ALL SOULS' DAY.

Written for THE TRUE WITNESS ? Oh! blessed soul, so dear to God; How gladly welcomed is this day, When prayers ascend like incense high, And pierce the clouds with brightess ray. And places are unless when the array's deepest depths,
Poor enfering souls cry for our aid;
Then let us all with one accord,
Join heart and voice, nor be dismay'd.

How dear they were to us on earth; How much we prized each loving heart ! Before the dreaded summons came, And whispered low "We now must part!" How little did we deem that time Would bring a vain and rad regret, In future years to know that we Could suffering friends so soon forget.

Oh! do not let us longer waste.
The precious hours that God has given,
But in this holy month of grace,
Prepare for them the way to Heaven. The Heart of Mary will accept Our humble prayers for souls in pain, And intercede before God's throne, That they may heaven sooner gain.

How sweetly welcome is the thought, That when Death's Angel will appear, Those souls by our poor prayers released, Will then our anguished pleadings hear; Will supplicate the throne of God, That all our sins may be forgiven; And guide our weary feet from earth, Along the path that leads to heaven. MARGUERITE.

A BIG BOSTON BLAZE.

The Business District of the City Swept by Fiames-Two Hundred Firms Burnt Out-Insurance Companies Heavy Losers.

Boston, November 28 .- The most disastrong fire from which Boston has suffered since 1872, and which in property less, more than rivals the great conflagration at Lynn, broke out at 8.20 a.m., to day in the six storey granite building owned by Gordon, Marsh & Co., and occupied by Darrel & Co., dealers in iry goods, on Bedfort street at the corner of Kingston. The great fire of 1872 broke out at the corner of Kingston and Summer streets, and the alarm to-day was rung from the same box which did similar duty at the fire of 1872. The first alarm today was immediately tollowed by the first general alarm in Boston since 1872. To-day's confisgration raged for six hours, burned over two acres of territory covered by magnificent structures, and entailed a loss now estimated at \$10,000,000.

The fire was discovered by a letter carrier, who noticed the fismes bursting from the top of the Brown building over the elevator shaft in which it originated. The carrier notified a policeman who rung in the first alarm. As soon as Colef Webber, of the protective depariment, arrived, it became apparent that a at the door and ushered him through the long fight with the fire fiend was before the ball and into his elegant and richly furnished department and a general alarm was sent out, parlor. and this was soon followed by calls upon all the neighbring cities and towns for assistance. The flames were soon pouring from all the windows and the roof of the Brown, Darrell building At 8.45 they had spread to the Shoe and Lather exchange building, another large granite structure adjoining Brown, Darrell & Co., on Bedford street. From both buildings the fixmes swept in great masses across the street to the opposite corner, then to Kingston street, along Bedford to Chauncey street, where the fire was stopped in the eters of Farley, Harvey & Co, the uppor stairs of which were burned. On the south side of Badford street the fixmes jumped across Kingston street from the het blaze from Brown, Darrell & Co.'s to a big sandstone building, owned by F. L. Ames, and ecoupled by Taylor Bros., and this was con- nearer to God and into a closer communion subject to the same conditions. They were sumed. The granite building known as with Him. It is no sudden decision I have days full of miracle. It is rare that one Nevin's block, at the corner of Chauncy st., reached, and my course is not the result of a preaches to deliberately deceive. A tenwas the next victim for the fismes, and the sadden determination. I had been studying entire block clear around Rowe place to Kingston street was consumed. Crossing Chauncey street the fire soon had a good hold of all the stores which are enclosed in Exeter place, a small street running from Harrison avenue to Chauncey street. Here the firemen got control. At Rawe place the fire was partially checked from going toward desired it to be understood that he did not Essex street, but quickly moved toward the desire to imply that he had any ill-feeling opposite side to the immense Allan and Larabee buildings, occupying the square between Bedford street, Harrison Avenue extension and Exeter place, at which point their further progress was checked.

TWO FIREMEN BELIEVED DEAD.

