

sermons will do this. But lifting up Christ spiritually before the people will do it, and multitudes will flock to listen to His words as they did in the days of His flesh.

The words of our Lord here quoted refer to His crucifixion, inasmuch as the Evangelist adds, "Now this He said, signifying what death He should die." The Herald seems to have missed this point, which would have increased the force of its remark, for it is by His ignominious death upon the cross that Christ draws to Himself all souls, as it is by His crucifixion we are saved; and it is Christ crucified who should be the theme of pulpit discourses, and not fanciful subjects, which are so frequently dealt with nowadays.

On this point the great St. Leo spoke most pathetically:

"O admirable efficacy of the cross, O ineffable glory of His passion in which is the tribunal of the Lord, the judgment of the world, and the power of the crucified. O Lord, Thou hast drawn all things to Thyself, because the veil of the temple being rent, the Holy of Holies left the unworthy High Priests, and the figure was changed to the reality, prophecy to manifestation, and the Law to the Gospel. Thou hast drawn, O Lord, all things to Thyself, so that the secret which was hidden in one temple of Judea, should be made known and celebrated by the devotion of all nations. Now there is a more illustrious order of Levites, a greater dignity of elders, a more sacred unction of priests: because Thy cross is the fountain of all blessings, the source of all graces, by which is given to true believers, power out of weakness, glory out of reproach and life out of death."

We are pleased to be able to say that this fashion of substituting the fantasies of men for the teachings of our Redeemer, has not obtained among the Catholic clergy, and when we go to assist at Mass, we do so in the consciousness that we shall not be obliged to listen to human theories which will not avail anything toward salvation.

Of course, we by no means assert that all the sermons delivered in Catholic churches are equally instructive or effective, but it is the fact that it is the general aim of our priesthood to make the people better and wiser unto salvation, and that they do not direct their efforts towards gratifying an ambition to be spoken of as men of extensive secular attainments. Their efforts are to preach Christ crucified as the model of Christian life, and as the Saviour who so loved the world that He gave Himself to the death of the cross for our redemption, and that we must love in return Him who has so loved mankind.

ST. PATRICK'S DAY.

The revolving wheels of time have once more brought us to the date for the celebration of St. Patrick's day, the national feast of Ireland, which will occur on Sunday, the 17th inst. In many places, especially in the United States, there will be the usual processions in honor of Ireland's patron saint, and the Catholic societies, especially those chiefly made up of Irishmen and their sons, will take part. In this city, and in most other towns and cities of Ontario, the celebration will take place in the churches, wherein High Mass will be offered up for the peace and prosperity of Ireland, and in thanksgiving to Almighty God for all the favors conferred upon the Irish people, and for the wonderful progress made everywhere by the Catholic Church, the religion of St. Patrick, planted by him on the soil of Ireland; and sermons will be preached appropriate to the solemn festivity.

The sufferings of Ireland, especially during the last three centuries and a half, need not be recounted here. Ireland has braved the storm, and it is to be hoped that a new era will soon dawn which will bring a reign of continued prosperity to the country. There is a fair prospect that such will be the case; for there is little room for doubt that her efforts to secure good government will soon be rewarded with success.

Never till the last few years could the people of England be brought to recognize that the only remedy which can bring a return of prosperity to Ireland is the granting of self government to the country; but owing to the efforts of Hon. Wm. E. Gladstone, and other leading Liberal statesmen, the matter is now fully understood, and there is a general disposition evinced by England, Scotland and Wales to grant that justice to the Green Isle which has been so long denied to her. The time for this to be realized cannot be far off now, though every effort is being made by the enemies of Ireland to delay it. There is, therefore, much reason for Irishmen to be thankful for

the great change which has taken place within a few years, to which is attributable much of the recent legislation by which the condition of the people of Ireland has been already greatly ameliorated.

Much still remains to be done in this direction, but every year now some improvement is secured, which may be regarded as an earnest of the final accomplishment of Ireland's desires, which is now near at hand.

Let us pray fervently that the day so much desired may soon come.

But it is not to merely temporal prosperity for Ireland that the children of Ireland's soil should aspire. Our prayers should be offered to God that the present and future generations of Ireland's children may be as faithful to their religion as their forefathers have been, who have treasured the boon of faith during centuries of persecution.

