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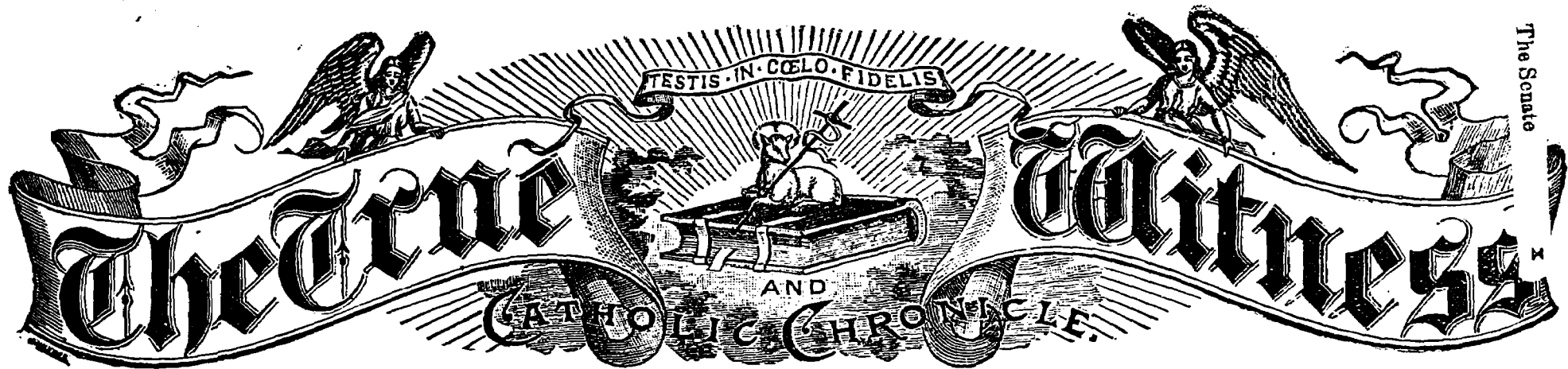
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EDITORIAL NOTES.

The festive season is at hand. We trust that all our readers will so prepare for the celebration of that time that every species of blessing, spiritual and temporal, may come to them. There are many ways of enjoying Christmas, but the surest and the best is that of frequenting the Church's sacraments and thereby securing a light heart and an easy mind. No person can thoroughly rejoice who is not free from all misgivings in the soul.

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THE A.P.A. is a funny organization. It has a set of principles that are difficult to reconcile with each other. For example one of its principles reads thus: "We regard all religio-political organizations as the enemies of civil and religious liberty;" and further on it tells us that its membership "is not confined to natives of the United States; but all Protestants, after rigid scrutiny, and if satisfactory, are eligible for membership," and "the order is, first of all, American and Protestant. It is at the same time aggressive. It means fight with the ballot and every other legitimate weapon." If the A.P.A. looks upon all religio-political organizations as the "enemies of civil and religious liberty," we would like to know what it calls its own society? Poor people; truly is their reasoning barbaric; they "mean fight;" of course they do; they might add that they are looking for scalps, have put on the paint, have gone on the war path, like their whooping namesakes the savage Apaches.

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BARON VON HUMBOLT once prophesied to Lord Palmerston, prior to the Crimean war, that the Czar Nicholas would die before two years. The prophetic statement was fulfilled. It seems that the curse of the Romanoffs was told to Peter the Great by a famous seeress, and in consequence of it no male member of the family could live to see his sixty-fifth birthday. Be this as it may, the historical truth remains that not one of the Romanoffs ever reached the age designated by the sorceress, and they died in a more or less tragic manner. Alexander III.'s grandfather, the half crazy Paul, and the four heads of the Romanoffs before Nicholas I., all died before 50 and of the same disease that carried off Alexander III. Alexander I., he of the Napoleonic period, died a monomaniac, at the age of 48. Some of them were killed by accident, others by enemies, nearly all showed signs of insanity. A queer family indeed is that of the Romanoffs. To be head of the dynasty, to bear the title of Czar, or to rule millions of subjects, is not so very enviable after all.

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We recently referred to a very able and Christian address delivered by the Rev. Mr. Silcox of this city. The Ottawa Citizen, and then the Montreal Gazette, commented editorially upon the spirit that actuated the preacher and also upon the fact of the TRUE WITNESS

giving him full credit for that noble sentiment of appreciation of the good in those who differ from him. We are happy to say that Rev. Mr. Silcox is by no means the only exception. In fact the rule appears to be becoming more and more general amongst the clergymen of different sects to recognize the works done in the cause of humanity and for the glory of God by the leaders in the Catholic Church. Only two weeks ago the Rev. Mr. Sleppy, pastor of the Union Methodist Church in Alleghany, Pa., attacked the ignorance and prejudice that were constantly fulminating calumnies against Catholicity. He said "the Church of Rome was a bulwark against the ideal vapourings of Ingersoll and other infidels. Against its power they were as helpless as a microbe would be against the man in the moon." He explained that the opposition of Catholics to the use of the Bible in schools was due to their reverence for it. History, he said, showed that the Roman Church had been the friend of the arts and literature. In a word, the address was a splendid panegyric of Catholicity. No wonder that the great watchman on the Roman tower sees hopes of a union of Christendom.

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THE Irish American recently had an article upon a subject that is generally overlooked; it was entitled, "How soon we are forgot." If we glance around us we will perceive the truth of this remark. Take up an ordinary directory—say of ten years ago—and count the names of the prominent men who, in that year, were the leaders in different spheres of life, and whose names were upon every lip and on every paper, but who have long since been almost entirely forgotten. Their families are scattered, perhaps, and the few who do remember them only mention their names when reading them upon the monuments in the cemetery. A prominent man dies; for a few days there are remarks about him in the daily papers; then his funeral is described; resolutions of condolence are passed and published; a few—very few—cut out the resolutions and paste them in scrap-books; the scrap-books are put away to be read once or twice in as many years, and finally to be forgotten. There are some men whose works live after them; but individually they have passed off the stage forever, and the crush of other actors coming on, causes their forms and faces to be entirely obliterated. Truly did the Poet Priest sing that "The stranger's face makes the friend's forgot."

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We have just received, from the Rev. Thomas J. Shahan, D.D., Professor of Early Church History at the Catholic University of America, the prospectus of the "Catholic University Bulletin," a quarterly publication, to be issued in January, 1895. The Rev. and learned Doctor is the editor of this new publication—one that opens out an entirely untilled field in the sphere of American Catholic journalism. In drawing attention to this much required publication

we cannot do better than quote the following from its prospectus: "The object of the Bulletin is to convey to all who are interested in the Catholic University of America a full knowledge of what is being done by its professors and students, and to act as a hyphen between the academic corps on the one hand, and the world of American thought and action on the other. It does not undertake to add to the number of general reviews, but to be a means of communication with the great Catholic body and the scientific world in general, whereby the aim, the plans, the methods, the work, and the spirit of the University may be better and more widely appreciated." In the hands of its learned editor we are positive that this new addition to Catholic literature will become a power in the land.

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MR. MARTER, the leader of the Conservative forces in the Ontario Forum, is evidently making things pretty lively, judging by the following paragraph which appeared in the Gazette a few days ago:

"Mr. Marter has practically withdrawn from his position in opposition to the Ontario separate school system, having, as he says, learned from legal lights the impossibility of now abolishing these schools. It would probably have been votes for Mr. Marter's candidate had he consulted the legal lights before making his London election speech. It will take him a good while to recover the ground then lost. In outlining a policy a public man should look at the object it aims at from all points of view, before he commits himself, and this was a precaution Mr. Marter forgot."

When the Gazette says that a public man, in outlining a policy, should examine it from all points, it merely repeats a truism, but the Gazette should also remember that a number of great men frequently change their views to suit the exigencies of the hour. Mr. Marter in his new course has only done voluntarily what a number of other public men have been obliged to do. The only difference between him and his predecessors who have endeavored to legislate for the consciences of the Catholics is that he has shown himself a more apt scholar in learning his lesson, even though some portions of it were acquired through legal luminaries.

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DR. CHINIQUY has informed the Witness that a lady belonging, as he thinks, to "the third order of the Jesuits" called upon him during his recent illness. We never before heard of this order, nor were we aware that women belonged to any branch of the Jesuit community. We had always given Chiniquy credit for a great detestation of the Jesuits, but we never were aware that he was so consummately ignorant regarding the order. In fact we were under the impression that, having been in the active ministry of the Catholic Church for long years, he knew something about the organization of which he was a priest. But probably the shutting out of the light that came with his apostasy caused

him to forget all he ever knew regarding the Church. If this statement is a sample of his knowledge, then what are we to think of his other countless assertions, just as wild and just as foolish? Simply that the man does not know whereof he talks, and that he holds forth on subjects of which he is surprisingly ignorant. "The third order of the Jesuits!" Great Caesar! What next?

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A MONTREAL gentleman writes to inform us that "Protestants are useful in the Church as scouts are useful in an army." Perhaps so; but we are not aware of there being any Protestants in the Church. The moment a person becomes a Protestant—in the usual acceptation of the term—he no longer belongs to the Church, in fact he gets out of the Church of his own accord. And as to the person who is born a Protestant he cannot enter the Church without firstly becoming, in proper form, a member thereof. And the moment he becomes a Catholic he ceases to be a Protestant. Probably our friend refers to Catholics who have been converted from Protestantism. If so, we certainly agree that they are useful, and we doubt very much if an army could well do without its scouts. Unfortunately there are many Catholics, born and brought up in the faith, who are not even useful as scouts in the great battle going on between Truth and Error. In fact there are some who are no better than camp-followers. We cannot afford to despise even the humblest of the army, provided he is really useful in some capacity. There are times when the danger-signals sent up by careful scouts are more effective in securing victory than all the thunders of artillery or the evolutions of battalions.

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IT WILL interest a number of our readers to learn, from the Manchester Guardian, that the Rev. A. Wentworth Powell, M. A., has resigned the living of Dissertb, in the diocese of St. David's, and has been received into the Church. Mr. Powell graduated at Corpus, Cambridge, in 1872—he took his M. A. degree at Bishop's College, Lennoxville, and was subsequently incorporated at Lampeter. He was ordained in 1878 to the curacy of St. Stephen's, Norwich, and was afterwards curate of Heningham, Norfolk. From 1881 to 1883 he was chaplain and private secretary to the Bishop of St. David's, and from 1883 to 1885 curate of Caversham, Oxon. In 1885 he was appointed vicar of Llanfihangel-Rhyd-Idhou, in Radnorshire, and in 1887 became rector of Dissertb. He is stated to be a member of the Liberal Churchman's Union, and at one time an ardent supporter of Welsh Disestablishment.

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A Michigan correspondent wants to know if the Archbishop of Quebec is or is not a Cardinal. Yes, Archbishop Taschereau, of Quebec, is a Cardinal—the first and only one in Canada.

OPEN REVOLT.

We have shown that the laws, unwritten as well as written, that govern the Catholic Church, and therefore Christianity, are the creation of a Divine Legislator, and that the same Supreme Lawgiver has appointed an infallible judge in the person of His Vicar on earth, to interpret those laws. Against the decisions of that judge—his being the highest possible tribunal—there can be no appeal. Consequently, whosoever is unwilling to accept such laws and such interpretation must be prepared to make open revolt against the authority of that "duly authorized judge." And such has been the course followed by a great number of so-called Christians.

We use these words advisedly; because no real Christian will honestly, in his own heart, revolt against the laws of Christ. And in opposing the interpretation of these laws, by Christ's Vicar, he is *de facto* coming in conflict with the will and the authority of Christ Himself. This is but logical. It cannot be otherwise reasoned out. The disregard of any tribunal reflects upon the source whence the tribunal has drawn its powers. If it is so in a human system of jurisprudence it is equally, if not more so, in the case of a Divine system.

But has ever any created being had the audacity to revolt against the authority of the Supreme Lawgiver? Certainly; and they are numerous. But there are a few whose importance, and the effects of their rebellions, give them a claim to an unenviable distinction. The first on record to rise in revolt against the authority of God was Lucifer, who, in the halls of heaven, cried out *non serviam*—"I will not obey." From that day until the present millions have followed in the footsteps of the first rebel against Divine authority. We find them in the days of the old Mosaic law; we find them more numerous since the advent of Christianity.

In order to be guilty of revolt against the law of God, one must first know that such law is of Divine origin, and that in refusing to accept it he is refusing to obey the will of its Maker. Let us take one example—by no means the only one. Luther rebelled against the Church. Why? Not because he found less opportunity of practising virtue inside the fold than outside of it. He simply rebelled because he was firstly overcome by that same spirit of pride that caused the fall of the first grand rebel. He found that the laws unwritten, as interpreted by the infallible judge, were somewhat too severe upon men, and that under them the passions had not full swing enough. He also discovered that the laws written were so in accord with the laws unwritten that it became necessary to change, amend, or abolish the latter so as to make them harmonize with his ideas of what such laws should be. The result is known to the world; hundreds of sects, divisions, conflicting sentiments, clashing opinions; no union, no certainty, no peace, no salvation. Will any sane man pretend that Henry VIII—the once Defender of the Faith—was actuated by pure motives when he raised the standard of revolt against the authority—in matters spiritual—of the Divinely authorized interpreter of the laws of Christ? We have but to go to the source of all these revolts, to the spring of each so-called reformation, and there, at the fountain-head, we find the measure of their worth.

It is not our intention of entering into any detailed history of the different revolts against the authority of the Church; it suffices for our purpose to point out the fact that they are all, or have all been the outcome of pride or lust, or else

of both combined. The laws given by Christ to His Church arise in humility and flow onward in morality. But it is human to err, and pride and immorality are both human. Our poor nature, prone to vanity and inclined to lust, frets under the restrictions that the laws of Christ impose. Consequently, when we cannot escape from them, and we feel that we cannot but break them, there is only one way in which to stifle the voice of conscience and to defy the dictates of reason—it is open revolt. To deny the exactness of those laws, or their immutability, necessitates a denial of the authority of the one appointed to interpret them. Nothing easier in the world than to thus break out in open revolt against the laws. But, of course, it must be remembered that such revolt, while perhaps not immediately punished by the Lawgiver, constitutes an offence for which a terrific account must some day be rendered.

We have now come to the conclusion, for the present, of our arguments on this question of the laws of the Church. Men are free to accept or to reject them as they please; but upon their shoulders rests the responsibility of their conduct. If they reject the authority of the duly authorized interpreter and judge, they thereby reject the laws that he is called upon to interpret; and if they reject the laws they consequently defy the Legislator. Out of this there is no escape. If they hear not the Church they are as the heathen and the publican; in other words, they are as adorers of false gods, and as men who are not according to the spirit of God. But when men know the law, and when intentionally, and for purposes of their own, they defy that law, or attempt to change it to suit their own objects, they are guilty of the crime of revolt and are like unto Lucifer, enemies of God, and unwilling subjects of the great Creator and Master of the world. The chain of this system of jurisprudence is unbroken and is immutable. A Divine Lawgiver; laws unwritten as well as written; a duly authorized interpreter of those laws; and finally humanity, that must accept them as coming from a Divine source and through an infallible channel.

OUR YOUNG MEN.

In last week's issue we referred to the words pronounced by the Rev. Father Donnelly, of St. Anthony's parish, in regard to the advisability of a greater spirit of emulation amongst our Catholic young men, and his wise counsels concerning the many advantages that they could reap from a concentrated effort to secure a grand central hall or establishment wherein the hours of leisure might profitably be passed. This is a subject upon which we long desired to express a few broad opinions. We do not yet feel prepared to map out a line of conduct that would lead to the result sought; but we will be grateful for any practical suggestions. In the meantime, we will draw attention to a few facts that are so patent they can scarcely be made a subject of discussion.

In this very city we have an institution under the protection of our non-Catholic fellow-citizens, which is, in itself, a credit to them—we refer to the Christian Young Men's Association. It is unnecessary that we should enter into any detailed account of the advantages and accommodations offered to young men by that institution. Suffice to say that every reasonable and legitimate requirement is there to be found. Reading rooms, library, gymnasium, and all the other attractions constitute only portion of the benefits that the Association's

halls present. The stranger in the city finds there a perfect welcome, and he discovers a real brotherly reception from persons whom he never before met. Again, all the spiritual requirements—according to the non-Catholic idea—of a citizen or of a stranger are there satisfied. It is an organization that is doing a twofold work—that of a religious and that of a social kind. We are informed that the number of our young Catholics who belong to the C. Y. M. A. is not few. There they find the enjoyment, relaxation and encouragement that they so much require. And instead of spending their days, evenings or nights in the hotels or the billiard-halls, they frequent the rooms that are open to them and wherein they enjoy very innocent and often very healthy amusement.

But while giving full credit to the Association for all the good it is calculated to do we cannot but remark that for the Catholic he must breathe an entirely non-Catholic atmosphere. He is free from certain dangers that yawn in the path of morality, but he is exposed to other dangers that lurk along the highway of Faith. In this no blame can be attached to the zealous persons who have organized and who keep up the Association. If any blame is to be at all imputed, it may be firstly to the young men themselves, who do not know the risk they are running and who may not appreciate the situation in which they find themselves. But above all do we blame the lethargy of those who should make it their business to secure similar institutions for the Catholic youth. It is all very fine to have different organizations and societies; but if the result is a constant relaxing in Catholic principles and practice on the part of those who do not belong to such societies, we say it is time that they should all combine to give us a grand central hall, or establishment, wherein the vast number of our young men could find a species of home and a centre around which to congregate and to enjoy the hours at their disposal, while avoiding all risk of endangering their faith.

The means are not wanting—nor is the good will. What we think is most lacking is concentrated action. There is apparently no person to set the ball rolling, no one of sufficient influence to make a first move. We will not say any more for the present. Surely this is a sufficiently broad hint, and we will await results. We trust that it will be taken by some of our friends who occupy positions of sufficient influence, with the various existing organizations, to enable them to do some practical work in this direction. We do not presume to dictate. We simply ask for suggestions and seek to know the public and general sentiment upon this question.

It is high time that Montreal—this great Catholic city—should have an organization for young men that would not be inferior to those we find in the larger American cities. If a young Catholic stranger comes to Montreal, unless he has some very intimate friends, he will vainly seek for a Catholic organization in which he can find himself at home, and from which he may expect that help and encouragement which should be found in every large centre. No matter how numerous or how excellent our existing societies are, that person cannot claim admittance, not being a member heretofore. Individual assistance may be given, but that is at best of little practical use. But not only for the stranger, but for our own citizens, such an association is required; and if it is for the benefit of young men, of the rising generation, so much the more should older men lend it all the aid within their power.

ADVENT.

This is the glorious season that heralds in the greatest event of all the year, the anniversary of the greatest event of the ages—Christmas. It is also a season of penance. According to the rules of the Catholic Church every Wednesday and Saturday, as well as each Friday, is a day of abstinence. The altars are draped in purple and at the Holy Sacrifice the priest dons penitential garments. All these are tokens of the great humility with which we should cover ourselves at the approach of the season of pleasure, joy, universal love and general peace.

Centuries had rolled past since the fall of man; away in the infinite solitude of His Eternal Majesty God declared that man should be redeemed. Centuries rolled into centuries; prophets arose and declared their missions; the white tents appeared in the desert; humanity looked out of the darkness upon the dawning of Salvation's day. It was the vast, the wonderful advent in which the children of God gazed forth upon the future and anticipated the fulfilment of those promises which had been given.

At last a star twinkled in the firmament, a star that proclaimed the approach of the rising sun. Gradually the clouds of night vanished and finally the great, round, effulgent Orb of Redemption rolled up from behind the hills of time, and shot rays of promise down the slopes of the future. Each year, in a certain way, this season of Advent is celebrated. During four weeks (instead of four thousand years) the faithful look forward to the coming of the Messiah. The day is approaching when His Star will be seen by the Wise Men in the East. "Vidimus stellam ejus in orientem." And across the desert of trouble and sin will they follow that star, until it twinkles above the little crib at Bethlehem. So do all Christians look out for the star that shall flash upon the Eastern sky of their earthly pilgrimage, prepared to follow in its track until it pauses over the crib wherein lies the Hope of the nations.

If it took so many centuries for the world to prepare for the event of Christ's birth, surely four weeks are not too much for the ordinary Christian to get ready for the celebration of that wonderful anniversary.

