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## ST. ANN'S TOMBOLA.

### List of Prizes and Donors.

St. Ann's Tombola and the series of entertainments in connection with it, which are being conducted under the auspices of the ladies of the parish, are a very great success.

On Tuesday a most successful card party was given, when nearly two hundred ladies and gentlemen were present. The affair took place at St. Ann's Hall, and was organized by Misses Mary and Katie Cullinan, to whom great credit is due for the enthusiasm they displayed in connection with it. The first prizes were won by Mrs. Doyle and Mr. John Hart, and the consolation prizes by Miss Mary Feron and Joseph O'Connor.

The list of prizes which we publish below with the names of the donors is one of the largest ever given in connection with any similar undertaking in this city.

The drawing will take place on Wednesday evening, 30th inst., and the winning numbers will be exclusively announced in the TRUE WITNESS in the issue of the following week. The following is the full list:—

1. Baby's carriage ..... Mr. P. T. O'Brien.
2. Basket of paper flowers ..... Miss A. Burt.
3. Box of cigars ..... Mr. Fortier.
4. Painted plate ..... Miss Cardinal.
5. Painted plate ..... Miss Cardinal.
6. Oak roller/rack ..... A. Friend.
7. Souvenir from Ireland ..... A. Thompson.
8. Souvenir from Killarney ..... Mr. Shanahan.
9. Remembrance '98 ..... M. Mullarky.
10. A fountain pen ..... Rev. Fr. Pierre.
11. Williams piano ..... Willis & Co.
12. Lot of land in Hochelaga ..... His Worship Mayor Prefontaine.
13. Shetland pony ..... M. J. P. Quinn, Q.C., M.P.
14. Crochet quilt ..... Miss Byrne.
15. Statue of St. Francis ..... A. Friend.
16. Framed etching (Tarendale) ..... Mrs. William Brennan.
17. Jardinere hot ..... A. Friend.
18. A fancy basket ..... A. Friend.
19. China tea set ..... A. Friend.
20. Brass bird-cage ..... A. Friend.
21. Picture of St. Anne ..... A. Friend.
22. Chinastable bell ..... A. Friend.
23. Box of brown Windsor Soap ..... Mr. M. Clarke.
24. Pretty blue vase ..... Miss A. McArthur.
25. Picture (Baahful lover) ..... A. Friend.
26. Fancy cross ..... Miss Kelly.
27. Japanese tea-pot ..... Miss A. McArthur.
28. Paper rack ..... A. Friend.
29. Fancy ink stand ..... A. Valliquette.
30. Small oak rocker ..... A. Friend.
31. Bedroom screen ..... Miss Johnson.
32. Gentleman's gold watch ..... Rev. F. Cattelle.
33. A soft pillow ..... Miss Hubert.
34. A picture (in an old-fashioned garden) ..... Mrs. W. Brennan.
35. Silver Crucifix ..... J. Cassidy.
36. China porridge set ..... A. Valliquette.
37. Statue of St. Anthony ..... Rev. F. Scabian.
38. Shaving set ..... Miss Nichol.
39. Pair fur-slippers ..... Miss Donahue.
40. Lady's gold ring ..... Miss Garden.
41. Package of tea ..... Lavingue & Co.
42. Statue of the Sacred Heart ..... H. Thompson.
43. Pair of netted mats ..... Miss Byrne.
44. Piano stool ..... Willis & Co.
45. Brass bird cage ..... A. Friend.
46. Picture (The first love letter) ..... A. Friend.
47. A fishing rod ..... Mr. J. Kane.
48. Caddy of tea ..... Kearney Bros.
49. Statue of the Infant Jesus ..... Rev. E. Strubbe.
50. Table cover (felt) ..... A. Friend.
51. Tin cake safe ..... McCleary & Co.
52. Picture (Holy Family) ..... Rev. F. Simard.
53. Bag of potatoes ..... Mr. J. McDonald.
54. Field glasses ..... Mr. D. Tansey, Jr.
55. Nickelplated jardiniere stand ..... Mrs. C. Strubbe.
56. Our Lady of Perpetual Help ..... Bro. Louis.
57. Hall stove (14 F.) ..... G. R. Prowse.
58. Baby's hood and booties (wool) ..... A. Friend.
59. Caddy of tea ..... Mr. Paterson.
60. Paper holder (painted) ..... Miss Hubert.
61. Photo holder ..... A. Friend.
62. Beautiful rocking horse ..... Mr. J. Whitty.
63. Barrel of flour ..... W. W. Oglivie.
64. An album ..... A. Friend.
65. Tan shoes (Infant's) ..... Mr. Ronayne.
66. Silver photo frame ..... R. Hemsley.
67. Statue of Mary Magdalen ..... Mr. P. T. O'Brien.
68. Pretty head rest ..... A. Friend.
69. Pair of vases ..... Mes. Fœbre.
70. White enamelled easel ..... Miss O'Connor.
71. Writing desk ..... Mrs. Prudhomme.
72. Statue Our Lady ..... Mr. D. O'Neill.
73. Small oak table ..... A. Friend.
74. Pretty fur muff ..... Miss Donahue.
75. Rifle ..... Lamplough & McNaughton.
76. Bicycle ..... Mrs. French.
77. Picture (fruit) ..... A. Friend.
78. Statue of Holy Family ..... Mr. T. Ryan.
79. Statue of St. Joseph ..... Rev. F. Jachman.
80. Dream Ship ..... Mrs. Wm. Brennan.
81. Set of pantry tins ..... McCleary & Co.
82. Gas range ..... Gurney.
83. Wooden flower pot ..... A. Friend.
84. Statue St. Ann ..... Rev. F. Billeau.
85. Picture (The Chorister) ..... A. Friend.
86. Pretty glass vase ..... Miss H. Kavanagh.
87. Tea cosy ..... Miss McGarvey.
88. Handsome lamp ..... Miss A. Friend.
89. Box of stationery ..... A. Friend.
90. Gilt easel ..... Sadlier & Co.
91. Fine oak refrigerator ..... Rev. F. Lemieux.
92. Small fancy clock (nickel) ..... A. Friend.
93. Box of stationery ..... A. Friend.
94. Lady's gold watch ..... Rev. F. Lemieux.
95. Framed etching ..... Mrs. Wm. Brennan.
96. Embroidered photo frame ..... Miss Nichol.
97. Beautiful rattan rocker ..... Miss A. Garesu.
98. Silver soup ladle ..... Mr. Jos. Johnson.
99. Ton of coal ..... Mr. McCrory.
100. Large picture (St. Anthony) ..... Sadlier & Co.
101. Fine oak rocker ..... Mrs. J. Kiloran.
102. Stained glass transparency ..... Mrs. C. Strubbe.
103. Lady's work box ..... A. Friend.
104. Picture (Gibson Girl) ..... Mrs. Wm. Brennan.
105. Set of carvers ..... Mr. H. C. Hart.
106. Painted plate ..... Mrs. P. Hart.
107. Handsome sofa pillow ..... Mrs. T. O'Connell.
108. Crochet lace for pair of pillows ..... Miss McGurn.
109. Box of stationery ..... A. Friend.
110. Valuable brass bedstead ..... Yves & Co.

111. Box of stationery ..... A. Friend.
112. Colored bust of Apollo ..... Mr. Wester.
113. Cobbler rocker ..... Mr. Lappin.
114. Ton of coal ..... Mr. McCrory.
115. Framed etching ..... Mrs. Wm. Brennan.
116. Handsome rocker ..... Mrs. Feron.
117. Colored bust of "Diana" ..... Mr. Wester.
118. Barrel of sugar (to order) ..... Canada Sugar Refinery.
119. Fine set of carvers ..... Mr. P. Hart.
120. Fancy gilt clock ..... Mrs. Byrne.
121. Silver card tray ..... A. Friend.
122. Plated mug ..... A. Friend.
123. Picture (A Modern Cassandra) ..... Mrs. Wm. Brennan.
124. Valuable oak desk ..... Mr. Stanton.
125. Gasifier ..... Chantoupp.
126. Small oak table ..... A. Friend.
127. A barrel of apples ..... A. Friend.
128. Outfit for 1 doz. \$10.00 photos ..... H. E. Archambault.
129. Lady's gold watch ..... Rev. E. Strubbe.
130. Ticket for trip to the Saguenay ..... R. & O. N. Co.
131. Child's gold ring ..... Miss Birden.
132. Pretty sofa pillow ..... Mrs. C. Coghlin.
133. Fine gas stove ..... City Gas Co.
134. Small oak book shelf ..... A. Friend.
135. 1-2 dozen bottles Florida Water ..... A. Friend.
136. Beautiful brass and onyx table ..... W. H. Winder.
137. Ton of coal ..... Mr. J. Kavanagh.
138. Fine portrait of Archbishop Bruchesi ..... Archbishop Bruchesi.
139. Box of stationery ..... A. Friend.
140. Box of stationery ..... A. Friend.
141. Box water colors ..... A. Friend.
142. A statue St. Francis at the Cross ..... Rev. F. Savard.
143. Pretty paper weight ..... A. Friend.
144. Fine Holy Water font ..... Rev. L. Sumpel.
145. Fancy album ..... Miss Walsh.
146. Child's Tricycle ..... A. Friend.
147. Pretty Pincushion ..... Miss Payne.
148. Cobbler rocker ..... A. Friend.
149. Picture (Infant of Prague) ..... Miss Mulcair.
150. Oak cradle ..... Mr. James Fox.
151. Fine brass lamp ..... Mrs. Love.
152. Picture (Ecce Homo) ..... Miss Mulcair.
153. Nottingham lace pillow shams ..... Mrs. Gunn n.
154. Gentleman's beaver hat ..... A. Friend.
155. Box of cigars ..... Mr. Fortier.
156. Small statue of St. Joseph ..... Rev. F. Rioux.
157. Bust of Queen Victoria ..... Mr. McArran.
158. Picture of the Sacred Heart (small) ..... Miss Mulcair.
159. Oak bracket ..... A. Friend.
160. Pretty glass paper weight ..... A. Friend.
161. Box of cigars ..... Mr. Fortier.
162. Box of stationery ..... A. Friend.
163. Unframed picture of Archbishop Bruchesi ..... Miss Mulcair.
164. Glass paper weight ..... A. Friend.
165. Framed etching ..... Mrs. C. Coghlin.
166. An order for a lady's hat ..... Miss V. Patenaude.
167. An order for a pair of shoes ..... Miss McCann.
168. An order for a pair of trousers ..... Clark & Pearson.
169. An order for a pair of boots ..... Jas. Corcoran.
170. An order for half a doz. shirts ..... Mr. Love.
171. An order for a pair of lady's boots ..... J. Dwan.
172. An order for a pair of lady's boots ..... F. Power.
173. Hall stove ..... A. Friend.
174. Two small plated mugs ..... A. Friend.
175. Beautiful colored photo of ..... Rev. F. Cattelle ..... H. E. Archambault.

## Letters to the Editor.

Sir,— In reading a copy of the "Daily Star," of the 9th inst., my attention was drawn to an article headed "Ship Fever Movement," and being deeply interested I soon read its contents. It was a report of the Diocesan Synod, where His Lordship submitted a letter from C. M. Hays, Esq., with letters from Lord Brassey, with a view of having this monument removed; and I must regret that steps were taken by these Revd. Gentlemen to remove from their resting place, six thousand victims who fell a prey to that dreadful scourge of ship fever in 1847, the summer of sorrow. The history of that summer reveals the hardships of those poor souls, who were driven from their homes by the brutal treatment they received from the hands of the officers and crews of the many vessels that carried them as human freight. There is no shipper to-day would accept the same accommodation for swine; but it was good enough for the Irish. Now, sir, if there is a place on this earth to hold sacred, it is God's Acre or the City of the Dead, where all should rest in peace. If we cannot beautify it, let it not be desecrated or allow the bones of those poor victims be the foundation of a railroad. This monument that now wants removing has marked the spot for forty years, and was placed in its present position by the employees on the Victoria Bridge, who contributed a penny on the dollar from their

wages towards a sick benefit society, and from the surplus this monument was erected. There are men in this city to-day that have contributed to the object: I feel satisfied that they have never been consulted on the matter.

A delegation waited on the Rev. Dr. Kerr, some four or five years ago, with a view of beautifying that place. But his Lordship Bishop Bond would not grant permission, as he claimed Protestants and Catholics were buried there indiscriminately, and to give one class that privilege it might offend the other. But when a letter was received by this body of Rev. Gentlemen from the manager of the G. T. R., there was no one to take offence at it.

If the G. T. R. want the place, if they want the monument removed from its present site, let the committee appointed to confer with the Railway committee also meet the pastors of the Irish Catholic Parishes with a view of having the bones removed to a more suitable place. As this place contains 95 per cent. of that denomination, they should be considered worthy of conferring with on a subject so dear to every Irish heart, before steps are taken to remove this monument from the spot that is near and dear to all true Irishmen.

Hoping this will find space in your worthy paper.

BERNARD FEENEY.  
Montreal, Nov. 15th, 1898.

### LOYOLA COLLEGE.

The distribution of prizes in connection with recent field sports of the Loyola College, A. A. was held at the Karn Hall, on Monday evening, and was in every way a most successful affair. The awarding of the prizes aroused the greatest enthusiasm among the students, who also contributed a select programme of social and instrumental music.

Sir William Hingston congratulated the masters and boys on their zeal for physical culture. The days had gone by when men could forget this important duty, a sound mind in a sound body—was the winning maxim in life.

Mr. F. D. Monk, M. P., then went on to show the strong analogy that exists between the play-ground at school, and field of active life, where our battles must be won in the future.

Having paid a glowing tribute to the success of the Jesuit Fathers as edu-

cators both in Europe and America, he assured the young men that the future of our rich and still unknown country was in their hands.

Rev. Father O'Bryan, the President of the College, then made a few remarks. He assured the parents that if physical culture is held in high esteem at Loyola, it in no wise interferes with more important work. The boys who succeed best in class are in almost every case the victors on the campus.

They had been given much freedom on the occasion of the field day and he was proud to say that the discipline of the College had not suffered thereby.

At a meeting of St. Ann's T. A. & B. Society held a few days ago, the secretary referred to the death of Dennis Gahan, one of the pioneer members. A resolution of sympathy with the family was passed.

## FATHER McCALLEN AT QUEBEC.

Quebec, Nov. 15.

Quebec has again been favored by a visit from the well-known, scholarly and patriotic Irish priest, J. A. McCallen, S. S. of St. Patrick's Church, Montreal. The Reverend gentleman is no stranger in the old fortress city, for he has lectured here on several occasions, each time for a good and deserving purpose, and always choosing for his subject a topic dear to the Irish heart, and treating it in his own masterly style, he has each time gained fresh affection from his enthusiastic audiences of Irishmen and Irishmen who are ever glad to welcome him back again. When it was announced in St. Patrick's Church, and in the city daily papers that Father McCallen was to conduct a grand stereopticon lecture and concert in the Academy of Music, Quebec, in all of improvements to St. Patrick's Church, subject: "Ancient Ireland," it meant and instant resolution in the Irish Catholic mind to fill the Academy to the very doors.

The Reverend and learned lecturer is none of your straight-faced Academic speakers who measure their sentences by precise rules, for he has the wit and humor and ability of the true Celtic Irishman, and in his many-sided character he can entertain and stir his hearers to the highest pitch of enthusiasm. The lecturer last evening dealt with "Ancient Ireland," and every Irishman knows how touching and pathetic that theme is, especially when it is handled by a master in the art. In its broadest sense it reveals what Erin was in the days of her ancient glory, when she reigned in her title of "The Land of Saints and Scholars," when she had freedom to use her national genius, and Catholic Christianity for the uplifting and culture and material as well as spiritual welfare of her children. That was, of course, before the dread curse of the foreign invader fell upon her sons, bringing national blight and industrial stagnation upon her commercial life as well as moral influence upon her rightful ambitions and activities.

Shortly after 8 o'clock Father McCallen came upon the stage with beaming face, for he anticipated the kind of warm greeting he would receive. He was in his best form, and most entertaining mood, but for that matter he is always that way before a Quebec audience. He was introduced by the very Reverend Joseph Henning, C.S.S.R., the esteemed rector of St. Patrick's Church, in a brief speech which emphasized in a forcible manner the merits of the subject to be dealt with, Ireland's fame as a Land of Saints, missionaries and martyrs, with an allusion to the well-known ability and popularity of the Reverend Lecturer, after which preliminary Father McCallen entered upon his subject in dead earnest, supplementing and illustrating it as he went along, by the unfolding of his beautiful stereopticon views, recalling vividly to many in Irish heart spots and scenes in Ireland ever to be remembered and dearly cherished.

His views were confined to the representation of prominent and historic places in the three Northern Counties: Tyrone, Derry and Donegal. The first picture flashed upon the canvas showed Omagh, the chief town of Tyrone, and shortly afterwards Dungannon, in connection with which he related one of his humorous anecdotes about the man and his calf, etc., which, being told in the Reverend Lecturer's matchless style, set the audience in roars of laughter. This was supplemented by another mirth-provoking recital of a story of man rather given to the taking of a drop too much, and who had been warned by the priest that persistence in the evil habit would end in his being changed into a vat, upon proof being made by his wife.

At an early stage the talented speaker sang "Home, Sweet Home" with a voice of great musical pitch and clearness, and as he proceeded with the subject matter of his learned discourse the views shifted to the historic, maiden city of Londonderry, disclosing views of Waterloo Place, the bridge across the Foyle, the water side, the Catholic and Protestant Cathedrals, Roaring Meg, the cannon used at the siege of Derry, in 1688. After which came Coleraine, the Falls of Ban; and then the scenes changed to the old County of Donegal, revealing the town of that name, with which is inseparably interwoven the story of the ruined monastery of the Ancient Franciscans, who wrote the immortal Annals of the our Masters. From thence the scenery shifted towards the western coast, Killybegs, Arara, Banbeg, Glencolumbkille, Gweedore, Lough Esk, Errigal Mountain, at which thousands of

immigrants have taken their farewell look on leaving the Green Isle; St. Patrick's Purgatory, Lough Derg, Dion's Holy Well, Letterkenny and Rathmullen were flashed upon the canvas, and as the familiar features of beloved spots at home presented themselves to the large assembly the hearts and feelings of the natives of the pictured places were stirred to a full pitch of enthusiasm. During the brief breathing spells the band played lovely and appropriate airs. The eloquent Lecturer did not, however, permit himself to pause more than a few minutes, for he kept steadily at his desk, and his treatment of "Ancient Ireland" was learned, luminous and interesting, as well as inspiring and instructive.

