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TESTIS IN COELO FIDELIS

# The True Witness

AND  
CATHOLIC CHRONICLE

VOL. XLII., NO. 25.

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## EDITORIAL NOTES.

This is certainly a cold world, or rather a busy one. It is not so much on account of an absence of fellow-feeling, or of charity that so many suffer untold privations in the very midst of plenty. The world is too occupied with money-making; everywhere there is a rush and sweep past and the unfortunate drop by the way side un-noticed. The world reads of the sad death of some child of the great and good, and the world says, "what a pity we did not know it"—and the great social stream rolls on. As an illustration we find the following in a London paper:

"It is grievous to hear that the only son of Balfe, the great Irish composer, who enriched our operatic literature with the *Bohemian Girl*, is in such a state of distress that an appeal in his behalf has to be made to the charitable public. We were under the impression that his sister, the celebrated vocalist, who had contracted rather wealthy marriages, was in a position to come to his aid. Anyhow, it is to be hoped the unhappy man will have his heart comforted at this festive season. He is not the only one that would be glad to have a trifle of that missing word, coin, that is locked up in the Bank of England."

We received a letter signed "Subscriber" telling us that many of our readers are anxiously enquiring what has become of our prolific correspondent 'K,' whose manly, trenchant letters on the 'School Question,' created such a *furor* for the past months in educational circles, besides arousing public indignation to a height of intensity seldom equalled on any public question." He then asks if "K." is dead or if he has offended our School Commissioners. "Surely," he says, "THE TRUE WITNESS, the only organ we Irish Catholics have, has not closed its columns against one of the most powerful and earnest advocates of Irish Catholic rights." Frank answers are awaited. The last letters of "K." were sufficiently personal to go to the very limit of public discussion; a letter of his that we have and did not publish goes beyond that point. Unless there is some tangible public benefit to issue from such correspondence, it is only detrimental to all parties to give publicity to personalities that indicate the desire to satisfy a private spleen rather than attain a public good. Moreover were we to publish indiscriminately such correspondence, we would, in all fairness, be obliged to give the counter personalities that would be called forth. Thereby our columns would simply become a battle-ground for individuals paying off old scores, and men, even more competent than we are to judge; look upon that course as at variance with the mission of a religious organ. "K." cannot complain, for he received more space than half of our correspondents put together.

A PROBLEM has been submitted to us for an approximate answer. "What is the ratio of density of the population of Montreal with regard to area, as compared with some of the great cities of

the United States: say, New York, Chicago, Philadelphia, Boston, Baltimore, St. Louis and New Orleans?" Perhaps some of our clever schoolboys and girls would grapple with this interesting subject and give the benefit of their experience.

A VERY MOURNFUL despatch from London tells the unwelcome story that "a disease of the brain, which has for some time afflicted John Ruskin, is increasing. He is docile and generally quiet, but has the delusion that he is surrounded by enemies, who are awaiting their chance to assault him." Poor Ruskin! his work is evidently done. Yet he performed more grand things than sufficient to secure for his name a niche in the temple of immortality. Over-worked, the human system cannot unceasingly stand the strain. To Ruskin, as to many another bright soul, a twilight is vouchsafed, between the glory of his literary day, and the darkness of the grave's long night. Such cases always recall to our mind the fate of Hugh Millar. But for him it was not a calm blank at the close of a storm voyage upon the sea of science. Scarcely had he written the last line of the "Footprints of Creation," which contends with his "Testimony of the Rocks" for the palm of his masterpiece; scarcely had he laid down his powerful pen and turned to rest his weary brain, than the darkness came—like an eclipse upon the sun, like night suddenly rushing over space. But with the great majority of the noble writers, deep thinkers, great minds that grew exhausted before the end, the blank was calm and mournfully lengthy. We fear it is to be so with Ruskin. But come what may, as long as the English language is read, and art admired, the generations of men can live with Ruskin and bless him for the countless blessings he has shed upon their way of life.

It is surprising what a noise is made whenever a handful of country people, irritated on the one hand and excited on the other, step over the threshold of the Church and proclaim themselves Protestants. The thing is so unfrequent that the press, lead by the *Witness*, re-echoes the news from Atlantic to Pacific. And yet, all that time, without any public demonstration, calmly, conscientiously, and fervently, studious men and women are entering the fold of Catholicity. To this statement the general answer is that these converts are minors, children, or persons who change their religion after marriage. Just to prove the contrary we will give the figures of the conversions at St. Patrick's Church alone, during the year 1892. Eighty were baptized Catholics. Of that eighty, there were 37 males and 43 females; 16 of them were married and 64 were unmarried; 23 were minors (under 21 years) and 57 were majors; under twelve years there were 7, over twelve years, 73. These converts are from the following persuasions: Anglicans, 57; Presbyterians, 9; Methodists, 2; Baptists, 5; Lutherians, 1; Salvationists, 2; and undenominational, 4.

And yet no person ever heard a word about these conversions; the Church of Rome requires no flourish of trumpets to proclaim her triumphs; she knows that eventually all must be gathered into one fold.

IN the Sunday Oregonian of the 25th Dec., there appeared an editorial under the heading "A Relic of Medievalism," in which the editor attacks the hierarchy of the Province of Quebec on account of the threatened suit between the *Canada Revue* and the Most Rev. Archbishop of Montreal. A Catholic correspondent sends us the article and asks for the "facts of the case or cases referred to," as he does not think the editor in question would do an injustice to the Catholic Church. The facts are very easily stated, they require no elaboration. Under the mask of Catholicity the papers in question seized upon an unfortunate event, a sad scandal, and while heralding it on all sides they pretended to be only desirous to correct errors and do away with abuses. In order to carry out this peculiar programme—the usurping of the ecclesiastical authority and dictating to the hierarchy—they attacked the Sacraments of the Church and gave vent to such principles as were the basis of the Commune in France. While denying to the clergy the right to have a say in politics, they intruded *red-handed* upon the domain of the Church and assumed the right to regulate its actions, even in its most sacred functions. The united episcopate of the Province repeatedly warned and advised, almost begged and solicited these organs to discontinue. At last when no attention was paid to the prelates, and attacks upon the faith, upon the most sacred institutions of the Church were repeated, and under the garb of Catholicity these writers were attempting to undermine the confidence of the faithful, the head of the Church, in this section, was forced to intervene and protect his flock from the ravages of the wolf; he simply drove the wolf off from their doors. As a sequence one of the papers—still pretending to Catholicity—appeals to the Civil Courts against the Ecclesiastical authority. There is the sum and substance of the whole matter.

WE find the names of four Quebec reverend gentlemen signed to a published document that purports to be a statement of facts prepared for the Committee of the Quebec Auxiliary Bible Society. One of these ministers is Rev. Mr. Noble; ergo we may expect more or less exactness in the statement—we mean as much exactness as an over-wrought zeal and a blind bigotry will allow. The facts (?) collected are for the purpose of proving that whenever a copy of the Holy Scriptures is found in a Roman Catholic family, the priest condemns it to the flames for the good of the people. To substantiate this wholesale and absolutely false charge these learned gentlemen furnish the public with four stories resembling in every way the "tales of our grandmothers." The report says, "in

the light of these facts it would be too much to say that the priesthood wilfully deceive the people about the Scriptures circulated by the Bible Society, but one thing is quite evident that 'they do err not knowing the Scriptures.' That is about on a par with the stories of the woman in Daulacstreet, the family somewhere in St. Roch's, and the indefinite household in St. Saviour. Surely four reverend gentlemen must be very far gone, or very much overcome by the influence of fanaticism, when they can subscribe their names to such a statement and proclaim it to be the fruit of their labor and investigation. The idea that the Catholic priesthood does not know the Scriptures is a good one—there is really something novel about it; Messrs. Stobo and Company should get a patent for it.

IT IS WONDERFUL how the American secular press grows excited over every rumor about Mgr. Satolli, and pronounces, off-handedly, upon his every move and intention. Again, it is astonishing with what avidity Italian despatches are seized upon and trumpeted all over the land; while the wild and unfounded statements of every petty Neapolitan infidel sheet are given to the public with as much assurance as if they came from the Prefect of the Propaganda. On January the fifth, Mgr. Satolli was not to be tolerated by the American Bishops; the Vatican, therefore, was obliged to recall him instead of having him remain in America to represent the Pope at the Chicago World's Fair. A sad state of things, indeed! On January the sixth there was not a particle of truth in the statements quoted from the Neapolitan press. On January the seventh Mgr. Satolli received a special benediction and instructions widening his powers. What are we to conclude from all this? Simply the less the outside world meddles in Mgr. Satolli's affairs the less people will make fools of themselves before the eyes of the world.

THE *Southern Cross*, of Adelaide, gives the religious census of the Australian colonies. In all Australia the members of the Church of England number 1,485,066; the Catholics, 801,118; the Presbyterians, 493,369; and the Wesleyan Methodists, 354,594. These are the four most numerous denominations. The percentages of Catholics in the various colonies are:—New South Wales, 25.53; Western Australia, 25.32; Queensland, 23.56; Victoria, 21.81; Tasmania, 17.58; South Australia, 14.72; and New Zealand, 13.93. New South Wales is, therefore, the colony in which the Catholic Church claims the greatest number of adherents, whilst in New Zealand the proportion is lowest, but even there Catholics far out number every denomination except the Anglicans and the Presbyterians. The percentage of Catholics for all the colonies is 21.08, or over one-fifth of the total population.

THE Chiquiquy pamphlet will be ready next week. Orders sent in to this office will be promptly attended to.

**THE SOLICITOR-GENERAL.**

Presented with an Address by St. Patrick's Society.

Rarely has a meeting of St. Patrick's Society been more largely attended than the one held in St. Patrick's Hall, McGill street, Friday evening.

The meeting was a special one called for the purpose of presenting a congratulatory address to Mr. J. J. Curran, on his appointment to the position of Solicitor-General of Canada. The members of the society, irrespective of their political leanings, turned out in full force to honor their president.

The illumination of the address prepared for the occasion, as carried out by Mr. Edwin Cox, was a triumph of the illuminator's art and bore beautifully executed drawings of Ireland's patron saint and emblems of the Irish nationality in gold and colors.

The meeting was called to order shortly after 8 o'clock by Mr. P. Wright, the first vice-president, who, in a few well chosen remarks, stated the purpose for which the members had assembled, closing by inviting Mr. Curran to a seat on the platform.

Mr. Curran's appearance was the signal for hearty applause, and after he had bowed his acknowledgements, Mr. S. Cross, recording secretary of the society, read the address as follows:

To the Honorable John Joseph Curran, Q. C., M. P., Solicitor-General of Canada—from the officers and members of St. Patrick's Society of Montreal.

HON. AND DEAR SIR.—Ever since your reelection for a second term, to the position of President of St. Patrick's Society of Montreal, the officers and members of this, the oldest Irish organization in Canada—have been anxiously awaiting an opportunity of expressing to you their mingled sentiments of gratitude, esteem and confidence. As "brevity is the soul of wit," and as no one can better appreciate the truth of that saying than yourself—one of the most genuine "souls of wit," of patriotic devotion and of conspicuous ability—we purpose in a few words, taking advantage of the recent well earned and richly merited honors conferred upon you to convey to you the assurance of the threefold sentiment just mentioned.

Like the emblem of our nationality is general, and of St. Patrick's Society in particular, the three leaves spread out from one stalk; the plant itself represents our society, the seed of which you helped to sow in a generous and fruitful soil, and on each leaf we find a word impressed, gratitude, esteem, confidence.

We are grateful, Hon. and dear sir, to you for all you have done for St. Patrick's Society, and for your fellow-countrymen, irrespective of rank or political stripe, since your first step upon the arena of public life. When yet a young man you were one of the organizers, and afterwards a charter member of this present Irish association. From that day forward you grew in vigor, in experience and wisdom, keeping pace with the society as it augmented in numbers, in influence and prestige. You struggled for its success while in the ranks; you put forth all your powerful energies in its behalf since we had the happiness of electing you to the position of president. No small share of credit is due to your untiring work in the cause of your country and the interests of your fellow-countrymen. To recall every act of yours which instanced that sentiment of gratitude would be both untimely and impracticable. Your voice has constantly been raised in the halls of the Legislature and throughout the land in pleading for justice to the home of your ancestors, in asserting the privileges and defending the rights of Irishmen in Canada. Without mentioning any other sources, are these not enough to give birth to undying gratitude in the hearts of all true Irishmen at home, in Canada, and especially amongst the members of St. Patrick's Society.

Naturally, Hon. and dear sir, from that sentiment springs another, sincere and undying esteem. It is not possible for those who know you in private or in public to fall in admiration for your brilliant talents, your wonderful energy, your great good-heartedness, your happy and unostentatious manner, your generous Celtic heart. From that admiration comes the true esteem, and from the latter springs a deep and abiding confidence. That confidence the St. Patrick's Society reposed in you years ago, and step by step, as you ascended the hill of life, and the horizon of influence broadened out before you, each succeeding year only added another stone to the fabric that your words and deeds are building in the hearts of your co-religionists and fellow-countrymen, and which will be the most lasting and glorious monument that your whole life could receive.

As a Catholic, as an Irishman and as a Canadian you have been faithful to every trust reposed in you, and if you have not invariably succeeded in doing all you would wish to do for the good of faith and country, it was simply, because you were not omnipotent, nor could you perform the impossible.

To-day you occupy an exalted position in this country, like all true Irishmen of talent and an honest purpose. You have become one more of the many men whose lives are the rays that illuminate the great standard of Irish honor and worth. A credit to the race, to this country and to all who are connected with you, the pedestal upon which you now stand places you more conspicuously before the eyes of the people; and, looking up to you to-night, the members of St. Patrick's Society can sincerely and unhesitatingly say: "We have still greater confidence in you than ever."

May God grant you many long years of life, with health and strength to occupy a foremost place as leader of your people, to hold such position as will enable you to display your fine qualities of heart and brain, to do still greater honor to the Irish Catholics of Canada and above all to your own society of St. Patrick.

With this sincere wish and fervent prayer we will once more ask you, Hon. and dear Sir, to accept this expression of our sentiments towards you and on the threshold of your new career, we wish you God speed.

Signed on behalf of the St. Patrick's Society, P. WRIGHT, 1st. Vice-President, S. CROSS, Secretary. Montreal, January 6, 1893.

