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EDITORIAL NOTES.

WE were not surprised, but really sorry to find a section of our Canadian press defending the "Black Crook." Last week, while that abomination was upon the boards, we refrained from referring to it, but now that the troupe has taken its departure and that the rain and fresh placards will soon efface the immoral decorations of the city walls, we desire to ask the police authorities what they intended doing regarding these posters? It may be true that many of the offensive features of the original "Black Crook" have been eliminated from the play, but that in no way changes the fact that it is essentially immoral, for it is more than suggestive. In any case the ordinary passer-by could not be blind to the posters upon the fences and walls. It would be absolutely impossible to present more immoral, or rather, more immorally suggestive pictures than those posted up by the advertisers of the "Black Crook." We hope that the day will come when our city authorities will have a little shame and will awaken to a sense of what they owe to the citizens who have elected them. If they had even the slightest care for the morals of the people, the innocence of youth, and the respect due to womanhood, they would not allow one of these placards to remain five minutes upon a city wall. But let us hope for better things in the future.

AT LAST the authorities have awakened to the fact that gambling dens exist in this city, and that they are carried on with bare-faced impunity. The recent raid made upon a place in St. Lawrence street created considerable talk and great praise is given to the energetic officials who carried out the operation of closing it up. Without wishing to subtract one iota of the credit due the executors of the law, we cannot well join in a chorus of unqualified glorification. It seems to us that the existence of such a place, under the eyes, and certainly to the knowledge, of the guardians of the city, in no way redounds to the credit of those who are supposed to see to the carrying out of the law. It is a good thing that Saturday's move was made; it would have been better were it made a week sooner; it would be praiseworthy had it been made twenty-four hours after the gambling establishment was first started. It was well known that it existed, and there was no excuse for such a delay of weeks. If the officers did not positively know of it, they had ground for suspicion; and in cases of public morality suspicion is a ground for action and detection. While praising the movement made on Saturday we must condemn the general apathy apparent in all such cases.

IT IS STRANGE how every now and again some sensational case appears in our midst to create a species of consternation among the public and to center attention upon some particular character

whose claims to notoriety are limited to the unfortunate circumstances of a suspected crime. The Burchell, the Borden, the Mann, the Edey and a number of other such like cases have kept alive, for a short period, public curiosity, and today the Hooper case is furnishing food for sensational reports and fuel for the fire of a morbid public anxiety. We believe that the ends of justice would be more readily attained by leaving the case to the paid officials whose duty it is to work it out, and that all those sensational reports only tend to create preconceived opinions in the minds of the men who shall be called upon, eventually, to decide upon the merits of the case. If there is guilt, let it be punished to the utmost rigor of the law; but we have no right to either pre-suppose guilt, nor to say or do aught which might tend to jeopardize the cause of one who may be innocent. It may suit the purpose of sensational papers to fill columns with lengthy accounts of supposed horrors; but it decidedly militates against the action of justice.

ELABORATE accounts are cabled of the very elaborate welcome extended to the officers and men of the Russian fleet, by the officials and citizens of Toulon. It is wonderful how enamoured of the Russians the people of France have become; it is astounding how devoted the happiness of France the Russian potentate is to-day. There is something underneath all this: when we consider the rapidity with which national adoration and national detestation succeed each other in the mind of France, and the grasping, self-seeking bearishness—if such a term exists—of the Russians, we cannot but look upon this sudden outburst of more than international friendship with great suspicion. To-day France is wild with jubilation and Russian flags float from the spires of her cities, her people are in ecstasies over the envoys of the great north-land, they would even prefer Siberian persecution under a Russian guard than liberty and peace under the wing of any other nation's protection; in fine, the Russian is to-day a demi-god in France. To-morrow—and more rapid changes have often taken place when France's political weather-cock was turned by every passing breeze—the memories of Moscow may arise, and every child in France may be taught the words of Napoleon, "Scratch a Russian and you'll find a Tartar." We have no faith in these exaggerated international courtesies. If in this case they are serious, so much the better.

HON. JOSEPH CHAMBERLAIN, M.P., has crossed the Atlantic and has been giving the press reporters some of his views on the burning questions of British politics. It might be expected that this rabid anti-Home Ruler and turn-coat Liberal would say all in his power against Hon. Mr. Gladstone and the prospects of his party. Chamberlain unbosomed himself to a certain extent; he admitted that the

date of the next general election was Mr. Gladstone's secret; but he strove to assure his interviewer that the doom of the Liberal party and of Gladstone's government was irrevocably sealed. Upon what he founds his assertion, or rather prophecy, is more than he can tell and more than any other person can imagine. Mr. Chamberlain is an exceedingly modest man; he says that there is no likelihood of his ever becoming Prime Minister of England. He even goes so far as to give very good reasons why such is impossible. He says, what everyone knows, that to become leader of the Government a man must command a following that is the majority in the House; and he has not even a majority of his own party as a following. This is all very true; it is regrettable for Mr. Chamberlain's sake, but highly encouraging for the interests of Great Britain and Ireland. Mr. Chamberlain was "no prophet in his own country," and it looks very like as if he were devoid of any prophetic inspiration in another land. Despite his off-hand assertions regarding the Home Rule Bill and its future chances, the fact remains that he has been a huge failure as a political prophet in the past, and there is no reason why we should accept his *ipse dixit* against the almost unanimous opinions of wiser, older, less bigotted and less prejudiced men. We fear that Mr. Chamberlain looks at the situation through only one eye, and that is a glass-eye; wherefore his distorted vision and false conclusions. But all these wild statements please Mr. Chamberlain and hurt nobody else, so we trust he will enjoy whatever little consolation there is in reading one's own views in the columns of the great American press.

IN AN ISSUE of the Star, during the last week, an article headed "An Ablegate for Canada," appeared. In the course of the remarks an interview on the subject "with a prominent parish priest" was given. The priest in question is reported to have said: "Another recent occurrence, the enforced resignation of one of the most eminent of our clerical college professors, illustrates the nature of the conflict now going on in the Canadian Church." And further on he said: "The college professor, to whom I have referred, was compelled to resign for no other reasons than that he held opinions which the majority of the corporation considered revolutionary. For example he contended that ecclesiasticism was given too important a place in the curriculum of this college." And again: "Against this the deposed professor persistently protested, and for this, as well as for his radical opinions on matters outside of religion, he was compelled to hand in his resignation." With all due respect to the "prominent parish priest" in question we must differ from him upon this subject. We happen to have been amongst the first pupils of the professor in question. Nineteen years ago he taught the writer in classes of history, literature and French. We were the last of his old students to visit him, the

week before last, in the institution to which he was attached. Then he told us, and in Montreal last week he repeated the same to us, why he had resigned his position as Vice Rector of the University and asked repeatedly that his resignation be accepted. Without breaking a personal confidence we could not make public the causes which led up to his retirement from the high post he held, and to his departure from Canada. But we can say this much that he was not deposed, nor was he compelled to resign, nor were his so-called radical opinions the cause of his withdrawal. Moreover, there is no "conflict going on" in the Canadian Church—if the Catholic Church in Canada is the one referred to. We may, however, state this much, that the said professor withdrew of his own free will, and against the desire and will of the authorities in that institution. Moreover, he had just been re-elected Vice Rector when he sent his resignation to Paris. We refer to this article merely as a matter of justice to the professor in question, because the readers who are unacquainted with the gentleman spoken of and with the circumstances of the case, might be led to believe that he was in some way antagonistic to the Church, and the false impression might be created that he was not in perfect harmony with that sacred institution. The contrary is the truth.

REV. FATHER ELLIOT has commenced his work amongst non-Catholics. On September 18 he opened his missions in Detroit. A correspondent of the Michigan Catholic says:

"The spacious opera house was densely crowded every evening, many being unable to gain admission. Three-fourths of those present were non-Catholics, and the eagerness and attention with which the speaker was favored are living proofs that non-Catholics are anxious to hear the word of God expounded, and ever ready to hear the Catholic doctrine and teachings intelligently explained to them. The following subjects were discussed: "Time and Eternity; or, Does Man Live Forever?" "The Still, Small Voice of Conscience—Whose Voice Is It?" "Intemperance; or, Why I am a Total Abstainer," "Purgatory," "The Man, the Citizen, the Church Member; or, Church and State in America." "Confession, and Why I am a Catholic."

WE received another communication from "Desire," in which the question answered last week is enlarged upon and the one about secret societies is repeated. We received the letter too late to find space for a reply in this issue, but will do our best to satisfy "Desire" in next week's TRUE WITNESS.

THE MYSTERY OF THE NORTH TOWER; OR, THE HIDDEN CRIME.—In next week's issue will appear a notice of a new translation from the French of the Abbe Faure of his celebrated play, entitled "The Hidden Crime." Mr. John Patterson, who has delivered several lectures of note before select audiences in Montreal, has spared no pains in his excellent translation of the play. A synopsis of his production will occupy a space in our next issue. Read it carefully to judge well of its merits.

ACT OF THE UNION.

THE BRITISH CONSTITUTION AND HOME RULE.

Mr. Patrick Morris on Canada—The Government of These Colonies—The Practicability of a Local Legislature for Ireland—The London Times on Pitt and Castlereagh—Adam Smith on Scotland—Hume's Opinion on the Balance of Power—Conclusion of Our Series on the Act of the Union.

A person might suppose, after reading these extracts from the report, that the evil Genii who have so long presided over the whole machinery of Irish government had taken advantage of Mr. Wilmot Horton's emigration scheme, so popular in the first days of the thirties, and come over to Canada to bless our country with their favorite system of legislation; and that they had brought in their train Dublin Castle of unsavory odor, the Bible Society, the Kildare Street Society, "Judas" Chamberlain, "Bully" Saunderson, "Obese" Salisbury, "Lanky" Balfour, with a plentiful supply of law officers, grand and special jurors, secretaries, aid-de-camps, the crowbar brigade, with bailiffs *et hoc genus omne*.

The consequence of the unconstitutional and ill-advised measures of Lord Dalhousie was universal discontent throughout the Province of Canada, and complaints and remonstrances to the Government of England. To pacify the people of Canada, who were almost driven to open rebellion, Lord Dalhousie had to emigrate to India, and Sir James Kempt was appointed Governor in his stead, from the subordinate Government of Nova Scotia.

The following extract of a speech delivered at the Catholic Association, on the 16th January, 1829, by Mr. Patrick Morris, on the then disturbed state of Canada, will be read with genuine pleasure by Irishmen and Canadians alike. It will show the feelings of the great O'Connell and the members of his association on the treatment meted out to Canada by the minions of Downing Street, domiciled in the city of Quebec.

"In the late war the Canadians proved themselves, by their loyalty and bravery, worthy of the confidence reposed in them. The American invaders were driven with disgrace from their territory. No man will deny that Canada was then preserved by Catholic loyalty. Of late we have heard many complaints from the people of the Canadas; the local Government, by some infatuation scarcely to be accounted for, has attempted to act against the declared and just opinion of the people, and thereby has endangered the safety of that extensive portion of the Empire. A great change has taken place. Sir James Kempt, late the able and enlightened Governor of Nova Scotia, has been transferred to the Canadas; he has commenced his career under the most favorable auspices, and found able and enlightened minds in Catholic Canada. Those constitutional privileges which the Catholic Parliament inflexibly contended for will, no doubt, be ceded to them. They are worthy of them. Worthy sons of worthy sires, their just rights must not be withheld. Their new Governor will continue to act on the same enlightened principles which gave such lustre to his government of Nova Scotia; and, without pretending to be a prophet, I anticipate that we shall hear no more of the dissatisfaction of the Canadas, nor will a murmur of complaint be heard from her loyal Catholic people."

Let the state of Canada at the time Sir James Kempt retired from the government be compared with its state when under the rule of Lord Dalhousie, and the favorable effect of Sir James's administration on the people and country will at once be acknowledged.

We have wandered too much from the subject we were endeavoring to elucidate when we entered into this long digression on the state of Canada. Our object was to prove that it was consistent with both the ancient and modern practice of the Constitution to grant to the Colonies all the power of local legislation. We have brought our review down to the year 1830, and must be considered as speaking of that period for some time yet. All the English Colonies in North America, (A. D. 1830,) with the excep-

tion of Newfoundland, have the power of managing their own affairs in their own way, only subject to the general laws of the Empire. Prince Edward Island, with not more than thirty thousand inhabitants, and Bermuda, with only twelve thousand inhabitants, had their little Parliaments. Would Canada have given up the advantage of her local Parliament for the honor of sending eight or ten members to the Imperial Parliament? Would not such a Union be the giving up of the substance for the shadow? We have said enough on this subject to prove that it has been the constant and invariable practice of England to grant all the powers of local legislation to the countries subject to her dominion. It was exercised in Ireland before the Union; it is even now exercised, but in a most objectionable and degrading manner; and it has been exercised by the Colonies since their establishment to the present day.

Had we space we would like to give a sketch of the Canadian Constitution from the days of Lord Aylmer down to Confederation; but as that portion of our history is well known to our readers, it would only load our article unnecessarily.

If we understand the object of those Irishmen who are seeking for Home Rule, they look for no more than to be placed, as respects their localities, on the same footing with the English Colonies. We shall now endeavor to prove how easy and practicable it would be to establish in Ireland a local government—and that, in doing so, it would not be necessary to any new, wild, or visionary theories, but only to return to the old, tried, and approved practice of the Constitution. The materials are at hand—a little worse, perhaps, for want of use—but Ireland has the staff of government, and all that is required is the animating breath of Royalty to raise them into life and activity. The most expensive portion of the materials necessary to rebuild the shattered edifice of the Constitution is at hand, and ready at a moment's warning. She has the representative of majesty, in the person of the Viceroy, the Secretary of State and his Assistants; the Privy Counsellors; the Lord Chancellor and Judges; the Attorney-General and Solicitor-General; and other law officers of the Crown; Lords and Bishops in plenty; Commons everywhere to be found, looking on with a pathetic indifference at their estates wasting away.

Is there, we ask, in nature a being more truly to be pitied than an Irish Duke, Marquis, or Lord? He is deprived of the hereditary rights of a Peer—he cannot claim the constitutional privileges of a commoner, in the country of his titles and his birth,—he is suspended between heaven and earth, like Mahomet's coffin; like the fallen angels, he is hurled headlong from the heaven of the constitution; or, to take a more earthly view of him, he may be seen wandering through the world, like a half-famished ghost, fed by the heart's-blood of the miserable people whom he commits to the care of ravenous wolves, who often devour the hand that feeds them, when they have not other prey; the arms that are blazoned on his escutcheon are evidence of his own and his country's degradation.


Let, then, the Irish Peer and the Irish Commoner be replaced in their proper station—in the station the constitution intended for them. Could the management of the local affairs be placed in better hands? Will not every interest in the country have ample security—the landed, the religious, the manufacturing, the trading, and the agricultural, would all be fully secured. We are then at a loss to guess what sound objection can be made to the establishment in Ireland of a domestic government, armed with local powers, and acting subordinately to the Imperial Government on all Imperial subjects, with the country fairly represented in the Imperial Parliament. Possibly the present number of representative Peers and Commoners would be almost sufficient to guard and protect Irish interests in the Imperial Legislature. We would not so particularly contend for a full proportion for Ireland of Lords and Commons in the Imperial Parliament, from the strong conviction we are under, that there is no disposition on the part of the general government to oppress Ireland; and (what is of more weight to us) that it is not, nor can it ever be, by any possibility, their interest to do so. The adoption of such an equitable system, we are thoroughly convinced, would soon allay every symptom

of discontent, bind Ireland indissolubly to England, render her the firm bulwark of the empire, bring forth her dormant and inexhaustible energies, promote her industry, and adequately secure the liberty and happiness of her people.

We have, in the preceding articles, endeavored to prove, that reconsideration of the existing Union, and the establishment of a domestic Legislature, subordinate in all universal questions and sovereign in all local concerns, would be the best means to secure permanence to the connection with Great Britain; and that such an arrangement, founded on terms of reciprocity and mutual advantage, would be a Union that must afford satisfaction to all. We shall consider ourselves extremely fortunate if we have succeeded in proving these questionable political problems. We know, if we have failed, it is not from lack of arguments or from a deficiency of materials, but rather through a want of ability to make use of them. None living is more anxious to promote the Union of England and Ireland than we are; we believe from our heart that it is necessary for the interest, for the political existence of both; but the Union now is not that which we or any honest man would wish to promote. We believe it to be a mill-stone round the neck of England, and that it is an incubus on Ireland, crushing her vast energies to the dust. No amount of special pleading—no opinions however respectable—even supported by the beloved name of Grattan, will convince the Irish people that the present Union is irrevocable. They can never forget the period at which it passed, or the awful and tremendous preparations that were made for it—a general rebellion, attended with more than the horrors of civil war—the Habeas Corpus Act suspended—the country from one end to the other in one general conflagration—the wretched people, having scarcely time to fly from the devouring flames of their own dwellings, cut to pieces by a horde of German and Hessian mercenaries, by an undisciplined soldiery, and by a still more ferocious yeomanry, "formidable," as was said by the gallant, humane, and illustrious Abercromby, "to all but the common enemy"—the gallows, the triangles, the rack and the pitchcap satiated with their victims—the daughters of the virtuous matrons of Ireland, violated in the face of day—the infants torn from their mothers' breasts and pitched from bayonet point to bayonet point by demons wearing the livery of England—the prisons thronged to overflowing—the bones of thousands of the victims left bleaching in the green fields of their own country! This rebellion, if not hatched, was evidently fomented and connived at, for the especial purpose of carrying the Union—and such was the time, when the Isle was "frighted from its propriety," that Pitt seized upon to carry the measure.

"The means resorted to (says the Editor of the London Times) by Mr. Pitt, through Lord Castlereagh, for gaining over the majority of the Protestant Irish Parliament, exhibited corruption in its most gigantic and revolting form." Is, then, a measure confessedly carried by force and corruption, and baptized in rivers of innocent blood, to be considered for ever irrevocable? Would it derogate

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INFORMATION WANTED.
Information of the parties who about nine years ago advertised for Michael and Margaret Braeken. Any person knowing the advertisement's address or object will do a favor to send that information to H. W. BRAEKEN, 124 1/2 Market Street, San Francisco, Cal.

from the dignity of the Government—would it not, on the contrary, display wisdom on their part—to throw open the contract, to reconsider it? The Union, no matter what may be said to the contrary, and though we may express an opinion opposed to that of a late Minister of State, and a confessedly high authority, Sir Robert Peel, is an experiment—it is opposed to the practice and the spirit of the British Constitution—it is a monster in legislation. Such also is our answer to Salisbury, Balfour, Chamberlain and Co. The Union with Scotland has been appealed to as an example. We will admit that Scotland has advanced considerably since the Union; but what argument has been advanced to prove that she would have advanced less, or that she would not have advanced more, had she been left the management of her localities? But even waving this view of the question, we ask, what points of comparison are there to be drawn between Scotland and Ireland? To attempt such comparison, except for the purpose of proving the reverse of the proposition, would be preposterous.

The Government of Scotland before the Union, however barbarous or turbulent it may have been, was the Government of the majority—it was the Government of the People. The Princes, Nobles, and Commons of Scotland were part of the people; the same blood flowed in their veins—they knelt at the same altar—they were actuated by the same political and religious feelings—they were an unconquered people. The tide of legislation, however boisterous or ruffled it may have been at times, ran in accordance with their sentiments, and even with their prejudices; and when it was attempted to be turned against them, though the "torrent roared," they "did buffet it," and, with "hearts of controversy" they unconditionally established their political and religious rights.

The current of Irish legislation, on the contrary, from the days of Henry II., ran directly counter to the interests and the prejudices of the Irish people, and was directed against their very existence. "The favorite object both of the Irish Governors and English Parliament was the utter extermination of all Catholic inhabitants." See Leland, the English historian, vol. 3, p. 163.

"The harshness of the odious laws by which English policy labored at the work of extirpation was aggravated by a still more odious administration; for bad as the legislators were the magistrates were still worse." Speeches of the Right Hon. T. B. Macaulay, corrected by himself, London, Longmans, 1854.

The prevailing part of the Irish nobility and gentry was of a different race; they were separated by national and by religious feeling from the people; "a wall of brass fifty cubits high was raised between them."

The Scottish people successfully resisted the attempt to saddle them with the support of an overgrown and expensive church, holding tenets materially different from those held by the great body of the people, and the Act of Union between England and Scotland guaranteed the immunity from so grievous a burden.

The union between Great Britain and Ireland proceeded in this respect upon a principle directly the reverse, as it guaranteed to an overgrown and overpaid, useless Church Establishment all its enormous wealth and secured to it a tenth of all the industry of the country.

"No nation in Europe," said Adam Smith, "is so free from corporate monopolies as Scotland." Banking companies were established as early as 1695, and afterwards in 1727, in every considerable town, and even in country villages to the great security and advantage of trade.

The union with Ireland, so far from encouraging a similar spirit in that country, confirmed the corporate monopolies in their pristine vigor, and upheld the monopoly of the Bank of Ireland, which prevented banking establishments from being formed on a secure footing. The commercial credit of the country was very much depressed; obstacles were thrown in the way of creating capital; the banks founded by private individuals almost universally having failed, reduced the country to the lowest ebb of commercial difficulty, and brought distress and ruin on the industrious classes.