Ireland's future safety lies in the devotedness with which her children will adhere to the faith which has been their mainstay and support in the past. We are confident this will continue to be the case, and that we shall find the country which has been sanctified with the blood of so many thousands, and even millions, of martyrs, will remain loyal to the sacred cause of faith and fatherland for which those martyrs suffered. This being the case, we may reasonably expect the return of future St. Patrick's days to be more joyous than they have ever been hitherto.

THE HORRIBLE SCHOOL QUESTION.

The Northwest Baptist, the official organ of the Baptists of Manitoba and the North-West, says in a recent issue:

"The position of the Northwest Baptist on the school question, all along, has been that our legislation is not on such an adamant basis of righteousness and unguishable principle that it can turn its teeth to the storms until they blow their cheeks empty. When rights or supposed rights of a legal sort have been peacefully enjoyed for a term of years sufficient generally in civic affairs to quiet titles and give undisturbed possession, it is impossible to ally feeling and heal wounds, when such rights are confiscated by a pretence at reverting to fundamental principles. Had the clean, straight thing been done in 1890, eliminating from our public school system every vestige of so-called religious instruction, the unnecessary presence of which has confounded Roman Catholics in the opinion that it was not Common schools we were after, but Protestant schools, no doubt on legislation would have overridden the storm, although it is to be doubted that there would have been anything like the storm that has been experienced during these last three years. But now where are we? Politics, aside, what should be done? He is no friend of Canada or Manitoba who says: 'Oh, it is not our funeral, let the Dominion Government settle it.' In all soberness, we ask, can politics ever settle this question? We believe not. Neither courts nor cabinets are the right place to adjudge this matter. The Privy Council, without determining what rights of the Roman Catholics have been invaded, clearly indicates that there is a case for intervention on the part of the Dominion. Let Manitoba recognize this decision. We are a part of the Empire. We can not antagonize Great Britain or even the Dominion, when the Dominion's authority in such a matter is established by the highest court in Great Britain. There ought to be a readjustment on the part of Manitoba—we mean the Provincial Government—to be a party in discovering where our legislation has wronged our Roman Catholic fellow-citizens, and, upon discovering, willingly make every endeavor to do them justice."

Our Baptist friend would understand the matter more clearly were he to remember that the Ontario Orange men who flocked into Manitoba some years ago act on the principle that Catholics have no rights which they are bound to respect.

EDITORIAL NOTES.

A PRESS despatch says that "the decision of Sir Hibbert Tupper in the Noble fisheries case has been partly reversed by his successor, Hon. John Costigan, who has consented to release all the seized boats and nets and tugs on bonds being furnished by the firm. Sir Hibbert had tied up \$25,000 worth of plant and refused to release it." Mr. Costigan deserves credit for his action in this case, and it is to be hoped that a beginning has been made, that full justice will be done the Messrs. Noble for the loss they have sustained. We hope a parliamentary commission will be appointed to look into the matter. The whole affair, judging from the statement which appeared in the public press, revealed a cantankerous officialism in Ottawa; and there is good reason for suspecting that the actions of some of the Government's servants outside of the capital were along the

line of P. P. A. rascality. The men who would hold public positions, and put into their pockets the dollars of Catholic people with which to buy their bread and butter, while at the same time they take a solemn oath not to deal with Catholics, gives us perhaps the most perfect specimen of a nicely compounded admixture of equal parts of the knave and the fool.

WE CHERISH the hope that many will, during Lent, take the resolution of bidding farewell to their habits of detraction, of slander, etc. It will be a resolution most profitable to them, selves and most beneficial to their neighbors. There are so many things worthy of attention that it is passing strange that there are some who delight in the ignoble pleasure of belittling their neighbors, sundering thereby friendships of years, sowing dissensions and causing young and enthusiastic hearts to look upon life with hard and cynical eyes. Nay, more, the uncharitable word may oftentimes kill as surely as a sharp-edged sword. And it is done by men and women who pose as very models of propriety—compendiums, as it were, of Christianity; and so often does it occur that we are at a loss to say whether their lofty professions be but a sham and pretence, or a veil to hide some darker villainy. We shall not discuss the reason, but we will take the resolution to live henceforward as followers of Him whose speech was without guile and whose mercy has kept the stroke of justice from falling on our devoted heads.