The playfulness of his native wit and humor seemed inexhaustible, but it was judiciously measured in quantities to give spice and point to branches of his more serious reflections.

The theme of Ireland's ancient glories seems deeply imbedded in the heart and mind of the gifted Lecturer, and he evidently feels that he can never improve this truth so strongly upon the minds of his hearers. His narration was powerful, pathetic and impressive, and he made the fact plain that the sole cause of Ireland's persecution, humiliation and injustice, at the hands of her foreign masters, was because of her unyielding adherence to the faith of her father and Christian regeneration, the glorious St. Patrick, and this is the one thing that her exiled sons and daughters should prize and cherish and foster in every land to which they have been driven.

He traced most learnedly the origin and descent of the Milesian and early Irish clans, their laws and customs, etc., but to give that in detail would fill an entire issue of the paper. For he spoke for full two hours, keeping his audience in wrapt attention except when his witty sallies provoked them to irresistible laughter and applause.

In regard to his present lecture, he feared that its apparent resemblance to the one he delivered last February, might have prevented some persons from wishing to hear a repetition, as he had heard such a thing whispered since he had come to the city, but he announced that each lecture was, and could be separate and distinct, whether to be delivered in future by him self or another. This precaution was timely, but almost unnecessary, for the name of Father McCallen attached to any subject, will always draw a full house of Irish Catholics in Quebec.

The uncommon earnestness and pith of his effort of last night will still further strengthen his hold upon his friends in the Old Rock City, and he may reckon upon a rousing welcome on his next appearance before them.

The Academy of Music was completely filled, and the boxes were occupied by the families of Messrs. Felix Carbray, M.P.P., D. D. O'Meara, Richard Borden and Gilmurray.

Mr. David O'Sullivan, Worthy Chief Ranger, and officers of the C. O. F. (under whose auspices Father McCallen came), kept modestly in the background, hence the introduction by the Rev. Rector of St. Patrick's for whose Church improvements the proceeds of the entertainment went. And never was there a more necessary or worthy cause.

WM. ELLISON.

### LATE W. H. BRADY.

The funeral of W. H. Brady, G. T. R. engineer, who was killed in the railway accident near Trenton, on the morning of November 15th, took place on Thursday from his mother's residence, 390 Hibernia Road. The body arrived by train on Wednesday. A large number of the relatives and friends of the deceased attended the funeral. A service was held in St. Gabriel's Church. Among those present were: Mr. Bernard Brady, from Peterborough, a brother of the deceased; Mrs. Galvan, Richmond, and Mrs. Cavanagh, Belleville, both sisters of the deceased. The late Mr. Brady leaves a widow and one child, a boy of 16. He had been twenty-five years in the service of the road. His father who died suddenly about four years ago, had served the Grand Trunk Railway for thirty-five years.

A writer in the "Saturday Review," in referring to the case of Harold Frederic, the London journalist whose death was announced in these columns two weeks ago, says that his debts amount to about \$10,000, and his assets are nil.

A grateful mind, by owing, owes not, still pays, at once indebted and discharged.

# THE KENSIT CRUSADE

In "Truth" of October 20, Mr. Loughery, M.P., returns to the Kensit crusade. In the course of the article he says:

I am neither a Romanist nor a Romanizing Anglican. Ritualistic churches have as little attraction for me as for "John Kensit" himself—much less, I should say, for I have not the substantial inducements which he has for intruding in these places of worship. My arguments may be fallacious, but I am at least disinterested and unbiased in this matter, except in so far as I am swayed by a personal antipathy to humbug and cant, and a warm affection for freedom of opinion in religion as well as other matters. That Kensit is a humbug is the opinion which I form from facts which are patent, from his persistent and blatant advertising of himself, from the intimate connection between his personal and his trade advertisements, from his eagerness to push his trade in utter violation of decency, morality, and law, and from the results of his "crusade" in £ s. d., as acknowledged by him down to the present moment.

Look at one of the very last things he has done. The "Daily Chronicle" having suggested that some reply was due from him to the first article in "Truth," he wrote a letter to that paper, in which he pointed out, with significant precision, the nature of the worst charge against him, and made no answer whatever to this charge, except that he considered that he was doing good work. In particular he referred by name to two of his books as having been pronounced in "Truth" "quite as bad as Zola's novels." Now mark what follows. He reprints this letter on a card, the above reference to Zola's novels included; he repeats at the bottom the names of the two works, with their prices; and he sends his card about broadcast all over the country. Can anyone in his senses regard this as anything but an ordinary trade advertisement, and can anyone who reads this advertisement doubt that Kensit is thereby endeavoring to sell his books on the strength of their having been pronounced "quite as bad as Zola's novels"? The man convicts himself here of openly appealing to the patronage of the prurient-minded, just as he did a few years ago when he expressed in a letter to me his gratification that, by calling attention to the foul character of his books, I had greatly increased the demand for them. Such a man is a humbug of the worst type. Nor is his being a humbug of this type in the least incoherent, as some of my Protestant friends seem to think, with his being perfectly sincere in his horror of the Scarlet Woman and his hatred of the Pope of Rome. I dare say that the immortal grocer who gave the order "Send the sugar and come to prayers" was a sincere adherent of the denomination which he adorned, and a devout hater of all others; but that will not prevent any man despising him for a sanctimonious hypocrite. When a man is doing what is wrong or immoral, and making good money out of it, the plea that he is also actuated by sectarian bigotry renders his conduct more, rather than less, odious. Kensit has himself put the position very plainly in a speech I recently quoted. He there said that Protestantism was his "business," and avowed that he did his best to push his trade as a publisher while working as a religious agitator. In other words, he seeks to combine the services of God with the service of Mammon—the aim of every thorough-going hypocrite since the world began, and especially of those hypocrites who succeed in deluding themselves into a belief in their own sincerity.

Besides having been unfair to this good and noble man, I am charged by one or two of his admirers with playing into the hands of Romanizers, upholding "lawlessness" in the Church, and shutting my eyes to the terrible dangers with which the revival of Roman Catholicism threatens this land. One gallant officer is so alarmed at this last prospect that he warns me of the probability that under a revived Roman Catholic dispensation "such a useful paper as 'Truth' would be an impossibility." This ought to frighten me, but it does not. Another correspondent, who professes to voice the sentiments of "Protestant Liberals," says that men of his way of thinking would give freedom to the professors of every form of religion or theology, "subject only to their non-interference with other people," and he continues in this strain:

"We think the theories of the Roman Catholic Faith may be as defensible as many others, though we do not admit or admire them (Kensit, I may remark incidentally, shows no signs of thinking anything of the kind—Ed. "Truth"); but that sect differs from all others in this, that while it claims religious toleration on its own behalf, it never concedes such a privilege to other communities; when powerful enough to withhold it. Unless history is to be regarded as romance, we consider it proved that Roman Catholicism is primarily a social and political organization for suppressing the liberty of

the subject, insisting on its supremacy and aggrandisement, and ready, when strong enough, to burn men's bodies in order to save their souls.

Therefore, if I understand the induction aright, Protestants will tolerate any form of religion except Romanism, or what they conceive leads to Romanism. It is melancholy to find such lip-sid statements of fact and such sophistical substitutes for argument put forward in the name of Liberalism—even Protestant Liberalism. I don't want to enter into any sectarian controversy myself; but where in the world to-day does Roman Catholicism show itself "primarily a social and political organization" for suppressing the liberty of the subject? History may show that the Roman Church, as long as it was allied with the State, was ready to do the most abominable things to gain its own ends, but history shows precisely the same thing of other sects besides the Roman Catholic. The Church of England was for years "a social and political organization for suppressing the liberty of the subject," and in those days scarcely any form of persecution was deemed too severe to secure "its supremacy and aggrandisement." If the line was by that time drawn at burning men's bodies to save their souls, it was because the spirit of the age was milder, not from any reluctance of Anglican Protestants to resort to "force majeure" in order to secure religious uniformity. I would remind my friend of the historical case of Servetus, as a proof that even in the days when the stake was regarded as a legitimate polemical weapon, Protestantism was not above resorting to this means of salvation, "when strong enough." I will go further. I am prepared to maintain that there are innumerable rural districts in England at this present moment where the description "a social and political organization for suppressing the liberty of the subject" can be more truly applied to the Established Church of England than it can be now to the Roman Catholic Church in any Liberalism and a little less Protestantism. Liberal friend had better read his history again, and bring a little more Liberalism and a little less Protestantism to bear upon it. He will then find that if history shows anything, it is that the spirit of persecution, the desire to compel men to agree with you by force when you fail to convert them by argument, is peculiar to no one religious denomination. Whenever the priests or elders of a particular denomination have been in a position to evoke the assistance of "the Law" (i.e., the secular power) against any religious movement which has alarmed them, they have never hesitated to invoke it. The appeal to "the Law" by the British Protestant of to-day is on all fours with the appeal to the Law by Caliph and his colleagues when they went to Pontius Pilate.

If to believe that such appeals to secular ordinances for sectarian ends are equally opposed to Liberalism and religion be to sympathize with law-breakers, then I am guilty of that offence. But I hold that it is possible to disapprove of Ritualistic practices without desiring to fine or imprison Ritualists; and that Ritualism, if it is to be repressed, will have to be checked by other means than disturbing Ritualistic services or inciting Ritualistic worshippers—or publishing obscene libels. The utility of the Kensit "crusade" is indeed not less certain than its offensiveness. Let us assume that the Kensitites gain all that they desire, and succeed in driving all the Ritualists out of the pale of the Church of England. That will not suppress them—on the contrary, they will have a more free hand to do everything of which the Kensitite disapproves. All that will have happened will be the creation of one more Non-conformist sect in England. One more? Why, if the Kensit programme were ever carried out in its entirety, and the State Church moulded by force of law into conformity with the ultra-Protestant ideal, you would have a series of schisms which would reduce that Church to the position of the most insignificant Protestant sect in the Kingdom.

## SOME STRANGE NOTES.

The ways and means of a certain class of business men to advertise their wares are peculiar, to say the least. A correspondent to the New York "Post" refers to one of the devices in this connection. He says:

The number of men now regularly employed to carry placards and advertising symbols about the streets in this city is computed to be between 1,000 and 1,200, more than a third of that number have been secured for the purpose within the last twelve months. Wherever the people congregate most, and traffic and travel are thickest, these queer conscripts are seen quietly pacing their appointed beats, each with a special advertisement well in view; perhaps blazing in a banner lashed firmly to the shoulders, or inscribed on a head-trapping, worn helmet fashion, or lettered across

the method of their calling, and holding alternate mirth and ridicule sympathetically in the past, by according to the mood of the moment. A pedestrian making his way along a populous street not long since, laughing heartily at a heavily encumbered sidewalk man, whose appearance was especially ludicrous; then turned and spoke kindly to him, offering to get him a place as porter in a store if he wished to be freed from his present incubus. The offer was accepted, and the man now does creditable work in his new capacity.

Not only has the vocation "banner-packer" (the trade name for the craft) come to be a recognized means of livelihood, but its establishment has in turn created a new calling, that of the banner-packer's foreman, a functionary retained by employers who have many men on the street, and find a superintendent necessary to keep the signs moving in the right directions. The foreman does not carry a banner. He merely wears a cap, lettered with the firm name as a badge of authority, and makes the round of his district at irregular and unexpected intervals. Some firms have as many as twenty-five or thirty banner-packers on the streets at one time, their respective beats covering an extended territory. Of this number only a small proportion is to be depended on for regular, daily service. The others enlist by fits and starts, working only two or three days consecutively, or, may be, only one day or one hour at a time, leaving a gap in the ranks that must be filled as best it may.

The army as a whole is recruited from the ranks of a middle-aged and settled, if not a sober-going constituency. Boys are employed as stop-gaps at times, but they are too prone to mischief to make available material. Moreover, they are not strong enough to carry the banner. Some few firms have lately dressed up women in light advertising gear—that is, with no tangible burden to carry outright, but the brand of their calling blazoned conspicuously on some detail of their attire or appearance. Half-a-dozen young women, dressed in brilliant plaid gowns, and wearing exaggerated sun-bonnets, have been much in evidence during the last few days in certain busy parts of Broadway. Their sun-bonnets and capes are decorated with letters announcing the virtues of a new patent medicine, which is described at greater length in yellow hand-bills offered to passers-by.

All departments of business, from cobbling to watchmaking, from tailoring to typewriting and dentistry, now have their banners abroad in the land, and the number of moving testimonials to the value of cough mixtures, nerve tonics, and baking-powders increases from day to day. The cafes and restaurants, however, are in the lead, and the most glaring attired retainers are enlisted in their service. The love of fantastic display is a craze that grows with what it feeds on, and superintend-

Mr. James A. Randall in his correspondence to the "Catholic Columbian" relates the following amusing bit of history in connection with newspaper blunders:

"A story is told of the London 'Times,' that once that paper announced the death of a certain gentleman. The individual read the report of his departure from this world, and naturally grew indignant. He found access to the 'Times' editor, gave ample and practical proof of his vitality and requested correction of the false statement. The editor said in effect: 'Sir, the 'Times' never makes mistakes and hence cannot correct what you consider an error. Don't you think it would be much more decent and respectable for you to retire to that tomb from which you imagine you have emerged and cease such spectral visitations?' The astonished man plead, stormed, threatened, but to no purpose, and was shown to the door with a parting admonition to comfortably house himself in the graveyard and think no more of revisiting the glimpses of the moon, since, so far as the 'Times' was concerned, he was a dead man and must remain so permanently. I was reminded of this anecdote by reading in the New York 'Times' how one Charles W. Gordon gracefully repudiated an obituary notice of himself in that journal and asks that there be no discontinuance of his subscription. With promptness and courtesy, the New York editor expressed gratification of Mr. Gordon's continued existence here, hoped he would transcend the allotted span and find delectation in perusing indefinitely his favorite paper. Once, Mr. Alexander H. Stephens was reported dead and pigeon-holed obituaries were published broadcast. Somebody asked the old statesman what he thought when he read the announcement of his decease. 'Oh,' he answered, smiling grimly, 'I knew it was a lie as soon as I saw it.' I wonder that some clever romancer never based a popular work of fiction on the London 'Times' incident. If skillfully done it would match, if not surpass, Edward Everett Hale's 'Man Without a Country.'

A California man has invented a "health shake," or invigorating rattling machine, which is warranted to provide in ten minutes all the exercise a man needs in a day. The candidate for a general shake up stands on an oscillating platform, and when all is ready the current is turned on from a dynamo. The intensity of the motion is under control, and varies from a gentle thrill to dancing a jig. Under a strong current every muscle is employed in preserving the perpendicular. The legs are rapidly developed, and the effect on the liver is said to be better than that of horseback riding. Whether the machine ever throws the patient or gets into a bucking humor is a point not covered in the description.

## TALKS TO BOYS AND GIRLS.

### LINES FOR BOYS TO REMEMBER.

"What shall I do?" My boy, don't stand asking; Take hold of something—whatever you can. Don't turn aside for the tolling or tacking; Idle, soft hands never made a man.

Grasp with a will whatever needs doing; Still stand ready, when one work is done, Another to seize; then still pursuing, In duty, your course, find the victory won.

Do your best for to-day, trust God for to-morrow, Don't be afraid of a jest or a sneer; Be cheerful and hopeful, and no trouble borrow, Keep the heart true and the head cool and clear.

If you can climb to the top without falling, Do it. If not, go as high as you can; Man is not honored by business or calling, Business and calling are honored by man.

should he not be acquainted with the teachings of the Church, he is obliged, owing to his unpardonable ignorance, to disapprove their aims.

We see then the necessity of profiting by the opportunities placed at the disposal of every boy and girl of St. Patrick's Parish by their Pastor; and by diligence and regular attendance they should take full advantage of it.

Last week we spoke of the need for determination and aim among our boys and young men; and now, in order to show the necessity of acquiring them if we desire to "get along" in the world, we quote the "Youth's Companion" on this subject:

"Eighty per cent. of the men in the United States now worth one hundred thousand dollars and more have risen from the laboring classes.

This floating statement can hardly be verified by exact figures, yet it is likely to be quite within the bounds of truth. Ask the fifty ten rich men you meet how many dollars they had at twenty-one, or when they pushed out into the world; probably eight of the ten will reply that they were empty-handed, and dependent on their own exertions. Perhaps they were office-boys, chore-boys, newboys, or the like; the foundations of their fortunes were laid in small earnings, small savings, small spendings.

If not too modest, they might add that they worked upward by making themselves useful—in some cases indispensable—to their employers; and that by deserving the confidence of others, they acquired confidence in themselves. But always there was personal forced exercise, coupled with clear intelligence.

But how many of the ten have won their wealth by fair means? How many by crooked practices, by cunning fraud or cruel cunning? This is another and more serious matter. Some men become rich by enterprise which increases the common wealth, and by existing industrial opportunities for others; some get rich by impoverishing their fellows, and making it harder for thousands to win honest bread.

Does not the same, to a degree, hold true of our smaller possessions? The question of honest or dishonest getting is behind the poor man's dollar as

the men of the world are not equal in their talents, and all processes of secret and exertion. It imparts vitality and power to the whole system. It gives plumpness and color to the cheeks, sparkle to the eyes, steadiness to the nerves, strength to the muscles and the animation of health to the whole body. It makes the appetite keen and hearty. It is the great blood-maker, flesh-builder, and nerve-tonic and restorative. Medicine dealers sell it and have absolutely nothing else. "Just as good."