On these and many other points, a most material difference could be shown

between Scotland and Ireland, at the time they were respectively united to England—a difference, which demonstrates that the precedent attempted to be drawn from the former is not at all applicable to the latter.

Great benefits, both of a political and commercial nature, were promised by the Minister to Ireland at the time of the Union. We shall admit that he stated what he himself believed would follow that measure. Have these promised advantages been realized? He held the beam in his hand—did he balance the scales evenly? Every man who is competent to judge, and who will give an impartial opinion, must answer, no! He may have intended well; but it should not be forgotten by his admirers, nor by the supporters of the Union, that it was a mighty and vast undertaking—a stupendous edifice to construct. Neither must they forget that oceans of innocent Irish blood were crying aloud to Heaven against the twin architects of construction; Pitt and Castlereagh—the modern Nero and Caligula of Ireland. May the Minister, not have committed some error—neglected some prop in mapping out the foundation; may not the chief architect have been so dazzled by the splendor of the dome, as to have neglected the solidity of the base? The part of the foundation that rests on Ireland is evidently giving way—a slight shock—and the whole fabric may tumble into atoms. Should not the state of the building be examined? A little delay—and the dilapidation may be irreparable. Could not some of the pillars be placed on the only solid basis on which they can securely rest—the confidence, the attachment, and the interest of the Irish people?

Hume, a great authority, says: "To balance a large state or society, whether monarchical or republican, on general laws, is a work of so great difficulty, that no human genius, however comprehensive, is able, by the mere dint of reason and reflection, to effect it. The judgement of many must unite in the work—experience must guide the labor—time must bring it to perfection—and the feeling of inconvenience must correct the mistakes which they inevitably fall into their first trials and experiments."

We have now brought this series of papers to a close.—EDITOR OF TRUE WITNESS.

LOYOLA, THE JESUIT.

The Statue to His Memory in Quebec City.

The remarks of the Witness of this city on the above subject called forth a rejoinder in THE TRUE WITNESS of September of which the following is a continuation, and, for the present at least, the conclusion. So the Witness is requested to look on this question and then on that:

With respect to the Reformation (so called) in England, we all know that Henry VIII., who took the first steps towards it, was, at the beginning of his reign, so zealous against it, that he wrote a book, which he dedicated to Pope Leo X., in opposition to it, and in return received from this Pontiff, for himself and successors, the title of Defender of the Faith. Becoming afterwards enamoured of Ann Boleyn, one of the maids of honor to the Queen, and the reigning Pope having refused to sanction an adulterous marriage with her, he caused a statute to be passed, abrogating the Pope's supremacy, and declaring himself Supreme Head of the Church of England. Archbishop Parker records that the bishops, assembled in Synod in 1581, offered to sign this new title, with the following salvo: "In quantum per Christi leges licet," but that the King would admit of no such modification. (Antiq. Brit., p. 325.) In the end, they surrendered the whole of their spiritual jurisdiction to him; (all except the religious Bishop of Rochester, Fisher, who was put to death for his refusal,) and were content to publish Articles of Religion devised by the King's Highness.—(Heylin's Hist. of Reform. Collier, &c.)

Thus he plunged the nation into schism, and opened the way for every kind of heresy and impiety. In short, nothing is more evident than that the king's inordinate passion, and not the word of God, was the rule followed in this first important change of the National Religion. The unprincipled Duke of Somerset, who next succeeded to

supreme power in the church and state, under the shadow of his youthful nephew Edward VI., pushed on the Reformation, so-called, much further than it had yet been carried, with a view to the gratification of his own ambitions and avaricious purposes. He suppressed the remaining colleges and hospitals which the profligacy of Henry had spared, converting their revenues to his own use and to that of his associates. He forced Cranmer and the other bishops to take out fresh commissions for governing their diocese during his nephew's, that is to say, his own *good pleasure*. 'Licentiam concedimus ad nostrum beneplacitum dumtaxat duraturam.' Burnet, Hist. Ref., p. II. B. I. N. 2. He made a great number of important changes in the public worship, by his own authority or that of his visitors. See the Injunction of the Council of Preachers, published before the Parliament met, concerning the Mass in the Latin language, prayers for the dead, &c. See, also, the order sent to the Primate against psalms, ashes, &c., in Heylin, Burnet and Collier. The boy Edward VI., just thirteen years old, was taught by his uncle to proclaim as follows: "We would not have our subjects so much to mistake our judgment, &c., as though we could not discern what is to be done, &c. God be praised, we know what, by His word, is fit to be redressed, &c." Collier, vol. ii., p. 246. When he employed certain bishops and divines in forming fresh articles and a new liturgy, he punished them with imprisonment if they were not on all points obsequious to his orders. The Bishops Heath and Gardiner were both imprisoned for non-compliance. He even took upon himself to alter their work, when sanctioned by Parliament, in compliment to the Church's greatest enemy, Calvin. Heylin complains bitterly of Calvin's pragmatical spirit, in quarrelling with the English Liturgy, and soliciting the Protector to alter it. Preface to Hist. of Reform. His Letters to Somerset on the subject may be seen in FOX'S ACTS AND MONUM. Afterwards, when Elizabeth came to the throne, a new Reformation, different in its Articles and Liturgy from that of Edward VI., was set on foot, and moulded, not according to Scripture, but to her orders. She deposed all the bishops, except one, "the calamity of his See, as he was called, namely, Anthony Kitchen, so called by Godwin, de Præsul, and Camden; and required the new ones, whom she appointed, to renounce certain exercises, which they declared to be "agreeable to the Word of God, but which she found not to agree with her system of politics. This took place with respect to what was termed prophesying, that practised by many Protestants, and defended by Archbishop Grindal and other bishops, as "agreeable to God's Word; nevertheless, the Queen obliged them to suppress it. Collier Eccl. Hist. P. II. p. 554, &c. She, even in full Parliament, threatened in blasphemous language, to depose them all, if they did not act conformably to her views. See her curious speech in Parliament, March 25, 1585, in Stow's Annals. This speech alone would stamp the Virgin (?) Bess, as a fitting head for a political Church, founded by her adulterous father.

The more strictly the subject is examined, the more clearly will it appear, that it was not in consequence of any investigation of the Scriptures, either public or private, that the ancient Catholic Religion was abolished, and one or other of the new Protestant Religions set up in the different northern Kingdoms and States of Europe, but in consequence of the politics of princes and statesmen, the avarice of the nobility and gentry, and the irreligion and licentiousness of the people. I will even advance a step further, and affirm that there is no appearance of any individual Protestant, to whatever sect he belongs, having formed his creed by the rule Scripture alone.

Do you really believe that those persons of the Protestant communion, whom you see the most diligent and devout in turning over their Bibles, have really found out in them the thirty-nine articles, or any other creed which they happen to profess? To judge more certainly of this matter, I wish those gentlemen who are the most zealous and active in distributing Bibles among the Indians and Africans in their different countries, would procure from some half dozen of the most intelligent and serious of the proselytes, who have heard nothing of the Christian faith by any other means than their Bibles, a summary of what they respectively understand to be the doctrine and the morality taught in that

sacred volume. What inconsistent and nonsensical symbols should we not witness? The truth is, Protestants are tutored from their infancy, by the help of catechisms and creeds, in the systems of their respective sects; they are guided by their parents and masters, and are influenced by the opinions and example of those with whom they live and converse. Some particular texts of Scripture are strongly impressed upon their minds, and others of an apparently different meaning are kept out of their view, or glossed over; and above all, it is continually inculcated to them, that their religion is built upon Scripture alone. Hence, when they actually read the Scriptures, they fancy they see there what they have been otherwise taught to believe; the Lutheran, for example, that Christ is really present in the Sacrament; the Calvinist, that he is as far distant from it, as heaven is from earth; the Churchman, that baptism is necessary for infants; the Baptist, that it is an impiety to confer it on them; and so of all the other forty sects of Protestants enumerated by Evans in his sketch of the different denominations of Christians, and of ten times forty other sects whom he omits to mention.

When I remarked that our blessed Master, Jesus Christ wrote no part of the New Testament himself, and gave no orders to His Apostles to write it, I ought to have added, that if he had intended it to be, together with the Old Testament, the sole rule of religion, he would have provided means for their being able to follow it; knowing, as he certainly did, that 99 in every 100, or rather 999 in every 1000, in different ages and countries, would not be able to read at all, and much less to comprehend a page of the sacred writings. Yet no such means were provided by him; nor has he so much as enjoined it to his followers in general to study letters.

Another observation on this subject, and a very obvious one, is, that among those Christians, who profess that the Bible alone is the rule of their religion, there ought to be no articles, no catechisms, no sermons, nor other instructions. True, it is, that the oblation of these, however incompatible they are with the rule itself, would quickly undermine the Established Church, as its clergy now begin to understand; and if universally carried into effect, would, in the end, efface the whole doctrine and morality of the Gospel; but this consequence (which is inevitable) only shows more clearly the falsehood of this exclusive rule. (The Protestant writers, Kett and Robison, have shown in the passage before quoted that the principle of private judgment tends to undermine Christianity at large, and Archbishop Hook, in his charge, shows by an exact statement of capital convictions in different years, that the increase of immorality has kept pace with that of the Bible Societies.)

In fact, the most enlightened Protestants find themselves here in a dilemma, and are obliged to say and unsay, to the amusement of some persons, and the pity of others. One of the many instances of the distress in question is exhibited by the Right Rev. Dr. Marsh. In his publication, "The Inquiry," p. 4, he says very truly, 'the poor (who constitute the bulk of mankind) cannot, without assistance, understand the Scriptures.' Being congratulated on this important, yet unavoidable concession, by the Rev. Mr. Gandolphy, he tacks about in a public letter to that gentleman, and says, that what he wrote in his "Inquiry" concerning the necessity of a further rule than mere Scripture, only regards the establishment of religion, not the truth of it: just as if that rule were sufficient to conduct the people to the truth of Religion, while he expressly says they cannot understand it!

They cannot abandon the rule of the Bible alone, as explained by each one for himself, without proclaiming their guilt in refusing to hear the Church, and they cannot adhere to it, without opening the floodgates to all the impiety and immorality of the present age upon their own communion. Further on I shall have occasion to notice the claims of the Episcopalian Church to authority, in determining the sense of Scripture, as well as in other religious controversies: in the meantime I cannot

but observe that her most able defenders are frequently obliged to abandon their own, and adopt the Catholic Rule of Faith. It is not necessary to notice the other sects upon this vital point,—what with their inconsistencies and absurdities they must make "high Heaven weep!" The judicious Hooker, in his defence of the Church of England, writes thus:

"Of this we are right sure that nature, Scripture, and experience itself have taught the world to seek for the ending of contentions by submitting to some judicial and definite sentence whereunto neither parties that contendeth, may, under any pretence or color refuse to stand. This must needs be effectual and strong. As for other means, without this they seldom prevail." See Hooker's Eccles. Polity, Pref. art. 6.

Another most clear-headed writer and renowned defender of the Establishment, thus expresses himself in a charge to the clergy of his Archdeaconry: "The opinions of the people are and must be founded more on authority than reason. Their parents, their teachers, their governors, in a great measure, determine for them what they are to believe and what to practise. The same doctrines, uniformly taught, the same rights constantly performed, make such an impression on their minds that they hesitate as little in admitting the articles of their faith as in receiving the most established maxims of common life." Discourses on various Subjects, by T. Balguy, D.D., Archdeacon and Pubendary of Winchester, p. 287. With such testimonies before one's eyes, can any one imagine that the bulk of Protestants have formed, or were designed to form, their religion by the standard of Scripture? He goes on to say, speaking of controverted points: "Would you have them (the people) think for themselves? Would you have them hear and decide the controversies of the learned? Would you have them enter into the depths of criticism, of logic, of scholastic divinity? You might as well expect them to compute an eclipse, or decide between the Cartesian and Newtonian philosophy. Nay, I will go farther: for I take upon myself to say, there are more men capable, in some competent degree, of understanding Newton's philosophy, than of forming any judgment at all concerning the abstruse questions in metaphysic and theology." Yet the persons, of whom the Doctor speaks, were all furnished with Bibles; and the abstruse questions, which he refers to, are: "Whether Christ did, or did not, come down from heaven?" "Whether he sent his Holy Spirit to assist and comfort us, or whether he did not send him?"—Discourses on Various Subjects, by F. Balguy, D.D. p. 257. It may be remarked that some of these Discourses were preached at the Consecration of Bishops, and published by order of the Archbishop, some charges to the clergy. The whole of them is dedicated to the King, whom the writer thanks for naming him to a high dignity; (the Bishopric of Gloucester,) and for permitting him to decline it.

The learned Doctor elsewhere expresses himself still more explicitly on the subject of Scripture without Church authority. He is combatting the Dissenters—such as the Witness, but his weapons are evidently as fatal to his own Church as to theirs. "It has long been held among them that Scripture only is the rule and test of all religious ordinances; and that human authority is to be altogether excluded. Their ancestors, I believe, would have been not a little embarrassed with their own maxim, if they had not possessed a singular talent of seeing everything in Scripture which they had a mind to see. Almost every sect could find their peculiar form of church-government; and while they forced only their own imaginations, they believed themselves to be executing the decrees of heaven."—Vide, Discourse VII. p. 126.

In recommending the perusal of this article to the theological editor of the Witness, we conclude with a passage to the present purpose from our admired theological poet:—

"As long as words a different sense will bear,
And each may be his own interpreter,
Our airy faith will no foundation find:
The world's a weathercock for every wind."
—DRYDEN'S *Hind and Panther*, Part I.

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MARSHAL MACMAHON DEAD.

At ten o'clock yesterday morning the grand old hero, Field Marshal MacMahon, Duke of Magenta, passed calmly from time to eternity. We regret not having an opportunity of paying a worthy tribute to the memory of so great and so good a man, but already our forms are prepared for the press. Still, in presence of this sad event, which is an episode in the history of Europe, we must delay our issue a few hours in order to unite our humble voice with the thousands that are to-day telling of "deeds of war in danger's face," and of a life that was potent with good examples to the world. Over his beautiful residence at Chateau La Foret, upon the lovely banks of Loire, the Angel of Death has hovered of late, and, at last, in the shadow of its wing, the brave spirit of the veteran hero went forth to join the silent majority.

Descendant of an old Irish family, Marshal MacMahon was the son of that famous warrior who led the three memorable charges at Waterloo. A soldier by inheritance he became one by profession. He was born in 1808, and at the age of seventeen graduated from the military school of St. Cyr. He succeeded General Canrobert in command of the French detachments at the Crimea. He won the Cross of the Legion of Honor by his valor and success in carrying the famous Russian works of the Malakoff, despite the desperate resistance of the northern army. For his exploits during the campaign of 1859, in Italy, he received the baton of Marshal of France, and as a reward for his glorious victory at Magenta he was created Duke, with that title. He was Governor of Algiers for a time; but on the outbreak of the Franco-Prussian war he took command of the French troops at Strasburg. Despite his desperate valor and determination to fight, he was carried wounded off the field of Sedan; and his successor in command beheld that great defeat, MacMahon was a prisoner of war in Germany. He afterwards successfully conducted the siege of Paris against the Commune. And twenty years ago, in 1873, he became President of the French Republic. In 1879 he resigned the highest position in the gift of France, and loaded with honors, he retired into private life, where his declining years were spent in writing his memoirs—four volumes completed in 1891, but which he did not desire to have published during his life.

There is something natural and to be expected in the death of a man who has led such a busy life and who has seen so many long years; and while a deep and sincere regret is universally felt, still there is a grand consolation in the contemplation of such a close to such a career. With the snows of eighty-five winters on his head, with the laurels of many victories entwined about his brow, honored by the nations, respected by the world, beloved by his fellow-countrymen, cherished by his friends, after a score of fields where death reigned supreme, to die calmly, peacefully, contentedly, with the knowledge of a well-filled life behind and the assurance of an eternal life before—there is something consoling, something sublime, something glorious in such a death.

Marshal MacMahon is gone; but his name has been forever inscribed upon the shaft of France's greatness; his fame shall be cherished for many a generation, and while the glories of the Malakoff, of Magenta, and of the Forte St. Denis shall ever glitter around his niche in history, there are still more lovely, if less dazzling lights, that shall burn be-

fore the shrine of his memory—they are the recollection of his paternal devotedness, his love as a husband and father, his pure practice and unsullied faith as a child of the Church; and this last is now his greatest glory.

THE PRESS has been very prompt in heralding that the Lord Mayor of Dublin made an untimely speech in Chicago. We are firmly convinced that the whole report is exaggerated, just as we are positive that the account of the Bacchanalian orgies at the great banquet are merely the pencillings of a correspondent's vivid imagination. Sensationalism, and always sensationalism! The worst kind of misrepresentation of facts.

We have just received a lengthy and most interesting communication on the subject of the proposed High School, from a correspondent signing "J. K." As our last form is already made up, it would be impossible this week to give the letter to our readers. We might remark, however, that while the communication is highly flattering to THE TRUE WITNESS and its editor, still we have grave doubts as to whether any good would result from certain very strong facts stated, and which seem to us calculated to raise a very unnecessary discussion, which might terminate in unpleasant results without achieving any corresponding good.

MR. DAVITT delivered a speech in Dublin, on the eleventh of October, in which he replied to the one delivered by Mr. John Redmond, on the Monday previous. Mr. Davitt stated that the policy advocated by Mr. Redmond, of withdrawing their support from the government was unwise and unpatriotic. He further said that the Nationalists would keep faith with the British democracy and support Mr. Gladstone in passing the reforms forecasted at the Newcastle meeting. There is a strange inconsistency in the Parnellite—or rather Redmondite—members that we fail to be able to explain. Their policy seems baseless, their arguments self-refuting, and their aim suicidal. It is a pity that Irishmen cannot be more united; were it only for shame sake we would think they would give up their fruitless and irrational course.

It is always a pleasure to find that our Protestant friends are learning more and more about the Catholic Church. We have always contended that the reason why so many enlightened and honest non-Catholics oppose Catholicity is because they know too little about the Church. The Rev. Mr. Boville, pastor of the Baptist Church, James street, Hamilton, Ont., on his return from the World's Fair and the religious congress, said:

"I confess that I was surprised and deeply impressed with the part taken in this congress by the Roman Catholic Church. I had, perhaps, been too apt to look upon that Church as a sort of parochial system with the spirit of Vaticanism. But I came away from the congress with a better opinion of the Roman Catholic Church than I had when I went there."

IN CASE THE following paragraph should fall under the eye of any heir to this County Donegal estate—stranger things have happened—we reproduce it from one of our exchanges:

"In the London Times of September 15 there is an advertisement on the front page calling for the heirs of one William McKenna, deceased, a native of County Donegal, who died in 1859, in the County of Lancaster, State of South Carolina, U.S.A., says a correspondent of the Derry Journal. The administrator of the estate is the plaintiff, and the Catholic Bishop of Charleston is the defendant

(apparently a mere formality of the State law with reference to personal property.) This William McKenna is given as a native of Castle Naor, parish of Fahor. This is evidently a mistake, as no such parish, to my knowledge, exists in County Donegal with such a name. So it occurred to me as being the parish of Fahan and being so near to the city perhaps the wide circulation of the Journal through County Donegal might be the means of finding the heirs."

ROMAN NEWS.

[Gleaned from the London Universe and other sources.]

Mgr. Satolli, actually delegate from the Holy See, is spoken of as the future Archbishop of Bologna. An ecclesiastic of great tact and prudence is required for that See.

The Movimiento Catolico of Madrid learns that as a fitting close to the Jubilee fetes at Rome a congress will be held there of Catholic workmen's associations, at which every province of Italy will be represented.

In compliance with a request from the Queen-Regent of Spain, the Holy Father has consented to be godfather to the little King Alfonso XIII., who is shortly to receive Confirmation. Mgr. Cretino, Apostolic Nuncio at Madrid, will represent the Pope at the function, and some splendid gifts will be sent from the Vatican.

The Messaggero of Rome states that the Pontifical prisoners of the Sardinians in 1870 were 10,800, of whom 4500 were foreigners. These ciphers are exact. Therefore, there must have been 6300 Italians in the service, of whom three-fourths were natives of Rome or the adjacent province. Where, then, was the preponderance of the "foreign bayonets" of which we hear so much?

The Palatine Guard of Honor (all Romans and volunteers) spontaneously went in a body the other day and placed themselves at the disposal of the Prefecture of the Apostolic Palace. This is a sign which must not be overlooked of the unaltered allegiance of certain citizens. On the same date numerous groups paid an expiatory pilgrimage to the tomb of Pio Nono, which was affectionately guarded by a company of ex-Pontifical soldiers. The Holy Father received a quantity of telegrams of condolence, protest, or adhesion.

The Holy Father does not appear to be passionately enthusiastic over the Casino in the Vatican Garden, otherwise the Villa Pio. He visits it occasionally, but not for long. He prefers to seat himself in a kiosk at the summit of the grounds commanding a view of the back of St. Peter's—the best view, on the authority of the Catholic poet and accomplished art critic, Mrs. Alice Meynell. He takes a round of his narrow domain, accompanied by an ecclesiastic Chamberlain and one of the Esenti of the Noble Guard, sometimes on foot and sometimes in a vehicle. His Holiness can read an ordinary newspaper without the aid of spectacles, and translates from the French fluently.

