, Thomas, Ellen and Maggie Phelan of this city, had departed this life. Hundreds of miles away from the relatives he so loved, and by whom he was so dearly beloved, away from the scenes of his childhood and the home of his affection, it pleased God to call the good and promising young man to his reward. The funeral left his father's residence, 55 Manufacturers street, on Saturday morning, the 12th instant, to St. Gabriel's Church, where a solemn Requiem Mass was sung by Rev. Father O'Meara, the pastor of the parish, assisted by Rev. Fathers Hoffman and Shea, as deacon and sub-deacon. The office was filled with mourning relatives and a throng of sorrowing friends and acquaintances. The deep sympathy evidenced on that sad occasion must have lifted to some degree, the heavy veil of grief that the irreparable loss had cast over the parents and relatives of the departed. To the father, brothers and sisters the TRUE WITNESS extends this humble but sincere expression of condolence and unites with the Church, of which the deceased was a faithful child, in praying for the repose of his soul.

THE LATE MR. MATHEW MURPHY.

We record with deep regret the death of a good and popular citizen of St. Patrick's Hill, Tingwick, P.Q., in the person of the late Mr. Mathew Murphy, who has been summoned to his eternal reward, in his eighty-fifth year. Deceased was a native of Tipperary, Ireland, came to Canada when quite young, and, after residing in Quebec, Montreal

and Vermont, settled down in Tingwick where he has ever since resided, and where he was looked upon as a leading citizen by all who knew him. He was a true and devout Catholic as well as a fervent patriot, and he leaves a large family and a host of friends to mourn his loss. His remains were taken to Manchester, N.H., for burial, and were followed, from his late residence, by a large concourse of people—all friends and acquaintances. The bearers to the station were Messrs. Wm. Gleason, John Gogin, Wm. Welch, and Patrick Nolin. The son of deceased accompanied the remains to Manchester, N.H., where they were laid to rest in St. Joseph's Cemetery. The funeral service at the grave was conducted by Rev. Father O'Neill, in presence of the accompanying friends and the four sons of deceased—John H. S. of Tingwick, Patrick A. and James H. of New Hampshire, and Mathew of Manchester, N.H. In extending our sympathy to the relatives and friends of the departed we pray that his eternal reward may be peace and glory.

CATHOLIC SEAMEN'S CLUB CONCERT.

The musical and dramatic section of the Young Irishmen's L. and B. Society kindly gave their talented services last week to the concert of the above Club, and made it a great success. Their songs, choruses and recitations, were all in turn splendidly rendered, and enthusiastically applauded by the large audience present, a great number of whom were, as usual, the ever kind lady friends of the Club, who have so graciously encouraged this good work all summer. Mr. J. P. Curran presided on this occasion, and presented the thanks of the audience to the Young Irishmen for their excellent programme.

WOMAN AND HER DISEASES.

Paine's Celery Compound
Peculiarly Adapted to Regulate the System and give Her Strength.

A PARAGRAPH OF TRUTH FROM A MEDICAL JOURNAL.

The following paragraph, from a medical journal published on this continent, demands our serious attention. It reads thus:—"It is safe to say that more than one-half the revenue of the physicians of the world is derived from the treatment of females. Not once is the diagnosis correct; not once in fifty is the treatment successful to the patient."
Why is it that the editor makes such a statement in his editorial in regard to the sufferings of women? Because the spirit of the times affects them as much as it does the men—more, for their nervous systems are more delicate and sensitive. There is a cause for every evil, and in the school-room we can usually find the starting point of these headaches, backaches and womanly ills which are growing so alarmingly common. When the great change from childhood to womanhood is in progress, the girl is crowded, pushed, overworked, to keep up with her studies. Add to this the severe anxiety and worry which attend examinations, and when the school life is over her health is seriously deranged.
After school days what comes? Are not the duties of women as wearing as those of men? Even more. Social, household, often business cares, must be assumed, which all lend a hand in bringing those delicate nerves into an irritated, weakened, unstrung condition. Is it to be wondered at that the sensitive organs, covered by a network of nerves, are deranged, and that life becomes one long, dreary road of suffering, without an escape or turn.

FOR DANDRUFF
GENTLEMEN FIND
PALMO-TAR SOAP
EXCELLENT
IT CLEANSES THE SCALP, RELIEVES THE DRYNESS AND SO PREVENTS HAIR FALLING OUT.
BIG CAKES PUT UP 25¢
HAPPENLY

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Babies' and Children's Boots and Shoes, good and cheap.
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Automatic Door Springs, \$5, \$6.50, \$8.50
Wire Door Mats, all sizes.
Skates, large variety, prices low
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BUBBERS, in the Newest styles, from the best makers.
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BEST FOR WASH DAY SURPRISE SOAP BEST FOR EVERY DAY.

