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THE TRUE WITNESS AND CATHOLIC CHRONICLE

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WEDNESDAY, DECEMBER 11, 1889

CALENDAR FOR THE WEEK.

- WEDNESDAY, Dec 11, St. Damasus. THURSDAY, Dec 12, St. Corneille. FRIDAY, Dec 13, St. Lucy. SATURDAY, Dec 14, St. Andrew Bohola. SUNDAY, Dec 15, St. Florence. MONDAY, Dec 16, St. Anne. TUESDAY, Dec 17, St. Olympia. WEDNESDAY, Dec 18, St. Gatian.

Parnell's Popularity

It is gratifying to notice the daily increasing popularity and influence of the trusted leader of the Irish Nationalist party. Even those previously most bitterly opposed to him have, since the collapse of the Times conspiracy, been won over to his way of thinking and now look upon him as a leader of men with a great and glorious future before him. The London Echo thus refers to him: "Gradually, and year by year, the name of Mr. Parnell becomes more and more notorious, if not more and more popular. 'Parnellism' and 'Crime' is dropped forever, but the Special Commission is more frequently called 'The Parnell Commission' than anything else. Last week the Municipal contest in Edinburgh was more intense than for many years past, and the fight was mostly between the 'Parnellites' and the 'Unionists.' The Edinburgh contest was characterized by a coincidence. The 'Unionists' won five seats from the 'Parnellites,' and the Parnellites won five seats from the 'Unionists,' and so in one sense the political status quo has been maintained. But the chief element in the contest was Parnellism. And this in the heart of Midlothian? If the name continues to grow in this way Mr. Gladstone may have to look to his laurels in his own constituency. Mr. Parnell is only just one half the age of Mr. Gladstone. The present generation has witnessed many remarkable changes. Mr. Gladstone and the main portion of the party led by him changed their attitude toward Home Rule in a few weeks. What may we then not witness a few years hence, say during the next quarter of a century? There is no strong reason, now Mr. Gladstone has followed in Mr. Parnell's footsteps, that Mr. Parnell should not follow in Mr. Gladstone's footsteps and become Prime Minister of Great Britain and Ireland. Why not? Mr. Parnell has the necessary ability, the necessary patience, and, judging from the Municipal contest in Edinburgh, he may get the necessary popularity."

Home Rule.

Mr. Gladstone has been heard from lately, and he gives the most cheering hopes to his followers on the subject of Ireland's future. He says that in the event of a general election the Home Rulers would carry the country by a majority varying from 90 to 116. There is not much prospect, however, of the present colonialist government risking an appeal to the people until the last moment. They will cling to office as long as they possibly can. They know very well that the people of Great Britain will never endorse the unholy alliance of the Conservatives and Unionist Liberals. The latter Mr. Gladstone has just dealt with mercilessly. He has pictured the rôle they are playing in language that will not soon be forgotten. Mr. Joseph Chamberlain, the renegade, has not been heard from lately, but his chief, Lord Salisbury, has been making a speech, in which, with the utmost gravity, he informed the empire and the world that the cause of Home Rule is dead, and that the people of Ireland have no longer any desire for it. Such is the

staff the Prime Minister of England hopes that people will swallow. In the meantime, all kinds of rumors have been set afloat about Mr. Parnell, the great Irish leader. He was reported as having disappeared and that nobody could trace his whereabouts. The gravest apprehensions were, it was said, entertained regarding him. Mr. Parnell has a very unpleasant knack of turning up, just when his enemies think he is farthest away. The London Times has some experience in that regard. And now he is on hand again, and he proposes to deal with Lord Salisbury and his recent speech. Mr. Parnell does not speak very often, but when he does he always has something to say, and we venture to predict that his audience, on the forthcoming occasion, will give his Lordship something to think about. In the meantime, the good cause is progressing, and the friends of Ireland may be of good cheer.

"Our Christian Heritage."