Dean Swift on Lawyers.

Gulliver, in his voyage to the Honyhnhums, being questioned by the master as to the nature and practices of the law, made the following observations:

"There was a society of men among us bred up from their youth in the art of proving that white is black and black is white, according as they are paid. To this society all the rest of the people are slaves."

"It is a maxim among those lawyers that whatever has been done before may be done again, and therefore they take special care to record all the decisions formerly made against common justice and the reason of mankind. These, under the name of precedents, they produce as authority to justify the most iniquitous opinions, and the judges never fail of directing accordingly."

"In pleading, they studiously avoid entering into the merits of a case, but are loud, violent and tedious in dwelling upon all circumstances which are not to the purpose."

"The judges are persons appointed to decide all controversies of property, as well as for the trial of criminals, and picked out from the most dexterous lawyers who have grown old and lazy; and having been biased all their lives against truth and equity, lie under such a fatal necessity of favoring fraud, per-

jury and oppression, that I have known some of them refuse a large bribe from the side where justice lay, rather than injure the faculty by doing anything unbecoming their nature or their office."

"It is likewise observed that this society has a peculiar cant and jargon of its own that no other mortal can understand and wherein all their laws are written, which they take special care to multiply; whereby they have wholly confounded the very essence of truth and falsehood, of right and wrong."

"In all points out of their own trade they are usually the most stupid and ignorant generation among us, the most despicable in common conversation, avowed enemies to all knowledge and learning and equally disposed to pervert the general reason of mankind in every other subject of discourse as in their own."

DIZZINESS CAUSED BY DYSPEPSIA.

Dizziness is a symptom of dyspepsia. "I have used Burdock Blood Bitters for dizziness, which came over me in spells, so that I had to quit work for a while. The B.B.B. entirely cured me." James Wright, Chesterfield, Ont.

Water parties—Sailors.

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TEMPERANCE.

An Important Circular to all Branches.

OFFICE OF THE GENERAL SECRETARY
C. T. A. U. OF A.

415 West 59th st., New York,
October 6, 1893.

Before this reaches you the Temperance World will have celebrated with its wonted fervor its great feast-day—the birthday of Father Mathew. It is not well for any of us to let this day go by without catching some of its spirit, that our hearts may be fired with a new courage to take up the fight against the beast which is laying waste the Master's vineyard.

The same enthusiasm which transformed Father Mathew from an humble curate into a courageous apostle of his race and day exists now among us, and the coming of his birthday, when his life's story is recalled to our minds, is an urgent invitation to take hold with a firm grasp the weapons of warfare which may have hung in listless hands during the heated term of summer.

The story of Father Mathew's beginning is an oft-told tale. He had gathered around him in his humble school-room a group of friends. He spoke to them of the evils wrought by intemperance. "Indeed," he added, "if only one poor soul could be rescued from destruction by what we are now attempting, it would be giving glory to God, and well worth all the trouble we could take. No person in health has any need of intoxicating drinks. My dear friends, you do not require them, nor do I require them—neither do I take them. After much reflection on the subject, I have come to the conviction that there is no necessity for the use of them by any one in good health; and I advise you all to follow my example. I will be the first to sign my name in the book which is on the table, and I hope we shall soon have it full." Father Mathew then approached the table and, taking the pen, said, "Here goes, in the name of God!" and signed as follows: "Rev. Theobald Mathew, C.C., Cove street, No. 1."

The misery and destitution and vice coming from the great evil of Intemperance which prevailed in the City of Cork in Father Mathew's time, and which compelled him to take his ever-memorable step, exists in the same if not greater degree among the people to-day. The wide-spreadness of this vice, and the many evils arising from it which we have to deplore, have banded us into a great organization, as a solemn and public protest against the evil which is doing more harm than any other to clog the wheels of the Church's progress and to degrade our race. The intense hatred which we bear to the vice of drunkenness is the cement which makes our Union a solid structure, and unites the various elements into a homogeneous mass. As this same hatred inspired Father Mathew to become a valiant soldier under the banner of Total Abstinence, so it compels us to the practice of personal Total Abstinence; and in order that we may realize that we are our brother's keeper, and must do something to lift him up lest he may stumble and fall, we are not content with taking the pledge for ourselves, but we have put on the uniform of the Temperance army, and have grasped hands with our fellow-man, so that the strength which comes from union may be ours.

THIS WARFARE AGAINST DRUNKENNESS is a progressive warfare, and since Father Mathew's day we have advanced our outposts. The old field has been fought over long enough. To-day we have acquired such strength that we are able to carry the battle into the enemy's camp. Let us understand our position. Too long have we been content with picking up the wounded, with reforming the drunkard, with administering the pledge, while the saloons have been doing their nefarious work in mowing down our ranks and decimating our numbers. If you allow me to use the illustration—our work has been very much like a game of nine-pins. We have been very busy picking up the pins, and as soon as they are all standing the rumseller at the other end of the alley starts that ball a-rolling again, and down again are the pins in the gutter. We have gone in and picked up the pins and said "Anyhow it is good work to set them on their feet again," but no sooner is our back turned than again comes the ball and down they go again. We are getting tired of this

sort of game. The cry has gone forth; it has gathered strength from the valleys, its volumes are increasing over the land, and it is demanding in thunder tones to stop that ball! Drive that fellow away from his evil work of degrading men into the gutter.

HERE IS THE NEW BATTLE FIELD.

We have long since known that our enemy is the saloon-keeper, and our duty is to march against him, right into the heart of his camp, cripple his power, and silence his guns. This is the immediate work for the Temperance army. Here is the plan of campaign. Do you want to fall into the ranks and keep step with the rest, or do you want to go with the laggards to the rear.

WHAT TO DO.

With the spirit of Father Mathew burning in your heart, you want to map out a plan of campaign for the coming fall and winter. Who are your best lecturers? Start them out on the road filled with these ideas, organize rallies and get the service of the best talkers you can obtain—swap talent with your neighboring society—start up a burning fire and keep the pot a-boiling during the winter. Do something to bring the Temperance question to the front in your neighborhood. Let people know you are alive. Let us have anything but stagnation.

STAGNANT WATER IS A STENCH IN THE NOSTRILS OF THE NEIGHBORS.

What is paralyzing our forces as much as anything else is this dreadful spirit of indifference. You want to be up and doing. You want to get a big work on your hands which will throw every pledged member of your society on his mettle. It is astonishing how the native pugnacity of a man or a body of men comes out when he or they see the glint of the enemy's weapons, when they hear his fierce shout in warfare, when they feel the hot breath of the contest. The man that gives himself to sloth and listlessness, while his brother is in the heat of the battle, is a craven coward and a traitor to the holy cause to which he is pledged. Particularly do we need active service from the officers—the company's leaders. It is their activity which should enthuse the rank and file. Let us not, then, permit the white banner of Total Abstinence, which we love more dearly than our lives, to droop in shame because we are unwilling or have not the courage to hold it aloft, but let us rally about it, and in an energetic yet prudent way let us do something for the great cause in the months to come.

Fraternally yours,

(Rev.) A. P. DOYLE,

Grand Secretary, C.T.A.U. of A.
415 West 59th Street, New York.

The Archbishop's Fete Day.

Friday last was the feast of Mgr. Fabre's patron saint, St. Edward, and, taking advantage of the occasion, the priests of the diocese gathered at the palace and presented His Grace with an address. It was read by Rev. Cure Deguise, of St. James parish, and His Grace made a suitable reply. Allusion was made in the address to the recent troubles, and in reply the Archbishop referred to some indelicate questions asked him in the court room. Rev. Mr. Primeau, of Boucherville, presented His Grace with a purse of \$2,000 as a mark of the homage of the people. Among the priests present were the Rev. Messrs. F. Bourgeault, Z. Racicot, P. Leblanc, J. Vaillant, P. N. Bruchesi, Arthur Desnoyers, A. Archambault, Fr. P.F. O'Donnell and Fr. Shea, of St. Mary's; Rev. Father Collin, superior of the Seminary; H. Hudon, rector of St. Mary's college; E. Schmidt, S.J.; Fare, S.J.; Father Lefebvre, superior of the Oblats; Father Rottot, S.J.; Father Fulcran, guardian of the Franciscans; Father Donnelly, St. Anthony's; Father O'Meara, St. Gabriel's; Father Leclerc, St. Joseph's; Laroque, St. Louis de France; Auclero, St. Jean Baptiste; Lefebvre, of Oka; Primeau, of Boucherville; Troie, of St. Jacques; Lecoq, P.S.S.; Defauville, P.S.S.; Lelandais, P.S.S.; Brunet, superior of Ste. Therese; J. A. Dugas; Decary, St. Henri; Lesage, Mile End; Dubuc, Sacre Cœur; M. Rioux, St. Vincent de Paul; Lavallee and Adam, of Sacre Cœur; Lapaille, of Maisonneuve; Brissette, of Hochelaga; Payette, of Laval University; Brisset, of the Order of the Blessed Sacrament; Caron, of St. Ann's; Tranchemontagne, P.S.S. Mgr. Clut sat on the left of Mgr. Fabre, and Mgr. Decelles, coadjutor of the Bishop of St. Hyacinthe, sat on the right.

A GRAND CONCERT.

The Catholic Sailors' Club Give a First Annual Entertainment.

The concert that has been advertised for some time past, took place on Monday evening in St. Mary's college Academic hall. As might have been expected the hall was crowded and the audience was most enthusiastic. The concert was under the auspices of the Catholic Truth Society. It was this admirable association that originated the Catholic Sailors' Club. It is wonderful all the good this society has been doing during the few short months of its existence. That Monday's concert was a success, in every acceptation of the term, is a credit to Montreal and a source of great encouragement to the Society and Club. The programme was lengthy and well arranged. From commencement to end there was not a single hitch. In fact each part was well taken and everyone of the performers deserves high praise. In the first portion of which Miss Camille Hone was decidedly the favorite, her rendition of selections on the violin being really wonderful, and she deservedly received an encore. Miss McAndrew was loudly applauded for singing "Little Birds Go to sleep," as was also Mr. J. R. Bourdon for his song, "Holy City." In the second part the instrumentalists were accorded the greater share of the applause. Mons. Ephrem Brosseau and eight friends, who played selections on mandolins, were recalled twice, and Prof. Jules Cartier's violin selections were well received. The solo, "Il m'aime," from "Des Dragons de Villars," sung by Mdme. C. O. Lamontagne, was re-demanded, and for his humorous rendering of "Job Lots," Mr. Geo. Holland was encored. In both parts of the entertainment, St. Mary's College cadets, the winners of the Duke of Connaught's banner, appeared and went through bayonet and manual exercise very creditably.

We might remark that the commander of the cadets has under his orders four splendid companies, consisting of forty men per company. It would be difficult to give too much praise to these young men, and certainly they are a credit to the Jesuit College. We trust that the first annual concert will be but the forerunner of many another one, and that increased success will ever attend the efforts and good work of the organization that has been instrumental in its preparation.

An Old Song.

When giants lived in ancient times,
Sing heigh, my boy, sing ho!
In good old England, or foreign climes,
Sing heigh, my boy, sing ho!
They carried things with a high old hand,
Nor strong, nor weak, could before them stand,
And they killed whom they pleased throughout the land,
Sing heigh, my boy, sing ho!

But the giants didn't have things their own way when Jack-the-Giant-killer arrived on the scene. You remember the story. Recollect, too, that every age has its giant-killer. We have our giants in the form of all sorts of dread diseases, supposed to be incurable. Our Jack is in the form of Dr. Pierce, who has proven the expression "incurable diseases" to be a fallacy. Can you imagine more potent weapons to assist a woman in killing the giant-disease, than Dr. Pierce's Favorite Prescription? It's the only guaranteed remedy for all functional disturbances, painful disorders, and chronic weaknesses of womanhood. In female complaints of every kind, if it ever fails to benefit or cure, you have your money back. It's simply a question of the company you prefer—the Giant or Jack!

Personal.

Mr. John O'Flaherty, of the Boston Herald, late of the Quebec Daily Telegraph, was in town last week and gave us a call. We were pleased to see Mr. O'Flaherty looking well and to learn his career as a journalist in the United States, has been phenomenally successful. May it long continue so is our sincere wish.

With Invalids.

Yes! with invalids the appetite is capricious and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream.

Why is scooping out a turnip a noisy process? Because it always makes it hollow.



Mrs. H. D. West
of Cornwallis, Nova Scotia.

\$200 Worth

Of Other Medicines Failed

But 4 Bottles of Hood's Sarsaparilla Cured.

"It is with pleasure that I tell of the great benefit I derived from Hood's Sarsaparilla. For 6 years I have been badly afflicted with

Erysipelas

breaking out with running sores during hot summer months. I have sometimes not been able to use my limbs for two months at a time. Being induced to try Hood's Sarsaparilla, I got one bottle last spring, commenced using it; felt so much better, got two bottles more; took them during the summer, was able to do my housework, and

Walk Two Miles

which I had not done for six years. Think I am cured of erysipelas, and recommend any person so afflicted to use

Hood's Sarsaparilla

Four bottles has done more for me than \$200 worth of other medicine. I think it the best blood purifier known." Mrs. H. D. WEST, Church street, Cornwallis, N. S.

HOOD'S PILLS cure liver ills, constipation, bilious, jaundice, sick headache. 75c.

NOTICE.

JOSEPH LEVEILLE, Gentleman, the Rev. F. X. JOSEPH LEVEILLE, Priest, CHARLES ALPHONSE LEVEILLE, Notary, and JOSEPH DUCLOS, Merchant, all of Montreal, will apply to the Quebec Legislature, at its next session, for the ratification of certain sales of real estate and of certain transactions entered into between them.

LAMOTHE & TRUDEL,

Attorneys for Petitioners.

Montreal, 2nd October, 1893. 12-5

NOTICE.

NOTICE is hereby given that The Chamberly Manufacturing Company will apply to the Legislature at its next session for an Act amending its Charter 51-52 Vict. ch. 78, granting additional powers to said company and more clearly defining the powers it already possesses.

BEIQUE, LAFONTAINE, TURGEON & ROBERTSON,

18-5 Attorneys for Petitioners.

The Testamentary Executors of the late Francois Xavier Beaudry

Will apply to the Legislature of the Province of Quebec, at its next session, for the passing of a law defining more clearly their powers to alienate the properties bequeathed for charitable purposes, and acknowledging that the proceeds of such alienations may be employed in improvements or buildings on unproductive immovables or others in their possession before acquiring any new ones; acknowledging, moreover, that they may remit that part of the Estate to the Seminary of St. Sulpice or to another religious Corporation before the expiration of the period of twenty-five years mentioned in the Codicil of the Testator, and for other purposes.

BEIQUE, LAFONTAINE, TURGEON & ROBERTSON.

12-5 Attorneys for Petitioners

IMPORTANT TO WORKINGMEN.

Artizans, mechanics and laboring men are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure, for outward and internal use.

Wife: Your brother is getting to be a terrible bore. Husband: In what particular? Wife: I asked after his health this morning, and he sat down and told me all about it.

Mistress who is about to engage a cook; Now, are you sure you have had experience? Cook: Oh! yes, mam, I've been in 'undreds of places.

RELIGIOUS PERSECUTION.

THE CATHOLIC SIDE OF THE QUESTION.

The Establishment of Protestantism—Persecution Forbidden by the Church—Denmark, Geneva, the Whole Continent, and Great Britain, Perverted from Catholicity by means of Unjustifiable Persecution.

(This communication is continued from the week before last and will be concluded in our next issue.)

The Witness is never tired carping on the intolerance and persecution of the Church of Rome. Like all the "goody-goody" organs of sectarianism, it can discern the mote in the Catholic's eye, but not the beam in its own. In the Witness's theology, every Catholic who lives up to the practices and doctrines of his Church is a Jesuit, and every Jesuit is a persecutor. With such gross calumnies and unscriptural doctrines preached daily from the sanctum of the sectarian press, can we wonder that our separated brethren are ready to swallow and believe the most glaring falsehoods against the Church of Christ and her followers? Would not the Witness be more usefully employed, if it had the true spirit of religion, in chastising, through its columns, those elements of bigotry, strife, and persecution,—such as the Apologists of the Western States, the youngest son of Know-nothingism; that hydra-headed monster, Orangeism—an exorcism of Irish ascendancy and intolerance; and lastly, the P.P.A.'s of Ontario, of which the immaculate Margaret L. Shepherd is the foundress and spiritual head—rather than hurling its venomous thunderbolts at the Vicar of Christ and his spiritual children? Such a sensible, Christian course would not, perhaps, add to the exchequer of the Witness; neither would it give its bigotted and intolerant writers a chance to keep alive the spirit of religious strife so acceptable and pleasing to the Witness and its readers. The only way to meet the Witness and its old, exploded calumnies against the Church is, to kodak the persecuting and intolerant spirit of Protestantism, and the innumerable sects into which these inherent principles have divided the first revolters. With this in view, I dedicate this article to the Witness. In it I shall prove that persecution has been more generally, and is still more generally practised by Protestants than by Catholics; also, that it has been more warmly defended and supported by the eminent "Reformers and Divines" of their party, than by their Catholic opponents; and lastly, that the sectarian press, of which the Witness is a type, is as much to blame for this state of things, as is the sectarian pulpit. No Catholic can be a persecutor, his religion forbids it. No Catholic can be intolerant, his religion forbids it. No Catholic can be a bigot, it is unknown in his Church;—but bigotry is the essence of Protestantism, therefore bigotry and Protestantism are convertible terms. Catholic and loyal are synonymous terms. If then the Witness would have Catholics disloyal, bigotted, intolerant, and persecutors, it will have to put them through the same process Mirabeau would have. When the great orator and statesman wished to republicanize his countrymen he sighed, and said, *il faut commencer par déatholiquer la France.*

The learned Bergia defies Protestants to mention so much as a town in which their predecessors, on becoming masters of it, tolerated a single Catholic. (Traité. Hist. et Dogmat.) Rousseau, who was educated a Protestant, says that "the Reformation was intolerant from its cradle, and its authors, universally, persecutors."—(See Lettres de la Mont.) Bayle, who was a Calvinist, has published much the same thing. Finally, the Huguenot minister, Jurieu, acknowledges that "Geneva, Switzerland, the Republics, the electors, and princes of the Empire, England, Scotland, Sweden, and Denmark, had all employed the power of the State to abolish Popery, and establish the Reformation."—Tab. Lett. quoted by Bossuet, Aversais, p. 625. But to proceed to other more positive proofs of what has been said: The first father of Protestantism finding his new religion, which he had submitted to the Pope, condemned by him, immediately sounded the trumpet of persecution and murder against the Pontiff, and all his supporters in the following terms: "If we send thieves to the gallows, and robbers to the block why do we not fall on these masters of perdition, the

Popes, Cardinals and Bishops, with all our force, and not give over, till we have bathed our hands in their blood?"—(Ad. Silvest. Parier). He elsewhere calls the Pope, "a mad wolf, against whom every one ought to take up arms, without waiting for an order from the magistrate." He adds: "If you fall before the beast has received its mortal wound, you will have but one thing to be sorry for, that you did not bury your dagger in its breast. All that defend him must be treated like a band of robbers, be they Kings or be they Cæsars." (Thesus apud Sleid, A.D. 1545; Opera Luth. tom. 1.) By these and similar incentives, with which the works of Luther abound, he not only excited the Lutherans themselves to propagate their religion by fire and sword, against the Emperor and other Catholic princes, but he also gave occasion to all the sanguinary and frantic scenes which the Anabaptists exhibited, at the same time, through the lower part of Germany. Coeval with these was the civil war, which another Arch-Reformer, Zuinglius, lighted up in Switzerland, by way of propagating his peculiar system, and the persecution which he raised equally against the Catholics and Anabaptists. Even the moderate Melancthon wrote a book in defence of religious persecution, (Besa De Hæret. puniend.) and the conciliatory Bucer, who became Professor of Divinity at Cambridge, not satisfied with the burning of the heretic, Servetus, preached that "his bowels ought to have been torn out, and his body chopped to pieces." (Ger. Brandt, Hist. Abreg. Refor. Pais Bas, vol. I, p. 454.) But the great champion of persecution, every one knows, was the founder of the second great branch of Protestantism, John Calvin. Not content with burning Servetus, beheading Gruet, and persecuting other distinguished Protestants, Castallo, Bolsec, and Gentilis (who, being apprehended in the neighbouring Protestant Canton of Berne, was put to death there), he set up a consistorial inquisition at Geneva, for forcing every one to conform to his opinions, and required that the magistrates should punish whomsoever this consistory condemned. He was succeeded in his spirit, as well as in his office, by Besa, who wrote a folio work in defence of persecution. De Hæreticis puniendistis Civile Magistratu, &c., a Theod. Besa. In this he shows that Luther, Melancthon, Bullinger, Captio, no less than Calvin, had written works, expressly in defence of this principle, which, accordingly, was firmly maintained by Calvin's followers, particularly in France. Bossuet refers to the public records of Nismes, Montpellier and other places, in proof of the directions issued by the Calvinist Consistories to their Generals, for "forcing the Papists to embrace the Reformation by taxes, quartering soldiers upon them, demolishing their houses, &c.," and he says, "the wells into which the Catholics were flung and the instruments of torture which were used at the first-mentioned city to force them to attend the Protestant sermons, are things of public notoriety." Variat. l., x., m., 52. In fact, who has not read of the infamous Baron Des Adrets, whose savage sport it was to torture and murder Catholics, in a Catholic kingdom, and who forced his son literally to wash his hands in their blood? Who has not heard of the inhuman Jane, Queen of Navarre, who massacred priests and religious persons by hundreds, merely on account of their sacred character? In short, Catholic France, throughout its extent, and during a great number of years, was a scene of desolation and slaughter from the unrelenting persecution of Huguenot subjects. Nor was the spectacle dissimilar in the low countries when Calvinism got a footing in them. Their first Synod, held in 1574, equally proscribed the Catholics and the Anabaptists, calling upon the Magistrates to support their decrees, which decrees were renewed in several subsequent Synods.—Brandt, vol. 1. p. 227. I have elsewhere quoted a Protestant writer, who on the authority of existing public records, describes the horrible torments with which Vandermerk and Sonci, two generals of the Prince of Orange, put to death incredible numbers of Dutch Catholics.—(See the learned Estius's History of the Martyrs of Gorvum, De Brandt, &c.) Other writers furnish more ample materials of the same kind. But while the Calvinist Ministers continued to stimulate their Magistrates to redoubled severities against the Catholics (for which purpose,

among other means, they translated into Dutch, and published the above-mentioned work of Besa), a new object of their persecution arose in the bosom of their own society: Arminius, Vossius, Episcopius, and some other Divines, supported by the illustrious statesmen, Barnevelt and Grotius, declared against the more rigorous of Calvin's maxims. They would not admit that God decrees men to be wicked, and then punishes them everlastingly for what they cannot help; nor that many persons are in his actual grace and favor, while they are immersed in the most enormous crimes. For denying this Barnevelt was beheaded.—Diodati, quoted by Brandt, says that the Canons of Dort carried off the head of Barnevelt, Grotius was condemned to perpetual imprisonment, and all the Remonstrant clergy, as they were called, were banished from their families and their country, with circumstances of the greatest cruelty, at the requisition of the Synod of Dort. In speaking of Lutheranism, I have passed by many persecuting decrees and practices of its adherents against Calvinists and Zuinglians, and many more of Calvinists against Lutherans, while both parties agreed in showing no mercy to the Anabaptists. Before I quit the continent, I must mention the Lutheran Kingdoms of Denmark and Sweden, in both of which, as Jurieu has signified, the Catholic religion was extirpated, and Protestantism established, by means of rigorous persecuting laws, which denounced the punishment of death against the former. Professor Messenius, who wrote about the year 1600, mentions four Catholics who had recently been put to death in Sweden, on account of their religion, and eight others who had been imprisoned and tortured on that account, of whom he himself was one.—(See Scandia Illustrat., quoted by Le Brun. Mess. Explic. tom. iv.)