Hon. Mr. Curran, on rising to reply, was warmly greeted. He said:—The address you have just placed in my hands has been most beautifully engrossed, but the artistic work is not more beautiful than the kindly sentiments you have expressed towards me. (Applause.) I am not vain enough to believe that I am deserving of all the compliments you have showered upon me, but I know that they come from your warm hearts. You have referred to my thirty years of service to the people and to the fact that I was some years ago selected as the representative of my native city. Looking at the meeting to-night, where I am happy to recognize many who differ from me in politics, I should have been unworthy of the kindness I have experienced in the past if I did not acknowledge that the overwhelming majorities by which I have been, time and again, sent to Parliament were not party majorities, but in hundreds of instances by the votes of men who differ from me politically, and who gave their confidence and their support on the grounds of personal friendship, believing that I would, as I have striven to, do justice to all, regardless of political distinction.

A voice—"So you did." (Loud applause.)

There is one little particular in which the address may be cavilled with. You speak of me as one of the founders of the society. True, I joined it over thirty years ago. As a boy of eighteen, I was assistant recording secretary, and I filled many of its offices from time to time. I was one of its charter members when it became incorporated in 1863, prior to Canadian confederation. Yet St. Patrick's society had a glorious record long prior to that date. The original St. Patrick's comprising Catholics and Protestants, had its origin away back in the thirties. Some of the brightest names in Canadian history graced its membership—the Workmans, the Holmes', the Drummonds, (Applause.) It is a great misfortune to my mind that there ever was a division in the society, and that we should have an Irish Protestant as well as an Irish Catholic society. However, the two associations are truly sister societies. (Applause.) We wished our Protestant friends God-speed. (Applause.) The St. Patrick's society under its new charter can also point to names amongst its past presidents who have reflected honor on the old land and a benefit to Canada—the late Mr. B. Devlin—(applause)—Hon. Ex-Judge Doherty, Hon. Senator Murphy—(great applause)—and many others I might mention. The society has been doing good work all along, and doing it unostentatiously. Your charitable committee has done its duty nobly. Your immigration committee has been hard at work. Some people say we should not encourage these national associations. Let me ask you, what is more grateful to the ear of the poor immigrant landing on our shores than to hear the familiar accent of his native land. (Applause.) The man who can forget the land of his forefathers will not be any great acquisition to the land of his adoption. (Applause.) We love Ireland, but we are true to Canada. (Applause.) We hope to see the virtues of the races from which Canadians spring transplanted on Canadian soil, and amongst no class is there greater devotion to this land and to its institutions than amongst Irish-Canadians, who take pride in the past and are satisfied with the present, and who have the most ardent hopes for the future of Canada. (Loud applause.)

Mr. Curran concluded an eloquent reply by referring to his political career. He had been honored by his chief with an important trust and would endeavor to justify the choice. Sir John Thompson (prolonged applause), undoubtedly as able a lawyer as could be found anywhere, had selected him for his Solicitor-General. He hoped to deserve as much commendation from him as he had met with from his constituents and friends. He had sought to do his part honestly, conscientiously, in the past. He could say his financial condition was not more prosperous to-day than when he had entered public life. (Loud applause.) He hoped to do something to cement all good Canadians into one brotherhood and expressed the hope that the old St. Patrick's society would be able to point to as noble deeds in the future as in the past. (Great applause.)

Mr. W. E. Doran next made a brief address. He said he had been known as a Liberal in politics, but he had faith in Mr. Curran. (Applause.) He said that gentleman had made many sacrifices in

battling for the rights of his people, and they would not forget it. Had he been a self-seeker he might have had a seat on the Bench, or an office of ease and emolument. He had labored until he had achieved, at least in part, the breaking down of the barriers that had existed against Irish Catholics in this province since Confederation. He hoped Mr. Curran would go on and prosper, and achieve still greater successes. (Applause.)

The meeting terminated with a general hand-shaking, which the Solicitor General is likely to remember for a long time.

**UNIVERSITY OF LAVAL.**

Figures Given by La Semaine Religieuse.

In view of the project on foot to build a Catholic University in Montreal as a branch of the University of Laval in Quebec, and with the object of replying to certain charges that the mother house was benefiting unduly from exemptions from taxation, and otherwise, La Semaine Religieuse publishes an article this week giving several interesting facts and figures in connection with the institution. In 1663 Mgr. de Laval, who was related to the Royal family of France, founded the Seminary of Quebec, and endowed it with the revenue arising from the Seigniories of Beauport and Isle de Jesus, the fief of Sault au Matelot, a house at Chateau Richer, and the Seigniorie of La Petite Nation, near Montreal. These properties had belonged to the prelate himself, and had been acquired by him at his own expense. They were not very valuable at the time, the country being but thinly populated. The article traces the growth of the Seminary from

**ITS FIRST ESTABLISHMENT**

in a little wooden house, built in the garden of the presbytery, up to the present day, when the priests occupy a series of edifices, which, together with the University of Laval, founded in 1852 as an offshoot of the Seminary, extend to a length of 1530 feet.

The teaching staff of the University of Laval consists of twelve priests, called *agreges*, and sixteen *auxiliaires*, at a salary of \$120 per annum each. These are assisted by fifteen *ecclésiastiques* at a salary of \$55 per annum each, so that the total amount paid in salaries is \$1185, or "less than the amount received by one bank manager." Further, each of the twelve *agreges* receives his board at the expense of the establishment. Estimating this at \$120 per annum each, the total amount paid the twelve *agreges* in salary and board would be \$2880, or about half the salary of a Judge of the Superior Court." These men work fourteen or fifteen hours a day, and are allowed only two hours and a half for recreation. The Rector of the University of Laval, who is at the same time Superior of the Seminary, received the same salary as the other *agreges*, \$120 per annum; the Rector of the University of Toronto receives \$4000 per annum. The University of Toronto is endowed by Government; the University of Laval is supported by the Seminary of Quebec. The number of pupils in the Seminary and the University of Laval is 590. Poor externs pay nothing; those who pay, pay \$1.80 per month, while students of the High School at Quebec, are charged \$50 per annum, or nearly three times as much. Since 1852, the total deficit of the University is \$840,509.45. This has had to be met

by the Seminary, which has had to postpone many projected improvements on that account. The Seminary has certainly large revenues from the properties already mentioned; but large portions of these can only be used for certain specific purposes. "The consequence is," concludes the article, "that the Seminary is obliged to have recourse to external sources of revenue in order to meet the yearly expenses; and also to reduce these latter to a minimum, so that its principal work (that of maintaining the *Grand et Petit Séminaires*) suffers deplorably."

**ST. ANN'S Y. M. S.**

On Wednesday evening last the members of this admirable association held a meeting, at which 23 new members were balloted for. A plan for the enlargement of the hall, at a cost of \$5,000, was accepted. It was also unanimously decided to join the Catholic Union of the United States. On Sherove Monday and Sherove Tuesday a "Negro Minstrel" concert will be given and repeated. There were 172 present at the meeting. To-day the annual meeting for the election of officers takes place.

**St. Ann's Retreat.**

On Sunday, the 8th January, a grand four week's retreat commenced at St. Ann's church. The Rev. Father Strubbe, C.S.S.R., and the Rev. Father Caron are the preachers. The first week is for the married ladies; the second for the married men; the third for the young ladies; and the fourth for the young men. It is to be hoped that the church will be thronged during this month. It is a salutary way of commencing the year, and certainly if the retreat be well attended it cannot fail to be a source of wonderful graces for the whole of 1893.

**Lenten Sermons.**

The Rev. Father Plessis is to preach during the Lenten season at Notre Dame in place of the Rev. Father Gaffre, who has been called to France, owing to the illness of his sister.

**The Jubilee of the Pope.**

The Archbishop of Montreal has issued a pastoral on the approaching jubilee of the Pope, which occurs on February 19 next. His Grace remarks that it has been noticed that, as a rule, when the Church was passing through peaceable times, the reign of the Popes averaged from eight to nine years. The contrary occurred during troublous times, as shown by the long reigns of Pius VI, Pius VII, Gregory XVI, and Pius IX. When the present Pope ascended the throne it was not thought that he could live long. His health was bad, but notwithstanding this he had now filled Peter's chair for fifteen years and reached his eighty-second year. Leo XIII had shown himself to be an indefatigable defender of truth and justice. He had especially defended the working classes and the poor and oppressed. He had more especially defended the sanctity of married life and upheld the family as the basis upon which Christian society must rest. For that purpose devotion to the Holy Family was strongly recommended by His Holiness, and His Grace recommends the establishment of the branches of the Universal Association of the Holy Family. His Grace also orders that until March 3 next, the anniversary of the coronation of Leo XIII, the oration *Pro Papa* be said at all masses. On February 16, 17 and 18 next there is to be a Benediction of the Blessed Sacrament in all the churches and chapels of the archdiocese, and on Sunday, February 19, the anniversary of the Episcopal consecration, the *Te Deum* is to be chanted. The Rev. Superior of St. Peter's Church is appointed director of the Association of the Holy Family.

Subscriber: "What the dickens do you print so many of those blood medicine advertisements in your newspaper for?" Country Editor: "To improve the circulation, of course, What do you suppose?"

"Do you really want to see Jones elected?" said a solemn-faced old man. "I do, indeed. I'd do anything to see him elected" answered the bore. "Then never let anybody know he saved your life."

Ministers, Lawyers, Teachers, and others whose occupation gives but little exercise, should use Carter's Little Liver Pills for torpid liver and biliousness. One is a dose. Try them.



**WRINKLES**, and hollow cheeks, and dull, sunken eyes, don't always mean that a woman's old. Half the time, they only show that she's overworked or suffering. To such women, to every woman who is tired or afflicted, Dr. Pierce's Favorite Prescription safely and certainly brings back health and strength. It's a legitimate medicine that corrects and cures; a tonic that invigorates and builds up; a nerve that soothes and strengthens. For all the derangements, irregularities and weaknesses peculiar to women, it is the only guaranteed remedy. If it doesn't benefit or cure, you have your money back.

It won't do to experiment with Carrh. There's the constant danger of driving it to the lungs. You can have a perfect and permanent cure with Dr. Sage's Catarrh Remedy.

## A TIMELY PAPER.

## DOES THE CATHOLIC CHURCH SUPPRESS THE SECOND COMMANDMENT?

[Published by the Catholic Truth Society of London, England.]

One of the charges most commonly made against the Catholic Church in Protestant countries—and that not by ignorant persons only, but often by writers who have some reputation for candour and learning,—is, that she encourages amongst her adherents an idolatrous use and "worship" of holy images, such as is plainly "forbidden in the Second Commandment"; and that, conscious of such image-worship being anti-Scriptural, she is guilty of "totally suppressing" that Commandment in most of her popular works of instruction; and—in order to preserve the number of the prohibitions in the Decalogue—of "splitting the Tenth into two separate commandments."

Before giving a direct answer to the Protestant charge that the Catholic Church "suppresses the Second Commandment,"—i.e., the words "Thou shalt not make to thyself any graven image," etc., it is necessary to call attention to the following facts:—

1. That in the original Old Testament Scriptures there is no mention of the "Ten Commandments" at all, but merely of the "Ten Words" delivered to Moses.

2. That the original Hebrew had no division of these "Ten Words," and that many eminent Jewish authorities—e.g., Jonathan ben Uzziel, Maimonides, Aben Ezra, and Moses ben Nachman,—retain the combination of what Protestants call the First and Second Commandments (and so far sanction the Catholic division), but regard as the first "Word" the opening declaration:—"I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage."

3. That the reason why Catholics regard the Commandment, "Thou shalt not covet thy neighbour's wife," as distinct from that which forbids the coveting of his goods, is simply this:—That as the Commandment against "stealing" and that against "coveting one's neighbour's goods" distinguish the outward act and the inward desire,—so the Commandments against "adultery" and "coveting one's neighbour's wife" distinguish the outward act and the inward desire. Protestants themselves surely cannot maintain that the sin of coveting a man's ox or ass is similar in kind to the desire of seducing his wife.\*

"The Speaker's Commentary," a standard Protestant work, edited by the present Archbishop of York,—admits (vol. i. p. 337) that the Catholic division of the Commandments was formally advocated by Augustine fifteen centuries ago, and "universally adopted in the Western Church until the Reformation;" also that "it is still retained by the Lutheran as well as the Romish Church." Archdeacon Paley, the well-known Protestant author of a work on the "Evidence of Christianity," in a sermon on Exod. xx. 5 (published in his collected Works) says:—"The First and Second Commandments may be considered as one, inasmuch as they relate to the same subject, or nearly so. For many ages and by many Churches they were put together and considered as one Commandment. The subject to which both relate is false worship, or the worship of false gods.\*\*

In Addis and Arnold's *Catholic Dictionary* (p. 196) it is remarked, that the Catholic division has "the whole weight of Rabbinical tradition" on its side; and further, that is "the only one consistent

with the Hebrew text, as usually found in MSS. and printed editions. The text is divided into ten sections, which correspond precisely with our Catholic division. These sections are admitted to be very ancient, older even than the Masoretic text, and the Protestant scholar Kennicott found them so marked in 460 out of 494 MSS. which he collated."

Coming now to the Protestant charge of "suppression," I remark that every Catholic catechism or work of religious instruction which professes to give the commandments at length, contains, of course, the whole of what Protestants are pleased to call the "Second" Commandment. It is quite true, however, that in some small catechisms, intended for young children or very illiterate persons, the words referred to are wholly or partially omitted—and why? Simply because all the Commandments are given in the brief and concise form in which our Lord cited them, St. Matt. xix. 18, 19. St. Mark x. 19; and St. Paul in Rom. xiii. 9; and therefore about images—which are only a part of the First Commandment—are omitted; just in the same way and for the same reason that the sentence, following "Honour thy Father and Mother," and "Remember to keep holy the Seventh day," are also invariably omitted in the small Catechisms.

According to the *Speaker's Commentary* (i. p. 336), Ewald, a learned German Protestant, "supposes that the original Ten Commandments were all in the same terse and simple form of expression as appear in the (Prot.) 1st, 6th, 7th, 8th, and 9th, such as would be most suitable for recollection, and that passages in each copy (in Exod. and Deut.) in which the most important variations are found, where comments added when the books were written." Be this as it may, Protestants would find it difficult to produce, out of the whole Christian literature of the first 1,500 years, any work of instruction in which the Commandments are given at length, as in the Anglican Catechism. "In those copies of the Commandments," says the *Speaker's Commentary*, "which have been used in different branches of the Church for the instruction of its members, the form has almost always been more or less abbreviated of a part or the whole of those commandments which are the most expanded in Exodus and Deuteronomy."