The latest book by Cardinal Gibbons, "Our Christian Heritage," appearing as it did by a happy coincidence simultaneously with the recent Catholic centennial celebration, is timely as well as interesting. "The Faith of our Fathers" preceded this latest work by some years, and it, too, was a benediction and a boon to Catholics and Protestants. "Our Christian Heritage" consists of 508 pages and has the useful addition of an index. The book is very appropriately dedicated to the memory of John Carroll, the Patriarch of the American Church, and to our present prelates and clergy. In the book which appeared first, the Cardinal addressed non-Catholic Christians with the object of showing that in the Catholic Church could be found the true teachings of our Saviour. In the present volume, his aim is to demonstrate to non-Christians the absence of any conflict between modern science and the creed contained in Revelation. There is no controversial tone about the book. Objections urged by the self-constituted champions of science are negatived in a manner so temperate and so fair that no agnostic can fail to be mollified even if he be not convinced. Beginning with the existence, the omnipresence, and the Providence of God, the distinguished author goes on to treat, in his own masterly style, of man's moral freedom, free will, the immortality of the soul, eternal punishment, and other all important questions. The Cardinal makes it clear that the fundamental truths underlying Christianity are all susceptible of being demonstrated by unaided reason, but are made still more luminous by the light of Christianity. The book is essentially a discussion with Agnosticism. The author abandons all hope of influencing men "who will not learn lest their knowledge might compel them to do well; who trade in blasphemy, who glory in their infidelity and who earn for themselves a cheap notoriety by coarsely caricaturing every doctrine and tradition that Christians hold dear. It is simply a common-sense talk with the Agnostic rank and file who may be supposed to be in good faith; who as the author says: "deserve more pity than blame. They do not boast of their spiritual darkness and moral obliquity. They make no parade of their irreligion. They feel unhappy in their deprivation."

It is idle, as the Most Rev. author holds, to approach such persons with arguments based on the divinity of Christ, the authority of Scripture, the authenticity of miracles. They deny all these things, or at least they do not admit them. It is time lost to commence an argument with promises which your opponent does not concede, you must go still further back until you stand on common ground with your co-disputant. From that foundation you may safely proceed to build up the fabric of logical truth. Speaking of the dangers that threaten American civilization the learned author says: "If our government and legislature are perverted and fortified by divine revelation and Christian traditions, we cannot ignore the fact that they are assailed by five great evils: Mormonism and divorce, which strike at the root of the family and society; an imperfect and vicious system of education which undermines the religion of our youth, and the desecration of the Christian Sabbath, which tends to obliterate in our adult population the salutary fear of God and the homage that we owe Him. Our insatiable greed for gain, the co-existence of colossal wealth with adjacent poverty, the extravagance of the rich, the discontent of the poor, our eager and impetuous rushing through life, and every other moral and social delinquency, may be traced to one of the radical vices enumerated above."

The Cardinal's success in this undertaking has been most complete, and we can bespeak for "Our Christian Heritage" a wide-spread and beneficent influence. The style is simple, clear and interesting and the argument thoroughly convincing and conclusive. It is to be regretted, however, that funds were not at hand with which to create a cheap edition of such proportions that a copy could be placed in every household in the land. The handsome volume is published by J. Murphy & Co., Baltimore, at one dollar per copy.

Intolerance.

The Boston Pilot signals what it terms "the most extraordinary political blunder of the year" in referring to the nomination, by the Democrats of Boston, of three men from the Republican ticket for School Committee, thereby slaughtering deliberately those of their own men who are Catholics. It appears that the three Catholics thus set aside for political opponents were men of high character who had rendered signal services. This is intolerance with a vengeance, more especially as, the Pilot says, one of the Republicans chosen "is a member of the Star Chamber Committee which suppresses the

venom of the anti-Catholic." Thus it seems that outside the Canadian border as well as here there are Equal Rights who think that their neighbors have no rights that they are bound to respect.

The Minister of Justice.

The Globe of Toronto recently published a scandalous attack on the Minister of Justice, in relation to the execution of the unfortunate man Harvey, who was hanged in Ontario for the brutal murder of his wife and two of his children. Such journalism reacts on those who resort to it. Sir John Thompson stands pre-eminent amongst Canadian statesmen for his firmness in doing what his conscience dictates as being right. He is fearless of criticism and unmoved by applause. He is acknowledged to be the best Minister of Justice Canada has ever had, and those who know him best appreciate him most as a Christian gentleman.

The Immaculate Conception.