Advent is not only a season of penance, but also one of prayer. Oh! that mighty instrument of prayer! It is the real weapon in the hand of every soldier who walks in the ranks of the Church Militant. It is a sword and a buckler—all in one. It has pierced the heart of Christ and drawn forth therefrom the endless sources of grace; it has gashed the heart of Mary and caused it to bleed in compassion for humanity; it has split the skull of the demon and laid him low at the feet of Faith; it has decapitated the hydra of sin and destroyed the influence of that enemy of humanity; it has flashed in the vanguard of the celestial army and led the hosts of Michael the Archangel; it has been unsheathed by the saints to assert the rights that belong to Christ's Church; and it has served as a shield against the poison-tipped arrows of Satanic vengeance that the barbaric hordes of infidelity pour in upon the army of the faithful. It is the only real weapon upon which humanity can rely, and in no season more than that of Advent is it powerful for protection.

It is yet somewhat early to enter upon the consideration of Christmas and of all the blessings that the holy season brings; but we cannot refrain from asking that our readers pause during the remaining weeks of Advent and study well the importance of the season just at hand. It

is just and right that Christmas should be a time of rejoicing, that it should be a period of universal happiness. In order, however, that it may be such it is necessary that the preparation therefor be in accordance with the spirit of the Church. Let us look ahead and behold the dawn of salvation. The sun has not yet appeared, but we can see already "His star in the East." The flush of the morning is upon the horizon. But we have yet a portion of that vast desert of humany frailty to traverse. Let us do so with courage, with hope, with faith, and with love. For all of us the Advent season will soon glide past, and before we know well what has occurred we will find ourselves at the feet of the Divine Infant in the Bethlehem stable where the angels, the shepherds, the kings, and the representatives of the world adored Him. It is Advent; let us make use of the season, and when the day of rejoicing comes our happiness will be in proportion to our merits during the time of Advent.

OUR SCHOOLS AGAIN.

In our last issue we announced that a committee had been appointed by the Catholic Board of School Commissioners to inquire into the state of each of the schools, and to report to the Board the result of such investigation. Of course the motion upon which this committee was appointed was strongly combated by the Board; still it was carried, as it should have been. What object there could be in opposing such a committee is more than we can imagine. In the first place the sole object of the movement seems to be to let in more light upon a subject that has been for a great many years the cause of anxiety and deep dissatisfaction to the taxpayers. The committee by no means binds the Board to any action; even when its report is made the Board need not accept it, nor is it obliged to act thereon. Consequently such a strong opposition to this most reasonable demand for action can only indicate a desire to prevent the light of facts being cast upon a subject of universal interest. We may have been prejudiced somewhat by the recent series of events, in our views concerning motives for inaction; still we fail to be able to explain matters otherwise.

We are now desirous of placing the question fairly and squarely before our readers, as it is one that interests thousands of those who pay taxes for the education of their children. We might thus divide the schools for the sake of better explaining the situation. There are three categories of schools that may be said to come under the Board—or rather to affect the immediate interests of the taxpayers whose money that Board receives and is held to use for educational purposes. Firstly, there are the schools that belong to the Commissioners, that were built and are maintained by them. To this category we need not refer, as all the schools therein are in perfect condition and have all the requirements that they could desire. Nobody will accuse the Commissioners of ever having neglected these schools, and even in the exterior appearances we behold the evidence of the care and the money bestowed upon them. There is a second category of schools consisting of those intended for young girls, and sometimes boys, which are principally under the charge of nuns or else of lay female teachers. To these we shall refer on another occasion. For the present our interest, as far as this important question of the distribution of tax-moneys is concerned, is with the schools of the third category: that is to say, schools not built by the Commis-

sioners and yet used by them for the purpose of that education for which the rate-payers contribute their money.

Prior to the existence of the Board, when Educational administration was not organized as it is to-day, the Sulpicians held control of the various parishes of the city and owned property that came to them from the original powers that possessed the Island of Montreal. According as the city grew it became necessary to establish different parishes, such as St. Joseph's, St. Ann's, St. Bridget's, inclusive of St. Mary's and others. The gentlemen of the Seminary could not possibly attend to all the spiritual requirements of the rapidly increasing population. As a consequence they abandoned, one by one, those parishes, and handed them over to the secular clergy under their Ordinary. In so doing the Sulpicians still retained their rights upon the property whereon they had built schools or which they had intended for educational purposes. In all cases the Sulpicians gave over, *in perpetuity*, to the respective parishes, their rights upon such property, but on the condition that such property should be used for the purpose of educating the children of the tax payers. In case any of that property should be diverted to any other use, it was to revert to the original owners, the Sulpicians. In other words, the Sulpicians made a present to each parish which they abandoned of the property (land or buildings) on condition that the same should be used for the purpose of educating the children of said parish.

We trust that this is very plain. Now here comes the argument of the members of the Board who are opposed to granting even the necessary repairs to such schools. At first sight it may seem reasonable; but when carefully studied it becomes apparent that it is based upon most illogical premises. The argument amounts to this: The schools in question certainly are in need of repairs; it is true that from a sanitary standpoint they are anything but what should be desired; we admit that the children who frequent those schools are the sons of parents who pay their hard-earned money to secure proper education for the younger generation; but we do not own these schools, give them over to us as our property, and then we will be willing to expend the necessary amounts upon them. In a word, this Commission or Board is established by law for the purpose of "building and maintaining schools," and if the Board does not own the school it cannot be called upon to support it on an equal footing with the schools that it has built and that it does own.

Reduced to a few words, there is the argument; the most absurd and preposterous—especially in the light of existing facts—that could be imagined. To begin with, the quibble upon the word of the statute will not satisfy equity. The Board is *not* established for the simple purpose of building school-houses; its only *raison d'être* is the education of the children of the school tax payers. It is there to collect those moneys and to use them for the purpose of educating, or procuring a suitable education, for the children of the men who pay such taxes. And even if we come to the strict words of the law, the Board is obliged to maintain the said schools, whether it has built or has not built the houses in which such schools are held. We go another step and say that the absurdity of the contention is the more patent in the fact that the Board has not had the expense of building such schools, that it has the buildings and property free of any cost, and that all it is asked to do is to spend

upon such schools the money that comes from the people whose children are therein educated.

Suppose for a moment that the parishioners of St. Joseph's, St. Ann's, St. Mary's, or of any other of these parishes, should say, "we give up these buildings, we rent, or hand them back to the Seminary; now that we have no buildings to allow the Board to use free of all rent and cost, we demand a school according to the taxes we pay, and we insist upon our right." The Board would simply have to accept the situation, to spend several thousand dollars in building schools to replace those that it now enjoys free of cost, and over and above to spend the money upon the repairs and the maintenance of such school that is now demanded. In return for free use of property, for buildings which it had not erected, and for taxes paid in by the rate-payers, the Board wishes to boycott these schools in as far as an even and fairly proportionate distribution of funds is concerned.

This is not a mere cry of "wolf," it is a plain statement of the condition of things in so far as our schools are concerned. We are prepared to ask the pastor of any one of the parishes in question how much his section has received of the money paid in by the taxpayers of his district, and we are confident that each of them will make the same reply, "not one cent." And where, then, is that money spent? On the palaces that have been built up in different parts of the city by the Board, and which have more than they need for the proper accommodation of pupils and the work of education. We will return shortly to the question of the wonderful outlays made upon some of the leading schools which the Commissioners own. We have a long indictment to set before the grand jury of the public, and it is a document of many counts. Meanwhile we simply wish to point out the ungenerous and illogical reasoning of men who wish to hide behind the law—as they so wrongly interpret it—in order to deprive the very sections that afford them the most assistance of the return which their contributions demanded. Complaint after complaint was sent in from different schools regarding the absence of proper accommodations, of suitable desks, of the very necessities of educational work, and such complaints were met by the same reply, "give us over the schools and we will give you the required funds; at present the property is not ours."

No; but that property became so deteriorated, it became in need of repairs, it was worn out in doing *your work*, in educating the children whom you, according to equity, are obliged to educate. You spent nothing to build those schools, you got the property *gratis*, you have the work done for you, you are paid the taxes for the *maintenance* of such schools, and yet you decline to do for them that which you would be obliged to do had you never had them free of cost, and had you been obliged to pay for their erection. One more argument, and we have done for this week. Who owns these schools? The Sulpicians did own them, but they gave them to the parishioners, as long as the parishioners used them for purposes of education. The parishioners, then, as long as that condition is fulfilled, are the owners. These parishioners pay their money into the Board in order that it may be expended upon their property for the education of their children. If the Board is unwilling to so expend that money, then it has no right to receive it. If it will not make use of it for the *maintenance* of such schools, it is not justified in collecting such taxes. The people of these parishes pay their taxes in order to have schools

for their own children and not as donations to the construction of unnecessary marble walls for the use of others, whose contributions to the school fund are often inferior to theirs. We regard this question came up, and we rejoice that the committee was appointed. We trust that more light will be let in upon the situation—the more the better. Meanwhile we reserve our other comments for the opportune moment. Now, gentlemen, if you don't feel inclined to keep those schools in repair, please build schools for them in return for the taxes you receive.

ACCORDING to the Cork Examiner, Queenstown is threatened with a serious loss in a proposed plan to cease calling for the transatlantic mails at that port. In fact it would look as if the Cunard Company intended boycotting Ireland, and the Dublin Steam Packet Company, as well as the Post Office, has a finger in the pie. It would be a very serious injury inflicted not only on Queenstown, but on all Ireland, were the plan to be realized.

A CRYING EVIL SCORED BY REV. FATHER O'NEIL.

TOO MANY CATHOLIC PUBLICATIONS.

Rev. J. L. O'Neil, O.P., editor of The Rosary, has published a lecture which he delivered before the last session of the Catholic Summer School at Pottsville, on "Catholic Literature in Catholic Homes." With a view of giving his treatment of the subject weight with the clergy, he has dedicated the lecture to Archbishop Corrigan.

One of the opinions expressed by Father O'Neil is that there are too many Catholic publications. "The elimination of three-fourths of our modern pious books would entail no loss in the spiritual life," he says; and he thinks that from a literary, religious and financial standpoint, the Catholic community would be benefited if there were fewer Catholic organs. Of a number of so-called Catholic weeklies issued from time to time by job printers or literary speculators, he says: "Nothing in their life so becomes them as their leaving it."

He speaks of a time when the conditions will be more favorable for the development of strong Catholic periodicals and that time will be when literary sucklings, swaddlings and foundlings will have been put in their cradles for rest, and when journals, published by beardless youths for the sake of chance grocery or saloon advertisements and in the name of literary societies, are discouraged by the Catholic public. This portion of Father O'Neil's argument is well sustained.

It would seem to be the policy of well-established Catholic papers, while encouraging new periodicals that bear upon their face the evidence of strength and merit, to discourage the flock of small, petty and transient publications that from time to time are entering the field of Catholic journalism. We enumerate: The patent inside weeklies with a Catholic heading that from time to time are issued in small cities by enterprising job printers; the wishy-washy literary dilutions gotten out from time to time by Catholic societies and fraternal organizations; that species of garbage literature thrown into the pews of Catholic churches and paid for by permitting some job printer to levy contributions on the groceries and saloons in the congregation, and the numerous petty pious monthlies dedicated to some saint, or some devotion, or to some shrine. All these petty publications to a certain extent encumber the path of the live progressive Catholic periodicals, because there is not that discrimination to prefer the best periodical, and to ignore the claims of the local and alms-seeking publication. The well established Catholic periodicals of the country must, even at the risk of giving offense in certain quarters, educate their readers to prefer and to take the best literature that the market affords; and they must also educate their readers into a disposition of paying fifty cents or a dollar more for a strong, well conducted periodical, rather than to take the cheaper and poorer publication at a small discount.—*Catholic Citizen*.

T. D. SULLIVAN, M. P.

A BRILLIANT AND ENTERTAINING LECTURE.

Appropriation for Gladstone and Blake
—A Magnificent Reception to the Patriot, Poet, Orator and Leading Irishman in Toronto.

A tall, slightly built, nervous Irish gentleman, eloquent, logical, earnest, and brimming over with that quaint humor which is the birthright of the Irish race, Mr. T. D. Sullivan is well qualified to address an audience largely Irish on Home Rule for Ireland. The audience who filled the Massey Music Hall one evening the week before last heard from him a lecture which, as Hon. G. W. Ross said at its close, was of such breadth of statesmanship, toleration of thought and beauty of form as it has seldom been the privilege of a Canadian audience to hear.

The lecture was under the auspices of the St. Alphonsus Catholic Association of Toronto, the President of this society, Mr. L. V. McBrady, occupying the chair. The audience included many prominent people, and was essentially Irish in its sympathies, as was shown by the frequent and hearty bursts of applause which greeted complimentary references to the land of the shamrock.

From the time of his arrival in the city to the minute before taking his place on the platform Mr. Sullivan was kept busy in meeting the vast numbers of people eager to receive a personal introduction, and the privilege of even a momentary conversation with the popular Irish member of Parliament.

Shortly after eight o'clock Mr. L. V. McBrady, President of the St. Alphonsus Catholic Association, and chairman for the evening, introduced Dr. Thomas O'Hagan, who read a poetical welcome of his own composition. On the platform were His Grace the Archbishop, Sir Oliver Mowat, Hon. G. W. Ross, Hon. J. J. Curran, Sir Frank Smith, Mr. Justice McMahon, Hon. John O'Donoghue, Hon. T. W. Anglin, Rev. Fathers McCann, Bergin, Teely, Brennan, Ryan, Walsh, Carberry, Grogan, Hayden, Lynch, Lamarche, of Toronto; O'Reilly, of Hamilton; Burke, of Oakville; Crimmon, of Dunnville; Kilcullen, of Adjala; Egan, of Barrie; and Jeffcott, of Oshawa; Drs. Cassidy, Clark, McMahon, McKeown, Rev. Dr. Burns, of Hamilton, Wm. Mullock, M. P., J. J. Foy, Q. C., R. Emsley, Hugh Ryan, Patrick Boyle, Thomas Long, Eugene O'Keefe, Thomas Mulvey, John Woods, D. J. O'Donoghue, F. P. Lee, Peter Ryan, E. Hassard, Peter Small, Wm. Burns, J. E. Day, C. J. McCabe, J. C. Walsh; T. J. Day, T. C. Heffernan, and T. P. Coffey, of Guelph.

The Chairman, after a few appropriate words, introduced Mr. Sullivan to the audience, and called on Mr. Thomas O'Hagan to recite an original ode, composed by him for the occasion. As Mr. O'Hagan read the ode, which breathed a spirit of the kindest welcome to Mr. Sullivan, he was interrupted by frequent applause, and at its conclusion Mr. Sullivan heartily grasped the author's hand.

THE LECTURE.

The speaker of the evening was accorded a standing reception of a warmth altogether unusual. His heart must, he said, be harder than the hearts of Irishmen were generally supposed to be if it was not touched by the warm, the brilliant, reception which they had given him. The only fault he saw in the poem was that it was too good for the subject. Of parliaments in general, he would like to say that they were precious possessions for those who had them, and they should on no account surrender them. A parliament voiced the opinion of the community, the will of the people. It might be more or less perfect; and at some periods of the world's history Parliaments had been poor things enough, but they could be improved, altered or purified. In any case, they were for any people a precious possession. In order to be all that it should be a Parliament should be local, of the country and in the country for which it was to legislate. (Applause.) Tom Moore once, in referring to a Parliament, compared it to the head put on a clown at a circus. He said that the head was no great ornament on the clown, but "you can't imagine how awkward he looked without it." Ireland had once had a Parliament, one nearly as old as that of England. It was not representative any more than the Eng-

lish Parliament then was, but it was being improved and was becoming more representative. It was not until 1800 that it was taken from Ireland, torn from the people against their will and in spite of their strongest protests. The people of the great and free country of Canada would sympathize with the desire and resolve of the Irish people to get their Parliament back again. (Applause.) In Canada there were many Parliaments, some of them for only 200,000 people; but Ireland contained 4,500,000 people, divided from the rest of the world; an old nation, an historic people, with a language and customs of their own. Surely this people, after having a Parliament for 500 years, might be trusted to have one again. In asking and demanding an Irish Parliament they asked it on conditions which would secure the continuance of the solidarity of the empire. He was happy to say, with joy and gratitude, that a better understanding of the Irish claims was now rife and widespread among the people of England. A large measure of home rule had been carried through the House of Commons by a triumphant majority. This would be made a great measure of truth and reconciliation. The day that the doors of an Irish Parliament were opened to the Irish people there would be union, affection and good-will between the Irish and English people, a union that would not require bayonets or rifles or artillery to enforce it.

KIND WORDS FOR MR. BLAKE.

Between the people of this great City of Toronto and the Irish Parliamentary party there was a connecting link, one of which that party were proud, an illustrious gentleman—Here Mr. Sullivan was interrupted by a burst of applause which prevented his completing the sentence. Continuing, he said:—"Of course I see that you know to whom I refer. We have in Hon. Edward Blake—(loud applause)—a tower of strength to the Irish party and the Irish cause, a gentleman of experience, no 'prentice hand,' a gentleman of years, of high attainments and noble character. No man need say that he would, at his time of life, sacrifice his home, his profession and his family, and cross the Atlantic to give support to the cause of bigotted, fanatical or unwise people." This eulogy of Mr. Blake evoked tremendous applause. Mr. Sullivan, continuing, said that the Irish cause had still to contend with much opposition, both in the House of Commons and in the country, but he wished to testify, and not for the first time, that he believed the English to be a fair-minded people. It was on the working classes that they based their sure hope. The argument that it would be unsafe for the 35,000,000 of England to allow the 4,500,000 of Ireland to govern themselves Mr. Sullivan refuted humorously and effectively. It would be quite impossible for the Irish to "dismember the Empire," as it had never been proposed that Ireland should ever manage anything in connection with the armed forces. He believed that if the choice were left to Ireland her people would prefer to leave such matters in the control of the Imperial Parliament.

THE HOUSE OF LORDS.

Mr. Sullivan attacked the House of Lords, who had stopped the Home Rule bill, thereby crossing the path of the people of England. This time, he believed, they had stirred up the workmen of England, so that they would take from the Lords the privileges to which they were not entitled. While approving of a second Chamber, Mr. Sullivan heaped ridicule on the hereditary principle in legislation, and the methods in which the Lords conducted their business. He reviewed some of the measures which they opposed, but which were carried against their will. The proposals which have been made to force the home rule bill through the Lords was also touched upon. Mr. Sullivan gave a graphic description of the "gilded hall" in which the Lords sit, which, he said, was for Irish reforms a gilded abattoir.

The tactics adopted by the Irish party in the English House in the earlier part of their career there were sketched with wit and an occasional appearance of the relish of an old fighter for the recollection of former battles. All-night sessions and other obstructionist means adopted by the party were described, and though they were familiar to the vast majority of the audience, still to hear them told by one who had taken part in them,

and who spoke of them with the light of battle and of mischief in his eyes, afforded his hearers unqualified delight. But during all these struggles, he said, the Irish cause was growing in strength. "The Irish cause," he said, "will go on, and baffled it will never be." He also gave some amusing aspects of the agrarian troubles and the measures of repression adopted in connection with them, though the injustice of these measures was constantly kept in the foreground.

To Mr. Gladstone, whose name was received with tremendous applause, the lecturer paid a high tribute. As long as Ireland lasted, he said, the name of Gladstone would be grateful to the Irish people. He was a great, kindhearted and liberal statesman, and had fought a noble battle for Ireland. He also sketched the characters of some of the other members of parliament. Concerning Mr. Chamberlain he was almost bitter in his remarks. The riot that occurred in the House of Commons during the home rule debates, he said, was entirely due to Chamberlain's action, and that action was the result of a conspiracy. Mr. Sullivan closed by affirming the unity of interests of the Irish and labor parties.

THE VOTE OF THANKS PROPOSED BY HON. J. J. CURRAN.

At the conclusion of the lecture Hon. J. J. Curran, Solicitor-General, rose to move a vote of thanks to Mr. Sullivan, and in his remarks paid a high tribute to the quality of the address and referred to the favorable impression such an exposition was sure to leave on the public mind. He had a message from the people of Canada, especially from the descendants of the Irish race, which he hoped Mr. Sullivan would carry to the present representatives of the Old Land in the Imperial parliament. They should remember that they were not mere representatives of the local conscriptions that sent them to Westminster. They were the guardians of Irish rights and the exponents of the views of the race throughout the world. They could send their names to posterity as the patriotic band who had done battle nobly for the grand old cause or sink into contempt for having sacrificed their country's opportunity. Their petty personal bickerings must cease, they must rise to the level of the sacred mission they had been sent to fulfill. They must realize that the eyes of the world were upon them. Ireland, her character, her fitness for Home Rule, everything that most nearly and dearly concerned her were all in their keeping. With a united Irish party the last dollar of Irish Canadian or Irish American money would be cheerfully shared to further the cause of fatherland.