Many eminent authorities—Protestant as well as Catholic—consider that the latter part of the First Commandment (the Protestant "Second") was, in the letter, intended only for the Jews. The late Dr. Arnold, of Rugby, says:—"The Second Commandment is in the letter utterly done away with by the fact of the Incarnation."\* (Stanley's *Life of Arnold*, vol. i. p. 315). And again (vol. ii. p. 405), he writes during his "Tour to Rome and Naples through France and Italy":—"Now for Bourges a little more. In the crypt is a Calvary, and figures as large as life representing the burial of our Lord. The woman who showed us the crypt had her little girl with her; and she lifted up the child, about three years old, to kiss the feet of our Lord. Is this idolatry? Nay, verily it may be so; but it need not be; and assuredly it is in itself right and natural. I confess I rather envied the child. It is not idolatry to bend knee, lip, and heart to every thought and every image of Him, our manifested God!"

It seems very evident that, according to the letter, what Protestants call the "Second" Commandment forbids not only the worshipping, but even the "making" of "any graven image, or the likeness of anything that is in the heavens above, or in the earth beneath, or in the waters under the earth." "The Jews," says the *Speaker's Commentary* (p. 331), "have imagined Exod. xx. 4 to be a prohibition of the exercise of the arts of painting and sculpture... Josephus charges Solomon with a breach of the law, on account of the oxen which supported the golden sea, and the lions which adorned his throne (*Antiq.* viii. 7. § 4), and in direct contradiction of Exod. xxxvi. 31, he denies that the veil which

"It is manifest to every thinking person that the fact of the Incarnation is a virtual repeal of the Second Commandment. For in the person of Jesus Christ there was given us an image of God which we might and should represent to ourselves in our own mind; and what our thoughts and minds may lawfully and profitably dwell upon may clearly be no less lawfully and profitably presented to our bodily senses." After arguing the point fully, Dr. Arnold continues thus: "The Bible Society, and other societies of the same kind, can have circulated the Scriptures to little purpose, if the sight of the Cross and the Crucifix would indeed minister to superstition rather than to godliness." (Arnold's *Sermons*, vol. iii. p. 40, note. Quoted in the *Guardian*, Feb. 1, 1888).

concealed the most holy place was ornamented with living creatures" (*Antiq.* iii. 6, § 4). "From the time of the Maccabees," says another Protestant writer, "the Second Commandment was generally understood by the Jews to forbid not only the worship of the likeness of any living thing, but even the making of it. . . . Origen asserts that there was no maker of images among their citizens; neither painter nor sculptor was in their state" (*Adv. Celsum*, iv. 31. See Smith and Cheetham's *Dict. of Christ. Antiq.* vol. i. p. 813). It would seem also, from the writings of Clement of Alexandria, Tertullian, and others, that some of the early Christian Converts must have adopted this Jewish interpretation of the Commandment. "It appears that most of the Jewish converts would enter the church thoroughly imbued with a dislike of images; and it is probable that many of the heathens would be similarly affected towards them out of mere horror at the idolatry which they had forsaken."

No doubt the early converts from Judaism continued for some time to observe the Jewish Sabbath or "Seventh" day of the week (see Matt. xxiv. 20); and for a much longer period did they regard as still in force the prohibition against "eating blood and things strangled,"—a prohibition which was actually re-enforced by the Apostles in the first Council of Jerusalem (Acts xv. 20). After a time, the Church, exercising that power of "loosing" which had been given to her by Christ (St. Matt. xvi. 19; xviii. 18) entirely released the faithful from the obligation of observing these ordinances; and exercising the same power also in regard to the ceremonial part of the First Commandment, she declared that the prohibition of the arts of sculpture and painting was no longer binding on Christians. From the numerous paintings, sarcophagi, &c., discovered in the Catacombs at Rome, it is evident that these arts were exercised by the Christians, under certain necessary restrictions, from a very early period.\* Representations of our Lord as "the Good Shepherd," on the Eucharistic chalice, and mentioned by TERTULLIAN, who wrote at the end of the second century (*De Pudicitia*). It was not, however, until the fourth century,—when heathen persecutions had ceased, and the Christians were at liberty to erect everywhere large and stately churches in honour of God and His Saints,—that pictures and images began to be commonly employed as religious ornaments, and as aids and incentives to Christian piety and devotion.

\* See Northcote and Brownlow's *Roman Sarcophagi*.

## RELIGIOUS NEWS.

A woman's Catholic building has been dedicated by Archbishop Ryan.

There now remain unsold only seventy-five sets of the author's edition of Dr. John Gilmary Shea's "History of the Catholic Church in the United States."

The Marquis of Bute has arranged to address the members of the Scottish Society of Literature and Art in January on "St. Brendan's Miraculous Voyage."

Prince Malatesta, who took part in 1832 with Napoleon in the rising against the Pope in Romagna, has just died as a Trappist at Aiguebelle at the age of 86.

Monsieur Renon, the new bishop of Amiens, has been made a Chevalier of the Legion of Honor for chivalrous conduct while acting as chaplain during the Prussian war.

Notwithstanding the vehement Orange opposition to every Catholic candidate for office in Michigan, two Catholics have been elected to Congress, Hon. James Gorman and Hon. Thomas Addis Emmet Weadock.

The Sisters of Good Shepherd, Chicago, have purchased a tract of land 300 feet square at Racine and Seminary avenues, for sixty-five thousand dollars. The site is a superb one, and on it the sisters intend erecting a fine building, the present one being overcrowded.

This is the tercentenary year of the Quarant' Ore or Forty Hours' Adoration of the Blessed Sacrament. It was instituted by Pope Clement VIII., whr, by the Bull, "Graves et Diuturnae," of November 25, 1592, established the devotion in perpetuity in the Roman churches.

The Archbishop of Goa has issued a circular letter on sacred music to his clergy. He urges on the parish priests to instruct choir directors that all music which is too long, which savors of opera-

tic and worldly tunes, which contains a mutilated text and disgusting repetitions must be absolutely banished from the churches.

Father Martin, the new general of the Jesuits, is visiting Dublin, Ireland, on business connected with the Jesuits Order.

The "Life and Journalism of Mr. James A. McMaster," is about to be published by Very Rev. Mark S. Cross, of Portland, Oregon.

The silver jubilee of the Episcopal Consecration and the golden jubilee of the ordination of Bishop O'Hara was celebrated this week at Scranton, Pa.

The Most Rev. Dr. Murphy, Archbishop of Hobart, Tasmania, has secured four priests and three postulants of the Presentation Order, who will labor in his diocese.

A Greek priest, Rev. Constantinus Papayani, arrived in New York on last Tuesday, to assume charge of a Greek Catholic Church in that city. He is married and has four children.

Mrs. O'Neill, of Chicago, has deposited \$10,000 to the credit of Archbishop Feehan, on condition that a like sum be raised by friends for the erection of a new church in that city, for the colored people. The Archbishop has headed the subscription list with one thousand dollars.

Baron Ludwig von Weber, a recent convert to the Church, is now studying for the holy priesthood at the celebrated seminary at St. Meinrad, Spencer County, Indiana. After he has completed his divinity studies he will devote himself to the American missions.

The late Admiral Saint Bon, the founder of the modern ironclad navy of Italy was a practical Catholic, and in 1865, when he was a captain in the navy, he refused to fight a duel, publicly announcing that he took this course because he was a Christian and a Catholic.

Pere Bezombes, cure of Pibrac, has been elected Superior General of the French priests of the Sacred Heart, diocesan missionaries, in place of the late Very Rev. Father St. Paul; and Father Irat, his assistant, in place of the late Father Avignon.

Mr. Merwin-Marie Snell, who has for the past three years been private secretary to Right Rev. John J. Keane, D.D., rector of the Catholic University, has resigned his post and assumed the editorship of a new bi-monthly magazine to be called the *Oriental Review*.

If Archbishop Logue be chosen for the next Irish Cardinal, the Catholics of Dublin cannot well complain. The See of Armagh is the oldest of the Irish episcopates; its incumbent is the successor of St. Patrick, and if Dr. Walsh be the primate of Ireland, Dr. Logue is the primate of All Ireland. Then Dublin has had two cardinals already, so that it is only fair that Armagh should be honored now.

A cablegram from Rome to our esteemed contemporary, the *Catholic Times*, says: There is the most profound rejoicing in all circles over the announcement of the official notification of those who will be raised to the dignity of the Cardinalate. The important papers bearing the formal tenders have been sent to the Archbishops of Armagh, Westminster, Rouen, Tours, Cologne, Seville, Ferom, Messina, the Primate of Hungary, Bishop of Preslau, Monseignori Persico and Mocenni, Di Pietro, the Nuncio at Madrid and Galimberti, the Nuncio at Vienna. Congratulatory telegrams and letters have been sent to those so signally favored, and the papers publish many commendatory articles concerning them. The Archbishops or Westminster and Armagh will both come to Rome early in the new year.

Derangement of the liver, without constipation, injures the complexion, induce pimples, sallow skin. Remove the cause by using Carter's Little Liver Pills. One a dose. Try them.

HOLLOWAY'S OINTMENT AND PILLS are the best, cheapest, and the most popular remedies at all seasons, and under all circumstances they may be used with safety and with the certainty of doing good. Eruptions, rashes, and all descriptions of skin diseases, sores, ulcerations and burns are presently benefited and ultimately cured by these healing, soothing, and purifying medicaments. The Ointment rubbed upon the abdomen checks all tendency to irritation in the bowels, and averts diarrhoea and other disorders of the intestines frequently prevailing through the summer and fruit seasons. Heat lumps, blotches, pimples, inflammations of the skin, muscular pains, neuralgic affections, and enlarged glands can be effectively overcome by using Holloway's remedies according to the instructions accompanying every packet.

\* It is objected that in the Hebrew of Exod. xx. 17, the words "Thou shalt not covet thy neighbour's house," precede the prohibition against coveting his wife; but the LXX. version places "wife" first, as in Deut. v. 21. The order of several of the Commandments, as cited in St. Mark x. 19; St. Luke xviii. 20, differs from the Hebrew text. It should be added that in Deut. a different word is used in reference to wife ("Thou shalt not desire"—thakmod—"thy neighbour's wife"), and in reference to the other objects ("neither shalt thou covet"—hithavvsh—"thy neighbour's house," &c.). This affords an additional argument in favour of Catholic division.

\*\* In Scripture the two prohibitions—of the worship of false gods, and the worship of their images—usually appear as one Commandment. This is evident from such passages as Exod. xx. 25; 1 Kings (Prot. Vers.) xiv. 9; 2 Kings xvii. 35, 41; Isaiah xlv. 15, 17; and all those texts, in which to "serve images" and to "serve other gods" is considered as the same crime, and, of course, as a violation of the same Commandment.

\*\*\* This is the single subject to which the prohibition of both Commandments relates—the single case of sins which is guarded against.

## FREEMASONRY.

The utterances of His Holiness, on the occasion of the Christmas greeting from the Cardinals, is a blow at the secret societies, the open enemies of the Faith, and the Masonic fraternity in particular. By despatch's from Rome we learn that in the throne room of the Vatican the Pope received the College of Cardinals, headed by Cardinals Monaco and Lavallita, who presented him with the best wishes of the Christian world and their special homage on account of the Christmas season. The Pope, who enjoys good health, rose from the throne and thanked the Cardinals in a distinct voice. In the course of his remarks he referred to Freemasonry as follows:

"The storm is growing daily and all who use their eyes to see know it. All Catholics should give their moral attention to this matter that threatens to change the religious physiognomy of Europe. The progress made by this movement in our times is very remarkable. We regard it as a great instrument of ruin and disaster and desire to have placed in contrast to it our own great divine institutions. Our solicitude is extended to all people of the earth, but especially toward Italy, still smarting under the heavy blows of the war of 1870. From the smoking ruins of political revolution we see issuing the most disastrous projects ever put before a Catholic people.

"All the deplorable doctrines calculated to steal the souls of a great people are put forward with shameless frequency. They must be regarded as the outcome of that evil-intentioned sect, Freemasonry. Freemasonry, although posing as such, can never be a sincere friend of the people, for those who put erroneous impressions into the people's brains are its enemies. The artifices the society of Masons displays are neither new nor surprising. This sect is plentifully backed by money and evil-disposed brains, and they have an immense field of operation before them, namely, to pervert the minds and hearts of good Christians.

"We must liken this sect, to the deadly symbol of a one-sided war to the knife, war without mercy, a war that is bound to upset all civilization unless checked. In spirit and destructive qualities the sect of Freemasons is as much to be feared as that political society preaching the overthrow of the foundation of civil order. Anybody who understands the doctrine of Freemasonry knows that in their anti-Christian zeal the Freemasons recognize no restraint. Their object is to destroy all religion, all faith—to change the entire order of things.

"In the midst of such dangers it is pitiful to see that the very children of the Church look on with indifference while the Church is being persecuted, while those vampires breathe hatred and death against the mother Church that redeemed our people. When the state assumes to repudiate the Church its policy becomes simply senseless. It is a policy of misappreciation of the benefits derived and of ingratitude."

It is evident that the Holy Father feels keenly upon this subject, because in the *Osservatore Romano* of the 16th December, a letter to the hierarchy of Italy and to the Italian people, dated the Feast of the Immaculate Conception, was published in Latin and in Italian. Reference is made to the Encyclical *Humanum genus*, of the 20th April, 1884, and to that of the 15th October, 1890. He accuses the sectaries of selfishness, ambition, and secret hostility to what is good. They have, he says:

"substituted for the maxims of religion and morality the maxims of man-made codes of law. Unsparingly Leo XIII. condemns them for introducing civil marriage and civil funerals. They have destroyed the property of the Church, and have influenced public morals in such a way that the only ideal now is the acquisition of wealth. All Catholics are invited not to receive such people into their houses, not to belong to clubs in which they are to be found, to be on guard against them when they present themselves in Catholic families as friends, as teachers, or as physicians. The Catholics are to unite to found Catholic schools and Catholic homes for

the poor. They are to form friendly societies among the lower classes, to publish Catholic papers and books, and to establish Catholic banks."

To us in Canada, who come in contact with the Freemasons of our country, all this fear and anxiety, on the part of our Sovereign Pontiff, may seem exaggerated. But, in this Dominion, no sect and no secret society can work the mischief that has been done in Europe,—simply because here they are not sufficiently strong, and as a consequence they keep in their horns. It is otherwise in France, Austria, Italy and other continental countries. The Pope has suffered a perfect martyrdom in consequence of the malignant influence of the societies, and he beheld the fearful tragedies they marked the extraordinary reign of Pius IX. He knows truly too well and at the cost of untold sufferings, the influence of the societies and the objects that have in view. Leo XIII. was in the full flush of his manhood when the Masons of Europe and their different branches, the Illuminati, the Carbonari and the other mysterious bodies, sought to deluge the Continent in blood. In France all legitimate authority trembled, and the word "religion" was a signal for attack. No age was respected, and no position was revered; no sanctity was a safe guard and no innocence was a protection. Mazzini—"the Apostle of the dagger" was abroad, and his envoys and spies filled the cities and hamlets of Europe.