GRAND TRUNK RAILWAY

Trains Leave Bonaventure Station.
[Note: signifies runs daily. All other trains run daily except Sundays.]
9.45 a.m., 4.15 p.m.—For Ottawa and all points on the C. A. & O. A. & P. S. R's.
9.10 a.m., 7.55 p.m.—For Toronto, Niagara Falls, Detroit, Chicago, etc.
1.30 p.m. [Mixed]—For Brockville. Leaves at 2.05 p.m. on Saturdays.
9.00 p.m.—For Cornwall.
9.00 a.m.—For Hemmingford, Valleyfield and Massena Springs.
4.20 p.m.—For Hemmingford, Valleyfield and Fort Covington.
8.15 a.m. [Mixed]—For Island Pond.
7.50 a.m.—For Sherbrooke, Island Pond, Portland, Quebec and the Maritime Provinces, trans to Quebec daily.
10.10 p.m.—For Sherbrooke, Portland, Quebec and points on the I. C. R'y to Campbellton, N.B. Saturday night train remains at Island Pond over Sunday.
11.55 a.m.—For St. Johns on Saturdays this train leaves at 1.25 p.m.
4.00 p.m.—For Sherbrooke and Island Pond.
4.40 p.m.—For St. Johns, Roupes Point, also Waterloo via St. Lambert and M. P. & B. R'y.
5.15 p.m.—For St. Hyacinthe and points on the D. C. R'y, also St. Cesaire via St. Lambert.
5.08 p.m.—For Sorel via St. Lambert.
9.00 a.m., 10.10 p.m., 8.25 p.m.—For Boston and New York via C. N. R.
9.10 a.m., 6.20 p.m.—For New York via D. & H.
CITY TICKET OFFICE, 143 St. James St., and at Bonaventure Station.

CANADIAN PACIFIC RY.

SUNDAY SUBURBAN SERVICE

Pointe Fortune.

Until further notice, a special train will leave Windsor Station at 10.00 a.m. Returning, will arrive at Windsor Station at 9.25 p.m.

ST. JEROME!

Special Train leaves Dalhousie Square at 9 a.m. every Sunday for St. Jerome. Saturday intermediate stations. Returning, will arrive at Dalhousie Square at 9.45 p.m.

City Ticket Office,
129 ST. JAMES STREET.

"HEALTH" FOR THE "Mother Sex"
MILES' CANADIAN VEGETABLE COMPOUND
"HEALTH FOR THE MOTHER SEX."

This is the message of hope to every afflicted and suffering woman in Canada. Miles' (Can.) Vegetable Compound is the only specific for diseases peculiar to women which can and does effect a complete cure. Prolapsus Uteri, Leucorrhœa, and the PAIN to which every woman is PERIODICALLY subject, yield to Miles' (Can.) Vegetable Compound, entirely and always. Price 75c. For sale by every Druggist in this broad land. Letters of enquiry from suffering women, addressed to the "A. M. C." Medicine Co., Montreal, marked "Personal," will be opened and answered by a lady correspondent, and will not go beyond the hands and eyes of one of "the mother sex."

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1 CAPITAL PRIZE OF \$1,000
1 CAPITAL PRIZE OF 500
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And a number of other Prizes varying from \$1.00 to \$50.00.

TICKETS, - 10 Cents.

Tickets sent by mail to any address on receipt of the price and 3 cent stamp for mailing.

WHAT IS

ROBSON'S HAIR RESTORER

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

Testimony of Dr. D. Marsolais, Lavaltrie.

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

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

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

D. MARSOLAIS, M. D.
Lavaltrie, December 7th, 1895.

G. DESROSIERS, M. D.
St-Felix de Valois, January, 18th 1896.

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Ladies' Stylish Jackets, New Sleeves, \$6.40.
Ladies' Jackets, Velvet Collars and Cuffs, \$7.75.
Ladies' Fur-trimmed Jackets, \$8.70.
Ladies' Jackets, Box Front, \$9.25
Ladies' Chinchilla Jackets, \$10.25.

LADIES' CAPES—Prices.

Ladies' Reversible Golf Capes, \$3.80.
Ladies' Cloth Double Capes, \$6.25.
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Ladies' Very Stylish Golf Capes, \$6.
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Ladies' Improved Felt Sailor Hats, 75c, leading colors, 65c.
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Ladies' Felt Hats, latest shapes, 75c.
Ladies' Best Quality Felt Hats, \$1.25.

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All the latest millinery Novelties will be found in stock, including:
Shaded Felt Hats, in all colors.
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The New Shaped Wings.
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Ladies Skirts, in all the newest materials and all the latest styles.
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Ladies' Moleton Skirts, 75c.
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LADIES' FELT SKIRTS—Prices.

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