

CATHOLICITY IN SOUTH AMERICA

The Testimony of an American Observer.

A correspondent, who has spent three years cruising in an American vessel along the coast of South America, sends the following account of the piety of the people to an esteemed contemporary:

During quite an extended sojourn in South American waters, nothing has struck me with greater force than the great difference between the observance of religious duties among the churchgoers of Chili and Peru and the United States. There the sexes are rigidly separated, and in the part of the church set aside for men there is always a provision for seating, while in the portion, and by far the larger, assigned to the use of the female part of the congregation, nothing of the sort is provided, but each worshiper brings, or has brought by a servant, an alombrita, or little carpet, where she kneels or sits according to the portion of the Mass being celebrated.

The devotion of the women is beyond all praise, and the appearance of the church during High Mass is not only inspiring in the highest degree, but contains an element of picturesqueness not to be met with in this country, "this land of the free."

Throughout South America, and particularly in the two republics of which mention has been made, the women invariably wear the modest appearing mantle to or manta (the same article of dress, but of different genders in the two countries), and as this covers not only the head but the figure as well, the appearance of the nave, of a large church filled with these bowed, motionless, shrouded black figures, is picturesquely religious; and the indifferent observer can but be impressed with the added solemnity attending the Holy Sacrifice, when the eye finds a crowded congregation unrelieved by a single spot of color, and minus the nodding plumes and fashionable exhibits so usual in the United States.

The attitude of humility rendered so necessary by the absence of seats is also a point in the spectacle not without its proper effect upon the observer and worshiper, and it is fair to assume that where the attractions and distractions of fashion are absent, the devotion is certain to be more efficacious.

In all the churches of Chili and Peru wherein I have attended Mass the jangle of bells from the towers announces to the people without, equally with those within, the elevation and other portions of the Mass where the well-instructed Catholic kneels and crosses himself.

Scattered among the women, clad in all the sombre hue of mourning, will be seen an occasional blue, white or brownish costume, either of these colors being usually worn in conjunction with a broad leathern belt encircling the waist, and one of sufficient length to reach the ground. These are indifferent individuals under vow not to wear any color but that in church for so long a period, sometimes for a few weeks or months, and in extreme cases for life. Sometimes these costumes, especially the blue, are worn in the forms of thanksgiving offering for recovery from sickness, gift or faith or something of the sort.

During the celebration of Mass one seldom sees any one looking around on the part of the women, but with eyes fixed steadfastly on the altar, it is impossible not to believe that the congregation is composed almost entirely of the members of some great religious community.

Besides an attitude of piety and recollection, the absence of seats and the wearing of the manto imposes a very graceful attitude, which is also a pleasant thing for the observer who for the first time finds himself in a church without fashion. In the little church at Coquimbo, Chili, there exists a practice, undoubtedly borrowed or brought down from some remote antiquity, of passing around, instead of the well-known contribution box of this country, the plate, across which is thrown a pair of scapulars, and as each charitably disposed worshiper deposits an alms on the plate he or she kisses the scapular, performing thus an act of faith and charity at the same time.

It is in the church where the males find a place to assist in Mass within the communion rail, where the benches are provided, while the females fill the body of the church so thickly that a bit of the pavement cannot be seen. Fortunately, the genial climate of that part of the world permits solid tile or brick floor to the churches without danger to health to the pious.

From observation I think that the devotion of the Rosary is more usual in South America than here, for it is a rare sight to see a female in church without her beads in hand, and many of the wealthier class often possess chapters of

great value, one, which it was my good fortune to examine, being composed of richly carved onyx chained with gold—quite a fortune in itself.

Military trophies are of frequent occurrence, in Chilian churches; in the Church of Espirito Santo there hangs stretched above the high altar the large Peruvian flag captured with the monitor "Huascar" at the beginning of the late war between the two countries. In the same church is a fine group emblematic of the triumph of Chili over her less fortunate antagonist.

Dr. Horstmann on the Church.