Some people more especially young folks, have a decided mania for inscribing their names everywhere. We find them scribbled all over their books, and scrawled on fences and walls; they are cut into the school-desk, on railings benches and other places of prominence.

It is difficult to give the reason for advertising ourselves in chalk, pencil or knife-out letters with such conspicuous publicity. We can only endorse the Rhymer's caustic opinion of name-scribblers:

"Fools' names, like their faces, Are always seen in public places."

But there are many good reasons for writing one's name in a book. It is a token of ownership, a sign of friendship which a sympathetic reader feels for a good book. Old-fashioned people used to scribble sentiments upon the fly leaves, just as girls and boys still write such ancient doggerel as this:

Steal not this book my honest friend,  
Or the gallows will be your end;  
And when you die the Lord will say,  
"Where is that book you stole away?"

Some old-time bibliographical inscriptions are a trifle more artistic. Here is one:

This Book  
Is the property of  
CORNELIUS O'RIELLY,  
Montreal, P. Q.

If thou art borrowed by a friend,  
Right welcome shall thou be;  
To read, to study—not to lend,  
But to return to me:

Not that imparted knowledge doth  
Diminish learning's store;  
But books, I find, if often lent,  
Return to me no more.

Read slowly, pause frequently,  
Think seriously, keep cleanly, re-  
turn duly, with the corners of the  
leaves not turned down.

This is best:—  
SAMUEL W. FRANCIS.  
Any one may borrow!  
But a gentleman returns.

What a crusty, fusty old book owner was this who wrote:—

Stolen from  
S. W. JONES.  
No. 748.  
Bookkeeping taught in three  
words:  
"Never lend them."

Many boys, and even young men, are not aware of the great influence their good example often has, over older people. Although their elders may not possess the same good qualities themselves, they know how to appreciate the high value of good character. The boy or young man that never uses bad language, who is truthful, obliging, and attentive to his religious duties, will always command the respect of his companions, be they good or bad. To emphasize this fact, I reproduce from the "Youth's Companion," a touching incident that happened during the American Civil War.

A Colonel in a Southern camp overheard and excited soldier venting his rage in furious profanity. The man, red-faced and big of muscle, had been a local bully and a lawbreaker, and when the war broke out he was given his first choice to enlist in the army or serve a term in jail.

The Colonel was about giving an order to suit his case, when the big fellow's arm was touched by a comrade, and a low voice said:

"Please don't talk like that."

Wheeling round with another half-uttered oath, he saw a red-checked boy looking into his face.

"I beg your pardon, Little Plety," he said. "I didn't know you was here," and he walked away, apparently more ashamed than if an officer had silenced him.

The short but influential life of this lad—"Little Plety"—in the army, was told a generation ago, among the other pathetic stories of the War of '61.

The fair, delicate youth, bantered and pestered at first by his fellow-privates, became the favorite of his regiment by his brave goodness and his amiable ways. In his character religion was something more than an adjective, and the nickname the men gave him in jest remained as his badge of respect and affection.

At a reunion of this regiment some time since, the Colonel, in his address to his few surviving comrades, recalled many vanished names of the old mus-

the men of the world are not equal in their talents, and all processes of secret and exertion. It imparts vitality and power to the whole system. It gives plumpness and color to the cheeks, sparkle to the eyes, steadiness to the nerves, strength to the muscles and the animation of health to the whole body. It makes the appetite keen and hearty. It is the great blood-maker, flesh-builder, and nerve-tonic and restorative. Medicine dealers sell it and have absolutely nothing else. "Just as good."

"On the slope of a deep ridge skirting one side of the field lay a row of dead and dying men mowed down in the rush of a heroic charge; and near the head of the line, with his white, fish-like face turned up to the sky, we found Little Plety.

"The boys would not bury him in the battle trench, but made and marked his grave under a live-oak by itself, and sung over it the tune he loved."

"Must Jesus bear the cross alone,"

"Several years later I was far from home, staying at a city hotel, and one day I had a caller—a large, well-dressed and handsome business man, who asked me if I remembered him. I did not.

"You remember Little Plety?"

"Yes."

"And the big ruffian that joined your regiment to keep out of jail, and whom the boy rebuked for swearing?"

"Yes."

"Well, here is what is left of that same ruffian. I went into the army a desperado, and came out a man—and Little Plety's gentle influence opened the way for me to do it."—T. W.

## PERSONAL.

Rev. Mother St. Celestine, and Rev. Mother St. John of the Order of St. Joseph, from St. Paul, Minn., visited this city, on business during the week.

Rev. Father Fox, P. P., of Lochiel, Ont., one of the best known priests in the Archdiocese of Alexandria, is staying at St. Patrick's Presbytery for a few days.

Number Three is in this city visiting some friends.

In a recent issue the "Wexford People" says:—

The people of County Wexford, and indeed every patriotic Irishman, will be gratified to learn that His Holiness the Pope has been pleased at the recent Consistory to confer the high honor upon Sir Thomas H. Gratton Edmond, Bart., M.P., of appointing him chamberlain to his household. This is a fitting tribute to Sir Thomas Edmond, who so worthily represents one of the oldest Norman Catholic families in the country—a family that through the vicissitudes and persecutions of the 16th and 17th centuries finally adhered to the old faith and gave to the Church some of her most distinguished ornaments in the sacred ministry. In the roll of Wexford martyr priests during that era of persecution the name of Edmond frequently occurs. In the roll of Wexford's patriots it occurs too.

Do not despise your situation. In it you must act, suffer, and conquer. From every point on earth we are equally near Heaven and the infinite.

To surrender what is most profound and mysterious in one's being and personality at any price less than that of absolute reciprocity is profanation.

A man has no more right to say an unkind thing than to act one; no more right to say a rude thing to another than to knock him down.—Johnson.



The public schools teach all the every known branch of study but the one most important branch of all. What does it profit your son if he has an intellect but lacks a healthy and mentally sound body? Admiral Crichton, if he has a weak and puny body and not the remotest idea of how to care for it, is a failure. A boy should be taught from the start that his health is his most precious endowment. Without health, all the talent, the genius, and all the ambition in the world are worthless. A boy should be taught that success in any walk of life, that happiness, and life itself, are dependent upon his care of his health.

When a man feels that he is losing his health and vigor, when his cheeks no longer glow, his step is no longer elastic and the sparkle of health is no longer in his eyes, he should work less, rest more and resort to the right remedy to restore his bodily vigor. Dr. Pierce's Golden Medical Discovery is a natural medicine—a scientific medicine. It does no violence to nature. It works with and not against nature. It promotes the natural processes of secretion and excretion. It imparts vitality and power to the whole system. It gives plumpness and color to the cheeks, sparkle to the eyes, steadiness to the nerves, strength to the muscles and the animation of health to the whole body. It makes the appetite keen and hearty. It is the great blood-maker, flesh-builder, and nerve-tonic and restorative. Medicine dealers sell it and have absolutely nothing else. "Just as good."

It was afflicted with pimples and boils, and running sores on face and neck. writes Robert E. W. of the "Boston Herald," "I was cured by Dr. Pierce's Golden Medical Discovery and Pleasant Pellets, and was cured."

Constipation is the commonest beginning and final cause of many serious diseases and should always be treated with Dr. Pierce's Pleasant Pellets in connection with the "Discovery." These are the most perfect natural cathartics and perfectly safe.

# EXEMPTION FROM TAXATION.

Sometime ago a well-known contributor to the "Western Watchman" is dealing with the subject of exemption of Church property from taxation. He said:

The exercise of the power of taxation is among the highest attributes of sovereignty, and should be indulged only upon considerations of public policy and necessity. The power rests chiefly upon necessity. The primary object of a government or sovereignty is to maintain its own existence. This end may be attained through various means, as (1) by taxation, and (2) by rendering the government aid to these factors which are most conducive to law and order. Governmental assistance may be most effectively rendered in two ways, viz., (1) directly, as by subsidizing and pensioning, and (2) indirectly, as by granting immunity from taxation.

Education is fostered both directly and indirectly, by taxation for its support, and by exempting from taxation property devoted to educational uses. It matters not that a man have no children of school age, or that he have no children at all; he is obliged to pay school taxes just the same; so that if a man possesses no children he is simply paying for the education of other people's children, and his only means of obtaining immediate and direct benefit from this tax is to get children, and avail himself of the fund provided for their education. And why is this so? It is answered, "Because education is necessary to the existence of a free government."

Religion, too, is necessary to the existence of a free government. It is an essential ingredient of our civil polity. What would be the condition of this government if all men were insensible to the obligations of an oath? What assurance would we have of orderly and legal administration, if our public officials, in taking their oath of office, had no fear of the God who avenges falsehood? What manner of dispensations would we receive from our courts of justice if there were no fear of Him who said, "Thou shalt not bear false witness against thy neighbor?"

The natural love of right and justice is not a strong in the breast of man, and the fear of penal statutes is not so great, that he will do right simply because it is right, and avoid wrong merely because it falls within the inhibitions of a statute. Men must look beyond this life to their ultimate rewards and punishments. Any other course would permit us to fall a prey to the seductive allurements of present advantage, and to admit too greatly the felicity which is liable to change. The compunctions of conscience are not always sufficiently powerful to overcome the sense of present interest, and repeated disregard of warnings of that faithful monitor of the soul will soon deprive it of its efficacy. There must be a moral force behind the law. There must be a love of law and spirit of obedience among the people, or the whole contents of our statute books will be "as sounding brass or a tinkling cymbal." There is but one agency that can enforce perfect obedience to moral obligation: it is a deep sense of religion, which permeates us with the idea of accountability to God for all our thoughts and deeds. Human laws may be invaded by human ingenuity, but who can contravene the immutable providence of God?

Of all the forces which add stability to a government, education and religion are most powerful, and of those two I do not scruple to affirm that religion is the stronger; for although it is a maxim, tried and true, that the ballots of ignorant voters are more dangerous to a free State than the muskets of foreign soldiers, yet it is a fact that the ballots of wicked voters, wickedly inclined, constitute the most dangerous agency that can exist within the confines of a free government. An ignorant man who seeks truth and righteousness will eventually find a way of doing good; but a wicked man, fatally bent on evil-doing, can never be expected to perform, without compulsion, his functions as a social being. Men may be wise, but if they have not goodness their wisdom is of no avail. A man may be highly educated, and yet very wicked; and therefore dangerous to good government. But a truly religious man cannot be a bad man. Hence we may readily perceive the absolute indispensability of religion to the security of a State.

Few will question the expediency of rendering State aid to literary, scientific and other educational institutions; and yet, without religion and religious morals, there can be no true education, for the essence of wisdom is virtue, and virtue finds in religion its most vital strength and stay.

It is a cardinal beauty and pervading excellency of our theory of government, that Church and State shall be kept inviolably separate, and that the one shall not dominate the other. This is true because of the general tendency to confuse form with substance. If the State were allowed to control the Church, there would arise endless controversies as to the form of religion, resulting in sectarian warfare and ultimate serious detriment to the body politic. This is the chief reason why religion is not supported by the State.

The vast majority of statesmen have in all ages conceded the extreme difficulty of maintaining morality without religion; and it is an indisputable fact that the strength of a free government lies in the morality of its citizens.

These facts being true, the question must arise, How can religion be most effectually aided by the State, without a union between Church and State? Manifestly, it must be done indirectly; and the most feasible manner of accomplishing this result indirectly is by exempting church property from taxation. This gives religious enterprises a chance to develop, unfettered by the shackles of taxation, and allows to each church an opportunity of shifting for itself as best it may.

It is objected by the advocates of church taxation that an exemption of church property from taxation makes the burden of taxes less proportionately heavier upon the property not so exempted, and that this works an injustice upon the taxpayer who is not a member of any church. These taxpayers find themselves in a like position with the man who has no children, but is obliged to pay school taxes. The objection would apply with equal force in both instances. It is easily met. Every citizen must bear his proportionate part of the burden of maintaining the government. The government is of necessity obliged to use its money and means in perpetuating its own existence and promoting the general welfare of the people. Religion and education are indispensable supports to the government, and are absolutely necessary to the welfare of the people. By fostering these, the State is erecting a bulwark of security for itself and the people's rights. Thus it appears that when a man renders direct aid to a school, or indirect assistance to a church, he is only contributing, as every good citizen should, his quota towards the support of the government, by assisting in the maintenance of those institutions which are most conducive to its welfare, and without which it could not exist. Such a man can certainly have no reason to complain of injustice.

It is said that by placing all church property upon the taxable list, the rate of taxation would be lowered, and thus the burdens of taxation would rest more lightly upon all. Such reasoning is manifestly sophistical and fallacious. Churches are not separately existing entities in the body politic. They are merely associations of individual citizens, who pay all the expenses of church maintenance, and upon whom, consequently would fall the burden of such taxation. I must confess my utter inability to perceive how or where in a man can be benefited by a decrease in the rate of taxation when the list of his taxable property is proportionately increased; especially where, as in this case, the increase in his property is of such a character that he can derive from it no pecuniary benefit whatever. Churches are not money-making institutions. Church stocks are not interest-bearing securities. There are no money-changers in the temples of God.

It is difficult to escape the idea that a tax upon property dedicated in piecemeal in its unavoidable effect a tax upon religion; for if there were no church houses in which to worship, religious services would suffer from non-attendance; and if there were no attendance upon divine services, the religion of Jesus Christ would soon pass into irreclaimable insatiation. It may be true that "the groves were God's first temples, but that was in the golden time." The children of God no longer dwell in tents. The age of Druidical worship is past.

It is very plain that any increase in the necessary expense of church maintenance must of necessity result in a decrease in church affiliations, and a consequent deterioration and impairment of church progress and religious advancement. It would be a mistaken policy. The State cannot afford to discourage religion. It would be a false and dangerous economy.

But aside from this, the honor of the State is involved. Imagine the emissaries of our proud government, standing at the door of every church in this Christian land, exacting toll from the members of the congregations as they pass into the worship of Almighty God—exacting toll, I say, from rich and poor; from the just and from the unjust; as well from the contribution of the rich man who rolls up to the church door in his stately carriage, as from the mite of the lone widow who hobbles to the feet of the Master with crutch and cane. When in the darkest hour of the American Revolution, the great Washington, upon his bended knees at Valley Forge, appealed to the God of battles for aid and comfort in the time that tried men's souls, it is little likely he pictured that free government for which he gave his life's work, in the attitude of demanding a pecuniary tribute at the doors of the temples consecrated to the worship of Him who nerved the arm of liberty in the day of its peril.

Where there is one church in prospect, in circumstances, there are hundreds struggling for existence. I have

# MISS ROSE MARTIN.

## She Tells Other Girls How They Can Be Healthy, and How a Fair Complexion Can Be Secured—An Interesting Account of Her Experience.

Men say that women are vain. Who can blame them? Men are vain, too. Everybody wants to be good-looking. Handsome features are due to good health. A strong, vigorous girl or woman must necessarily be free of female troubles. Diseases of girls and women rob them of their beauty. A pallid, nervous, pale, weak, thin girl or woman cannot be attractive. She cannot expect to have admirers. Men admire womanly women. They are attracted by fair complexions and graceful figures. A wise man selects a healthy woman as his bride. He knows there will be no happiness for either himself or his wife if the latter be weighed down with leucorrhoea, falling of the womb, nervousness, headache, backache and irregularities. He knows the children of such a union are apt to inherit the disposition and weaknesses of the mother.

Miss Rose Martin, 880 Glass street, Suncook, N. H., writes: "I can't tell you in words how thankful I am to Dr. Coderre's Red Pills for Pale and Weak Women. You don't know how healthy they have made me. Before I took them I was a great sufferer from female weakness. I had leucorrhoea, headache, backache and bearing-down pains. I was irregular in menstruation. My complexion was bad, and it made me down-hearted to see other girls with pink cheeks and clear skin. Dr. Coderre's Red Pills, however, have cured all my female troubles, and today my complexion is as fair as any girl's. I wish every girl and woman would take



the Red Pills like I did and cure themselves at home." Dr. Coderre's Red Pills make women and girls beautiful of face and figure by restoring strength, tone and health to the distinctly feminine organs. The pills fit them to become happy wives and mothers. This medicine reaches deeper than any other. It goes clear down to the roots of female trouble—clear down to the starting point. It cures permanently, and there is no guesswork about the outcome. After you take the pills, you know the result will be beneficial. Take hope from the words written by Miss Rose Martin. Follow her example. Cure yourself at

home, and restore your youthful complexion.

Dr. Coderre's Red Pills are a really wonderful medicine. They are far better in their action and last longer than liquid medicines sold at \$1, and still they cost only 50 cents a box, or six boxes for \$2.50. There are fifty pills in a box, and they are never sold by the dozen, or hundred, or at 25 cents a box. There are many imitations and counterfeits of which you should beware. They are all worthless and will not do you a bit of good, and are apt to do serious injury.

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in mind a country hamlet (and there are many such) whose humble, righteous citizens, too poor to maintain a preacher, contribute of their mutual time, labor and materials sufficient to erect a small meeting-house, in which to hold prayer-meetings and other modest religious gatherings, and by which, perhaps, there may occasionally be a sermon by some straggling minister of the Gospel. This is the condition of many a little church. Let the building be taxed, and who will pay? Few are willing, and fewer still are able to assume the responsibility. The matter is neglected, perhaps, or forgotten for a few years, and lo! the building is sold for taxes. The village church has gone under the hammer of the executioner.

And yet, although its arrangements were sparse and simple, and its members few and poor, there may have been, for aught we know, more genuine religion in that humble country church than is often found in the vast cathedral piles of our cities!

The amount taken from the churches would weaken them just that much. The wealthier churches could stand the expense; but the poorer ones, which are by far the most numerous, could not endure it. As usual, in most cases of taxation, the burden of the burden would press most heavily upon the shoulders of the poor man, who is the hewer of wood, the drawer of water; who builds the temples; who pays the taxes; and who is the bone and sinew of this commonwealth. The confronting assurances of religion are about the only pleasures a poor man can enjoy in this world of sorrow and oppression. For my part, in view of the fact that the people are now obliged to pay a tax on nearly everything but the air that they breathe, I say let them have religion free. Why make this burden more costly than it is?