But in Italy, the home of Faith, the centre of Religion, the struggles that Leo must remember were fierce beyond description and they were to the death. It is true the societies were eventually beaten and the Church came out triumphant; but that was to be expected, since she is under the especial protection of her Divine Founder. Still it was a wild and terrible time; scenes destined to be repeated before the close of that same reign, in 1870; scenes that Leo does not wish to behold re-enacted in the future. He witnessed and passed through both storms of revolution, and he knows the signs upon the horizon that tell of clouds collecting for another similar cyclone. It is for this reason that he raises his voice to warn the world in general and Italy in particular, of the danger that menaces to strike at any moment.

What wonderful and melancholy scenes must not pass before the vivid mind of the great Pontiff, as he conjures up the panorama of the days that are gone! Geoberti, Strabini, Mamiani, Mazzini and hundreds of their companions—the manipulators of the stiletto—are brought forth from their caverns by the magic influence of memory. Leo XIII. must often ponder upon the scenes produced by the societies; he must recall the day, when on the balcony of the palace, the assassin's bullet, intended for Pius IX., pierced the brain of Cardinal Palma; he must remember the hour and the place, the memorable day when the commissioned scoundrels of the societies stabbed Count Rossi on the very steps of the Senate; he must have a vivid recollection of the flight to Gaeta; all these sad events must pass, in solemn procession, before him when he thinks of the Freemasonry of the present day.

It is no wonder that, the very moment the venerable Pontiff catches a glimpse of any token upon the sky of the future indicating a masonic movement against the Faith, he should raise his potent voice to sound the alarm for the world. He is upon the scene, he knows what took place twice already, and the moment his acute ear catches the rumbling of the distant thunder, he gives instructions to his faithful that they may know what to do. It is to be hoped that

the grand and world-blessing reign of the present Pontiff will not be disturbed any further by the wickedness of the societies, and that Freemasonry and its kindred organizations will ever meet complete defeat at the hands of this glorious Vicar of Christ.

## THE TRUTH.

*La Verite*, of Quebec, finds us very ignorant and illogical, and considers Rev. Father Lambert not much, if any at all, better. We would be at a loss to know how to explain this appreciation were it not that during fifteen years we have followed the career of the editor of *La Verite* and could not fail to remark how ambitiously he strove to become the Veillot of Canada. He says we never read ten lines of that author's works. All who know us personally will take that for what it is worth. He finds fault with us for giving Veillot full credit for all his able work in defense of the church; because we had the hardihood to say that he was over-zealous under certain circumstances. *La Verite* will admit that it has at times, not often, but at times been mistaken; it would be very unjust were we to conclude therefrom that all its strong battling for its principles had no merit at all. As to the French Revolution and its effects, that learned writer seems to forget that, like a mountain lake that bursts its bonds and leaps in cascades down the hills, the principles that had birth in the "Reign of Terror" have come down to our day, at almost every decade forming a cascade, and even to-day are surging around the feet of the great French Republic. It is of that continued revolution that we spoke, and to it Father Lambert refers. However, we have no intention of entering into a discussion with *La Verite*, we are too ignorant and so, we suppose, is Father Lambert, to contend with that powerful organ. Evidently its editor has not read more than one copy of the *TRUE WITNESS* since last January, or he would not say we touched upon the subject without any cause, that it was irrelevant. We would advise *La Verite* to peruse our files during the past several months, meanwhile we prefer to remain in ignorance, with Father Lambert for a champion, than to be considered a paragon of knowledge ever with the approval of *La Verite*.

## EDITORIAL NOTES.

Continued from first page.

Mr. T. W. RUSSELL, anti-Home Rule member for South Tyrone, has told the people of Boston that he is against Home Rule because after a two week's investigation of affairs in the Province of Quebec, he found out the "pernicious influence exercised by the Roman Catholic Church in the politics of that Province," and that he fears "a similar influence would be allied with Home Rule." Granting that Mr. Russell were able to study all the relations of Church and State in the Province of Quebec, and to succeed in mastering, in two weeks (lecturing, sight-seeing and dining), what others—equally able men—have spent years in studying, even then we would ask that gentleman a very pertinent question. How comes it that he was an anti-Home Ruler before he ever crossed the Atlantic, if his experience in Quebec is the sole basis of his argument? Does Mr. Russell think that the people of Boston are demented? One more of the shallow reasoners on the side of intolerance and injustice.

THEY have a group in Paris called the *Libre Parole*; its members held an anti-Semitic meeting, one night last week, at the Tivoli Vauxhall. The Marquis de

Mores took the platform at 9.30 p.m. He began by an onslaught on the Jews. He declares that were it not for them and the other capitalists the social question would be solved long ago. Pandemonium was let loose. It is useless to attempt an account of the confusion, the frantic appeals, the ungovernable exhibitions of temper, and everything, in word and deed, that belied the title of the Free Speech group. Apparently it is not sufficient that the Jews of Russia should be persecuted by the autocratic tyrants of that land, but even France where the Republican motto "Liberty Equality and Fraternity," is upheld, disgraces herself in the eyes of the world by an anti-Semitic movement. Their "Liberty" is all well and good as long as it includes themselves to the exclusion of all others; their "Equality" means "give me your share, or let us divide it, but I keep my own portion;" their "Fraternity" was once well defined by some wag, in the days of the Revolution. On the walls of the Bastille were the words—*Fraternite ou la Mort*—"Fraternity or Death." Underneath some one wrote: *Sois mon frere ou je te tue*—"Become my brother or I will kill you." The Jews, as a people, have their faults, but, goodness knows, they could teach many a lesson worth learning to the tyrannical autocrate on the one hand, and the still more tyrannical socialist on the other.

THE *Catholic Weekly Review* gives the following piece of sarcasm and "scientific humbugging," which it clips from the *Pilot*; it is too good to let pass without being reproduced. "Astronomer Snyder, of Philadelphia, says that the earth collided with a comet and knocked it into impalpable smithereens (to use a scientific expression) on the night of Nov. 23. Whereupon, Astronomer and Prophet Wiggins, of Ottawa, Canada, rises to remark that if the earth had collided with a comet, it, the earth, would be where the Republican party now is, in less than twenty minutes. Comets, according to Br'er Wiggins, are not gaseous nebulae but solid bodies like the earth itself, 'positively electrified' as the sun and planets are. Every now and again their store of electricity gets low, and they make a home run (speaking again in the language of science) to the sun, where they get recharged and sail off into space for a fresh cruise. Sometimes they tarry too long at the electric source and get overcharged, as happened to Biela's comet some years ago, when that amiable luminary, its own worst enemy, burst into two parts and went to the dog-stars generally. Astronomer Wiggins appears to know all about comets, but like all theorists, he offers no plan for altering their dissipated orbits."

IN the *Contemporary Review*, Mr. Stepford A. Brooke has a paper upon Tennyson and amongst other most elegant passages we find the following very truthful estimate of art.

Most skilful representation of the ugly—that is, of anything which awakens either repulsion or base pleasure, or horrors which does not set free and purify the soul, or scorn instead of reverence, or which does not kindle in us the desire of reproduction of it, that we may stir in others similar emotions to our own—is not art at all. It is clever imitation, it is skill, it is artifice, it is not art. It is characteristic of an age which is writhing under the despotism of positive science that the accurate and skilful representation of things and facts which are not beautiful is called art, and it belongs so all persons who care for the growth of humanity, not to denounce this error, for denunciation and criticism are barren of results, but to live and to work for the opposite truth. Far more rests on that effort than we imagine. A third at least of the future betterment of mankind to which we now look forward with more hope than we have done for years depends on this effort, on all that it involves, on all that it will create in the imaginative and spiritual life of the human race.

**ARCHBISHOP SATOLLI.**

**A SUMMARY OF HIS ADDRESS.**

**The Decrees of the Baltimore Council Remains in Force—Arrangements Between the Bishops and School Boards Suggested.**

Following is a summary of the address of Monsignor Satolli, Papal Delegate, delivered at the recent meeting of the American archbishops in New York, on the subject: "For the Settling of the School Question and the Giving of Religious Education." Monsignor Satolli says:

To the Catholic Church belongs the duty and the divine right of teaching all nations to believe the truth of the Gospel, and to observe whatsoever Christ commanded (Matthew, xxviii 29). In her likewise is vested the divine right of instructing the young in so far as theirs is the kingdom of heaven (Mark, x. 14)—that is to say, she holds for herself the right of teaching the truths of faith and the law of morals in order to bring up youth in the habits of a Christian life.

Hence, absolutely and universally speaking, there is no repugnance in their learning the first elements and the higher branches of the arts and natural science in public schools controlled by the State, whose office it is to provide and protect everything by which its citizens are formed to moral goodness, while they live peaceably together with a sufficiency of temporal goods, under laws propagated by civil authority.

For the rest the provisions of the Council of Baltimore are yet in force, and in a general way, will remain so, to wit: "Not only out of our paternal love do we exhort Catholic parents, but we command them, by all authority we possess, to procure a truly Christian and Catholic education for the beloved offspring given them of God, born again in baptism unto Christ and destined for Heaven, to shield and secure them throughout childhood and youth from the dangers of a merely worldly education, and therefore to send them to parochial or other truly Catholic schools."

United with this duty are the rights of parents, which no civil law or authority can violate or weaken.

**OBJECTIONABLE FEATURES.**

The Catholic Church in general, and especially the Holy See, far from condemning or treating with indifference the public schools, desires rather, that by the joint action of civil and ecclesiastical authorities, there should be public schools in every State, according as the circumstances of the people require, for the cultivation of the useful arts and natural sciences; but the Catholic Church shrinks from those features of public schools which are opposed to the truth of Christianity and to morality, and since, in the interest of society itself, these objectionable features are removable, therefore, not only the bishops, but the citizens at large, should labor to remove them in virtue of their own right and in the cause of morality.

**DANGERS TO FAITH IN PUBLIC SCHOOLS.**

It is long since the Holy See, after consultation with the bishops of the United States of America, decreed that parish schools and other institutions under the direction of the bishops, each according to the condition of its own diocese, were opportune and necessary for Catholic youth, from the fact that it was held for certain that the public schools bore within themselves approximate danger to faith and morals, for various reasons, viz., because in the public schools a purely secular education is given—inasmuch as it excludes all teachings of religion—because teachers are chosen indiscriminately from every sect, and no law prevents them from working the ruin of youth, so that they are at liberty to instill errors and the germs of vice in tender minds. Likewise, certain corruption seemed to impend from the fact that in these schools, or at least in many of them, children of both sexes are brought together for their lessons in the same room.

**WHERE PAROCHIAL SCHOOLS ARE IMPRACTICABLE.**

Wherefore, if it be clear that in a given locality, owing to the wiser dispositions of public authorities, or the watchful prudence of school boards, teachers and parents, the above-named dangers to faith and morals disappear, then it is lawful for Catholic parents to

send their children to these schools, to acquire the elements of letters, provided the parents themselves do not neglect their most serious duties, and the pastors of souls put forth every effort to instruct the children and train them in all that pertains to Catholic worship and life. It is left to the judgment and wisdom of the ordinaries to decide whether, in a certain part of their respective dioceses, a parochial school can be built and kept up in a fitting manner, not inferior to the public schools, taking into consideration the temporal condition of the parents, while graver needs for procuring their spiritual welfare, and the decent support of the Church, are pressing. It will be well, therefore, as was the wont of our forefathers, and as was done in the early days of the Church, to establish weekly classes in Catechism, which all the children of the parish should attend. For the better success of this measure, let the zeal of pastors in fulfilling their duty and the love of Catholic parents leave no effort unspared.

No reproach, either in public or in private schools or to academies where a better education is given under the direction of religious, or approved Catholic persons. If they make sufficient provision for the religious training of their children, let them be free to secure in other ways that education which the position of their family requires.

**BISHOPS AND SCHOOL BOARDS.**

It is greatly to be desired, and would be a most happy arrangement, if the bishop agrees with the civil authorities or with the members of the school board, to conduct the school with mutual attention and due consideration for their respective rights.

While there are teachers of any description for the secular branches who are legally prohibited from offending Catholic religion and morality, let the right and duty of the Church obtain of teaching the children Catechism, in order to remove danger to their faith and morals from any quarter whatsoever.

We further desire you to strive earnestly that the various local authorities, firmly convinced that nothing is more conducive to the welfare of the commonwealth than religion, should, by wise legislation, provided that the system of education which is maintained at the public expense, and to which, therefore, Catholics also contribute their share, be in no way prejudicial to their conscience or religion. For we are persuaded that even your fellow-citizens who differ with us in belief, with their characteristic intelligence and prudence, will readily set aside all suspicions, and all views unfavorable to the Catholic Church, and willingly acknowledge her merit, as the one that dispelled the darkness of paganism by the light of the Gospel, and created a new society distinguished by the lustre of Christian virtues and by the cultivation of all that refines. We do not think that any one hereafter looking into these things clearly will let Catholic parents be forced to erect and supported schools which they cannot use for the instruction of their children.

**PLANS SUGGESTED FOR BENEFIT OF CATHOLIC CHILDREN IN PUBLIC SCHOOLS.**

As for those Catholic children that in great numbers are educated in the public schools, where now, not without danger, they receive no religious instruction at all, strenuous efforts should be made not to leave them without sufficient and reasonable instruction in Catholic faith and practice. We know by experience that not all our Catholic children are found in our Catholic schools. Statistics show that hundreds of thousands of Catholic children in the United States of America attend schools where, under the control of State boards, and in which, for that reason, teachers of every denomination are engaged. Beyond all doubt, the one thing necessary is religious and moral education, according to Catholic principles. The adoption of one of three plans is recommended, the choice to be made according to local circumstances in the different States and various personal relations.

The first consists in an agreement between the bishop and the members of the school board, whereby they, in a spirit of fairness and good-will, allow the Catholic children to be assembled during free time and taught the Catechism. It would also be of the greatest advantage if this plan were not confined to the primary schools, but were extended likewise to the high schools and colleges in the form of a free lecture.

The second to have a Catechism class

outside, the public school building, and also classes of higher Christian doctrine, where, at fixed times, the Catholic children would assemble with diligence and pleasure, induced, thereto by the authority of their parents, the persuasion of their pastors, and the hope of praise and reward.