To pass over now to the northern part of Great Britain. The first Reformers of Scotland, having deliberately murdered Cardinal Beaton, Archbishop of St. Andrews, (See Gilbert Stuart's Hist. of Ref. in Scotland, vol. 1, p. 47.) and rigorously destroyed the churches, monasteries, and everything else which they termed monuments of Popery, assembled in a tumultuous and illegal manner, and before even their own religion was established by law, they condemned the Catholics to capital punishment for the exercise of theirs. "Such strangers," says Robertson, "were men, at that time, to the spirit of toleration and the laws of humanity."—Hist. of Scotland, Anno 1560. Their chief apostle was John Knox, an apostate friar, who, in all his publications and sermons, maintained that "it is not birth, but God's election, which confers a right to the throne and to magistracy"; that "no promise or oath, made to an enemy of the truth, that is, to a Catholic, is binding"; and that "every such enemy, in a high

station, is to be deposed."—(See Collier's Eccl. Hist. vol. 2, p. 442.) Not content with threatening to depose her, he told his queen to her face, that the Protestants had a right to take the sword of justice into their hands, and to punish her as Samuel slew Agag, and as Elias slew Jezabel's prophets.—(Stuart's Hist., vol. 1, p. 59.) Conformably with this doctrine, he wrote into England that "the nobility and people were bound in conscience not only to withstand the proceedings of that Jezabel, Mary, of whom they call Queen, but also to put her to death, and all her priests with her."—Cited by Dr. Paterson, in his Jerus and Babel. His fellow apostles, Goodman, Willox, Buchanan, Rough, Black, etc., constantly inculcated on the people, the same seditious and persecuting doctrine; and the Presbyterian ministers, in general, earnestly pressed for the execution of their innocent Queen, who was accused of a murder, perpetrated by their own Protestant leaders. (Stuart's Hist., vol. 1, p. 255.) The same unrelenting intolerance was seen among the most moderate of their clergy, "when they were assembled by order of King James and his council to inquire, whether the Catholic Earls of Huntly, Errol, and their followers, on making a proper concession, might not be admitted into the Church, and be exempt from further punishment?" These ministers then answered, that "though the gates of mercy are always open for those who repent, yet, as these noblemen had been guilty of idolatry, (the Catholic religion,) a crime deserving death by the laws both of God and man, the civil magistrate could not legally pardon them, and that, though the Church should absolve them, it was his duty to inflict punishment upon them." (Robertson's History Anno, 1596.) But we need not be surprised at any severity of the Presbyterians against Catholics, when, among other penances, ordained by public authority, against their own members who should break the fast of Lent, whipping in the church was one. (Stuart, vol. II, p. 94.)—Com.

A BARE COMBINATION.

There is no other remedy or combination of medicines that meets so many requirements, as does Burdock Blood Bitters in its wide range of power over such chronic diseases as dyspepsia, liver and kidney complaint, scrofula, and all humors of the blood.

"You may speak," said a fond mother, "about people having strength of mind; but when it comes to strength of don't mind, my son William surpasses any one I ever knew."

THE POWER OF NATURE.

For every ill nature has a cure. In the healing virtues of Norway Pine lies the cure for coughs, colds, croup, asthma, bronchitis, hoarseness, etc. Dr. Wood's Norway Pine Syrup represents the virtues of Norway Pine and other pectoral remedies. Price 25c.

First Boy: "Is that a good watchdog?" Second Boy: "No." "Good bird dog?" "No." "Good for rabbits?" "No." "Knows some tricks, maybe?" "No." "What is he good for?" "Nothin', only to take prizes at dog shows."

A PROFESSIONAL OPINION.

Rev. F. Gunner, M. D., of Listowel, Ont., says regarding B.B.B.: "I have used your excellent Burdock Compound in practice and in my family since 1884, and hold it No. 1 on my list of sanative remedies. Your three busy B's never sting, weaken, or worry."

The Groom: I can't see that cheque your father placed among the wedding presents. The Bride: Papa is so absent-minded. He lit his cigar with it.

Traced to its Source—Turner: How did Weeks come to write poetry? Wells: He had dyspepsia, and for a long time thought it was inspiration.

When a man invests his money in the iron business he naturally expects to do a heavy business from the start.

Facetious Friend: If I should ask you to lend me five pounds what would happen? Prospective victim tremely: Oh, nothing.

FAVORABLY KNOWN SINCE 1826 BELLS. HAVE FURNISHED 23,000 CHURCH, SCHOOL & OTHER BELL METAL. WEST-TROY N.Y. CHIMES, ETC. CATALOGUE & PRICES FREE.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices. RUCKEY'S BELL FOUNDRY. THE VAN DUSEN & TIFT CO., Cincinnati, O.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. PUREST BELL METAL (COPPER AND TIN). Send for Free and Full Catalogue. McMANE BELL FOUNDRY, BALTIMORE, MD.

BAILEY'S Improved Light-Operating Gas-Adjusted Oil-Consuming REFLECTORS. A wonderful invention for lighting Churches, Schools, etc. Send for Free and Full Catalogue and price list from BAILEY REFLECTOR CO., 728 Penn. Ave., Philadelphia, Pa.

WEDDING PRESENTS. Watches, Jewellery, Clocks, Silver Plate, Fine Lamps, Rodgers' Table Cutlery, Spoons and Forks, All quality, Choice Selections and Low Prices. INSPECTION CORDIALLY INVITED. WATSON & DICKSON, 1791 Notre Dame, Corner St. Peter. [Ladies & Gents.]

CORRESPONDENCE.

The Dowd Memorial High School.
To the Editor of THE TRUE WITNESS:

DEAR SIR,—Permit me to congratulate through the columns of the TRUE WITNESS, the respected pastor and good people of St. Patrick's Parish, on the magnificent purchase they have just made for school purposes. No more eligible site could be desired, and no name so appropriate could be given to the new school, as that of the late and venerated Father Dowd. I believe, the name, "The Dowd Memorial High School" has only been suggested yet, but I hold the suggestion will be received with the unanimous accord of the whole parish. Father Dowd had the welfare of his people at heart. Their education—religious and secular—was with him no mere sentiment,—it was a matter of the greatest moment. Then, let the new High School perpetuate in name the memory of the great, good and zealous departed Father Dowd. His worthy and energetic successor has undertaken a great, a noble work; in thus trying to elevate the children of the parish to the front rank in education and intelligence—to give them a stand second to no other nationality in the land. Let the people of the parish, in the interest of whose children he is laboring, come to the front and nobly second their good pastor's work—without their united aid and a heroic effort on their part, all has been done is useless.

The want of such an institution as the projected Irish Catholic High School has been long felt in the parish. Now that it has taken tangible shape, let the promoters be assured of success. Hundreds of thousands of St. Patrick's school taxes have been squandered by a prodigal school board all over the city during the past thirty or forty years, without one dollar of it in any shape or form being applied to the education of the parish contributing. In this respect St. Patrick's parish has been shamefully, outrageously treated, by an irresponsible school board. The capabilities of thousands of our children have been paralyzed through the culpability of the Commissioners—rather say our own culpability for allowing such a state of things to exist—their substance has been expended on strangers to our parish; and in many instances for want of proper training, hundreds have been thrown on the world of manual labor, whereas, had they participated in a sound education, the product of their parents' school taxes, they might have risen to wealth and affluence, instead of poverty and indigence.

Let the people of St. Patrick's parish take these few facts into their serious consideration. Let them agitate! agitate! as O'Connell used to recommend, until they procure such a change in the school law as will place their own school taxes at their own disposal. Without agitation, and a united, uncompromising effort on the part of the Irish Catholics of this city, they need never hope to be placed on an equality in educational facilities, or have their rights respected as other nationalities have, by either the Roman Catholic School Commissioners or the Provincial Government. Let their motto then be O'Connell's watchword: Agitate! Agitate! and their rights and just demands must be respected.

PARISHIONER.

Montreal, 16th October, 1893.

The New Irish Catholic High School.
To the Editor THE TRUE WITNESS:

SIR,—I hope a few remarks re the above most commendable project will not be out of place. I have not heard to what class of teachers the school is to be assigned, whether secular or religious matters not, so long as they are men of proved ability. Should the teachers, however, be unskilled, cheap, and of unfinished education, no matter what their cloth, they will be too costly at any price. A school of this kind contemplated, to be a success and without a rival, should be placed under the supervision of a principal having a full and complete knowledge of the most approved methods of modern education. He should also be a man of wide experience and extensive knowledge, capable of imparting instruction and apt to make his instruction impressive and useful. He should as much as possible eschew the ornamental and superficial, so much in vogue in this city, and supply their place by the solid and practical. In a word,

he should be a trained man, a good disciplinarian, and a righteous enforcer of the rules laid down for his guidance.

With such a man for Principal, and a well balanced staff of assistant teachers, the new High School should be a grand success, as well as a great honor to its promoters and founders. But, the usefulness and ability of even such a man as the one outlined could be rendered fruitless and nugatory by circumscribed action and defective rules. Should every parent in the parish become a principal or an assistant teacher, then, indeed would the real principal's and his assistant teachers' usefulness be gone—then, instead of the school standing in the front rank, it would be found to gravitate lower and lower; till it finally collapsed altogether. These are questions, issues and suggestions which the management will have to face squarely at the outset; if they would have their school a success and without a rival. By inserting the foregoing well-meant remarks, you will oblige

AN IRISH CATHOLIC.

Montreal, 16th Oct., 1893.

C. M. B. A.

Grand President O'Reilly Takes Umbrage.

MONTREAL, Oct. 3rd, 1893.

Editor C. M. B. A. Weekly:

DEAR SIR,—Your last edition come to hand and we were surprised you did not insert my circular, but instead mentioned in your editorial columns that the figures showed a mistake, a deceit, or a deficit somewhere. Now, dear sir, we do not want to dictate how you shall run your paper, but were always under the impression that an official organ was supposed to insert official documents emanating from the proper officials of our Association. It appears we were mistaken, and will not in future repeat the offence. In regard to your editorial permit me to say the only mistake which I can perceive is your own, as you say you received from Bro. P. O'Reilly a copy of the circular. You mistake, it was from Grand President O'Reilly you received said circular, and not from Bro. O'Reilly, as said circular was issued in my official capacity as Grand President of the Grand Council of the C. M. B. A. of Quebec. So much for the mistake; as for the deceit we leave you to look for that amongst those given to it, as we have no use for it and nothing to gain by it; and for the deficit beg leave to refer you to S. R. Brown, Grand Secretary of the Grand Council of Canada. I may say before closing that as far as I am personally concerned I do not mind your not inserting the circular, nor the mistake you made, nor even the unkind remarks which you made on it, but I must say that the members of the C. M. B. A. in this Province do not take it so well, as they expected better usage from the Weekly, which they always considered to be the true exponent of C. M. B. A. matters, and which they examined for C. M. B. A. news, and which was unanimously named as the official organ of this council.

P. O'REILLY.

The above letter is printed to show the characteristics of the writer. Every word of our editorial note was well considered, and will bear critical examination. In the first place it should be distinctly understood that the C. M. B. A. Weekly will not knowingly wrong anybody, and as we were unable to verify the statements of the circular, we of course declined to publish it.

The letter of Bro. O'Reilly was in no sense an official circular. When it was written, Bro. P. O'Reilly was not legally Grand President of the Quebec Council, and because we knew it, we called him by the term applicable to the highest and lowest member of the C.M.B.A.—brother. Bro. P. O'Reilly legally became Grand President, and entitled to be called so, only by the granting of a grand council and a charter to Quebec, and this was never done until at the meeting of the Board of Supreme Trustees, held Oct. 3rd, 1893. Up to that time the whole Quebec organization was but temporary.

The C.M.B.A. Weekly has obligations to the other 38,000 members, as well as to Grand President O'Reilly and the 650 of the Grand Council of Quebec; and one of the obligations is not to give false information.

The letter sent us by Bro. O'Reilly could not be official, because he was not

grand president at the time it was written. Again, it may be remarked that the whole letter pertains, not to the affairs of the Grand Council of Quebec, but to the Grand Council of Canada. The affairs of the Grand Council of Canada are none of the official business of Grand President O'Reilly. He is not superior to the Grand Council of Canada nor a part of it. If the matters discussed in his circular are the official business of any council besides the grand council of Canada, they are the business of the Supreme Council. We believe the Supreme Council is well able to tend to its official business without any assistance from Grand President O'Reilly. His circular was not only in exceedingly bad taste, but officious and intermeddling, as well as disrespectful to the authority of the Supreme Council. We did not state this at the time, nor insinuate anything of the kind; but in explanation we have been forced into true criticism.

Grand President O'Reilly should not be offended at these remarks, and much less should the membership in the Quebec grand council. When the officers of that council are warmer in their seats and not quite so warm in their heads, the affairs of Quebec will run along smoothly and charitably and the membership increase rapidly. There seems to us an amount of surplus energy that might nicely be devoted to forming new branches in the new grand council and increasing the membership of those already instituted.

While, then, the Weekly is grateful for being designated an official organ of the Grand Council of Quebec, by accepting that favor, it has not forfeited its independence, nor has it become partisan. It will gladly publish official documents; but by publishing them does not adopt them as its own sentiments. It is entirely independent and claims the right to give fair and honorable criticism, favorable or unfavorable as the case deserves.

—C. M. B. A. Weekly, 12th October, 1893.

C. M. B. A.

Meeting of the Board of Trustees.

All the members of the Board of Trustees of the Grand Council of Canada, together with Medical Supervisor Dr. Ryan, Grand Treasurer McKee, Assistant Secretary Howison and F. R. Latchford, Solicitor of the Grand Council, were present at the meeting of that body at the Grand Secretary's office in London on Monday last, and after making a thorough inspection of the affairs of the Association since the establishment of the separate beneficiary jurisdiction to date prepared a report which will accompany all assessment notices to be issued this month, so that every member will receive a copy of it. It is, without doubt, the most satisfactory report that has ever been issued by this Grand Council and will be a source of great gratification to the members.

The Grand President appointed Brother J. J. Behan, of Kingston, to succeed Rev. Dr. Bardou as Grand Trustee; and the Trustees elected Rev. M. J. Tiernan to fill the vacancy in the chairmanship of the Board, caused by the death of that Brother.

Brother Behan, being present, was duly installed.

The necessary instructions were given to have the Reserve Fund transferred from the bank at Cayuga to London and to so specially endorse all cheques drawn on the funds of the association that they cannot be used by anyone for any purpose other than that for which they are drawn.

The chairman was also ordered to invest the Reserve Fund now on hand in Dominion bonds and in future to have the bank officials notify each trustee of every deposit placed to the credit of the Reserve Fund.

The Grand Secretary was instructed to remit all moneys to the Treasurer when or before they reached the amount of \$1000. These are all timely precautions to further safeguard the funds of the Association, and show a determination on the part of the Executive to see that every effort is made to keep it intact.

It was decided that in future every applicant for membership would be required to furnish a proper baptismal certificate, and that in case such cannot

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be obtained a proper statutory declaration must accompany the medical certificate when sent to the Supervisor. The Grand Secretary and Solicitor were instructed to prepare the necessary form.

The tenders for printing supplies were not all in, and the matter of dealing with them was left in the hands of the Grand President.

The constitution and laws as prepared and issued by the committee appointed for that purpose were ratified by the trustees.

Hereafter a postal card will accompany every package of assessment notices sent to branches so that the branch Secretary may immediately acknowledge receipt thereof.

Provisions in reference to payment of assessments, resignation of beneficiaries and some other matters were made which will be fully set forth in a circular to be issued by the Grand President at a near date.

The trustees were requested to express an opinion as to whether the wearing of the ordinary ribbon and metal badges in use in many of the branches was illegal, and they decided it was not.

An application on behalf of the Canadian C. M. B. A. Relief Association asking to be affiliated with this council was discussed, but the trustees decided they had no power to act in the matter and that such an application could be dealt with by the convention only.

C. M. B. A.

At a meeting of the Supreme Board of Trustees of the Catholic Mutual Benefit association, held at Brooklyn, N.Y., on the 3rd instant, there being present, Supreme President McGarry, Supreme Recorder C. J. Hickey, and Trustees Rev. Father Baart, chairman; W. J. Bulger, secretary; F. Randel and Rev. Father Kean, the matter of granting a charter to the Quebec section that wished to remain financially connected with the United States was discussed, and after considerable debate a vote was taken, resulting as follows: Yeas—McGarry, Hickey, Kean and Randel; nays—Rev. Father Baart, chairman of the board, and W. J. Bulger, secretary. Rev. Father Baart said he could not vote in favor of the charter on account of the agreement entered into by the Supreme trustees with the Archbishop of Montreal. It is understood that the whole matter will be tested before the Supreme Council at its meeting next year.

The charge of the Light Brigade—Gas bills.

Lily: Tom says he doesn't believe a word you say. Bessie: So it would seem. He proposed five times.

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WEDNESDAY, OCTOBER 18, 1898

THE MASS.

As announced last week we purpose commencing a few articles upon the important subject of the Mass. As it is our intention to write these articles for the benefit of our Protestant as well as our Catholic readers, we desire it to be understood, from the very out-set, that the Church is in no way responsible for the explanations we shall give. We write entirely on our own responsibility, and our opinions are open to comment, criticism, and even correction, should we—through lack of adequate knowledge—in any way err.

What is the Mass? The Catechism tells us that "the Mass is the continuation and renewal of the Sacrifice of the Cross." The definition is correct, but it is not sufficient for our purpose. How few Catholics know the real meaning of the Mass! How very few study the great lessons that are preached to us in that dread and holy sacrifice! How few can tell the meaning of the different parts of the Mass!

