

THE CHRISTIAN PRIESTHOOD.

Leaving aside all that is of mere local interest in the pastoral recently written by Bishop Hedley, of New York, on the Christian Priesthood, we find much in that able document to be used beneficially amongst Catholics the world over. At this special time, when so much confusion exists amongst certain Protestant sects, regarding the sacerdotal dignity and functions, we find it timely that such an eminent authority as Bishop Hedley should so clearly describe the attributes and prerogatives of the priesthood. In the report given by the Catholic Times we find these admirable passages:

It is, he points out, needless to say that all non-Catholics, except what is called the "High Church" school of Anglicans, utterly repudiate and reject the idea of the Christian Priesthood. Luther himself set the example, and declared at the very beginning of his career, that "there is no visible and external priesthood in the New Testament, except what Satan has set up through human lies." In this country Cranmer, who founded the established "Church of England," as it now is, assiduously asserted the same thing. At the present day the vast majority of the people of this country, whether Anglicans or Nonconformists, consider clergyman to be in no way different from the laity, except in such things as personal character, training, or appointment. Rejecting the Eucharistic Sacrifice, they reject the Altar and the priest. If anything, however, is absolutely certain from history and experience, it is that the Catholic priesthood, so far from coming between men and their Redeemer, have been the most effective means which it is possible to conceive of bringing man and his God together. By the Word of God, by the authority of office, by the ministry of Penance, by the use of the Blessed Sacrament, Catholic priests have, everywhere and always, done what no other agency could do in drawing men and women—not merely to subscribe to a creed, to give their names to a sect or to practice an external ordinance—but to renounce sin, to turn to God, to love Him and to serve Him. We who have experience in this matter cannot possibly be deceived. Those who denounce the priestly ministry without ever having tried it are at the least rash and impudent; or what is more improbable, they do not know what is really meant by devout love, by piety, or by sorrow for sin, but act as if spiritual Christianity consisted in a man's assuming that Christ has saved him and then neglecting Christ in every other respect.

ECONOMIC AND EVANGELICAL LAWS.

It is not well to be hypocritical, nor to be always attempting the process of hair-splitting, in matters that are not of the utmost importance; however, there are some occasions when it is no harm to indicate errors, which, in themselves, may be of little consequence, but which indicate either a slip of the pen or else a lack of special attention to the arrangement of expressions. Recently an article upon the question of "wealth," appeared in the "Seminole Religious," and was taken from a work written by Emile Olivier, of the French Academy. The article is admirable from a literary as well as a sound philosophic point of view; and it is exactly on account of the perfection of that composition that we would respectfully call the attention of the erudite author to a slight mistake, which to our mind is calculated to spoil a great deal of the otherwise exact and powerful reasoning contained in that contribution.

but it seems to us that he should have reversed the statement contained in that conclusion. As his words stand, they are calculated to produce a very questionable effect—that is if they be carried to their logical consequences. The simplest way to explain our contention is by reversing the proposition and making it run thus: "The evangelical law (the law of God) agrees with, establishes and directs this economic law (a law of man); it does more, it justifies it." In other words, the economic law laid down by the writer is one that harmonizes with the Divine law. But it does not sanction the Divine law, because the latter is not subject to either its sanction or condemnation; neither does it verify the Divine law, because the latter requires no verification from any human source, it is perfect of itself; nor does it control the Divine law, since the latter is supreme and above all control; much less does it justify the Divine law, for the latter is its own justification and cannot be subjected to the appreciation or test of any human law. Therefore, we conclude that had the statement been reversed it would have added greatly to the weight of the article and would have been more in accord with the philosophical principles that govern economics as well as all other laws.

CHATS TO YOUNG MEN.

ABOUT LUCK.—A correspondent of the New York Sun, asks the question: "Is there such an element as luck that enters into the every-day life of man?" The Sun makes the following reply: "Of course there is such a thing as luck. Many years ago the late Simon Cameron went to Chicago, when scarcely more than the site was there with the idea of buying land to increase his fortune. His shrewd business prevision saw a profitable future for investment there. But it rained hard, and Mr. Cameron suffered heavily from a cold, and after two or three days of confinement in the house he was compelled by the demands of other affairs to go back to Pennsylvania without investing a dollar in Chicago. If the sky had been clear and if Mr. Cameron had been in his usual good health, he would have bought land which, through Chicago's growth, would have brought back to him millions. No doubt other adventurers far less able than Mr. Cameron in their business judgment, and possessed of nothing of his powers of foresight, got to Chicago merely through being caught in the current then setting westward, and were stranded there to become accidental millionaires.

