

TEMPERANCE.

Official Bulletin from the Office of National Presidents of the Union.

FELLOW TOTAL ABSTAINERS: The joyous echoes of our great Jubilee Convention, in the metropolitan city of the nation, are still ringing in our ears. What temperance worker is not proud of that magnificent convention? For more than twenty years we have been working, waiting, and praying for just such an awakening. Our National Secretary had promised great things for the Jubilee Convention if we would come to New York, and he has more than redeemed all his pledges. The great metropolis opened its generous arms to receive us. The kind-hearted Archbishop of the great archdiocese of New York gave us a royal Christian welcome in his magnificent Cathedral Church. The mayor and city officials recognized the saving power of our Union for lasting good in the social order. The great duties of the metropolis gave us most generous space in their columns, and flattering commendation. Our Jubilee Convention attracted national attention. The great cause of Christian sobriety, for which we labor, was never before placed so prominently before the thinking people of the country.

All honest men, and designing politicians as well, have come to recognize in our Union a force that cannot be ignored in public life in America. While we are not politicians, and are unskilled in political management, we deal with men who have votes to cast, and who are fearless in their hostility to saloon domination. The American people well know, in the light of the practical, noble work it has done in moulding the character of our Christian citizenship, that our great Union is not simply a passing fancy of which enthusiasts soon may weary. We have passed the great milestone of our silver jubilee, more energetic, more earnest, and better skilled than ever to combat the demon vice of intemperance. We have awakened great expectations, for great things have been done, and the public is convinced that we have mighty activities in reserve. The public is right. The C.T.A.U., although it has commemorated its silver jubilee, is only just well equipped for the mighty reform in which it is engaged. We have a noble record to guide us. We have with us the confidence of honest and upright men to inspire us. Always present before us are the evidences of the blessings which Total Abstinence from strong drink insures to the people. A great responsibility then is ours, and we must prepare to prove to all men that we are fully conscious of its meaning.

Agitation is the mighty weapon of our warfare. The drink business cannot prosper when fully exposed to the glaring light which intelligent agitation flashes upon its foul work. The temperance cause needs only to be known to be loved and fostered by all honest men. The drink plague needs only to be thoroughly known to be detested and feared by sincere and candid men. Let us, therefore, agitate, agitate, persuade and lead the timid from the delusive and fascinating charms of drink.

Spread temperance literature with lavish hand. Our general secretary, Father Doyle, will furnish all our societies, on application, with suitable literature in abundance.

OUR LECTURE BUREAU.

The tenth of October, Father Mathew's birthday, is at hand. The anniversary of the birth of the illustrious Apostle of this form of Christian self-denial must ever be an occasion of inspiration for all the lovers of total abstinence. Every society in the National Union with a particle of enterprise about it will do something notable to celebrate the anniversary of our great leader. The early days of October are fitting times to open the campaign that should be carried on with untiring energy through the winter. Let not these days go by without arranging for an enthusiastic rally. The success of your winter's work depends very largely on the energy with which you begin it.

In accordance with the plans suggested by our Lecture Bureau, presidents of subordinate Unions should instruct their societies to apply to them for temperance lecturers, organize routes for temperance speakers in their respective localities, and thus lessen the expense to each society. Subordinated Union presidents may apply to our General Secretary for lecturers, if they are not already provided.

Let every society in the General Union make an earnest and determined effort to increase its membership during the months of October and November. We appeal to Union presidents everywhere to make every possible effort to organize new societies and increase the usefulness of our cause during the season just at hand. Earnest and determined work will unfailingly win blessed results.

Let all our good societies leave nothing undone to merit the constant warm approval of their pastors and spiritual guides. Ours is a great religious work. On the mighty power of religion we depend for triumphant success. No Catholic organization has been so richly blessed by holy Mother Church as our Union. We are most grateful for the benign favors which the Church has shown us. We must be the joy and delight of our spiritual mother, as we are the object of her kindest solicitude. Arouse, then, all temperance workers! Give your best service during this jubilee year to the holy cause of Christian sobriety. Be devotedly Catholic. Be honestly temperate. Be consistently opposed to the blighting curse of drink. Be tirelessly zealous in spreading the cause of Catholic total abstinence. Be joyfully devoted to the sacred cause of good citizenship, and both Church and country will bless and honor you.

J. M. CLEARY, President.

THE POPE'S MASS.