We wish to study thoroughly this grand service of the Church of Rome. The time will not be lost. Everything in the Catholic Church speaks. There are mute sermons that come from the Altar, which, if understood, are far more eloquent than the most perfect orations from the pulpit. From the Crucifix upon the Altar to the Ciborium in the Tabernacle; from the chalice in the priest's hand to the patens that covers it; from the *amict* and *alb* to the *maniple* and *stole*; from the *cord* wherewith the priest engirdles his body to the *chasuble* that covers him, each and all of these objects have a special meaning—a particular significance. They are not mere optional regalia. They have each a history, each a story to tell, a lesson to impart, a sermon to preach. There are many Catholics to-day who would be at a loss to answer, if they were asked to explain the vestments of their clergy. We will study the Mass in its every particular, and analyse that grandest of public offerings, prayers or services. Let the reader pay especial attention to these short articles. They may contain things that will be of use to him some day. These articles shall be simple and plain, free from the embellishments of rhetoric, or the ornaments of style. When writing upon the sublimest of themes the simplest of language is the most appropriate. And our object is not to dazzle or attract admiration to the composition, but to instruct the reader in that which every Catholic should know, and which too many ignore completely.

We will go through the whole Mass from the beginning to the end, from the

"*Introibo ad altare Dei,*" to the "*Ite missa est.*" From the foot of the altar we will follow the priest to the introit, the offertory, the canon, the *Pater*, the communion and on to the last gospel. As every star in a system revolves around its central sun and derives its light therefrom, so each of these parts revolve around and depend upon the grand centre, the great feature of the Mass—the Consecration!

If in the ornaments there is a special meaning, so in the various colors of the vestments there is also a meaning. If the objects that attract our eyes upon and about the altar, speak to us lessons that we should learn, so the very actions of the priest tell us things that we must not forget. Whether he bends the knee, or kneels; whether he stands erect with hands extended, or bows his head with hands clasped in front; whether he places those hands over the sacred vessels, or makes the sign of the cross upon the altar, in every move, in every attitude, in every word that accompanies his motions there is something to be learned.

Enter a temple or church of any other denomination of Christianity, and what do you behold! Four walls in the form of a house, without ornament, order, or aught to attract the attention, drawing the mind from the things of earth to those of Heaven. No priest, no altar, no sacrifice! Cold, dull, shivering christianity, with nothing that speaks of adoration, nothing that tells of God's presence, nothing that even resembles worship. Even the Pagans offered sacrifices. Even the Druid in the sacred grove had a sacrifice, an altar, a victim, a priest. In all ages, in all lands, the conventional worship of the Deity was sacrifice. The Catholic Church alone preserves that mark of religion. And what a sacrifice! Mysterious and terrible, yet sweet and love-inspiring—deep beyond the ken of man—lofty beyond the flights of the richest imagination! Perfect in its entirety, perfect in its parts, perfect in its Founder, perfect in its Victim, the sacrifice of the Mass is the continuation of that upon Calvary! It is the great shield of humanity that saves the race of man from the wrath of a justly offended God. It is the eternal incense that ascends hourly to Heaven and appeases the anger of the Almighty. Beside the Mass, all other prayers, all other sacrifices, all other forms of adoration pale and become as dim as the brightest stars when the sun lights the world at mid-day.

The sacrifice on Calvary saved and redeemed a world—the sacrifice upon the altar continues the work of salvation and redemption. When we pause to contemplate the death of Christ, the passion of a God-man, we stand in awe, wonderment, fear, hope, love, gratitude. A thousand sentiments commingled in the breast, and we are mute before the mystery that surpasses our comprehension while it consoles our hearts. The sun becoming dark, the veil of the temple being rent asunder, the earth trembling upon its axis, the dead coming forth from the tomb, all these extraordinary occurrences that awakened the fear of the Roman soldiers and made them cry out "truly this man is the Son of God"—all these convulsions of nature were as naught before the mysterious convulsions that the death of Christ produced in the spiritual world. Even so with the Mass! The prayers, the penances, the alms, the good works of the people, are all so many stepping stones to the kingdom of God; but the "Credo," that most perfect act of Faith; the "Pater," that most perfect prayer of man to God, are embodied in the Mass, and all the Gospels, Epistles and prayers are but the

accidents of that one supreme part of the sacrifice, "*Hoc est enim Corpus meum.*"

We will first study the decorations of the altar, the ornaments and vestments of the priest, then we will come to the words of the Mass, and we will explain and reflect upon each part thereof, explaining the object of each prayer, and the meaning of each action of the priest, while reflecting upon the beauty, perfection and solemn grandeur of the entire sacrifice. Study the Mass, know what it is, and your pleasure will be augmented a hundred-fold when you hear it said or sung. Once more, we invite our readers to kindly follow these articles carefully, and above all to our Protestant readers do we commend them.

THE PARVENU.

If there is one character more than another in the world deserving of pity and contempt it is the *parvenu*. In our Canadian society of to-day we have not a few of these people, who love to style themselves gentlemen or ladies. Of course it is pardonable in them that they should seek to impress upon every one an idea of their importance and rank; if it were not that they told the public that they were gentlemen or ladies, no one would ever suspect them of being such, because their very manners, tone, carriage, and expressions indicate them to be anything else than what they claim. Lord Chesterfield, in one of his letters to his son, said: "A real gentleman will never hurt the most delicate feelings of any person." How many of our so-called gentlemen and ladies do we find shaping their lives according to this grand maxim?

Some of these creatures of fortune, born perhaps of honest and hard-working parents, have by some freak of chance succeeded in rising a degree in the social scale. Immediately they begin to look down upon the very authors of their success, they affect to despise labor, to condemn the less fortunate in life, and to "put on airs," that at once indicate the "upstart." Serious people listen to them from sheer politeness, self-respecting people do not stoop to take offence at their petty vanities and small presumptions, and all the world moves on and leaves them to their own egotism and insignificance. It would be well for these would-be gentlemen and ladies if they were to learn and appreciate those lines of McCarthy on labor:

"Blessed the child of humanity;
Happiest man amongst men,
Who, with hammer, or chisel, or pencil,
With rudder, or ploughshare or pen,
Labors ever and ever,
With hope through the morning of life,
Winning home and its darling divinities,
Love-worshipped children and wife,
Round swings the hammer of Industry,
Quickly the sharp chisel rings,
And the heart of the toiler has throbbings
That stir not the bosom of Kings.
He the true ruler and conqueror,
He the true lord of his race,
Who nerves his arm for life's combat,
And looks a strong world in the face."

Taking Lord Chesterfield's remark as a text, how few of those ill-bred, but gaily bedecked people, avoid hurting by word, act, or manner, the sensitive feelings of others? As the bully is generally the biggest coward; so are they, who trample upon the sentiments of their supposed inferiors the greatest slaves and sycophants in presence of their superiors. There are, however, gentlemen and ladies—born if you will in comparative poverty—who conserve through life, no matter how elevated the station they attain, the quiet simplicity of demeanor that in no way allows their less fortunate companions to feel that there is any superiority or any pretence at superiority. But these are few and far between. Too often are the members of the class first referred to found letting others know by their haughtiness, their pert

ways, their insolent language, and their mean insinuations, that they feel themselves to be something superior, in fact of another order of beings. Inevitably these people, sooner or later, are brought, by the force of circumstances, back to their natural level. For a time they may parade as "jackdaws in peacocks' feathers," but the moral of the fable is eventually illustrated in their downfallen pride. As a rule—and a safe one it is—you can distinguish between the true gentleman or true lady and the *parvenu*, by the tone of voice, the delicacy of sentiment, the absence of presumption, the superiority that requires no self-praise to assert itself, and above all by the care taken to never make an inferior feel that he or she is not of the same rank as the one in question.

There is another class of people whom we may rank with the *parvenus*, but who are even more offensive, and less honorable; we refer to the denaturalized Canadians who affect to despise their own country, to ridicule its people, to scoff at their manners, habits, language or other peculiarities and characteristics. Hon. Senator Tasse recently gave a well deserved set down to one of these gentlemen; a Canadian born, who has been attempting to reap glory and shekels at the expense of his country's fair name. Here we have not a few of these creatures. They are brought up, the Lord knows how, in Canada; they spring from some honest country home, that they are ashamed to acknowledge; they go abroad for a couple of years, and after living in some American city, they return, with a contempt for Canada, a sneer at her institutions, and a scoff at her citizens. Not only do they entertain these sentiments, but they prove themselves both vulgar and unpatriotic, by giving expression to them whenever and wherever the occasion presents itself. They are too narrow in mind to see that they are merely casting a slur upon the manners of the country they had visited and a stigma upon their own breeding. We have known persons who crossed the Atlantic and spent a few months in Europe, just long enough to lose their natural native grace, and not sufficiently long to acquire any knowledge of the old world, and who return to pose as Europeans, to belittle everything in their own country and to become the objects of the true Englishman's ridicule and the honest Canadian's contempt.

From all this the lesson we would draw is to avoid all contact with such people. The man or woman who is of the first category of *parvenus* is a danger in society, and will eventually sink back into the insignificance out of which he or she attempted to rise. The man or woman who is of the second category is a creature that can never gain respect abroad nor honor at home. The person who is so shallow, so devoid of sentiment and so vainglorious as to affect a contempt for his or her native land is, one of that class of whom Sir Walter Scott sang, and who is certainly to be avoided. Thus wrote the Laird of Abbotsford:

"Breathes there the man with soul so dead,
Who never to himself had said,
'This is my own, my native land?'
Whose heart afever within him burned,
As home his foot steps he has turned
From wandering on a foreign strand?
If such there breathe; Go, mark him well!
For him no minstrel raptures swell;
High though his title, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power and pelf,
The wretch concentred all in self,
Living shall forfeit fair renown,
And, doubly dying, shall go down
To the vile earth from which he sprung,
Unwept, unhonored and unsung."

Mgr. Fabre has made the following appointments: Rev. F. Baillerge, curé of St. Patrice de Rawdon; Rev. E. J. Brien, vicar at St. Bernard de Laocelle; Rev. J. B. Beauchemin, vicar at St. Antoine de Longueuil; Rev. François Labonté, vicar at St. Patrice de Rawdon; Rev. Gedeon Plouffe, vicar at St. Thomas de Joliette.

THE HIGH SCHOOL QUESTION

Last week we referred to the purchase of the property on Belmont avenue for the purpose of building a Catholic High School; we also mentioned some objections that might be raised against the enterprise. We desire to speak more particularly of one of these objections and to disabuse the minds of our readers of any misconception that might be entertained regarding the necessity of such a school. A simple fact will illustrate the importance it is to the English-speaking Catholics of this city to have such a school. We are aware of one gentleman in this city who, after completing a full classical course in one of our colleges, was obliged to go to Brother Arnold's school in order to obtain sufficient commercial instruction to enable him to go into business. This fact speaks for itself, and, in speaking, tells how badly needed is an institution of the kind contemplated.

The most that could be expected from the Board of School Commissioners, and the most the promoters of the Catholic High School could accept, would be a fair proportion of the moneys paid by the tax-payers of that district into the general school treasury of the city, and a continuance of this just division in the future. We do not say that the Commissioners would grant this, nor even grant any concession, but we do say that they should do so, and in conscience could not do otherwise. But assuming that they are willing to do all in their power to aid in the accomplishment of the work now under way, still beyond the acceptance—and with thanks—of that assistance, the promoters of the Catholic High School could not go. There is one thing absolutely necessary to the success of the undertaking, and it is that full and entire control of the school, from beginning to end, should be vested in the persons who have commenced to carry out the project. Otherwise the Catholic High School would have no *raison d'être*; it would not fill the gap that it is intended to fill; it would fail completely in the object for which it is to be established.

Let us suppose for a moment that it were under the control of the Board; as a natural consequence it could not become a completely English-speaking Catholic school. No matter how careful its promoters might be, no matter how liberally the Commissioners would act, by sure and unpreventable process the French-speaking pupils would crowd in, and immediately the school would be open to the very same and only objection that exists with regard to the present schools of the city. Our French-Canadian friends are not to blame; it is a most praiseworthy motive that impels them to seek instruction in the English language for their children. But laudable as the motive may be, it nevertheless does not do away with the fact that they would gradually increase in numbers, and by sheer force of numbers would eventually convert the school into a mixed one: exactly the objection that exists regarding the present schools, and exactly the reason why there is such a necessity for this new High School. If the Board had any control in the matter there would be no possibility of preventing this result, and in consequence we would soon drift into a situation akin to that in Ottawa at present. It is precisely to avoid such a disagreeable state of affairs that it has been decided to carry out the project of a Catholic High School for English-speaking Catholic children.

There is another unfortunate condition of affairs that calls loudly for rectification, and that can only be rectified

through means of such an institution as the one contemplated. The facilities that are afforded for higher and more thorough commercial and classical training in the Protestant High School have attractions for a great number of our Catholic students, and doubly so, since we have no similar institution under Catholic control for those young men to frequent. It is almost impossible to condemn their attendance at a school where every advantage desirable is afforded them, especially in the face of the fact that we have no equally attractive school to receive them. In our present series of articles upon the textbooks of the Public and High Schools of Ontario, we have shown how dangerous these are to the faith of Catholic children; equally so are they in this Province. It is, therefore, a crying want that will be satisfied when a Catholic High School—one equal in every way to the Protestant High School, and preferable and superior as far as text-books are concerned and principles taught—will be established. We trust that our remarks will be understood in the spirit in which they are written, for our desire is to see success crown this work and to avoid all future dangers or risks of disagreement.

In what we say regarding the Protestant High School we mean no reflection on that admirable institution; their system and methods suit their purpose, and are as foreign to the wants of Catholic pupils as ours would be to Protestant students.

MCCARTHY'S CAMPAIGN.

From Listowell, Ontario, a despatch, dated 13th of October, announces that Dalton McCarthy, Col. O'Brien and Mr. Hunter, a Toronto lawyer, opened, amidst cheers, their Ontario campaign. It is noteworthy that the leader of the ill-omened "thirteen," should have commenced his engagements upon the "thirteenth" of the month. There is evidently a fatality, and a sinister one at that, perceptible in Mr. McCarthy's anti-Catholic crusade. It is also remarkable that the famous number of the Canada-Review, when it opened fire upon the Church last year, was also "thirteen." In every country "thirteen" has been a number that was looked upon with distrust. The French call it the "number of Judas"—which would indicate betrayal of principles, or at least, turn-coat propensities. Leaving Mr. Hunter aside, for the moment, for evidently he is a hunter after cheap notoriety and Orange votes, we are forcibly struck by the names of the two leading spirits in this peculiarly fanatical anti-Catholic and anti-French movement. The leading advocates of Equal Rights seem to consider that exception must be made of Catholics and French-Canadians, for, according to their professions there are not only no Equal Rights, but even no Rights of any kind, to which the Roman and the Frenchman have any claim. Just imagine a McCarthy and an O'Brien setting out upon such a crusade. Why, for shame sake, do not these men change their names? Probably, under other circumstances the gallant Col. O'Brien would claim descent from famed Brian Boru; but at present his conduct, his attitude towards the land of his fathers, his prejudice against Irishmen of the real blood, his animosity against the Church at whose altars his forefathers knelt, and at which he would be kneeling to-day, were it not for Saxon gold in some not very remote period in his ancestral history, all indicate an affinity with the "Jimmy O'Brien" of the days when the Sham Squire held sway in the land of Erin. And for McCarthy: there is truly

an example of one of that famed house turning traitor to the faith of his fathers and to the country whose soil holds the ashes of his long line of ancestors. If we remember rightly, it was thus that Denis Florence McCarthy, in his grand poem of "The Clan of MacCaura," spoke of that progenitor of our own valiant defender of Equal Rights:—

"But, O! proud MacCaura, what anguish to touch on,
The one fatal stain of thy princely escutcheon—
In thy story's bright garden the one spot of bleakness—
Through ages of valor the one hour of weakness!
Thou, the heir of a thousand chiefs, sceptred and royal—
Thou, to kneel to the foeman and to swear to be loyal!
O! a long night of horror, and outrage, and sorrow,
Hava we wept for thy treason, base Diarmid MacCaura!

"O! why, ere you thus to the foreigner pandered,
Did you not bravely call round your Emerald standard,
The chiefs of your house of Lough Lene and Clan Awley,
O'Donagh, MacPatrick, O'Driscoll, MacAwley,
O'Sullivan More, from the towers of Dun-Kerron,
And O'Mahon, the chieftain of green Ardinterran?
As the sling sends the stone, or the bent bow the arrow,
Every chief would have come at the call of MacCaura!

"Soon, soon didst thou pay for thy error in woe—
Thy life to the Butler—thy crown to the foe—
Thy castles dismantled, and strewn on the sod—
And the homes of the weak and the abbeyes of God."

Is it not a strange coincidence that the Diarmid McCarthy—or MacCaura—referred to above, being King of Desmond, was joined by Daniel O'Brien, King of Thomond, and they were the first Irish princes to swear fealty to Henry II., and to sell their country to the yoke of a foreigner. No wonder that a McCarthy and an O'Brien should unite in this ungenerous, unnatural, unreasonable, unchristian, unpatriotic crusade against the Catholics of Canada and the language of the leading Catholic nationality—the French. But so it is; and as it is we must accept it. Mr. McCarthy has opened his Ontario Campaign and Col. O'Brien is his right hower, while Hunter is his left. It is with this fact we have to deal. As Col. O'Brien merely echoes Mr. McCarthy's sentiments, expresses Mr. McCarthy's ideas and is a species of speaking trumpet to assist in Mr. McCarthy's propaganda, we will not waste space nor time with him: we will simply take Mr. McCarthy's own platform, which consists of two planks. With one foot on each plank Mr. McCarthy looks down through the gap between them and strives to hang on to his position until some good Samaritan will run a third plank in that may serve to keep the present two from giving way. Mr. McCarthy does not agree with either the Conservative or Liberal party. He is opposed to the Conservative party on account of the Jesuits' Estate Bill, and on account of the dual language in the North West, and also on account of the separate schools in Manitoba. Mr. McCarthy does not agree with the Liberals, because some of their leaders are in favor of annexation, because he can't harmonize with Mr. Laurier's trade policy, and because of the French language, and the Catholic separate schools. This is Mr. McCarthy's own statement of the case. One plank is, therefore, opposition to the French language, the other is opposition to Catholic schools and the granting of any rights—equal or otherwise—to the members of the Catholic Church. Now we don't want to be hard on Mr. McCarthy, nor do we wish to paint him worse than he really is. In fact he misrepresents himself: he causes the world to look upon him as an anti-French fanatic and an anti-Catholic bigot; but he is really, at heart, neither one nor the other. He has completely misstated his own case, and has assumed

a position that were it not for circumstances he would be the first to despise. He is too clever a man, too able a lawyer too keen a politician to not know that he is parading under a mask. This cry of no "French language," "no Roman Catholic privileges," means simply that Mr. McCarthy can find no other excuse for forming a third party and for attacking both Conservatives and Liberals.

Without wishing to contradict Mr. McCarthy, nor to give offence, we can tell him that the reasons he has given for opposition to both parties are not the real causes of his strange course. Like all politicians Mr. McCarthy was ambitious, and his ambition having shot wide of the mark, he became revengeful. Not satisfied with the true fame he could reap as a lawyer, he had aspirations that led in another direction, and he had visions of political preferment and leadership. In plain English, Mr. McCarthy is opposed to the Conservative party because he is a disappointed man, and like that other rabid enemy of the same party, Sir Richard Cartwright, he was not able to secure a portfolio in the Government. In fact, he was not even consulted in the formation of the cabinet by Sir John Abbott after Sir John Macdonald's death; much less was he consulted in the reconstruction of the cabinet by Sir John Thompson. Therefore, Mr. McCarthy is opposed to the Conservative party. He is opposed to the Liberal party, simply because he has not the remotest chance of ever getting into a Liberal cabinet, and to join their ranks, to-day, would be to fly in the face of his own political career, and to refute every theory that he ever advocated. But it would be a silly act on his part to admit that he has been disappointed and that he is actuated by personal vengeance; so he finds an excuse for his bitter crusade in the questions of religion and nationality. He is ready to create sectarian animosities and sow discord in the land, provided the result tends to satisfy Mr. McCarthy's political vengeance for a political disappointment. He is a worthy descendant of Diarmid MacCaura; and there is the truth about the whole matter.

THE SUNBEAM.

The Mount Angel Students' Banner, a most interesting and instructive monthly, published by the students of Mount Angel Seminary and College, Oregon, in honor of the Immaculate Conception of the Blessed Virgin Mary, has the following notice of THE SUNBEAM:—

"THE SUNBEAM comes to us from Montreal. It is a children's paper and one of the best of its kind. The stories are amusing and instructive, the poetry of a superior kind, while the illustrations and letter-press are in excellent style. It must be a great treat for the Catholic children who are so fortunate as to receive it. There is plenty of room for many such papers, and Catholic parents who are able to afford it, and yet neglect to supply their little ones with such a source of pleasure and intellectual profit, and sadly wanting in a sense of duty."

SALVINI "the great Catholic tragedian," has learned English since the days of his first appearance with his father, the renowned Tomaso Salvini. He has apparently forgotten some little things that he must have learned from the famous Salvini. The week before last he was married in New York city, and the ceremony was performed by an English church clergyman. It is now in order to praise him beyond all measure in the sectarian press. Of course this incident in no way detracts from his great merits as an actor; nor do we see why it should earn for him fulsome praise that is not entirely due to his histrionic ability. But such is the world.

LORD KILGOBBIN.

BY CHARLES LEVER.