This glorious feast of the Catholic Church was celebrated on Sunday last with all the dignity, display and solemnity worthy of the divine Mother of God. The festival is not of ancient origin having been proclaimed as a dogma of faith by Pius the ninth of happy memory, as recently as Dec. 8th, 1854. The doctrine of the Immaculate Conception, which is so frequently misunderstood by non-Catholics, means that the taint of Original sin, committed by our first parents and in which all their descendants are born, did not reach Mary. As a writer in one of our esteemed contemporaries remarks:—"She was begotten, like other children; her body still inanimate could not be preserved from sin, for it is the soul which receives either grace or sin, not the body. Her soul the breath of God poured into the inanimate body, a distinct creation of the Almighty as all our souls are, gave that body life, and God's mercy did interpose to have it sinless. For the sake of Him, who was to be born of her, and for 'His merits foreseen,' grace was poured into her soul at the very first instant of its being. Our children are sanctified through baptism by which Original Sin is removed; St. John the Baptist was sanctified when yet living in the womb of his mother, Mary was sanctified earlier still—namely in the first moment of her conception. She received a gift like that of Eve, created sinless. A Catholic is bound to hold that this doctrine thus defined was contained in the deposit of faith entrusted by Christ through his Apostles to the church, and that such was the case, the words of the prophetic books of the Old Testament, the Gospel of Luke, the writings of the Greek Syriac and Latin Fathers, the universal agreement of the Eastern and Western church, as well as constant tradition among all nations, goes to prove. This doctrine does not only not derogate from the merits of Jesus her divine son; but magnifies and increases them because Mary's exemption from Original Sin is in view of Christ's merits or as theologians express it "based upon the actuality of His foreseen merits," by which he redeemed the world; and therefore he was and is as well the Saviour and Redeemer of His Blessed Mother. It was meet and just that the flesh and blood which gave flesh and blood to the God-man, should never for an instant have been in the power of the devil, as it would have been if conceived in Original Sin. It was fitting an Almighty Supreme Creator that the casket containing the jewel His only begotten son, should have been forever and from the beginning pure and limpid as crystal, without flaw or stain, full of grace so that its very beauty attracted a God, and above all women He made of it His human dwelling place and called the peerless one "Mother."

President Harrison's Message.

The message of the President of the United States has been variously commented on, but all parties agree it is a most able state paper. An unfriendly critic says of it:

"As a state paper President Harrison's first message will take high rank among the many that have preceded it in the same interest. It is clever; it is well sustained; it is smooth; it breathes an apparent sincerity and patriotism; it is fair to look upon, as magnificent defenses of error generally, but back of it one who is able to grasp political and economic truth cannot fail to see the wrongs which it is put forward to conceal and the menaces which it seeks gracefully to justify."

"The most important recommendations of President Harrison are: 1. The repeal of the tax on tobacco and on whisky used in the arts and manufactures. 2. The enactment of prohibitory and penal laws for the suppression of trusts. 3. The passage of a new and unusual law for the federal control of Congressional elections with a view to the voting of the negro in the South whether he comes to the polls or not. 4. The granting of subsidies to ocean steamship lines. 5. The continuance of the policy of purchasing silver bullion and coining it into dollars which will not circulate, the retention of the 'protective' tariff and the enlargement of the pension list."

There is, however, something of more interest to our Canadians in the message, and that is the reference to the fisheries difficulties in the Atlantic and in Behring's Sea. We candidly confess that the tone of the message on these subjects is not at all reassuring. It does not appear that the President has any intention to recommend a departure from the course heretofore pursued. Fortunately, if Canadians be only true to themselves they have their future in their own hands. It is just as well our own people should understand that the United States will give us nothing that will assist us in our progress as a rival power on this continent. Commercial Union we might get as a preparatory step to annexation. Anything else we

need not look for. Canadians who profess to see signs of friendship in the policy of our neighbors must be very blind. The United States want the continent; in fact, they would not object to the earth.

Balfour's Bribe.

The arch-tyrant Balfour is in sore straits. He is now racking his brain in a vain endeavor to devise some scheme whereby he can wean the Irish tenant farmers from their allegiance to the Home Rule cause, but, as in the case of his proposal to endow a Catholic University for Ireland, he will discover that the Irish people are not to be so easily blindfolded and tricked as he anticipates. His latest scheme is in the form of a bribe, a draft of which he submitted the other day to the Cabinet. Under his new land scheme, so it is said, Parliament will be asked, in the coming session, to vote between £7,000,000 and £10,000,000, with which Dublin Castle hopes to be able to deal with the Irish farmers, and this appropriation is only the forerunner of others that will subsequently be asked for.

