

WOMEN AND THEIR SPHERE.

Archbishop Ireland said that Catholic women should be in the vanguard of every social movement.

"From the time she sped 'with haste' (as St. Luke informs us) to visit her aged cousin St. Elizabeth, to the solemn hour when, seated with the Disciples in the 'upper chamber,' the Holy Spirit descended upon them, she was filled and consumed with love towards humanity.

"Glorious, too, at the lives of the Saints—St. Catherine of Siena, St. Catherine of Alexandria, and the scores of women whose lives shine for all time like stars against the gloomy background of the Middle Ages.

"But there are other names in history which should inflame our zeal and emulation. For instance, Isabella of Castille, who amid the splendors of a court lived as a true disciple of Christ.

"And nearer at home we have Margaret Roper, the daughter of Sir Thomas More, who, talented, virtuous and wise, shared with unexcelled heroism, piety and sympathy the sufferings of her martyred father.

"Nearer to our own day we have Mother Margaret Hallahan, who, beginning life as a little servant maid, died the foundress of the Dominican Order in England, having seen churches and convents, schools and congregations grow from the tiny seed planted among the girls of Coventry when she was housekeeper to Dr. Ullathorne.

WHAT IT IS TO BE A CATHOLIC.

There are flashes of thought, of eloquence, which leave most lasting impressions. When we meet with one of these rare passages—the more rare an account of the deep reflection, the careful study whence they are sprung—we feel bound to spread it abroad.

"An admirable definition of a Catholic was given by the Rev. Louis A. Tierman of Cincinnati, State Trustee of the Catholic Knights in Ohio, on the occasion of the annual convention of that organization, in the course of an eloquent sermon delivered to the delegates. It was as follows:

Now I ask, what is it to be a Catholic? Go read the answer in the lives of the men and women who, for 1900 years, have trod the ways of heroic virtue in the footsteps of the crucified. Go study it in the calm and peaceful heroism of the early Christian martyr, who laughed at the threats of tyrants and prayed for his executioners as his life went out beneath the horrors of the tortures, which he bore with joy, rather than betray his God. Seek it up and down the ages, in every rank and station, from the monarch on the throne to the peasant in the

all the allurements of the world to spend her days trying to raise and to brighten the lives of her Catholic sisters in the East End. I mean Lady Clare Fielding, who truly gave her life for Catholic girls, whose name will be for all time an embodiment of all that is sweetest, and fairest, and bravest, and best in woman."

"After several other illustrations of what women have done in various spheres, the writer comes thus to the practical issue:

"We have, then, no lack of examples to follow in the work we are being urged to undertake. But some will say this work is not for us. Stay—in his Encyclical on 'Labor' our Holy Father says:

"Everyone must put his hand to the work which falls to his share, and that at once and immediately, lest the evil which is already so great may by delay become absolutely beyond remedy. Everyone, the Holy Father says, and if everyone, then this bugle call is sounded for you and for me! Whether we can do much or little, we must do what we can, so great is the harvest, so few are the laborers.

"And now one feels quivering in the air the tremulous desire to help, to aid, if only with one 'Hail Mary' or a single 'God Speed,' the work which it is hoped will be begun. If only all would desire to help, success would be assured. So numerous were the early Christian Martyrs that they are again and again commemorated on the walls of the Catacombs thus: 'and many others whose names are not recorded.'"

Now comes the important question, and the lucid answer. It is this, the writer concludes:

"The question may be asked, is it necessary that women should band together to help their fellow-women? The necessity is so great that I fear to speak of it. The years I spent in Liverpool, constrained by the example of Father Nugent, to do something to help women, are sacred and burnt in my heart, and brain, and memory. The work of present and kindred vocations, but there is something for each and all to do. What we have now to consider is how can each one help? and to arrive at an answer to this we must ask what is the need, the great need, in Catholic parishes?