Author of "Harry Lorrequer," "Jack Hinton the Guardsman," "Charles O'Malley the Irish Dragoon," etc., etc.

CHAPTER XXV.

ATLEE'S EMBARRASSMENT.

When Atlee returned to dress for dinner he was sent for hurriedly by Walpole, who told him that Lord Danesbury's answer had arrived, with the order: "Send him over at once, and write fully at the same time."

"There is an eleven o'clock packet, Atlee, to night," said he; "you must manage to start by that. You'll reach Hollyhead by four or thereabout, and can easily get to the castle by mid-day."

"I wish I had a little more time," muttered the other. "If I am to present myself before his excellency in such a 'rig' as this—"

"I have thought of that. We are nearly of the same size and build; you are, perhaps, a trifle taller, but nothing to signify. Now, Buckmaster has just sent me a mass of things of all sorts from town; they are in my dressing-room, not yet unpacked. Go up and look at them after dinner; take what suits you—as much—all, if you like—but don't delay now. It only wants a few minutes of seven o'clock."

Atlee muttered his thanks hastily, and went his way. If there was a thoughtfulness in the generosity of this action, the mode in which it was performed, the measured coldness of the words, the look of impassive examination that accompanied them, and the abstention from anything that savored of explanation or apology for a liberty—were all deeply felt by the other.

It was true, Walpole had often heard him tell of the freedom with which he had treated Dick Kearney's wardrobe, and how poor Dick was scarcely sure he could call an article of dress his own whenever Joe had been the first to go out into the town. The innumerable straits to which he reduced that unlucky chum, who had actually to deposit a dinner suit at a hotel to save it from Atlee's rapacity, had amused Walpole; but then these things were all done in the spirit of the honest familiarity that prevailed between them—the tie of true camaraderie that neither suggested a thought of obligation on one side nor of painful inferiority on the other. Here it was totally different. These men did not live together with that daily interchange of liberties which, with all their passing contentions, so accustom people to each other's humors as to establish the soundest and strongest of all friendships. Walpole had adopted Atlee because he found him useful in a variety of ways. He was adroit, ready-witted, and intelligent; a half explanation sufficed him on anything—a mere hint was enough to give him for an interview or a reply. He read people readily, and rarely failed to profit by the knowledge. Strange as it may seem, the great blemish of his manner—his snobbery—Walpole rather liked than disliked it. It was a sort of qualifying element that satisfied him, as though it said: "With all that fellow's cleverness, he is not 'one of us.' He might make a wittier reply, or write a smarter note; but society has its little tests—not one of which he could respond to." And this was an inferiority Walpole loved to cherish and was pleased to think over.

Atlee felt that Walpole might, with little exercise of courtesy, have dealt more considerately by him.

"I am not exactly a valet," muttered he to himself, "to whom a man flings a waistcoat as he chucks a shilling to a porter. I am more than Mr. Walpole's equal in many things, which are not accidents of fortune."

He knew scores of things he could do better than him; indeed, there were very few he could not.

Poor Joe was not, however, aware that it was in the "not doing" lay Walpole's secret of superiority; that the inborn sense of abatement is the great distinguishing element of the class Walpole belonged to; and he might harass himself forever and yet never guess where it was that the distinction evaded him.

Atlee's manner at dinner was usually cold and silent. He habitually made the chief efforts of conversation; now he spoke little and seldom. When Walpole talked it was in that careless, discursive way in which it was his wont to discuss

matters with a familiar. He often put questions, and as often went on without waiting for the answers.

As they sat over the dessert and were alone, he adverted to the other's mission, throwing out little hints and cautions as to manner, which Atlee listened to in perfect silence, and without the slightest sign that could indicate the feeling they produced.

"You are going into a new country, Atlee," said he, at last, "and I am sure you will not be sorry to learn something of the geography."

"Though it may mar a little of the adventure," said the other, smiling.

"Ah, that's exactly what I want to warn you against. With us in England there are none of those social vicissitudes you are used to here. The game of life is played gravely, quietly, and calmly. There are no brilliant successes of bold talkers, no *coups de theatre* of amusing *raconteurs*: no one tries to push himself into any position of eminence."

A half movement of impatience, as Atlee pushed his wine-glass before him, arrested the speaker. "I perceive," said he, stiffly, "you regard my counsels as unnecessary."

"Not that, sir, so much as hopeless," rejoined the other, coldly.

"His excellency will ask you, probably, some questions about this country: let me warn you not to give him Irish answers."

"I don't think I understand you, sir." "I mean, don't deal in any exaggerations, avoid extravagance, and never be slap-dash."

"Oh, these are Irish, then?"

Without deigning reply to this, Walpole went on: "Of course you have your remedy for all the evils of Ireland. I never met an Irishman who had not. But, I beg you, spare his lordship your theory, whatever it is, and simply answer the questions he will ask you."

"I will try, sir," was the meek reply.

"Above all things, let me warn you against a favorite blunder of your countrymen. Don't endeavor to explain peculiarities of action in this country by singularities of race or origin; don't try to make out that there are special points of view held that are unknown on the other side of the channel, or that there are other differences between the two peoples, except as more rags and greater wretchedness produce. We have got over that very venerable and time-honored blunder, and do not endeavor to revive it."

"Indeed!"

"Fact, I assure you. It is possible in some remote country house to chance upon some antiquated Tory who still cherishes these notions; but you'll not find them among men of mind or intelligence, or among any class of our people."

It was on Atlee's lip to ask: "Who were our people?" but he forebore, by a mighty effort, and was silent.

"I don't know if I have any other cautions to give you. Do you?"

"No, sir. I could not even have reminded you of these if you had not yourself remembered them."

"Oh, I had almost forgotten it. If his excellency should give you anything to write out or to copy, don't smoke while you are over it; he abhors tobacco. I should have given you a warning to be equally careful as regards Lady Maude's sensibilities, but, on the whole, I suspect you'll scarcely see her."

"Is that all, sir?" said the other rising.

"Well, I think so. I shall be curious to hear how you acquit yourself, how you get on with his excellency, and how he takes you; and you must write it all to me. Ain't you much too early? it's scarcely ten o'clock."

"A quarter past ten; and I have some miles to drive to Kingstown."

"And not yet packed, perhaps?" said the other, listlessly.

"No, sir; nothing ready."

"Oh! you'll be in ample time. I'll vouch for it. You are one of the rough-and-ready order, who are never late. Not but in this same flurry of yours you have made me forget something I know I had to say; and you tell me you can't remember it?"

"No, sir."

"And yet," said the other, sententiously, "the crowning merit of a private secretary is exactly that sort of memory. Your intellects, if properly trained, should be the complement of your chiefs. The infinite number of things that are too small and too insignificant for him are to have their place,

duly docketed and dated, in your brain; and the very expression of his face should be an indication to you of what he is looking for and yet cannot remember. Do you mark me?"

"Half-past ten," cried Atlee, as the clock chimed on the mantel-piece; and he hurried away without another word.

It was only as he saw the pitiable penury of his own scanty wardrobe that he could persuade himself to accept of Walpole's offer.

"After all," he said, "the loan of a dress-coat may be the turning point of a whole destiny. Junot sold all he had to buy a sword to make his first campaign; all I have is my shame, and here it goes for a suit of clothes!" And with these words he rushed down to Walpole's dressing-room, and, not taking time to inspect and select the contents, carried off the box as it was with him. "I'll tell him all when I write," muttered he, as he drove away.

CHAPTER XXVI.

DICK KEARNEY'S CHAMBERS.

When Dick Kearney quitted Kilgobbin Castle for Dublin he was very far from having any projects in his head excepting to show his Cousin Nina that he could live without her.

"I believe," muttered he to himself, "she counts upon me as another 'victim.' These coquetish damsels have a theory that the 'whole drama of life' is the game of their fascinations and the consequences that come of them, and that we men make it our highest ambition to win them, and subordinate all we do in life to their favor. I should like to show her that one man at least refuses to yield this allegiance, and that, whatever her blandishments do with others, with him they are powerless."

These thoughts were his traveling companions for nigh fifty miles of travel, and, like most traveling companions, grew to be tiresome enough toward the end of the journey.

When he arrived in Dublin he was in no hurry to repair to his quarters in Trinity; they were not particularly cheery in the best of times, and now it was long vacation, with few men in town, and everything sad and spiritless: besides this, he was in no mood to meet Atlee, whose free and easy jocularly he knew he would not endure even with his ordinary patience. Joe had never condescended to write one line since he had left Kilgobbin, and Dick, who felt that in presenting him to his family he had done him immense honor, was proportionately indignant at this show of indifference. But, by the same easy formula with which he could account for anything in Nina's conduct by her "coquetry," he was able to explain every deviation from decorum of Joe Atlee's by his "snobbery." And it is astonishing how comfortable the thought made him that this man, in all his smartness and ready wit, in his prompt power to acquire, and his still greater quickness to apply knowledge, was after all a consummate snob.

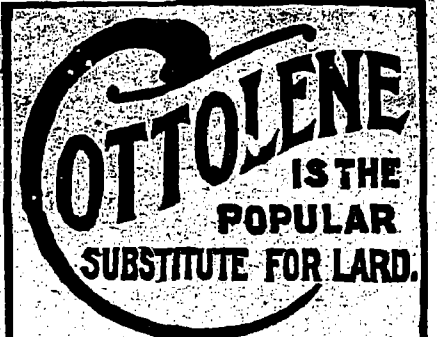
He had no taste for a dinner at commons, so he ate his mutton-chop at a tavern, and went to the play. Ineffably bored, he sauntered along the almost deserted streets of the city, and just as midnight was striking he turned under the arched portal of the college. Secretly hoping that Atlee might be absent, he inserted the key and entered his quarters.

The grim old coal bunker in the passage, the silent corridor, and the dreary room at the end of it never looked more dismal than as he surveyed them now by the light of a little wax match he had lighted to guide his way. There stood the massive old table in the middle, with its litter of books and papers—memories of many a headache; and there was the paper of coarse Cavendish, against which he had so often protested, as well as a pewter pot—a new intrusion against propriety since he had been away. Worse, however, than all assaults on decency were a pair of coarse high-lows, which had been placed within the fender, and had evidently enjoyed the fire so long as it lingered in the grate.

(To be continued.)

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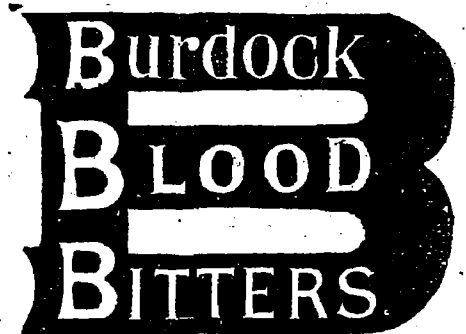
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RELIGIOUS NEWS.

The Guardian Angels and the Holy Rosary are the particular devotions of the month of October.

The Rev. J. F. Halloran was promoted to the priesthood at St. Peter's church Dorchester, Mass., on Tuesday morning, September 26.

A bequest of \$5,000 was made by the late Rev. W. A. Nolan, of Butler, Pa., for a scholarship in the Catholic University, Washington, making eight such scholarships now established.

There are now fourteen archiepiscopal provinces in the United States, and fifteen archbishops. In the Catholic world there are 190 archbishops—averaging about one to every million Catholics.

A large number of pilgrims attended the celebration of the feast of the Nativity of Our Lady, at the Chapel of Knock, Ireland. It was the largest gathering at the shrine in many years.

Nearly half a century ago the Apostleship of prayer was established among the young Jesuits at Vals. The golden jubilee of that founding of the League of the Sacred Heart will be celebrated all over the world next year.

The Pope is extraordinarily, astonishingly, well. All those in his entourage observe this and rejoice at it. Though he is 88 years of age, his physical strength is almost the same as when His Holiness ascended the Pontifical throne.

The position of Archbishop Kenrick and his coadjutor Archbishop Kain are thus placed by the Watchman of St. Louis: "Archbishop Kenrick has all the honors he ever had; and Archbishop Kain all the power he will ever have."

England will very soon be the only civilized country without anything like a Catholic university. The Spanish papers state that the queen regent has determined to carry out a wish of her deceased husband and establish a Catholic university in the Escorial, which is to be directed in a strictly Christian spirit.

Some of our wealthy Catholics, we are glad to note, set a great example of generosity to religion and charity during their life time. Mr. Joseph Bannigan, of Providence, R. I., is a case in point. He gave \$50,000 to St. Mary's Home for Working Girls, Providence, R. I., the corner stone of which was laid by Bishop Harkins on September 24.

Notre Dame University, whose faculty have contributed so many valuable works to Catholic literature, adds another in the book which Rev. L. J. Miller, C. S. C., publishes in refutation of modern errors concerning man's destiny. Father Miller's work is a volume of some 400 pages, and the author deals clearly and effectively with the erroneous doctrines which he combats.

Rev. Father Peter Schoener, lately of Green Bay, Wis., has been appointed by Bishop Wigger pastor of the Church of the Holy Rosary in Jersey City, to succeed the Rev. Father Leonard Mazziotti, who was removed by Bishop Wigger about two months ago. The congregation of the church is composed of Italians. Father Schoener is a native of Belgium, but he speaks Italian fluently.

Csolicz, who attempted to kill Cardinal Vazary, of Hungary, in April last, because he had been discharged from employment at the palace, was placed on trial Monday in Buda Pesth. He expressed sorrow for his act, saying the Cardinal had forgiven him and had heaped coals of fire upon his head by supporting his family while he had been confined in prison awaiting trial.

A pretty sort of Apaism has recently shown itself down at Newport, R. I., where the Board of Aldermen, in making up the jury lists, have excluded, evidently with a set purpose, the citizens whose name are Irish and Catholic in a wholesale fashion. The Newport Herald came out nobly in condemnation of this petty bigotry the other day and reminded the offending aldermen that though there are few citizens who are eager to serve on the jury, there are none who like to be discriminated against on the ground of their names and creed.

Negotiations are pending for the purchase for the sum of \$35,000 of a residence in Washington for Monsignor Satolfi, the Papal Delegate. The matter will be definitely settled at a meeting of Catholic Bishops to be held in Baltimore this month, as they are to furnish the funds. The house selected was at one time the home of Justice Bradley, of the District Supreme Court, and was

also occupied by the late Senator Douglas. It is in a row where General Grant and James G. Blaine once lived.

Mrs. Anna Rowland, a Catholic lady of Boston, recently deceased, made these pious and charitable bequests: St. Vincent's Orphan Asylum, \$1,000; Home for Destitute Catholic Children, \$1,000; Little Sisters of the Poor, \$500; Free Consumptives' Home, \$1,000; Carney Hospital, \$500; Boston College, \$1,000; Associated Charities of Boston, \$500; Sister Beatrice, at St. John's Hospital, Lowell, \$500, for use of said hospital; St. John's Ecclesiastical Seminary, Brighton, \$1,000; pastor of Immaculate Conception Church, for St. Vincent de Paul Society of said parish, \$500.

ADELAIDE A. PROCTOR.

Anniversary of Her Birth.

(By the Editor of the Catholic School and Home Magazine.)

ADELAIDE A. PROCTOR, born Oct. 23, 1825; died Feb. 2, 1864. While Charles Dickens was editor of Household Words, he found one day among a mass of contributed poetry, a simple poem signed by Mary Berwick. He saw that there was much merit in it. He imagined the writer to be a governess who had travelled much and was thus educated. Imagine his surprise when after dining with his friend Barry Cornwall, the poet, to whom he showed Mary Berwick's poem, he learned that this was but a name for his friend's daughter, Adelaide Proctor, who had hidden her identity in order to test her merit. She was born in London, and was the oldest daughter of Brian Waller Proctor, who is known in literature as Barry Cornwall. She was very highly educated and from her earliest years displayed great intellectual power. At the age of twenty-four she became a Catholic, and the gentle, sweet-tempered woman was ennobled by the practice of every virtue. She excelled in drawing and was fluent in many foreign languages, courted by society on all sides. Yet she ever remained modest and unaffected. Her first volume of poems made her name a household word in every home in England. The simple delicacy of her poetic thought appeared to the rudest mind, "A Lost Chord" was enough to make her famous. How it reaches to the depths of the heart.

"I struck one chord of the organ
Like the sound of great Amen."

Full of cheerfulness she had a kind word of sympathy for every suffering and her great trust was in God.

"Pray, though the gift you ask for
May never comfort your fears.

An answer, not that you long for
But diviner will come one day,
Your eyes are too dim to see it,
Yet strive and wait and pray."

How she planted courage in the faltering heart when she sang:

"A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing,
In the face of the stern To-day."

And again, how she treats of duty:

"Hours are golden links, God's token
Reaching heaven; but one by one
Take them, lest the chain be broken,
Ere the pilgrimage be done."

She was a great lover of the poor and made daily visits to them even when her health was failing and several poems attest her spirit of charity. She is a model to all who aspire to literature, simple, tender, full of Christian faith, and perfect in scholarly finish. She is one of the great women in our literature, as sweet a singer as can be found in the language. Her death was as beautiful as her life. Patient despite long painful illness, she seemed to recall the sweet words of her song,

"Like a dream all my toil will vanish,
When I lay my head on His breast,
But the journey is very weary,
And He only can give rest."

She died in the arms of her mother Feb. 2, 1864, and her soul no doubt soon found in Heaven

"That one Lost Chord Divine."

The Advertising

of Hood's Sarsaparilla is always within the bounds of reason because it is true; always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world, would be accepted without a moment's hesitation.

Hood's PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

ST. MARY'S CHURCH.

The attendance at St. Mary's church last Sunday evening was unusually large, the occasion being the monthly meeting of the associates of the League of the Sacred Heart, and the solemn blessing of promoters' badges. Rev. Father O'Donnell, in the course of a brief but very impressive discourse, reviewed the history of the association, demonstrated the benefits derived from the devotion to the Sacred Heart, and begged of all present to aid in the extension of the league, which has been productive of much good. Immediately after the Benediction of the Blessed Sacrament, the ladies of the parish repaired to the hall adjoining the church, where extensive preparations were made for a grand bazaar, which will be held in the month of December.

THE CATHOLIC CHURCH.

Cardinal Gibbons Says it will Become Triumphant.

BALTIMORE, October 14.—The News furnishes in advance of publication the following interview with Cardinal Gibbons. It was of the growth of the Catholic Church in America that he first spoke and he is hopeful and confident of his mission. "If we look at the humble beginning of the Church in this country," said the Cardinal, "and what she had passed through and all the difficulties she has surmounted, the missionaries working single handed, the struggles against the obstacles of nature, the hostility first of the Indians and afterwards of the unreasoning enemies to Catholicity—if we consider all this, and show she has grown from so simple a beginning to be what she is at present—ten millions of Catholics today where formerly there were none—what may we not count upon under the providence of God and the future. With our superior organization and the kindest view that is taken of us as we become better known and prejudice is dispelled, I think we have reason to entertain the highest hopes. My hopes are also based on the fact that Americans are an order-loving, law-abiding people, eager to assimilate any element that contributes to the stability and perpetuity of civil virtues, and on close study the American people cannot fail to see that the Catholic Church, which upholds authority and law apart from her divine mission, is the most conservative factor in sustaining and maintaining our political institutions." His Eminence was asked if there were many conversions to the Catholic faith. "Great numbers," he said. "There is no parade made over those who come in, because in the first place we recognize that it is the work of God and that our priests are but the instruments, and then it's distasteful to most of those who enter the church to have the matter talked about. We, therefore, discourage any mention of particular converts.


"There are everywhere signs of a return to the old church, not only in the extraordinary growth of ritualism, but in the proceedings of sects formerly bitterly antagonistic to our institutions and practices. Thus, for instance, there has been lately established in the Methodist church the Order of Deaconesses. What is this but a copy of our once revered sisterhood? And not only have the Methodists now their sisterhoods but the Presbyterians are also discussing the establishment of similar orders; and their formation is only a question of time. The general tendency is towards this Catholicism, slowly but steadily and unmistakably. We would have many more conversions among Protestant ministers who would like to become priests but for one thing—the celibacy of our clergy. There are men longing to enter the fold of Christ, but they have wives and children to care for, a living to make and friends to lose. In their hearts they are true Catholics."

ON THE PLATFORM.

Public speakers and singers are often troubled with sore throat and hoarseness, and are liable to severe bronchial attacks which might be prevented and cured by the use of Hagar's Pectoral Balm—the best throat and lung remedy in use.

"How did you make yourself so solid with the girl's mother?" "Met her in the hall one evening when I called, and mistook her for the daughter."

A POOR MAN



Indeed is he whose blood is poor, who has lost his appetite and his flesh and seems to be in a rapid decline; but

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can make it rich again by restoring appetite, flesh and rich blood, and so giving him energy and perfect physical life, cures Coughs, Colds, Consumption, Scrofula and Bronchitis. IT IS ALMOST AS PALATABLE AS MILK.

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HOME RULE ! !