WE extend our most hearty congratulations to Right Rev. Monsignor Carmody, of Halifax, on the attainment of his golden jubilee in the priesthood. To few is it given to enjoy such a privilege. What a consoling thought—fifty years of labor for the glory of God! Fifty years of labor in the service of God's Church—comforting the poor, giving heavenly counsel to the afflicted, lifting up the fallen ones, and directing the hearts and hopes of Christ's children to Christ's heavenly home! May the years of Monsignor Carmody be yet many amongst his loving children in the city of Halifax!

WE have received the first number of La Revue Nationale, a literary magazine published in Montreal. The most prominent men in science and literature, amongst our French fellow-citizens, have promised to contribute to its columns, and amongst the writers in the initial number we find such prominent names as Hon. Messrs. Chapleau and Laurier, ex Lieut. Gov. Royal, Arthur Dansereau, Louis Fréchet, Dr. Hingston, John Hagne, Benj. Saulte and Joseph Marmette. We wish the review unlimited success. The price is \$3 per annum.

NOW THAT the Privy Council has decided that the Dominion Government has power to enact a law that will remedy the grievances of Manitoba Catholics, it is our duty to see that such a law shall pass into force. It is the most important constitutional event that has as yet happened in the history of Canada and one of serious import and interest to all Catholics. It is a question that will admit of no political trimming; it has to be discussed frankly and solved satisfactorily. Grievances there are, and the power to redress them rests with the Dominion Parliament. We feel certain that a just solution of the problem will redouble our confidence in the intelligence and integrity of those to whom we have confided the peace and prosperity of the nation. They have an opportunity to write an immortal page of history.

SADLER'S Catholic Directory and Ordo for the year 1895 has just been issued. It contains full reports of all dioceses, vicariates, prefectures, etc., in Canada, the United States, British Indies, Ireland, England and Scotland; the hierarchy in Germany, Austria, Hungary and Australia. The Directory bears every appearance of having been prepared with great care, and will be found a most invaluable work for the clergy, religious communities and the laity. It may be had from D. and J. Sadler and Co., Montreal and Toronto, for (paper) \$1.25, and (cloth) \$1.50.

COMPLAINTS are made against Catholic newspapers because they are not on a par with the great secular journals. But why do they not patronize them and thus afford them the necessary means to publish a paper that may satisfy them in every particular. We are fully aware of what a Catholic news-

paper should be and we assure our friends that we want but their co-operation to put our idea into execution.

THE Civil Service of Canada is the great cemetery for our young men. Internments take place at all hours. Pity it is that youth does not have a higher aim.

IT is a bad sign when papers inimical to Catholicity are permitted to enter the household. Faith is not ours but God's, and we have but to cherish and to protect it, and they who expose it to danger may lose it irrevocably.

WELL done, Republic of Boston! True to your mission, you have refused to have aught to do with ecclesiastical squabbles, and honest Catholic hearts who are tired of the unseemly conflict and bitter personalities will bless and thank you. Grievances may exist and injustice may have been done, but it is better that the individual and not the community should suffer.

THE editor of the Western Watchman has given the pax to all his brother journalists. He has stepped off the war path and the visitors to his sanctum see once more the genial face unclouded by the shade of emotion. His methods are original, and, though seeming strange to unpractised eyes, they are productive of permanent good.

WE were at an hotel, not long since, and among the guests were some two score Catholics. We watched them entering the dining-room, and to our surprise we saw them commencing their repast without prayer of any kind. It was a small thing, but significant. Soon after, two gentlemen—knights of the road—entered. Presently they made the sign of the cross, and you might hear a shadow fall. They taught these coward Catholics a lesson. Any man who has not moral courage enough to profess a principle that he believes in is a blot on the face of creation.

The Late Father Dawson.