Centra's (the Pope's personal attendant) first task is to assist the Pope in putting on the white woolen cassock, arranging the golden chain over his shoulders and fastening the pectoral cross in front. Then the pontiff kneels at the prie-dieu in his room and reads the prayers before Mass. This finished, he moves

into the next apartment with a lighter step than might be expected from his years and cares. The room is arranged as an oratory with an altar and vesting table, and benches for the few faithful who are fortunate enough to secure admission to the Pope's Mass. Mr. Caigano da Azevedo, or Mgr. Bisletti, his private chaplains, is there to assist him in vesting, and in a few minutes he is at the foot of the altar. You can hear the strong, resonant voice beginning the Introito and see the bent form bending lower still, as he strikes his breast and owns the triple mea culpa of sinful humanity.

You know Pope Leo better after hearing him say Mass once, than after a dozen private audiences. His whole character speaks out in every tone of the liturgy, in every movement of the rubrics. Every syllable of the Latin comes to your ear with its own meaning, and with Leo's feeling of it, and no young levite straining after precision in every detail of his first Mass could observe the prescribed rules of movement, gesture and voice more faithfully than does the priest of the Vatican. He does, indeed, deviate in one respect—when, moving from the center of the altar to the side, he supports himself by resting his hand on the altar—a solitary and necessary concession to old age.

To the same old age you must ascribe the fact that the Pope's Low Mass takes nearer three quarters than half an hour. When he leaves the altar, the chaplain is ready to begin his Mass, and the Pope, invested, kneels at a faldstool near the Gospel side to make his thanks-giving. For a few minutes he reads the prayers after Mass from a book held for him by one of the attendants, then his face is buried in the red cushion of the faldstool, and through the stillness, broken only by the prayers and responses of the Mass or the turning of a prayer book leaf, there rises every now and then a voice like the stifled moan of a lion, filling the whole chapel, and making you feel as if you saw the whole burden of the Catholic world weighing on the feeble shoulders of the old man. Before that prie-dieu, where a man is lamenting who he is Pope, where a Pope begs Him whose vicar he is to have pity on his weakness, you realize the crushing weight of that office which the medieval illuminators represented with a cathedral on its shoulders and the dragons of hell at its feet.—BENJAMIN MOIXAN in Donahoe's Magazine.

MAGAZINES.

DONAHOE'S FOR OCTOBER.

Donahoe's is freighted with a remarkable variety of excellent things in its October issue. In "The Irish Play and the English Stage," with which the number opens, Rev. John Talbot Smith treats with keen critical insight and force a subject of great interest from the standpoint of English dramatic literature to which the Irish character has contributed so much. The writer points out, with strong arguments, that the Irish play has fallen to its present low level of literary trash and dramatic bulkiness, through the weak imitations of Dion Boucicault's false standard of the Irish Drama, which have been presented as Irish plays during the past decade. The real Irish drama, the writer says, belongs to a period anterior to Boucicault's day, and he avers that it is only by a return to the sort of character and plays then acted by Barry Sullivan, Moody, Johnstone, Drew, Tyrone Power and others that the Irish play can be lifted from the disreputable ruts into which it has been driven by ignorant playwrights and ill-equipped actors. The same issue contains a most interesting article on the leading men in Canadian public life, from the pen of Canada's well known writer, Thomas O'Hagan, Ph.D., who, through American magazines, is making American readers familiar with many phases of Canada's literary and political existence. Mrs. Mary Elizabeth Blake's "Leaders of Men" is brought to a close with a resume of the characters of notable men of the present generation and their power for good and ill. The other prominent features are Bernard Morgan's "The Modern Conclave," illustrated, and filled with interesting facts about a most timely subject, "Great Talkers," also illustrated, from the pen of Bessie Boyle O'Reilly, another gifted daughter of the late John Boyle O'Reilly, who writes entertainingly of some of the world's great conversationalists, and draws practical deductions in the gentle art of talking in company; "The Atlanta Exposition," by De Sales Doonan, and "The Catholic Winter School of America," by C. F. O'Leary, both good articles, handsomely illustrated; "A Chapter of Anecdotes," with portraits, by M. E. Hennessy, giving a number of hitherto unpublished stories about President Cleveland and others. The poetry, fiction and illustrations are as usual very attractive, and the editorial matter is especially neat and appropos. Altogether this is one of the very best numbers issued during the year.

THE NORTH AMERICAN REVIEW.