The firemen of ladder No. 3, Daniel Buck. ley, unmarried, and Frank P. Loker, who has a wife and child, have been missing since early this morning. They were last seen in the Brown-Darrell building and their bedies are believed to be in the ruins of that structure. Several firemen, who saw them in the building, report an explosion of hot air and their own narrow escape, and believe the children believe as I do, and are now memmissing men were overcome While a small army of firemen were striving to save Chauncey street, the hot air generated by the fire raging in the rear blew out the entire glass front of Wright Bros.' store. The firemeniin the building were literally blown out on Chauncey street, one, named Manning, being cut and torn beyond all recongnition. His eyes were cut out of his head.

Probably seven'y five steamers threw water on the fismes. Out of town five apparatus dashed in, their horses rocking with foam, adding to the wild excitement. The firemen were aided by pouring rain which lasted from early evening until just about the time they got the fire under control at noon. Otherwise there is little doubt that other fires would have been started by the storm of embers, some of them as large as half a brick, which fell in all directions. The scaked condition of the roofs, however, and the rain, finished them before they could do sny damage. A strong inshore wind was blowing all the morning. There is little doubt that but for the deluge from the clouds the fire would have swept through to the Common.

HEAVY LOSSES FOR INSURANCE MEN.

According to the figures given by the agents of insurance companies having risks in the burned districts, the insurance will aggregate about \$2,700,000. Of this the Liverpool & London & Giobe holds nearly \$200,000; the Royal is in for \$184,000; the Commerclal Union, of London, for \$60,000; the Phonix, of London, for \$52,000; the Imperial, \$45,000; the Guardian, \$40,000; the North British & Mercantile, \$40,000; the Oity of London, \$35,000; the Western, of Toronto, \$35,000; the North American, \$30,000; the London Assurance, \$27,000. The London & Lancashire also has a small amount. The total loss, according to latest conservate estimates, is \$11,000.

This fire, coming as it dees on top of the great blaze at Lynn, is a crushing blow to many of the smaller insurance companies and it is not at all unlikely that it will cause the

suspension of some of them. The burned district begins at Columbia street en the east and extends two blocks westward along Bodford to Chauncey street

Columbia streets; weetward of this the enstre block bounded by Bedferd, Kingsten and Channey streets and Rews Place; and westward of this the buildings on Chauncey streets from Bedford to Exster place. It also hadly damaged the buildings on the couthwest corners of Bedford and Columbia streets. North of Bedford street it consumed the buildings on both the northeast and north-west corners of Bedford and Kingston streets, and damaged the block at the cerner of Bed-ford and Channoey street. There are about 200 firms burned out and 100 agents of New York and western firms have had their headquarters destroyed.

A DISTINGUISHED CONVERT.

General Russell Thayer and His Family Become Cathelics.

[From the Philadelphia Times, Nev. 21] General Russell, Thayer, son of Presiding Judge Russell Thayer, of Court of Common Pleas, Nov. 4, and the Superintendent of the Park Commission, has joined the Cathelio Church, tegether with his wife and three

General Thayer and his family have been members of the Protestant Episcopal Church, of St. Paul, at Chestnut Hill, where he had his residence, and there is no more prominent by the fiat of the Law Giver. or influental name in Episcopalian circles than that of Judge Thayer, his father. Judge Thayer has been for years an active and, in channels of His ordinary providence. A many instances, a pronounced member of the miracle is an event above, but not contradicis considered to be an authority on canonical where the natural law reigns not. It creates law, and is a foremost member of the church. General Thayer is a graduate of the West stpdloments where nature is definitely point Military Academy, and steed high in ent. It is above nature because it is the ef-Point Military Academy, and steed high in ent. It is above nature because it is the ef-bis class. He did not remain lerg in the tect of a power transcending nature. It is not army, but soen resigned and accepted a contradictory to Nature because it does not position as civil engineer with the Pennsythe position he was appointed BrigadierGeneral, commanding the First Brigade of
the National Guard, from whence comes his

Subsequently, General Thayer was ap pointed Superintendent of Fairmount Park, and he has held the place without interruption for about ten years.