The third plan does not seem at first sight so suitable, but is bound up more intimately with the duty of both parents and pastors. Pastors should unceasingly urge the duty imposed by both natural and divine law, of bringing up their children in sound morality and Catholic faith. Besides, the instruction of children appertains to the very essence of the pastoral charge.

Let the pastor have classes of children in the parish school as have been established in Rome and many other places, and even in churches in this country, with very happy results.

Nor let him, with little prudence, show less love for children that attend the public schools than for those who attend the parochials; on the contrary, stronger marks of loving solicitude are to be shown to them; the Sunday School, and the hour for Catechism should be devoted to them in a special manner.

**TEACHERS OF CATHOLIC SCHOOLS SHOULD HAVE STATE CERTIFICATES.**

For the standing and growth of Catholic schools, it seems that care should be taken that the teachers prove themselves qualified, not only by previous examinations before the diocesan board and by a certificate or diploma received from it, but also from having a teacher's diploma from the school board of the State, awarded, after successful examination. This is urged—first, so as not to appear regardless of what the public authority requires for teaching; secondly, a better opinion of Catholic schools will be created; thirdly, greater assurance will be given to parents that in Catholic schools there is no deficiency to render them inferior to public schools; that, on the contrary, everything is done to make Catholic schools equal to public schools, or even superior; fourthly and lastly, we think this plan would prepare the way to see, along with the recognized and tested fitness of the teachers, that the arts and sciences, to method and pedagogics, and whatever is ordinarily required to promote the stability and usefulness of the schools.

It is necessary that what are called normal schools should reach such efficiency in preparing teachers of letters, arts and sciences, that their graduates should not fail to obtain the diploma of the State. For the sake of the Catholic cause, let there be among laymen a growing rivalry to take the doctorate diplomas, so that, possessed of the knowledge and qualifications requisite for teaching, there may compete for and honorably obtain positions in the public gymnasias, lyceums and scientific institutions.

The knowledge of the truth of every kind, straightforward justice, united with charity, the effulgence and appreciation of the liberal arts—these are the bulwarks of the Church.—*The Boston Pilot.*

**Death of a Christian Brother.**

HALIFAX, N. S., Jan. 8.—Brother Ignatius, of St. Patrick's Home, died this afternoon. For twenty years he has been a Christian Brother, and for seven years had labored in St. Patrick's Home.

**Another Priest Reinstated.**

Mgr. Satolli has removed the sentence of suspension from Rev. Thomas O'Flaherty of Auburn, N. Y., who was placed under the ban of the Church for twenty-four years. Father O'Flaherty's case was presented in writing by his friends.

The story of Father O'Flaherty's suspension dates back to the initial days of Bishop McQuaid's episcopate. The Bishop was consecrated on July 12, 1868, and on entering upon his duties found Rev. Thomas O'Flaherty pastor of the Church of the Holy Family in Auburn. The Holy Family Church it is said, was in a bad condition, and the congregation was at odds with the pastor. In August, 1868, the Bishop divided the parish. Matters grew no better, and in February, 1869, the Bishop transferred Father O'Flaherty to Penn Yan. Father O'Flaherty refused to be transferred. From this refusal his suspension ensued.

**NO OTHER** Sarsaparilla has the merit to secure the confidence of entire communities and hold it year after year, like **HOOD'S** Sarsaparilla.

**Action Dismissed.**

On Saturday afternoon Judge Tellier delivered judgment in the case of Davignon and Lesage. This case, which has excited a great deal of interest, was, it will be remembered, one in which the plaintiff sued the Rev. Messire Lesage, cure of Chambly, for \$5,000 damages, on account of defendant's refusal to baptize his (plaintiff's) infant child, until plaintiff should have paid the amount of a special tax imposed by the church wardens of the parish. Defendant's plea that as a public functionary he was entitled to a month's notice of the action, was first of all dismissed by the learned judge, who held that defendant was not a public functionary. Proceeding to discuss the merits of the case, His Honor decided that the Bishop had a right to publish the ordinance imposing a tax, because the law did not say that the tithe must be fixed at any particular figure, but that it would fluctuate according to the requirements of the Church. Further the cure not being a public functionary he was not obliged to administer the sacrament of baptism to everybody. The evidence did not show that she plaintiff had asked to have his child baptized, nor that the cure had refused. Then after quoting several authorities His Honor dismissed the case with costs. It is understood that the plaintiff will appeal.

**John Murphy & Co.'s**  
ADVERTISEMENT.

**Business is Business!**

Words do not alter the nature of things. You may call "a spade a spade" or you may call it a handsaw, but no amount of juggling with names can change its form and substance. So in business, you may call an article a bonus if you please, but if in the long run you have got to pay smartly for it, we fail to see where the "something" for which the word bonus stands comes in. Business is business! We prefer to give our bargains "neat." We prefer to take them so. Undoubtedly we present "a batch" which requires no "Cheap Jack Sells" to commend it to a discerning public.

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All our imported Cloth Pelorines are reduced 25 per cent. off.

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All our imported Jackets, Dolmans and Ulsters, are reduced 20 per cent. for our Great January Clearing Sale.

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**Ladies' Cardigan Jackets!**

\$ .75 Cents	for	\$ .38 Cents.
.80 "	for	.40 "
.90 "	for	.45 "
1.00 "	for	.50 "

—and so on—

**Children's Jackets.**

\$ .50 Cents	for	\$ .25 Cents.
.60 "	for	.30 "
.70 "	for	.35 "
.95 "	for	.48 "
1.10 "	for	.55 "
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## SALLY CAVANAGH,

Or, The Untenanted Graves.

A TALE OF TIPPERARY.

BY CHARLES J. KICKHAM.

## CHAPTER XIV—Continued.

Josh took his fiddle—he always called it “the instrument”—from its green bag, and laying his white hat beside his chair, took a pinch of powdered resin from a tin box, and resized his boy. The instrument was soon tuned, and Tim Croak and his wife Betty were transported beyond all sublunary cares and hopes by the “Fox’s Sleep,” when the door opened and Shawn Gow presented himself.

“God save all here,” says Shawn Gow, in a voice which broke in upon the dulcet melody like the first growl of a thunderstorm on the song of the linnet. Betty placed a chair for him without interrupting the music. Shawn sat down and listened, with bent brows, for a few minutes. He was evidently one of those not-to-be-trusted individuals who are not to be moved by “concord of sweet sounds.”

“What are we delayin’ for?” he asked, turning to Tim.

Josh Reddy let down the first string, and returned the instrument to its green bag.

“Now Shawn Gow,” says he in an impressive manner, “do you understand the business we are about to embark in?” Josh Reddy had the reputation of being the best spoken man in the parish.

Shawn Gow only replied with a scowl. “Because,” Josh continued, “an imprecation, an oath in fact, a curse of any kind, must prove fatal to the success of our project.”

Shawn Gow was evidently bewildered by the fine language addressed to him, but the word “curse” gave him a clue to the rest.

“Do you think I’m a fool?” he growled.

“Very well, Shawn,” says Josh; “I only wish to warn you. I hope your presence won’t prove unpropitious. But I have my misgivings—I have my misgivings,” he repeated in his low, plaintive voice.

Tim Croak handed a lantern to Shawn Gow, and, taking a spade and shovel on his shoulder, all three left for the house. “Have you the black-handle knife?” Betty called after him.

A reply in the affirmative came back like the growl of a bear.

When they reached the bank of the river near the ruined house, Shawn laid lantern upon the ground, and cut a circle around it about four yards in diameter. This was to keep off the Devil, or any number of devils that might appear with hostile intent upon the scene. For Old Nick is supposed to watch and ward over buried treasures, and to guard them jealously from mortal hands. This, if true, is a very unreasonable proceeding on the part of Old Nick, seeing that the gold above the ground the more glist to his mill. However, a buried “crock of gold” is sure to be guarded by a foolish devil; and to guard against danger it is absolutely necessary for the treasure-seeker to draw a ring round him with a black-handle knife, inside which ring no evil spirit can enter. He must also take care not to let a single “curse” pass his lips, or his labor will be in vain.

The intelligent reader will have divined from the foregoing, that Tim Croak’s wife, Betty, dreamt three nights running of a crock of gold hidden in a particular spot near the bank of the river, and that Tim, and Shawn Gow, and Josh Reddy resolved to “rise” it. Shawn came provided with a bottle of “mountain dew,” which made Josh despair of success from the sunset. The mountain dew would be sure to draw out Shawn’s talent for swearing, and so all would be lost, Josh said. Everything went on well, however, for a time; and success appeared certain, when Tim announced that he “had a cave.” But then came the hollow noise from the river, which surprised Shawn Gow into letting fly the fatal “curse.”

Tim Croak continued to “implore his companions to say the “Daproudfish,” or the “Prayers for a soul departing,” or the “Litany for the dying,” and insisted that he was a dead man from hips down. Just then there was a crash through the bushes on the bank of the river (from behind which the hollow noise had come), and immediately a frightful bel- low caused Josh Reddy and Shawn Gow

to roar “murder” simultaneously; and running forward both fell into the hole where the unfortunate Tim Croak was moaning helplessly. This unexpected descent caused themselves and Tim to roar in chorus, and Brian Purcell, not well knowing what to think of the affair, hastened to their assistance.

“What’s the matter?” he cried out, trying to make his voice heard above the din. A series of groans and moans, and growls, was the only reply he could get. He seized Josh by the shoulders, and pulled him out of the hole, where he had been wedged in between the other two. He flung him upon the grass at full length, and getting his hands under Tim’s arms, he hauled him up, too. The big blacksmith, having room enough now, was able to scramble up without assistance. Shawn sat upon the grass, and took a swig from the black bottle. But Josh and Tim remained stretched at full length, apparently incapable of motion.

“Take a pull,” says Shawn Gow, presenting the black bottle to Brian.

“No, thank you.” The ludicrousness of the scene made Brian laugh outright. He knocked off Josh Reddy’s white hat with a tap of his stick, and gave Tim Croak a poke in the ribs. Tim and Josh rose to a sitting posture. Shawn handed Tim the black bottle, and Tim took a swig. Tim handed Josh the bottle, and took a swig. And Shawn, and Tim, and Josh, began to look comfortable, considering. Tim looked down at his lower extremities, and finding them soaked with wet, he dragged himself to the brink of hole and put his hand into it.

“Begob,” he exclaimed, “twasn’t dead I was at all, but drowned!” There was at least four feet of water in the hole. The fact was, the river had worn away its bank near the bottom where Tim expected to find the gold. What he thought was a cave, was the bed of the river. Of course the water rushed through the opening he had made till it found its level. And so Tim, feeling numbed with the cold, thought he was a dead man from the hips down. The hollow noise, and the bellow proceeded from a cow of Brian Purcell’s which had been attracted by the light of the lantern to the place.

“May the Devil fly off wud me in air- nest,” growled Shawn Gow, “if ever I go digging for gold agin.”

“Here’s the same,” responded Tim Croak, rising to his feet with a groan.

But Josh Reddy put on his white hat, and said nothing. He was thoroughly convinced that it was Shawn’s cursing spoiled all.

As Brian returned home, a horseman rode furiously by him, like the ghost of some unhappy fox hunter, who could not rest in his grave. He was able to recognize Mr. Mooney. This brought Knocklough Hill into his head again; and by the time he had got home, that thought, which he attempted to banish with a puff of tobacco smoke a while ago, was hovering round and round him.

## CHAPTER XV.

Brian Purcell sat alone by the fire in the old-fashioned parlor. He thought of many things; but that peculiar look with which she regarded him, while her hand rested on his shoulder, haunted him still. He was far from being a coxcomb; but he could not help thinking that her look had that dreamy fondness in it which is never seen in a woman’s eyes except when they are bent upon the man she loves. Yet, when he reflected upon her conduct since the first moment of her becoming an heiress, he pronounced the notion that she loved him still an utter delusion.

“Perhaps,” he thought, “the hill and the scene all around us carried her back to the past; and for a moment she may have been the Jane Evans whom I knew and loved.”

He saw the fair young face softened into loveliness, too perfect for earth, by the grief and pity which made her bosom heave, and her beautiful eyes swim in tears, as he read of the poor school-master’s sorrow. In imagination he saw her so; and who will blame Brian Purcell for sighing a regretful sigh? He naturally thought of the letter he read in the evening on the rock of Knocklough. He took the letter from his pocket, and read it a second time.

“For the last year, scarcely a day has passed that I have not determined to write to you the next day. But I always saw, or fancied I saw, some good reason for delaying the fulfilment of my promise yet another day. The monotony

of my life, however, has just been varied a little by meeting accidentally with an old friend; and this has roused me to do what I have been so long thinking of doing. I am writing in my own little wooden house far away on the lonesome prairie. On last Sunday, as I was returning home after having heard Mass at a little village thirty miles from where I live, I saw a man lying on the ground by the side of the road. His arms were resting upon a box, and his face buried between his hands. A fine little boy lay near him asleep, with the man’s coat folded under his head. I at once saw they were immigrants, and from Ireland, who had left the railway, and were proceeding on foot to some village or farmhouse in this neighborhood.

“God save you,” I called out, pulling up my horse at the same time.

“God save you kindly,” he replied, raising his head and looking at me.

“Connor Shea?” I exclaimed; “surely you are Connor Shea?”

“That’s my name, sure enough,” said he. “But you have advantage of me.”

“I must be indeed altered,” I remarked, “when my old friend Connor Shea does not know me.”

“When I told him my name, he started to his feet, and was hastening towards me. But as he advanced I saw him reel and stagger, and before I could dismount and come to his assistance, he fell heavily to the ground. The boy told me that for several days back his father had eaten nothing but a few grapes which a lady had given him; and I at once concluded that Connor Shea had the fever. Fortunately my house was not far off, and after bathing his temples and getting him to swallow a cooling draught, he was able to mount my horse, and half an hour’s slow walking brought us to the door. The poor fellow is now free from fever, but it will be some days before he will be strong enough to go to work. He begs that you will not let his wife know of his illness. Neddy is a fine fellow, and father has consented to leave him under my care. This is a great boon to me, particularly during winter, when all outdoor work is suspended here. I hope to have Neddy sufficiently advanced to have him bound to some respectable business in the course of next year. Connor has given me a full account of the neighbors, since I left home. Alas for poor Ireland! And now, in as few words as possible, let me tell you what has happened to myself since my arrival in this country.