"What made a miner turn into this valley to find fortune and fame beyond the dreams of avarice, while his partner entered another to leave his bones after finding nothing, Providence alone knows. Napoleon, whether respecting or despising his instinctive superstition as to luck, liked to be at least on the safe side of it. A certain business house, noted as particularly hard in its head, the Rothschilds, is said never to tolerate a subordinate after he has had a few meetings with misfortune, however faultlessly his management of affairs has seemed. Even the game made up of the most exact of intellectual problems, chess, has luck in it, in the view of its patron genius, Paul Morphy. Many a chess player, even of the first rank, suddenly has his eye opened to victory lying before him for which he had made consciously no specific preparation. He discovers his pieces to be arranged for an irresistible stroke, and so cunningly and elaborately interlocked in their functions of attack and defence that it would seem impossible for them to have been put together by any other agency than deliberate calculation. Yet the combination grew into its final form with the player having scarcely more to do with making it

than a child has in making patterns in a kaleidoscope. "All failure or all success cannot be attributed to luck, as some men 'down on their luck' would persuade themselves. We are not underestimating the force of superior genius for affairs. But that luck plays a great part in human fortunes no follow of common sense and a reasonable amount of observation can deny." Millions of similar examples—both of what is called "good luck" and "bad luck"—could be given; still we do not agree with the Sun in all its contentions. What is commonly called "luck" should rather, according to the Catholic spirit, be styled "Providence." We believe that some men are irresistibly successful under conditions that bring misfortune to others, and that neither can be attributed to the differences in ability or deserving merits of the individuals. Still we hold that it is the hand of Providence—executing a Divine and All-wise will—that deals out success or failure in those remarkable cases. Often what is called ill-luck eventually turns out to have been a hidden blessing. Many a man has had experiences after which he has been forced to admit that "it was all for the best—even when bad luck seemed to have dogged his every step.

We know the case of one young man who had worked three years to secure a position of \$1,000 per year; he failed and he attributed that failure to his bad luck. In utter desperation he entered the office of a large company at a salary of \$600 per year. Ten years later he was a manager of the same company, with a salary of \$5,000. Had he been successful in securing the first position, he would never have been able to rise any higher, and would have become a mere automaton, a good drudge, but not a man of influence and power. As it was he soon found himself in a position to do untold good for his fellow men, and to become one of the great benefactors of the deserving citizens of his city. We do not call that luck—we call it the guidance of Providence.

THE HUNDRED YEAR LIMIT.

Nothing could be more encouraging than a statement recently made, at New York, by the Deputy Coroner, Dr. Philip F. O'Hanlon. He said that according to his belief, the time was coming when the average age of human beings in civilized communities would be one hundred years and possibly one hundred and twenty years. Amongst other things Dr. O'Hanlon said: "Vital statistics of the present day show that persons live to a greater age than fifteen or twenty years ago. Of course, I do not refer to individual cases but to the general run of mankind in countries where civilization and advancement in science has had an opportunity to make their effects felt.

"Improved sanitary conditions, education, and the advances which have been made in surgery and in medicine are chiefly responsible for this. The tendency of the medical age is toward prophylactics—that is the ability to prevent diseases. The researches that have been made in chemistry with the microscope make it possible to tell many weeks in advance the character of certain diseases that are developing in the human body, the conditions of the blood revealing this, and affording physicians an opportunity to kill the germs before the health of the patient runs down and the disease develops. When the germs are killed or removed the patient goes on with renewed health until a Broadway cable car or some other death dealing agency ends his life."

After dealing with the advance made in medical science, and after excluding from this general statement all men who abuse themselves

by drink, over-work, or otherwise, the Doctor says: "I fully agree with Nikola Tesla that, man can prolong life by sleep. If a man has \$2,000 and spends only \$1,000 in one hundred days he will have a reserve fund of \$1,000 to fall back upon and so it is with man who does not force nature to get along with less sleep than is intended should be the case. When a human being is asleep the wear and tear of tissue which has been going on while he was awake is being repaired and the system built up and made ready for the demands to be made upon it during the hours of wakefulness.

"Every man who does not take at least eight hours' sleep out of twenty-four hours is robbing himself of just that much vital energy. The man who in the future will live to be one hundred years will take more than eight hours' sleep every day of their lives. Man cannot burn the candle at both ends, because nature will not permit him to do it."

According, then, to this medical authority, the time will come when the allotted period of life will be five or six score, instead of the old Scriptural term of three score and ten. If such be the case some people, under special conditions, ought to live a thousand years. If, when the average period was seventy, it was frequent to find patriarchs and others living two, three, four, and even seven and eight hundred years, surely, when the average limit will be one hundred there ought to be scores of men who will live beyond their thousandth year. However, we think there is a good deal of speculation in these theories, and we should be satisfied with the years we have, and try to live them well.