He was sent some year or two age by a friend a book which treated of the Catholic Church as being antagonistic to the principles of Americanism and republican institutions. As he himself says, this book led him to study the religious of the world. He applied for enlightenment and information to Archbishop Ryan. The Archbishop took him under his own personal guidance and teaching. General Thayer soon brought his wife and children to join him in the teaching, and on last Saturday he, together with his entire family, was baptised and received into the Cathelic Church at the archi-cpiscopal residence at the Cathedral.

General Thayer was seen at his home at

He was asked if it was true that he had renounced the Protestant Church in favor of

Catholicium. The General hung his head in thought for a second or two and then, with a smile upon his face, replied :-" I feel very thankful to Ged that I

am now a member of the Holy Catholic Church and a believer in the true faith." Relapsing into a study which lasted until it almost became painful, General Thayer finally continued:-

"I am very sorry that any publicity is to be given to this matter, and I can hardly see how the public is interested in it. But you have asked me a tair question and there is no reason why I should hesitate to answer. My paramount reason is because it brings me | the early days of Christianity, and must be and considering the subject for two years. I have examined all the Christian religious and some that are not Christian, and I have missioned to save men by a new process. reached the conclusion that the Catholic bolief is the true religion of the Lord Jesus

Uhrlst.'. In the most carnest manner General Thaver towards any Protestant Church and did not want to be placed in the position of crisiciting the acts or beliefs of others.
"The Chatholic faith," he explained,

"hinges on faith, hope and charity, especially the latter. As a body the Catholic Church shows charity for the feelings of our neigh-

General Thayer spoke at length, showing that he was most thoroughly convinced of the correctness of his belief. He said that all good Catholics were ready to die for their peliof and would, indeed, be glad to do so. "My action is final," he added, in conclusion, "and I am glad to say that my wife and three bers of the Holy Catholic Church and believ ers in the old faith."

Judge Thayer, at his residence last evening, without expressing any surprise at the course

of his son, said :-"If he has done such a thing he has not said anything to me about it. My son and myself are not on the most affectionate terms. and he came to see me four days ago, when he did not say anything of this reported

MERCIER AND MGR. SATOLLI.

action."

The Premier and His Colleagues Visit the Papal Delegate.

Bafore his departure for Boston from Quebec the Papal delegate, Mgr. Satolli, received a special call from Premier Mercier, accome panied by his colleagues, Messre. Gagnon, Turcotte and Duhamel, and Mayor Langeller of Quebec. After the presentation the Papal

delegate congratulated the Premier on what he termed his magnificent speechat Bultimore of which, he said, they were all proud. Mr. Mercier in reply thanked His Excellency for this very high appreciation of his speech, and he requested him to present to His Heliness the expression of sentiments of filial love of the Roman Catholics of this province, adding that the members of his Cabinet, notwithstanding that two of them were Protestants, were unanimous in expressing their admiration for the Holy Father and the satisfaction which they felt in having brought the question of the Jesuits' Estates to a happy settle-ment. The Premier further stated that in commeration of this great act, the Cabinet, in order to perpetuate its memory, propesed to send to the Pops a copy of the law, Order-in-Council and deed of quittance and cession, transcribed in letters of golden parchment. Mgr. Satolli expressed his warm approval of this proposal and declared that the Holy Father would be highly pleased to receive such

westward along Budferd to Uhanneey street Don't fail to return promptly a borrowed on the west. On the south side of Bedford book, or anything borrowed. Better

preserved in Vatioan archives,

a document, and that it would be religiously

On the Subject-They are the Messengers of God's Will and the Channels of His Ordinary Providence.

The Rev. Father Walsh of St. Peter's preached on "Miracles" Sunday morning. He said: "The gospel of the day tells the story of dead raised to life. The life of Unrist is full of the miraculeus. It is not sufficient to describe this element by wonderful. It is more miracle than marvel, and more supernatural than natural. The element that so entered into Christ's life must have a unique purpose to serve, Christ hath done all things well, and miracle is one of them. Their frequency proves their utility. Their power goes beyond the individual cured. They are useful in three ways: They are proof of God's power, a warrant of doctrine and the tracher, and a test of holiners.