### INTERESTING CEREMONY AT THETFORD MIXES.

A very imposing ceremony took place here on Sunday last.

Mrs. Paquet, representing Archbishop Bégin, of the archdiocese of Quebec, blessed three large bells in the new church. Rev. L. A. Paquet, of the Seminary of Quebec, preached a very touching sermon. Those who know him well say it was one of his best efforts.

The Quebec Central Railroad placed a special car at the disposal of the Hon. Messrs. Marchand, Déchéne and Turgeon, each of whom made a very elo-

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quent speech. They were introduced by the popular local member for Megantic, Mr. G. R. Smith.

The zealous parish priest, Rev. M. D'Auteuil, also delivered an address, thanking the parishioners and visitors for their presence. The sponsors were: Mr. G. Turcot, M. P. for Mercantile, Dr. L. O. Noel, Mr. and Madam S. de Champlain, Mr. and Madam S. Billedeau of St. Ferdinand, Halifax, together with all the principal citizens of Thetford.

The village had quite a festive air. Flags floated everywhere, besides other very pretty decorations.

The beautiful new church which is being finished at a cost of over forty thousand dollars, was also decorated with flowers, flags and banners.

At seven o'clock, p.m., a fine concert was given by the ladies and gentlemen of Thetford. It was a great success. Madam Louis Roberge and the Misses Bennet contributed largely to it.

There were many regrets expressed at the absence of Mr. A. Johnston, ex-M. L. A., who was detained through important business, but he displayed his customary generosity in sending a cheque for fifty dollars.

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SATURDAY, NOVEMBER 19, 1898.

### EPISCOPAL APPROBATION.

If the English speaking Catholics of Montreal and of this Province consulted their best interests, they would soon make of the TRUE WITNESS one of the most prosperous and powerful Catholic papers in this country. I heartily bless those who encourage this excellent work.

— PAUL, Archbishop of Montreal.

### PUBLIC AND PRIVATE CHARITY.

At a meeting of philanthropically inclined gentlemen held in Toronto, a few days ago, it was decided to form a Canadian Conference of Charities and Correction, for the Province of Ontario. The new conference is the direct outcome of the American Conference of Charities and Correction held last year. A good deal of sympathy was expressed by the clergymen and prominent public men who attended the meeting for the poor and needy; but no practical result was achieved, since the avowed object of the conference is stated to be "not to undertake any extensive work, but to exchange ideas and get inspiration." The Rev. Father Ryan, who represented the Catholics of Toronto, at the gathering placed the whole subject of public versus private charity in its true light when he said:—

"That private organizations would consider the matter very seriously before they would subordinate themselves to the action of a conference of that kind. They would say that their work was their own work, and they also felt they must dignify and respect the poor and not submit the names and conditions of the object of private charity to any public conference. But he pointed out that there was a good work to be done in the prevention of the overlapping of public charity. He pointed out also the disagreeable features of mechanical charity, formal and official charity. With such a system it became hard and difficult to respect and develop and properly aid the poor. The best way to help the poor was to teach them to help themselves. And one of the reasons they had so many dependent upon them now was because they had not succeeded in that task; they interfered with and destroyed their self-reliance and their independence, and the poor became professional paupers."

Public charity has always had the pauperizing effect to which Father Ryan alluded; and consequently it has never been successful. Moreover, it has inflicted hardship and suffering upon those who, reduced to poverty through no fault of their own, would starve rather than face the degrading ordeal of applying for charity to a lay public board. These people have their wants supplied by religious establishments or organizations associated with the Church.

Toronto, it may be added, is much more favorably inclined to support private charities than Montreal. They have no extravagant aldermen there who are trying to make up for their reckless expenditures in the past by imposing a tax upon property devoted to religious and charitable purposes. Mayor Shaw referred to the readiness with which the Toronto City Council made grants to charitable purposes, and added that in his opinion it was not generous enough in this respect. Yet Toronto gives annually \$40,000 to the cause of charity, and \$80,000 to the hospitals of the city— which is another form of charity. What is needed in Montreal is not the imposition of taxes on religious institutions who perform charitable work, but increased grants to them.

We have a fine time of it called upon to express our disapproval of the insults offered to Catholics by secular newspapers and Protestant clergymen; and draw their attention to a fact which should be obvious to them— namely, that there is only one way for them to secure respect of Catholics for their religion, and that is to show respect for the faith which Catholics hold dear.

A striking instance of the recognition of this golden rule principle occurred in England quite recently. A "missionary" of the Protestant Reformation Society, wrote the following letter, which he marded "private and confidential," to the Protestant Rector of St. Leonard's:—

"Rev. and dear sir,—I am compiling a list of Roman Catholics resident in the borough, and to make it as complete as possible, I beg to ask for your cordial co-operation. I shall therefore deem it a favor, if, after an inquiry of your district, visitors and others, you would kindly send me the names and addresses of such as may be residents or lodgers in your parish, together with the number in each family, if this is ascertainable. I am sending this to all the local benefited clergymen without distinction; and when the returns are completed, if you desire it, I shall be pleased to let you know the result. It will take some time, of course, to make the necessary inquiries, but I shall be glad to have you reply as soon as possible. Thanking you in anticipation of your kind help in this enquiry, I remain, etc."

In reply, the Rector, Rev. Forbes E. Windsor, sent the following dignified rebuke:—

"Dear Sir,—I am unable to comply with the request contained in your circular, and I am the more compelled to declare my inability, because I know full well that you are only seeking this information for controversial purposes.

"I am one of those who believe that in matters of religion, as well as in matters of every day life, it would be infinitely better if people would mind their own business, instead of being too inquisitorial and meddling in the affairs of others. I believe that a man's faith lies between himself and his God."

I may regret the fact that he does not see eye to eye with me, and if the occasion should arise, I may in the spirit of love and kindness endeavor to bring him over to my way of thinking, but as a general rule I deem such intrusion an unjustifiable impertinence. For the system adopted by modern controversialists, I have the utmost abhorrence and I decline in any way to be a party to a "private and confidential" onslaught on the creed of the very excellent Roman Catholics who live in my parish. I am sending this correspondence to the "Observer."

The "Observer" is the name of the St. Leonard's newspaper.

### JUSTIN MCCARTHY'S REMINISCENCES.

Mr. Justin McCarthy, M.P. who has so ably chronicled "The History of Our Own Times" and "The Story of Gladstone's Life," is about to publish his "Reminiscences" in book form through Messrs. Chatto and Windus. There is a description of a visit paid by the author as special correspondent to Konigsberg, in Prussia, on the occasion of the coronation ceremonies of King William I, who some ten years afterwards became German Emperor, meeting with Her von Bismarck, who is known in history as Prince Bismarck. A long account is given of his friendly intercourse and frequent talks with John Bright; and many highly interesting letters which he received from Bright now appear in print for the first time. A chapter headed "The Princes of Literature" contains the author's recollections of Dickens and Thackeray, of Carlyle and Tennyson, and of Robert Browning. Another chapter is given to the recollections of the author's acquaintanceship with J. Stuart Mill. One chapter contains an account of a visit paid to Salt Lake City, at that time not yet touched by the railway, and of the author's acquaintance with Brigham Young, then at the height of his power as prophet and chief of the Mormon community. He gives recollections of the Bohemia of London in his earlier days, and draws some pictures of the better and nobler Bohemia of an artistic and literary society which flourished in the regions of Fitzroy square during more

as far back as the days of John Russell and Lord Palmerston. During later years, as a member of the House of Commons, Mr. McCarthy was frequently brought into close association with Gladstone, and has preserved many recollections of that eminent statesman.

### ST. GABRIEL'S BAZAAR.

At all the Masses in St. Mary's Church, last Sunday, the Rev. Father O'Donnell, the esteemed and popular parish priest, and the Rev. M. L. Shea, his able assistant, drew the attention of the parishioners to the fact that a bazaar is at present going on in St. Gabriel's parish under the direction of its zealous and indefatigable pastor, the Rev. Father O'Meara, to raise funds to help to defray the expenses of the work connected with the Church. They pointed out that the most cordial relations had ever existed between the members of both parishes, and expressed a hope that the people of St. Mary's would not fail to lend a helping hand to the bazaar. This reminds us that we were ourselves somewhat remiss in our duty last week, in not bringing this bazaar before our readers and urging the claims of St. Gabriel parish upon their generous consideration. We can plead, of course, that while it is human to err it is divine to forgive.

But we do not acknowledge the entire responsibility for this oversight, as we generally expect that when any important event like this happens, some of our readers in the parish would take the trouble of informing us of the fact. We received no notification of it whatever. We very much regret our omission to make any mention of the bazaar; and we hasten to do the next best thing—to assure Father O'Meara and his devoted parishioners that the columns of the "True Witness" will always be at their disposal, to promote any project in connection with their parish, because it recognizes that both pastor and parishioners have done noble work in the cause of religion—a fact which is well known in Montreal and vicinity.

### OUR NEW GOVERNOR-GENERAL.

It is admitted on all hands that the selection of the Earl of Minto for the important post of Governor-General of Canada, was a wise and happy one. He is no stranger to Canada, having resided several years here as military secretary to the Marquis of Lansdowne, when the latter was the representative of Her Majesty at Ottawa. From the high testimony which has been borne to him by both Lord Aberdeen and Lord Rosebery, it may safely be predicted that he will be a capable and popular Governor-General.

The cordial greeting by Lord Aberdeen of his successor, and the ceremony of swearing in the new Governor-General, at Quebec, were events which will long be remembered. Lord Aberdeen seated on the Throne in the Legislative Council chamber as Lord Minto entered, welcomed him as follows:—

"A cordial welcome is uttered to His Excellency Lord Minto, upon his arrival to assume the high duties of representative of the Queen in this fair and wide Dominion. The welcome which he is now receiving in this historic city of Quebec, is only the forerunner and precursor of others of the same kind that await him in every part of our country, where his experience will be that of his predecessors in office and those whom they succeeded. He will meet with a loyal and law-abiding and high-minded people, actuated by an abiding confidence in the future of this great portion of the British Empire and of its many possibilities."

An address of welcome had been read by Mayor Parent, Lord Minto briefly replied in these words:—

Mr. Mayor,—I beg to thank you sincerely for the cordiality of your welcome, and for your kind expressions towards myself. As you have said, this is not my first visit to Quebec, but I can assure you that though it is some fifteen years since I first landed here, my recollections of your beautiful town are as fresh as ever. The magnificent St. Lawrence, and the ramparts of the citadel appear to me as old friends. The romantic history of the early French explorers seems to come back to me. For you possess, not only a beautiful town, but a history of which you can be very proud. I return now as the representative of our well-belov-

ed country, with the knowledge that notwithstanding difference of race and difference of creed Canada is united in the determination to perpetuate her brilliant history. With a united people, assisted by the wonderful gifts of nature, the possible future of your country is very great. In the success of that future I shall indeed be honored if I can play even a small part.

"I must thank you, too, very sincerely for your welcome to my family, to Her Excellency Lady Minto, and to my Canadian daughter, Lady Ellen."

"I hope that in coming years we may often reside in your ancient city, and it will be my greatest pleasure if I can at any time assist to further the interests and welfare of its citizens."

Before his departure from England, Lord Minto was entertained at dinner by old "Etonians," with Lord Rosebery in the chair. In proposing the toast of the guest, Lord Rosebery said:—

"Lord Minto's position raises in my mind a controversy which has never ceased to rage in it since I was 13 years old. I have never been able to make out which has the greatest share in the government of this Empire—Scotland or Eton. I am quite prepared to give up our fighting powers to Ireland, because when we have from Ireland, Wolseley and Kitchener and Roberts, I am sure that Scotland cannot claim to compete. Lord Minto comes of a governing family. Under former auspices it was felt that the Elliotts, perhaps bulked too largely in the administration of the nation. At any rate, whether it was so or not, it was achieved by their merits, and there has been a Viberozy Lord Minto already. There have been innumerable distinguished members of the family in the last century, and there has also been a person distinguished above all others—that Hugh Elliott, who defeated Frederick the Great in repartee at the very summit of his reputation, and went through every adventure that a diplomatist can experience. And now Lord Minto goes to Canada. I am quite certain, from his experience, his character, and knowledge, from his popularity, that he is destined to make an abiding mark."

### IMMIGRATION STATISTICS.

Mr. Tarence V. Powderly, the United States Commissioner-General of Immigration, has sent his report to the Washington Government. From the figures which it contains it appears that the total number of immigrants who entered the United States during the year ending June 30, 1898, was 229,399, as against 230,832 in the previous twelve months. We observe that 10,737 entered the United States by way of Canada. It would be interesting to know why these people could not be induced to remain in the Dominion. Italy heads the list with 58,613 immigrants, Austria-Hungary comes next with 39,797; Russia sent 27,221; and poor Ireland is fourth with 25,128. While regretting that emigration from that country still continues, we shall be glad to welcome them in Canada, where they would find their faith no bar to the attainment of the highest position in public life, and where except in some districts they could have their children taught their religion in the schools. In these two respects Canada is far ahead of the United States; and in every other respect it offers equal inducements to the industrious and thrifty immigrant who will avail himself of the rights guaranteed to him by our constitution. We may, however, console ourselves with the reflection that our loss is the gain of the Catholic Church of the neighboring republic, where it is annually growing more prominent and more powerful.

### QUEEN VICTORIA AND DIVORCE.

Mr. T. P. O'Connor, M. P., in his new London journal, "Mainly about People," says:—

"The Queen intimates that the recent pronouncement on the part of the Anglican prelates might have been written in stranger terms, as she is totally averse to divorce under any circumstances whatever. Her Majesty is willing to admit that in no institution are there more people wronged than marriage; nevertheless, her belief is that an infinitely more satisfactory state would arise were marriage made indissoluble both by Church and State. The Queen adds that she has no objection to judicial separation, her strong

opinion being that the marriage of divorced people, no matter what the grounds of divorce. To this she is "unflinchingly and most strenuously opposed. This is the first official expression her majesty has given to her views on the subject."

This shows that Her Majesty's views on this important question are correct. But it should be borne in mind that, although she is nominally the head of the Anglican Church, it is the British Parliament which is the real head of it; and that, as Sir William Harcourt pointed out recently, in dealing with divorce, the courses of the Anglican Church are merely matters of "Acts of Parliament."

### YELLOW JOURNALISM IN MONTREAL.

There is a constantly growing spirit of daring evaded by some of our evening papers, to invade the sanctity of the home, and publish matters that should be considered sacred by every newspaper publisher worthy of the name of a gentleman. The comments upon the death of a woman whose name is familiar to business men in this district, is a case in point. The reporters who wrote the items should be treated to a dose of the cat-o-nine-tails. It is coming their way, and they richly deserve it.

### MR. BLAKE'S EXAMPLE.

With characteristic generosity, the Hon. Edward Blake, M.P., has promptly responded to the appeal of Mr. John Dillon, M.P., for funds to defray the seasonal expenses of the National party of which he is the chairman. We have penned in these columns so many eulogies of our great Canadian statesman for his unselfish devotion to the cause of Home Rule for Ireland, that we shall content ourselves with reproducing the praises of others.

The "Freeman's Journal," of Dublin, says:—

"As usual Mr. Blake, M.P., is amongst the first and most generous contributors to the fund for the support of the Irish Party and movement with a cheque for £400. (\$2,000). Mr. Blake sees the Parliamentary work from the inside with eyes of a patriot and statesman. He, if any man, is able to observe and estimate the progress of the movement, the services and the efficiency of the Party, and the necessity for its support. His generous subscription is a testimony as well as a subscription. Of the generosity and self-devotion that prompt him, in the face of every difficulty and discouragement, to lavish his time, his talents, and private fortune in support of the Irish cause it is not needed to speak here. But his surely is an example which every true Nationalist may follow without fear of mistake."

The "Catholic Standard and Times" of Philadelphia, says:—

"We believe the Irish people owe a special debt of gratitude to the Hon. Edward Blake, M.P., for South Longford. This great lawyer and statesman has shown most rare self-sacrifice, in resigning a brilliant career at the bar and in public life in his native Canada, and devoting his talents and his private fortune, wholly and sincerely, to the advancement of the cause of the country of his ancestry. Mr. John Dillon has issued a strenuous appeal for pecuniary aid for the Irish Party, on the ground that unity is now all but an accomplished fact; and Mr. Blake has promptly responded with a munificent contribution of two thousand dollars. This is by no means the first time that the generous Canadian has put his hand deep into his pocket for the same commendable purpose. Devotion of this kind, from a man content to serve in the ranks and agitate only to bring about harmony, is indeed remarkable, and we trust the Irish people may never be the ingrates to forget it."

Bishop O'Donnell, of Raphoe, who presided over the great Irish Race Convention, at the Irish capital, has written a letter from which we take one extract:—

"I only wish that instead of sending £10 I could compete with Mr. Blake in generosity to the National cause. Last week Mr. Blake and the generous people of Canada provided the necessary funds for the session, or rather the only funds that were available. Two years ago he contributed largely to the £5,000 subscribed for parliamentary purposes in answer to the appeal issued by direction

of the National Council. No one can deny the importance of the Parliamentary assembly in how successful it is for Ireland to maintain a strong phalanx of Irish members at Westminster until Home Rule is wrung from the leading English parties, and without money supplied by the people our representatives cannot attend."

The following important letter from Bishop McCormack, of Galway speaks for itself:—

Dear Mr. Dillon,—On my way here from my reading room I read your appeal to the Irish Nationalists for financial help in pushing forward the Irish cause. In response to the appeal, I hasten to send you the enclosed cheque for £10. I, for one, am convinced that you and your Party, are working on "right lines" and am, almost, desirous of seeing the prevailing disunion effectually put an end to. With that firm conviction influencing me it becomes a duty to meet your appeal with practical sympathy and co-operation. I should have wished for some of my brother Irish prelates to lead me in this matter, but I am leaving home for some weeks.