As the Boston Pilot remarks: "It remains to be seen how the British people will consider this demand for such an enormous sum, especially when they reflect that the only use to which the money is to be put is to keep the present ministry in power a little longer. For there is not a single sensible man in England who imagines that Balfour's bribes are going to succeed in staying Ireland's demands for home rule, and it is ten to one that the secretary himself does not believe in the efficacy of his own policy, except in so far as it may ward off for some years longer the impending Tory overthrow."

THE nomination for Stanstead will take place to-day at Ayers Flat. It is altogether probable that Mr. Colby will be returned by acclamation as the Equal Rights people have so far been unable to decide upon an opposition candidate, although several meetings have already been held. The Dominion Alliance are satisfied with Mr. Colby's answers to their questions as well as with his past record on temperance legislation, and will, therefore, not oppose the new Cabinet minister.

A NEW YORKER says "the tower for the World's Fair should appropriately be 1492 feet tall, with a library pole 400 feet above that, making it 1892." But such an undertaking would cost like 60, which would make it 1892, and that would cost 2 much.

SOME idea of the liberty enjoyed by the Irish press under the present Balfour regime may be formed from the fact that the publisher of the Munster Express has been sentenced to two months imprisonment for reporting a meeting at which boycotting was advocated.

LOCAL AND PERSONAL.

Mr. J. H. Mongenais has been ordained deacon by His Grace Archbishop Fabre.

Mr. John Brennan, manager of the St. Louis hotel, Quebec, is in the city on a short visit.

It is understood that Mr. Honore Beauregard will leave for Colorado again in a few days for the benefit of his health.

Rev. Father Thomas Guayroun, Dominikan of Ottawa, has been appointed prior of the Monastery at St. Hyacinthe.

Rev. J. G. Parrault, curé of Mandan, D.K., a French Canadian, has been appointed chaplain of the Senate of D-roka.

The French academy was crowned the work of Baron Etienne Halot, De l'Atlantique au Pacifique, which contains a glowing account of Canada.

Mr. Gaston de Montigny, son of the Recorder, will, it is reported, join General Clavette in the latter's expedition against Alverie in Africa next spring.

St. Nicholas is the patron saint of children, and the pupils of the Christian Brothers celebrated his festival on Friday by attending Grand Mass at Notre Dame.

The annual retreat of the ladies attached to the Cathedral congregation began on Sunday evening and will continue throughout the week. It is being largely attended.

Ruglers entered Mrs. James Murray's clothing store the other evening and left, carrying off a new equipment each. They were kind enough to leave their old clothes behind them.

Ric Grace Moniqueur Gravel, bishop of Nicolet, left Friday afternoon for New York, which he left on Saturday for Europe. Mgr. Gravel goes in search of better health, and will not return before the end of January.

Magistrate Champagne decided on Friday in the case of Tessier vs. McKinnel and Robertson, tiers saisi, that employers cannot pay their employees' salaries in advance in order to avoid seizures, but must pay whatever is due to the plaintiff before paying the defendant.

The Union St. Joseph, of LaSalle, has elected the following officers: President, Eliaire Desparrois; vice-presidents, Octave Archambault and Dominique L'olair; recording secretary, Jean B. Baandola; corresponding secretary, Ferdinand S. Denis; treasurer, Romulus Dabrouil; marshals, J. B. Laessle and M. Riobor.

Sunday afternoon a young married woman named Hannah Cuddy left her home, at 317 Commissioners street, to go for a walk. On her way to Point St. Charles she was in the act of crossing St. Patrick's square when she fell to the ground. A number of people at once rushed to her side thinking that she had fallen through the slippery condition of the ground, but when she was picked up they found that life was extinct. The coroner held an inquest when a verdict of "Death from the visitation of God" was returned.

Mr. J. A. McCarville, manufacturers' agent and commission merchant, of 76 Yonge street, Toronto, has determined to open an office in this city. Mr. McCarville was established in Montreal, in 1873, on Notre Dame street near McGill, but, in order to start business in the West, he sold his estate here, showing a large surplus of assets over liabilities that a meeting of his creditors passed a very complimentary notice to him. He has since been established in Toronto and it is only at the urgent request of his friends and others that he has decided to open a branch office in Montreal. The Rev. J. H. Dorton, curé of Yamachouin, whose death occurred on Sunday last, was born at Ste. Anne de la Paroisse. After having completed his classical course at Nicolet college, he was elevated to priest-

hood on the 12th of September, 1844, and was immediately called to the vicarship of Kingsley. Two years after he was transferred to Drummondville, and on the 5th of October, 1853, he was made curé of Yamachouin, where he has since exercised his ministry without interruption. The rev. gentleman was a member of the Dorton family which has furnished so many distinguished men to this country and a brother of Sir A. A. Dorton, the late Judge William Dorton, Mr. J. B. Dorton, and Mr. Marc Dorton, who have, in turn, all been leading members of our Parliament.