The undersigned has the honor to announce that he has now in press, and will shortly have published, a verbatim report of the speeches delivered on the occasion of the first and second readings of the Home Rule measure now before the

ENGLISH HOUSE OF COMMONS

The collection embraces the speeches of Gladstone, Clark, Sexton, Saunderson, Balfour, Bryce, Collings, Redmond, Russell, Labouchere, Chamberlain, Blake, Hicks-Beach, McCarthy, Davitt, Morley, &c., &c., furnished by a first-class stenographer employed on the spot; and as they are the reproduction in book form of controversies that are destined to become of historic interest, the undersigned relies on his friends and on the reading public for their patronage. A further announcement later on.

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A YOUNG LADY'S ESCAPE.

An Interesting Story From Norfolk County.

General Debility and Chronic Neuralgia Made Miss Lizzie Bentley's Life Miserable—Her Parents Feared She Was Going Into Consumption—Brought Back From the Brink of the Grave.

From the Simcoe Reformer.

Miss Lizzie Bentley is the daughter of Mr. Ira Bentley, of Waterford, a former well-known resident of Simcoe. It is well known that Miss Bentley was long and seriously ill, and it was recently reported that she had fully regained her health and strength. Her case has excited considerable interest in Waterford, and coming to the ears of the Reformer, we felt more than a passing interest in the matter for the reason that for a period of nearly three years, there have been from time to time published in our columns, particulars of alleged cures of various serious cases of illness that have been effected through the use of a remedy known as Dr. Williams' Pink Pills for Pale People. The scenes of these cures have been located in widely scattered portions of the country, it might almost be said of the globe, for some of these stories come from the United States and some from England, to such great distances have the proprietors extended the sphere of their usefulness.

It is of course the common idea that the age of miracles has long passed, and thousands of people who would not relish a classification among "doubting Thomases," and who are quite ready to believe any long story, so that it does not trespass upon their pre-conceived notions, and what old line physicians tell them of the limits and capabilities of the medical pharmacopoeia, as laid down by the schools, hear with a shrug of the shoulder and a smile of incredulity, of cases the evidence of which is of so certain a character that no court or jury in the land would question it. Take one of the best known and striking instances of the efficacy of Dr. Williams' Pink Pills. We refer to the case of Mr. John Marshall. Could any evidence be clearer or more convincing even to a sceptic. Mr. Marshall is a well known citizen of so large a city as Hamilton. He was paid by the Royal Templars of Temperance the sum of one thousand dollars, that being the sum paid by that institution to its members who are proven to the satisfaction of its physicians to have become permanently incurable. Every fact in connection with the case was investigated by the Hamilton papers and vouched for by them. Not satisfied to take its evidence at second-hand, the Toronto Globe sent a representative to Hamilton. The result of these investigations was the publication by the Globe of an article in which every claim made by Mr. Marshall and the proprietors of Dr. Williams' Pink Pills was fully conceded, and the "Hamilton Miracle" unreservedly endorsed by this great Canadian newspaper.

In a way it reminds us of the story of the great lawyer who attended a prayer meeting. His own views of religion were of the most heterodox character. He went to be amused; he came away with all his pre-conceived ideas changed. He said: "I heard these men whose word was as good as the Bank of England get upon their feet and tell what religion had done for them, not theoretically, it was their own personal experience of it. Were these men in a witness box I would not have the slightest inclination to doubt their word; as a consistent man I was unable to doubt them anywhere else. I had doubted, now I believe."

The man or woman who will give an hour's attention to the evidence that the Dr. Williams Medicine Company have to submit, must, if able to reason at all, concede that their Pink Pills contain wonderful properties for the amelioration of human ailments.

All these reflections are introductory to the case that has come under our notice. Mr. Ira Bentley is widely known in this district, where he has carried on business as a pump and windmill manufacturer for years. He formerly lived in Tilsonburg, afterwards in Simcoe and now resides in the village of Waterford. A representative of the Reformer visited Waterford not long since to interview Mr. Bentley as to his daughter's recovery. For be it understood this journal is as little prone to be carried away by fair spoken or written words as the rest

of humanity, and as we had heard that Mrs. Bentley's cure was due to the use of Dr. Williams' Pink Pills, we were anxious to investigate, that we might add our personal testimony, if possible, to the many who have already spoken and written on behalf of this great Canadian remedy. The result of the writer's journey to Waterford was eminently satisfactory. We failed in finding Mr. Bentley at home, for he was in Caledonia that day setting up a windmill, but Mrs. and Miss Bentley, who were the immediate beneficiaries of the good effects of Pink Pills, proved quite able to give full particulars. Mrs. Bentley was apparently enjoying the best of health, and we were more than surprised to be told by her that it was she who first of the family had experimented with Dr. Williams' Pink Pills. She told us that a couple of years ago she had been grievously attacked by rheumatism, and had after solicitation by some friends sought relief in Pink Pills. The result had been eminently satisfactory as any observer could see. It was, however, to become acquainted with the case of Miss Bentley that we had gone to Waterford. In answer to our enquiries Mrs. Bentley told us that her eldest daughter, Lizzie was nineteen years of age, that from her infancy she had been a sufferer and that her chances of growing to womanhood had never been considered good. She early became a victim of acute neuralgia, that for weeks at a time racked her body and made life a burden. She would at times go down to the very brink of the grave; she was in appearance a mere shadow, thin, pale and weak, unable to do anything. After finding how Pink Pills had benefitted her mother she too began to use them. No change from sickness to health could have been more rapid, no cure more complete. "You can say," Mrs. Bentley said to us, "she is a well girl, that Dr. Williams' Pink Pills cured her, and we are willing to tell the whole world that such is the case."

Desirous of seeing Miss Bentley herself, we next repaired to the Waterford post office, where she is employed as a telegraph operator. We had known Miss Bentley when she lived in Simcoe. We remembered her pale delicate face as it was then. One glance at the bright young girl before us, her cheeks aglow with ruddy health, was sufficient. The days of miracles were not gone. The happy subject of one stood before us. Her story was a repetition of the one told us by her mother, only with an added depth of thankfulness to the means of her recovery. We came away from our interview with Miss Bentley fully satisfied that we now knew of our own knowledge of at least one marvellous cure to be credited to Dr. Williams' Pink Pills.

An analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.

Dr. Williams' Pink Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold in boxes (never in loose form by the dozen or hundred, and the public are cautioned against numerous imitations sold in this shape) at 50 cents a box, or six boxes for \$2.50, and may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, from either address.

IRISH NEWS.

The Mobill branch of the Irish National Federation has forwarded £20 to the trustees of the Home Rule Fund.

James Fitzgerald, of Tralee, wrested the handball championship of Ireland from O'Herlihy, at Kilkenny, on September 17.

The Catholic Church at Neale has been enriched with a new and beautiful altar. It is a memorial of the late Rev. John O'Malley, the parish priest.

Miss Irvine, of Charleville, and Miss Mary Agnes Ryan, of Tipperary, received the black veil at the chapel of the Presentation Convent, Cork, on the 12th ult.

Mr. Patrick O'Hea, who represented one of the divisions of Donegal for many years in Parliament, has left Cork with his family for the Cape of Good Hope, Africa, where he intends to reside for the future.

On Sept. 21 there passed away at Naas one of the most universally respected of all its inhabitants in the person of Mr. E. O'Hanlon. He had reached the patriarchal age of eighty-five years, over fifty of which he had spent in Naas.

The record of St. Angela's (Ursuline) Convent, Cork, as an Intermediate and University College during the past six years, shows that it received 217 passes, 460 honors, 31 prizes, 37 exhibitions, 2 gold medals, 14 first places, and £940 in exhibitions and prizes.

Among the successes scored by Catholic colleges we notice that of Master P. Murray, of Carlow College, who gained the highest mark in English, not alone in his own grade, but also in any grade, first place in English and mathematics combined, and full marks in algebra.

The Custom House at Belfast was the scene of an outburst of religious and political ill-feeling, on Sunday, Sept. 17, during a labor meeting which was being addressed by two labor advocates from England, Leonard Hall and J. Brooklehurst. Some passing reference of a non-controversial character to politics happened to be made, when groans were heard, and the meeting, as if by an organized plan, was dispersed, and the speakers actually hunted. An individual understood to hail from England called an impromptu meeting and began an address on labor and politics. His remarks were well received, groans been given at mention of Mr. Gladstone's name, when the speaker was on the subject of Home Rule. By-and-by Mr. Knox, a prominent member of the Labor party, arrived on the scene, and was immediately recognized and subjected by members of the crowd to the vilest abuse, and ultimately chased for his life. He was badly beaten and received some violent blows on the back of the head.

Success of Cork Students in the Intermediate examinations.—A large number of Cork students won prizes in the Intermediate Examinations. In the junior grade, £20 exhibitions, tenable for three years, were awarded to A. Robinson and William McPettridge, of the grammar school, Bandon, and Charles Cullinane, of the University and intermediate school, Skibbereen. The two last named are still under fifteen years of age, and would be eligible for the junior grade in 1894, but for their successes on this occasion. Among the girl candidates, the medal for modern languages goes to C. G. Lamb, of Desertserges, Bandon. To carry off the first place in two grades is an achievement which is seldom the lot of an Irish college. This is not all, for Master Kent, who was first in the middle grade this year, won a similar distinction in the junior grade in '92. Master Houlihan, who took first place in the junior grade, had an unprecedented list of distinctions. Besides being an easy first in his grade he took top score in classics, French and Greek, was second in Latin, fourth in English, and in addition the winner of the first of the Burke Memorial Prize. The top prize of all Ireland is secured by Andrew Hayes, one of the Cork Christian Brothers' boys.

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By Royal Letters Patent



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MILK GRANULES.

The perfect equivalent of Mother's Milk.

It is the solids of pure cow's milk of the very best quality so treated that, when dissolved in the proper amount of water, it yields a product which is practically identical in composition, re-action, taste and appearance with Mother's Milk. It is absolutely free from starchy matter, which is present in barley, flour and other infant foods, and contains no glucose and no cane sugar.

Put up in 50c. Tins by the

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Good Going Oct. 13 & 14, Oct. 20 & 21, Oct. 27 & 28, Return Until Oct. 25, Nov. 1, Nov. 8.

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Western	1,800,000
Scottish Union and National	20,000,000
Insurance Co. of North America	9,000,000
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Lancashire	10,000,000
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MORALS AND LITERATURE.

The day was, when the startling realism of the Brontë sisters (to put it mildly) met with the sternest censure and fiercest ostracism of right thinking people. Dr. Brownson goes the length of declaring that "there are passages in 'Jane Eyre' which show that women can enter into, and describe with minute accuracy, the grossest passions of man's nature, which men could not describe to their own sex without a blush."

Accursed is the age, accursed the commonwealth, that ceases to respect, to reverence, the innocence of the young. Even the pagans wrote: "Maxima debetur puero reverentia;" and the ancient Egyptians at the obsequies of their dead, proclaimed the departed spirit damned or saved, according as it had wronged or revered little children during life.

Literature, it is true, as Cardinal Newman reminds us, can never be anything else than the manifestations of human nature in human language; that, as science is the reflection of physical nature, literature is the reflection of nature, moral and social. We cannot eliminate the evidences of human passion from the records of human life, and our age of fiction is pre-eminently introspective and analytical.

If we must faithfully portray nature in our works, my sisters and co-laborers, let us not forget the God of nature in His works. Let us give to the world something better than the vintage of an intoxicating and effervescent romance passed from the dried grapes of exhausted passion and erotic prurieny. Let us offer it, not "devil's wine," but "God's wine"—a distillation from the fresh herbs and sweet-smelling simples of a chaste pasturage, giving to fainting souls and faltering hearts the royal cordial of the golden and La Grande Chartreuse. The dove that goes forth from the saying ark of a purified literature must not pause to dissect the putrid carcasses tossed upon the rocks by the raging deluge of human passions.—Fleanor C. Donnelly at Catholic Congress.

HOLLOWAY'S PILLS.—The Greatest Wonder of Modern Times.—They correct bile, prevent flatulency, cleanse the liver, and purify the system, renovate the debilitated, strengthen the stomach, increase the appetite, invigorate the nerves, promote health, and re-constitute the weak to an ardour of feeling never before expected. The sale of these Pills throughout the globe astonishes everybody, convincing the most sceptical that there is no medicine equal to Holloway's Pills for removing the complaints which are incidental to the human race. They are indeed a blessing to the afflicted, and a boon to those who suffer from disorder, internal or external. Thousands of persons have testified that by their use alone they have been restored to health after other remedies had proved unsuccessful.

COMMERCIAL.

FLOUR GRAIN, Etc.

Flour.—There is no demand for Newfoundland, where large stocks of American flour are held costing 25c to 35c per bush less money than they can be bought for to-day. Ninety per cent straight rollers cannot be laid down here on track for less than \$3.20, while ordinary can be laid down at \$3.15. There have been sales of straight roller 90 per cent at \$1.50 in bags, and we quote \$1.50 to \$1.55. Winter patents have sold at \$3.50 to \$3.60, and spring patents at \$3.70 to \$3.80. Manitoba strong bakers flour is quoted at \$1.25 to \$3.55 and choice brands at \$3.60 to \$3.70.

Patent Spring.....\$3.85 @ 4.05
Patent Winter.....3.45 @ 3.55
Straight Roller.....2.15 @ 2.25
Extra.....2.50 @ 3.05
Superfine.....2.50 @ 2.70
Flour.....2.20 @ 2.85
City Strong Bakers.....3.55 @ 3.75
Manitoba Bakers.....3.25 @ 3.50
Ontario bags-extra.....1.40 @ 1.50
Straight Rollers.....1.50 @ 1.55
Superfine.....1.25 @ 1.40
Flour.....1.10 @ 1.20

Oatmeal.—In jobbing lots we quote as follows:—Rolled and granulated \$4.25 to \$4.35, standard \$3.75 to \$4.05. In bags, granulated and rolled, \$2.00 to \$2.10, and standard, \$1.75 to \$1.95.

Feed.—Car lots of bran have been made at \$15, which is \$1 lower on the week, and we quote \$14.50 to \$15. There is no surplus stock however. Shorts have sold at \$18 to \$18.50, and moultie is dull at \$20.00 to \$21.50 as to grade.

Wheat.—A lot of 10,000 bushels of No. 2 red winter wheat is offered on this market at 65c, but it does not seem to draw a bid. We quote No. 2 Manitoba hard wheat in this market at 74c to 75c nominally. New red winter wheat has been sold at 55c west of Toronto, and old at 53c.

Corn.—There is no business on spot to guide prices, which are nominally quoted at 45c to 50c in bond, and at 60c to 62c for car lots duty paid.

Peas.—Sales during the past two or three days at 69c to 69½c per 60 lbs in store. West of Toronto the price is still quoted at 18c per 60 lbs.

Oats.—Sales of car lots in store at 35c per 34 lbs. one lot selling at 34½c. For car lots for the local trade 36c was bid for No. 3 white.

Barley.—We quote malting grades 48c to 55c. Feed barley is quoted at 44c to 43c.

Malt.—The market is quiet but steady at 70c to 75c.

Rye.—The market is purely nominal in the absence of any enquiry, and we quote 56c to 57c.

Buckwheat.—There is no demand at the moment, and prices are nominally quoted at 50c to 52c.

PROVISIONS.

Pork, Lard, &c.—Hog products are firm, especially Canadian short cut mess pork, which has gone up another \$1 to \$1.50 during the week, rates having transpired in small jobbing lots at \$24 and \$25. In lard there have been sales of compound at \$1.70 per pound and at \$1.90. Smoked meats are in fair demand for the season at about former prices. A few small lots of dressed hogs have been sold at \$8 to \$8.25. We quote as follows:—

Canada short cut pork per bbl.\$23.50 @ 25.00
Canada clear mess, per bbl.22.00 @ 23.00
Chicago short cut mess, per bbl.22.00 @ 22.50
Mess pork, American, new, per bbl. 21.50 @ 22.00
India mess beef, per tierce.....00.00 @ 00.00
Extra mess beef, per bbl.....00.00 @ 00.00
Hams, city cured, per lb.....12 @ 14c
Lard, pure in pails, per lb.....11 @ 12½c
Lard, com. in pails, per lb.....8 @ 8½c
Bacon, per lb.....11 @ 12½c
Shoulders, per lb.....10½ @ 11c

DAIRY PRODUCE.

Butter.—Dairy butter is not too plentiful, and Eastern Township have been sold at 21c to 21½c for fine late made. We quote prices as follows:—

Creamery September.....23½c to 23c
Creamery August.....21½c to 22c
Eastern Townships.....19c to 21c
Western.....17c to 19c

Cheese.—Choice Western September may be quoted at 11½c to 11c. We quote prices here as follows:—

Finest Western colored.....11½c to 11c
Finest Western white.....11½c to 11c
Finest Quebec.....11½c to 11c
Underpriced.....10c to 11c
Liverpool cable white.....5½c
Liverpool cable colored.....5½c

Exports.—The exports for the season at the close of last week were 1,221,118 boxes against 1,248,825 for the period in 1892.

COUNTRY PRODUCE.

Eggs.—The market continues firm at 15c to 16c, the latter price for single cases. A lot of 50 cases of good candied stock was sold at 14c, and another lot of 100 cases is offered at same price.

Beans.—Sales of choice hand-picked beans have been made at \$1.50, and we quote \$1.50 to \$1.70 as to size of lot and quantity. Ordinary to good \$1.25 to \$1.40, and inferior \$1.00 to \$1.10.

Maple Products.—Syrup at 4½c to 5c in wood, and 50c to 60c in tins. Sugar is dull at 6c to 7c per lb.

Honey.—Comb has sold at 11c to 12c for mixed, and choice white clover honey at 13c to 14c. Sales of new extracted at 7½c to 8c, with old at 5½c to 6c.

Hops.—The sale is reported of a lot of new hops on the county at equal to 17½c here, but the report was not confirmed. Brewers pay 17c to 17½c. We quote new Canadian purely nominal at 17½c to 22c according to buyers' and sellers' views.

Baled Hay.—At \$9 to \$9.25 f.o.b. Here transactions are reported at \$10.50 alongside vessel.

Ashes.—The market is steady at \$4.55 to \$4.60 for first pots, no second being here. Stock yesterday was 21 pots and 8 pearls.

FRUITS, Etc.

Apples.—Common to good \$1.50 to \$1.75; fancy round fruit \$2.75 to \$3. Car lots of fine fall fruit have sold at \$2.25.

Oranges.—Free arrivals of Floridas \$1.25 to \$2.75, Jamaica in bbls \$5 to \$5.50; boxes, \$3 to \$3.50.

Lemons.—Prices are quoted at \$2.50 to \$2 per case.

Peaches.—California selling at \$1 to \$1.10; Canadian in baskets at 90c to \$1.

Pears.—Barlett's \$3.50 per box; Winter Nellis \$2.75 to \$3 and baskets 90c to \$1.10.

Cranberries.—Are unchange at \$7.50 to \$3 per barrel.

Bananas.—Are quoted all the way from 50c to \$1.

Dates.—Are selling at 5½c per lb.

Cocoa Nuts.—Remain unchanged at \$4 to \$4.25 per bag of 100.

Grapes.—We quote: Concorda 2½c to 2½c; Niagara 2½c to 3c; Rogers 2½c to 3c per lb; Malaga in kegs \$3.75 to \$5 as to soundness of the fruit.

Plums.—Are selling well at \$1.25 to \$1.50 per box.

New Potatoes.—\$11 bag from \$3.25 to \$3.75 per bu. for choice stock.

Quinces.—Selling at 80c to \$1 per basket.

Onions.—Native onions are quoted at \$2 to \$2.50 per bu; Spanish in crates sold at 70c to 75c in round lots and at 85c to 95c in small quantities.

Potatoes.—Prices quoted at about 50c to 55c on track.

FISH AND OILS.

Pickled Fish.—Newfoundland Shore herrings are still quoted at \$4, and Cap-Breton at \$1 to \$5.25. Green cod at \$1.00 to \$1.25 for No. 1. Dry cod \$1.25 to \$1.50. In cases of 100 lb., \$5.50 to \$6.00.

Oil.—Newfoundland cod oil has been placed at 38c net cash and we quote 38c to 37c. Steam refined seal oil is quoted at 48c to 45c. Old cod liver oil 45c to 50c, and new 55c to 60c; Norwegian 75c to 80c.

Dried Fish.—Boneless cod 8c to 6½c per lb, and ordinary dried fish at 4½c to 5c. Smoked herring 12c to 15c per box.

Annual Fish.—Lob tere \$6.00 per case for tails, and \$3.50 to \$9.00 for flats. Mackerel \$4.00 to \$4.50.

Fresh Fish.—Cod and haddock, 3c to 8½c.

LIVE STOCK.

There were about 550 head of butchers' cattle 40 calves and 1500 sheep and lambs offered at the East End Abattoir on Monday. The butchers were out in large numbers and trade was fair, with the prices of cattle the same as on last week's market, but sheep were rather lower and calves higher in price than on Thursday. There were but three prime beefs on this market to-day, two of which were bought by Louis Ploard at 4½c per lb, and the other was sold at 4c. Pretty good cattle sold at from 3½c to 4c per lb; half failed steers and fair conditioned dry cows sold at from 8c to 8½c and the leaner beasts at from 2c to 2½c per lb.