The Rev. Ignatius F. Horstmann, D. D., chancellor of the Philadelphia Archdiocese, discoursed the other morning at the cathedral of that city on the "Origin and Growth of the Church." He said: "In the Gospel of the to-day Christ likens His word, which is the kingdom of heaven, to a grain of mustard seed. 'A grain of mustard seed' among the Jews was a proverbial expression used to denote something small in the most diminutive degree. Nothing could be smaller than was the doctrine of the gospel at its first promulgation—its founder, a poor mechanic, born of lowly parentage, who was tried, convicted and crucified; its publishers a handful of illiterate fishermen; its doctrine opposed to the dearest feeling of mankind and contradicting the established maxims and habits of society. Can the worldly wise explain how a religion teaching such a code of laws could set its stamp upon all classes and make its influence felt even in lands where the Roman arms did not dare penetrate? If the institution of Christianity was miraculous, surely its existence to-day is a greater miracle. The persecutors have passed away, and the Church, like the mustard seed, has grown to be a great tree, and in its wide expanded arms it embraces the whole circuit of the globe."

Scraps for the Curious.

Young alligators are raised and tamed for Northern visitors by a Sanford (Fla.) man, who finds it quite a lucrative business. He has now a hundred of the animals under training, and reports that his sales last season would have been five times that number could he have procured the alligators.

In a recent paper, Sir John Lubbock says that ants of the same nest, however large it may be, have a means of recognizing each other not easily explained. The recognition is immediate and complete, even after an absence of a year from the nest. Concerning the longevity of ants, he said he had kept two queen ants for twelve years.

The expression of the eyes of persons killed by violence is considered an important matter in criminal jurisprudence but its value has been greatly lessened by reason of its evanescent nature. A French scientist has found a means of restoring the life-like expression. It consists in applying a few drops of glycerine to the cornea.

In the Botanical Garden of Berlin, flowers, fruits, and other parts of plants are preserved by keeping them for a time in a saturated solution of alcohol and salicylic acid (reduced by four times its bulk of water), and then removing and drying them. It is said that vegetable matter treated in this way preserves its natural appearance and never turns black. The plan is considered particularly valuable for orchids and other succulent plants.

The bacillus theory is responsible for a new hallucination. An English lunatic sane in other matters, believes he has swallowed a bacillus, and he tells every one who will listen to him of the strange sensations and impulses it causes in him. It appears that Carpenter's essay on bacteriology started him off. The man suffers from only one physical trouble caused by the bacillus; he cannot control his legs. "Once I start off," he says, "I cannot stop until I walk my legs off."

The last formulated idea in crazes is an international cooking match. This is to take place in the aquarium in Westminster in December next. It means the production of the favorite dishes of each nation. The Briton will present his plum pudding and roast beef, the Spaniard "olla podrida," the Italian his macaroni "a la" garlic, the German his bratwurst and sauerkraut, the Russian his "kapoosta" soup, the Frenchman his "fricassees," and the Norwegian will teach how to cook eggs in that variety of ways which astonishes the traveler in his clime.

A good joke is going the rounds with respect to a Scotchman who has been recently knighted. Sir Richard Cross, who had "the braw laddie" in tow, carefully enjoined that he was to take the queen's hand and raise it reverently to his lips. All this he promised to do, but at the critical moment he forgot his lea-

son, and, seizing the queen's hand, gave it a fervid shake, exclaiming: "Many thanks, your majesty; many thanks." Sir Richard nearly fainted with horror, but the queen laughed goodnaturedly, and thanked him for his hearty gratitude.

In the "Gazette Hebdomadaire," M. Vigier calls attention to the great prospective value in the arts of a new preparation called petrobaseline. It is a clear liquid hydrocarbon, formed from vaseline, by depriving it of 25 per cent. of paraffine. It is insoluble in water, and it does not grease, yet it lubricates all bodies and preserves them from oxidation." The writer calls it a marvelous agent, endowed with the principal properties of water, alcohol, glycerine, and the fixed oils. It seems destined to have many uses, and already perfumery has employed it largely to advantage.