'God works normally through secondary

causes. The laws of nature and our being are the expression of God's will and providence. They are the other image of God impressed on creation. They are unchanging, except power that enacted them can alone obstruct They are the messengers of His will and the results not contemplated by nature. meet nature on its own level. It is many de-

intelligent being. The power and the result of its operation confirm this. "A miracle is a test of doctrine and the teacher's credentials. Christ's reply to the directles of St John was an appeal to this test. The Baptist sent his disciples to learn if Christ was the true Messias. He said to them to the condition of St Finlan's Saminary, the to them : " Go and tell John what you have seen and heard; the blind see, the lame walk. Say nothing of my personal appearance, nor of my daily life, nor my dress, but tell him that my works are miraculous and only one gifted with a divine power may perform these," The earlier apostles were similarly endewed. All missionaries to the pagan have been able to confirm their teaching by miracle. There was no other evidence so satisfactory to give them that the men who preached had been dininely sent. Miracles are

ceasing because we are growing coldly cyni-General Thayer was seen at his home at calland incredulous, and because we have an Chestnut Hill last night. He met the visitor abundance of other evidence. We are the inheritors of all the traditions, teachings, doctrines, sanctity and miraclis of a long past On these we should be able to form our jungment of the truth without the intervention of a miracle. We have reached in our day a higher plane of religious conception. We walk by faith and not by sight. We apprehend the truth by an intellectual process. Those who require miracles trust their eyes alone Miracles have not ceased in the church, Noiselessly do angels yet ascend and descend on the ladder of human and divine intercourse. There are many miracles unrecorded which, if blazoned, would create incredulity.

The age of miracles will never entirely die. " Preachers of new and strange dootrines -founders of novel churches-should be bound by the test of miracles to save others and themselves from deception. To found a church and teach a new truth is to reproduce dency to fanaticism to austerity, begets deception, when the victim, imagining he is illuminated by the spirit, believes he is com-The world is full of these. Is it sensible to accept these relf-sent evangelists on their own representations? We laugh at them as harmless fools in other walks of life; why will we credit them in the religious? Only one class of oredentials may we demand as security against imposition-miracles. If these are depled us their claims to a divine commission must be treated as the ravings of

"A miracle is a test of holiness. No saint is enthroned in the calendar till God affixes the seal of a miracle to his sanctity. Ordinary lives will never be sufficient. Heroic virtue and the pewer of miracles are the two pillars of all saintship in the Catholic church. God must show that he worketh in His servants, and a miracle is the echo of His power. The church does not accept this testimony hastily. There is a miracle and a miracle. The restoration of the dead to life is the greatest of all. The cure of all allment is the weakest. Only the severest scrutiny can determine the measure of God's intervention. Periedically we hear of this class of wonders in non-Uatholic communities. They are not miracles. A study of temperamente leads to a knowledge of a class of people who have a morbid tendency to fancied diseases. Faith and a deep religious feeling is the most active of stimulants on special natures. Under its impact a cure is effected which falsely is attributed to supernatural causes. The chief source of misconception is that the faith which unlocks these natural forces of healing is so closely allied with the supernatural,

"We will have no craving for the miraculous. God's ordinary care is enough for us. We will with mind and heart adhere to His law and truth. Sight counts for little in God's world. We will walk through the shadows and in the dark with a firm step, knowing that on the other side is a sun that will shine forever."—*Troy Press*.

NOT KILLED YET.

The Plan of Campaign Still Flourishing.

London, Nov. 29 .- The report that the plan of campaign was a failure which was sirculated a day or two ago and triumphantly alluded to in the Conservative papers as the system. He was asked in the House of Comresult of the Government's unswerving Irish policy, turns out to be untrue. The truth of the matter is that the plan has not only not ly with the subject of the Ribbon men of days proved a failure, but it is really stronger in that locality than ever, and the action of the tenants, upon which erroneous reports were based, has added to its strength. Four of the tenants paid their arrears with costs, recelving the legal papers which established them firmly in possession of their holdings, but the others have not paid, nor will they do so. The object of the payment on the part of the four was to retain their farms as a basis of operations for the poer and thus assist the non-payers, who contributed most of the money. Subsequent events will demon. strate the wisdom of this course from the tenants point of view.