BIGOTRY ON OCEAN STEAMERS.

St. John's, Newfoundland, October 5th, 1899. To the Editor of the "True Witness." "Sir,—I read with interest in your issue of September 30th, the letters on the subject of bigotry of the captains of Atlantic liners towards Catholics. In commenting on the above mentioned letters you say: 'We know that as far as our Canadian liners are concerned no such complaint has ever been made, nor do we believe that it could be honestly made. It is reserved for the "Land of Liberty" to carry this quintessence of bigotry even into the High Seas.' I am sorry to say that I must disagree with you in this statement. Some few years ago, I made a passage on one of the Allan Liners, the Hanoverian. We had a considerable number of Catholics aboard. I respectfully asked the captain for per-

mission to use the saloon after the English service would have been concluded. He asked in a very harsh manner, "How many are there?" I said "twelve or fifteen." He turned on me and with intense contempt said: "Oh stick them in the music room." These were the exact words. They are burnt into my memory. The tone I cannot reproduce in writing. The same captain carried on certain conversations in a loud tone, spoken not to, but at me, of an infidelistic character, such as sneering at the deluge as "a nice yarn," and so forth. There was not the slightest doubt on my mind but that they were deliberately intended as an insult to me. I was then simply a priest, but now remain, Yours truly, M. P. HOWLEY, Bishop of St. John's, Nfld.

OTTAWA'S POPULATION.

How little did Nicholas Sparks ever dream that the little village of Bytown, at the mouth of the Rideau Canal, would one day become the capital of a vast Dominion, and that his name would be perpetuated in the principal street of a city of fifty-seven thousand inhabitants? Yet such has come to pass. The growth of Ottawa since Confederation, has been marvellous, and during the last twenty years it has more than doub-

led its population. Standing at "Scot's Corner," in the seventies, and looking at the old Russell, the former Post Office, above Hopes, on Elgin street, the narrow approach to the old wooden Sapper's Bridge, and again at the antiquated deal-board structure wherein City Clerk W. P. Lott, held sway, it would have required the prophetic sight of an inspired being to foresee the magnificent structures that now occupy the few sites

Table with 3 columns: Ward, 1899, 1898, 1897. Rows include Victoria, Dalhousie, Wellington, Central, St. George's, By, Ottawa, Rideau.

Total increase for 1899—1,616.

Table with 3 columns: Year, Population, Increase. Rows include 1880, 1890, 1891, 1892, 1893, 1894, 1895, 1896, 1897, 1898, 1899.

It is within the memory of very many young people when there were no horse cars, no Dufferin Bridge, no post office on the present site, no Langevin Block, no Mackenzie Tower, no park on Major's Hill, no ornamental grounds on the old Barrack Hill, no Maria Street Bridge, no outlet at the west end of Sparks street, no passable thoroughfare around the rock at Pooley's Bridge, no Lovers' Walk, no street further South than Maria, no "Grand Union," no "Russell," such as to-day, no C.P.R. Station, no C.A.R. depot, no Gloucester Street Convent, no Sacred Heart Church, no University—it was only a college—in a word nothing, absolutely nothing of what goes to make up the grandeur and importance of the Ottawa of to-day. Such is the progress of the age!

A GENEROUS DONATION.

Mrs. Thomas F. Ryan of New York City has purchased a plot of ground 40 by 145 feet, adjoining the lot in V street, which she recently presented to the sisters of Perpetual Adoration. Mrs. Ryan's gifts covers half a block of ground, on which will be built a one hundred thousand dollar convent, to be known as the convent of the Blessed Sacrament. Ground has been broken for a handsome structure, and the corner-stone will be laid with appropriate ceremonies in December. Mrs. Ryan is an enthusiastic member of the Tabernacle Society, which was founded in Washington by Archbishop Keane, herself and Miss Fannie Whelan, in 1876. The object of this society is to provide altar service for poor churches, and Mrs. Ryan's convent will be its future permanent home.

TAXATION IN NEW YORK.

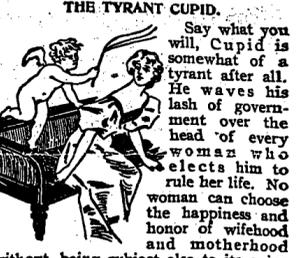
The total State taxation in New York was \$12,600,000 this year, \$13,900,000 in 1895, and \$12,500,000 in 1889. It was largest in 1872, when it amounted to \$19,800,000. Since 1872, the city of New York has increased very largely in wealth and population, and the expenses of the State have been greatly augmented by the extension of its jurisdiction over many matters previously left to local control. Among these are the care of the indigent insane and the supervision of liquor laws and taxes. The State care of the insane costs \$4,000,000 a year in New York, and the expenses of the maintenance of the canals, which for fifteen years have been operated without tolls, is half as much.