Rev. Dr. Burns of Hamilton seconded the address, and short speeches were made by Sir Oliver Mowat, Sir Frank Smith and Hon. G. W. Ross, all expressing satisfaction at the tone of Mr. Sullivan's remarks.

Letters of regret were received from the Lieut.-Governor, Bishop O'Connor, Bishop Dowling, Bishop Sweatman, Hon. Wilfred Laurier, Hon. A. S. Hardy, Mr. G. F. Marter, M.P.P., Mr. J. F. Middleton, M. P. P. (Hamilton), Mr. E. Coatsworth, M. P., Hon. S. H. Blake, Rev. O. C. S. Wallace, Rev. Dr. Potts, Rev. Brother Tobias, Rev. E. B. Lawlor, Rev. J. M. McGuckan, (Ottawa), Rev. Father McEvoy, (Hamilton), Rev. Dr. Kilroy, (Stratford), Rev. W. R. Har-

ris (St. Catharines), Hon. John A. Boyd, Prof. London, Rev. Prof. Clark, B. E. Walker, J. S. Willison, Dr. Sullivan (Kingston), John D. Grace (Ottawa), John Foy, C. R. Devlin (Aylmer), Thos. Coffey (London), James Mason, C. Donovan (Hamilton), John O'Reilly (Ottawa), W. H. Withrow, W. J. Alexander, R. S. Baird, J. R. Dundas, P. W. Falvey.

OBITUARY.

THE LATE MR. W. P. CROWE

It is with deep regret that we learned of the somewhat unexpected and early death of a former Montreal young man, Mr. W. P. Crowe. The deceased passed away in Boston, on Saturday, the 8th instant. The cause of Mr. Crowe's demise was a severe attack of pneumonia. When the close of his life came he was cashier of a club in the city of Boston. It is only a few months ago that we were called upon to record the death of Mr. T. P. Crowe, a brother of the young man whose loss we now lament. Both these were cousins of our esteemed fellow-citizen, Mr. T. Crowe, the actual president of the Shamrock Lacrosse Club. The deceased was in his twenty-seventh year and was apparently destined to many more years of usefulness and work. But Providence willed it otherwise, and the sad result is the object of this humble tribute. To his relatives and friends we extend our heartfelt sympathy, and we express the fervent prayer of the Church, "May his soul rest in peace."

THE LATE MRS. A. HIGGINS.

For over half a century, the lady whose death we record had been one of the prominent workers in the East End of Montreal. Although constantly, and during a long period of life engaged in the excitement of business, she was possessed of a most amiable disposition, ever going about doing good to all. She was of a kindly open heart and beloved by all who had the pleasure of her acquaintance. A touching tribute to Mrs. Higgins' memory has been penned by a life-long friend of hers, and from it we extract the following: "Truly it may be said that the Angel of Death, in sweeping over the East portion of our city, uprooted an old landmark. Certainly a great many will join me in the prayer that this same landmark may be planted in the sacred soil of heaven, to be recognized by her parents and friends forever more, where her soul may enjoy a much happier Christmas than this earth could afford." On Friday next the Rosary Sodality, to which deceased belonged, will have a Requiem Mass chanted for the repose of her soul.—R.I.P.

Sister Mary Xavier, of the Grey Nunnery, has returned to Montreal after an absence of 44 years, which she passed in the Manitoba missions without having paid a single visit to this province during that period.

A new assortment of the "Pratte" pianos, which have elicited such praise from connoisseurs, are being exhibited in the piano warehouses, 1,676 Notre Dame Street, and also at the up-town branch, at Sheppard's music store, 2,274 St. Catherine street. Lovers of the beautiful, whether they are intending purchasers or not, should not miss the pleasure of inspecting these instruments, which cannot fail to surprise them. It is unnecessary to speak of their musical qualities, which have been the subject of such high praises from the profession, in addition to which the extraordinary beauty of the woods employed, the elegance of design, and perfection of finish, surpass anything which has ever been in Montreal or even in New York itself. As several of these instruments are the only ones of the kind, those who wish to examine them should not delay, as many of them have already been sold, and will be on view for a few days more.

He—"They say you are something of a mind reader." She—"Do they?" He—"I am going to test you. What am I thinking about?" She (looking at the clock)—"You are thinking of going home."

Mrs. Pancake (suspiciously)—"Why are you hanging around my back window so long?" Tramp—"Ma'am, those apple pies are as purty as pictures, an' I'd like to be the frame o' one o' them."

PIERCE GUARANTEES A CURE

or Money paid for His Medicines is Returned.

Wesson, Copiah Co., Miss.
DR. R. V. PIERCE: Dear Sir—My daughter has been sick all her life, and the older she grew, the worse she was until she was the picture of death: the physicians could not do her any good.



I heard of your "Favorite Prescription" for women, and I gave her three bottles, and now she is a perfectly healthy girl. Have recommended it to a great many sufferers from "female complaints," and it has cured them. I think it is the greatest medicine in the world, and I have never found anything to compare with it.

Yours truly, Mrs. M. J. LOYD.

The Plan of Selling Medicines
ON TRIAL, PIERCE
IS PECULIAR TO

THE ADVENT SEASON.

A Period of Preparation for the Better Celebration of Christmas.

The liturgical year in the Catholic Church commences with the first Sunday of Advent, the latter word being the name given to that period of the year which closes the coming of Christmas. The Advent season, which is a time set apart by the Church wherein the faithful are exhorted to prepare themselves duly for the better observance of the feast of the Nativity, begins annually on that Sunday that falls nearest to St. Andrew's day, November 30; and that Sunday may come as early as Nov. 27, or as late as December 30.

Formerly, the Adventide, like the Lenten Season, consisted of forty days, and it was observed, moreover, as rigorously as the penitential period; but since the ninth century its duration for the general body of the faithful has been limited to four weeks; although an Advent of forty days, with all the original severities of the season, is yet observed by some of the most austere of the religious orders. For the people at large, though, with the lessening of the length of Advent, there was also granted a mitigation of the observances which attended it of old; and in the middle of the fourteenth century Pope Urban V. dispensed the laity from the abstinence that, up to that time, was daily required of them.

The date of the institution of Advent is generally placed in the early part of the fourth century. Then the name which it now bears was given to Christmas and the Church, anxious to secure the best possible observance of that great festival, prefaced it with a period of forty days, upon which she bestowed the appellation of Advent. The season is found mentioned in the writings of St. Perpetuus, the eighth bishop of Tours, which See he presided over from 461 to 491; and his reference to it—he ordered that during Advent an additional fast day should be observed every week from St. Martin's day until Christmas—shows that the season had been instituted before his time. The Council of Macon, which was held in the year 581, during the Pontificate of St. Pelagius II, ordered that in France all Mondays, Wednesday and Fridays of Advent should be considered fasts of obligation. In the Greek Church, as was illustrated by the marriage this week of the new Czar—marriages being forbidden by that church in Advent—the season differs in duration from the Catholic Advent; and in the Protestant churches in Germany many of the Catholic rules regarding the manner of keeping Advent are still in force. On the part of some of the Protestant denominations in this country there has also been shown of late years a disposition to copy the Catholic way of keeping Advent; and the Ritualists nowadays have their special services for the season, while their preachers aim at adapting to its spirit the sermons they deliver during its continuance, thus returning to a practice that has always prevailed with the Catholic priesthood.

After it had instituted the Advent season, the Church prescribed special offices for its days; and the Sacramentary of St. Gregory the Great, that illustrious Pope who occupied St. Peter's chair in the latter part of the sixth century, are found Masses and offices proper for the five Sundays which, at that period, were comprised in the season. The present offices, covering only four Sundays, were fixed in the ninth century, when, as already stated, the length of Advent was lessened. The more notable features of the Advent Mass are the violet vestments worn by the priest, the omission of the *Gloria* and the substitution of the *Benedicamus Domino* for the *Ite Missa Est*, in dismissing the congregation. The antiphon of the office during Advent in honor of the Blessed Virgin is the *Alma Redemptoris Mater*, wherein the maternity of Mary is honored and her intercession as the Mother of God invoked. This hymn dates from the eleventh century, and its author was the Blessed Hermann, who was educated at the celebrated Swiss Monastery of St. Gall, and who died in 1054 at the age of 41.

In many of the older Catholic countries, in the churches of all the principal cities, special courses of Advent Sermons are annually delivered by the most eloquent preachers whose services can be secured. The Advent sermons in Notre Dame, in Paris, and those at the Church

of San Andrea delle Valle, in Rome, are famous throughout the world; and to be asked to preach therein is one of the highest honors that can be bestowed upon an ecclesiastic. Among the most noted European Advent preachers whose fame has reached this country, are the Dominican Fathers Didon and Monsabre, Mgr. d'Hulst and, in his day, Father "Tom" Burke, whose splendid eloquence was often heard in the Eternal City. Mgr. Keane and other American divines have also preached in Rome during the Advent season. The late Mgr. Preston, of New York, during his pastorate at St. Ann's Church in that city, always made it a point to preach a course of Advent sermons. Nowadays the custom is quite common, and the gospels, furthermore, of the Advent Sundays furnish the preacher always with appropriate themes for the season.—*Catholic Columbian*.

WHAT OUR MISSIONARIES ARE DOING IN EVERY LAND.

A BRAVE YOUNG PRIEST.

Rev. Father Jamond, a young Marist Father, was sent as a missionary to Kandaboo, one of the Feejee Islands. He was told plainly of the poverty of this mission; that he would have but a poor thatched cabin for a church; that he would have neither plantations nor means of living, save what the charity of his converts could spare him.

The valiant Father did not allow himself to be daunted by fear of the want of so many things that we look upon as the necessities of life. He thought only of the souls to be saved, and he went. For more than two years he has lived in this cabin, into which the wind and the rain penetrated on every side, and in which he had not even a chair. Indifferent to all the comforts of life, he only remembered that if he abandoned them the poor natives would die without a priest, and he remained.

Mgr. Vidal, vicar apostolic of the Feejee Islands, who visited the Island of Kandaboo, writes as follows of the missions at that island:—

"Father Jamond's poor hut was built upon ground not belonging to the mission, and is of a poverty worthy of that of the Divine Master who had not whereon to lay his head. We have been able to buy a little corner of ground, and we have at last decided on building a wooden house for our missionary. It was with the two-fold intention of inspecting this little property, and of planning the house, that I went to Kandaboo, where I also had to administer Confirmation to thirty converts.

"We left Suva and embarked on the Saint Andrew, Fathers Rouillac and Terrien being with me, the latter having only arrived at Feejee the previous day. Our voyage lasted two days and two nights, owing to contrary winds. At last we arrived at Kandaboo towards the middle of the night, but this did not prevent our good converts hurrying to ring all the bells, and then coming down to await us on the shore, bearing torches of dried coconut leaves, by the light of which they conducted us to the church, singing their sweetest canticles. On account of the lateness of the hour we put off all ceremonials until morning and went to snatch a short rest, but not without having shaken hands with our converts and blessed them all.

"During the following days, I administered the sacrament of Confirmation to all who had been prepared, and baptized three newly converted adults.

"We had also to receive the presents of our converts and to attend the games and dances which they performed in our honor, after which we went to inspect our newly acquired estate and to fix upon a site for the house and chapel. Having examined all and calculated the cost, I said to our good missionary:

"Father, it will cost £160 to build the chapel, and nearly as much to build your house. But £320 for this year, tried as we have been by famine, is too heavy a charge for the mission; it would be impossible to meet it. And yet I do not like to leave you another year in this wretched cabin, where everything, books, clothes, and even the altar linen, is rotting."

"Monseigneur," answered the missionary, "let us think of the good God above all; I can have patience yet awhile; I should be ashamed to have a wooden house for myself, while the good God had but a poor cabin of reeds."

"Being absolutely without money, I could but admire and yield, but what re-

grets did I not carry away in my heart when, after such an act of lofty and disinterested faith, I cast, on leaving, a last glance at that poor damp hut, where everything was mouldering! God will not, I hope, allow the health of his apostle to suffer too severely."—*Sacred Heart Review*.

THE IMMACULATE CONCEPTION.

Celebration in Different City Churches on Last Saturday.

AT THE CATHEDRAL.

Mg. Fabre officiated at Pontifical High Mass at the Cathedral, assisted by Vicar General Bourgeault, assistant priest; the deacons of honor were Canons Leblanc and Vaillant; the deacons of office, Canons Archambault and Martin. Mr. Pelletier was the organist, and Mr. Couture the maitre de chapelle. The Mass was a musical one, with full choir and orchestral accompaniment. The ceremonies were very impressive.

AT NOTRE DAME.

The music at Notre Dame Church was equal to former occasions. A musical Mass was sung by a full choir under the leadership of Mr. Rateau. Mr. Beique presided at the organ.

Rev. Mr. Larue, P. S. S., officiated, assisted by deacons and sub-deacons. Rev. Mr. Saurin, P. S. S., preached the sermon.

AT THE GESU.

At the Church of the Gesu there was a large congregation, and the ceremonies were impressive. The music was of a very high order, and the Mass was sung in an artistic manner. Professor Alex. Clerk led the choir, composed of fifty voices. Prof. D. Ducharme was organist. The Mass was that of "E Silas;" it is pretty, and has been seldom sung here. The soloists were: H. C. St. Pierre, Q. C., basso; A. Comtois, R. Masson, A. Gosselin, tenors; A. Pinsonnault, baritone; E. St. Amour, basso. Wagner's "Ave Maria" was sung at the offertory. Rev. Father Jones, S. J., officiated, assisted by Rev. Mr. Forest and Rev. Theophile Hudon, S. J., as deacon and sub-deacon. Rev. Father Desjardins, S. J., preached the sermon. This evening there will be a solemn benediction, and there will be special music.

AT ST. PATRICK'S.

There was a grand ceremony at St. Patrick's Church. The music of the mass was pretty and well rendered. The choir was under the leadership of Prof. Fowler. Rev. Father McCallen, P. S. S., officiated, assisted by Rev. Father James Callaghan, P. S. S., and Rev. Father Toupin, P. S. S.

AT ST. ANTHONY'S.

At St. Anthony's Church the choir rendered "La Messe des Anges." There was a very large congregation, and the music was excellent. Rev. Father Guilbault officiated, and Rev. Father Donnelly preached a sermon on the feast. Miss Perrigo was the organist, and Mr. Henault led the choir.

AT ST. MARY'S.

The ceremonies at St. Mary's Church were unusually grand. Besides the celebration of the feast of the Immaculate Conception, the ceremonies of the "Forty Hours' Devotion" were begun. The Blessed Sacrament remained ex-

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posed until Monday. On account of this there was no sermon. Rev. Father Fahey officiated. The musical part of the mass was ably rendered by a full choir, under the leadership of Mr. Paquette. Prof. Wilson was organist. On Monday the ceremonies of the Forty Hours Devotion ended. A special musical mass had been prepared. The retreat of the ladies of the parish ended also Monday morning. Rev. Father Fahey conducted this retreat.

CORRESPONDENCE.

THE SOUTHWARK CATHEDRAL.

To the Editor of THE TRUE WITNESS:

SIR,—In the last issue of your valued paper there is an article announcing the consecration of St. George's Cathedral, Southwark, in which it is stated that that church is the pro-cathedral church of the Cardinal Archbishop of Westminster, and has been for half a century the Metropolitan church for England.

Permit me to say that the above statement is incorrect. St. George's being the cathedral Church of the Bishop of Southwark, who is a suffragan of the Archbishop of Westminster, and whose diocese extends over that part of London south of the River Thames and the country adjacent thereto.

The pro Cathedral of the Cardinal Archbishop of Westminster is St. Mary's Church, Kensington, in the West End of London, and the southern limit of the archdiocese is, of course, the River Thames, as it is the northern limit of the Diocese of Southwark.

Yours truly,

FRANCIS W. COTTER.

No. 129 Drolet street,
Montreal, 9th December, 1894.

"Ah," said the casual caller, seeing the poet at work in an adjoining room, "the fire of genius is burning, eh?" "No," said the poet's practical wife, "I guess it is his cigarette that smells so."

"The Men and Principles of '48" AND THE BOSTON PILOT.

THE Men and Principles of '48, is the title of a lecture delivered by Rev. Father Sheehy in 1874, and reported in full in the American Celt of October 17th, of the same year. It is an open glorification and approval of the principles of the revolutionary party that opposed O'Connell in the days of the Repeal agitation; it is consequently just as open and formal a condemnation of the life and life-work of him whom the world has been induced to believe a great leader of men, the "Liberator" of Ireland and the author of Catholic Emancipation. Its tone and purpose may best be inferred from a few of the most striking paragraphs in what is certainly a masterpiece of eloquence and literature - if beauty of style, smoothness of diction, energy and fire of thought and expression can ever make a masterpiece where the ideas must be condemned. After sketching rapidly the progress of the whole movement under O'Connell, Father Sheehy arrives at the time of the famous "Munster Meetings," those remarkable evidences of the strong national feeling that inspired the Irish people in those days, that made Ireland's chosen leader the most powerful man in the British Empire, and

"Placed the strength of all the land
Like a falchion in his hand."

Father Sheehy has nothing but condemnation for the leader and reproach for the people. As is well known O'Connell preached everywhere peace and order and constitutional agitation. He declared time and again to the assembled thousands that the man who advocated armed resistance was an enemy of the cause. Father Sheehy thinks differently; "At Tara," he says, "O'Connell had more and braver men than fought in the combined armies at Waterloo. Pity so great a man could be so great a trifle; pity the Irish race had grown so degenerate," and a little further on, speaking of O'Connell's aversion to blood spilling "No drop of blood, was his axiom; no drop of blood, his policy. Even at this distant date it takes one's breath away to recite such pitiable maxims." He condemns "the ethics of moral force and the quackery of bloodless battles" and quotes approvingly some of John Mitchell's fiercest principles; "ideas are most intelligible when they are expressed in action" and "public opinion marches well when it wears a helmet on its head." He would have had O'Connell harangue his hundreds of thousands of hearers on "the pathos of a rifle and the logic of a blow" and inculcate into their minds the divine truth that "sedition is at once the weapon and the shield of liberty." He would have had taught from pulpit, press and platform that "the patriotism fit to achieve liberty and enjoy it after, was to be measured by the polish of the rifle and the temper of the steel." These are the chief ideas that run through Father Sheehy's lecture; in a dozen different ways he puts them before his hearers - in explaining his own position and objecting to those who think otherwise; in defending his friends and attacking his enemies; in lauding the "physical force" men of '48, and condemning the advocates of peaceful agitation, - it is ever the same line of attack and defence.

But Father Sheehy is not satisfied to rest here. However much one might differ with him on principle, no one could deny him the right to a full and free expression of his views so long as he remained in the realm of theory, or did not flagrantly violate historical truth. But Father Sheehy went out of his way to give utterance to as base a slander on the Irish race, and as gross an untruth as could have fallen from the poisoned lips of James Anthony Fraude or Mr. Goldwin Smith. Maddened by the repeated refusals of the Irish people to desert their chosen and successful leader and his lawful agitation in order to follow misguided, hotheaded patriots in an unorganized, hopeless and immoral rebellion, this Irish priest, whose God-given mission and easy task it was to defend his fellow-countrymen against unjust and false accusations, chose rather to grossly insult them and calumniate them than to seek a more dignified and more successful argument that would be in physical daring

we, (the Irish), surpass most nations, and we are the peers of any, in the higher and divine force of moral courage and moral strength, we are the most abject and crave cowards of all the people who call themselves human beings." To make so sweeping and so untrue a statement Father Sheehy must have wilfully and deliberately shut his eyes to the whole stretch of Irish history reaching from the days of Queen Elizabeth to Catholic Emancipation, and uniting to multiplied instances of "physical daring," such a sustained example of "the higher and divine force of moral courage and moral strength," such a clinging to truth and justice and principle for their own sake and against the heaviest odds, as the world had never before seen and will probably never see again. The annals of human history afford no evidence of a struggle in which so high a degree of the sublimest moral courage was shown as in that of the Irish people against the persistent tyranny, the mean bigotry, and the ceaseless persecution of the English army and government.

So much for Father Sheehy's lecture.

This lecture was delivered more than twenty years ago and had probably faded from the memory of even the most enthusiastic amongst its author's audience on the occasion of its delivery. It certainly did not deserve to live. In our days its doctrine is not only false and dangerous but inopportune. Men are coming to see that the pen is mightier than the sword, and that the sedition and plotting and conspiracy and rebellion are the weapons of fools.

