

The Jubilee of the Immaculate Conception.

General Intention for May named and blessed By the Sovereign Pontiff.

"I am the Immaculate Conception" was the response as if from heaven, to the definition of December 8th, 1854, proclaimed by the Church on earth.

Our reigning Pontiff, Pius X., in order to prepare the world for the coming jubilee, calls its attention in an Encyclical to this great truth, and establishes the claim of Mary Immaculate to our confidence and devotion.

Referring to the chief reason why the fiftieth year after the proclamation of the Immaculate Conception should excite a singular fervor in the souls of Christians, the Pontiff asks: "Can any one fail to see that there is no surer or more direct road, than by Mary for uniting all in Christ and obtaining through Him the perfect adoption of sons, that we may be holy and immaculate in the sight of God?"

Hence Holy Scripture almost invariably presents to us the Redeemer in figure and prophesy as united with His Mother. The Lamb was to be sent to rule from the rock of the desert; the flower was to blossom from the root of Jesse.

As to the new dispensation, when shepherds and Wise Men led by signs and apparitions, sought the new born King, did they not find Him with Mary His Mother; and can it be doubted that with her alone of all others Jesus was united for thirty years in closest ties of intimacy and domestic life?

As we obtain through Mary the knowledge of Christ, to know whom is eternal life, we also gain through her more easily that life of grace of which Christ is the fount and principle. Because she is the Mother of Christ, she is our mother also.

and truly of the members of Christ which we are." (St. Augustin). Who, then, can doubt that she uses all means to obtain from "the Head of the body of the Church" that He transfuse His gifts through His members, above all the gift of knowing Him and living by Him.

Mary has still another claim to the title of Mother of the Redeemed, because of the intimate part she took in the work of the Redemption. Having given the substance of His flesh to the only-begotten Son of God, who was to be born with human members, a substance from which the victim was to be prepared for the salvation of men, she was entrusted with the charge of guarding and nourishing the victim and of presenting Him for the sacrifice at the appointed time.

The error of our times, which aims at these virtues a deadly blow, and strikes at the very root of Christianity itself, is Naturalism. It denies the original fall, consequently the need of a Redeemer, grace and Church. But let the people believe and confess the Immaculate Conception of Mary, and all these dogmas are safe.

Well, then, may we pray during Mary's month that the preparation for and approaching celebration of the jubilee of her Immaculate Conception may beget all over the world a renewal of that true devotion explained in the Encyclical of Pius X.—J. J. C., in Messenger of the Sacred Heart.

This is the end which the devout exercises and solemnities ought to have in view at the approaching celebration of the Immaculate Conception of Mary, to know and really love Jesus Christ, also to follow His example. Unless we add to outward manifestations the homage of the heart and will they will be empty forms, mere appearances of piety.

Hate of sin. Let all, therefore, take this as certain that if their piety towards the Blessed Virgin does not keep them from sinning, or inspire the desire to mend their evil ways, it is false and deceptive piety.

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If, however, we wish, as all should wish, our devotion to be full and

worthy of her, we should strive might and main to imitate the example of all her virtues. True we can hope for heaven only so far as we bear the image of the patience and sanctity of Christ, "the first born among many brethren." But our weakness is such that the splendor of the divine Exemplar overcomes and dazes, and the Providence of God has proposed another exemplar, who, being the nearest possible to Christ, accords more closely with our littleness. This second pattern is the Mother of God, in whose life, as in a mirror, says St. Ambrose, is reflected "the brightness of chastity and the form of virtue."

Faith, Hope and Charity ever shone forth from Mary's life, yet they reached their highest brightness when, at the foot of the Cross, amid blasphemies and mockery because "He made Himself the Son of God," she recognized and adored with unshaken constancy His Divinity. She placed Him dead in the sepulchre, but never for a moment doubted that He would rise again.

The love of God, with which she was consumed, makes her a partaker in the sufferings of Christ, and at the same time, as if forgetful of her own sorrow, she prays for the pardon of the executioners though they cry out in their hate, His blood be upon us and upon our children.