The October number of the North American Review opens with a timely article on "The Atlanta Exposition," by His Excellency, the Governor of Georgia. Dr. Henry Smith Williams contributes a vigorous paper on "Politics and the Lungs," while in "Birds in Flight and the Flying Machine," Hiram S. Maxim writes hopefully of the possibility that a machine will yet be made whereby the flight of man will become an assured fact. "Some Problems of the Age" are thoughtfully considered by the Very Rev. F. W. Farrar, the newly installed Dean of Canterbury, and in "The Microbe as a Social Leveller" Dr. Cyrus Edson presents some practical facts in an interesting manner. Under the head of "A Study in Wives" four ideal types of women are portrayed by four well-known authors of different nationalities, Max O'Rell describing "The French Wife," Grant Allen, "The English Wife," Karl Blind, "The German Wife," and H. E. Boyesen, "The Scandinavian Wife." The Hon. Edmund G. Ross, Ex-Governor of New Mexico, deals with the "Future of the Arch West," and in a piquant article on "The English Women in Political Campaigns," Lady Jeanne recounts the labors of the Primrose League in the recent election in England. The Ignor question is discussed by Drs. Waldo and Walsh in an article entitled, "Environment and

Drink," and by the Rev. F. C. Iglehart, D.D., of the Park Avenue Methodist Episcopal Church, New York City, in "The Saloon and the Sabbath." Albert D. Vandam's tenth installment of the "Personal History of the Second Empire," dwells on "The Causes of the Mexican War," and Major-General Nelson A. Miles, in a chapter from his forthcoming book, "From New England to the Golden Gate," gives a descriptive paper upon "Hunting Large Game." An able and valuable contribution by the Rev. Professor W. Garden Blaikie is devoted to a consideration of the question "Is Socialism Advancing in England?" Other topics dealt with are: "Our Need of Stringent Shipping Laws," by Frank Rotherham; "The American Note," by the Rev. J. H. Ward; "Harvesting the Tides," by George E. Walsh, and "Rural Free Mail Delivery," by John M. Stahl.

THE CATHOLIC WORLD.

Several topics of paramount interest are dealt with in The Catholic World Magazine for October. Amongst others the Roman Question and Professor Nitti's "Catholic Socialism"; the late Dr. Romanes and Agnosticism, and the Philosophy of History as applied to the Church. The famous English poet, Francis Thompson, is a special contributor. An authorized article reflecting Catholic opinion in the New York diocese on the subject of Italy and the Papacy, by John J. O'Shea, has been written by request of His Grace, the Archbishop. An exceedingly happy paper on the late Professor Romanes' views, bearing the title "A New Road from Agnosticism to Christianity," from the pen of the Very Rev. A. F. Hewit, D.D., adds to the value of this number. Under the heading, "Religious Organization in the Sacred City," O'By Shilley, M.A., contributes a second paper on Roman churches. A masterly story of real life, entitled "A Change of Heart," signed J. H. L., and a very bright and entertaining treatise on "Old Houses I have Known," by M. de Briancourt, are amongst the contents of The Catholic World Magazine for October. In fact The Catholic World is replete with most attractive and highly instructive contributions, and this October number may easily be classed as one of the best of this year.

A GOOD COMPARISON.

The Daily Witness of Friday had the following very apt editorial note:— "The celebrated plea of the man sued for cracking a borrowed tea-pot, namely, that he never had the tea-pot, that it was cracked when he got it, and that he gave it back whole, is paralleled by the explanations made by China about the degradation of Viceroy Liu of Sz Chuen. The degradation was determined on before England sent her ultimatum, and in degrading him China only yields to a force which she cannot at the moment gain-say, and as a matter of fact Liu had already left the province."

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CALLED AWAY.

The Very Reverend Dom Antoine, retired abbot of the Oka monastery, was forced to leave the council of bishops for a few days on Tuesday of last week, having been called to Lake St. John to attend the funeral of the Rev. Father Albert, superior of the Trappist Monastery there, who died a few days ago. He returned in time, however, to take part in the continued deliberations of the Council.

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OLIVER PLUNKETT.

A HERO OF THE TIME WHEN BIGOTRY HELD SWAY.

MARTYRED BECAUSE HE WAS A CATHOLIC ARCHBISHOP.

We are told that Catholics while in possession of temporal authority persecuted all who were opposed to them in religious belief. The Impassioned is cited as an example of the abuse of power, and the Catholic Hierarchy is supposed to be a body only lacking the means to persecute persons believing in other creeds. It is noticeable, however, that comment on the actions of the fanatics during the period of Protestant Ascendancy is studiously avoided.