“First of all, I found out the person through whom I had learned Rose Mulvaney’s fate. He accompanied me to the house where she had lived. With what mingled feelings of rage, and grief, and loathing I passed the threshold? It was one of those places where vice is decked out in tawdry finery. But I shall not disgust you with a description of it. The poor lost creature whom I sought had left place in ill health some months before. A dissipated looking woman remarked with a laugh, that the place was too fast for the young ‘greeny,’ and she broke down. This account excited my pity for the lost one, against whom I was beginning to feel something like resentment as I looked round on her brazen companions in shame. I was informed that Rose had gone to a city in the far west, and thither I started in search of her on the following day.

“I got employment in the great western city. My days were devoted to work, and from midnight till dawn I spent amid scenes the remembrance of which makes me shudder. Well, I found her at last—found Rose Mulvaney in one of the very lowest haunts of crime and debauchery. The scene has left but a confused impression on my mind: music and dancing, the fumes of alcohol and tobacco, oaths and laughter and shrill screams of anger. And in the midst of this pandemonium I saw the once innocent Irish maiden with \* \* \*

“I was quite claim. Do you not wonder that I was so? I even felt a sort of satisfaction, not at having found her, but at seeing her degradation with my own eyes. I felt as if the spell were broken, and my sufferings at an end. The thought that she was what I now saw her had made me miserable for years; yet I felt for a moment an impulse to laugh outright at my folly. I saw before me a creature too low for contempt, too abased for pity, too loathsome to be hated. Turning away, not with disgust, but with utter indifference, I was hurrying out of the polluted atmosphere into the open air, when a thought struck me that made me pause.

“‘Is it not my duty,’ I asked myself—

‘am I not bound as a Christian to make an effort to save her?’

“My conscience whispered that not to make the effort would be a crime. I had a message sent to her that a person wished to see her in an adjoining room. The door opened, and, with a smirk on her face, Rose Mulvaney approached me. For a moment she looked surprised, but this was only because her reception was different from what she expected. She soon, however, began to retreat slowly backwards, while her eyes were fixed on me with a wild stare. In this way she had reached the door, and was turning the handle behind her back, when I stepped forward and placed my hand against the door.

“‘I believe,’ said I, ‘you remember me.’

“She moved away from me again, and asked in a low, hoarse tone to let her out.

“‘Not until I have first spoken to you, Rose,’ I replied.

“‘Don’t speak to me,’ said she.

“‘I wish to speak to you for your good.’

“‘Do you not see what I am?’ she asked.

“‘I do,’ said I, ‘and that is the reason I have sent for you.’

“‘Am I not lost?’

“‘But, Rose, you may be saved—your soul may be saved.’

“She covered her face with her hands, and the bright auburn hair fell down, as I so often saw it fall in the old school-house.

“‘Rose,’ said I, in a softened voice, ‘I do not want to reproach you.’

“‘Reproach me!’ she exclaimed, looking up quickly; ‘what right have you to reproach me?’

“The question took me by surprise, for I certainly thought I had the best right in the world.

“She put her hand to her throat as if she were choking, and said: ‘If it were not for you I should not be what I am.’

“‘Good God! I exclaimed, ‘what do you mean?’

“‘I mean,’ said she, ‘that when I was young and innocent—but why should I talk of that now?’

“‘I was confounded; for I thought she meant to accuse me of having led her from the path of virtue in some way.’

“‘Yes,’ she continued, after a pause, ‘you won my young, innocent heart, before I knew I had a heart. And after winning it you despised it. You let me go, just as if I was a worthless weed. I did not care what would become of me. I joined in every folly I was asked to join in. Poor Mary was gone, and I had no one to warn me. Oh! if I knew the world was so bad, I might be able to take care of myself!’

“You can have no idea of the shock her words gave me. For the first time the thought occurred to me that in some degree I might be accountable for this poor girl’s fall. I was so moved I could not help saying:—

To be Continued.

## A CURE FOR DYSPEPSIA.

In investigating the cause of this prevalent complaint, it is found to rest principally in wrong action of the stomach and impurity of the blood. These exciting causes are easily removed by the regulating, purifying tonic and digestive effects of Burdock Blood Bitters, hence the success of B.B.B. in curing dyspepsia in any form, no matter of how long standing or how severe it may be.

Oh, if we only knew what the purity of God is we should never leave off praying for the holiest souls.

## THREE PRACTICAL POINTS.

Three practical points: 1st. Burdock Blood Bitters cures dyspepsia by acting promptly on the stomach, liver and bowels. 2nd. Burdock Blood Bitters cures blood by the same specific action combined with its alterative and purifying powers. 3rd. Burdock Blood Bitters cures all diseases arising from the two first named, such as constipation, headache, biliousness, scrofula, etc., by removing their cause as shown and proved in thousands of indisputably recorded cases.

To have done anything by which you have earned money merely is to have been idle or worse—Thoreau.

## VERY MUCH PLEASED.

Sirs.—I am very much pleased with the effects of Hagyard’s Pectoral Balsam. Our family has been greatly troubled with severe colds, pains in the chest, etc., and have been promptly relieved by this valuable medicine which we willingly recommend. Clara A. McKenzie, Clarendon Station, N.B.

For one of the faithful to look as like an unbeliever as he can is a sight which never won a soul to Christ or gained for the Church the esteem of an opponent. —Faber.

**HOUSE AND HOUSEHOLD.**

FOR AND ABOUT WOMEN.

In the almost lost art of letter writing Octave Thanet especially excels. She is called the wittiest letter writer among women. Her real name is Alice French, and she lives in Davenport, Iowa.

Agnes Repplier, one of the cleverest of the Catholic literati, has just published a volume of literary papers called "Essays on Miniature." They are all written in her own delightful style.

Mrs. Kate Flannigan, of Tamaqua, Pa., no longer rocks her baby's cradle. Her carpenter husband built a little windmill upon the house, and it furnishes power, easily conducted down to the cradle, which takes the place of "the hand that rules the world."

A HAPPY MARRIAGE.

"A pale reflection, an echo faint;  
'Tis enough (said their friends) to tire a saint.  
She sees with her eyes, she breathes with his breath;  
Wouldn't you think he'd be bored to death?"

But he was not bored. Saw you ever a man,  
Lofty or low, since the world began,  
Who tired of the mirror that, come what may,  
Shows him his best face every day?"

—Katherine E. Conway.

DO NOT INTERFERE.

Of all the mistakes that were ever made since the first and most disastrous blunder in the Garden of Eden there has never been anything more fraught with mischief and unhappiness to the human family than a marriage entered into simply because somebody desired it. To marry for such reason alone is a sort of moral suicide, and those who are guilty of such folly sometimes live to repent it most bitterly and oftentimes die by their own hands because they know of no other way in which to right the wrong they have unwittingly done.

It may be questioned whether it is not much more injudicious to urge marriages than to prevent them. In the case the wretchedness may be slower in coming, but it is none the less sure and far reaching in its evil effects. It takes a vast deal of grace for people to live together in harmony the year in and the year out, and there must be some natural attraction or something more than somebody's whim or convenience to keep things even, and preserve that unity and sympathetic consideration that are absolutely necessary to make home life worth the living. Therefore, whatever else you do, never urge a marriage. Marriage is one of the things that must be desired, and that ardently by the contracting parties. No one has a right to interfere, and to do so is to multiply sorrows for those whose affairs are meddled with in this way.

A LESSON IN POLITENESS

The following anecdote, culled from an exchange, illustrates the power of a kind word uttered in recognition of the simplest service:

Several winters ago a woman was coming out from a public building where the heavy doors swung back and made egress somewhat difficult. A little street urchin sprang up to the rescue, and as he held open the door, she said "Thank you," and passed on.

"D'ye hear that?" said the boy to a companion standing near him.

"No; what?"

"Why, that lady said 'Thank ye' to the likes o' me."

Amused at the conversation, the lady turned and said to the boy:

"It always pays to be polite, my boy; remember that."

Years passed away, and last December, when doing her Christmas shopping, this same lady received exceptional courtesy from a clerk in Boston, which caused her to remark to a friend who was with her:

"What a great comfort to be civilly treated once in a while—though I don't know that I blame the store clerks for being rude during the holidays."

The young man's quick ear caught the words, and he said:

"Pardon me, madam, but you gave me my first lesson in politeness a few years ago."

The lady looked at him in amazement, while he related the little forgotten incident and told her that that simple "Thank you" awakened his ambition to be some-



**A tea-kettle of hot water**

Gives enough hot water to do the entire wash when SURPRISE SOAP is used.

There's no wash boiler required.

There's none of that hot

steam about the house on wash day.

This is a simple easy way of washing the clothes without boiling or scalding them. It gives the sweetest, cleanest clothes, and the whitest.

SURPRISE SOAP does it.

145

READ the directions on the wrapper

thing in the world. He went and applied for a situation as office boy in the establishment where he was now an honest and trusted clerk.

Only two words, dropped into the treasury of a street conversation, but they yielded returns most satisfactory.

ALTOGETHER DISAPPEARED.

Dear Sirs,—About three months ago I was nearly wild with headaches. I started taking B.B.B. and took two bottles and my headaches have disappeared altogether now. I think it a grand medicine. Lettice Rodes, Lonsdale, Ont.

READING.

Light and Solid Literature.

Reading is a wise employment of time as well as a cheap entertainment, and they who have good books and leisure for reading enjoy one of the choicest blessings of life. A taste for reading with the means of gratifying it can not fail to be a source of happiness and cheerfulness; it brings us into contact with the best society in every period of the world's history, enabling us to associate in thought with a class of thinkers superior to the average of humanity, and to become familiar with the different varieties of talent and energy with which men and women have in the past been endowed, thus extending our view of things in general, which knowledge can never be superficial.

No more agreeable amusement can be imagined after a day's toil than reading entertaining books; it helps us to forget the petty annoyances and vexations, which all who engage in the warfare of life have at times to endure; it transports us to more animated scenes, composes our anxieties, lulls our disappointments, and, requiring no actual exertion, refreshes both body and mind. Moreover, good books are the most faithful friends and companions we can select, they are always at hand to enlighten a dark hour, or add zest to exultation, and though laid aside or neglected for awhile lose nothing of their interest or value to us; on the contrary, they seem only the more entertaining when opened again, and in this respect their unwavering constancy is unlike human friendship, the instability and fluctuating tendency of which but few of us have failed to experience at some period of our existence, for who has not occasion to lament the loss of a friend owing to some transient, and perhaps unavoidable neglect.

While there are many persons whose love of good literature is not wholly gratified by a subscription to the most popular magazines of the day, and who prefer to have their favorite authors on their own shelves, in order to enjoy their society whenever leisure or inclination permits; nevertheless, there are scores of readers who never buy books, being contented with what the circulating library can supply, and giving the preference to the last new book, no matter how light or trivial. Yet there can be no doubt that the incessant reading of light literature has a tendency to undermine the mental faculties, creating a disinclination and incapacity for the more serious and useful sort of reading, and in order to impede this propensity we should all try and cultivate the steady reading of good books, with an occasional interspersing of light and varied literature, which method, if diligently pursued, can not fail to produce a beneficial effect.

JEAN.

Arcadia.

This high class fortnightly, which has already made its influence widely felt on this continent, begins the year with an admirable number. We do not say that it is superior to all its predecessors, for some of them have been of high merit, but it is certainly of superior quality in each of its departments. "Music and Religion" is the theme of a long and well considered opening article in the form of a criticism or critique of a recent sermon, of the author of which one may justly say *crede experto*. The Windsor hall organ question is discussed from a practical as well as an artistic point of view. The correspondence on musical happenings and judgments in London, New York, Boston and at home is, as ever, timely, and well weighed, each writer having his or her characteristic note. The gleanings are also up to the mark. Under art we find Henry Bacon's pleasant sketch of Norman Etretat, and "Old Enamels," by N. Amel, full of rare information, scientific as well as artistic and antiquarian. Philip Hale's Paris letter and the letters from New York (A. Rutherford) and Boston (Louisa Trumbull Cogswell), are as usual, meritorious and interesting. "Goethe and Zuleika," a study in part biographical, in part critical, by David G. Hubbard, "The Death of Victoire" (a touching short story from the French), by Miss H. R. Y. Reid, a Roundell, by Miss Helen Fairbairn, Causerie, Between Covers, a letter on the origin of the sonnet from Sarepta, and Helen Moore's New York letter make up the table of contents. *Arcadia* is a credit to Montreal.

KEEP IT ON HAND.

Sirs,—I always keep a bottle of Hagyard's Yellow Oil for cuts, sprains and bruises. The folks at the house use it for almost everything. I know it to be a good medicine. It is an excellent mollifier for cracked or chapped hands.

Domestic Reading.

While we can help each other it is worth while to live.

God pardons sin, but he will not pardon the will to sin.

Do what you have to do courageously, fearing no one but God.

Seek rather the God of consolation than the consolation of God.

If God is in your heart your work will never drive Him out of it.

If you speak, speak of God. If you are silent, speak to God.

We must heap up a great pile of doing for a small diameter of being.

Fear to offend God above all things and then you need fear nothing else.

God loves you; love Him in return. His delight is to be with you; let it be yours to be with Him.

Thousands of generous acts remain undone because one is not entirely certain that they will produce their legitimate fruit.

DEAFNESS ABSOLUTELY CURED.


A Gentleman who cured himself of Deafness and Noises in the Head of 14 years standing by a new method, will be pleased to send full particulars free. Address HERBERT OLIFTON, 8 Shepherd's Place, Kennington Park, London S.E., England.

St. Mary's Church Choir.

The annual dinner of the above choir took place last Wednesday evening in the hall of the church. Rev. Father O'Donnell, P.P., presided, Rev. Father Shea being vice-chairman. Thirty-six members sat down to an excellent repast, served up by several ladies of the parish, who were highly complimented by all who partook of their kindness. After the menu had been heartily enjoyed speeches were in order. Professor James Wilson, organist, returned thanks to Rev. Father O'Donnell for his kindness, and that gentleman responded in a happy vein, complimenting the members on their efficiency, and urging them to continue in unison. Rev. Father Shea made a few appropriate remarks, after which Mr. Pacquet, conductor, Mr. C. Hamlin, Mr. W. Egan, first vice-president of St. Mary's Young Men's Society, and several others made speeches. The remainder of the evening was spent in social enjoyment.

**MOTHERS!**

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**A Peculiar Relationship.**

A person introducing another said: "This person's father is my father, but I am not her brother." What relation existed between them?

To the first lady from whom is received a correct answer to the above will be given a handsome Seal Skin Mantle, valued at \$300. To the first gentleman from whom is received a correct answer will be given an 18 karat Gold Watch, set with one karat diamonds, Appleton and Tracey's movement, valued at \$250.00. To the next person, a handsome Mantel Clock; to the next, a valuable Swiss Music Box. The last ten answers will be awarded each a complete set of Washington Irving's Works, handsomely bound in Morocco. To the five answers received, counted middle-way between first and last, each will be awarded a fine Solid Silver Hunting Case Watch, valued at \$18 00 each.