Don't say "awfully good," "awfully nice;" street the fire consumed the end block not borrow at all, but perhaps books are ex- awful was never intended for any such use, bounded by Bedford, Kingston, Essex and cusable.

The grandest work of Art in America, pronounced by the clergy of all creeds, and by the thousands of people who have visited it, as unequalled anywhere for magnificance of conception, beauty of colors, harmony in composition, and so LIFE LIKE that one feels actually as if on the ascred ground. THE CRUCIFIXION scene is a marvellous work, alone worth coming many miles so see, apart from the OITY, Mount OLIVET, MORIAH, MIZPAH and ZION. This grand PANORAMA to be seen at the CYCLORAMA, corner Sa, Casherine and Sa, Urbain these Monings. streets, Montreal. Open every day from morning till 10:30 p.m., and en Sundays from 1 to 10:30 p.m. Street cars pass the door.

WHAT IS JOHNSTONS FLUID BEEF

and BUILD UP the constitution.

FIRST—As a STRENGTH-GIVING FOOD for invalids and convalescents. SECONO-As a NUTRITIOUS BEVERAGE. THIRD-For making RICH GRAVY and STRONG SOUP. FOURTH—To spread on the slices of bread FOR SANDWICHES. FIFTH—Whenever a focd is needed that will NOURISH, INVIGORATE

Diocesan Convention of Pennsylvania. He tory to these laws. It belongs to a sphere The Beloved Prelate Celebrates His Silver Jabilee.

> On Nov. 5th, the Silver Jubileo of the Moet Rav, Dr. Nulty, Bishop of Meath, was publicly celebrated in Navan. The town was in brilliant festival array, the shope, the house-fronts and prominent points being profusely decorated, and evergreens displayed along the line of streets upon every coign of vantage. In the Cathedral High Mass was celebrated, followed by a sermon by Rev. Hugh Behrn, P. P. of Trim. The sacred edifice

the students of St Finlan's Saminary, the Confraternity and the Catholic Young Men's Suclety, Drogheda Corporation, Droghes, Trim and Kells Boards of Guardians, Trim and Kells Town Commissions, the people of Navan and of Oidcastle, County Meatn, residents of Dablin, children of Trim, Statere of Mercy Convent, County Meath National Teachers. etc.

The Bishop, replying to some of the topics mentioned in the addresses, and the part he had taken in exposing cruelty and injustice, said he would touch on one or two points. Landlordism and the State Church were two great social institutions, and two of the worst that ever existed in any country. These two institutions were originated by the S ate and endowed by the State, and therefore the State which called them into existence could demolish them. Both of these institutions had had a long and prosperous career, and neither did any good, but both of them did a vast amount of evil. One of them was gone forever, and the other is on its last legs and doomed. The landlord at the present time is engaged, just as the parson was a few years ago, in haggling as to the amount of compensation to be awarded to him. Landlordism was undoubtedly endowed by the State; but what great good it was destined to effect he hands-enjoying everything the world could bestow, at the expense of the poor hurdluxary and enjoying their citum cum dignitate. signed for the people of our land.

The State appropried them to exact "frunt"

We recognize next in importance The State authorized them to exact "rent tain proportion of the products of the earth that were extracted from it by the toil and labor of the people-such a proportion as would leave the cultivator of the soil a fair remuneration for the labor and capital a. Catholic child. pended. The State authorized the laborer to retain not only what would be sufficient for his own decent maintenance, but what would furnish him with a return for his capital; that was what was called a "fair rent." But the landlords rack-rented their tenantry in other words, they robbed them. The State, bad as it is, never allows any one class to rob and pillage the others; but rackrenting landlords have always been public plunderers. As Mr. Mills observed, the landfords had left nothing with the poor Irish cultivator except the potatoes. The landlords not merely rack rented but they murdered the people—murdered them wholesule. He need not add that the State never gave any member of the community authority to rob the community, much less to murder them; but the laudiords had deprived the people of their lives. The most eminent living of statesmen, Mr. Gladstone, characterized the use the landlords made of their power, when they issued write or notices to quit, as "sentences of death :" and so they were. He (Bishop Nulty) was present at the eviction et 700 people in one day ; and for what he wrote about it he was called before a committee of the House of Common? and before that most respectable accembly he justified every line he had written. These 700 people were evicted from their homes and though they did not owe a shilling' rent, they were driven from the land. In the state of society surrounding them, every other walk of life was closed against them and in little more than three years nearly s fourth of them lay quietly in their graves. Any social system of any action that shortened by one half-hour the life of a telloworeature, and sent him to a premature grave, that system was a murderous system, the man who had hand, act or part in it was a murderer before God. He had witnessed and made inquiries into other cylctions that had taken place in that country; and he never knew evictions on anything like a large scale, where the people were deprived of their land, but that some of them were sent to premature graves; and therefore it was that he said that the system was a murderous mone why did he write sofiercely about Ribbon men now, and why did he deal so tendergone by? The two systems were essentially different. The Ribbon men of the past were