While berating the hierarchy and the Jesuits, the "Pope's Irish" are especially singled out for attack. No people have suffered more for conscience' sake since the days of Luther than they, and none have emerged from the attendant trials so triumphantly. No wonder the "patriots" dislike them, for the centuries' team with the glorious sacrifices of their martyrs who faced the cruellest deaths rather than give up the ancient faith.

During the time of Cromwell's dictatorship the persecutions especially bitter, when the Roundhead fanatics tried by means of the direst penalties to force their belief on all. It was accounted treason to be a Catholic and the Sacrifice of the Mass was absolutely prohibited. Devoted priests who secretly administered the consolation of religion to the faithful people were hanged, drawn and quartered. Education for Catholics was forbidden by outrageous penalties, and children who were sent to foreign parts to seek for knowledge were deprived of their property rights. For the poor the pursuit of learning was made impossible as law had provided that "any person keeping a school master who shall not repair to the Established Church shall forfeit \$10 per month." But others were added even more harsh in their provisions, as for example: "If a Catholic shall keep a school or teach any person—Protestant or Catholic—any species of literature or science, such teacher shall be for the offence of teaching punishable by law with banishment; and if he return from banishment, he shall be subject to be hanged as a felon."

Such was the condition of the Church in Ireland when, in 1629, Oliver Plunkett was born at Loughcrew, County Meath. He came of a noble family, and was a native of the Bishop of Meath. Dr. Patrick Plunkett, who educated him until his sixteenth year. At this age he was sent to Rome to pursue his studies for the priesthood. In 1651 he was ordained and for fifteen years he actively labored in the colleges of the Eternal City.

The persecutions in Ireland had reduced the members of the hierarchy until, in 1669, Oliver Plunkett, New appointments were made to the vacant sees. Dr. Oliver Plunkett was selected to be Archbishop of Armagh and Primate of all Ireland, succeeding Dr. O'Reilly, who died in exile. The new primate was secretly consecrated in Belgium in order to attract the attention of the persecutors of the Church in his native land.

At this period there was a lull in the persecution as the Queen, Catherine of Braganza, was openly a Catholic, and Charles II. was supposed to be one at heart. Parliament, however, controlled affairs and relaxed the rigorous laws but little. Dr. Plunkett went to London, where he had friends among the aristocracy, hoping to secure some mitigation of the sufferings of his persecuted flock. He did not meet with much encouragement, and continued his journey to Ireland.

Several months after his arrival Lord Berkeley was appointed viceroy, and for a short period persecution ceased. Until then the Archbishop had to remain in concealment. During the respite the faith revived, Confirmation was given to thousands and a Jesuit college was built for the higher education of priests, added to which was a school for children. This peaceful era was not to last.

Lord Berkeley was removed in 1672 in consequence of his leniency to the Catholics, and persecution began anew. The prelates and clergy were forced again into concealment and a price put on their heads. The magistrates and police were ordered to seek them out. Amidst all this the devoted servants of God secretly attended to the spiritual wants of the faithful; eating when they could and sleeping where a night would overtake them. It meant death to seek or shelter the hunted clergy, but the faithful people braved all dangers. This state of the persecution ended in 1674, resulting in the cruel deaths of thousands of the faithful clergy and people.

For another short period the rigorous laws were relaxed, when again the same of fanaticism burst forth with greater fury. The great Papist Plot of St. Oates in 1678 was the cause.

As remarked in a previous article, history repeats itself. The absurd and improbable stories told by the "patriots" today were used by Titus Oates and the preachers of the seventeenth century to stir up strife. We are now accused of wishing to put the Pope in the President's chair at Washington. The Catholics of Great Britain were charged with a conspiracy to assassinate the king, as when the Pope in his stead. They say that American Catholics have been ordered to rise in the night and murder the Protestants. Titus Oates told of a conspiracy of a thousand Catholics who were to march on the throats of 100,000 Protestants in London. Then as now the preachers were the most in the campaign of hate. Even so, however absurd, was enlarged upon until the people became inflamed.

The murder of a magistrate who was supposed to have taken the evidence of Oates added fuel to the flames. The city prepared for a defense. An imposing funeral was given the dead judge, which the preachers made the occasion of tirades against the Catholics. Then ensued a period of unexampled persecution. Our English co-religionists suffered severely, but for the Irish were reserved more bitter trials.

Proclamations and secret orders were issued by Lord Drummond, then viceroy, entailing terrible penalties on those who adhered to Catholicism. They were



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