A letter from St. Lucie de Doncaster, County of Terrebonne, says: "Mr. Felix Poirier, farmer, has just made a singular discovery. While clearing his farm he noticed some marks on the trunk of a tree, apparently an inscription cut with a knife. At the foot of the tree was a bottle of ordinary size, in which he found a paper, so old that the writing on it could hardly be deciphered, having, as far as could be made out, the following words:—'Here is my body. To whoever my find it, at a distance of 125 feet from this tree, you will find souvenirs of me.' On searching around the tree Mr. Poirier found a skeleton covered up with leaves and branches, and in such an advanced state of decomposition that no traces of violence could be found. It is supposed that the man had lain down under the tree, covered himself up as well as he could with leaves and shot himself. Mr. Poirier will make a further search as directed."

THE IMMACULATE CONCEPTION.

The Glorious Feast Appropriately Celebrated on Sunday last.

The feast of the Immaculate Conception, which fell on Sunday last, was observed in all the Catholic churches of the city with that solemnity due to such an important feast. The services were of a Pontifical order, with rich musical settings and artistic decorations of the altars, which, in the majority of cases, were ablaze with myriads of lights. All churches were largely attended, especially Notre Dame and the Church of the Gesù. In both of these the music was most elaborate and was beautifully rendered. At St. Patrick's Gounod's Mass was sung in the morning, Mr. E. Emblin being the soloist in the "Ave." As vesper Mr. J. B. Dupuis sang "The Palmes," by Faure and Luzzi's "Ave," and the choir rendered Rossini's "Tantum Ergo," Messrs. J. Rowan, E. J. Greene and E. F. Casey being the soloists.

At St. Bridget's the services were of a particularly festive character. Archbishop's First Mass was sung, with full orchestral accompaniment, at the early morning Mass by the choir under the leadership of Mr. Bedard, the choir master of the metropolitan congregation. The choir sang Messrs. Lanouette and J. O. Couture, first tenors; Ernest Jodoin, J. Provost and J. Nolin, second tenors; Hormidas Pellerin, bass; Bordeleau, senior, and Auguste Couture, first violins; Brazza, second violin; Bordeleau, Jr., clarinet, and Gubourd, baritone. In the evening there was a solemn Benediction of the Blessed Sacrament, with violin accompaniment by Mr. A. Couture. The "Tantum Ergo" of Mozart, with full orchestra was also sung.

At St. Anthony's church the feast was well observed. The altar was profusely decorated with numerous candles and not-hung plants. A most eloquent sermon was preached by the Rev. J. E. Donnelly on the subject of the feast. The music, as is always in this church, was of a very high order. Millard's Mass in G was performed by the choir, and the choruses were a treat to listen to; the solos were also excellently rendered by Messrs. P. J. Evans, Fanchon, Foley and Kyrd. There was a full orchestra under the leadership of Mr. A. P. McGairk, the able director of the choir. Mr. W. Sullivan played a violin solo during the offertory with exquisite taste.

O. M. B. A. REUNION

At St. Joseph's Church—Father Donnelly Deaconess Fremont and the Equal Rights Association.