MR. Henry J. Morgan has published an interesting biographical sketch of the late Rev. Father Dawson, whose recent demise caused universal regret. Andrew's Father Dawson's great popularity is attested by the fact that, though a simple priest of the Catholic Church, there were five clergymen of different Protestant denominations. Mr. Morgan reproduces at length the eulogy pronounced on the deceased by the Rev. William Herridge, of St. Andrew's Presbyterian Church, Ottawa, who held up the life of the good priest as an example to his flock. Mr. Morgan, who, by the way, is not a Catholic—has paid a graceful and generous tribute to the memory of an old friend in this little sketch he has given to the public—Once a Week (New York).

DR. BATAILLE.

THE Rev. in the 19th Century.

CONTINUED. Dr. Bataille relates a woman's wicked attempt on the life of His Holiness Pope Leo XIII. Sophia Walder, of whom much was said in a former article was so enraged at the Encyclical condemning Freemasonry, that she decided to put Pope Leo XIII. out of the way. Accompanied by a Swiss Palladist of similar disposition she went to Rome and laid her plan before Lemmi and other leading Palladists of that city, who however one and all tried hard to dissuade her from her devilish purpose because—said they—to kill the Pope so soon after he had promulgated the celebrated Encyclical would certainly fasten the blame of the crime on Freemasons and do them more harm than good. She secured a ticket for admission to a Papal audience and resolutely drove to the Vatican to accomplish her hell-born purpose. But upon reaching the Vatican she was seized with sudden and severe internal pains which she ascribed to the agency of evil spirits sent by Adonia. Scarcely able to hail a cab she drove back to her hotel and took the first train for Naples. Alighting there in a terrible bodily condition she met Dr. Bataille, by chance on the platform, who took her to a hotel and treated her during her severe sickness until she was completely restored. It was during this sickness that she confided to Bataille her vain attempt to murder the Pope with all its details and bad result to herself, and the doctor obtained strong confirmations of the facts from other trustworthy sources.

The doctor also relates that he was personally present when Miss S. Walder passed through a foot and a half wall covered on both sides with thick steel plates. Before the steel plates were allowed to examine the wall at their pleasure without finding any sign of fraud. The wall was lighted up brightly on each side by strong calcium lights. At the beginning of the performance Miss Walder stood undressed with her back to the wall. Gradually her body became pale—cadaverous—and after about one-half hour turned into a phantom. At the stroke of a bell on the top of the wall she finally disappeared altogether and reappeared as a phantom on the other side growing gradually into a cadaver, and, further, during another half hour, into the former Miss Walder. Dr.

Bataille met many who had often been witnesses of like performances. Of the fact there is no possible room for doubt; but whether after all there may be trickery in this feat or whether the devil really works such a formidable miracle is a question on which Bataille does not pronounce himself, although he is more inclined to think that there is no fraud or trick in the performance.

It may be of interest to note here that Sophia Walder is as heartily devoted to the golden calf as Lucifer, and allows no occasion to turn an honest penny pass by. Her lowest charge for the feat of passing through the wall is 1500 francs, collected from the spectators.