But not so with the Boston Pilot. This newspaper, ordinarily so sure a guide in matters political, and so enthusiastic a defender of the Irish cause and people, has, for some inexplicable reason, gone out of its way to quicken into life the dead lecture, to give tacit approval to principles that could end only in disaster, and to malign, at least implicitly, the Irish people and their greatest leader, Daniel O'Connell. What can possibly be the policy of the Pilot? Has it turned revolutionary? Does it wish Ireland to forsake the path of constitutional agitation for that of secret societies, useless bloodshed and certain defeat? John Boyle O'Reilly would never have sanctioned or advised such a course, and it is hard to believe that it has the approval of Mr. Patrick Donahoe. The men of '48 were true patriots and many of them endowed with literary, political, oratorical or administrative ability of a high order, but in comparison to O'Connell they were altogether commonplace. Strange, then, that the Pilot should publish so false a criticism, so bitter an attack on the great Tribune, more especially at a moment when every true Irishman might do well to drop upon his knees and pray Heaven for just such another leader who might unite by the strength of his genius the warring, jarring factions of Irish politics. Had not the Pilot sources of information that did not exist for Father Sheehy twenty years ago? Sir Charles Gavan Duffy's "Young Ireland," a book having for its avowed object the defence of the men of '48 and written by one of themselves, might have served as a reference, and would have shown that O'Connell always valued his country above himself and his personal reputation, and never more so than in the affair of the Clontarf meeting. The leader had called for a muster of the nation at Clontarf; the meeting was prohibited by the government. Let Mr. Duffy tell us what preparations were made "to preserve the public peace." "The Duke of Wellington had promised to provide for the public peace, and he set about providing for it on a liberal scale. Thirty-five thousand troops of all arms were distributed throughout the Island. The barracks were pierced with loop-holes and became a fortress against insurrection. Forts and Martello Towers were put in a state of defence, garrisons were strengthened, the supply of arms and materials of war largely increased, and war steamers were stationed on the sea-coast and navigable rivers." And against this array of military force what solid grounds had O'Connell for believing that sedition, or any other course would be successful? Where were his soldiers, where his officers,

where his arms and ammunition? Vague theorizing on the beauties of rebellion may be very picturesque, but the man who leads a nation into war without a reasonable chance of success forfeits all right to our respect and is worse than a criminal. O'Connell clearly saw the folly of holding the Clontarf meeting in the face of the government's prohibition. The proclamation had been issued only a few hours before the time set for the meeting. It was believed that the official document had been purposely kept back until it would be too late for the national leaders to prevent the assembling of the people. Then there would be no difficulty in provoking the multitude to some act of violence necessitating and justifying the interference of the troops and giving hostile rulers an excuse for submitting the whole nation to the horrors of martial law. O'Connell, in all his glorious career never showed himself to greater advantage than at this juncture. A man of less patriotism and more ambition, of less genius and more rashness, of less self-sacrifice and more vanity would have acted quite differently. It would have been so easy to place oneself at the head of the three or four hundred thousand men that were sure to assemble at Clontarf and lead them in a glorious charge for faith, freedom and fatherland. But O'Connell looked beyond the passing hour and saw the inevitable result. Unarmed enthusiasm, swordless bravery, powderless determination are not the most approved weapons of warfare and can lead to nothing but disastrous defeat. And so the great Tribune, who loved his country and his people and had always worked for their best interests, put aside entirely all thought of personal glory or personal reputation, and showed himself ready to sacrifice everything for the general good. In the few hours at his disposal he sent messengers to every part of the surrounding country to prevent the people from assembling and to induce those already on their way to return peaceably to their homes. The Clontarf meeting was not held and O'Connell had prevented what would probably have been the most appalling butchery of modern times.

Yet this is the conduct which Father Sheehy visited with the severest reproach and which the Boston Pilot twenty years after Father Sheehy sees fit to condemn in the same terms, while both approve at least implicitly the sorry rebellion of Smith O'Brien and other men of '48 with their half dozen ridiculous charges and their ignominious capitulation in a cabbage garden. The leaders in this case sacrificed their country to a point of personal honor; they had given their word to fight; fight they would, be the consequences what they might to the vanquished.

The course of the Boston Pilot cannot possibly be due to malice. Is the cause culpable ignorance or wanton carelessness? It is difficult to answer. But one thing is certain - that journal owes its readers an open and unqualified apology for the insult to the Irish race that appeared in its columns and for its unjust treatment of the memory of O'Connell. The history of Ireland from the days of Queen Elizabeth to the granting of Catholic Emancipation gives the lie direct to the assertion that the Irish are wanting in moral force and courage; as to O'Connell, let his vindication come from Thomas D'Arcy M'Gee, himself one of the men of '48. In the preface of his book "O'Connell and his Friends," M'Gee says: "The name of my immortal subject has been familiar to the civilized world for nearly forty years. The free of the earth venerate it, the tyrants and task makers of men hate its utterance. Were those who have been benefitted by the labors of his life to assemble in congress at the call of gratitude, an assembly would be formed without a parallel in all past history. The Asiatic of the Indian Peninsula would leave his rice crops by the banks of the sacred Ganges; Africa would send forth her dusky deputies; the West Indies their emancipated dark men; Canada her grateful reformers, and Europe the noblest of her former and of her fallen races. The voice of Kosciusko, from the tomb, would command some worthy son of Poland to join the great chorus of humanity in singing praises to the common benefactor. It would be a testimonial equal to its cause, if all the world were represented, and not otherwise." The great work of universal emancipation is scarcely completed. One of the first in the field amongst those who labored, and thought,

and suffered contumely and reproach for its sake, was the Liberator of Ireland. Whoever may live to see the day when slavery shall cease, will see also the statue of O'Connell in every free senate, and hear, in every land, the wise and honorable of that age repeat his story with reverence. Alone, or perhaps side by side with Washington, he will be placed in the first rank of those worthies of all the world whose souls were uncribbed by custom and whose benevolent labors were unconfined to any family or nation of the earth. In him the everlasting Church will claim a champion, unexcelled among laymen for the severity of his mission. In him Humanity will claim a priest, entitled to administer at her high altar. In him Liberty will boast a model for all her future reformers." - Chas. J. Fulham in the Ottawa University Magazine, "The Owl."

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RELIGIOUS NEWS ITEMS.

Forty missionaries of the Order of Dom Bosco have left the sanctuary of Maria Ausiliatrice at Turin for foreign missions.

Miss Helen de Barlet, daughter of M. de Barlet, premier of the Belgian Cabinet, has taken the habit as a Sister of the Sacred Heart.

M. Louis Le Cardennal, a young French poet, 25 years, whose brilliant versification was attracting attention, is studying for the priesthood in Rome.

The attempt to maintain a Masonic lodge at Lourdes has resulted in ignominious failure after seven years' perseverance on the part of its founders.

The spectacle of a Catholic priest addressing a body of Protestant students in a university conducted under Baptist auspices was witnessed recently in Chicago.

Rev. Morgan M. Sheehy, who is widely known as one of the founders of the Catholic Summer School, has been transferred from the pastorate of St. Mary's Church, Pittsburg, Pa., to the pastorate of St. John's Church. The transfer is a promotion.

Mgr. McMahon, of the Catholic University, who was lately raised to the dignity of a Monsignor, has presented \$1,000 to Mgr. Satolli to help bear the expenses of the future cardinalate which will eventually be conferred on the Apostolic Delegate.

The late Sister Emeliana, Superioress of St. Mary's Hospital, Brooklyn, will be succeeded in that office by Sister Mary Stephan, who for some time has been head of the schools of the Sisters of Charity at Yonkers. She is a woman of marked executive ability.

At Holywell in Wales the miraculous well of St. Winefride has attracted such crowds of pilgrims that the authorities have given notice to Father Beauclerk, to whom it is left, that they will terminate his lease in May, in order to obtain better terms for the town.

China has a Catholic population of upwards of 550,000 Catholics and 900 priests. With regard to the numbers of Catholics it must be noted that if catechumens, or those under instruction, were included in the total, the number would be very largely increased.

An Italian priest, the Abbe Cerebotami, has invented what is called a pantelegrafo, by means of which, it is said, one can write one's own telegraphic messages with a pen, directly communicating with distant places. The Abbe has invented other devices in the same line.

Bishop Mesmer, of Green Bay, who has always taken an active interest in the Catholic Summer School movement, and who is one of the leading promoters of the western schools, proposes that a uniform course of studies and lectures be used hereafter at the eastern and western schools.

Archbishop Elder of Cincinnati has inaugurated the beautiful custom of the ringing of the De Profundis bell in his diocese. In European countries this has always been done, the De Profundis being rung about an hour after the Angelus. During the ringing of the bell Catholics repeat the De Profundis and pray for their deceased friends and the souls in Purgatory.

In the article which he has contributed to the Forum on the condition of religion in Fall River, Rev. W. B. Hale, the Middleboro minister, in speaking of three divines whose names are household words in every Fall River tenement, says that one of those names is that of "a big-hearted schoolfellow of Cardinal Gibbons and Archbishop Corrigan, himself working in the humbler station of a parish priest." This is a reference to Rev. Christopher Hughes, the rector of St. Mary's Church, Fall River, who was a fellow-student with Cardinal Gibbons at St. Charles' College, Ellicott City, Md., and who studied theology with Archbishop Corrigan at the American College in Rome. Dr. Hale's description of the rector of St. Mary's will be indorsed as correct by everyone who has had the pleasure of forming Father Hughes' acquaintance.

tacking Turks. The carnage was so great that a pestilence has broken out, caused by the stench of the dead bodies. The Turks admit that about 2,000 Armenians perished in the recent massacres. Foreign papers containing accounts of the butchery are confiscated at the border by the Turkish Government.

MGR. SATOLLI ON SCHOOLS.

HIS FIRST CONTRIBUTION TO AMERICAN PERIODICAL LITERATURE.

NEW YORK, November 28.—In an article on the Catholic school system in the December number of the North American Review, published to-day, Mgr. Satolli makes his first contribution to American periodical literature.

Mgr. Satolli devotes his article to a review of the foundation of Catholic schools in Rome by private funds independent of the Italian school system, after the government had succeeded in eliminating Catholic influence from the educational institutions. He says that in number the Catholic schools exceed the government and municipal schools combined.

In regard to the qualifications of teachers, the text-books and programmes and the method of teaching, the Catholic schools endeavor to adjust themselves as far as possible to the requirements of the State. The religious corporations stopped at no expense or sacrifice to provide for their own school's a select body of teachers, who, being furnished with the proper diplomas, would gain by their ability, zeal and conduct the confidence of the public. And the Pontifical commission provides for the other schools through normal colleges where Catholic men and women were prepared for their careers as teachers. Special text books, however, had to be written for the Catholic schools, but in compiling the curriculums, the endeavor was made to bring them as far as possible into harmony with those in use in the public schools, both as regards the division of classes and the courses of study.

"In endeavoring to conform the Catholic programme," says Monsignor Satolli, "with that of the government the fact was not lost sight of that, although the State may theoretically and in the abstract be described as the representative of the people, it is practically and in concrete dominated by a party and favors the system of education which is advocated by the party in power rather than that which is best adapted to the needs of the people. Even in connection with the method of teaching—in which the Catholic schools differ greatly from the public schools—the Pontifical commission was at pains to conform to the requirements of the State.

"The number of pupils in the elementary Catholic schools exceeds that in the municipal schools, and if the number in the Catholic high schools is a trifle smaller than that in the corresponding State schools, this is because it is much easier for the young men who attend the State schools to obtain diplomas, as the examiners for diplomas are the teachers in the State schools. In spite of the humiliation and opposition to which Catholics are subjected, the parents have not lost confidence in the Catholic schools, and the results are more than satisfactory.

"Taking into account the contributions made for the purpose of Catholic education in Rome from all quarters, the expenses from primary Catholic education in Rome would reach a total of at least one and a quarter million lire yearly. This amount comes from direct donation of the Holy Father, from the estates of the Holy See, from donations of certain corporations, churches, congregations and individuals and from the fees of certain institutions."

Monsignor Satolli emphasizes the claim that the Catholic schools in Rome are more patriotic, more Italian in spirit and in methods than the secular schools, since it has been their special aim to deviate as little as possible from the national traditions which so harmoniously combine faith and science and to furnish the boys and girls of the new generation with that grade of culture which is best adapted to their social position.

"How would the aspect of the eastern world be changed if a negro should drop a platter of turkey?" Answer—"Greece and all the Turks would be overthrown, China would be broken in fragments, and Africa annihilated."

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SAINTS OF THE MONTH.

By the Editor of the Catholic School and Home Magazine.

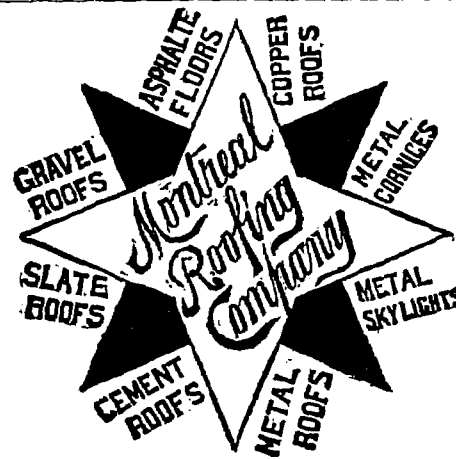
ST. EULALIA, V.M., Dec. 10.—Among the many Christians who refused to deny the faith of Jesus Christ during the terrible persecution of the cruel Emperor Diocletian, was a Spanish maiden named Eulalia, who, with a courage of a lion, went into the very presence of the tyrant and reproached him for attempting to induce them to sacrifice to idols. Eulalia was born in a place called Merida, in Spain, and, while yet a child, she preached the gospel of Jesus Christ. She was but twelve years of age when she went into the house of Dacianus, who was a judge, and told him of his cruelty and wickedness, and reminded him of the punishments of God. The governor was angered beyond control at the sight of this little girl upbraiding him with his idolatry, and commanded that she be seized and taught the folly of her actions. He thought that she could be changed by praise and flattery, and he had everything done which might influence her and win her from the religion of the Christians. All was useless, for she had been taught by good parents that there was but one God, and that his service was the only means of saving her soul; she spurned all their gifts, and refused every invitation to give up her religion. Then the governor resorted to threats and violence, thinking that punishment would terrify her and force her to yield to his wishes. The sight of the tortures placed before her was of no avail. They offered the salt and frankincense of the sacrifice, and told her that if she would but touch them with the tip of her finger, she would be saved from the horrible punishments. The young Saint deliberately overthrew the idol and stamped upon the gifts of sacrifice, and thus defied the tyrant. In a moment of rage, two executioners were ordered to put iron hooks in her sides and tear her to pieces. Her tender flesh was so torn that the bones were laid bare, but still she prayed to Jesus Christ. Then lighted torches were applied to her breasts, and her only words were hymns of thanksgiving for the God whom she served. The fire mounted to her head, and her pure soul was freed from suffering, and she gave up her life for the faith. How she valued that divine gift which came to her in holy baptism! It was more precious than anything in the world, and she refused to exchange it for the passing show of a life without God. Strength and courage beyond her years came to her to make her able to bear any suffering which cruel men might inflict upon her youthful body. What a beautiful example she gave to our young girls, telling them how they should defend their Christian virtue even at the sacrifice of life in order to please God, who is alone worthy of honor and sacrifice! She was happy in being allowed to suffer for the name of Jesus and she is honored now as one of the Saints of God.

ST. LUCY, V.M., Dec. 14.—This is one of the most popular of the virgin saints of the Church. She was of a noble family of Syracuse, in Sicily, and consecrated her life to God, almost in her infancy. Her mother was not aware of her vow and was anxious for her to marry, but all was in vain. Suffering for many years, the mother was advised by her daughter to make a pilgrimage to the shrine of St. Agatha, in Catania, where many miracles were performed; and mother and child started on their journey. Reaching the Saint's tomb, they spent the night in prayer until

they became so wearied and overcome by fatigue that both fell asleep. St. Agatha appeared to Lucy, called her sister, and told her of her mother's recovery and her own death as a martyr. God rewarded their faith and the mother was cured. Lucy then told her of the vow and the vision, and all thought of marriage was dismissed, and the virgin child was allowed to give all her wealth to the poor. The young man who had sought her hand in marriage was a pagan, and when he heard the decision he became enraged and proceeded at once to denounce the young girl as a Christian. The Governor ordered her to be brought before him and commanded her to sacrifice to the gods. When she refused, he had her subjected to all sorts of indignities. But everything failed to move her and she was finally condemned to be burned, but her prayers preserved her from harm. It was then that a servant of the Governor plunged a dagger into her throat and her pure soul went forth to God. The Christians buried her upon the very spot of her martyrdom and afterward built there a church which bears her name. She is the patron of the blind, owing to the loss of her own eyes, and she has always been a great favorite of Christian artists and poets. She is very popular among the Italians, and the boatmen sing invocations to her as their patron. They love to call on Santa Lucia as one ever near to all their petitions. She was martyred Dec. 13 in the year 304, the very same year that the loved St. Agnes gave her life for Christ. Her name is one of the four in the Canon of the Mass and in the Litany of the Saints. Let those who suffer in their sight remember Lucy on her feast day and pray to her for the gift of good sight.

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WEDNESDAY, DECEMBER 12, 1894.

A CENTRAL HALL.

In this issue we refer to our young men and offer a few suggestions with a view of centralizing their forces. We are sensibly aware, that in the midst of the various parishes there exists organizations of young men who have their halls and homes equipped with almost every requirement to induce young men to spend their leisure hours within their precincts. Notably amongst that number we mention the St. Ann's Young Men's Society, the St. Patrick's C. Y. M. S., the Young Irishmen's L. and B. association, the St. Anthony's C. Y. M. S., the St. Mary's C. Y. M. S., but we want one central organization to unite all these auxiliaries and to create a community of sentiment as well as a unity of action amongst young men in all matters appertaining to their religious, social and commercial welfare.

MORE TOLERATION.

There is a lesson to be learned from the meeting of the Women's Protective Immigration Society, that was held on Monday afternoon. This association has been established upon absolutely non-sectarian lines, some of the leading Catholic and Protestant ladies of our city being members and office-holders. Heretofore no question of religion or denominationalism ever arose to mar the harmony that existed. But at the annual meeting quite a little tempest was raised on account of the remarks made by a certain gentleman—a member of the organization and a clergyman—when lately in England. This gentleman objected to Catholic ladies holding offices. Evidently he imagined that these Catholic ladies would strive to exercise their influence upon the young girls that might pass through the Society's hands, and would seek to place them in Catholic families. "We object," said this Rev. gentleman, "to Protestant and Church of England people being handed over, upon being landed at Quebec or Montreal, to a Roman Catholic gentleman, even if he be a paid agent of several of these societies. Such action ties our hands and leaves us almost helpless in any effort to care for our people."

This remark, written down in all coolness, and acknowledged and adhered to by that Rev. gentleman, is a direct blow at Mr. John Hoolahan, the Dominion Government Immigration Agent. It is well that there were present at that meeting so many eminent and influential gentlemen—both lay and clerical. Hon. Mr. Curran presided, and ministers of almost every leading denomination

were on the platform. We are glad that the Rev. J. Edgar Hill was there. His address was a noble, a Christian, a loyal, a Canadian one. No wonder he rubbed his eyes when he read the paragraph above quoted. Gladly would we reproduce that speech, and were it not that our forms are already filled for the press, we would send it broadcast to all our readers. There was something broad, liberal, sound and powerful in the remarks of Rev. Mr. Hill. He certainly brought the other Rev. gentlemen severely to task. He pointed out the want of true Canadian sentiment in the one who could coldly proceed to injure the only society, in which Catholics and Protestants unite, in the minds of the people in England. He said that he had two Catholic servants in his house and he would never dream of tampering with their faith, and he was confident that the same could be said of the Catholic ladies and gentlemen who employed Protestant girls.

We are pleased that this little difficulty arose, for, as the honorable chairman said, that now a clearer atmosphere would exist after the clouds had passed. We are glad of it because it brought forth one of the most admirable Christian addresses that for years had been given in Montreal, and it has furnished occasion to the Rev. Mr. Hill to strike a keynote that should give the example to all who seek that harmony and consequent good feeling which should characterize our community. Perchance, however, the Rev. gentleman was not aware at the time that the flat reference made to the Catholic Immigration agent was a slap at one of the honestest, most hard-working, sincerely conscientious men that hold responsible positions under the Government of Canada. Mr. John Hoolahan, recently appointed head Immigration Agent, requires no recommendation at our hands, but certainly we can say that if the young persons sent out to Canada never fell into worse hands it would be a blessing to them and a boon to the country. It is well, indeed, that the extreme bigotry of one class can be checked by the liberal and Christian as well as Canadian feelings of the other.

SPIRITUALISM.