"I have visited, lately, 5,000 homes, having an average of five human beings in each. I have learned how the people live, the wages they earn, the rent they pay. I have seen their homes and learnt their sorrows and their needs, and I cry hesitatingly that the crying need is sympathy. By sympathy I do not mean pity; I mean fellowship of feeling—the loving comprehension of another's sorrows and trials, aims and hopes, and fears. 'There is a mother want in all the world,' Mrs. Browning wrote, and the mother want still exists as the world's greatest want. Next to sympathy is needed instruction in the management of home and children, and last, occasional material help to tide over a difficult time. All can give sympathy, most educated women can give instruction in simple household matters, and the Brothers of St. Vincent de Paul are prepared to give help in clothes and money."

field. Seek it in the hearts of nature's noble men and women, where it shines with a beauty and a lustre all its own, and elevates their hearts above the ties of kindred and of country, even to the Eternal God Himself—the centre and source of true Catholicity. Seek it and find it in the super-natural lives of men and women living to-day—living not alone in cloistered solitude, not alone at the foot of God's altar, in constant adoration, not alone in priestly robes, but even in the busy world of noise and wild distraction, in the marts of trade and in domestic care, where the lots of most of you are cast. What is it to be a Catholic? It is to rest secure in the possession of eternal truth, in the certainty of being right, in the priceless privilege of not being blown about by every wind of doctrine. It is to live with the sunshine of divine hope warming the human heart, and enlightening the human soul. To be a Catholic is to love God above all things and your neighbor; charity that stops not at mere theory, not at mere speculation or profession, but that works itself out in action, high, noble, God-like action. This, it is to be a Catholic. Faith, Hope and Charity, these are the faculties of his soul to a Catholic."

McCabe was obliged to make a hasty departure for Australia. He came to this country and applied to Bishop Ireland for a charge in this diocese, about eighteen months ago. He had remained in Minnesota ever since."

REV. EUGENE O'GROWNEY DEAD

Ireland can ill-afford to lose any of her Celtic scholars; at this period in the history of her literature, when a mighty revival of language and works is taking place, there is need of every active Irish scholar. But the blow is the greater, when men like the Rev. Eugene O'Growney pass away. This distinguished Irish priest was a member of the Royal Irish Academy and late professor of Irish in Maynooth College. Some four years ago he went to Arizona, for the benefit of his health, and despite the fact that his end was visibly at hand, he worked up to the last day in the cause of Irish literature. In fact he had just translated "The Star Spangled Banner" into metrical Irish.

This distinguished scholar was born in County Leitrim, Ireland, in 1863. In due time he entered St. Finian's Seminary, Navan, from which he graduated to Maynooth. While at Maynooth he joined the movement for the preservation and extension of the Irish language, and at once began the study of it. When he was ordained in 1890, he was recognized as probably the best master of spoken Irish next to Dr. Douglas Hyde. He became editor of the "Gaelic Journal," succeeding John Fleming. Under his guidance, the movement, which had up to this time been of a scholastic nature, became a national one. He was made professor of Irish in Maynooth College, and this branch of the college grew to such proportions that to-day every priest leaving this school must carry with him a certificate showing that he is qualified to take charge of an Irish-speaking community.

In 1892, he issued, for the use of Maynooth students, "Modern Irish Texts," consisting of Irish parlance, Parts I. and II., and an excellent compendium of Irish grammar. In 1893 he commenced the publication in the "Weekly Freeman" and the "Gaelic Journal," of the well-known series "Simple Lessons in Irish," continued at intervals for several years. The "Lessons" have been studied in book form, and forty-five thousand copies have been sold. They have been adopted as textbooks by the Irish National Board of Education.

The English "Society for the Prevention of Consumption," presided over by the Prince of Wales, was recently addressed by Sir William Broadbent, who stated that it was definitely known that every case of consumption began with a germ communicated from some other case. There is no such thing as inherited consumption. There may be local weakness which leads to consumption but the germ has absolutely to be planted in that weak spot before consumption can ensue. This ought to comfort thousands of people who have "weak chests" or "weak lungs." They are not foreordained victims of this dread disease. All that is needed to bid absolute defiance to this deadly scourge, is to be able to strengthen the weak lungs, and build up a strong body. The answer to this need is found in Dr. Pierce's Golden Medical Discovery. It so purifies the blood and increases the blood supply, that the disease is thrown off, and the weak organs are nourished into perfect health, which defies germs of any kind. People given up by doctors, emaciated, bleeding at the lungs, with obstinate, lingering coughs, are being cured every day by the use of "Golden Medical Discovery." It is a strictly temperance medicine containing no alcohol, whisky or other intoxicant.