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OLD PUBLICATIONS.

(By a Regular Contributor.)

It seems to me that it was Sir Boyle Roche who once said: "The next volume I read was a series ten books." I may use this unintentional "bull" in a very literal manner. The next of my old publications consists of a series of forty-five volumes—the edition was published in London, in 1817. These volumes are small pocket-editions, averaging two hundred and fifty pages each, and bound in old calf, a form of binding calculated to last till Doom's-Day.

In the first place I will mention the names of the publishers of these books—each series, and often each volume, having a special publisher, dating back through the latter half of the eighteenth century. I copy from the title page:

Printed for Nicholas, son and Bentley; F. C. and J. Rivington; G. and W. Nicol; Clarke and sons; A. Strahan; G. Wilkie; Scatcherd and Letterman; J. Nunn; J. Cuthell; Longman, Hurst, Rees, Orme and Co.; S. Bagster; J. and A. Arch; Lackington and Co.; J. Black and son; Black, Parbury and Allen; J. Asperne; J. Ottridge; J. Richardson; J. M. Richardson; R. Scholey; Higley and son; J. Hatchard; J. Harris; R. S. Kirby, R. Pheney; J. Mawman; Baldwin, Craddock and Coy; J. Booker; N. Hales; Sherwood, Neely and Jones; J. Ebers, P. and W. Wynne; Gale and Fenner; C. Brown; Ogles, Duncan and Bohran; J. Bohn; A. K. Newman and Co.; Rodwell and Mar-

tin; E. Wilson; J. Robinson, Walker and Edwards; R. Saunders; W. H. Reid; G. Mackie; J. Harper—all of London. Wilson and Sons, York; A. Constable and Co.; Oliver and Boyd; and J. Fairbairn, of Edinburgh.

How many of these once famous publishing houses are known to-day? How many readers possess volumes that come forth from any of these houses? Yet they were all important in their time, and they all gave to the world some of the most perfect models of English composition.

Now I will state what these volumes are and how many of each publication. The "Spectator," nine volumes; the "Tatler," five volumes; the "Rambler," four volumes; the "Guardian," four volumes; the "Advertiser," three volumes; the "World," ten volumes; the "Connoisseur," three volumes; the "Idler," one volume; the "Mirror," two volumes; the "Lounger," two volumes; the "Observer," three volumes; the "Looker On," four volumes; the "Index," to the series one volume: making forty-five volumes in all.

There are two prefaces written to this edition—one in 1803, the other in 1807—both short, and both very necessary to explain the information I purpose giving in future issues. The first of these prefaces runs thus:

When this edition of the British Essayists was undertaken by the Proprietors, the office of Editor was intended to be confined chiefly to the collection of the several papers with the folio originals, or with the best editions in other forms. The many errors that have crept into the most valuable of these works, and had been copied from edition to edition without discovery and without disturbance, rendered this highly necessary; and it was a task, however laborious, which the Editor will remember with pleasure, if it shall be found that his design has been accomplished in any considerable measure. He was led, however, to suggest, what the proprietors readily acceded to, that this edition should be distinguished by some accounts of the history of each work, and of the lives of such of the writers as were less generally known, in the form of Preface. For the plan, therefore, as well as the execution of this, he is wholly accountable, and has little to advance in defence of his attempt, or in extenuation of the errors that may be discovered, but the plea that the times he could spare from the collection of the papers, and the correction of the press, were short and irregular, and that the materials of these Prefaces were to be sought in a variety of volumes and records, which it may be probably thought he has not been able to arrange in the happiest manner. A foundation, however, it is presumed, is laid for future investigation; and some articles of literary history have been recovered, which are curious and interesting.