men gathered together when the law did not

protect them nor their property, and the landlords murdered them. Then it was, he

said, that the people, finding no protection in

the law, took it into their own hands, and

organized in the Ribbon conspiracy, with the

avowed chject of shooting down these exter-

minating landlords. The system was mur-

derous, because it provoked retaliation, and

the landlords were murdered themselves in

return. He remembered being called at two

o'clock, one winter's morning, to the bedside

of a dying man, and he told him that he was

about to go before his Maker. The man said :

BISHOP NULTY'S PLAIN WORDS. | understand the feelings of the poor man who had totted and labored from morning till night, and way, with his family, were turned out of his hap, y home on the road-side, when he looked at his wife without a shop to her foot, and his children calling for bread and no bread to give them. He had to appeal to such people over and over again to babish from their hearts feelings of vengeance and batred, and thanked God he had not falled in a single case. The Bishop dealt at length with the growth of evictions, and particularly in Meath, where the population had, through the action of the landlords, decreased by 95, 000 -The Pilot.

RESULTS OF THE CON-

The Platform Adopted by the First Catholic Congress.

The net result of the proceedings of the first congress of Catholic laymen in the United States is made manifest in the platform adopted with enthusiastic unanimity. The platform rejoices at the marvelous

development of the country and regards with just pride the part taken by Catnolics therein. In the words of the pastoral issued by the archoishops and bishops in the third plenary council: We claim to be acquainted with the laws, institutions and spirit of the Catholic Church, and with the constitution and spirit of our country, and we emphatically declare there is no antagonism between them.

We repudiate with equal earnestness the assertion that we need to lay saide any of our devotedness to the Church to be true Americans; the insinuation that we need abate any of our love for our country's principles and institutions to be faithful Catholics. We cannot, however, shut our eyes to the many dangers that threaten the destruction of the social fabric upon which depends our peace, liberty and free institutions. Although our never could comprehend. All that it did was | wealth has increased and prosperity is around to create a caste and a class, which had us, we find under the shadow this system of almost all the civil influence and power in its incipient pauperism, discontented men and women and children without the benefit of edu-cation, without the advantages of religion, working men of the nation—an idle, indolent deprived of any share in the abundance or class, not bound to look to their hands or participation in the blessings which, through their brains for their maintenance; living in our free institutions, God Almighty has de-

from their tenants; that was to say, the itself, education. As in the State rencoland State authorized the landlord to extort a cer. | provision is made for teaching religion, we must continue to support our schools, colleges and universities, and multiply and perfeet others so that the benefit of Unristian education may be brought within reach of overy

We also recognize among the three great eduational agencies, besides the church and schools, the Christian's home. Whatever imperils it permanency, security and peace is a blow simed, not only at the individual. but is an attempt to subvert civil society and Christian civilization.

Therefore, we denounce the existence and development of Mormonism and the tendercy to multiply causes of divorces, as plague spots on our civil zation, a discredit to our government, a degradation of the female sex and a standing menacs to the sanctity of the

marriage bond. We hold that it is not sufficient for Catholies to shun bad or dangerous societies, but they ought to take part in good and useful ones. The plan and form of the St. Vincent de Paul society are recommended, but as it is impossible to enumerate all the societies whose labors have done so much to succor the poor and alleviate human misery it must be left to individual action to select fields in which to work.