The Messenger of the Sacred Heart refers to the progress made by Catholic schools in some of the districts in the United States. It says:—

The superintendent of schools in Buffalo accounts for the falling off in attendance at the common schools this year by the fact that the parochial schools are so numerous, well equipped and popular, at least among those for whom they are intended. We are informed that that the same is true of Cincinnati, though no official notice has been taken of the fact. Nowhere, so far as we can learn, has the attendance at Catholic parochial schools decreased in the past few years; on the contrary, it keeps increasing steadily. The burden on pastors and parents grows heavy in proportion, but they are wise in bearing it as the less of two evils, since the amount of money expended is well repaid by the religious character of the pupils trained in parochial schools. Very soon these pupils will be old enough to support the system which makes them as they are, and then, even should the burden keep growing, it will be cheerfully borne by those who will have experienced its fruits.

The question of the administration and support of Catholic colleges is attracting a great deal of attention in the United States. The Catholic press and Catholic magazines devote considerable space to the matter.

Four years ago, an article appeared in The Rosary from the pen of Dr. Maurice Francis Egan, on College Endowments, says the "Messenger of the Sacred Heart," The article was brief and pointed. It aimed at practical results, and the means suggested were certainly feasible. Valuable members of the Hierarchy and the presidents of Catholic colleges discussed Mr. Egan's plan in a subsequent number of the magazine. The matter still calls for earnest sympathy. We give some of Mr. Egan's views. "There are thousands of young men in this country who never get the opportunity they long for, because the doors of the Catholic colleges are closed to them. They are cut off from adequate education, because they have little money, and the colleges have no scholarships. The important Catholic colleges are well-manned and fairly equipped; they have the nuclei of great establishments. How can the most be made of these things for the advancement of the rising generation and the spread and defense of an intelligent faith? To increase the number of students means to help the college and its power for good in all directions. This can be done through scholarships. Let us be practical. Secure five dollars from a thousand men, and you have the first scholarship, or twenty dollars from five hundred, and you have two more. Enthusiasm once excited will carry the movement along."

All lovers of the Precious Blood should have a cordial devotion to the Church, and should immensely honor, revere, and prize the Sacrament.

It is one of the most beautiful compensations of this life that no man can sincerely try to help another without helping himself.—Herbert.

A house is never perfectly furnished for enjoyment unless there is a child in it rising three years old and a kitten of six weeks.—Southey.

Make yourself an honest man, and then you may be sure there is one ragged fellow in the world.—Carlyle.

NOTE AND COMMENT.

A lecture of more than ordinary interest to those who take an interest in Anglican Ritualism, was recently delivered in Preston, England, by the Rev. Father Philip Fletcher, M. A., O.S.A., founder of the Guild of Our Lady of Ransom. It was entitled "Reminiscences of Ritualism." He stated that his conception of religion from his earliest recollection up to the time when he was sixteen years of age was a very dismal one.

The service in the parish church (Protestant) was dry, soulless, spiritless, and formal. They had what was called the "three-decker pulpit," the clerk was at the bottom, the reader of the lessons was on the second portion, and the parson or preacher was on the top section. The sermon was considered the principal or vital portion of the service, hence the pulpit was placed right in the middle of the chancel, completely obscuring the altar or Communion table. As a matter of fact, he did not remember ever seeing the Communion table at all. As to doctrine, he had a very vague idea of Jesus Christ. He looked upon him as a historical personage, somewhat after the same fashion as Catholics looked upon David, or Noe and his family. In fact, he knew far more of Old Testament worthies than he did of Our Lord. The Rev. Lecturer then referred to the Ritualists and his first becoming acquainted with a Ritualistic clergyman, the Rev. Mr. Purchase, in his seventeenth year. Mr. Purchase was very advanced, using Mass vestments, practicing Catholic devotions and ritual, using incense and altar lights, etc. He attended service at this gentleman's church, and at once he felt attracted to the bright, spirited, and devotional character of the services. His idea of religion underwent a thorough change. From being bored by religion and the service he began to enjoy the services, and his very conception of religion changed completely and permanently. The first time he heard Gounod's "Messe Solennele" was at this Ritualistic church in Brighton, and he would never forget the expression that magnificent Mass music made upon him. What a change it was from the old order of things—the service he had attended at his own parish church!

At this Ritualistic church of Mr. Purchase's in Brighton they had what was called Mass, and Catholic hymns such as Father Faber's "Hark, hark, my Soul," "Pilgrims of the Night," "O Paradise," "Faith of Our Fathers," etc. were sung. They saw, therefore, how Ritualism helped him to learn Catholic truth and practices, which eventually in God's own good time landed him in the Catholic Church.

But if Anglican Ritualism had been the means, under God, of bringing him into the True Fold, it often acted as a hindrance to the conversion of others; and this is the important aspect of it to which we desire to call attention. Here is the report of what Father Fletcher said on this subject:—"While Ritualism taught Protestants Catholic doctrine, practices, and devotions, it also prevented many from entering the Catholic Church—they remained on the threshold."

When a Ritualist got what was called the Roman fever—that was, a longing to become a real Catholic—he would be dissuaded from taking the step by specious arguments, such as "What is there in Roman Catholicism that the Church of England cannot supply? We have the Real Presence, Mass, and all the other rites, doctrines, and ceremonies of Rome. Remain in the Church you were baptized in. If it is good enough for Dr. Pusey and So-and-so, surely it is good enough for you!" and so on. The Ritualists were always holding controversies among themselves upon the most vital points of doctrine. This was his experience throughout his Ritualistic career as a clergyman of the Church of England.

Four of them lived in a clergy house, and they were continually disputing about the Real Presence, Confession, and other important points of doctrine. Well, at last he finally made up his mind and entered the Bark of Peter."

It is to be prayerfully hoped that many another earnest-minded Anglican Ritualist may be vouchsafed this grace which was accorded to Father Fletcher.

A courageous critic in the current "Quarterly Review," remarks the London Tablet, deals drastically with such religious novels as Miss Corelli and Mr. Hall Caine fling upon the world. "Religion," says the writer, "is a reasonable service, not hysteria or claptrap. But the works which we have taken in hand to review insist that it is both. Deny them their hysteria, they would be destitute of force; forbid them their claptrap, and where would be their influence?" Giving "place au dames," he examines Miss Corelli's "Electric Christianity" and finds that it is nothing more than a debased off-spring of the Neo-Human school dabbled with the colors of a hundred superstitions. It did not come out of the New Testament any more than "Catholicism is the creed devised by him who deny his Master," as we are gravely informed in Barabas, in which she has turned the death of the Redeemer of the world into "a tale of human passion, with Calphas for its hero, and a raveng woman for its centre of interest, assimilating Christ to a mighty muscular Hercules," and handling the Prince of Apostles as a grotesque and ludicrous personage—the accomplice of Judas in his treachery." The Reviewer furthermore undertakes to show that Miss Corelli's novels are ignorant and illiterate, and has naturally a good deal to say on her exuberant Turkey carpet style, to be delivered from which a sober man run to Bradshaw's "Railway Guide," or Todhunter's "Algebra."

Mr. Hall Caine is next brought to the bar and is declared to be "a showman with a gift of powerful language, and a drum on which he beats very loudly," who "lives and dies by emotion." John Storm, Mr. Caine's "Christian," whose career is determined in spite of vows of chastity, by a woman whom he attempts to strangle for her soul's sake, is mercilessly criticised. The author's knowledge of monasticism is well illustrated by the remark put into the mouth of the Superior of the Bishopsgate Brotherhood, that St. Ignatius and St. Philip "established the severest of modern rules." The Reviewer's last words are:—"Great and manifold as have been the mischiefs wrought by unbelief, it has hardly done worse than call out a reaction which dispises logic, turns faith to mythology, canonizes the absurd and so distorts the Christian as to make him at once an imbecile, a visionary and murderous fanatic."

A London journal referring to recent efforts in London, Eng., against the vice of intemperance says:—"A large congregation assembled on Sunday afternoon in St. James' Hall, under the auspices of the United Kingdom Alliance, to inaugurate 'a great temperance crusade' in London. It is being conducted by the Rev. Leonard M. Isitt, a well-known temperance worker, who comes from New Zealand. 'You are literally a drink-sodden people,' exclaimed the speaker; and the observation was endorsed by sympathetic and outspoken comments from the audience. The other day, in the course of a walk from Holborn to Hampstead, he entered bar after bar, only to find them nearly all crowded with men, women and even children."

career of St. Margaret of Cortona to give the following little sketch of her life:—  
Margaret was a native of Aliviano, in Tuscany, and was born in 1248. The harshness of a step-mother and her own indulgent propensity to vice, cast her headlong into the greatest disorders. The sight of the horrible carcase of a young man who had been her gallant, struck her with such a great fear of God's judgments and with so deep a sense of the treachery of this world, that she, in a moment, became a perfect penitent.  
The first thing she did was to throw herself at her father's feet and bathed in tears, begging his pardon for her utter contempt of his parental authority

and fatherly admonitions. She spent her days and nights in tears; and in order to repair the scandal she had given by her crimes, she went to the parish church at Aliviano, with a rope about her neck, and there asked public pardon for them. After this she repaired to Cortona and made a most penitent confession to a Father of the Order of St. Francis, who admired the great sentiments of compunction with which she was filled, and he prescribed austerities and practices suitable to her fervor.

Her conversion happened in 1274—the twenty-fifth year of her age. She was assailed by violent temptations of various kinds, but courageously overcame them; and after a trial of three years, was admitted to her profession among the penitents of the Third Order of St. Francis in Cortona.

The extraordinary austerities with which she punished her sinful flesh soon disfigured her body. To exterior mortification she joined all sorts of humiliations; and the confusion with which she was covered at the sight of her former sinful life, continually pushed her to invent many extraordinary means of drawing upon herself all manner of confusion before men.

We regret that we have not space to dwell longer on the life of this exemplary model of true penitents. After twenty-three years of severe penance, and twenty of them in the religious habit, worn out by austerities and consumed by the fire of divine love, she died on the 22nd of Feb., 1297.

After the proofs of many miracles, Leo X. granted an Office in her honor to the City of Cortona, which Urban VIII. extended to the whole Franciscan Order in 1623. She was canonized by Benedict XIII. in 1728.

NOTES ON CATHOLIC NEWS.

The Catholic University of America, through its rector, the Rt. Rev. Thos. J. Conaty, D.D., was the recipient recently of a gift of \$10,000 for the establishment of a fellowship in the faculty of divinity. The donors are Mary Gwendoline Byrd Caldwell, Marquise de Meriville, and her sister, Mary Eliza Breckenridge Caldwell, Baroness von Zedtwitz. The establishment of this fellowship is a perpetual memorial of their deceased parents and is independent of the scholarship founded a few days before by the Marquise de Meriville.

Probably the most beautiful and costly chalice ever made in Baltimore, says the "Sun" of that city, has just been completed by Mr. William H. Saxton, the jeweler. The gorgeous vessel cost exactly \$11,800 and is a splendid specimen of the jeweler's art.

The chalice will be donated to a Catholic Church in Maryland, but not in this city. Who the donor is even Mr. Saxton does not know. Neither has he any idea to what church it is to be given. The order was given about ninety days ago, and he was given a free hand to make it as beautiful as he could, the question of cost not entering into the arrangement. It is understood the chalice will be presented to the church for which it is intended by a wealthy Baltimore lady. Of the 150 precious stones which go to beautify the chalice, most were the property of the lady for whom it is being made and were old and valuable jewels.

The bowl, which is about three and a half inches in diameter, is surrounded with a border of the florid and free renaissance scroll. The scroll, which was worked and designed by Mr. Saxton personally, is a graceful relief decoration, in which 144 old Brazilian and East Indian stones are arranged. Six fine old Brazilian stones, five carat each, are set in the massive staff. At the junction of the staff and the base eight brilliant East India stones are arranged. On the graceful Gothic base is set a dainty cross formed of eleven East India stones.

Most Rev. William Hickley Gross, Archbishop of Oregon, is reported to be seriously ill at St. Joseph's hospital Baltimore.

Archbishop Gross is suffering from heart trouble. He went to Maryland about three weeks ago for a rest, and has since been visiting at St. Charles' college, near Ellicott City, where he conducted a retreat, Annapolis and Ilchester. While at Ilchester he was taken ill.

The Catholics of San Francisco presented the Rev. Peter C. Yorke with a beautiful address and a check for \$3,000 recently. The presentation took place in the parlors of the Pioneer building, where friends of Father Yorke had gathered to bid him farewell before his departure on an extended trip abroad. In a brief address Judge Robert Y. Hayne presented Father Yorke with a handsome album containing the address and the check. The album is a beautiful work of art.

Rev. John M. McCloskey, chancellor of the diocese of Trenton, died at Hampton Junction, Warren County, Oct. 28d, aged thirty-three. He was ordained to the priesthood in Rome about ten years ago. While living abroad he contracted a Roman fever, which developed into consumption. On his return to America he was for a time pastor at Beverly, N. J., and later was transferred to Trenton, where he was an assistant to the late Bishop O'Farrell. When Bishop McFaul suc-

ceeded to the Bishopric, Father McCloskey was made chancellor of the diocese.

M. Theobald Chartan the portrait painter who has received sittings from the Pope, gives good reports of the Pope's health. His Holiness, as usual, eats extremely little, and only sleeps three hours a night, but his mental vigor is surprising and he has no physical ailments. M. Chartan, who painted Leo XIII. seven years ago, recognized very little difference in his subject. "His face is no more wrinkled, he has the same welcome smile, the same sonorous and musical voice."

Rev. Thos. Austin Dyson, Prior of St. Dominic's Monastery, Benica, died on Friday, October 21, at St. Mary's Hospital, San Francisco, Cal. He had been suffering for two years with heart trouble.

Owen Dyson, in religion Rev. Thos. Austin Dyson, was born in Rotherham, Yorkshire, England, on January 31, 1846. His parents were Episcopalians, in which belief he was educated. He became a convert to the faith at the age of 22 years, and shortly afterward entered the Dominican Order. His studies for the priesthood were made at Woodchester, England, and Louvain, Belgium, and he came to this coast after his ordination. During Father Dyson's 20 years' residence in California he filled the office of Prior at Benica for two terms.

OUR CONTEMPORARIES ACROSS THE LINE.

Every individual Catholic has a place in the important work of extending the light of faith to those who, from various causes, are groping in spiritual darkness. It is not sufficient to look out only for one's own salvation. That is our first duty, but not the only one we are obliged to perform. When God commanded us to love our neighbor as ourselves, He made each of us, in a certain sense, his brother's keeper.

The gospel of selfishness is utterly incompatible with the broad spirit of charity and brotherly love which Christ and His Church command us to practice. The person who contents himself, therefore, with taking care of number one in spiritual matters, to the exclusion of the rest of mankind, lives in a fool's paradise if he fancies that he is safely traversing the narrow way that leads to everlasting happiness.

It is quite characteristic of blindly selfish souls to cherish the hallucination that their conduct, though at no point approaching the ideal laid up for our emulation by the tenets and teachings of Christianity, is all that is requisite to their own particular comfort and salvation. People who are thus self-deluded in their spiritual vision, are, necessarily, *intellectually narrow and inconsiderate in all their dealings with fellow-beings.*

In the great membership of the visible organizations of Christ's Church there are many of these but life creatures who vainly imagine that the little sphere of activity to which they carefully confine themselves is the only vitally important area of God's universe. They are stupidly indifferent to the broad, all-embracing horizon of Catholicity in its true aspect, the embodiment of practical love and fellowship, of tenderness and charity—in short, of Christian unselfishness applied to our every relation to God and neighbor.

Such individuals call themselves Catholics, but in no single respect, it is safe to assert, do their lives and actions respond to the inflexible test of genuine faith. It is not rash judgment to suspect that they are of the number of whom Jesus spoke when He said "not everyone who saith to Me Lord, Lord shall enter into the Kingdom of Heaven." Unless we have that charity which concerns itself to the welfare of our brother man, voluble professions of faith and self-righteousness are worse than vain.

It is by no means optional with us then to serve our neighbor by means of kindness, consideration and good example; we are obliged to do so or forfeit whatever claim we may possess to the unmerited inheritance of spiritual favor.—Catholic Universe.

SECRET OF GERMAN-CATHOLIC INFLUENCE.

Perhaps one explanation of that apparently warm interest which the German Emperor takes in matters affecting the welfare of his Catholic subjects is to be found in the fact that the Catholic Church in his realm is showing such great activity. The Kaiser is a very observant ruler, and although he never loses an opportunity of referring to his illustrious grandfather and the divine right of kings, he keeps one eye at least constantly on his people, in order to see how popular opinion drifts.

The Catholics in Germany constitute about a third of the imperial population; but they have more cohesiveness and energy than the other two-thirds whenever their interests are affected. The German Centre, which was and is the creation of the German Catholics, defeated the strongest chancellor Germany ever possessed. It has stood in the way of not a few of William II's pet projects, and the Catholic strength is, consequently, well known to the Emperor. Then there is the court chaplain, Dr. Stoeker, of Berlin, who Lutheran though he is, affirms that the Catholic Church in the empire, by the interest it shows in the condition

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**Ancient Order of Hibernians.**

**ANNUAL CHURCH PARADE.**

Officers and members of the various Divisions and Hibernian Knights are requested to assemble at Hibernian Hall, 200 Notre Dame street, on Sunday 23rd inst., at 2 p.m., and proceed to St. Jean Baptiste Church, where Divine Service will be held.  
By order of County Board, JAS. McIVER, Secty.

will eagerly watch the movement, and if it proves the success Father Donohue anticipates, no doubt most of them will inaugurate the new system. The question has been asked: "Where and how did the renting of seats first originate in a Catholic Church, so as to have a place for the rich and one for the poor?" The Monitor answers thus:—  
"We really do not know, nor care, when the custom arose, but we suspect why it originated. If all seats were free, every church would require standing army of ushers. There would be a regular stampede every Sunday for front seats. But what a difference in the morning when the seats are rented! Immediately these front seat people would put the publication of the gospel to shame in humility. They are content with two square feet of standing room beside the door, where there is never a collection box to distract them in their devotions. If they belong to a society, they must contribute to its support; if they go to a theatre, they must pay for a seat. It costs money to support the Church, and the renting of seats is one of the means of raising that money. The practice works no hardship on any one. The whole Church is the House of God and it is not the poor who object to the renting of pews, but those who are too niggardly to contribute anything to the support of religion."—Exchange.