If anyone were in doubt as to whether or not the Catholic Mutual Benefit Association were a flourishing organization, a glance inside the St. Anthony's hall on Sunday would as one might expect convince him in the affirmative. Nowhere standing the proposition, weather the building, the particular occasion which had brought them together being the annual reunion of branch 50 of the O. M. B. A. There were also present representatives from branches 26, 41, 74, 83, 84 and 87. The officers present from branch 50 were the president, Mr. E. M. McDade, first vice-president, M. P. Kehoe; secretary, Mr. J. Farrell; and Deputies Finn, O'Brien, Tansy and Duolos. There were likewise among the assembly the presidents of the other branches named—Messrs. J. J. Kane (branch 26), P. O. Riley (41), E. Butler (54), J. O'Brien (74), J. J. Barry (83), P. C. Grace (84) and A. H. Whitton (87). From the hall they marched to St. Joseph's church, and as they wanted their way along it was pleasant to reflect that so large a body of men were banded together with the laudable object of mutual benefit. The large congregation assembled within the edifice was addressed by the Rev. J. E. Donnelly, who was the spiritual father of the first branch of the O. M. B. A. in this city. The reverend gentleman spoke at some length on society organizations in general and the aims of the O. M. B. A. in particular. He said that one of the marked characteristics of this nineteenth century was its spirit of organization; and society was permeated with it, everyone recognizing the necessity of concentrating upon a particular object. In days of old organizations were formed for benevolent purposes, but they failed in that end which every man should have first in view—the immortal end—and they became simply political machines. One of them became vast in its power—this (the Catholic) called it democracy. It afforded a grand example of what would be done by concentrated effort, for who would have thought some hundred years ago that Freemasonry would wield such a terrible power through the lungs and breath of the world as it now did. It surpassed even the fondest hopes of those who organized it. It had done a great deal, but unfortunately, not for good but for evil, and to-day there was no king in Europe who did not tremble before the power of the "International," as it was called. Witness, for example, the Czar of Russia, who trembles on his throne. Why? Because of the enmity sworn against him by the International, the leaders of which were all powerful, and the members had only to command and the commands were obeyed. Having remarked that Freemasonry was an organization which could not be smiled upon by any good citizen, Catholic or Protestant, he went on to state that the O. M. B. A. was organized for the benefit of its members and was not for the benefit of the society as a whole. He pointed out the rapid growth of the O. M. B. A., and then went on to say that we lived in an age when society springs rapidly into existence. We had seen one—the Equal Rights Association—come into being very recently. What was the end for which it was organized? Very few people might be prepared to tell, but they might be able to tell the real cause for its formation. The Catholics in Canada were not here by toleration they were here because they belonged to here, and because their forefathers first set foot upon this soil and claimed it, and because their missionaries were the first to come and shed their blood upon the soil. They were here because it was the will of God that they should be, and they were here to remain. They did not ask any toleration, for they do not need it.

They stood upon their merits, and all the Equal Rights associations in the world would never make them swerve from their code of ideas. They were not there to injure others, but to do good to Christians, to do all they possibly could in their spirit of Christian charity. Their organization was not one of aggressive Christianity; it was not meant to elbow other people out. There was room for all people who wished to come here with their own ideas. Those who wished to force upon the Catholics their rights from them had no point; here, nor could any equal rights association or any association of any other name which might have the same ideas have any right of existence. They (the Catholics) had no quarrel to pick with them. They had a right to their Catholic faith, and so long as they were staunch and faithful to their religion no one had a right to say a word against them, for no one could say they were aggressive in the least. In conclusion the reverend gentleman referred to the chief aims of the O. M. B. A.—first, the promotion of the Catholic interest among its members, and second, their social amelioration. Just before the close of the service Archbishop Fabre arrived, attended by Rev. Father Morrell and Rabreau, and he pronounced the benediction.

O. M. B. A.

Branch No. 118 of the O. M. B. A. was organized at Waterloo, Que., on Saturday, by Deputy T. P. Tansy, assisted by President J. J. Kane of Branch 74, and President J. O. Coffey, of Branch 84. The branch starts with 18 chartered members. The following officers were installed:—Spiritual adviser, Rev. J. C. Bernard; president, Dr. Phelan; 1st vice-president, A. J. Savaria; 2nd vice-president, J. Simard; recording secretary, J. D. Lefebvre; assistant recording secretary, J. D. Lefebvre; financial secretary, J. R. Tardif; treasurer, J. Murphy; marshal, Charles Thibault; guard, B. Fontaine; trustees, A. C. J. Beaulieu, P. Montclair and Clement (two years), W. R. Lefebvre, P. McCabe and J. Ryan (one year). Much credit is due to Bros. Thibault and Murphy for their active work previous to the organization of the branch.