Any of above articles will be exchanged for cash less 20 p. c. In addition to these we have prepared ten thousand sample cakes numbered 1 to 10,000. Every number ending with 0 will receive a prize valued at not less than \$10.00. These awards are given to introduce and advertise the

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an article which combines the most efficacious remedies for the removal and cure of all blemishes of the face and hands. The use of this Soap—which is not a toilet preparation—according to instructions will cure the most malignant form of Pimples, Eruptions, Freckles, etc., rendering the skin soft, clear and beautiful.

We have on file thousands of testimonials from customers in England, Scotland, France and Germany, in which countries the Soap has been in use for years. Send TWENTY CENTS in silver, U.S. or Canadian 1c, 2c. or 3c. stamps for a sample cake of this Soap with your answer to the problem. Remember, the twenty cents is for a cake of the Soap, the retail price of which in first-class drug stores is twenty-five.

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THE TRUE WITNESS

AND CATHOLIC CHRONICLE.

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The large and increasing circulation of THE TRUE WITNESS ranks it among the best advertising mediums in Canada.

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WEDNESDAY,.....JANUARY 11, 1893

TO OUR SUBSCRIBERS.

Now that we are entering upon the new year, and THE TRUE WITNESS is doing its utmost to please every one and doing so successfully, we would remind our subscribers that we are at a very heavy expense, and although each little mite that is due may be very small indeed, still the aggregate of these subscriptions amounts to thousands of dollars. It is very unpleasant for us to be constantly sending out duns. If our subscribers would kindly relieve us of the necessity of writing these unwelcome letters, we would have so much more time to devote to the improvement of the paper.

MUSIC IN THE SCHOOLS.

Under the heading of "Our School Girls" we have been following up the different parts of a complete Convent or Academic course. Last week's article brought us to what we style the *ornamental*, or the embellishments, and we spoke of the three classes of girls who take music lessons: the unmusical, the ordinary clever, and the exceptionally brilliant. With regard to the girls in the first category, they have no business to take lessons at all; as to those of the third category, they require all the attention that can be lavished upon them; but the young ladies of the second category—who are by far and away the most numerous—deserve particular mention.

We repeat, what we said last week, that they must receive the rudiments as thoroughly as possible, otherwise they will never be even pleasing players. The attitude, the hands, the fingers, the touch, all these should be carefully directed; the scales should be completely mastered before a piece is attempted. Above all, care should be taken that the ear be kept in subjection until it is well trained.

Let us suppose the case of a young girl who has a fair musical talent and evidently may be, one day, a very good player. After the elements of music—the A B C, so to speak—have been completely grasped, the teacher will commence to give the pupil simple and easy pieces, by degrees the compositions set before her become more difficult; finally, she reaches a point when the works of great masters can be given to her. That girl comes out of school with a complete education: she has had a sound drilling in the *necessary* part, a thorough training in the *useful* part, and she has carried off the honors in the *ornamental* part, and particularly in music. She is evidently prepared to enter upon the world with a certain amount of *eclat*, her *début* in society is anxiously looked forward to; and finally it comes.

She is called upon to play upon some public occasion, at a church concert or a

literary and musical entertainment, she acquits herself surpassingly well, she plays a piece from Mozart or one from Haydn, and the audience applauds, and the neighbors say, "what a fine girl; how accomplished; what a grand musician!" And, very likely, these remarks are richly deserved. Let us change the scene! It is an evening at home, in the family parlor; the father, mother, older and younger brothers and sisters, and a neighbor or so are seated around the central table, and there is a glow of contentment and happiness upon all faces. After a while the father asks his daughter to play something for his friends. The old gentleman who had just "dropped in to have a chat over old times," is anxious to hear a few of the airs that always recall so vividly the scenes of long vanished joys or the faces of dear ones long since departed. The father, to please his good neighbor and perhaps to show what his daughter can do, asks her to play some of Moore's "Melodies," "The Harp that once," "The Minstrel Boy," "I saw from the Beach," or some other one of these immortal and soul-enchanting *chefs d'œuvre*. It may seem very strange, but nevertheless it is a fact, that the girl who can rattle off a piece of Wagner's composition, does not know one of these "Melodies." Perchance, if she has not been under her parents' care, she would say—as has been said—"Oh! Pappa, these melodies are Irish; I don't know any of them; they are too common."

The above words are not exaggerated; they fell from the lips of an Irishman's daughter, one evening after she returned home from the completion of her education, and the father was so much ashamed that his heart sunk in his breast and all the joy and merriment of the evening fled from his face, as a bright moon-lit spot upon the field disappears when a cloud passes over the luminary. And no wonder. But, you may tell us that we have chosen an extreme and very exceptional case. Not at all: the young girls may not reply in the exact same words, but they probably never once played an Irish melody, a Scotch national air, or an old English tune. Still, if there is anything really beautiful and touching in the music of earth, it certainly is to be found in the imperishable airs that have cheered the souls of many generations of Irishmen. After all, what is the object of music? Is it not to please? Is it not a language that is common to all the world and that speaks to the hearts of men, in every clime and in every age? Then why not make use of it with a view to pleasing those who listen to your execution? Let us suppose that you read a passage from Homer for a thorough Greek scholar, he will go into ecstasies over it; read the same, with all the power you may possess and all the elegance of delivery, to a man who has never heard the language, who never read a line of it, who does not know as much as its alphabet, and your most magnificent passage will "be Greek to him." It is precisely the same in music; for the person who does not understand classical music, but whose soul is stirred into exultation and whose heart is caused to throb with delight at the familiar notes of some memory-haunting melody, a young lady might just as well perform a series of evolutions in calisthenics before him as to rattle out variations that have no meaning for him.

One time McGee remained over two days in Florence for the express purpose of hearing an Italian Prima Donna singing the "Last Rose of Summer" and "Erin, the tear and the smile in thine eye." These two items upon the programme sufficed to interrupt a hurried

journey from Rome to Canada. After the anxiously-expected concert was over, a friend asked McGee how he liked it all, and if he were not enraptured to hear the Irish melodies so grandly rendered. His reply was characteristic: "I felt, sir, like choking her, when I heard her smothering every trace of the original in her meaningless variations and insane screeching." The truth of the matter is that our girls, when they come forth from school, make use of the music they have learned to show what they can do, but not to please others and make their society a happiness. A girl should know when and where to play her classical pieces, when and where to touch the simpler chord of the familiar air. If she does not, her education—despite diplomas and medals—is unfinished. Would she talk to an educated man in the same language that she would use in conversation with a professor? She should, if her course is complete, not be unable to play the more difficult compositions, but she should never be above playing the most simple if it be the most pleasing, piece. We will continue this subject as the weeks go past.

"A DANIEL COME TO JUDGMENT."

There are many kinds of prophets, the "weather prophet," the "commercial prophet," but worst of all the "political prophet." Of this last class we have very few of any note, still one has suddenly arisen in our midst. Mr. H. J. Cloran, whose career so far as political aspirations and successes are concerned, certainly has neither been "a prophet in his own country," nor in any other place that he ever chose as a field for his ability, has just made the following prediction: "Riel said that within ten years from the date of his death every man in the Cabinet would be out of political existence. Seven years have elapsed, and ten of them have passed from the scene; but the greatest fall he (Mr. Cloran) thought was reserved for Hon. Mackenzie Bowell, the man who had compelled the Government to hang Riel, and Sir John Thompson, the man who had signed the warrant."

Evidently, with Mr. Cloran "the wish is father to the thought." It was a very easy thing, seven years ago, to guess that ten years would bring about so many changes that most, if not all, of the men of that day would have changed their spheres of activity. But Mr. Cloran forgot to mention that the men and party that were wasted into power, with overwhelming strength, by the Riel cry, have long since vanished, and forever, and have not left a single vestige of their political shipwreck behind. He also omitted to inform his hearers that he, himself, was wiped out repeatedly, not from political existence—for he never had any—but from all chance of ever becoming a political factor in the country. These prophecies cost far less than the investigation of a jury system, and they are just as ineffective in the end. We think it very strange that the patriotic Mr. Cloran should have lost so much breath crying out for the rights of his Catholic fellow-countrymen, and that he now squanders his few remaining spasmodic sighs predicting some strange and undefined calamity to the only Catholic that, since Confederation, ever rose to the high station of first minister of the Dominion. It is a pity Mr. Cloran can't find some constituency to elect him to Parliament; it would be refreshing to hear him pour forth his seer-like lore upon the floor of the House. If it be not an intrusion upon his prophetic territory, we would like to predict that he will never be wiped off

the political scene—as his Rielite friends have been—simply because he never had any hold upon it. Between Dr. Douglas and Mr. H. J. Cloran, Sir John has a hard time of it. Yet he seems to be entirely undismayed by his enemies. Try your hand at the "weather," Mr. Cloran; Prof. Wiggins can give you pointers, and you may have better success?

A CATHOLIC PREMIER

There is nothing in the constitution of Canada to prevent a Roman Catholic from occupying the high post of Prime Minister of the country; but there is something in the political constitution of the two parties that renders the position a most difficult one indeed for a Roman Catholic to hold. High as the station may be, Sir John Thompson's lot is not an enviable one. "Weary the head that wears the crown," and heavy, at times, the heart that beats beneath the purple. Leaving aside all question of the government's policy upon trade matters—a subject that does not come within the sphere of our organ—we find that no matter what course he takes, on account of his Catholicity he will find men to upbraid him. We do not now refer to the Douglas class; that fretfully bigotted gentleman has let off his steam, and we may expect peace for a couple of months until he has had time to replenish the boiler. It is of another category of anti-Catholics that we speak.

Let us take for an example the vexed question of the "Manitoba Schools." The ultra-Protestant party threaten all kinds of terrible things should the Catholic Premier attempt to settle the matter to the satisfaction of the Manitoban minority; the ultra-radicals of the French and Catholic section send forth similar threats should he dare to allow the constitution to regulate the difficulty. The *Mail* hammers at him, upon this question, because he is a Catholic and will be partial towards the people of his own faith; *La Patrie* fires its arrows at him, in regard to the same question, because being a Catholic he might try to conciliate the Protestant element, to the unjust detriment of Catholic interests. Doctor Douglas—a fire-eater, and erratic fanatic—denounces the Catholic Prime Minister: Mr. Tarte—another fire-eater, or rather fire-brand, and mountebank politician—denounces the same Catholic leader of the government, and threatens some inconceivably horrid attacks.

Between these two ranks of bitter enemies it is no easy or pleasant matter for a Catholic Prime Minister to run the gauntlet. It is the first time in the history of our Confederation that our country has been governed, from that lofty position, by a Catholic. Judging by his past, if it can be looked upon as an index of the future, we have a pretty fair idea of the course Sir John will probably pursue; but considering that he has not, as yet, had even one session in the House, as Premier, we think that "fair play" would dictate another course to those men of fire and loud-voiced patriotism. Let the *Mail* wait until Sir John performs some act that can be styled manifestly unfair to the Protestant element, let *La Patrie* be calm until he has actually taken some step adverse to the sacred interests of the Catholics of Canada: then it will be time enough to howl. Meanwhile we have full confidence that before three years are passed, the people of Canada, will realize the fact that never was more even-handed justice dealt out by any man than had been by the Catholic Premier.

**"THE NEW RELIGION."**

In the January number of the *Arena* we meet with a most remarkable article from the pen of Edwin D. Walker, entitled, "The New Religion." In short, it is a treatise, or pretends to be one, upon Theosophy and Theosophists. Evidently the writer desires to acquaint his readers with the principles of Theosophy and to so explain this "new religion," this "divine wisdom," so that each one may fathom the meaning and grasp the scope of his Oriental importation. Perhaps Mr. Walker has set forth his belief in a sufficiently clear manner to satisfy himself; but, unless our brain is very dull, we fail absolutely to find anything new in this "new religion." In all Mr. Walker's eight pages we have only been able to discover a goodly amount of blasphemy, a fearful confusion of Eastern beliefs, not a few falsehoods, and no real explanation or definition of this Theosophy. All we can glean from the whole paper is that Theosophy is an Indian invention, that it includes Parsees, Mohammedans, Brahmans, Buddhists and English Christians (of Mr. Walker's class, very likely), Roman Catholics (which cannot be) and Atheists. That all these are upon an equal footing with regard to this "universal religion," each considering the faith of his fathers as the most appropriate style of the truth for himself and his people, and all seeking its inner interpretation in Theosophy. Jews, Protestants, Roman Catholics, Spiritualists, Rationalists, Theists, Atheists and Pagans are in this "new religion," earnest students of truth, "which transcends and embraces all phases of thought—which can only be really tested by experience, and best taught by living."

Were it not that Mr. Walker's paper has been published in a magazine of the *Arena's* importance, decidedly we would have cast it aside at once as the effusion of a fevered brain; but, considering the channel through which it comes to us, we were tempted to re-read the article and to honestly try to fathom its meaning. We find that it evidently has no bottom; it is either too deep for our powers of comprehension, or else it is so shallow that it cannot float a feather-weight. After our first rapid glance at the article we thought that the writer might possibly be slightly "off" on the subject; after our second reading of it we no longer thought so, but were sure of it.

It seems to us that Mr. Walker desires to convey the idea that the soul is eternal—or rather the human being; that each one has passed through untold ages, from one form to another, and will so continue on, until finally by purification and constant perfecting, each individual becomes part of God. "What man reaps he has sown, and what he sows he shall reap;" "the newest religion is the oldest," because we are only now finding out the treasures of knowledge that the old East has hidden for centuries from the new West; and as the material world is being belted around and the civilization of the West is going back to the East, so in the spiritual world we are all evolving to that from which we came. This is about his theory in a nutshell, and he says that Theosophy is a "wisdom-religion;" its motto is, "There is no religion that is higher than Truth." "The basis of Theosophy is experience." "This doctrine is the grand corner-stone of all religions. It is, as well, the consummation of all philosophy, the crowning experience of mysticism and the teaching of common sense."