Dr. Bataille speaks of another wonderful performance of Miss Walder, witnessed by himself at Lugano in northern Italy. The meeting was held in a natural mountain cave arranged for a Triangle meeting. The number of spectators, men and women, was considerable. Bataille writes: "Miss Walder had her favorite snake with her in a basket. The lid being removed the snake crept out towards her mistress stood up in the form of an interrogation mark and presented its compliments with a formidable hiss; then it crept towards the side of the cave and up the wall and along the roof over our heads to the east and where it stopped in the shape of a complete circle. Then it uttered seven sharp, loud hisses, terrifying many of the spectators. At once all lights, except four,—one at each of the cardinal points—went out so that we could just barely see each other. Then we all felt as if some one were breathing hot and strong in our faces putting out the remaining lights, and Miss Walder suddenly became resplendent with a bright, white light, illuminating the whole grotto. Now five large green hands floated over our heads and finally came down and took five brothers by the wrist dragging them towards Sophia. Two of these brothers took her by the arms, two by the shoulders and one laid his hand on her head. Sophia said: 'Now testify to our brothers and sisters that you feel my body under your fingers.' 'We testify,' said they. The hands disappeared, the snake hissed again seven times and immediately Sophia was transformed into a beautiful young man of about thirty years of age armed in the style of an ancient Greek noble of the highest rank. The hand holding Sophia touched nothing now, her body seemed to have volatilized under their very grasp. The Grand Master asked: 'Who are thou?' 'Alexander III. of Macedonia' was the reply. 'What! Alexander the Great?' 'In the kingdom of light I do not bear that name, the good God alone is great.' Alexander disappeared and Sophia was there again tangible in body and bones. Aga Sophia was turned into the phantom, first of Luther then of Cleopatra, Hobeppierre, Heloise, Mahomet, Savonarola, Voltaire, Plato, Spartacus, Holiodore, Franklin, Catherine of Russia, John Zisker, Poppadour and Garibaldi, each new transformation being introduced by the usual seven hisses of the snake. As Voltaire she was especially interesting because she represented him as a young man, then in his mature years and again as an old man in all his monkey-like ugliness, uttering all the while the most appalling blasphemies. At the end the candles seemed to light themselves, and Sophia at the same time lost her incandescent radiance. The snake came down from the ceiling of the cave and twined herself around Sophia's neck like a bow. During the performance a lot of prayers to Lucifer, etc., ceremonies, etc., were gone through and at the end thanks and glory were given to Lucifer, Baelzebub, etc., and then the meeting was closed. Miss Walder often performs these wonders to strengthen Lucifer's adherents, but Bataille does not say what her charges are for them. He does not think it possible that the spectators are duped, as they may perhaps be in the feat of her passing through the wall.

VERY REV. MGR. CARMODY.

Celebration of His Golden Jubilee.

Halifax Mail, March 8.

Today is the fiftieth anniversary of the ordination of the Very Rev. Monsignor Carmody. The addresses presented to the rev. gentleman on last evening will be found published under the name of this issue. A grand High Mass of thanksgiving was celebrated this morning.

Mass was sung by the Rev. Monsignor Carmody. Father Grace preached from the following text:

"The Lord is the portion of my inheritance and of my cup; it is thou that wilt restore my inheritance to me. (Psalm, xvi., 5.)"

The rev. gentlemen spoke as follows: "These are the words prescribed by the Church to be used by one, who, casting aside the secular dress and secular occupations, takes the soutane and resolves to devote his life to the service of God in the priesthood. The soutane is black, to remind its wearer that he must die to the world; his eyes, henceforth, to take as little pleasure in its vanities as if they were closed in death; his ears shut to the idle gossip; his heart dead to its sentiments and false maxims. To keep the feeling alive his heart the student is taught each time he takes the soutane to put it on, to press it reverently to his lips and repeat the words of the text: 'The Lord is the portion of my inheritance and of my cup; it is Thou that wilt restore my inheritance to me.' It was with these words upon his lips, and wearing the black soutane and with a white surplice upon his arm, that, over fifty years ago, he was granted a preparation for ordination. When he approached as a candidate for subdeaconship, in warning tones the prelate spoke: 'Behold, son, you ought to consider well the weight that you would willingly take upon you today.' There was no hesitancy; he was not as one who puts his hand to the plough and turns back, nor as one who commences to build a tower without having first counted the expense to see if he had wherewith to finish. His choice was made. No need to repeat the words, he had but to advance. Step by step he did advance until just fifty years ago today he stood before his friends a priest of God, and they knelt to receive a blessing from those hands so freshly marked with the holy oils. No sooner is he ordained than his fidelity to his promise is put to the test. He is called upon to part from all the heart holds dearest—home, kindred and native land. He leaves all, and in the month of Our Lady, in that same year, he comes to labor in our land. After a few months in the city he is sent to the Yarmouth and Digby missions. He took for his model while laboring in these missions his Divine Master in the character of the Good Shepherd seeking after the lost sheep, laboring with untiring industry and zeal. Today we can visit those scenes of his costly labors and walk through College hall, knelt to pray in Convent chapel or assist at the offices of the Church in the magnificent edifices lately erected, but it should be with a feeling of gratitude towards those men, who, like your pastor, kept the faith alive in the hearts of the people and rendered all these things possible. A process of the most disinterested zeal is given by the fidelity with which he attended the Indians at the reserve at Bear River, answering their calls as readily as those of his wealthiest in the land, looking for a reward for his labors amongst them to God alone. From Bear River he went to Annapolis, once the capital of the province. Changed from Annapolis to Chertozook and then to Herring Cove. For sixteen years he labored on the western shore: often on the road when others were slumbering, the stillness of the night broken only by the rattle of his carriage wheels, or the sound of the deep voiced organ chanting a requiem over many a brave ship that had gone down before the tempest's fury. Attending to the spiritual and temporal needs of his people, renovating and beautifying the churches, sustained all these years by the hope of eternal rest. Then from Herring Cove he went to Windsor, winning there the love of those in the Church, and the esteem of those without. Then to Halifax in the month of the Precious Blood. We have read of the devotion of the people of Ireland to their priests, their hearts beat love going out to them. No need to go beyond St. Patrick's parish for an example of people devoted to their priest.