There are people who seem to be fairly gone mad upon the subject of Spiritualism. In fact the mania is spreading to an alarming extent. From the innocent tricks of the slight-of-hand performer to the devil-worship that seems to prevail in certain circles, from the consultation of fortune-tellers to the invocation of mediums and devils, the younger generation appears to have taken a wild delight in attempting to penetrate the future. This table-rapping, "Planchette" trick, spirit invocation, and other similar performances are either childish or else bad. If childish they should be beneath the practice of reasonable people; if they are serious—therefore evil—they are not worthy of Christians.

A great deal of this nonsense and also of this wickedness—for it is either, or both—is due to the sensational writers of the day. Man is fond of the wonderful, the mystic, the incomprehensible; and the feeding of this appetite is profitable to a great many people. The author seems to feel it a duty, and often a necessity, to appeal to the morbid hankering after the mysterious that seems to belong to humanity. A detective story, no matter how absurd in its details, will captivate the fancy of the ordinary youth; a love tale, no matter how ridiculous in its combinations of characters and impossible events, will charm the imagination of almost any young girl; but if you desire to awaken downright

emotions, to create a species of opiate delirium in the mind, just start a romance charged with ghosts, filled with haunted houses, and alive with hobgoblins. The nervous person who will not sleep alone in a dark room, or go into a distant part of the house after a certain hour of the night, who hears noises when no other person can hear them, and who, in fear and trembling, lies awake, with eyes closed and head covered, and ears wide open to catch any sound that might suggest the presence of something unusual—such a person will delight in listening to ghost stories, in reading about mysterious castles, witches, fairies, devils, and all such kind of things.

As the reading of immoral books creates a series of immoral thoughts, which in time give rise to immoral desires, which last are generally followed by immoral actions, so the pondering over the new style novels, the magazine articles and various ghostly contributions to our present day literature, results in desires to witness all these wonders; and once the initial dread is overcome, the craze for the mysterious is almost irresistible. It is strange, indeed, that people who decline to believe in God, or to acknowledge the immortality of the soul, or who ridicule the innovation of the saints, or the prayers for the dead, can rush to some spiritualistic medium and seek, by occult means, to find out all about a world in which they profess to have no faith, and to consult disembodied creatures at whose existence they claim to scoff. But human nature seems to be thus ever perverse, illogical. The fact is that man is willing to believe in everything, no matter how incomprehensible, except in the revealed truths of religion. Well did a great French Catholic once say that "everything is god except God Himself."

Since the dawn of creation man has been anxious for knowledge. It was that desire, carried to an unwarranted degree, that brought on the first great sin and consequently "all the ills that flesh is heir to." There are things which man cannot know, and which, were it good for him to know, God would not hide from him. People consult mediums and call upon spirits and demons to raise for them the veil of the future, to give them some idea of their prospects, or of those of others. In the first place this is sinful because it is an attempt to set God at defiance, and to learn, in spite of Him, as it were, the things that He does not wish us to know. In the next place it is only bringing on torture of mind and untold miseries that could be easily avoided. Let us take an example!

The most important thing in the world for each individual is death. Each one of us must die. The history of the world, the experience of all generations, the evidences that we have constantly before us, prove beyond the shadow of a doubt that, sooner or later, each person must die. Nothing was ever more certain. But the great uncertainty is the hour, the place, and the manner of that death. In His Eternal Wisdom God has left each one in the world ignorant on these three points; the time, the place, the manner. And not only in His Wisdom, but also in His Mercy has He hidden the future from every individual. Let us suppose, for a moment, that it was otherwise—what kind of a world would we have? A man knows that on such a day, at such a place, and in such a form, he is to die; he will die in his thirtieth year, on the street, struck down by a car. Just imagine the kind of life that man would lead. He would lose all ambition; he would cease working to build up a home or a future; he would live in constant dread, with the black phantom of that

day before him. And as it would be for that man so would it be for each individual. The world would soon become a vast mad house, and pandemonium would reign. It is easy to perceive what a grand thing it is for a man to be unable to penetrate the future. And yet there are people crazy enough to seek out, by means unworthy of sane beings and of Christians, that knowledge.

As it is in the case of death, so is it in every other one. The conjuring up of spirits can only result in evil—whether it be merely in fun, or whether it be in earnest. The spirits that reply to such invocations must necessarily be bad, and therefore enemies of mankind. It would be preposterous to think that God's Angels or His Saints would or could amuse themselves with satisfying the idle curiosity of foolish people. The only other spirits that could come to us must be of the evil category. Either these mediums do or do not actually call up beings of the other world; if they do, the people who consult them are insane—since they apply to their most bitter enemies for assistance; if they do not, then the people who are humbugged must be fools—or else very fond of being gulled.

T. D. SULLIVAN.

The reception given to Mr. T. D. Sullivan, M. P., in Toronto, an account of which appears in another column, is certainly deserving of special notice. It was a happy omen to behold in that city, where so much anti-Irish and anti-Catholic feeling prevails, leaving members of our two great political parties gathered around one of Ireland's most representative sons, and amidst a vast audience publicly paying tribute to the poet, the patriot and the gifted man whose talents have ever been at the service of his country. The unstinted praise in Mr. Sullivan's appreciation of Gladstone and of Blake, pleased all who heard him, and constituted a faithful echo to the sentiments of every lover of fair play and of constitutional government.

In the remarks of the honorable proposer of the vote of thanks, we find a wise and truthful expression of the universal opinion that pervades all classes of Canadian citizens. A united Irish party at home will certainly command the respect, the confidence and the assistance of every Irishman on this side of the Atlantic, and of thousands who are not of the Celtic race. The sole and all-important obstacle in the way of Home Rule lies in this disunion, the want of harmony, the bickerings, the individual feuds that seem to constantly arise and to blast every fair hope and high aspiration of the race. It is well for the Irish cause that such men as T. D. Sullivan go abroad to express their views. Their cool and logical statements, their honesty of purpose, their devotion to the cause combined with their toleration, serve to leave a better impression on the minds of the people amongst whom they pass. We trust sincerely that the end of all the disunion is at hand, for as certainly as the sun shines, will Ireland's cause be a success the moment the world is brought to recognize that the Home Rulers are one in heart, word and action.

We learn with regret that the famous Dr. Lambert, one of the most able writers in America, had withdrawn from the editorship of the Philadelphia Catholic Times, which he founded. We feared that he was to disappear from the field of journalism. But it is with extreme pleasure that we can announce the fact of Rev. Dr. Lambert's acceptance of the Editorship-in-chief of the New York Freeman's Journal. We congratulate the Freeman's Journal, as also the Catholics of all America.

DE LESSEPS.

Count Ferdinand DeLesseps triumphant, after the mighty feat of engineering in Egypt, was the idol of France; Count Ferdinand De Lesseps, old and worn out mentally and physically, defeated in the gigantic Panama scheme, became the victim of France, the prosecuted felon, the object of the sarcasm of the press and the insults of the people; Count Ferdinand de Lesseps dead—dead of a broken heart and old age—is once more the idol of the nation, and grand preparations are made to honor him in death whom they trampled upon in his hour of need. France is now willing to forget the work in which he failed to remember only how he helped, more than any other man of our century, to spread abroad the name and influence of the nation. Yet the other day, while in the mansion of La Chesnaye, shattered under the weight of his misfortunes, France could only remember his great failure, but had no memory of his wonderful services to the country and to the world. It would seem as if the greater a man becomes in that country the more terrible is his fall should fortune turn against him, and the more cruel is his treatment.

There is something very pathetic in the death of this extraordinary man—a death that appears like a sunset after a long and dreary twilight. So dark had night gathered around him that the close of his day seemed to have come long ago, and the world had nearly forgotten his presence when it was announced that he had disappeared forever. His life has been one of the grandest examples of the vanity that the most glowing success indicates. No stability is there in any human glory, no immutability in even the brightest careers or the most glowing of achievements. Despite the ingratitude that was certainly portioned out to the old man, he has left a monument in the East that the children of all nations will witness for many a generation to come. Some day or other the Panama scheme will be a success, and the one who carries it to completion will be honored as was de Lesseps after the Suez triumph. But had there never been a Suez canal there never would be one at Panama; and to his initiative will be due that wonderful work should it ever be accomplished. He is now dead, the great engineer; and as long as the Pyramids frown upon the sands that he transformed into a water highway for the world, his name shall last. May he rest in peace after the long battle he has fought.

In one of our early numbers we will furnish our readers with a splendid sketch of the life and deeds of General Sullivan—one of the most potent instruments in the working out of American Independence. It is from the pen of a most enthusiastic and warm-hearted Irish-Catholic citizen of Montreal.

It is generally announced by the American Catholic press that Rev. Father Lambert has resigned his position as editor of the Catholic Times of Philadelphia. He it was who crushed the mad pretensions of the infidel Ingersoll, and whose pen has done miracles of good in the columns of the Catholic Times. Regarding his evident withdrawal from the field of journalism the Catholic Union and Times says:

"We learn with surprise and regret that the Rev. Dr. Lambert has withdrawn from the editorship of the Philadelphia Catholic Times." The cause of this separation has not been made public; but whatever it may be the readers of the paper, especially its priest readers, will deplore the loss of Father Lambert's pen from its columns. It was he that

baptized the Times in the waters of success; and, without disparagement to others, we may say that it was his name at the head of the editorial page that made the new publication leap to sudden influence throughout the country. We offer our best wishes to our Philadelphia contemporary, and hope its success may continue; but, in our opinion, the Board of Directors of that paper should have bound, as with bands of steel, Father Lambert's great name and influence to the journal that he made."

In referring to the question of the Catholic School Board of Montreal, the Gazette—the Government organ—makes use of the following significant words:

"Mr. Kennedy has introduced in the Legislature a bill to strike out of the act respecting the Roman Catholic schools of Montreal the provision requiring that the members of the Board of Commissioners appointed by the Government shall be 'chosen as much as possible from among the members of the universities of Montreal.' The Government's action under the law a few months ago led to considerable discussion, and a very general feeling was expressed that the provision was a mistake. It limits the range of the Government's choice and has a tendency to detract from the representative character of the board's membership. The work of the board requires business as well as educational experience, and it will be both wise and popular to recognize the fact in the Government's appointments."

This is a wise and timely piece of advice; we trust that, coming from the source whence it springs, the Government will see the wisdom of taking it to heart.

It is very interesting to know how the different languages of the world are distributed. We might say that the English, French, German, Russian, Spanish, Italian and Portuguese are the languages best known in civilized nations. The London Tablet recently furnished the following table, which will show the wonderful expansion of the English, German and Spanish languages during this century:

	1801	1890
English.....	20,520,000	111,100,000
French.....	21,450,000	51,200,000
German.....	30,320,000	75,200,000
Russian.....	30,770,000	75,000,000
Spanish.....	26,190,000	42,800,000
Italian.....	15,070,000	33,400,000
Portuguese...	7,480,000	13,000,000

The following table shows in detail the distribution of the various principal languages in 1890. In the United States many speak both English and German: In Europe 38,600,000 speak English; 45,200,000 French; 31,100,000 Italian; 17,300,000 Spanish, and 67,600,000 German.

In the United States 58,000,000 speak English; 1,100,000 French; 40,000 Italian; 650,000 Spanish, and 7,100,000 German.

In other parts 14,500,000 speak English; 4,900,000 French; 1,900,000 Italian; 24,850,000 Spanish, and 500,000 German.

At Fall River recently the Christian Endeavor Societies of Massachusetts held a convention, and amongst the speakers was Rev. Mr. Woods, of East Boston. His subject was "Temperance," and in the course of his remarks he made use of the following very remarkable words:

"The liquor saloon has received a blow which it says has hurt it more than all the prohibition cranks and temperance fanatics ever did. One of the keys of heaven has descended upon the head of the giant and made him see stars. All honour to the Catholic Church! That blow was infallible at least. She has done a great thing for humanity and put herself close to the heart of every one interested in temperance and prohibition, positively with them in uncompromising hostility to the liquor saloon. Thank God for the mighty blow which has just been delivered by the Roman Catholic Church and which has been felt by the traffic throughout the land. All honor to her for that! That stroke is infallible."

This is another of those tributes which come from sincere workers in a grand cause.

ST. GABRIEL'S BAZAAR.

St. Gabriel's Bazaar, now in progress, is a most successful affair. The ladies have exerted themselves loyally, and the result is sure to be most satisfactory. Among the ladies who particularly contributed to the success of the bazaar are Miss M. Coogan and Mrs. P. O'Brien.

Those who are looking after the interests of the different booths are:

Refreshments—Mrs. Armstrong, McCarthy, Ellis, Brady, the Misses Fanning, McGinley and Dwyer, and Messrs. J. Armstrong and J. P. Ellis.

Cigars and Tobacco—Misses Redmond, O'Neill, B. Redmond and McVey.

Fortune Telling—Miss M. Leahy, who acts as queen, with the Misses N. Wilson, N. McVey and B. Black.

Flowers—Miss F. O'Neill and Miss A. Cox.

Post office—The Misses Lyons, C. and A. McPhee.

The choir table is very tastefully decorated, and is in charge of the Misses O'Bryne, Holland, McVey and Leahy.

The proceeds of the bazaar will go in aid of the organ fund. It will continue all this week and the St. Gabriel Fife and Drum Band will be present to render some music besides a varied instrument-

al and vocal programme will be provided. It is proposed to banquet the Shamrock Lacrosse team one evening during the week.

FATHER DEVLIN AT ST. ANNE'S.

A brilliant sermon was delivered at High Mass on Sunday, in St. Ann's Church, by the Rev. Father Devlin, S. J. the sermon was in behalf of the St. Vincent de Paul Society.

During the sermon the preacher treated three questions: Is the Church opposed to progress? was the first of these. The preacher showed, by the command God gave to man, to rule nature, that the Church, holding the truth, has nothing to fear from all possible inventions. Truth cannot contradict itself.

Speaking of the difference between rich and poor, the preacher said:—"A man may become rich by mere accident, or by his skill; and a man may become poor by the same reasons, and may be higher before God than the rich. All cannot be equally rich. Human society is like a body, where every limb has its right place." The rev. preacher closed his remarks with a powerful and eloquent appeal on behalf of the poor of the parish.

HOLIDAY ANNOUNCEMENT.

Messrs. FRASER, VIGER & CO. have completed their preparations for the Holidays, and respectfully suggest to customers throughout the country that an early order or visit will afford better opportunities for careful selection, packing and shipping before the great rush sets in for their city trade, and the advantages of a complete stock to select from. FRASER, VIGER & CO., Italian Warehouse, 207, 209 and 211 St. James street, the Nordheimer Building, and next door to the Merchants' Bank of Canada.

A DELICIOUS WINE.

We have a few cases only to offer, remaining from this fall's importation of SPARKLING SAINT PERAY, White Burgundy, in quarts (gout framboises), \$18 per case. In pints (Doux), \$20 per case. FRASER, VIGER & CO.

In Sparkling Red Burgundy we have on hand in quarts and pints SPARKLING CHAMBERTIN. Quarts of Sparkling Chambertin, \$23 per case. Pints of Sparkling Chambertin, \$25 per case. Less 10 per cent. discount for cash in case lots. FRASER, VIGER & CO.

We are gratified at having this season the able assistance of MR. WM. V. GORDON, so long and so favorably known on St. Catherine street. Mr. Gordon will devote his entire energies, time and attention to the wants of customers and the proper execution of all orders. We bespeak for Mr. Gordon a continuance of the favors so long extended to him by many of the first families of this city. FRASER, VIGER & CO.

CHRISTMAS WINES.

MADEIRA.

	Per bot.	Per gal.	Per doz.
Crown Madeira, Oldest and Choicest.....	\$2 00	.....	\$20 00
Rainwater, very pale, rich.....	1 00	.....	10 00
Pale, delicate, dry.....	75	3 50	8 00
Marsala Inghams.....	60	2 75	6 50

SHERRY.

1815, £150, the Very Finest, superior rich pale Sherry	\$2 50	.....	\$25 00
Old English Gentleman, superior old, Amontillado.....	2 00	.....	21 00
Club, Superior rich pale.....	1 50	8 00	17 00
Very Finest Vino de Pasto.....	1 50	8 00	17 00
Special Amontillado, extra dry.....	1 50	7 50	16 00
Fine Oldoro, magnificent Dinner Sherry.....	1 25	6 00	13 00
Fine Old Sherry, rich and fruity.....	1 00	5 00	11 00
Superior Rich Pale Dinner Sherry.....	1 00	4 50	10 00
Light Amontillado, very dry and delicate.....	1 00	4 50	10 00
Table Sherry, Full bodied.....	75	3 50	8 00
Pale Sherry, superior sound.....	55	2 50	6 00
Cooking Wine.....	35	1 50	4 50

PORT.

The Royal Wine, £150, particular oldest.....	\$2 50	.....	\$25 00
"Old Reserve," £100, "Oldest and Choicest".....	2 00	9 50	20 00
"Private Stock," Tawny Very Old, Delicate.....	1 75	9 00	19 00
Extra Particular Old.....	1 50	8 00	17 00
Choice, Old, Delicate.....	1 25	6 00	13 00
Very Superior Rich Old Wine.....	1 00	4 50	10 00
Fine Fruity Wine.....	75	3 50	8 00
Superior Sound Young Port.....	55	2 50	6 00
Tarragona Genuine W'e "Commendador" Port, bottled in Oporto.....	1 50	.....	16 00

FRASER, VIGER & CO.

CHRISTMAS FRUITS.

West End Table Raisins, in layers, quarter boxes and full boxes. Finest Valentia Raisins and Sultana Raisins. Finest Vostizza Currants, New Figs, Grenoble Walnuts, etc., etc. FRASER, VIGER & CO.

CHRISTMAS COCOAS, CHOCOLATES.

CHOCOLATE CREAMS, ETC.—A full and complete assortment of FRY'S AND CAD-BURY'S. In plain and fancy boxes; the handsomest ever brought to this market. FRASER, VIGER & CO.

Christmas Hams and Christmas Bacon. Christmas Ales and Christmas Stout. In all our lines the best of everything and the best the markets of the world afford. FRASER, VIGER & CO.

STRASBOURG PIES.

Fresh made and just landed in Terrines and Tins. Foies Gras, in terrines, 75 cents to \$4 per terrine. Foies Gras, in tins. The different sizes as high as \$1.75 each.

FRASER, VIGER & CO., Italian Warehouse, 207, 209 & 211 ST. JAMES STREET, The Nordheimer Building.

IRISH FOLK-LORE.

The Legend of Lough Dearg.

FINN MACCOOL'S THUMB OF KNOWLEDGE.

THIS is the strange and beautiful legend, told in melodious Gaelic by the winter hearths in the mountains of Donegal, of how Lough Dearg at once obtained its name and was consecrated and established by St. Patrick as a place of pilgrimage and prayer for his faithful children from that day forward:

Long, long ago, two thousand years backward in the misty past, Connaught was possessed by the clan from which descended the great Finn MacCool. A short time before the birth of Finn, a great Munster clan, the MacMornas (who were of the Firbolg race) made a descent on Connaught, and conquered and put to death all (as they thought) of the Clanna Baoisgne, including Finn's father, Cumhol (Cool), for a Druid had warned them that should one escape, the conquered clan would, in that individual, survive to regain possession over the ancient inheritance, and to rule over the conquerors, thus making them in turn the conquered. But a few escaped—a very few. One was Finn's mother, who was shielded by a woman of the MacMornas, and very soon after gave birth to a posthumous child, whom she named Finn. As he grew up, the MacMornas (not knowing his tribe or his father) sur-named him Gall Fin, the fair stranger; and as such he continued to be known until the great crisis in his life arrived, which happened in this way:

While he was yet young, Finn became distinguished among the youth of the MacMorna for his prowess and dexterity in all the manly games and sports in which they (in their day) trained themselves. His mother, too, watched the wonderful and pleasing development of his powers with a fond eye, and cherished the hope that in him the great wrong done their kin would yet be avenged. But, except to Finn himself, she imparted to none the secret regarding his extraction, well knowing that its divulgence would only be the cause of his immediate death at the hands of the MacMornas.