**OPEN AIR PREACHING.**

It will be interesting to watch for the results of the open air religious services and preaching by Catholic priests in New York City. The work of carrying the faith to non-Catholics by means of missions in churches and halls has already become an established element of vocation of the Parish Fathers, and several secular priests of New York City, with the approbation of the Archbishop, have taken up with success a similar line of work in various parts of the city and State. But preaching in the public streets is a new departure, of which the issue is uncertain. This movement, too, has the sanction of the Archbishop, and undoubtedly there is a great field for the work among the thousands of the unchurched in New York City. We hope the plan will prove rich in religious benefit to the many who will be reached through it, and may bring spiritual graces to numbers who could not otherwise be brought to the light and truth. Assuredly this public preaching of the faith in the Empire City marks a vast difference in the popular attitude toward Catholicity from what it was a generation or two ago. The ways of Providence are indeed inscrutable. — Boston "Pilot."

**FREE PEWS.**

The Rev. Father Donohue, rector of St. Thomas Aquinas' Church, Brooklyn, has done away with the renting of pews. His reasons for this innovation were because he believed that all worshippers in the Church should be upon equal footing; that in the house of God there should be no distinction made; that the first come should be the first served. Father Donohue is of opinion that his parishioners would appreciate the new move and contribute generously in other ways to the support of the Church to make up the loss of \$5,500 a year. Other pastors

If you have catarrh, don't dally with local remedies, but purify and enrich your blood with Hood's Sarsaparilla.

The hours we pass with happy prospects in view are more pleasing than those crowned with fruitless.—Goldsmith.

Nothing is so haughty and assuming as ignorance where self-conceit sets up to be infallible.—South.

If a man be indolent, the best discipline to which he can be subjected is to suffer the evils of penury.

**BIRTH.**

**TRAINOR.**—At 59 Eleanor street, on November 9th, a son to Mr. and Mrs. Owen Trainor.

ST. MARGARET OF CORTONA.

There has been placed in St. Patrick's Church recently, near the beautiful new marble altar of St. Bridget, which was so generously donated by Mr. M. Burke and Miss Burke, a magnificent life-sized statue of St. Margaret of Cortona. This statue is the generous offering of Mrs. (Capt.) F. Loye, to the memory of her mother, the late Margaret Downing. It has been admired by all and unanimously acknowledged to be a valuable addition to the beauty of St. Patrick's Church. It will be interesting to those of our readers who are not familiar with the

# IN WOMAN'S WORLD

## NOTES AND REFLECTIONS.

The lack of self-denial is the root of many of the troubles in the household. The American "Journal of Health" refers to this subject in the course of an article in a recent number. It says:—

How often we hear persons who are partially ill exclaim, in tones as if they felt themselves abused, "I would do anything to get well." Yet, when we come to probe their mode of living, we find that self-gratification in some form, and usually that of the appetite, lies at the root of their ailments. The sufferer seeks change of scene and climate, flees to Nice or Los Angeles, or wherever the fountain of health is supposed to be situated, ignoring the fact that the fundamental change must begin with themselves and not with external conditions.

Perhaps the system cannot receive coffee without detriment. Yet let the physician prohibit its use, and the patient cries out: "O Doctor, don't ask me to give up my coffee. Why, I couldn't make a meal without that!"

Or perhaps an excess of sweets is undermining the constitution. We know a woman who buries her morning cereal with sugar, finishes her breakfast with doughnuts or cakes, uses three times as much sweetening in her beverages as she ought, and as a consequence is troubled with nervousness, constipation, irritability, and sleeplessness. Friends remonstrate in vain. She resents interference and insists that her diet has no connection whatever with her condition. She will take medicine when prescribed by a physician, but she will not deny herself the pleasure of eating sweets.

A certain business man in Boston is what is called a "high liver." He uses neither wine nor tobacco in any form, but his table is loaded with a variety of the choicest food. He claims that his active life demands a generous diet, and that so long as the viands are properly cooked no harm can result from what— to speak plainly— is refined gluttony. But every few months he has an acute attack of intestinal disorder accompanied by excruciating suffering.

The wise old specialist who is called to attend him, and charges an enormous fee for his services, prescribes but a modicum of medicine, and limits his patient to a strict diet of dry toast and water for several days. Nature thus has a chance to throw off the superfluity which has deranged the system.

A teacher in the sciences in a private school in New York was demonstrating to her pupils the indigestibility of a certain toothsome dish, when one of the young ladies said deprecatingly, "Oh, but it tastes so good. You couldn't ask us to give up eating that!"

The price of health is obedience to natural laws, and that often means the sacrifice of desires which are in danger of enslaving the life with fetters like iron. But law will not compromise. It says: Eat and drink discreetly if you will give the rein to passion, cheat your lungs out of their quota of fresh air, dress unhygienically; but know that for all these things, sooner or later, you will be brought into judgment.

"I may not have achieved anything great in my life," said an American woman recently, "but I have brought up two daughters who never talk about their pains and aches."

"Maybe they haven't any," ventured a woman who enjoys poor health.

"Oh, I fancy they have their share," resumed the first woman placidly.

"One has an enormous dentist's bill and they are documentary evidence of a certain amount of suffering, don't you think?" The other is anything but robust, constitutionally, but she is seldom ill because she takes good care of her health instead of talking about it. I don't think I have been an unsympathetic mother, and I fear I am not made of Spartan material; but when my girls got old enough to talk about headaches and ailments real, exaggerated or imaginary, I made up my mind to discourage it at once. I refused to listen to accounts of mysterious aches and sensations when I had reason to believe they were the outcome of too much introspection and too little exercise. Fresh air and occupation were the prescription for headaches and bad temper, and a bread and milk supper and early to bed was the treatment for other ailments. Real illness seldom comes unheralded, and when eyes keep bright, pulses regular and appetites good there is scarcely anything that cannot be cured by witchhazel or a good sleep. We are a busy family, and there was seldom an hour of dreaming for the girls. They had plenty of pleasure, but it was active and jolly rather than leisurely. They never got into the summer piazza complaining habit because they were always playing tennis or sailing boats or reading books. I suppose their education has been sadly neglected, as far as fancy work is concerned, but the hours that most women spend over fancy work are, in my idea, like those hours after dinner which Thackeray says women always spend disengaging their diseases."

"One may smile, and smile, and be a villain," Shakespeare.

## HOUSEHOLD NOTES.

There are very few people indeed, who cannot appropriate fruit, and there are few who will not be benefited by eating more largely of fruit and less of meat, grains, etc.

To our mind fresh fruit is the food of health, remarks a contributor to a health journal. It is nature's best physic, and is admissible in abundance on your tables, at every meal, for children, young and old. It is an anti-bilious and anti-rheumatic food. It is especially strengthening to the nerves, and by its qualities will take the place of so much abhorred nursery abomination, such as rhubarb, quinine, mother's soothing syrup, and the like. No bad effect follows the regular systematic eating of good fruit. Let the children have it in the morning, and you will find that it regulates the bowels and heart-beat as well, driving away peevishness.

No drug in pharmacopoeia can be exchanged for a single apple, nor can any mixture from the chemist's be found to equal the divine alchemy of the orchard and field. Fresh fruit is a specific recreative power, a renovator and rebuild. It helps to cleanse the system from deposits or from debris that may be debilitating it. It cleanses and sweetens that great filter of the circulation, the liver, and lessens the chances for zymotic diseases.

Fresh fruit is also one of the best remedies for organic trouble, or Bright's disease of the kidneys. It will invariably ameliorate many of the symptoms due to breaking down and clogging up of the system in these diseases. Who has not heard of the grape cure, the apple and orange cure, and the fig and date cure? Surely many can witness to the value of such fruit in chronic diseases as well as in health.

Many people have the idea that fruit is expensive and that it must be considered as a luxury, but this cannot be the truth, for everywhere you go you will find lots of apples, peaches, pears, grapes, plums, etc., waiting on the ground, waiting the demand on the part of the people. Increasing the demand will enliven the trade, and best of all will enliven the individual and lengthen life.

Even in the most obstinate cases of dyspepsia, there is almost always some kind of fruit that can be well borne and be a real aid to the digestion. Let us eat more fruit and less meat.

Oilcloth is the new material for papering ceilings, the term "paper" being used at present in a very elastic sense, signifying anything that can be put on the walls or ceiling. The advantage of an oilcloth ceiling is readily discernible as dust, like good actions, is sure to rise, and if one's home is illuminated by gas or lamps there is only the recourse to the unsightly chandelier protectors to keep the ceiling from getting soiled. The oilcloth can be washed frequently, and be kept, by the aid of a damp cloth, as good as new for infinite spaces of time or until one moves to a newer apartment.

The task of putting on the oilcloth requires an expert, as the joining is not the easiest thing to do. If you think so, try it. The patterns of oilcloths seem particularly well adapted for ceilings, with their scroll and line effects, which do not conflict with the patterns on the wall or its monochromatic effect.

In line with the ceilings is the new material for kitchen window curtains.

Half the people we know have violent attacks of indigestion, because they will persist in eating hearty meals when in an exhausted condition. They seem never willing or able to realize that there are times when the system is in no fit state to grapple with a full meal. They come in tired and hungry, almost ravenous, not thinking that maybe a good deal of what they consider hunger is gastric irritation, then sit down to a table covered with the substantial of life and deliberately go to work and overtax the already overstrained vital powers. No person should ever eat heartily when very tired. The wisest thing to do is to drink a cup of hot water with three teaspoonful of milk in it, sit down for five minutes, and begin slowly to eat, masticating thoroughly. In a little while the vigor of the stomach will come back, and all will be well. If this course were followed, there would not be one case of dyspepsia where now there are a dozen. It seems to be the most difficult of all things to properly control the appetite. It seems to be the master. It requires will power to get it under control. When once mastered, something important has been accomplished in self discipline.

**GOOD TIMES COMING.**

Under the use of Scott's Emulsion, all the organs and tissues take on new life. The mind acts with more vigor, the heart beats stronger—and the blood is greatly enriched.

Dr. Adams' Toothache Gum is sold by all druggists, 10 cents a bottle.

## WHIMS OF FASHION.

Each week brings out some new feature in dress. At present the sole topic of conversation in the circles of women is one which lifts up the drooping spirits of our forerunners, whose windows for some days past are filled with every imaginable style in fur goods.

A few observations on the important question of colors for the coming winter will be useful. A series of blues may be said to lead by reason of the prominence given to blues in varying tones. These tones deepen from a very beautiful tint of lavender-blue jacinthe to just a tint darker, and gradually darken to barbeau, the color of the little flower that grows in the wheat-field. Dark blue, because of its richness, will be considered the blue of the season. The reds are exceptionally good, too, for they start with a pale coral and deepen to auburn; while the violets are quite purplish in hue. As for the sea-green shades, they include Ondine, the pale green of the surface of the sea when the sun shines upon it; Triton, the deeper shade of the slightly ruffled billows, and Neptune, the hue of the sullen sea before the storm.

A baby clothes reform is at present under way which promises to exert considerable influence. These little people, it is believed, suffer considerably from the injurious effects of fashions. The little bodies are exceedingly weak and sensitive and should be dressed in the most rational manner. It is quite common, however, for fond mothers to sacrifice the baby's comfort to make it look attractive.

The friends of the new movement especially denounce the use of long dresses for babies before they are able to walk. These garments, which are often very elaborate and adorned with a considerable weight of lace and other decoration, are considered much too heavy and cumbersome. They are likely to bring too great a strain upon the shoulders, which are hardly strong enough to bear the weight. They also tend to hamper the movements of the limbs, and thus interfere more or less with their development. Another argument is that they prevent the air from freely circulating about the feet and legs, which is necessary to their growth.

The baby dress which it is suggested should take the place of the long dress is a simple, bell-shaped gown of soft clinging material. The skirt is much fuller than those commonly worn and designed to allow all possible freedom of movement of the limbs.

Buttons have been allotted a prominent position in society. They are of enamel, exquisitely painted, of diamonds of antique silver, and pinchbeck, and even of old lace mounted on velvet, but one and all of great size. Here is an opportunity of using up what many of us regard as no use whatever, though few jewel cases are without it—the cameo. Who has not a cameo necklace, earrings, bracelets and brooch, many of them in fine coloring, exquisitely cut, and mounted in handsome settings of gold? These could be turned to good account as buttons and clasps at present, and look exceedingly well. Trimmings are still most elaborate, but to be smart they must be good; in other words, expensive. The ribbon ruffling and ruffling is on the wane, and braiding has taken its place. Chenille mixed discreetly with jewels is high in favor for evening, and is most beautiful.

Bons, which are seen so much on the street, are now frequently worn in the house on chilly afternoons and evenings, and are, of course, very becoming. The white net ones spotted with black are perhaps the faintest of all. Nearly everything in the neckwear line, whether of net, taffeta or mousseline de soie, is edged with narrow ribbon put on plain or gathered. Cascade, knots of lace, dotted with crimson or gold spangles, are new and very beautiful. Never has so much fancy lingerie been employed for ladies' neckwear.

Popular fur trimmings are sable, mink or marten tails hanging like deep fringe from yokes or square sailor-shaped collars of Lyons velvet overlaid with silk cord and bead appliques. Other furs of short fleecy seal, otter, plucked beaver, etc., are arranged in bands applied in scroll-like curves on black and colored velvet and cloth costumes. Short, quaint, little French jackets of these furs, also of Persian Lamb, astrakhan and chinchilla, are brought out in many of the shapes popular in cloth, satin or velvet.

Gray-fox fur shoulder capes and muffs are exceedingly stylish, and will this year be worn with any and every color of gown. They look particularly handsome on suits with the new beautiful dyes in deep jacque-rose red, pearly violet, and Russian-green cloth costumes. This delicate fur is especially becoming to young girls with color and there are some simple, stylish costumes in friars' gray, winter-sky, and frost-gray cloths that are greatly enriched and wholly transformed by the addition of these handsome fur accessories.

## Notes of Interest.

That physical exercise is necessary for the development and well-being of the body is recognized by most persons of intelligence, but that it is also necessary for the proper development of the brain will be new to many.

Dr. Luther Gulick, an eminent scientist and close observer, makes the latter point in an article entitled "Psychical Aspects of Muscular Exercise," in the "Popular Science Monthly."

He further says that, in order that a man's brain may be fully developed by exercise, his instinct to play as a child must be indulged without restraint. To deprive a boy of liberty or opportunity to play is to deprive him of a chance to become a sane or intelligent man.

Dr. Gulick analyzes the play instinct of man from infancy to early manhood. He finds that during this period man lives over the life history of the race. Up to seven he merely plays games that involve muscular activity, but no skill for competition. This represents the life of the most primitive man. From seven to twelve our boys play games involving competition, but not much skill. This brings them to about the period of the stone age in human history. From twelve to seventeen they indulge in highly organized sports, such as baseball and football. From seventeen to twenty-two they are devoted to the same sports, but with a passionate earnestness, devotion and skill which they rarely suppress in their serious business of after life. In this stage they represent the highest type of savage, such as the American Indian, or the South Sea Islander, who lives only for fighting, hunting, fishing and other sports.

In order that a child may start on the business of civilized life properly equipped, his brain and body must have been built up in this way. If we fail to provide school children with proper playgrounds, we shall wreck the race.

The average man if asked what is the most important crop of the world would unhesitatingly say, "Wheat." This is true in the United States, but far from the case in the world as a whole. The first place must be given to the potato. Of all the staple crops of the world the potato takes the first place, the annual crop being more than 4,000,000,000 bushels, against 2,500,000,000 bushels of wheat and 2,600,000,000 bushels of corn. Of the total potato crop, Europe produces fully seven-eighths, and one-half times as much as her wheat, and all the cereals together are but 5 per cent. more. McClure's.

The census figures prove that in Ireland a woman's chances of marriage are better than in any other part of the United Kingdom, says "Tid Bits." For every 1,000 males Ireland is blessed with 1,029 females, a disparity which need not make any Irish girl despair. England ranks next as a matrimonial market, as for every 1,000 men there are only sixty-four females to spare. Scotland has 1,072 females to every 1,000 males, and must be content to be shunned by marrying girls.

A Mazarin Bible was sold at the auction rooms of Sotheby, Wilkins & Hodge, London, Monday for \$17,750. The book had previously been sold for \$13,500, but slight defects had been discovered in it. What is known as the Mazarin Bible was printed by Gutenberg and Faust about 1450-55. The famous Cardinal evidently possessed several copies. In a book of this sort, says the New York "Sun," the slightest stain of incompleteness of any kind makes a difference of hundreds, if not thousands of dollars. At the Perkins sale in 1873 the only vellum copy of the Mazarin Bible then known outside a public library sold for \$17,000, while a copy on paper fetched \$13,450. At the Thorold sale a magnificent specimen on paper realized \$19,500.

One of the best weather prophets is the spider. If there happens to be a web in a secluded corner watch carefully for a few days or weeks, and the spider will unfailingly predict the coming storms. When the spider sits quiet and dull in the middle of its web rain is not far off. If it be active, however, and continues so during a shower, then it will be of brief duration, and sunshine will follow.

**CATARRH CAN BE CURED.**

By eradicating from the blood the scrofulous taints which cause it, Hood's Sarsaparilla cures catarrh, promptly and permanently, because it strikes at the root of the trouble. The rich, pure blood which it makes, circulating through the delicate passages of the mucous membrane, soothes and rebuilds the tissues, giving them a tendency to health instead of disease and ultimately curing the affection.