St. Patrick's Society. The regular monthly meeting of St. Patrick's Society will be held in the St. Patrick's Hall, 22 St. Alexander Street, on Monday evening, November 6, 1899, at eight o'clock. By Order, S. CROSS, Sec. Sec.

NERVES. Are the electric wires of the body. Along them flash the magnetic life-currents. When the nerves are out of order the current flows slowly. The sufferer feels low spirited and often tired. His work seems hard and unaccountable and life not worth the living. The worst of it is that he usually gets very little sympathy. It is not commonly known that the most frequent cause of this general weakness is Catarrh, which has impoverished the blood and thus starved the nerves. It is easily cured under the right treatment. Dr. SPOULGE can do it. His success in so called "hopeless" cases have filled thousands with amazement. Write him just how you feel. He will advise you free. Do not be afraid to trouble him. This great specialist lives for the good of humanity. Address Dr. SPOULGE, B. A., 7 to 15 DOANE STREET, BOSTON.

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PARNELL MONUMENT!

The Right Honourable Daniel Tallon, Lord Mayor of Dublin, and John E. Redmond, Esq., M. P., Will Address a Meeting to be Held in the Monument National, St. Lawrence Street. Tuesday Evening, Nov. 7th, '99, at 8 o'clock. General Admission, - 25 Cents. Reserved Seats may be secured at the TRUE WITNESS OFFICE, 178 St. James Street. Reserved Seat Tickets may be exchanged for Coupon Tickets at TRUE WITNESS OFFICE. P. F. McCAFFREY, Secretary of Committee. Established 1852.

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WANTED. A Female Teacher, qualified to teach an Elementary School in French and English. Apply to the undersigned. N. FOREST, Sec.-Treas. School Commissioners, St. Scholastique, Co. of Two Mountains, P. Q. 21-3. CANADIAN TEACHERS WANTED. More vacancies than teachers. Positions guaranteed. Placed 261 Canadian teachers in U. S. last term. UNION TEACHERS AGENCIES OF ALEXANDRIA, WASHINGTON, D.C. 6-13.

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BON BOURGEOIS Claret. Claret is sold by every first-class Club, Hotel, and Restaurant in Montreal. BECAUSE It is the best value imported from the Vineyards of France. BON BOURGEOIS is a delight to consumers and a mystery to competitors. BON BOURGEOIS is bottled at 50 cents quart and 25 cents pint bottle. The profits are small but the sales are large. Gentlemen will please see that the name "La Cie des Vins de Bordeaux" appears on every label and the name "Bordeaux Claret Company" stamped on every cork.

LAWRENCE A. WILSON & CO., Sole Agents for Canada. MONTREAL OFFICE: 87 St. James Street. BORDEAUX OFFICE: 17 Allée du Bouteau. PROVINCE OF QUEBEC, SUPERIOR COURT. DAME Marie Anathalie Beaudou, of the parish of Saint Bruno, in the city of Montreal, wife of deceased J. Beaudou, by marriage contract of July 18th 1894, former of the same place, and duly authorized by her husband, Plaintiff. The said Wilfrid Senecal, Defendant. An action in remission for us to property I have this day instituted in this case. GLOBEN-KY & JAMARRE, Attorneys for Plaintiff, Montreal, 17th October, 1899.

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FATHER McCABE DEAD.

A despatch from Waseca, Minn., dated October 23rd, conveys the following piece of interesting yet mournful news: "Rev. P. M. McCabe, a well-known Catholic clergyman, is dead at St. Mary's, a small mission near Waseca. His death recalls an exploit of international interest in which he was a conspicuous actor. It was Father McCabe who was instrumental in liberating the political prisoner, John Boyle O'Reilly, who afterwards became the noted American poet. "Mr. O'Reilly was detected propagating Fenianism in England. He was arrested and sentenced to penal servitude. Father McCabe was station-

ed at the Australian prison, as chaplain, and to him the prisoner confided his intention of making his escape. The priest offered to aid him. On a dark night in 1869, the two met by appointment and priest and prisoner exchanged clothes. In this disguise O'Reilly departed in an open boat, without food or drink. After three days of terrible exposure to the perils of the sea O'Reilly was picked up by an American whaler and carried to Liverpool. Thence, he made his way quickly to the United States. "The priest reported to the prison officials that he had been waylaid by the convict, who compelled him to make the exchange of clothing. When the truth leaked out later on, Father