We ask him to pray for us that when life's end may be able to say as he did fifty years ago, 'The Lord is the portion of my inheritance and of my cup; it is Thou that wilt restore my inheritance to me.'

The following special programme of music was rendered:

Me se St. Jeanne, by Edwardo Marzo. Offertory, Ave Verum, Mercadente. Grand Te Deum, by Lambillotti. Grand Voluntary, Jubilee March.

The music was of a very high order and evoked many an complimentary remark from musicians. The Mass was a most difficult one, but its rendition was faultless, and they who were present will remember for many years the grand and inspiring chorus that rang out from the choir loft, thanking God for having preserved His faithful servant, Monsignor Carmody. The choir of St. Patrick's may well be proud of their success. It has met with many difficulties in the past, but the future after this morning's success is assured. It has shown itself capable of giving a skilled and spirited interpretation of one of the most devotional and beautiful Masses that the Catholic Church possesses. The skilled work reflects much credit on the proficiency and painstaking labors of Miss Colford, the organist, and the parishioners of St. Patrick's are indebted largely to the latter lady for having assisted them to celebrate so worthily the jubilee of their venerated pastor. Miss Colford was assisted secondly by Messrs. Shute, Cummings and Norman. Miss K. Doyle, Miss Marie Laurier, Miss P. Power and Mr. Wm. Carey continued greatly to the success of the choir. The choir was assisted by the string band of the King's regiment, consisting of eighteen pieces. After Mass the immense congregation was addressed briefly by His Grace the Archbishop. He thanked the people for the kindness shown to the beloved jubilarian, and also the latter for the great work he had accomplished since his ordination as a priest. His Grace held Rev. Monsignor Carmody up as a noble example of a worthy and devoted priest, whose fifty years of service in connection with the Church there was not a stain in his priestly character. This was the grandest thing that could be said of any priest. Immediately after the services the Archbishop and priests assembled in the vestry and valuable gold watch and chain. The watch bears the following inscription: "Presented to the Very Rev. Monsignor Carmody by the priests of the Archdiocese of Halifax on the occasion of his golden jubilee, March 8, 1895." The morning the jubilarian received from Bishop Foxley, of St. John's, Nfld., a handsome gold watch set with jewels. He also received a letter of congratulation from General Montgomery Moore.

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R. A. GUNN, M. D., of New York city.

is known to the medical profession and to the public throughout the entire land. He has had an opportunity of seeing people's needs both as Professor of Surgery in the U. S. Medical College and in his extensive practice. In speaking about one of his patients who was afflicted with the most terrible of all modern maladies, Bright's disease of the kidneys, he said:

"A chemical and microscopical examination of the patient's urine revealed quantities of albumen and granular tube casts, confirming Bright's disease. After trying all of the other remedies in vogue, I directed him to use Warner's Safe Cure. I was greatly surprised to observe a decided improvement within a month. Within four months no tube casts could be found, and only a trace of albumen, and, as he expressed it, he felt perfectly well."

Dr. Gunn's experience only confirms what other physicians and millions of people have known for many years: that for all female troubles, all kidney difficulties, and even Bright's disease itself, there is but one standard, one well known remedy in the world, and that is Warner's Safe Cure. If you are suffering from any symptoms, such as pain in the back, occasional nausea, pains in the muscles, bearing down, or any of those unmistakable signs which indicate the coming on of this great trouble, you should not delay a moment, but be warned in time.