More and more wonderful daily grew the young, fair-haired stranger's great powers, till on the occasion of one of the great annual gatherings of the tribe, for the purpose of athletic contests, which were then carried out with great pomp and ceremony in Eire, on a great plain in the presence of the King and his court, a caman (or hurling) match having been arranged between the youth of the King's immediate district and those of the remainder of the clan, these latter, finding themselves short of their leader, who had been hurt in a previous contest, they were given Finn Gall Finn to take his place, which proved the turning point in Finn's life. He went boldly into the contest at the head of his men, drawing upon him, by reason of his splendid physique and graceful athletic carriage, the eyes of all the vast multitude, who eagerly looked forward to the contest. The admiration of the great gathering was still greater when the play commenced, and Finn, with his followers, again and again pressed back their opponents against their hail, and forced the nag through, despite the very worthy efforts of the King's men. It was then objected, on the part of the beaten ones, that they were unevenly matched, Finn Gall Finn being in himself equal to half a dozen players. Finn consented to drop out six of his men, and with the remainder play the King's men. This was agreed to, and the play again began, amid the excitement of the thousands who hotly speculated on the probable result of the game under the new relations of the contestants. But they were not long in suspense, for the nag having been once more balked, or struck off, the manly form of Finn was to be seen ever close by, and always in the hottest part of the field, moving steadily, well supported by his men, in wedge form, for the opposite hail, through which, as before, they succeeded in putting the nag with comparative ease, notwithstanding the very desperate play of their almost

ever witnessed at those sports before. The King and his followers were in a bitter mood. Finn, elated with his success, and yet aware of his own powers—in particular of one feat which he had often ere this successfully performed—now publicly offered, by himself alone, to play the King's men, insisting as a condition that, should he win, his opponents should each have to submit to a single blow of his caman, whilst he, in case of defeat, would agree to bear a blow from each of theirs.

His offer was accepted. The contestants took the field. The vast and excited crowds closed in. Cheer after cheer rolled up their thunders of encouragement to the brave young Finn. A great scowl sat on the face of the King. Finn's opponents could not disguise the uneasy expression that insisted on making itself visible on their features. Finn was calm and determined. The nag was placed. The crowds held their breath as Finn, with his caman resting easily on his shoulder, advanced to strike it. He struck it—an upward blow. As it came down he intercepted its fall with another upward and onward stroke, given with unerring precision. His opponents closed in around him, anticipating its lion might march through yelping curs which he disdain to notice, and, catching it with another deft stroke in its fall, sent it forward and upward once more, moving stately after it again in the midst of the surging crowd of contestants. And thus steadily did he progress across the field, never once allowing the nag to touch the earth, till, reaching near enough to the opposite hail, he, with one forward, sharp and vigorous stroke, sent it whistling through.

The thousands of spectators that had until now let not a murmur escape them, burst forth into a tremendous roar of applause that startled the sleeping echoes in the hills and rolled along the quiet valleys from the plain. The King's men threw down their camans in despair, and moodily offered themselves for their merited punishment. Finn, commencing at the head of the line, was giving each a blow that laid him senseless, and had already given the terrible blow to six of them, when the King, moved with wonder and rage, jumped up, asking aloud, "Who is this Finnin-Gall Finn?" To which Finn's mother, stepping boldly and proudly out from the crowd, defiantly replied, "Finn MacCumhal (Cool), denied of no one!"

Thus the secret was out. "Seize him!" cried the King. A hundred armed men rushed to obey the order. But the brave Finn was too quick for them. Getting his mother upon his back, he started off at top speed, and even thus hindered, far outstripped his pursuers through wood and brake, over hill, dale and plain. For twenty-four hours he did not once pause in his career, even to look behind him.

By this time he had reached the shore of a lake; he stopped and found that he was not now pursued. He turned to leave his mother from off his back, but to his great grief, found that from his rapid race through wood and scrub, she had, unknown to him, been torn bit by bit by briar and bush, till now, when he would have congratulated her on her safety, only the lower portion of her legs which he had grasped in his hands during the flight remained. He sadly flung them on the bleak shore and went his way.

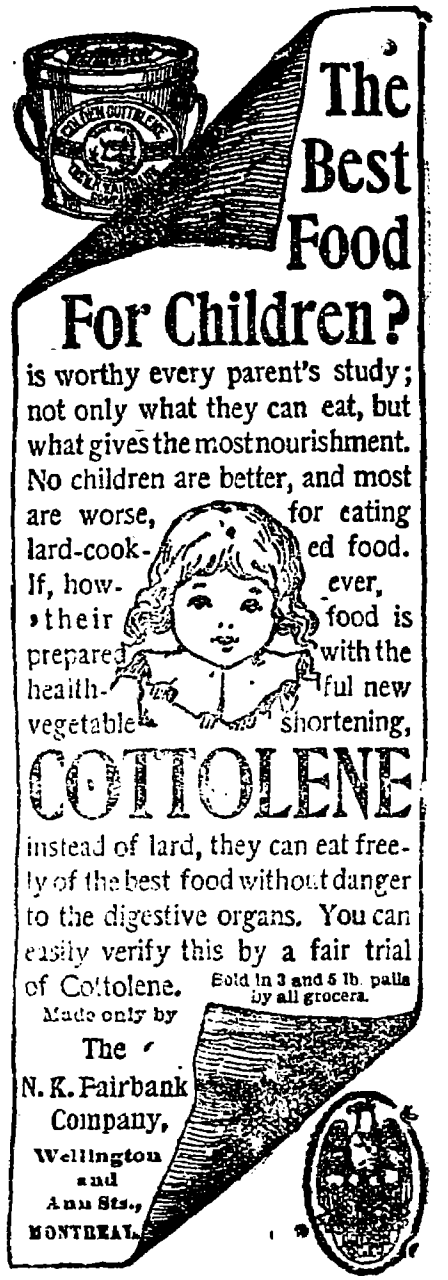
At midnight he reached the falls of Assaroo, beside Ballyshannon, where, finding two fishermen roasting a salmon, he asked them for something to eat. They, being fatigued, asked Finn to attend to the preparation of the fish while they snatched a few moments' sleep, warning him on no account to allow it to blister. They slept, but a blister, despite Finn's caution, arose on the fish, which he at once pressed with his thumb in order to destroy it. The hot juice stung his thumb, which he pushed into his mouth, when lo! he found himself instantly gifted with that second sight, which was one of his wonderful faculties

tasting it supernatural knowledge; and this was the object the fishermen had in view in roasting the salmon. Finn was at once made aware that if the fishermen awoke they would kill him, so, taking a club that lay by, he dispatched them; and, again chewing his thumb, in order to find if any of his kindred still existed, he found that in a certain cave on the sea coast there lived one of his tribe, an aged man, whom, accordingly, he set out to see. When he had found this old man, and explained to him who he was, and the adventures he had come through, his aged kinsman was well pleased, and said that in him their tribe should be great again. He then told him to repair once more, in disguise, to the court of the MacMornas, where he should find their principal men competing for the chieftainship. The old man said that the mission for which he had been preserved would now be fulfilled, since he had met him (Finn), and that accordingly Finn would find him dead next morning, when he was to take off his head and set out for MacMorna's court, carrying with him the head and also an enchanted pin which the old man gave him, and having arrived there, he was to enter into all the contests, defeating the several competitors, and lastly he was to challenge any man present to throw the head over MacMorna's castle, which all would fail to do except Finn himself, who should succeed by first inserting the enchanted pin in the head.

As the old man had said, he was dead in the morning, and Finn followed carefully his advice, the result being that the Clan MacMorna, moved to admiration at the wonderful feats and great prowess of the strange man, hailed him chief, and installed him with great ceremony and rejoicings. After Finn had succeeded to the chieftainship, he founded the celebrated order of Fenians, and attracted to their ranks all the varloons and powerful and adventurous spirits in the island—an order whose gallant deeds, framed in a halo of glory and romance, were destined to be told and sung for all time.

Now, the Fenians did not reside permanently in any one place, but traveled about from place to place, over the land, pitching their camps now here, now there, as circumstances and advantages offered. On one of their journeys they passed along the shores of the same lake at which, many years before, Finn had paused from his wild flight. Finn recognized it, and, walking thoughtfully along, he perceived still remaining on the ground one of his lost mother's bones. He lifted it in his hand, and perceived a maggot in it. He chewed his thumb and, from the knowledge thus obtained, remarked in a sad and reflective tone of voice to his comrades: "If that maggot only got enough water it would be the cause of distress and woe to many." Conan MacMorna, one of Finn's lieutenants, and a man of peculiarly cross and cynical temperament, seized the bone, and throwing it into the lake, said: "If there be water enough here let it have it." This bad action bore its fruits, for in the course of years the maggot developed into a most hideous and formidable monster, which devoured every living thing and left the country deserted and desolate within a radius of seven miles of the lough. Things remained so till the time of St. Patrick, when, on his travelling north, people warned him not to venture near the deserted lake, or that the monster would surely destroy him. St. Patrick, hearing the tale of it, resolved to go forward and encounter it. On his approaching the lake the dread animal came up out of its waters, and, roaring and bellowing in a most terrific manner, went out to destroy the holy man. The saint, strong in the faith that was in him, approached it undaunted, and as it would leap on him he struck it with his staff, causing it to give one dread roar that was heard to the four corners of Erin, and to turn from him and flee towards the lake, its way being marked by a river of blood which streamed from the wound caused by St. Patrick's stroke. The hideous thing plunged into the lake and died, dyeing the waters crimson with its blood, from which circumstance the lough came to be called Lough Dearg. St. Patrick then ordained that no living thing should ever after inhabit its waters, and to this day it is without a fish; moreover, if a living fish be carried to it and deposited therein, it will die. He

tence, and instituted for that purpose the pilgrimage which is observed, let us hope, as piously now, fourteen hundred years after the event, as what it was while yet the blood of the monster stained the waters of the lake.



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ORESTES BROWNSON.

HALF A CENTURY AGO HE WAS LED TO THE FOUNTAIN OF CATHOLIC TRUTH.

His Change of Faith Was by a Process Different From That Which Won Newman and Manning—The Pregnant Lesson of His Conversion.

It was just fifty years since all New England, and some other parts of the Union as well, were fairly startled by the news that the foremost American philosopher of the time, Dr. Brownson, had embraced the Catholic Faith. At first it was difficult for many to admit the possibility of the fact, and no wonder, from their point of view. And even now, many years indeed since the illustrious thinker was called to his eternal reward, the story of that conversion is full of interest, and for those who are qualified to perceive its complete bearing, full of instruction or suggestion as to what might be called the natural road by which the greater number of educated American non-Catholics might be expected to travel if once they really set out on their journey to "Rome."

When Dr. Brownson became a Catholic the "Oxford movement" had already begun, but he was not swayed by that movement, or by any undulation from it. For, in fact, says the Catholic Standard, Dr. Brownson became a Catholic because impelled so to do by arguments quite different from those that have set many thousands of sincere Anglicans, from the beginning of the Oxford movement until now, to a course of reflection that ended by convincing their intellect of the soundness of the Catholic claims.

THE OXFORD MOVEMENT

and the conversion of most Anglicans have been largely influenced by the class of arguments that depend for their cogency upon certain historical facts. But Dr. Brownson's conversion was scarcely, if at all, effected by what are called the historical arguments in favor of the Catholic Church. The Catholic tradition that still clings to the private life and the public institutions of England, and which served as a starting point for the Oxford movement, had been pretty effectually destroyed in New England, by several generations of Puritanism, and Dr. Brownson, like most of his friends and contemporaries in New England, had not felt the influence in any appreciable degree. The interesting feature to us Americans of Dr. Brownson's conversion is that, apart from the grace of God moving his will, it proceeded almost altogether on intellectual, or subjective, lines. He became a Catholic because it is true, like all other sincere converts, he loved the truth and accepted it when found; but then he found the truth by an almost entirely different process of reasoning from that by which Anglicans like

NEWMAN, MANNING AND OTHERS

have found it. They studied the historical sources of the Catholic Church, and, following by their learning the chain of historical events, they ascertained the unbroken and legitimate connection of the Catholic Church of our day with that of the Apostles. He took quite another course, not from choice, but from necessity. He had not been concerned with any historical controversies as to religion. His New England Protestant training had shut his mind off from the past and from all interest in inquiries as to the apostolic succession or the possession of the deposit of Catholic faith in any particular visible organization. But he believed in God and in His ever present action on the souls of His children, and in studying out the means of that action he reached the conclusion that God must have

ESTABLISHED SOME INFALIBILE CRITERION OF HIS TRUTH.

He set out, then, on the search for this infallible criterion, never for a moment dreaming that the search would lead him to what is commonly called the Roman Catholic Church, and which he actually only knew at that time, with a mind infected by inherited Puritan prejudices, as a surviving medieval institution represented in New England by a small number of immigrants mostly ignorant and very poor. Nevertheless, once he perceived the truth, he accepted it, and did so with worshipful humility and in absolute sin-

cerity; and a truer Catholic in mind and heart has probably not lived in the United States than Brownson from the moment of his conversion till his death.

The conversion of the great mass of the American people to the Catholic faith is

A LABOR STILL TO BE ACCOMPLISHED, and the story of Brownson's conversion is a lesson, perhaps, how the work is to be carried on. Of course the general run of American non-Catholics are not philosophical geniuses like Brownson, but with most of them who are sincere lovers of the truth the attitude of mind is similar to his. Leaving out the Episcopalians, most any of them are like Brownson, unaffected by any Catholic tradition, and therefore must be reached, if at all, by a line of argument that does not depend for its conclusions upon a mere array of historical facts. The fiftieth anniversary of Brownson's conversion is a good time to study how to reach with as little controversial subtlety as possible, truth-loving instincts of non-Catholic Americans. — *Catholic Universe.*

ANGELS OF THE BATTLEFIELD.

They Gave Gen. Gibson a Truer Conception of the Catholic Church.

The death of General W. H. Gibson, at Tiffin, last Friday, removes from active life a noble and heroic figure, one that contributed in no small degree to the forming of the history of the nation. He was distinguished alike on the forum and in the field, and in the many public positions of trust and emolument to which he was called by a grateful commonwealth, he acquitted himself with credit and signal ability. When the war broke out he was among the first in Ohio to organize a regiment—the gallant 49th—and became its Colonel. It was the first organized body of troops to enter Kentucky from the North and became the nucleus of that magnificent host which afterward became the far-famed fighting Army of the Cumberland. From the banks of the Ohio to those of the Cumberland and the Tennessee; from Shiloh's bloody woods to the capture of Atlanta—in all the marches, skirmishes and battles of that army he was never found wanting in the hour when duty called. His first battle was at Pittsburg Landing, where he had three horses shot under him and was finally carried off the field suffering from a terrible bayonet wound. Subsequently he served under McCook, Johnson and Wood and was commended by every superior in the reports of all the campaigns and battles in which he took part.

Although in later years a regularly licensed preacher of the M. E. church, his religious environment did not contract his vision to the extent of rendering him fanatical in his attitude toward the Catholic Church; and the Apostles of to-day and their ilk received but scant countenance from him.

In an address delivered at a public celebration in the Columbus City Park some years ago General Gibson thus expressed his views of the Catholic Church. He said:

"When I was a young man (of course I am a young man yet), but when I was a younger man, before the great struggle between the North and South, I must say that I was somewhat prejudiced against the Catholic Church. I used to picture to myself heaven. I imagined it was a grand palace, grand beyond description, because it was the dwelling place of the King of kings, the Lord of lords, as well as of all good Protestants. Of course, I couldn't see any reserved seats for Catholics. They, in my opinion, had no business there.

"Well, the cry came, 'To Arms,' and I presume it is hardly necessary for me to tell an Ohio audience that I had the honor of commanding a regiment, the 49th Ohio Volunteers. After a day's engagement with the enemy, in which my regiment took an active part, and after our forces were badly beaten, I looked out from headquarters which were located on an eminence upon the scene of the conflict, and through the field-glasses I could see black-robed figures going around among the wounded and dying soldiers. I immediately ordered my aid-de-camp to go down and see who those black-robed figures were, and report as soon as possible to me. He soon returned a most breathless and exclaimed: 'Oh, General, it was a heart-rending sight. The figures are those of



Sisters of Charity, who are going around ministering to the wounded and dying soldiers.'

"The self-sacrifice of these noble bands of women would bring tears to the heart of stone. I was amazed and concluded to make a personal investigation. I went down into the scene of the great conflict, accompanied by some of my staff officers. I didn't have to go far before coming across a black-robed figure that was cold in death. This heroine of heroines died at her post. She was not regularly mustered into the service; she received no pecuniary compensation; but Oh! what a reward will be hers. This noble woman was called to her eternal reward. Her companions were still engaged in succoring the wounded and dying.

"When I saw this with my own eyes on that eventful day, I returned thanks on my bended knees to the Omnipotent God for opening my eyes to the sublime grandeur of the Roman Catholic Church [Applause.] Those grand women did not ask the suffering soldier to what church he belonged, or whether he belonged to any; neither did they stop to inquire the side to which he belonged. They were performing their God-given mission. They aided those who wore the blue and the gray alike. The black and the white were all treated alike by them. I had the great pleasure of witnessing some members of this order, subsequently, in our hospitals nursing with their tender hands the suffering soldiers. They braved all dangers, and had no fear of contagious diseases. Oh, how often have I prayed since that God may forgive me for my first impressions of the Catholic Church. I saw that Church in its true light that day on the battlefield. I saw heaven as I now believe it really is, and I saw in it one of the largest apartments, one I never in my imagination saw before, the Catholic apartment." [Applause.]

General Gibson took a very conspicuous part in all campaigns since the organization of the Republican party. He was one of the grandest and most eloquent orators of this country and could move his audience from laughter to tears at will. During the campaign of 1854 he received a special invitation from James G. Blaine to stump the State of Maine with him, which he accepted. After their tour Blaine said he never knew a man who had spoken to the people of his State who was so much admired as was General Gibson. Had he lived he would have put William McKinley in nomination for the presidency. — *Catholic Columbian.*

MARQUETTE STATUE CHOSEN.

DESIGN OF SIGNOR TRENTANOVE SELECTED BY THE COMMISSIONERS.

After over a year of vexatious delay the model for the Marquette statue has finally been selected. The committee, consisting of J. W. Losey of LaCrosse, Archbishop Kutzer of Milwaukee, R. M. La Follette of Madison, James Bardou of Ashland, and Frederick Layton of Milwaukee, met in Madison Wednesday, and after examining the models and designs, fourteen of which were submitted, decided in favor of Signor Trentanove of Florence, Italy. The cost of the statue is to be \$8,000.

The selection of this design will no doubt meet with general approval. The design has received the commendation of the best critics, and Curator Eldredge, of the Layton Art Gallery, looked upon it as the best model submitted. Two beautiful specimens of Signor Trentanove's work are in the Layton Art Gallery, "The Last of the Spartans" and "Art," the former receiving special mention at the World's Fair. The model selected for the Marquette statue, as will be seen, represents a reposeful commanding figure in the regular garb

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of the Jesuit, the face mild and kindly, yet strongly marked, one foot slightly in advance of the other, in the one hand a breviary, the other holding the cassock. In the preparation of his design Signor Trentanove was aided by the Fathers of the head house of the Society of Jesus in Italy, who gave much information regarding the dress and other important details regarding the early Jesuit missionaries.

Among the immigrants from the steamship Dresden, from Bremen, was a family of four persons who had a fortune of \$120,000.

CHURCH PEWS FOR SALE.

The Pews of St. Patrick's, Montreal, which have been removed from the Church, may be bought very cheap. There are three hundred of them, made of the best clear pine, with neatly paneled ends and doors. The book rests and top bead are of black walnut; each pew is six feet long by thirty-eight inches wide. Apply to

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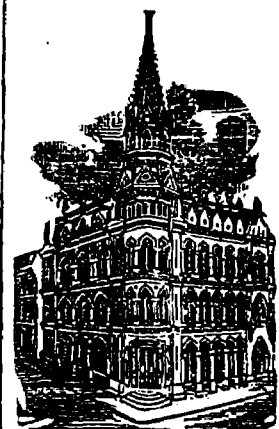
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YOUTH'S DEPARTMENT.

HUNTING THE GRIZZLY.

I have hunted and trapped for years in the Rocky Mountain and coast ranges, the home of the grizzly, just for the money that I made by it, and in all my experience I have never killed nor even seen a bear that I thought would weigh half as much as some I have read about, and I have never known any one who ever saw a bear weighed that tipped the scales at 1500 pounds, says a writer in Forest and Stream. Nine out of every ten bears that are reported as weighing all the way from 1000 up to 2300 pounds were killed many miles away from a pair of scales.

The largest bear I ever killed, or rather helped to kill, was when my partner and I were hunting and trapping on the Yak river in northwestern Montana, in the winter of 1889. We had had very good luck with beaver, marten and lynx, and other land fur. Along toward spring we took a pack of grub and blankets on our backs and went up a creek that empties in the Yak. We intended to hunt in that locality for bear; and as we always take the easiest way to hunt, we kill an elk, deer, or any kind of game we run across for bait, then wait for the bear to come. We had lots of bait up that creek, and killed some more on another creek. Then our grub was about out, and we had to go back and pack up enough grub to last us through the hunting. When we got through packing our grub we began to see where there had been a bear taking the bait. A warm Chinook wind at that time did the work, for we were killing one now and then. We had traps and guns for bear, also four good dogs, so we were kept hustling taking care of the hides.