At the same time Hood's Sarsaparilla strengthens, invigorates and energizes the whole system and makes the debilitated victim of catarrh feel that new life has been imparted. Do not dally with snuffs, inhalants or other local applications, but take Hood's Sarsaparilla, and cure catarrh absolutely and surely by removing the causes which produce it.

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### BOYS' OVERCOATS AND REEFERS.

Man-tailored garments every one. The touch of the Man Tailor is visible on every Coat, Reeser or Suit. Table after table, bearing their loads of warm Winter Garments meet you at every turn. The styles are good styles, and prices are much lower than you'd pay for commoner goods.

### BOYS' OVERCOATS.

BOYS' HEAVY GREY FRIEZE ULSTER COATS, double breasted storm collar, tweed lined and well made, \$2.95.

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BOYS' FANCY TWEED ULSTER COATS, in Brown and Grey patterns, warm tweed linings and cut with high storm collar. Special Price, from \$5.00.

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### BOYS' REEFERS.

BOYS' NAVY NAP REEFERS, from \$1.85.

BOYS' NAVY NAP REEFERS, from \$1.85.

BOYS' NAVY NAP REEFERS, from \$2.10.

BOYS' HEAVY CLOTH REEFERS, from \$4.80.

BOYS' ENGLISH NAP REEFERS, from \$3.45.

BOYS' FAWN VENETIAN CLOTH REEFERS, neatly trimmed, \$5.50.

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### MEN'S FALL NECKWEAR.

Men's Bow Ties, new colors and best shapes, 14c, 21c, 37c, each.

Men's Four-in-Hand Ties, in a choice collection of new patterns, 15c, 21c, 37c, each.

New Knot Ties, stylish goods, new shapes, and neat patterns, 14c, 21c, 37c, each.

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WRITE FOR THE NEW WINTER CATALOGUE JUST PUBLISHED: 176 LARGE QUARTO PAGES FULLY ILLUSTRATED.

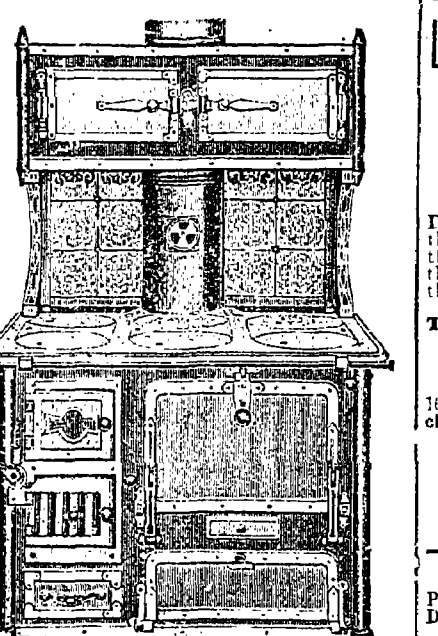
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Disease of the Eyes, Ears and Nose. CONSULTATIONS—9:30 a.m. to 12 p.m.; 7 p.m. to 9 p.m., at 249 Notre-Dame street. 1 p.m. to 4 p.m., at 462 Sherbrooke street.

### BUY THE BEST. THE BURNS PERFECT RANGE



### IS THE BEST, BECAUSE

- It is Asbestos Lined.
- It is Practical in Design.
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### BANQUE VILLE MARIE.

NOTICE IS HEREBY GIVEN that a dividend of three per cent. (3 per cent.) for the current year, equal to six per cent. per annum on the paid-up capital stock of this institution has been declared and that the same will be payable at the head office, or at its branches, on or after Thursday, the 1st day of December next. The Transfer Books will be closed from the 15th to the 30th November, both days inclusive. By order of the Board, W. WEIR, President and General Manager. Montreal, Oct. 25th, 1898.

### La Banque Jacques Cartier.

**DIVIDEND No. 66.**

NOTICE IS HEREBY GIVEN THAT A Dividend of Three Per Cent. (3 per cent.) for the current year has been declared and that the same will be payable at the head office, or at its branches, on or after Thursday, the 1st day of December next. The Transfer Books will be closed from the 15th to the 30th November, both days inclusive. By order of the Board, W. WEIR, President and General Manager. Montreal, Oct. 25th, 1898.

Thursday, the First Day of December next.

The Transfer Books will be closed from the 15th to the 30th of November, both days inclusive.

By order of the Board, TANCREDE BIENVENU, General Manager. Montreal, 18th October, 1898.

CANADA: PROVINCE OF QUEBEC, DISTRICT OF MONTREAL, SUPERIOR COURT, No. 1570.

DAME MARGARET JANE TAYLOR, of the City of Montreal, wife of DANIEL JAMES CLARKE, hereofure of the same place, traveller, now of parts unknown. Plaintiff:

vs. The said DANIEL JAMES CLARKE, Defendant.

An action for separation from bed and board has been this day instituted in the above cause.

Montreal, 14th November, 1898.

JOHN E. ABBOTT, Attorney for Plaintiff.

The Defendant is ordered to appear within one month.

L. D. GAREAU, Deputy Prothonotary. Montreal, 5th November, 1898. 175

Province of Quebec, District of Montreal, SUPERIOR COURT, No. 1571.

DAME ADÈLE BROSSARD, of the City and District of Montreal, wife common as to property of EDMOND LEBEVRE, agent of the same place, duly authorized as a tutor in justice, has taken an action in separation as to property from her said husband.

Montreal, November 3rd, 1898.

BEAUDIN GARDIN, Attorney for Plaintiff.

LOUANGEUR & ST. GERMAIN, Attorneys for Plaintiff. 165

CONTROVERSY IN A STREET CAR.

The following incident is vouched for by a friend who lately saw it happen. Nevertheless we have a faint recollection of seeing the answers among our old acquaintances. We give them, however, as related:—

The crowded second street car had just turned the corner of Jefferson. A man took off his hat as he passed St. Michael's Church, whereupon a pompous fellow-passenger seeing it and desiring to be funny, called to his neighbor in a loud voice:—

"Say, Bill, have you heard the latest news? 'Tis awful! The bottom has fallen out of purgatory and all the Catholics have dropped into hell!" "Too bad, too bad!" said the gentleman of the hat in a clear voice. "I pity the unfortunate Protestants who are crushed; they must have been crushed to atoms!"

The novelty of the remark and the response at once caught the ear of the passengers, who were now all attention to hear what might follow.

"Ah," said Mr. Pompous, smirking under the retort and anxious to turn the laugh from himself, "I see you are a Catholic. You belong to the superstitions set that ignorantly doff their hats to churches and crosses, that believe in what they don't see and are in fear of what can't hurt them, the blind idiot! See here. Now show me the devil and I'll give you fifty dollars!"

"Not so fast, my friend," said Mr. Peaceful, with a genial smile. "Don't condemn your neighbor without a hearing! If you know who was in the church you had would come off for him also. Neither should you accuse me of believing what I don't see, for you yourself believe you see brutes, although I am convinced that nobody ever saw them; and as for showing you the devil, keep your money, you'll see him for nothing!"

A general titter was heard all over the car. No one was anxious to leave; even two old ladies with passes for Girard avenue concluded to keep their seats in order to hear the result.

"Don't take me for an infidel, sir," said Mr. Pompous, getting quite excited. "I am a liberal Protestant, who respects every honest man's religion. But I have no respect for idolaters who make little gods out of men. There for instance, is your Pope. The power you attribute to him makes him a god upon earth. You even address him as Holy Father. Why can't you do as we do in our Church and have no head but Lord God in Heaven?"

"That's what put you where you are," said Mr. Peaceful. "The want of a visible head leaves you in a heap of error and confusion. Don't you see that no organization here below, whether bank, railroad or other society, can exist without a head? The Pope is no god with us. If he thought we believed it, he would be the first to condemn it. But we believe he is a divinely appointed teacher of the whole flock, and we have good grounds for our belief. But what's the use of giving sensible arguments to a fellow like you? Mick Mooney's argument on the necessity of a head for the Church is the best for your comprehension. 'The Holy Scripture tells us,' said Mick, 'that our Saviour commanded us to hear the Church. Now how could we hear except she spoke, and how could she speak without a head and a mouth?'"

A hearty burst of applause was the response to this rejoinder. The conductor even joined in it and Mr. Peaceful felt that he had the sympathy of the audience.

But Mr. Pompous came quickly at him with a large string of charges, many of them apparently so serious that it was feared he could not answer them successfully.

"I attended your services one evening of late," said he, "and was horrified at what I saw and heard. You had some kind of devotion going on in which you offered ten invocations to the Virgin Mary for the one that was offered to the Almighty God, and you concluded the whole thing by a prayer for what you suppose are souls in purgatory! You also have candles, crosses, vestments and the Lord knows what in your worship. You won't allow flesh meat on Friday, though you can eat the eggs and drink the milk that come from meat on Friday! These and many other contradictory and unscriptural practices you cannot deny. They are proofs that your Church cannot be the true one."

"Wait a bit," said Mr. Peaceful. "Don't shout till you are out of the woods. You attended no principal service of our Church, but an evening devotion of the rosary. The prayers were as you described, but you should have known that no irreverence to God was there; for you must remember that one our Father is equal to more than a thousand Hail Marys! You don't like purgatory, it seems. Well, you might go farther and fare worse, or, as Father Tom Burke said to the preacher, 'if you don't believe in purgatory, you can go to hell!' You also were dazzled at the vestments and did not understand the use of them. Of course not. However, if you were housekeeping, as long as you are you would have all these things yourselves; for you must not forget the older the house and more respectable family,

the more costly and expensive will be the furniture! And regarding the meat on Friday I have this to say: I agree that it is pretty hard to abstain on Friday when the meat is good and a fellow is hungry, and if I had the making of my own religion as you had, I would have put meat in it for every day of the week; but I must differ with you in your assertion in drinking the milk and eating the meat on Friday are one and the same thing. For you know very well that although, when a boy, you often nourished your chubby little cheeks at your mother's breast, that was no reason for eating her!"

"A good hit!" said a base-ball player, who attentively listened in a corner, a sentiment which was applauded by every one in the car.

As the car stopped at the crossing on Willow street a Jewish rabbi got on board. Mr. Pompous spied him at once and presumed he saw a friend that would help him out. But he was woefully disappointed, as the result made evident.

"Friend Moses," said he, "this gentleman and myself have a dispute about religion, each of us claiming to have the true one. Now we three represent what can be called the three great religious churches of the world—the Catholic, the Protestant and the Hebrew. Which of these in your opinion is the true one?"

"Well," said Moses, "if I must answer, I will, but I am sorry I can't give your side much comfort. My belief is this: If the Saviour did not come, I am right; if the Saviour did come, the Catholic is right; but whether He did or did not come, you are wrong; your Church came upon earth about fifteen hundred years too late!"

When every shot Mr. Pompous received truly drove the nail farther and he'd him up to ridicule, he resorted to the weapons of all doubtful fighters and throwing. He opened, therefore, with a broadside of abuse and charged the Catholic Church with all kinds of abominations.

"Why, sir," said he, "I have known Catholics who left your Church because of its tyranny over their consciences. I have known Sisters and priests to leave because celibacy and confession were sources of corruption and convents were sinks of iniquity. I heard it from their own lips and believe every word of it."

"No doubt, you heard it," said Mr. Peaceful, "and I sincerely pity your ignorance for believing it. But who were the Catholics whose consciences were oppressed? I'll tell you. They were people to whom the Ten Commandments of God were a burden and who lost their morals before they lost faith. Who were the nuns and priests who made the vile charges? Did they lead pure lives before they left the Church? No! The history of such characters show they were unclean birds! They were the weeds that were pitched out of the Pope's garden; they were in nearly every case lamentable victims of either Punch or Judy. But (and here he softened his voice) when their bad conduct had made them unworthy to live amongst us, we were glad to get them and they made first rate Protestant ministers. Beware, however, for they are not after your souls, but they are seeking your dimes and your dollars. They well know that in appealing to people like you; they have soft ground to work on. In spite of themselves the passengers 'whar de hen scratch dar she spec to find de bug.'"

In spite of themselves the passengers commenced to clap their hands and a general shout of laughter responded to the reference to "Punch and Judy," but Mr. Pompous, who was now red in the face and greatly excited, came back with a final thrust that generally appeals to a prejudiced audience.

"Your Church is both cruel and uncharitable," said he, "and excludes all from salvation except its own members. 'Out of the Church there is no salvation,' is an article of your creed you strongly insist on preaching and you can't deny it. To test it, I will

BEST INVESTMENT ON EARTH!! SIMPLE STRONG SINGER SEWING MACHINES SILENT SPEEDY They earn more money, in proportion to cost, than any other product of human ingenuity. SINGER MANUFACTURING CO.

SURPRISE SOAP MAKES CHILD'S PLAY OF WASH DAY A pure hard Soap Last long—lathers freely. 5 cents a cake.

MIXED MARRIAGES.

From the simplest lessons of experience, I think it ought to be plain enough how miserable a thing a mixed marriage is likely to be. Even if the faith and practice of the Catholic party and of the children is what it should be—which is certainly hardly to be expected—there will be great and continual suffering to them on account of the separation of the Protestant father or mother—who is all the more loved the better and kinder he or she may be—from the unity of the church and from the ordinary means of salvation.

In fact, it can hardly be imagined how any one having a lively faith in the Catholic religion can marry a Protestant or infidel, unless under the influence of a hope that some time or other the conversion of the other party will be effected. This hope does occasionally prove not to be a vain one. There are cases, no doubt, in which a Protestant, who would not probably otherwise have turned his thoughts to the question at all, does become a Catholic by means of marriage. But the best chance to obtain such a conversion is before the marriage is entered on; that is the time to secure it; and it is the duty of every Catholic who thinks of marrying one outside the church to do the best in his or her power to bring the other party over, not only in name, but in fact, to the true faith. I say in fact, for unfortunately, many a non-Catholic, who has no strong conviction about religion in any way, will be willing to call himself a Catholic, and even to be baptized, in order to remove objections which may be made. Take care, then that the conversion which is professed is a sincere and genuine one, and not merely got up for the occasion.

If, then, a conversion, and a real and true conversion, cannot be obtained before marriage, there is certainly much fear that it will never be accomplished afterward. Be warned, then, in time; do not indulge false hopes in this regard; do not marry in haste and repent at leisure.

And about this matter of conversion I will say a few words, with reference not to Protestants, but to careless and negligent Catholics. A Catholic who is negligent of his duties has, it is true, if he keeps his faith, a resource which the Protestant has not; he knows what to do to be reconciled with God at the last; he will probably try to do it, and he may succeed. There is then more hope for his final salvation in this way than for the Protestant; but that does not make him a better companion during life; and many of the miseries of a mixed marriage are met with, and some, perhaps, even if a greater degree, with nominal Catholics than with Protestants.

If, then, you contemplate marriage even with a Catholic, be sure to see that he or she attends to the duties required of Catholics, and has not contracted vicious or dangerous habits. Do not delude yourself with the idea that a confession and communion must be made at the time of the marriage, and that the priest will attend to all that is necessary. For this confession and communion may be in some cases not so very good and fervent; they may be something like what some Protestants, as I have said, go through with for convenience or necessity.

No, don't leave it all to the priest, but do your own part. If the behavior of the other party before marriage is not such as becomes a Christian, with regard to the frequentation of the sacraments and also in the matter of temperance and in others of which you are the best and indeed the only judge, it is not likely that it will be so afterward. Take care, then, before taking a step which you cannot retrace. You, not the priest, are the one to secure now the amendment of life which is so necessary. A word to the wise should be sufficient.—Catholic Citizen.

ABOUT CATARRH. "I was very weak and hardly able to walk. My blood was thin, and I was as pale as death. Being told about Hood's Sarsaparilla, I began taking it and in a few months I had gained twenty pounds in weight. I kept on with it until I was as well as ever."—Arthur Mills, Dresden, Ont.

Hood's Pills cure nausea, headache. The giving away in charity is the most difficult act in this world of ours, as man bankers after riches, and riches are acquired with the greatest possible difficulty. The Promised Land is the land where one is not.

BUY Coleman's Salt THE BEST

The indolence of the soul is the decay of the body. Hood's Sarsaparilla is the One True Blood Purifier; Great Nerve Tonic; Stomach Regulator. To thousands its great merit is KNOWN.

NEW INVENTIONS.

Below will be found a list of new patents recently granted by the Canadian Government, the patents being secured through Messrs. Marion & Marion, solicitors of patents, New York Life Building, Montreal, and reported by them for the benefit of our readers: 1527.—Hector McLean, Michie, Man., road track makers and cleaners: 61535 Jules Chastler, Paris, France, grain elevator: 61553, R. G. Witt & A. Schaff, Maisonneuve, P. Q., fly trap: 61605, John Matherson, Sidney, Australia, broom and brush: 61624, Jean E. Cayouette, Ste. Claire, P. Q., curd cutter: 61683, Richard C. Guff, Charlottetown, P. E. I., ice creeper: 61670, Samuel Clarke, Perth, Ont., folding seats for counters.

The man with a weight on his leg can't hope to win in the race. A man with a weight on his health can't expect to compete in life and business with those who are not handicapped. If his brain is heavy, and his blood sluggish, because of constipation, he will not succeed in doing anything very well. Constipation is the cause of nine-tenths of all sickness. Symptoms of it are: sallowness, listlessness, poor appetite, bad taste in mouth, dizziness, biliousness, and lassitude. Constipation can be cured easily and certainly by the use of Dr. Pierce's Pleasant Pellets. They are not at all violent in their action, and yet they are more certain than many medicines which are so strong that they put the system out of order. The great advantage of the "Pleasant Pellets" is that they cure permanently.

Send 31 one-cent stamps to cover cost of mailing only, and get his great book, The People's Common Sense Medical Adviser, absolutely free. Address World's Dispensary Medical Association, No. 663 Main Street, Buffalo, N. Y.

Not a blade of grass but has a story to tell, not a heart but has its romance, not a life which does not hide a secret, which is either its thorn or its spur. Everywhere grief, hope, comedy, tragedy.