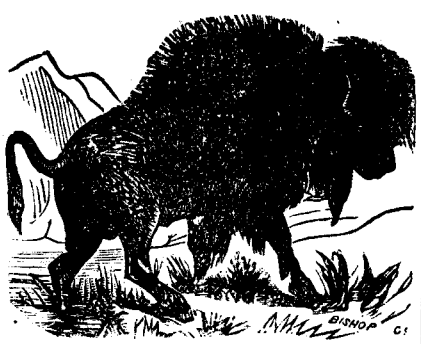
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Plans and specifications can be seen at the Department of Public Works, Ottawa, Public Works Office, Winnipeg, and at the office of Lieut.-Col. A. Sprad, Registrar, Prince Albert, on and after MONDAY, the 23rd instant.
Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied and signed with their actual signatures.
Each tender must be accompanied by an accepted bank cheque, made payable to the order of the Honorable the Minister of Public Works, equal to five per cent. of the amount of the tender, which will be forfeited if the party declines to enter a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender is not accepted the cheque will be returned.
The Department will not be bound to accept the lowest or any tender.
By order,
A. GOBEILL,
Secretary.
Department of Public Works,
Ottawa, Nov. 10, 1885.

Leave Winnipeg	9:45 a.m.	Mon	9:45 a.m.	Wed	9:45 a.m.	Fri	9:45 a.m.	Sun	9:45 a.m.
Arrive Minneapolis	7:30 a.m.	Tues	7:30 a.m.	Thurs	7:30 a.m.	Sat	7:30 a.m.	Mon	7:30 a.m.
Leave Minneapolis	7:30 a.m.	Wed	7:30 a.m.	Fri	7:30 a.m.	Sun	7:30 a.m.	Tues	7:30 a.m.
Arrive St. Paul	6:40 a.m.	Thurs	6:40 a.m.	Sat	6:40 a.m.	Mon	6:40 a.m.	Wed	6:40 a.m.
Leave St. Paul	6:40 a.m.	Fri	6:40 a.m.	Sun	6:40 a.m.	Tues	6:40 a.m.	Thurs	6:40 a.m.
Arrive Chicago	6:10 a.m.	Sat	6:10 a.m.	Mon	6:10 a.m.	Wed	6:10 a.m.	Fri	6:10 a.m.
Leave Chicago	6:10 a.m.	Sun	6:10 a.m.	Tues	6:10 a.m.	Thurs	6:10 a.m.	Sat	6:10 a.m.
Arrive Milwaukee	6:00 p.m.	Mon	6:00 p.m.	Wed	6:00 p.m.	Fri	6:00 p.m.	Sun	6:00 p.m.
Leave Milwaukee	6:00 p.m.	Tues	6:00 p.m.	Thurs	6:00 p.m.	Sat	6:00 p.m.	Mon	6:00 p.m.
Arrive St. Paul	6:00 p.m.	Wed	6:00 p.m.	Fri	6:00 p.m.	Sun	6:00 p.m.	Tues	6:00 p.m.
Leave St. Paul	6:00 p.m.	Thurs	6:00 p.m.	Sat	6:00 p.m.	Mon	6:00 p.m.	Wed	6:00 p.m.
Arrive Minneapolis	6:00 p.m.	Fri	6:00 p.m.	Sun	6:00 p.m.	Tues	6:00 p.m.	Thurs	6:00 p.m.
Leave Minneapolis	6:00 p.m.	Sat	6:00 p.m.	Mon	6:00 p.m.	Wed	6:00 p.m.	Fri	6:00 p.m.
Arrive Winnipeg	6:00 p.m.	Sun	6:00 p.m.	Tues	6:00 p.m.	Thurs	6:00 p.m.	Sat	6:00 p.m.

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ST. BONIFACE, AUGUST 28TH, 1885.

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