USEFUL ELOQUENCE.

At the Oxford Assizes recently a man was placed in the dock on the charge of having stolen a horse. The case for the prosecution seemed to leave no doubt on the minds of those present that a conviction would be sure to follow. However, it transpired that a very clever counsel had been engaged for the defence; and the construction he put upon the case together with his eloquent pleading, had such an effect on the jury that they brought in a verdict of "Not Guilty," and the prisoner was accordingly acquitted. After he had left the precincts of the court, he was accosted by a "pal" thus: "Now, look 'ere, Bill, it's all over now, and I should like to know the truth. Did you really steal that horse?" "Well," says Bill, "I don't mind telling you that when I stepped into the dock I thought I had; but after listening to that lawyer chap I don't believe I did."

What does it profit a woman if she gain the whole world of knowledge and lose her own health? Young women students, and school teachers, eager, ambitious, and full of energy, very often neglect their health in the struggle to gain education. They eat insufficient food, and at irregular hours; they allow irregularity of the womanly functions to be established, and the result is that they become chronic invalids with all their education practically worthless. There is a plain road back to health for such as these, marked by the feet of thousands. It is the use of Dr. Pierce's Golden Medical Discovery for diseases of the stomach and digestive and nutritive organs, and Dr. Pierce's Favorite Prescription for diseases of the delicate organs of womanhood. A cure so certainly follows the use of these remedies that out of hundreds of thousands who have tried the treatment, ninety-eight in every hundred have been permanently cured. Constipation, with its calamitous consequences, which is a common ailment of students, can be entirely cured by the use of Dr. Pierce's Pleasant Pellets.

Dr. Adams' Toothache Gum is sold by all druggists, 10 cts a bottle.



THE TYRANT CUPID. Say what you will, Cupid is somewhat of a tyrant after all. He waves his lash over government over the head of every woman who elects him to rule her life. No woman can choose the happiness and honor of wifehood and motherhood without being subject also to its pains and penalties.

But no woman ought to suffer as most do from those ailments and weaknesses which are due to her peculiarly delicate and susceptible organism. Every woman ought to know that Dr. Pierce's Favorite Prescription will cure these unnatural and debilitating troubles. It cures them absolutely, completely, permanently. It contains no alcohol to create a craving for stimulants. "It is with heart-felt gratitude that I must tell you what your medicine has done for me," writes Mrs. A. F. Cranshaw of Passaic, Sumner Co., N. Y., in a letter to Dr. R. V. Pierce of Buffalo, N. Y. "After consulting you about my case I took your medicine and it cured me of female weakness. I was all run down; I suffered with sick headache, pains in the back and bearing down pains. I took two bottles of Dr. Pierce's Favorite Prescription and was then able to take care of my house. My health is better than it has been for three years. I do not know how to thank you for the kind advice you gave so cheerfully."

This grand "Prescription" has accomplished the same beneficent purpose for thousands of women in every corner of this broad land. It imparts health, strength and endurance to the special organism of womanhood and gives tonic vitality to the entire nervous system. Its marvelous properties are more fully described in one chapter of the People's Common Sense Medical Adviser by R. V. Pierce, M. D., a splendid thousand-page illustrated volume which will be sent free paper-bound for 31 one-cent stamps to pay the cost of customs and mailing only; or cloth-bound for 50 stamps.



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THE SPIDER AND TUNING FORK. A gentleman was recently watching some spiders, when it occurred to him to try what effect the sound of a tuning-fork would have upon them. He suspected that they would take to the buzzing of a fly. He selected a large ugly spider that had been feasting on flies for about two months. The spider was at one edge of its web. Sounding the fork, the man touched a thread at the other side, and watched the result. Mr. Spider had the buzzing sound conveyed to him over his telephone wires, but how was he to know on what particular wire it was travelling? He ran to the centre of the web very quickly, and felt all round until he touched the thread against the other end of which the fork was sounding; then, taking another thread along, just as a man would take an extra piece of rope, he ran out to the fork and sprang upon it. Then he retreated a little way and looked at the fork. He was puzzled. He had expected to find a buzzing fly. Then, strange to say, he got on the fork again and danced with delight. Evidently the sound was music to him.

Plum puddings and mince pies often have bad effects upon the small boy who over indulges in them. Pain-killers as a household medicine for all Killers is unequalled. Avoid substitutes, there is but one Pain-Killer, Perry Davis', 25 cents and 50 cents.