The annual meeting of Branch 26, O. M. B. A., took place Monday evening in their hall on St. Francois Xavier street, President J. J. Kane in the chair. After considerable business of a routine nature had been transacted and several new members initiated, the following gentlemen were elected officers for the coming year:—Spiritual adviser, Rev. J. Medard Emond; chancellor, J. J. Kane; president, J. P. Nugent; 1st vice president, J. P. Mahoney; treasurer, T. J. Finn; recording secretary, F. C. Lawlor; assistant recording secretary, Wm. J. Scullion; financial secretary, Wm. Smith; marshal, John Lappin; guard, Wm. Salmer; representative to Grand Council, J. J. Kane; alternate do., James Gaud; trustees, J. Lappin, J. Mahoney, M. F. Nolan, T. J. White and J. Hamilton.

ST. PATRICK'S T. A. AND B. S.

Monthly Meeting on Sunday—An Eloquent Sermon by Father McCallen.

The monthly meeting of the above society was held at St. Patrick's Sunday afternoon. The meeting was opened with religious exercises in St. Patrick's church; the assemblage was very large. After prayer, Rev. J. A. McCallen, President of the Society, preached a most eloquent and impressive sermon on the means that should be employed to remedy the evils of intemperance. The speaker dwelt forcibly upon the means that should be adopted, for in union is strength. Membership in the society was advocated and the advantages shown. He also spoke on the history of the society, which he said would enter upon its 50th year in February next. After the sermon the pledge of total abstinence was administered to about twenty-five persons and the members invited to the new hall, where the regular business meeting was held. Hon. Edward Murphy presided.

A large number of pledge cards were made out and eight new members were admitted to the benefit branch.

Arrangements were made for the social reunion to be held in the new hall on next Tuesday evening. Members who have not received tickets for the affair can procure them from the secretary or the assistant secretary.

The hon. chairman made a brief address, and remarks in the interests of the society were made by E. Emerson, E. Doyle and others.

Resolutions of condolence were adopted in reply to the late Mr. Edward Lynch were adopted, and after transaction of routine business the meeting closed.

THE POPES REPLY.

To the Address from the Catholic Citizens of Ottawa.

OTTAWA, December 9.—Archbishop Desmet received to-day the reply of His Holiness Pope Leo XIII. to the resolution of the Roman Catholic citizens of Ottawa in favor of the restoration of the Pope's temporal power. It is as follows:—

Leo XIII., Pope.

VENERABLE BROTHERS, Bishops and Apostolic Benediction. The resolutions of loyalty and attachment which the presiding officers of the solemn meeting, held in the city of Ottawa, have now long since conveyed us, have given delight to our heart, every day heavily pressed by renewed sorrow. With so small consolation indeed are our cares and burdens lightened when we behold a most numerous meeting of Catholics in that very distinguished city, and within the very walls of that self same university recently by us erected, asserting in strongest terms the now violated rights of the Holy See, and witness these same rights more freely vindicated in a public assembly against the enemies of our temporal power by the mouths, as well of our most notable among the clergy as of illustrious men of the Senate and House of Commons of the nation. There is, however, in these letters something beside that is most pleasing to us, viz., that in the wise inference to the subject there is added an allusion treating of the nature and force of that law whereby the Italian government, after having reduced the Sovereign Pontiff to subjection, professed to protect his dignity and liberty, and also of the new measure, under pretence of restricting crime, lately enacted against the liberty of the whole body of the clergy. Most gladly do we note the concern of the Holy See, and the determination of the Holy See and the Church itself. Therefore, we do as it is meet and accept with a grateful heart the determinations and protestations of our children. To you, venerable brother, we commit the task of looking in the future against the enemies of the good will of this Apostolic See. Meantime, we earnestly pray God to look with bounty on the church of Ottawa and her children combating for the power and rights of the Roman Church and at the same time in pledge of our love, we bestow, with our whole heart, the Apostolic blessing upon you, venerable brother, the presiding officers of the Ottawa meeting and upon all the clergy and faithful to your care committed.

Given at Rome, near St. Peter's the 8th day of September, A.D. 1889, the twelfth year of our Pontificate.

Mr. Justice Ross has granted a respite to the condemned man McMahon, the Essex, Ont., murderer, who was to have been hanged on December 13, and has fixed the date of execution for January 13. The learned judge states that his reason for doing this was to give the Queen's bench time to consider a point raised at the trial. The Secretary of the Gladstone branch of the National League at Ottawa has just forwarded to Mr. O'Reilly a sum of \$1,200, subscribed towards the Parnell fund. This closes the subscriptions from Ottawa. Over \$40,000 altogether have been collected and forwarded.