In tracing these the editor begs leave to acknowledge, with respect and gratitude, many valuable communications from various literary friends particularly from Mr. Nichols, Dr. Burney, Rev. G. Cambridge, Rev. John Warton, Samuel Rose, Esq. of Chancery Lane, Dr. Charles Coote, Mr. Duppa, and Isaac Reed, Esq. of Staple Inn, a gentleman who in questions of literary history, was never consulted in vain. By such assistance, it is hoped, something has been done to revive the attention of the public to a species of writing peculiar and highly honorable to the genius of our nation, and which has so eminently contributed to its advancement in refined taste and decorous manners.

The second preface runs thus: The Editor has little to add to the advertisement prefixed to the British Essayist, published in 1803, unless to acknowledge, on the part of the Proprietors, the rapid sale of the work which they are happy to find has been generally considered as a standard in every juvenile library—and on his part, the liberal notice taken of these Prefaces in the literary journals. These he has now endeavored to enlarge and improve by information recently collected from various sources.

Although the number of volumes remains the same as in the last edition, by a different arrangement, room has been made for the introduction of "The Looker-on," an ingenious and elegant paper, which was very favorably received by the public and it is hoped will be accounted no

OUR CURBSTONE OBSERVER. ON TREATING.

All over the American Republic there are spasmodic efforts being made, by certain well-intentioned people, to establish anti-treating societies and to have anti-treating legislation. It is a subject that occupies the pulpit as well as the platform. It is an off-shoot of the temperance announcements that are constantly going on. As far as legislation is concerned, I have very little faith in it; but I do believe that a great deal can be done, by those seriously interested, through means of social influence, and especially of fashion, or custom. No doubt that treating at bars is one of the most fruitful sources of extreme intemperance. On this examples I can count by the thousand, and I have seen hundreds—I do not exaggerate—become drunkards, simply on account of the social glass, or the treating habit.

SOME REFLECTIONS.—I have reflected often and long upon this subject, and especially as I stood on the curb-stone and watched the actions of ordinary individuals in life. I have noticed, times numberless, a couple of men meet, shake hands, chat, and just as they were about to part, one would ask the other to "come and have something." And away they would go. Now, if there were no such a thing as treating, the invited one would have gone home, or to his office, or about his business, and would never have thought for a moment of going in to get a drink. He did not want it, did not feel the need of it, had no thought of it. It was suggested to him, and he would have felt it to be an act of unfriendliness to have refused. He went in. There he felt it his duty to at once return that treat. So the two of them had two drinks each, and possibly more, while had there been no treating, the one would have gone his way sober and without any drink, and the other would probably have gone in alone and had one drink and no more. However, were there no such a thing as the social custom of treating, at least two-thirds of the open drinking of the day would be done away with, and thousands on thousands would never contract the habit, nor form the taste. This is one of the great inconveniences and unfortunate results of treating.

THE INSULT OF IT.—Did any inconsiderable addition to the series of British Essayists.

December, 1807.

All that I have thus given is for the special purpose of asserting the importance and authenticity of the volumes before me. It would be out of the question to attempt any appreciation of the works of the British Essayists. But who were they? What age did they live and write in? What effect had they on the formation of modern English literature? These are questions of the highest educational importance, that—I will fully answer in a series of contributions ranging over a month and a half or two months. In fact, I believe that the information that my old volumes afford is calculated to benefit all readers, young and old; but especially the young, who are starting out upon the long pathway of general education.

FRENCH CONGREGATIONS.

The exodus of the Congregations from France continues, says the Freeman's Journal. The Jesuits are preparing a new College in Jersey for French pupils. A teaching Order of Brothers has established its headquarters at Taunton in England, and another was warmly welcomed the other day by the Mayor of Susa, in North Italy. Father Desmaisons, of the Congregation of the Holy Ghost, who has arrived at Bordeaux from the British Niger Colony, says that in the said place both French and English missionaries are on the same footing, irrespective of creed. The British Colonial authorities are gladly accepting the services in hospitals of French nuns who had to leave their country. French Sisters at Gambia and the capital of Nigeria, and the nuns of the Dakkar Hospital, under notice to quit from the French have been engaged by the English;