I had not been up to the farthest bait for several days. When I had time to go D. said that he would keep me company, as he wanted to raise a cache of traps he had made in the fall when trapping for beaver. We had got almost up to the bait when I saw a bear track. It was a whale. I told D. that most likely the old boy was handy around the bait, for the tracks were fresh. When we came in sight of the bait the bear had either heard or smelt us, for we saw that he had been eating on the bait. We put the dogs on the track and followed after them as fast as we could travel, over windfalls and through underbrush, with snowshoes. We have shoeing away into the spring in the mountains. We had not gone more than half a mile when I heard one of the dogs howl. Then I knew that the bear was our meat. We went down to where the dogs were, and there was a bear that was the grandpa of all the bears either of us had ever seen. It was a bald-faced grizzly. He was fighting the dogs. He would run after one, when one of the others would bite him on his heels. It was laughable to see him. He did not know what kind of a jackpot he was in. Finally he thought it was getting too warm for his rear end, so he sat up on his haunches. That was the opportunity we were waiting for. We both "turned loose" with our 40 90 Sharps, and the bear tumbled all in a heap. We skinned him and found where one of the bullets had broken his neck, and the other his shoulder.

I had never seen such an animal before for size. I asked D what it would weigh. D said he had no idea, but we could try and pull him; we could just move him; he was lying on snow that was pretty solid. We had a stick through his gambrels, so we had a good pull at him. Both of us were over 6 feet tall and weighed over 300 pounds, so we were not very weak. We talked about the weight of the bear, and we thought he would probably weigh 800 pounds. His hide when stretched measured 10 feet 3 inches from tip of nose to the tail and was 8 feet 9 inches wide. When we went down in the spring we showed the hide around, and the old hunters said that it was the largest bear hide they had ever seen.

We killed sixteen bears that spring, but none of them was as large by one-third as the big one. I do not believe that the big one would weigh at the very most 900 pounds and he was very fat. I think he had not been out very long, as it was in April when he was killed. Now my notion is that all these bears that weigh from 1500 pounds up have been killed around a camp fire. I would like to hear from any one who ever saw a bear weighed that tipped the scales at

1500 pounds. A person who has never seen a bear running wild would say on seeing his first that it was the biggest thing ever wrapped up in hide. The first bear I ever saw looked as big as a mountain, but after I had killed him he shrunk down to a small black one. I could pack him all around, he was so small.

THE ORPHANS.

There are still ten orphan boys at the Catholic Protection Home on Thomas street. The boys are all about 8 to 10 years and consequently are too small to be put directly at heavy farm work; this however, is little obstacle to them procuring homes, as there are many country people who would adopt a bright Catholic boy and bring him up as if he were their own child. One of these little fellows was adopted in this way the other day and during the summer a very large number of these young orphans have experienced the same good fortune.

A FEW LINES

From the pen of the Rev. Matthew Russell, S.J. brother of Lord Russell, of Kilowen, Lord Chief Justice of England, the first Catholic Irishman who has held that exalted position, and the first Roman Catholic, I believe, who has held it since the Blessed Martyr Thomas More, tempus Henry VIII.

The world shines bright for inexperienced eyes,
And death seems distant to the gay and strong,
And in the youthful heart proud fancies throng,
And only present good can, nature prize.
How, then, shall youth o'er these low vapors rise,
And climb the upward path, so steep and long?
And how, amid earth's sights and sounds of wrong,
Walk with pure heart and face raised to the skies?

By gazing on the infinitely good,
Whose love must quell or hallow every other—
By living in the shadow of the Good,
For He that hangs there is our Elder Brother,
Who dying gave us Himself as food,
And His own Mother as our nursing Mother.

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FALL FUN.

Figg—"Tell me, is there anything crooked about Gay?" Fogg—"I don't know, unless it is a corkscrew."

Stella—"Just look at Miss Desplaine and Mr. Baldy over there!" Miss Potter—"Yes; a romance of the middle ages, so to speak."

Foggy—"I have no money to spend in advertisements." Pacer—"Of course you haven't and that's just the reason."

Some men show remarkably good taste in their selection of ties until they put their necks into the matrimonial halter.

"Don't talk to me about compulsory vaccination!" exclaimed the man who had his arm in a sling. "I'm sore on that subject."

"Well, you may talk as you like about Mrs. Lissener, but she's a woman that knows her business." "I admit that, and I have no objection to her knowing it, but I object to her knowing mine."

Consolation—"Papa (after the seance in a back room)—"Do you know that it pains me more than it does you to have to whip you?" The Terror—"No, papa, I didn't know it; but now that you have told me I feel better."

A POSTMASTER'S STORY.

A STRANGE ATTACK AND THE DIRE RESULTS THAT FOLLOWED.

MR. ROBERT SHARPE OF STARKVILLE TELLS OF HIS SUFFERINGS—LOST THE USE OF BOTH HANDS AND FEET AND WAS FORCED TO GIVE UP BUSINESS—THE TIMELY ACTION OF A FRIEND POINTED THE WAY TO RENEWED ACTIVITY.

From the Bowmanville News.

Mr. Robert Sharpe is a well known resident of Starkville, Durham County, who has been living in Canada for about thirteen years. He is by trade a blacksmith, and on coming to this country located in the township of Haldimand, in the County of Northumberland. After working there for a time he purchased a residence and shop at Starkville, where he worked at his trade and established a nice business. Being both courteous and obliging he was well liked and was appointed postmaster for the place. He was in the best of health and with the exception of a slight asthma trouble had no complaint of any kind. In the month of March, 1892, he attended an auction sale in the neighborhood and came home in the evening apparently all right, but during the night was taken with a chill, accompanied with a violent pain which gradually grew worse and before morning he went into convulsions and became unconscious. A doctor was summoned who bled him freely, which seemed to relieve him for a time, and next day he seemed better, and the doctor told him he would be all right in a few days. This, however, was not verified, and although he could go around he was fast failing in health and at times would be in an agony of pain. One doctor said he had sciatica, and another told him that his trouble was rheumatism of the spine and that he would never be better. He tried many medicines but all failed to do him any good. At this time he was so weak that he could only hobble around with the assistance of two sticks, and had to give up work. The pain continued day and night and finally he lost the use of both hands and feet and often longed for death to relieve him of his suffering. About this time Mrs. Sharpe wrote a letter for him to a friend for whom he had worked when he first came out to the country, and this friend sent him a couple of boxes of Dr. Williams' Pink Pills, urging him to give them a fair trial. Before the second box was done he felt somewhat better and purchased another supply. To hasten the story, Mr. Sharpe continued the use of the Pink Pills until he had taken fourteen boxes, by which time he had completely recovered and is now as well as ever he was, and has lost all the asthma trouble as well. He is now able to do a hard day's work, and is loud in his praises of Dr. Williams' wonderful Pink Pills. As the reporter was leaving a Mr. Stark, an intelligent farmer who lives close by, called, and verified all that Mr. Sharpe had said, and referred the reporter to others in the neighborhood who knew the circumstances as well. One who had never seen Mr. Sharpe before would not think, looking at him to day, that he had come through the ordeal he has, as he seems the very picture of health and both he and Mrs. Sharpe attribute the whole cure to Pink Pills.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain cure.

Sold by all dealers or sent by mail, post paid, at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Scherectady, N.Y. Beware of imitations and substitutes alleged to be "just as good."

"Japan says she proposes to demolish China," said Mr. Blykins. "She ought to have our servant girl," replied his wife wearily.

Clara—"Dear me! Those toilet things I ordered haven't come." Maude—"Then I don't suppose you'll have the face to go to the ball to-night."

ROMAN NEWS.

Father Brandi, of the Civiltà Cattolica, by order of the Holy Father has compiled a volume of the Bible, which is just about to be published.

His Holiness Leo XIII. has instructed the patriarch of Jerusalem, as grand master of the Order of the Holy Sepulchre, to send to Queen Christina and the Infanta Isabel, aunt of the King of Spain, the insignia of that order.

In Rome, a charitable institution carried on by the Popes, giving hospitality and refuge to Jews and unbelievers who are about to be received into the Church, has been seized and the property confiscated by the Italian government—that is, by Crispi. There is no pretense that it is State property, so this is a simple act of open robbery.

The Archbishop of Calcutta, at his interview with the Holy Father, related the progress of Catholicism in India and the development of the missions. The Archbishop presented to the Pope several precious articles sent by the Catholic natives, and assured His Holiness that Catholicism was enjoying the greatest tolerance. Some new Catholic seminaries are about to be established in India.

The London Morning Post has this dispatch from Rome: "The Pope is in excellent health and spirits. He is busy just now in preparing several documents with the object of showing that the Church not only may share in the progress of society, keeping pace with the most sweeping changes, but also may find in this progress the elements of a great development. The documents are calculated to show the Pope's immense faith in the future of Catholicism."

M. DE LESSEPS.

THE GREAT CANAL ENGINEER PASSES QUIETLY AWAY.

PARIS, December 7. — Count Ferdinand de Lesseps died this afternoon at the Chateau de Chesnaye.

M. de Lesseps was born on November 19, 1805, at Versailles, and his early life was spent as an attaché of various French consulates. He sprang into world wide fame at a bound over the Suez canal. He succeeded in the same year in obtaining a firman from the Viceroy of Egypt sanctioning the scheme. The ablest engineers opposed it, and volumes have been written of the struggles of de Lesseps. In 1865 the canal admitted of the passage of steamships. In 1867 small ships and schooners were admitted. November 17, 1869, the canal was formally opened with great ceremonies. The rest is known. The monarchs of Europe, who had paid no attention to him, all hastened to decorate him, and his fame from that time was assured. In the later years of his life great sorrow has come upon him through the failure of his scheme for cutting through the isthmus of Panama. It was that which has broken both his spirits and his health. Of the Panama canal scheme it will be recalled that the French engineers explored and surveyed in 1879, and in the same year the French Congress formally voted that the enterprise should be undertaken. De Lesseps was the prime mover. His fame had survived the downfall of the Empire he had served with such devotion, and the Republic had the same honor for him that the empire had had. His character had not come off without smirch in the general exposure following Sedan, but the French people honored him too highly and trusted him too much to listen to anything against him. So the Panama Canal Company was formed, and opened its books for subscriptions. At the head of the enterprise, the president of the board of directors, was Ferdinand de Lesseps. In 1880, when he was 75 years old, the work at Panama was formally opened. He was as vigorous and as able as he was eleven years before. He was the admiration and the pride of all France, and no Frenchman doubted but that, before he died, he would receive a vote of thanks in every legislative body in the world for piercing the Isthmus of Darien. When the engineers came back from making the survey and laying out the route, they said that the canal would be a sea-level canal—"Sea-level or nothing," said de Lesseps—and it would be 73 kilometres long, or about 45 miles, and would call for the excavating of 8,500,000,000 of tons of earth, and would cost about \$240,000,000, or, if you put it in

francs to get its formidable look to French eyes, accustomed to look at a franc as we look at a dollar, 1,240,000,000 francs. This amount the engineers regarded as very close calculating. But de Lesseps said: "Pooh! pooh! I invite you all to be at Panama in 1887 to see the first ship go through. And the canal will not cost more than 600,000,000 francs." The subsequent history of this project is well known, it culminated on February 9, 1893, when M. Ferdinand de Lesseps, his son Charles de Lesseps, Baron Cottu and MM. Eiffel and Fontaine, administrators of the Panama Canal company, were convicted by a jury in the Paris Court of Assizes, largely upon the confession and admission of Charles de Lesseps, of corrupt practices and of making improper uses of the funds of the Canal Company. M. Ferdinand de Lesseps did not present himself for that trial, and although sentenced to an imprisonment of five years and a fine of 3,000f, no steps have been taken to carry out the sentence, and he has remained unmolested at his country seat, near Paris. The reason for this leniency was the advanced age of M. de Lesseps and his enfeebled mental and physical condition. The sentence passed upon Charles de Lesseps was the same as that imposed upon his father. Baron Cottu and Fontaine were sentenced each to two years' imprisonment and a fine of 3,000f., and Eiffel to two years' imprisonment and to a fine of 20,000f. De Lesseps was one of the Freemen of the city of London. He visited there in 1870 and was the recipient of an enthusiastic welcome. The Queen received him, and conferred upon him the order of the Star of India. On July 30, of that year, the hospitality of the city was accorded "Le Grand Français." In presenting him with the freedom the Lord Mayor said, "We inscribe your name to-day upon our roll of Freemen in company with those of Richard Cobden and George Peabody, men whose actions, like yours, have been pacific and free from the taint of blood-guiltiness." After his retirement to La Chesnaye, M. de Lesseps had the fixed idea that the Queen of England would come and make all things right. He often arose in his chair and asked if Queen Victoria had arrived, and when any visitor came he thought it was she at last.

If four quarters will make a yard, how many will make a garden?

CONFECTIONERY.

CHARLES ALEXANDER,

Cakes and Pastry fresh daily.
Candies in great variety.
All our own manufacture
Made Dishes, Ice Cream,
Jellies, Russes, &c., for Parties.
Wedding Cakes a specialty.
Luncheon and Dining Rooms.
219 ST. JAMES STREET.

BELL TELEPHONE No. 2521.

J. K. MACDONALD,

PRACTICAL

House and Steamboat Bell-Hanger,

GENERAL MACHINIST.

Blacksmith, Locksmith, etc.

Electric Lighting, Bells, Warehouse Telephones, etc.

Carpenters' and Builders' Work to order.

762 and 764 Craig Street,

West of Victoria Sq., MONTREAL.

MONTREAL.

City and District Savings Bank

NOTICE is hereby given that a dividend of Eight Dollars per share on the Capital stock of this institution has been declared, and the same will be payable at its Banking House, in this city, on and after Wednesday, the 2nd day of January next.

The Transfer Books will be closed from the 15th to the 31st December next, both days inclusive.

By order of the Board.

HY. BARBEAU, Manager.

Montreal, 28th November, 1894, 218

JOHN MURPHY & CO'S

ADVERTISEMENT.

SANTA CLAUS

Loves sentiment, and even relishes a bit of old-fashioned romance. In hard times, however, the Christmas Presents, which it most delights him to stow away in his Magic Express for future delivery, are invariably characterized by appropriateness and utility—

Sensible Presents,

in short, such as the following:

Xmas Bargains

.....IN.....

Dress Goods!

54 inch Costume Tweeds, new colors and patterns, regular price \$1.50 per yard. Xmas Sale Price only 75c per yard.

150 full length Dress Patterns, assorted colors and qualities. Xmas Sale Prices from \$1.50 per pattern.

48 inch Costume Cloth, black and colors. Xmas Sale Price 40c per yard.

Extra quality Navy Blue Serge, warranted fast dye and all wool. Xmas Sale Price from 40c per yard.

Xmas Bargains

.....IN.....

Dress Silks!

Black French Faille Silks, worth \$1.25. Xmas Sale Price \$1.00 per yard.

Black Peau de Soie, extra quality. Special Xmas Sale Price \$1.00 per yard.

Visit "Santa Claus at Home," in our Xmas Department.

JOHN MURPHY & CO.,

2343 St. Catherine St.,

CORNER OF METCALFE STREET.

TELEPHONE No. 3833.

ST. ANTHONY'S YOUNG MEN.

The energies that the young men of St. Anthony's Society displayed in bringing the best talent together for their annual concert was well rewarded by the large audience that attended.

Mr. P. J. Gordon occupied the chair and opened the concert with a few remarks, in which he said it was their tenth anniversary concert.

The splendid singing of Miss Hollinshead was appreciated as it should be, and as it always is appreciated at St. Anthony's concerts. Miss McAndrew was quite a favorite, while the clever comical acting of the one act laughable farce called "The Secret, or a hole in the wall," was irresistible.

Among those who particularly contributed to the evening's enjoyment were Misses O'Malley, Appleton, McAndrew, Drum and Hollinshead, Messrs. W. Hammall and E. C. Eaton, Frank Feron, L. C. O'Brien, J. P. McAnally, C. M. Hockley, James Cardiff, P. Evans and T. Matthews. The whole finishing with a laughable farce in one act, called "The Secret, or a hole in the wall." A good deal may be said for the acting, which was most comical.

"I wish you would give me a receipt for this lovely cake, Mrs. Bouncer." Certainly, Mr. Bouncer; but don't you think a receipt for your last quarter's board would do instead?"

NAPOLEON'S RULES OF WAR.

The military genius that this twenty-eight-year-old commander had shown in the campaign in Italy bewildered his enemies and thrilled his friends.

"Things go on very badly," said an Austrian veteran taken at Lodi. "No one seems to know what he is about. The French General is a young block-head who knows nothing of the regular rules of war. Sometimes he is on our right, at others on our left; now in front, and presently in our rear. This mode of warfare is contrary to all systems, and utterly insufferable."

It is certain that if Napoleon's opponents never knew what he was going to do, if his generals themselves were frequently uncertain, it being his practice to hold his peace about his plans, he himself had definite rules of warfare. The most important of these were:

"Attacks should not be scattered, but should be concentrated."

"Always be superior to the enemy at the point of attack."

"Time is everything."

To these formulated rules he joined marvellous fertility in stratagem. Thus, in the beginning of the campaign, of 1796, Napoleon made a feint of marching toward Genoa. Beaulieu, his opponent, directed a large body of troops there. Napoleon instantly countermarched and routed the Austrians left behind at Montenotte. This done, and before Beaulieu, moving slowly and ponderously, could join his colleague, the French had literally sprung between the two bodies, engaging and defeating first one at Millesimo, and then the other at Dego.—*Ida M. Farbell in McClure's Magazine.*

FASHION AND FANCY.

A new era in muffs has begun. It is the ornamental. The fashionable muffs which the shops display have attained such a high degree of novelty that they bear but little resemblance to the fur muff of last year. The new muffs are rather gaudy. It takes but a scrap of velvet, a bit of lace and a nodding flower to make one.

Fur muffs are not as popular as of old. The muff of the hour is artistic. Some Parisian muffs just imported prove this.

One designed for afternoon receptions is made of clover colored mirror velvet caught in the centre by a wide bunch of woven gilt braid. A violet feather aigrette combined with a gold osprey is caught near the top of the muff, while nesting down in one corner is a bunch of violets. The muff is lined with pale pink brocade.

Another muff is half ermine and half green velvet. The velvet appears to be carelessly wrapped around the muff and caught at the top with a changeable green satin bow. Tucked in at the side of the muff between the velvet and fur, is a pink silken petaled rose. This idea of combining fur and velvet in a muff is new and much the vogue.

There is much sense in the fad for fancy waists. If regarded in the right way, they are really economical investments. In the first place, they save the bodice to one's best gown, and in combination with any shirt they make a costume suitable for variety of informal occasions. It is not necessary to have these fancy waists made of costly silk or perishable chiffon; they will answer the purpose just as well if fashioned of some of the new inexpensive crepes or cheap taffetas.

The most interesting financial event of the past week was the completion of its part of the Baring liquidation by the Bank of England.

Francis Kossuth, son of Louis Kossuth, the revolutionist, on Nov. 27th took the oath of allegiance to the king (Emperor Francis Joseph).

In Belgium and Holland, where the washerwomen are famous for the snowiness of the linen, borax is used a great deal. It is a natural salt, and is not injurious to the most delicate fabric. It should be used in the proportion of a handful to ten gallons of water.

"What are you here for, George?"
"I's been tuck up, suh, fer raisin' hogs."
"Why, there's no law against that?"
"Dat's what I tell um, suh; but dey scrtter found out dat I raise de Logs over de fence."

PAIN PERRY DAVIS' KILLER
WILL QUICKLY CURE
DIPHTHERIA, QUINSEY, COLDS AND COUGHS.

House and Household.

USEFUL RECIPES.

CHICKEN PIE.

A real Vermont chicken pie can be made ready to bake and finished on Thanksgiving morning. To make a large one in a three-quart pudding dish you will need two tender chickens weighing from three to three and a half pounds each. Kill these three or four days before you wish to use them, cleaning them before hanging. Joint them as for fricassees, using the necks, feet, giblets and the bones from one pound of veal to make a strong stock. When the livers are tender they must be laid aside. In another vessel cook the jointed fowls and the veal, cut in strips, with a quarter of a pound of salt pork also cut in thin slices; nearly cover with boiling water and simmer until tender, seasoning when half done. Butter the dish, line the sides with good paste, lay in the chicken, veal, pork and giblets, and pour over the gravy in which they were cooked.