Nearly all the best calves were bought up before reaching this market and prices have ranged from \$3.50 to \$8 each and several of the butchers could not get the quality they required. Sheep were plentiful and sold at from 2½c to 3½c per lb; good lambs sold at from 4c per lb and common lambs at about 3c. McDuff Lamb bought 85 very fine ewe and wether lambs at 4½c per lb. Some of these cost \$4.50 each. Fat hogs are higher in price, or from 6½c to 8½c per lb.

Stock Yards Report.

The Montreal Stock Yards Company, Point St. Charles, reports as follows: Export cattle quiet owing to very unsatisfactory cables received from the other side. Local opened with heavy receipts and a slow trade, but as week advanced receipts advanced and closed firm, everything cleared out at fair prices. Medium receipts of hogs closing 10c higher. Not much change in sheep and lambs. Good calves were in good demand.

We quote the following as being fair values:
Cattle—Export.....40 to 4½c
Butchers' good.....3½c to 4c
" medium.....2½c to 3c
" culls.....2c to 3c
Lambs.....\$2.00 to \$3.00
Calves.....\$3.10 to \$3.00
Hogs.....\$6.50 to \$6.85

Montreal Horse Market.

The Montreal Horse Exchange, Point St. Charles, reports as follows: The horse trade at these stables during the week was better than that of last, and 7 horses were sold at fair prices. We have on hand for sale 30 very excellent horses, comprising heavy and medium draft, choice drivers, saddle, coaches and jumpers, with one car to arrive early in the week.

M. Emmanuel - Champigneulle

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STATUARY }

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\$3 a Day Sure.

Send me your address and I will show you how to make \$3 a day; absolutely sure; I furnish the work and teach you free; you work in the locality where you live. Send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write to-day.
Address A. W. KNOWLES,
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DR. WOOD'S
Norway Pine Syrup.
Rich in the lung-healing virtues of the Pine combined with the soothing and expectorant properties of other pectoral herbs and barks.
A PERFECT CURE FOR COUGHS AND COLDS
Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant piny syrup.
PRICE 25c. AND 50c. PER BOTTLE.
SOLD BY ALL DRUGGISTS.

CENTRAL CHINA HALL.

DINNER SETTS, 100 pcs., from \$6.50.
TEA SETTS, 44 pieces, from \$2.50.
CHAMBER SETTS, 10 pcs., from \$2.
LEMONADE SETTS,
FRUIT SETTS,
ICE CREAM SETTS,
FRUIT PLATES,
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At the Jesuit College, on Bleury Street, an English Teacher, for the class of Latin Elements, is required. An ecclesiastic preferred. Please apply to the Rector of St. Mary's College or to the Prefect of Studies. 10-4

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This institution directed by the Religious of the Holy Cross, occupies one of the most beautiful and salubrious sites in Canada. It was founded for giving a Christian education to boys between the ages of five and twelve years. They receive here all the care and attention to which they are accustomed in their respective families, and prepare for the classical or commercial course. The French and English languages are taught with equal care by masters of both origins.
Boys are received for vacation.
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MALABAR.

The Late Father Philip of St. Joseph, Discalced Carmelite.

Another star has disappeared from the sky of the Archdiocese of Verapoly. The Very Rev. Father Philip of St. Joseph is no more. That man, who led a truly Apostolic life for about forty years, is gone to his reward, is gone to enjoy the harvest of his good works. He quietly passed away about 8 a.m., on the first of May, in the Carmelite residence of Verapoly, after a long illness, which he bore with patience and resignation. Rev. Father Philip, known in the world as Peter Thomas Solari, was born in Genoa (Italy), in 1825. He received his first education from the Jesuit Fathers of that city. In 1844 he entered the ancient Order of Our Lady of Mount Carmel. He took his religious vows on the 23rd July, 1845. Owing to his great talents, he was ordered to occupy the Chair of Theology in the Seminary of St. Paulazio in Rome. The beginning of his career was bright and promising, and the highest honours awaited him, but to avoid these and to secure the humble mortified life he longed for, he asked of his Superiors to send him to the missions. As soon as his request was granted, he, with his companions, went to the Holy Father, Pius IX., to receive the Apostolic Benediction. The Universal Pastor received the young apostles with great joy and love, and after advising them on many points, said: "Dear sons, you go to a very sterile country; if you do not carry with you the true spirit of Apostolic men, you will not find it there." These words entered the heart of Father Philip like an arrow. He reached Cochín on the 5th February, 1854, with the late Dr. Marcellino. It is very difficult to enumerate all he did during his long Apostolic career. He was the great help and prudent councillor of the late Dr. Bernardino of St. Therese, in the reform of the native clergy. He was Vicar-General of two Bishops for over thirty years, and governed the mission as Pro-Vicar Apostolic with great prudence and energy. His love of humility was so great that he declined more than once to accept the Episcopal dignity.

As Rector of the Seminary as Superior to the Carmelite Tertiaries, as Confessor to the Nuns at Verapoly, and as Vicar-Provincial of the Carmelite Order, he always showed great tact. His assiduity in the Confessional gained for him the name of St. Alphonsus the Second. The Parochial schools throughout the vast mission owe their existence to him. Though engaged in multifarious duties, he found time to superintend the building of the Convents of Maguanay, Coonamant and Verapoly, and the Seminary of Pootheppally. His abnegation and self-sacrifice were extraordinary. He was entirely dead to the world. Religious poverty, humility, and the spirit of detachment from everything which is not for God were his distinguished characteristics.

He possessed a perfect knowledge of dogmatic and moral theology, and wrote in Malayalam a book on moral theology, which was afterwards enlarged by him and published in two volumes for the use of the native clergy.

His zeal for the conversion of heathens was admirable, and numberless are the souls who through him were admitted into the True Fold, especially in *Articul Mortis* during the prevalence of epidemics. It was a matter of no small surprise to see the majestic Father Philip, who was of commanding height, and proportionately built, creep on all fours into the huts of the poor and administer the Sacraments sitting on his heels or kneeling.

His devotion towards the Blessed Sacrament was so great that he spent hours in its presence immovable as a statue. He possessed to perfection the twofold spirit of a true Carmelite, viz: The contemplative and active. He was an ascetic monk and zealous apostle.—R.I.P.—*Illustrated Catholic Missions.*

NORTH AMERICA.

"A Strange Character."

Newspapers are now published everywhere—even in the Canadian Northwest, the Pilot Mound Sentinel, of November 25th, 1892, has the following rather amusing, but very good-natured article, on a certain missionary priest, under the heading, "A Strange Character." Those who have a knowledge of persons and places will easily recognise Father De-

corby, O.M.I. in the "singular individual." His fellow scholastics, who were ordained with him at Autun, in 1867, will please take notice that he is an "old man."

"Living amongst the half-breeds and Indians at Fort Ellice, or wandering amongst the natives far up the Assiniboine, in the vicinity of Fort Pelly, there is a very odd but excellent man, who acts unlike all other men. He belongs to some religious order, and is a native of France; he is well educated, and is even now possessed of a manner and polish that would grace a court. He has become an old man, and the greater portion of his life has been devoted to the improvement of the wild native population of the Northwest. After the manner of a hermit, he lives in a rude log hut in the woods on the shores of the Assiniboine. Understanding the language of the natives, he instructs them in matters of religion, visits them in their sickness, relieves their necessities, teaches them the arts of civilization, instructs their children, stands by the death-bed of the departed, and devotes his whole time and energies to the welfare of the rude people amongst whom he resides. At one time his field of labor was in the country much further west, and when there he had become possessed of some horses and cattle. On moving to occupy his present station near Fort Ellice, he left all his stock to others, even his house and rude furniture, reserving only the pony on which he rode away to his new field of labour. He must have a private income from some source, although he makes no display and seems as poor as those he lives amongst, but when any of those to whom he is devoted gets into difficulty, he often buys a cow or a horse from the man who is in trouble, and usually leaves the animal with the person from whom he makes the purchase. If the truth were known, there is little doubt that there is a stirring romance connected with the history of this singular individual. When publishing a paper at Birtle, we often met the old man, and were delighted and astonished by his conversation, admired his self-sacrifice and benevolent humanity, and were instructed by his example."—(*Illustrated Catholic Missions.*)

THE WORLD AROUND.

The small parks in Berlin are in charge of women.

The treaty between France and Siam was duly signed Sunday.

Many new cases of cholera are reported daily in Hamburg and Leghorn.

Between July 1st and September 1st there was a decrease of 1,604 pensioners.

The coal famine in England has reached the proportions of a national famine.

Residents of Muncie, Ind., have asked for State aid in the fight of the town against smallpox.

At Cedar Lake Bay, Texas, a tarpon jumped over a net, striking a negro and instantly killing him.

Twenty-eight miners were drowned by the Michigamee River bursting through the roof of Mansfield mine in Michigan.

The U. S. Senate is still mainly occupied in discussing the Silver Purchase Repeal bill and the House in discussing the Federal Elections Repeal bill.

A Commercial Cable despatch from Berlin says that a sensation has been caused by the proposal to withdraw the military attaches of the Triple Alliance from France.

Justice John M. Haffan believes that future differences between England and the United States will be settled by an equal number of judges from the highest courts of those countries.

A closed bank in Arizona has issued the following notice: "This bank has not busted; it owes the people \$36,000; the people owe it \$55,000; it is the people who are busted; when they pay we'll pay."

Lena Brown was tried at Mount Holly, N.J., on Tuesday, for the murder of her five-year old son and the two children of William Harvey, of Borden town, a year ago, by strangling. She was found "Not guilty." The medical experts testified that she was insane and the judge ordered the jury to bring in a verdict accordingly. She will be sent to an asylum.

Irate but polite person who has just taken away an umbrella from the social pest in front: Permit me, sir, to return your umbrella; I found it in my eye.

THE LIFE LINE

It is Thrown Out Over
Dark Waves of
Suffering!

Saves from Peril and
Death!

No Other Rescuer Like it in
the World!

Known as Paine's Celery Com-
pound—An Ideal Food for
the Diseased, Tired and
Worn Out!

A FRIEND IN EVERY TIME
OF NEED!

A Valuable Life Saved in the
Lower Provinces!

An Esteemed Methodist Clergyman
is Enabled to Resume His
Work!

Grateful and Honest
Words!

Clergymen, like other mortals, have their days of sickness and suffering—their times of mental and physical depression.

The great Healer and wise Dispenser of mercies has so ordained matters, that even His ministers and servants must look to the same means for physical rebuilding as are put within the reach of men and women of all callings.

Within the last two years, many well-known and eminent clergymen, who have labored constantly and assiduously in the Master's vineyard, have been forced to give up active work, owing to bodily infirmities and diseases. Though incapacitated physically, their souls yearned for longer service and work. Happily for such, Providence has made a wise provision—has given them a renewing agent from nature's lap, known as Paine's celery compound, an ideal food for recuperating the body and strengthening the nerve and brain power.

The Rev. Dr. Wilson, of St. John, N.B., is one of the ablest of the many able men in the Methodist Church; he is one of Canada's most gifted lecturers, and is possessed of high literary talents. Thousands in Canada have listened with rapt attention to his eloquence on "The Typical Irishman," "Traits of Scottish Character," "The Model Young Man," "A Tramp Abroad," and "Imperial Federation."

Unfortunately for the church and country, Dr. Wilson was laid aside some time ago owing to severe sickness—a complication of troubles. After repeated but vain efforts to secure health through

physicians and their remedies, the Doctor tells us of his marvellous success with Paine's celery compound, a medicine that is now doing such noble work in our midst. He says:—

"For many years I have been a sufferer from asthma, but was able to continue in active ministerial work until the winter of 1891, when la grippe laid me aside and compelled me to be a supernumerary. Since then I had recourse to various means in order to bring a restoration of health; but without any real benefit. I was induced to try Paine's celery compound, and it affords me very great pleasure to be able to say that I have been greatly helped thereby, and regard it the best medicine I know anything of. My general health has so greatly improved that I now do a great deal of work, and if the improvement continues I will be inclined to re-enter upon active service at the next conference. I wish you every success in your good work of saving the bodies of your fellowmen."

CATHOLIC SAILORS' CLUB.

The Steamship Vancouver Minstrel Troupe.

The concert held at the Catholic Sailors' Club Thursday evening was a red-letter one. Although one hundred extra chairs had been placed in the room to accommodate the large number, by 8 o'clock there was not even standing room to be had. The Royal mail steamship Vancouver has an amateur minstrel troupe who often give an evening's pleasure to the passengers crossing the briny. Last Thursday they gave a most enjoyable entertainment at the Sailors' club, and the large number of prominent shipping men, with their lady friends, were both surprised and delighted. Songs, comic and otherwise, were rendered in capital style by Messrs. W. Bond, J. Hay, J. B. Leighton, T. Rowland and J. Davis. Messrs. G. Harris, W. Waring, A. Ferguson and J. Hambly cleverly picked the banjo; Messrs. F. Shannon and W. Christian rattled the bones; Messrs. F. Rolland and A. Caters shook the tambourine, whilst Mr. Charles McMaster made a first class interlocutor. Commendation is also due to Mrs. Jas. Wilding, who efficiently presided at the piano. Miss May Stafford was the recipient of loud plaudits for her recitation. Mr. P. J. Gordon, as usual, occupied the chair in his usual genial manner and in a few well chosen words welcomed and thanked both the minstrel troupe and the large number present for their attendance. The Catholic Sailors' Club concerts are not only enjoyed by the sailor lads, but also by landmen as well, judging by the large number who attend week by week.

Hobbs: How are you getting on in your literary career? Graph, with pomposity: Splendidly. I am now collaborating with Scribe the author. Hobbs: Is it possible? What part of the work do you do? Graph, who plays the typewriter for Scribe: I put his ideas into readable form.



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THE QUEBEC LINE.

The Steamers "Quebec" and "Montreal" will perform this service, leaving Montreal daily (Sundays excepted) at 7 p.m.

THE TORONTO LINE.

Commencing on May 31, the steamers will leave the Canal Basin, Montreal, daily (Sundays excepted) at 10 o'clock a.m., and Lachine on arrival of the noon train, and Coteau Landing on arrival of the 4.45 Canada Atlantic train.

SAGUENAY LINE.

Steamer "Saguenay" will leave Quebec every Tuesday and Friday at 7.30 a.m. for Murray Bay, Tadoussac, Chicoutimi and intermediate ports.

THE THREE RIVERS AND CHAMBLY LINES

Leave every Tuesday and Friday at 1 p.m. For sailings of steamer "Terrebonne" and ferries see local time table.

For further information apply

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Traffic Manager, General Manager,
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SAINTS OF THE MONTH.

[By the Editor of the Catholic School and Home Magazine.]

St. RAPHAEL, ARCHANGEL, Oct. 24.—This is the Angel of healing, who, as a beautiful youth, offered himself as a guide to young Tobias, setting out on his journey to a distant country. He brought him safely to his journey's end, in Media, married him to Sara and returned him to his parents, and then made known to them that he was "Raphael, one of the seven who stand before the Lord."

St. BRIDGET, W., Sweden, Oct. 8, 1304-1373.—One of the Royal family of Sweden, St. Bridget was born in 1304. At a very early age she heard a sermon on the Passion of Jesus Christ, and was so affected by it that the image of Christ crucified was ever present to her. Following her father's wish she married Prince Ulpho and had eight children. Some time before her husband's death, which occurred in 1344, both separated by mutual consent; he entered the Cistercians and she founded the Order of St. Saviour in Sweden. Her revelations concerning the Passion were approved by the Council of Basle. She died in 1373.

St. EUSTOCHIUM, V., Oct. 27, 419.—St. Jerome calls this saint "the flower of Virgins." She was the youngest daughter of St. Jerome's friend and disciple, the noble Roman widow, St. Paula. She was gifted with great intelligence which was carefully cultivated by her mother and St. Jerome. Like her mother she devoted her life to religion and accompanied her to the Holy Land and took the veil in the Monastery which St. Paula established at Bethlehem, and over which she presided after the death of her mother. Many of the letters of St. Jerome are addressed to St. Eustochium, whose learning and sympathy aided him in his great labor of translating the Hebrew books of the Old Testament into Latin. She died in 419 at Bethlehem.

SS. SIMON AND JUDE, Apostles, Oct. 28.—Simon, known in the Gospel as Zolotes or the Zealot, was from Galilee and was called by Christ to be one of His Apostles. Much is not known of him, except his zeal in preaching the doctrines of Christ. St. Simon preached in Egypt and Persia. He was put to death in the latter country.

St. Jude was a brother of St. James the Less, and was the son of Cleophas and Mary, sister of the Blessed Virgin. Being relatives of the Blessed Virgin, they were called "brethren of the Lord." He preached in Judea and in Mesopotamia, and then in Persia, where with St. Simon he suffered martyrdom. He wrote a Catholic Epistle to the Churches in the East, which is a part of the New Testament which urges fidelity to the faith and threatens all disturbers of the unity of the faith.

B. MARGARET MARY ALACOQUE, V., Oct. 17, 1647-1690.—This great apostle of the Sacred Heart was born in Burgundy, July 22, 1647, and was remarkable in her tenderest years, for her great sanctity, giving her food to the poor and practising great austerities. June 20, 1671, she entered the Order of the Visitation at Paray-le-Monial, and Nov. 6, 1672, made her profession. She not only suffered intense bodily pain, but her soul was grievously tried by temptation, while her associates looked upon her with suspicion and distrust. Her years of suffering were rewarded by the Great Manifestations of the Sacred Heart, and she was commissioned by the Sacred Heart to preach the devotion and establish the Feast. The first vision of the Sacred Heart occurred Dec. 27, 1673; the second in the summer of 1674; the third in June, 1675. She died Oct. 17, 1690, young in years, but old in the sanctity which the loving Heart of our Saviour generously bestowed upon her. She was beatified by Pius IX. in 1864. Steps have been taken for her canonization, and we hope soon to have the Apostle of the Sacred Heart glorified with the title of Saint.

The great value of Hood's Sarsaparilla as a remedy for catarrah is vouched for by thousands of people whom it has cured.

Mrs. Neverssee: What made you tell me he was the carver of his own fortune, when he got every penny he has by marrying an heiress? Mr. Neverssee: Humph! He had to cut out half-a-dozen fellows to get her, didn't he?

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V. J. E. BROUILLET, M. D., V.C.M. Kamouraska, June 10th 1885.

"I can recommend PECTORAL BALSAMIC ELIXIR, the composition of which has been made known to me, as an excellent remedy for Pulmonary Catarrh, Bronchitis or Colds with no fever."

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

L. ROBITAILLE, Esq. Chemist. Sir,

"Having been made acquainted with the composition of PECTORAL BALSAMIC ELIXIR, I think it my duty to recommend it as an

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N. FAFARD, M. D. Prof. of chemistry at Laval University. Montreal, March 27th 1889.

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DR. J. ETHIER. L'Epiphanie, February 8th 1889.

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Messrs. H. R. IVES & Co., Montreal,

MONTREAL 19th July, 1898.

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(Signed) DARLING

Engineer and Mechanic,

Refrigeration Works, Montreal.

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 Notre Dame Street.

Procession at Petersfield.
 The novel sight of a Catholic procession was witnessed at Petersfield last Sunday. Father Cammins had previously described the coming of St. Augustine and his forty companions from Rome, and how, as they came to meet King Ethelbert, or to enter the cities where they were to preach, they walked in solemn procession, carrying a silver cross and a picture of the Saviour, and singing litanies and anthems for the salvation of the people. He proposed that they should repeat the ceremonial with the same purpose that day. About forty persons took part in the procession. In front walked an acolyte, bearing aloft a large brazen crucifix, in the midst four children carried an image of Our Blessed Lady and the Holy Child. The priest followed in his monastic cowl, with the men and boys. As they moved round the Priory grounds litanies were chanted, and the old anthem, "We beseech Thee, O Lord, in Thy great mercy, to turn away Thine anger from this country, and from Thy holy house, for we have sinned against Thee." Several Protestants took part in the procession, and many more watched it with interest and respect from the high road.—*London Tablet.*

He Broke His Crystal.
 A young father is telling his friends a good story, of which his bright little son is the hero. A few days ago he was showing the little fellow his watch, the youngster, like Budge and Toddy, wishing to "see the wheels go round." The fond parent was willing to gratify his offspring's mechanical curiosity, but was also very solicitous about the welfare of his chronometer.
 "Don't drop it, Willie," he said, warningly, several times, "or you'll break the crystal."
 The watch was finally restored in safety to the parental waistcoat and the little boy sought other amusement. Half an hour later he was laboriously making his way down stairs, when an unlucky misstep sat him down with a suddenness that caused a mighty howl to arouse the household. Two fond parents rushed to his rescue with lightning speed.
 "You aren't badly hurt, Willie," murmured his mother, kissing the boy's tears away. "That couldn't have hurt you very much."
 But the little fellow was determined to assess higher damages than were being allowed him.
 "Yes, I am, mamma," he answered, gravely, amidst his sobs. "I sink I've broke my cystal."

A READY RECKONER.—"Two and two make five," as the facetious barman observed, when he put down two halves of Yarmouth, and two halves of mild-and-bitter and gathered in fivepence.
PROPORTION.—Tommy: How old are you, grandpa? Grandpa: I—I—I'm eighty-two, my dear Tommy: You're small for your age; you ought to be ten times my size.