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Ancient Order of Hibernians. DIVISION NO. 2. Meets in lower vestry of St. Gabriel New Church, corner Centre and Laurier streets, on the 2nd and 4th Friday of each month, at 8 p.m. President, ANDREW DUNN; Recording Secretary, THOMAS N. SMITH, 68 Richmond street; all communications should be addressed, Delegates to St. Patrick's League: A. Dunn, M. Lynch and J. Connaughton. A.O.H.—Division No. 3. Meets the 2nd and 4th Monday of each month, at Hibernia Hall, No. 243 Notre Dame St. Officers: E. Wall, President; P. Carroll, Vice-President; John Barker, Fin. Secretary; W. Hawley, Sec. Secretary; W. P. Stanton, Treas.; Marshal, John Kennedy; A. Ervine, Chairman of Standing Committee. Hall is open every evening for the regular meeting nights for members of the Order and their friends, where they will find Irish and other leading newspapers on file.

A.O.H.—Division No. 4. President, H. T. H. Vice President, J. P. O'Brien; Recording Secretary, P. J. Finn; Fin. Sec., Financial Secretary, P. J. Tomlin; Treasurer, John Travers; Standing Committee: D. Matherson, Secretary, J. White; Marshal, J. Goshan; Delegates to St. Patrick's League, J. J. Donovan, J. P. O'Brien, J. Goshan; Chairman Standing Committee, John Travers. A.O.H. Meetings, 2nd and 4th Monday of each month, at 1115 Notre Dame street. C. M. B. A. of Canada. C.M.B.A. of Canada, Branch 74. Organized March 14, 1868. Branch 74 meets in the basement of St. Gabriel's New Church, corner of Centre and Laurier streets, on the first and third Wednesdays of each month. Applicants for membership, or any one desirous of information regarding the Branch, may communicate with the following officers: Rev. Wm. O'Meara, P. P., Spiritual Adviser, Centre street; G. W. DEGAN, President, 15 Pine Street; MAURICE MURPHY, Financial Secretary, 77 Fairmount street; Wm. COLLIER, Treasurer, Bonquet street; JAMES TAYLOR, 217 Prince Arthur street.

C.M.B.A. of Canada, Branch 26. Branch 26 meets at St. Patrick's Hall, 93 St. Alexander Street, on every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of each month, at 8 p.m. Applicants for membership or any one desirous of information regarding the Branch may communicate with the following officers: MARTIN EAGAN, President, 577 Cadieux St.; J. H. FEELEY, Recording Secretary, 254 St. Martin St.; G. A. GADBOIS, Fin. Sec., 51 St. Lawrence St.; JAS. J. COSTIGAN, Secretary, 325 St. Urbain St.

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**OF LOCAL INTEREST.**

Regular meeting of St. Anthony Branch No. 10 C.M.B.A. of the Quebec Council, was held last night in Parin's Hall, Selgneur St., for the purpose of nominating candidates for the coming elections. The branch was honored by a visit from several dignitaries of the order, among whom were the following:—

Grand Officers:—Grand President Iclere, Grand Vice-President, McCaffrey, Grand Treasurer Archambault, Grand Deputy Meek, Supreme Deputy Flannery, and Bros. Butler, Scullion, Marnell, Bain, Lawler and Thom. After the regular business had been transacted and the nominations had been proceeded with, the Auditor's report was read and showed the Branch to be in an excellent financial condition. After this a very enjoyable entertainment was given by the members of the Branch, and a splendid time was spent by all those present.

The success of the entertainment was due in a large measure to the good work of Bros. Mace, Morgan and Morning.

At the usual fortnightly meeting of the McGill Medical Society, Mr. H. R. D. Gray, one of our well-known and esteemed citizens, Mr. H. R. Gray, took up the question of Narcotics and the People Using them. Mr. Gray's paper showed, in a clear, readable and careful preparation, and was a credit both to himself and the Society. The essay illustrated his paper by specimens of drugs and various forms of pipes, which added still more to the value of his excellent paper.

At a meeting of the executive of Division No. 3, of the A. O. H., presided over by Ald. D. Gallery, reference was made by Messrs. M. J. Brogan, John Hughes and T. J. Kavanagh to the sad death of Mrs. B. Harkin, wife of one of their fellow members. A resolution of condolence was passed by the meeting offering the sympathy of the members of the Division to Mr. B. Harkin.

The annual Church parade of the divisions of the A. O. H. of this city will be held on Sunday next, to St. Jean Baptiste Church, where a special service will be held, and a sermon will be delivered by the Rev. Dr. Luke Callaghan, Assistant-chancellor of the Archdiocese.

The members will muster at their central rooms, Notre Dame Street at 2 o'clock, and march along the principal streets to the Church. The Mount St. Louis Cadets with their splendid band have also been invited.

After the sermon, a Solemn Benediction of the Most Blessed Sacrament will be given, at which Rev. Father Casey, who has charge of the English-speaking section of the parish, will officiate. The choir of the church will render a special programme with orchestral aid.

The anniversary demonstration in commemoration of the Manchester Martyrs will be held at the Windsor Hall, on Wednesday next, under the auspices of Division No. 1 of the A. O. H.

The Rev. Mr. Pepper, an eloquent Methodist minister of Cleveland, O., will be the orator of the evening. He ranks high as a platform speaker. The Ladies' Auxiliary in connection with this division are working very enthusiastically for the affair which promises to be as successful as similar entertainments in former years.

Those among the children of St. Patrick's parish, who have made their First Communion, were received into the League of the Sacred Heart on Sunday last. Rev. Father Driscoll gave the instruction and explained the objects and benefits to be derived from membership; after which he presented to each of the children a badge of the League, and then altogether read the act of consecration to the Sacred Heart of Jesus.

The congregational singing of the teachers and children, which closed the ceremony, was very impressive.

Rev. Charles P. Beaubien, parish priest of Sault au Roccollet, has just issued a five hundred page volume, being a history of his parish since the earliest times of the colony down to the present day, that is including the period from 1610 to 1895. The work is dedicated to the Archbishop of Montreal.

The fifteenth anniversary of the organization of Branch 26, Catholic Mutual and Benefit Association, was most fittingly celebrated on Wednesday evening, in their hall, Alexander Street, by a grand concert and an address from that gifted orator, Mr. M. J. F. Quinn, Q.C., M.P.

A most select programme of vocal and instrumental music had been carefully prepared and was rendered in a manner which reflects great credit upon all the ladies and gentlemen who took part. The entertainment as a whole was a vivid illustration of the excellence and versatility of talent that are to be found amongst the Irish Catholic youth of Montreal, and especially that of St. Patrick's Parish.

Mr. D. J. McGillis, 1st vice-president of the Branch, opened the evening.

**DYSPEPSIA** is the cause of untold suffering. By taking Hood's Sarsaparilla the digestive organs are toned and dyspepsia **IS CURED.**

Club, which is composed of Misses Catherine and Rose Doyle, Isabel and Marie Valois. Their mandolin and banjo selections, with piano accompaniment, were much appreciated by the audience and received well deserved encores. Miss Nellie McAndrew followed with a song in her rich soprano voice, and was well applauded. A recitation from "Ben Hur," entitled the "Charlot Race," was cleverly delivered with force and spirit by Mr. John Kahala, and although it was his first appearance before a Montreal audience, Mr. Kahala proved himself to be a master of the art of elocution.

Miss Morrison, the well-known vocalist, next gave a song in her usual finished style. She was succeeded by Mr. John Kennedy, in "Break the News," and by Miss McAndrew in another song. A serio-comic song by Mr. S. J. Callaghan was well received.

The chairman then called upon Mr. M. J. F. Quinn, Q.C., M.P., who was warmly received. Mr. Quinn in the course of an eloquent address said:—

When I look around me, I feel that the work which Branch 26 has done is one of which they and all of us may well feel proud. The idea of organization and unity is not a new one for the people who are resident in this country. We can recall the time when the Catholics of the country were obliged to organize themselves together in order to secure their civil and religious liberties. At that time they worked arduously and lived frugally to make things meet, and to enable them to assist their friends in the Old Country. They also saved enough for the education of their children, to enable them to occupy leading positions, both in the business and professional world; and it is owing to these individual efforts of their fathers that many Catholics occupy proud positions to-day. Our friends who differ from us in religion possessed many advantages over us. There were Freemasons, Knights of Pythias, Oddfellows and other societies, and the consequence was that they came to have a brotherly feeling which resulted in their acquiring control of the interests of this country. Then the Catholic people were really behind in the commercial and professional world; although they were better qualified. Later on they saw that in union was strength, and they determined to establish mutual societies for their friends, and as a result, we have the Catholic Mutual Benefit Association, established all over the Dominion.

Mr. Quinn then proceeded to point out the many advantages to be derived from membership in such an association, and closed a stirring and practical address by an appeal to all the young men to become members of the organization.

The programme was then continued. Miss Ward cleverly executed a piano solo. Then followed the Orpheus Vocal Quartette, which is comprised of Messrs. W. Murphy, J. Penfold, M. Mul-larky and Ed. Quinn. Miss Morrison next gave another song, and was followed by Messrs. St. John and Gregory in a mandolin and guitar duet which merited a recall. Mr. Malden, who possesses a deep bass voice, next rendered a solo and was much applauded. A clog dance in costume by Mr. Thomas Hogan, was greatly enjoyed and called for repeated encores. A bass solo by Mr. Walter Cowan, and more selections by the Rose Marie Club and Orpheus Vocal Quartette, closed a most enjoyable evening.

The officers and committee are to be congratulated on the success of their celebration, which is due largely to their good management. Following are the names of the officers of Branch 26, and the members of the committee:—

Officers:—Mr. M. J. Egan, president; Mr. J. J. Costigan, secretary.

Committee:—Mr. John P. Curran, chairman; Messrs. A. J. McCullough, Owen Tansey, J. H. Malden, P. J. D'Arcy, treas., J. Kennedy, S. J. Callaghan, F. Collins, secretary, T. Christy.

Hon. R. W. Scott, Secretary of State, and his daughter Aileen, attended High Mass at St. Patrick's last Sunday. They occupied seats in the pew of Sir William Hingston.

A very successful social was held in the Catholic Sailors' Club, under the auspices of the committee of management on Saturday. The committee was composed of the following members:—Lady Hingston, Mrs. Casgrain, Mr. F. B. and Mrs. McNamee, Mrs. Thomson, Mrs. Doyle, Mrs. Bond, Miss Coleman, Mrs. Rogers, Mrs. Tabb, Mrs. McDonald and Mrs. Sadler.

Among those present were H. J. Kavanagh, Q.C., Mr. C. F. Smith, M. T. Casey, Dr. Hackett, Mr. J. Foley, Rev. Father Kavanagh, S.J., Rev. Father Donovan, S. J. Those who contributed to the programme were:—Mrs. Monk, Mrs. and Miss Turner, Miss Feron, violin and piano solo, Miss Daly, Miss Francis Murphy and Miss McAndrew. Rev. Father Kavanagh addressed a few words by those present on the good work accomplished by the club during the year, and urged those present to support it in the future.

Tea was then served to all present, after which it was announced that there would be two more weekly concerts.

At the next concert it is to be hoped that all friends will be present.

The first indication of domestic happiness is the love of one's home—Montlosier.

**USE ONLY Finlayson's Linen Thread.**

HE FOUND CHANGES THAT ASTONISHED HIM, ONE OF WHICH DISERVES THE WIDEST PUBLICATION FOR THE BENEFIT, IT MAY PROVE TO OTHERS.

From the "Leader and Recorder," Toronto Junction.

The Editor of the "Leader and Recorder," during a recent holiday trip through the counties of York, Peel, Dufferin and Grey, spent a few days at the old parental homestead where he was born and spent many happy years. The old homestead is in the township of Euphrasia, Grey county, about one and a half miles south of the village of Heathcote, and about ten miles from the town of Meaford. It is occupied by the writer's youngest brother, George J. Fawcett. The latter was the picture of health, and remembering that when he came from Detroit, where he had been living for several years, and took possession of the homestead, he was in such feeble health that his life was despaired of, the writer suggested that the bracing climate of the northern regions must be the best medicine in the world for a shattered constitution. The reply made contained statements so remarkable that we consider it a pleasure as well as a duty to give them as wide publicity as possible through the columns of the "Leader and Recorder."

A severe attack of malaria, contracted whilst in Detroit, brought the writer's brother to death's door, from which he recovered only to find himself the victim of a complication of troubles which unfitted him for work. He was attended by some of the most eminent physicians in Detroit, but he received little or no benefit from their treatment. Change of air was finally recommended and he removed with his family to the county of Grey. A slight change for the better was noticeable at first, but he soon relapsed into the old condition and again sought help from the leading doctors of the district in turn. Sleeplessness took possession of him and soon he was wasted away to a mere skeleton. Then the doctors declared they could do nothing more for him, and advised him to go to California. During all these weary months, he read the papers from time to time, and laughed at what he termed the "miracles" wrought by Dr. Williams' Pink Pills. He had no faith in such remedies, and it was only when the physicians told him that they could do no more for him that, like the drowning man that catches the straw, he thought he would try a box of the pills. To his great astonishment his sleeplessness had vanished before he had been using the pills a week, and he slept like an infant. Gradually his strength returned and his appetite improved, and soon he felt like a new man. A few months after taking the first dose he was as well as ever. For more than two years past he has not taken any medicine whatever, and today you will not find a sturdier specimen of mankind in Grey than Geo. J. Fawcett. "What do I think of Pink Pills?" he queried with a smile: "why I think there is nothing like them on earth for building up the system; but for Dr. Williams' Pink Pills I do not think I would be alive to-day."

The experience of years has proven that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves that Dr. Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take some imitation or some other remedy from a dealer, who for the sake of the extra profit to himself may say is "just as good." Dr. Williams' Pink Pills cure when other medicines fail.

Good humor is one of the best articles of dress one can wear in society.—Thackeray.

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**ECHOES FROM EUROPE JAMES A. OGILVY & SONS**

The reports coming from France are to say the least, far from being favorable, to the view held by many that the retirement of Major Marchand, from Fashoda, would be the means of assuring peaceful relations with England.

The Gaulois, Paris, in a recent issue, after referring to the Philippine question as presenting serious complications, says:—

"The thing to be faced is no longer a renewal of the conflict between America and Spain, owing to a rupture of the negotiations, but a general European conflict. The Fashoda incident is only the prologue to a big drama which is soon to occupy the theatre of inter-European politics, and on reading the papers of Berlin, London and Madrid one feels that something uncomfortable is in the air.

Continuing it says:—

"Spain knows that resistance upon her part, isolated as she is, would have no chance of success, and she is looking for a friend in Europe. Before Fashoda, any such search would have been useless; but, now England is anxious to satisfy her ambitions in the far East."

In the opinion of the Gaulois writer, Great Britain is trying to bring about an offensive and defensive alliance with the United States, of which alliance Great Britain alone would reap the benefit.

"England's programme, according to the Gaulois is the following:— She will induce the United States to refuse any concession to Spain, and to refuse coaling stations in the Philippine Islands to Russia and Germany. A conflict breaks out, England, as America's ally, intervenes, which forces the other powers having interests in the East to take up arms. The question becomes no longer that of the Philippines, but that of China, and finally a European war breaks out."

The Paris correspondent of the New York "Post," in a despatch on Monday, hints that there is some possibility of a hitch taking place in the negotiations now going on. He says:—

At the next meeting of the commission the Americans will learn the definite attitude of Spain on any proposition thus far made. The Spaniards however, in this presentation will not declare all negotiations closed. They will insist that the sovereignty of Spain over the Philippine Islands is beyond question, but will announce Spain's readiness to yield that sovereignty for an adequate equivalent, and will then invite negotiations under the Spanish construction of the protocol.

The American commissioners may then communicate their final attitude to the Spaniards, but the Americans are expected at a future meeting to present a carefully prepared conclusion of their contentions and conditions. Should they be no different from those already presented, the time will then have arrived when Spain will declare herself helpless though steadfast, and will await the next step of the United States, whatever it may be. The Spaniards say that they will be able to say then to their creditors that Spain has done her utmost, and that the issue must rest between them and the United States.

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10 Pieces Extra Quality Silk Furniture Coverings, all the newest shades and patterns, cheap at \$2.50. For this week \$1.95 per yard.

10 Colorings of Fancy 60-inch Plush, new patterns, art colors, regular price \$1.15. For this week 90c per yard.

200 yards Double Faced Silk Velours, this reversible velour is of the best quality, 54 inches wide, suitable for curtains or coverings, cheap at \$2.00. For this week \$1.25 per yard.

10 colorings of fancy Broche Mohair Plush, cheap at \$1.00. For this week 65c per yard.

Country Orders Filled With Care.

**JOHN MURPHY & CO.,**  
2343 St. Catherine Street,  
Corner of Metcalfe Street.  
TERMS: Cash. TELEPHONE Up 933.

**STEINWAY, NORDHEIMER, HEINTZMAN, WILLIAMS PIANOS**

Represent best choice and highest class Instruments in the Dominion. Sold at prices from \$250 Terms as low as \$6 monthly. Old Pianos, any make, in exchange. Special allowance just now on account of scarcity of second-hand stock. Write or call on us for catalogues, etc.

**LINDSAY-NORDHEIMER CO.,**  
Warerooms;  
2366 ST. CATHERINE STREET.

**INSOLVENT NOTICE.**

In the matter of W. E. Stuart, butcher, Town of Westmount, Tenders for the assets belonging to the above named will be received by the undersigned up till Tuesday, the 22nd inst., at noon.

The assets consist of:—

1. Horse, waggons, sleighs, harness, saws, scales, meat fixtures, ice house and other fixtures, about \$620.00
2. Book debts 400.00
3. Also lease of premises until 1st of May, 1899.

The inventory may be seen on the premises on Friday the 18th inst., from 10 a.m. to 12 a.m., and from 2 to 4 p.m.

The highest or any tender may not necessarily be accepted. Terms cash.

**C. A. McDONNELL,** Trustee.  
Montreal, 15th November, 1898.  
Office 180 St. James street.