of our high-minded, high-spirited citizens ever reflect upon the veiled insult that an offer to treat contains? You meet a man on the street, he offers to pay for a glass of liquor for you. Why? What does he expect to derive from that act? Is it your good he seeks? Does he suppose that if you need a glass of liquor you cannot buy one for yourself? Just reflect upon it. Imagine a man coming to you and saying, "Come along poor fellow, I know you cannot afford a drink, I have more money than you, I will pay for one if you care to come and have it." You may reply no man would ever use such words. No, but, when he asks you to have a drink, he says that which is equivalent of the other remark. "Then, again, Did you ever meet a man who would stop you on the street and say: "You look hungry, come and have a lunch, I will pay for it?" Or one who would say: "You look shabby, come in and I will pay for a coat, or a hat, or a pair of boots for you?" Not at all likely. No one would do so; and if anyone did so, you would take it to be an insult to offer you a meal, or a hat, that you may need and that will benefit you, how much more so it is not an insult to offer you a drink that will hurt you and that you do not need?

CONCLUSIONS.—I suppose that it is scarcely necessary for me to draw conclusions from these few brief observations and reflections; they seem logical enough to suggest themselves. Nor do I expect, for a moment, that anything I can write will have the effect of preventing the mean and destructive habit of treating. Yet I will have the satisfaction of having written it, all the same. There is one remark that I would make, and I call the special attention of the young people to it. If once a certain set finds out—and they always seem to find out by instinct—that you do not treat, nor accept treats, you will see how little of their company you will have. They have "no use" for you, as the saying goes. When you had your hand in your pocket, ever ready to treat, or accept and then return a treat, they were to be found near you, around you. They met you every here and there, at all hours, as if by accident. But the moment you ceased treating they turned off to seek pastures new, or other geese to pluck.

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FIRST FLOOR. Room No. 5

The Rev. Patrick I the Irish College, P to the Ecclesiastica April an opportune cond centenary of France celebrated on year. While the wr. lustrious subject nota controversialist and exemplary as a Bishop sets him among the and he devotes the a to a careful study of the glory of a sacred later ages, and worth those of St. Chrysost gustine.

Your readers will be tulate ewith Father P of the life of this ab. courageous churchman Vincent de Paul, m Louis XIV, and as a ctiated forever with e tensesst human and his the life of France. James Benignus Boss Dijon in 1627. His dies were made at t lege in his native tow passed to Paris, and lege of Navarre, at t most distinguished in Here he studied with and in 1652 obtained doctor of theology. I he was ordained PRI the retreat in prepara dination in the m Lazarus, under the di Vincent de Paul.

Soon after his ordi went to reside at Metz obtained a canonry Queen Regent, Aume oited that city, and o Paris she commanded to send a mission to who was accustomed t own congregation in to the people of the c called to his aid the Tuesday conferences. them he formed a ban to proceed to Metz ture Vincent wrote to suest requesting him, the spot, to assist in rangements for the m gladly gave his co-ope only made satisfactory for the missionaries, but in their labors. He p Cathedral, and at the of the citadel, and ga in catechism to the working people. His blessed. When the m Abbe Chandenier, who rector of it, wrote to give an account of the been accomplished, and write a letter thanking the place for his patr ed: "Write also a v tulation to M. Bossue tance he gave us by h instructions, which wer ed by God." The m took place in 1658.

The following year fo a wider field of labor came to Paris as delega ter of Metz on the bus body. From that dat pointment to the S and to the office of p Dauphin, his labors were unceasing. Each years, he preached eit or the Advent station of the great churches vering, according to t the time, three sermon He preached the Lent of the Minims in 166 the Carmelites in 166 mas de Louvre in 16 Germain's before the He preached the Adve the Louvre in the pr Court in 1665; at St. Louvre in 1668; and before the Court in 1 of his great funeral ora livered in 1662, and t 1663. Meanwhile he able in preaching to le diences. From time preached in convent of occasion of the clothi of nuns. He gave con parlors of convents ences of pious persons, them familiarly the E pel of the office of the maintained his early r St. Vincent de Paul, quest, and probably in he preached one of his