Another danger which menaces our republic is the constant conflict between capital and labor. We view with regret and alarm any antagonism between them, be cause thereby society itself is imperilled, With the Church we condemn nihilism, socialism and communism, and we equally condemn the heartless greed of capital. The remedy must be sought in the mediation of the Church and through her action on individual conscience and thereby on society, and such civil enactments as have been rendered necessary by the altered conditions.

The employment of young minors, male or female, is disapproved. The platform pledges co-operation with the clergy in discussing and solving those great economic, educational and social tions which affect the interests and well be ing of the Church, country and society at large. A protest is entered against any change in the manner of teaching Indians by which they may be deprived of Christian teachings. Assistance to the clergy is pleged in all ways tending to affect any improvement, physical or moral, in the condition of the negro.

The platform favors Catholics taking s greater part than heretofore in general philanthropic and refermatory movements. By mingling more in such works of national virtue as non-Uatholic citizens are engaged in, and taking a proper share in the management of prisons and hospitals, we might exert a Catholic influence outside of our own b dy at the same time we are solacing the unfortunate and reforming the erring. We should be able to insist on Catholic inmates being freely ministered by their ewn clergy, and we must assert and secure the right of consoience of Catholics in all institutions under public control.

There are many Christian issues in which Catholics sould come together with non-Otholics and shape legislation for the public good. In spite of rebuff and injustice, and fore Him, that I call for vengeance against an altiance with non-Catholics for proance. We favor the passage and enforcement of laws rigidly closing saleons on Sunday, and forbidding the sale of liquors to miners and intoxicated persons.

The platform recommends Catholics to suband platform recommends Catholic subscribe mere generally for Catholic publications, looks with eagerness for the establishment of daily Catholic newspapers in large
cities, and a Catholic associated press agency;
recommends the work of Catholic circulation; libraries and reading circles, and efforts to have the best Catholic becks and periodicals introduced into public libraries as fast as practicable.

We hope for the introduction of proper church music in all our churches where other music is now heard. Music should help de-votion at divine services and not be such as tends to divert the mind from heavenly thoughts. Efforts should be made to have

the congregation join in singing.

We cannot conclude without recording our solemn conviction that the absolute freedom of the holy see is equally indispensable to peace of the Church and the welfare of humanity. We demand, in the name of humanity and justice that this freedom be scrupuly. lously respected by all secular governments. We protest against the assumption by any such government of the right to affect the interests or control the act of our Holy Father by any form of legislation or other pusito act to which his full approbation has not been previously given, and we pledge to Leo XIII. the worthy poatsif, to whose hands Almighty God has committed the helm of Peter's bark in the tempest of this stormy age, loyal sympathy and the unstinted aid of his spiritual children in vindicating the perfect liberty which he justly claims as his secred and inallerable ight .- Colorado Catholic.



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ESTATE OF JOSEPH DUBEAU—DAME SUHOLASTIQUE MAURICE, widow of JACQUES DUBEAU, her some CHARLES and JACQUES DUBEAU, all of this city. hereby give public notice to all the interested heirs of JOSEPH DUBEAU, who was drowned near Shelter Island, New York State, during August 1886, that they will petition, on the 20th day of February, 1890 one of this District Superior Court Judges, in Chamber, at the Court Hermoof Manual of 1000 and the state of Manual of 1000 and the state of Manual of 1000 and the state of the s House of M. ntreal, at 10:30 a.m., to grant for their own and exclusive benefit letters of verification of the herrs. All interested parties are hereby notified to oppose the said patition, on or before the said date, if they judge con-

Moutreal, October 17th, 1889.

DAVID, DEMERS & GERVAIS. Attys, for Petitioners, 1668 Noire Dame street.

THE WIZARD HAT RACK!
The Wizard Hat Rack is no larger than a quarter, and can be carried in the vest pocket and ready for use at any time. It sticks to anything. You can have your hat or any ar-ticle on the muror, window, in fact anything. and spectators wonder how it is done. It is the about to go before his Maker. The man said: good. In spite of rebuff and injustice, and injustic