Interperse the layers of chicken with little force-meat balls made from half a cupful each of bread crumbs and sausage meat seasoned with salt, pepper, thyme, sage and parsley; add a tablespoonful of melted butter and a beaten egg; form into small balls with floured hands; cover the top with a good paste and cut a hole in the centre; when half done pour through this the pint of stock made from the bones and trimmings. Do not fill the pie or make the crust until Thanksgiving morning, unless you entirely finish the baking also and merely heat it before dinner.

SWEETBREAD.

Sweetbreads, if properly cooked, make one of the most delicate dishes. Care should be taken in selecting them, as there are two kinds, and only one is very good. That one is found in the throat of the calf, and when fresh and in perfection it is plump, white and fat. The other, which does very well for croquettes or any dish where it may be chopped, lies below the diaphragm, and is really the pancreas. However the sweetbreads may be cooked, they should always be soaked first for three hours in cold water, which should be changed two or three times. Then they should be put into boiling water for half an hour or longer.

WHITE CELERY SAUCE.

Boil two large heads of celery till tender, in salted water; drain and cut into bits half an inch long. Thicken one teaspoonful of the broth in which the fowl was boiled with a heaping tablespoonful of flour; add a large tablespoonful of butter, a little salt and grated nutmeg, then one teacupful of milk or cream. Stir and beat until it is smooth; put in the celery; beat almost to boiling, stirring all the while; serve in a tureen or pour it over the boiled fowl.

NUT CRUST FOR APPLE PIE

A new preparation for using nuts is in the form of meal, which is made by grinding the nuts and then mixing it with flour or graham in the same way that any meal is used. A delicious nut crust for apple pie can be made in this way: Mix thoroughly one-third white flour, one third graham meal and one-third pecan meal. Made into a soft dough with ice water, knead thoroughly, roll thin, shape, fill and bake the same as ordinary crust.

BRAIN CRQUETTES

Mince finely one and a half pounds of calf's brains. Mix with a bunch of herbs, a shallot and an anchovy, all chopped fine. Add pepper and salt, and put in a pan with one-half pint of white stock. Stew five minutes. Add yolks of three eggs. Spread out to cool. Cut in pieces, roll upon a board covered with crumbs. Dip in egg, then in more crumbs; fry in lard. Serve with wine gravy.

HOUSEHOLD HINTS.

A large soft sponge makes the best damp duster. It should be moderately fine and perfectly free from grit. Soak it in a pan of water and then wring it as dry as possible; never try to use it with much water in it. When you are dusting,

free the sponge of the dust by rinsing thoroughly in clear water. When you are finished using, wash it free of all dust and hang it in the sun to dry. If a sponge is not cared for it soon gets soft and squashy and full of particles of grit, and then it will not be fit for anything. Some housekeepers always wash the windows with a sponge. It is an excellent cleaner—if it is kept clean itself—but it will streak the window glass unless you wash it out every few moments.

When the eyes are tired, rest them. A little salt in cool water, filtered through filtering paper, used as a wash, will be found refreshing, but a sea bath or a sail is best remedy. Never sit facing a strong light. Cross lights, flash-lights and varying colored lights weary and strain the sight. Reading in a car is a habit that only the thoughtless indulge in. There is some mysterious sympathy between the head and feet, by virtue of which a foot bath will often soothe aching temples and eyes. Night work that is not absolutely necessary is dangerous, and the best book that ever was written is not worth reading in a poor light.

The small or inflamed tumor or boil, called a sty, which sometimes forms at the edge of the eyelid, though inconvenient and painful, is not dangerous. A bread poultice, to which a little olive oil has been added, promotes suppuration and helps it to run its course.

DON'T BE IMPOSED UPON,

when you ask for Doctor Pierce's Golden Medical Discovery. Go to a reliable dealer. He will sell you what you want. The ones who have something else to urge upon you in its place are thinking of the extra profit they'll make. These things pay them better, but they don't care about you.

None of these substitutes is "just as good" as the "Discovery." That is the only blood-cleanser, flesh-builder, and strength-restorer so far-reaching and so unerring in its effects that it can be guaranteed. In the most stubborn skin, scalp, or scrofulous affections, or in every disease that's caused by a torpid liver or by impure blood—if it ever fails to cure you have your money back.

TRADE AND COMMERCE.

FLOUR, GRAIN, Etc.

Flour.—We quote: Patent Spring, \$3.50 @ 3.65 Ontario Patent, 3.10 @ 3.25 Manitoba Patents, 3.60 @ 3.65 Straight Roller, 2.90 @ 3.00 Extra, 2.50 @ 2.60 Superfine, 2.30 @ 2.40 City Strong Bakers, 3.50 @ 3.55 Manitoba Bakers, 3.35 @ 3.50 Ontario bags—extra, 1.30 @ 1.40 Straight Rollers, 1.35 @ 1.45

Oatmeal.—We quote jobbing prices as follows:—Rolled and granulated, \$3.85 to \$4.00; Standard, \$3.70 to \$3.80. In bags, granulated and rolled are quoted at \$1.85 to \$1.90, and standard at \$1.75 to \$1.80. Pot barley \$3.75 in bbls and \$1.75 in bags, and split peas \$3.50 to \$3.60.

Bran, etc.—Sales of bran in car lots at \$15 to \$15.50, one lot selling at \$18. Shorts have sold at \$17.50 to \$18.00, as to quality, and Mouille at \$20.50 to \$22.00.

Wheat.—As last quoted, namely, 70c to 71c for No. 1 Manitoba wheat and 64c to 65c for No. 2 red winter.

Corn.—Market rules quiet at 65c to 66c duty paid, and 59c to 60c in bond.

Peas.—Here the market is steady at 67c to 68c in store. In the West sales have been made at 4c over last week's quotations.

Oats.—There has been more business in oats at the advance, with sales of cars at 38c to 39c for No. 2. One lot was sold at 35c, but it is said that 36c is the lowest figure holders will accept to-day, and we quote 38c to 37c.

Barley.—Some holders are asking 55c for choice unstamped matting samples, but it is said brewers will not pay that figure, and we quote 51c to 53c as a fair range. Feed barley is still quoted at 45c to 46c.

Malt.—At 65c to 75c as to quality and quantity.

Buckwheat.—Car lots quoted at 40c to 47c on spot.

Rye.—Sales in the West at 41c. Here prices are quoted at 49c to 50c.

Seeds.—Alsike \$4.50 to \$5.50, and red clover \$5.25 to \$8.00. Timothy \$1.00 to \$2.25.

PROVISIONS.

Pork, Lard, &c.—We quote prices as follows:—

Canada short cut pork, per bbl., \$15.50 @ 16.00 Canada short cut, thin, per bbl., 14.00 @ 15.00 Chicago short cut mess, per bbl., 14.00 @ 15.00 Mess pork, American, new, per bbl., 14.00 @ 15.00 Extra mess beef, per bbl., 10.50 @ 11.00 Extra plate beef, per bbl., 10.50 @ 11.00 Hams, per lb., 9 1/2 @ 10 1/2 Lard, pure in palls, per lb., 8 1/2 @ 9c Lard, com. in palls, per lb., 6 1/2 @ 7 1/2 Bacon, per lb., 10 @ 11c Shoulders, per lb., 9 @ 9 1/2c

Dressed Hogs.—Sales of car lots during the past few days at \$5.30 to \$5.35, but higher prices are being asked at the moment, and we quote \$5.30 to \$5.50.



GENEROUSLY GIVEN THE POOR.

San Elzeario, Tex., June 12, 91. Two years ago you were kind enough to send me some of Pastor Koenig's Nerve Tonic, which I gave to two poor girls who were suffering from falling sickness, and they got well after using your excellent remedy. My parish is poor to the utmost, but your charity will be your crown, for your remedy so generously given to the poor, and so excellent, cannot but be an eternal reward. REV. E. V. LEBRETON.

Convent of Our Lady of Mercy, Worcester, Mass., September 3, '91. We are happy to state that the boy on whom Pastor Koenig's Nerve Tonic was used has entirely recovered from St. Vitus' Dance, and has been working for some time with his father. SISTERS OF MERCY.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free.

This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIG MED. CO., Chicago, Ill. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle, 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. In Montreal by E. LEONARD, 113 St. Lawrence street.

DAIRY PRODUCE.

Butter.—We quote prices as follows:— per lb. Creamery, October, 21c to 22c Creamery, early made, 16c to 18c Eastern Townships dairy, 15c to 19c Western, 14c to 16c Add 1c to 2c per lb to above prices for single tubs of selected. Roll Butter.—The market is quiet, prices ranging from 15c up to 18c as to quality. Cheese.—We quote:— Finest Western, colored, 10 1/2c to 10 3/4c " " white, 10 1/2c to 10 3/4c Quebec, colored, 9c to 10c Under grades, 8c to 9 1/2c Cable, 50s 8d

COUNTRY PRODUCE.

Eggs.—Sales of hatched eggs at 13c to 14c, held fresh common at 13c to 15c, and fine fall eggs at 17c to 20c. Culls are quoted at 10c to 12c. There is some enquiry from the United States, and a few shipments are going to that market from here by express. Shipments are also being made to that market from the West. The English market is not taking many of our eggs at present.

Game.—Venison carcasses have sold at 7c, and saddles at 8c to 9c. Partridge is quoted at 4c to 4 1/2c for No. 1 and 2 1/2c for No. 2.

Honey.—Extracted old at 4 1/2c to 5 1/2c per lb. New 7c to 8 1/2c per lb in tins. Comb honey 10c to 13 1/2c.

Baled Hay.—The market is dull. No. 2 shipping hay \$6.25 to \$6.50 in round lots; No. 1 straight Timothy scarce at \$8 to \$8.50 as to quantity.

Beans.—Good to choice hand-picked from \$1.30 to \$1.45 per bushel, and poor to fair \$1.10 to \$1.20.

Hops.—A lot of Eastern Townships sold at 6c, and a choice lot at 8c, and we quote 6 1/2c to 9c as to quality.

Dressed Poultry.—Sales of turkeys were made this week at 8c to 9c, several lots of medium quality selling at 7 to 7 1/2c. There is a fair demand for choice young chickens which sell at 7c and 7 1/2c; but old fowls sell at 5c to 6c. Geese 5c to 6c. Ducks are quoted at 7c to 8c, and medium 5c to 6c.

FRUITS, Etc.

Apples.—Reported to be very quiet at \$2.00 to \$2.50 per barrel.

Oranges.—We quote: Floridas 120s \$2.00 to \$2.25; 150s to 200s \$2.50 to \$2.75; Jamaica \$4.50 to \$5.00 per barrel.

Lemons.—We quote Malagas, \$7.00 to \$7.50 per chest, and Messina, \$3.50 to \$4.00 per box.

Pine Apples.—We quote Havana 10c to 15c and Florida 15c to 17c each.

Pears.—We quote: California, \$2.50 to \$2.75 per box and Canadian \$3.00 to \$4.00 per barrel.

Cranberries.—Prices jumped from 50c to \$1 per barrel and we quote \$9 to \$11 per barrel.

Grapes.—Almeria \$5.00 to \$5.50 per keg for ordinary stock, and \$6.00 to \$6.50 for heavy weights; Catawba, 23c to 25c per basket.

Potatoes.—Are still in good demand 5 1/2c on track, 60c to 62c by the load and 65c in jobbing lots.

Onions.—Canadian onions are meeting with fair sales at \$1.75 to \$2.00 per barrel, while Spanish onions are in good demand at 90c per crate, and \$2.25 to \$2.50 per case.

Nuts.—We quote prices as follows: Walnuts, New Naples, 13 1/2c per lb.; Grenoble, 13 1/2c to 14c per lb.; Almonds, New Tarragona, 13 1/2c to 14c; filberts, 8c to 9c; Brazil, 11c; pecan, small 10c, medium 13c, extra 15c; peanuts, roasted 7c to 9c, raw 6c to 8c.

FISH AND OILS.

Salt Fish.—The market remains quiet. Dry cod \$4 to \$4.50 Green cod \$4.00 to \$4.50. Labrador herring \$4.25 to \$4.50 and shore \$3.75 to \$4.00. Salmon \$10 to \$11 for No. 1 small, in bbls, and \$13.50 to \$14.00 for No. 1 large. British Columbia \$9 to \$10.

Canned Fish.—Lobsters \$5.75 to \$6. Mackereel \$3.85 to \$4 per case.

Oils.—The market is firm and supplies are light. Cod oil steady; Gaspe 30c to 31c, and Newfoundland in round quantities at 31c. Jobbing lots are 32c to 33c for Gaspe, and 34c to 35c for Newfoundland. Steam refined seal oil 32c to 33c in round lots at 34c to 35c in jobbing lots. Cod liver oil at 60c to 70c.

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People are going ahead so rapidly in life that they are likely to run rough shod over health—Timely words of advice to all—Stick to what you know is legitimate.

One good way to test the merit of a preparation advertised to benefit health is to look carefully into its record. In times like the present, when there are so many worthless preparations in the market and so many new schemes for making money questionably, you will do wisely if you buy only a preparation which has stood the test of time.

Another important thing is to look out for secret compounds. It is unfortunate that the laws of nature make it impossible many times to trace the origin of any vegetable concoctions, for the medical world might be able to expose their worthlessness. But it may be well for Scott's Emulsion, however, that the laws are as they are, for Scott's Emulsion can say that it is one of the few preparations whose ingredients cannot be concealed and whose formula is endorsed by the whole medical world.

In these days of worthless mixtures Scott's Emulsion stands out conspicuously. It has honesty back of it, the endorsement of physicians all around it, remarkable curative properties in it and permanent cures ahead of it.

For twenty years Scott's Emulsion has been growing in public favor until it is now a popular remedy in almost every country of the world. Its growth has been somewhat remarkable, when viewed on the surface, and still it is only natural, for Scott's Emulsion is the natural outcome of many human complaints.

Scott's Emulsion presents the curative and wonderful nourishing properties of Cod-liver Oil within the reach of everybody. It is unnatural to take plain Cod-liver Oil, as it is in a form that taxes the stomach, and yet for a person who is wasting to go without Cod-liver Oil is to refuse the very thing which is the best adapted to wasting conditions.

Scott's Emulsion really has over fifty years back of it, for all the plain oil taken for thirty years before Scott's Emulsion was made had to be made exactly like Scott's Emulsion before it could be assimilated. So Scott's Emulsion saves the digestive organs the work of preparing the oil for assimilation and it also aids the digestion of other food.

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Scott's Emulsion is not an ordinary specific. Besides soothing and curative properties which are useful in curing Coughs, Colds, Sore Throat and Inflammation of Throat and Lungs, it also contains the vital principles of nourishment. A little Scott's Emulsion given to babies or children goes more to the making of solid bones and healthy flesh than all of their ordinary food. Babies who do not thrive soon grow chubby and bright on Scott's Emulsion, and children who are thin and have the appearance of growing too fast do not seem as though they could grow fast enough.

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L. J. V. CLAIROUX, M. D.
Montreal, March 27th 1889.

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Prof. of chemistry at Laval University
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always gives perfect satisfaction."

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L'Epiphanic, February 8th 1889.

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Holloway's Ointment.

Its Searching and Healing properties are
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Wounds, Sores and Ulcers

This is an infallible remedy. If effectually
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For Glandular Swellings, Abscesses, Piles
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been known to fail.

The Pills and Ointment are manufactured
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American counterfeits for sale will be prose-
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C. M. B. A.

BRANCH 1, Q. C.

This good old Branch of the C.M.B.A. showed up well on Monday evening, on the occasion of their annual election of officers; notwithstanding it was known there would be only one office contested, that of treasurer, all the rest having been previously elected by acclamation, yet there were 75 at the meeting. Grand President, P. O'Reilly, was present and addressed the Branch. Bro. T. J. White, the present treasurer, won in the contest and was declared re-elected. The pleasing ceremony of the Installation of Officers, will take place on the 14th January next. W. J. Innes, president elect; J. Lappin, 1st vice-president elect; J. Tierney, trustee, were elected delegates to the Advisory Council.

Universal regret was expressed for Bro. John Foley, in his great affliction by the death of his talented brother, the late James Foley.

ST. MARY'S BRANCH 54.

The nomination of officers for St. Mary's Branch 54, C.M.B.A., to serve during the ensuing year, took place on Wednesday evening, Dec. 5 at their hall on Notre Dame Street. The following were elected by acclamation:

President, Cornelius O'Brien; first vice-president, Geo. Pattingale; second vice-president, Francis Leightthead; recording secretary, Francis D. Daly; financial secretary, Jos. Jas. McGuire; treasurer, Thomas McDonnell; marshal, Thomas Meaney; guard, P. Brady; trustees, Chancellor Lawrence Purcell, Thomas Kane, J. Condon, and Jos. McDevitt.

The Sick Benefit Society of the Branch also elected its officers after the Branch meeting. The following were elected for next year: president, Chancellor Purcell; first vice-president, Thos. Cahill; second vice-president, Thomas Meaney; secretary, F.D. Daly; treasurer, T. McDonnell. The Branch is financially solid and progressive, which it owes in great measure to the energy of its president for the past year, C. O'Brien. Both president and officers are again elected to serve, clearly showing the confidence of the Branch in their abilities. The Sick Benefit Society, established by this president and his officers, has two hundred dollars in its exchequer, and has had no call on its resources as yet. Any man under fifty years and a practical Catholic will receive information as to the working of the Branch and Sick Benefit Society, by applying to the undersigned,

FRANCIS D. DALY, Sec.

BRANCH 87.

The following officers for 1895 have been elected by Branch 87 of the C.M.B.A.: Spiritual adviser, Rev. Jos. Robillard; chancellor, Jos. Beland; president, M.A. Campeau; first vice-president, Dr. Ferd. Jeannotte; second vice-president, Adalard Archambault; recording secretary, J. E. E. Dupont; financial secretary, J. A. Deniger; treasurer, Alph. Desjardins; marshal, G. Saulniers; guard, Levene Picard; syndics, J. E. Morin, C. B. J. McKercher, Joseph Rene de Cotret, Arthur Bourdon and Joseph Maille.

RESOLUTION OF CONDOLENCE.

At a regular meeting of Branch 50 the following resolutions were unanimously adopted:

Whereas: It has pleased Almighty God to call to Himself Bro. Herman Jokisch, of this Branch, be it

Resolved,—That we, the members of this Branch, while bowing submissively to the Divine Will, tender our respectful sympathy to the family of Bro. Jokisch in their sad affliction.

Resolved,—That a copy of the above resolution be published in the official organ and sent to the family of our late Brother.

F. McCABE,
R.e.c. Sec. Branch 50.

A TRIP TO IRELAND.

Branch 50, C.M.B.A., will hold a pleasing entertainment in the hall in the basement of St. Anthony's Church, St. Antoine street, on Tuesday, Dec. 18th, consisting of panoramic views of Ireland, with a descriptive lecture by Mr. E. Halley and interspersed with appropriate national songs. A most enjoyable evening for young and old is assured, if we are to judge from the programme prepared by the energetic committee of this popular branch.

J. H. CROSS,

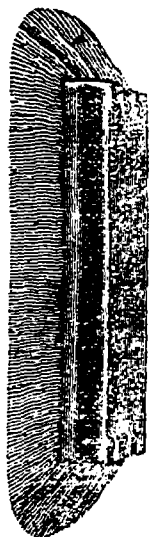
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Handy Patent Brush,

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MILITIA

SEALED TENDERS addressed to the undersigned and marked on envelope "Tender for Monuments," will be received at this office until Tuesday, 18th December, 1894, for the erection of a monument at Chateaugay, in the Province of Quebec, and at Lundy's Lane, in the Province of Ontario.

Plans and specifications can be seen at the Department of Militia and Defence, Ottawa, and at the office of the Deputy Adjutant General in Montreal and Toronto, on or after Wednesday, the 23rd instant. Tenders will not be received unless made on form supplied, and signed with the actual signatures of tenderers, nor will they be considered if the printed form is altered in any manner whatever.

Each tender must be accompanied by an accepted cheque on a Chartered Canadian Bank payable to the order of the Honorable the Minister of Militia and Defence and equal to five per cent. of the amount of the tender. This cheque will be forfeited if the party making the tender declines to sign a contract when called upon to do so. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

A. BENOIT, Capt.,
Secretary.

Department of Militia and Defence,
Ottawa, 26th November, 1894. } 21-1

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For Boys' Tweed Suits, good and cheap, come

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For Youths' Tweed Suits and Overcoats, come

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For Boy's Eton Suits, and Black Dress Suits, come to

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Colored China Silks, 23c., 40c., 65c. and 75c. yard.

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