To the generality of men religion is a means whereby an end is to be obtained;

by religion we reach God. But this man claims that his "New Religion" is the end to be reached, and that the experience of individuals, who are all portions of God, constitutes the means whereby the end is to be attained. In order to reach this absurd conclusion, Mr. Walker sees proper to open by saying: "most thinking people unite in rejecting the largest portion of what the churches call religion—(this is assertion without proof), with their revolting ideas woven about a human Deity, total depravity, instantaneous salvation, vicarious atonement, a short earthly probation followed by a police-court judgment, and eternal bliss or misery, a heaven of harps and crowns, and a hell of fire andimps. The opposition to these tenacious dogma, however, has little or no organization." It is to establish such an organization, an opposition to the dogma that Mr. Walker blasphemously refers to, that he has undertaken to preach the "New Religion" or "Theosophy."

After speaking of the Mahatmas, or adepts in Theosophy, whose powers and wisdom are hidden away in the mountains of Thibet, or in some solitary hermitage, he gives a list of believers in their genuineness, but who do not desire to publish the fact. The list is a short one; as to five of the eminent personages named, we cannot speak, but with regard to the last and second last mentioned, we can emphatically tell Mr. Walker that he wrongs both individuals; one is F. Marion Crawford, author of "Mr. Isaacs," the other Lord Dufferin, ex-vice regent of India. Perhaps he read "The Witch of Prague," and concluded that Mr. Crawford was a mystic, or may be he has learned that Lord Dufferin took great delight, while in India, in visiting the different temples and learning the manners and customs of each cast, and thereby decided to include him in the Theosophists.

After this piece of gratuitous falsehood, the writer tells us: "but the corps of theosophical leaders is not confined to Thibet, Theosophy enrolls the founders of all religions—Jesus, Gautama, Confucius, Zoroaster, and Mahomet. It includes the great religious spirits of every age—like Swedenborge Madame Guyon, Saint Martin and Jacob Bohme. Especially notable is the theosophical trend of those seers of all times—the poets. Conspicuous examples just now are Browning, Swinburne, Tennyson, Aldrich, Whitman. The great philosophers too run in the same direction—not only such as Plato, Pythagoras, Paracelsus, Emerson, but even Kant, Leibnitz, Lotze, Schopenhaver and Spencer."

We quote this paragraph to give our readers an idea of how far a man—blinded by a little knowledge—can go on the road of blasphemy, and how ridiculous he can make himself in the eyes of the world. Pick out any fifty names of poets, statesmen, warriors philosophers, in the different ages, jumble them all together and say they all supported this "New Religion," and you will be no more absurd than is Mr. Walker in his would be philosophical article. The only Theosophy that is really ever new and ever old is the Catholic Theology, which is the same in the unreckoned cycles of the past and down the future's eternity. If Mr. Walker's Oriental "New Religion" is to be obtained simply by experience, we say heaven protect us from the experience of the last two thousand years in the Eastern lands, and save us from the Theosophy that would be the outcome of such barbarism.

We are surprised that the *Arena* would publish such a sample of irreverent nonsense.

**LEO XIII. AS HE IS.**

In several of our American Catholic exchanges we find a very vivid Character sketch of Pope Leo XIII. It is drawn from life and gives the impressions received at the Vatican by a Lutheran Missionary. It would be impossible for us to give the account of that visit in all its details, but there are two points upon which we would ask our readers to kindly reflect. The first is the humble and abstemious, life of the Sovereign Pontiff, as noticed by this Protestant African Missionary; the second is the wonderfully universal knowledge of Leo XIII, and the authoritative manner in which he decides questions of the greatest moment—indicative of infallibility—and yet the spell of his marvellous personality that causes you to accept a decision against you with the feeling that it is a blessing in disguise. The minister in question had arrived from the South of Africa, with credentials signed by the redoubtable—now late—Cardinal Lavignerie, and the business which let him to seek an interview with the Pope had some relation to an attempted settlement of the differences between the Catholic and English Protestant missionaries in Uganda and other territories of the Dark Continent.

There is abroad an idea that the Pope lives in luxury in the Vatican. Speaking of the Holy Father's private room, where in he almost entirely lives, the Lutheran clergyman says:

"The room I was ushered into was, as I afterwards learned, Leo XIII's living apartment. It is uncommonly small, having but one window; the scanty furniture is draped with red silk damask, and but for a large crucifix over the mantle there is not even an attempt at decoration.

"The Pope was sitting in a high-backed armchair on a sort of dias at the window, looking out into the gardens, as I thought.

"Before I had entered upon this visit I had well mastered the 'Avertenze Al Vaticano,' that is the book of etiquette appertaining to Papal audiences, and, remaining standing on the threshold, made an initiatory low bow.

"Then I proceeded to the middle of the room, repeating the obedience, while the Pontiff, with a mild smile, slightly raised himself, as if preparing to come towards his visitor.

"Observing this sign, I quickly stepped forward and knelt with one knee down on the edge of the dias to kiss reverently the hand of the grand old primate.

"At this moment I was fairly overcome by an ineffable sense of the extraordinary, and if his Holiness had not attempted to raise me I think I would have remained for minutes in this speechless attitude."

As to the great administrative ability and the regal genius of the Vicar of Christ, just take the following:—

"He spoke authoritatively, after a somewhat commanding fashion, and in a voice that, despite his years, echoed the force of unimpaired lungs.

"While listening to my preamble, briefly made, in accordance with the advice I had received in the ante-chamber, his small brown eyes shone with a kindling glance, but as soon as he himself commenced talking these eyes became vivid with the fire of intelligence and ardor.

"During the time of his discourse he appeared almost rejuvenated and soon began demanding seemingly unimportant details, while he furnished dates and incidents of distant subjects appertaining to the case, that were at once surprising and new to me.

"The Pope's memory, his faculty to recall remote circumstances astonished me beyond expression. I was prepared to meet a mild old man and, instead, encountered an accomplished debater, handling his didactics with the skill and warmth of a youthful enthusiast.

"His familiarity with the subject under discussion was the more noteworthy, as the Pope had had no time for special preparation; he commanded me to an audience almost immediately upon re-

ceiving my petition and none of his councillors present at the Vatican were particularly able to enlighten him on the subject."

In presence of these wonderful remarks comment would be superfluous. Let the minister, however, tell how Leo XIII. decides a question, and how every one feels obliged to bow to a heaven-inspired decision. He continues:

"The moment I got through the aged primate pronounced judgment with a precision and stability of purpose that absolutely forestalled further argument.

"His decision was exactly contrary to my expectations, but the feeling of disappointment never entered my mind, seeing that the weight of the authoritative power expressed was so overwhelming as to render all objections useless.

"This, at least, was the initial impression received. I, the Lutheran, unconsciously submitted to the dogma of infallibility the first time the Pope expressed an opinion to me.

"The official business being at an end, the Pope encouraged me to speak to him on general matters concerning my country, and he who, a quarter of an hour ago, had displayed a truly wonderful knowledge of the geography of the dark continent, appearing to know Togoland, Kamerun and Zanzibar almost as thoroughly as if he had been a traveller in those remote parts, now exhibited a like intimacy with the politics of Germany."

Two more quotations and we have done with this interesting account—written by Henry W. Fischer—and certainly pregnant with grand suggestions. He tells how the Pope spends each day:

"The lack of exercise in the open air and his aversion to the pleasures of the table are very evident in Leo's appearance.

"I was told the Pope manages to live on a lesser amount of food than would suffice for a 2 year-old baby. He rises between 6 and 7 o'clock, and, after devotions, buries himself in the contemplation of hundreds of newspapers from all parts of the world, Italian, French, Spanish and English.

"While reading he sips a demitasse of black coffee, which constitutes his breakfast, at 10 in year out.

"At 10 o'clock his councillors and visitors begin to arrive, and the rest of the day is devoted to affairs of the Church, with the exception of the dinner hour beginning at 2.

"Like the Sultan, Leo always dines alone, probably because of a feeling that he must not ask any of his officials and friends to share so poor a meal as the papal board offers, consisting, as it does, of a plate of strong bouillon, a roast or steak with vegetables and salad and a glass of old Rhine wine. In the evening the Pope partakes of bouillon and toast, and only very occasionally does he add a little Maderia or Tokay.

"The room in which the Pope received me serves both as his private audience and living chamber. Aside from it he used only two other apartments, a small bed and dining-room very simply furnished and devoid of all decorative features."

Thus does he tell of the closing part of a memorable interview:

"When talking on German subjects the Pope pronounced such words as 'Kulturkampf,' which English and American orators are in the habit of distorting beyond recognition, perfectly correctly, which is indeed marvellous in a native of Italy, and an evidence of the the Pontiff's great thoroughness and studious habits.

"I omitted to state that our conversation had been carried on in French, by the Pope's initiative. I had been in the room nearly a full hour when the Pope, by a polite turn in the conversation, indicated that my audience was at an end.

"Again I remember the rules of prevailing etiquette, and, bending my knee reverently, kissed the Pontiff's right hand, which he held out to me, at the same time wishing him a long life.

"Leo XIII. quickly withdrew his hand, and resting it for a few seconds on the top of my head pronounced the pontifical benediction, in a voice full of tenderness and fatherly compassion.

"Je te benis,"—never had French words sounded more beautiful to me.

"I stood in the ante-chamber before I knew what I was doing. The room was full of people."

## IRISH NEWS.

The Very Rev. James Canon Waldron, pastor of Ballyhaunis, is seriously sick.

A New weekly paper has been started in Mayo under the name of the Mayo News. Wm. Dorris is the editor and proprietor.

The Boyle Parnell Democratic Club has erected a marble memorial cross over the grave of one of its members, Mr. Edward Corcoran, who died last February.

The Local Government Board has ordered that burials in the cemetery known as Old St. George's, on Hill street, Dublin, shall be wholly discontinued henceforth.

Miss L. Corry, of Newry, Miss Nugent, of Dundalk, and a lay sister made their solemn profession at the Convent of Mercy, Lurgan, recently. Bishop McGivern officiated.

At Headford, County, Galway, on Dec. 10, a young man named Patrick Lee became suddenly insane and attacked his invalid father, inflicting injuries on him that led to his death.

At the meeting of the Sligo Harbor Board, on December 8, Mr. Fleming Harper was elected chairman of the Board in succession to Mr. Arthur Jackson, whose year of office had expired.

Mrs. Commins, of Lakefield, Shrule, has presented Father Codry, pastor of Shrule, with a beautiful statue of the Immaculate Conception. Father Conry has made a number of improvements in the church lately.

The offices of Clerk of the Crown and Clerk of the Peace for King's County being vacant, the Lord Lieutenant has appointed Mr. James P. Fagan, solicitor, to the joint offices, which shall henceforth remain united.

Mr. Stephen Carroll has been provisionally appointed inspector of weights and measures for the township of Pembroke, at a salary of 25s a week, a condition of his appointment being that he shall pass the Board of Trade examination.

Mr. P. J. Conway, J.P., solicitor, has resigned his position as Registrar of the Court of Probate for the Galway and Roscommon district. Judge Warren has appointed Mr. Henry J. Concannon, solicitor, to the post. The office is at Tuam.

Edward Culleton, an aged inmate of the Carlow Workhouse, escaped from that institution on December 3. Four days later his dead body was found on a road at Kildrinagh. He was of unsound mind, and it appears he was wandering towards his native place when night overtook him, and he perished from exposure.

The Rev. P. Casey, V. G., the rector, has presented to the parish church of Dungarvan a handsome pulpit, made of polished oak. It is magnificently carved in *fleur de lis*, artistically executed in accordance with the newest designs and in the highest style of art, and corresponds with the carving on the benches and confessionals.

An election of councillor to represent the South Centre Ward in the Corporation of Cork, was held on December 14, the candidates being Mr. John Lovell, Unionist, and Mr. John Mulcahy, Nationalist. The vacancy was caused by the election of Mr. Hungerford, T.C., to the aldermanship of the ward; 87 votes were recorded for Mr. Lovell, and 58 for Mr. Mulcahy.

The Lord Lieutenant has appointed these gentlemen magistrates of Belfast: Edward McHugh, M. P.; Samuel Young, M. P.; Wm. McCormick, Charles McLorinan, Peter Macaulay, J. Robb, John Holywood, Wm. H. Campbell, John Burke, J. C. Payne, Alex. Meehan, D. Leahy, James Johnson, W. A. Ferran. Seven of these new magistrates are Catholics.

Father John Fay, parish priest of Summerhill, was released from Kilmainham jail, on Sunday, Dec. 11, after being imprisoned for a month for contempt of court, on the motion of Mr. J. J. Dalton, the defeated Redmondite candidate for South Meath. The reverend gentleman received a hearty welcome on returning to his parish.

A large and representative meeting of Protestant farmers was held at Ballymorran, near Armagh, Dec. 14, for the purpose of taking into consideration the present agricultural crisis. The chair was occupied by Rev. Mr. Brown, Presbyterian minister, who contrasted the

unfavorable position of tenant-farmers in Ireland with the position of farmers in England, where all the improvements are made by the landlords. Resolutions were adopted calling for a substantial reduction of judicial and other results.

The Very Rev. John E. O'Malley, Administrator of St. Andrew's Church, Dublin, has been appointed pastor of St. Agatha's, in succession to the late Father Collier. The Rev. Michael Scally, curate, has been made pastor of St. Andrew's Church. The Rev. James Baxter, for the past twenty-five years curate of St. Keven's Church, has been appointed parish priest of Clondalkin. The Rev. Terence Anderson, curate of St. Lawrence O'Toole's Church, has been promoted to the pastorate of Ovoca, in succession to the Very Rev. James Germain. The latter has been made pastor of Narraghmore, Ballymore, County Kildare.

The death occurred on the 8th ult., of the Rev. Timothy Vincent Murphy, O. S. B., at Newtown Shandrum. Father Murphy completed his classical studies in the Diocesan College, Fermoy, and entered the College of St. Sulpice at Paris. Later he joined the English Benedictines, and was ordained in 1880, at Douai, by his near relative the Archbishop Hannon of Halifax. He was first stationed in St. Peter's Church, Liverpool, where he remained eight years and was twice the head priest at St. Augustine's. His health breaking down he was sent to Ireland in the hope that he might be benefited, but it was of no avail. Two of Father Murphy's brothers are priests and are stationed in Halifax, N.S., namely, the Revs. Edward F. Murphy, rector of St. Mary's Cathedral, and Gerald Murphy, of St. Patrick's Church, and his sister is a Nun of the Order of the Sacred Heart, in the Archdiocese of Halifax.

## ROMAN NEWS.

[Gleaned from different sources.]

The Pope has given 1000 francs towards the expenses of the Eucharistic Congress, which is to be held at Jerusalem in the spring of next year.

The Spanish Government has made known to the Secretary of State of the Holy See its pleasure in the choice of Mgr. Cretoni as future nuncio to Madrid.

The Advent preacher in the Vatican this year is Padre Francesco da Loreto, who preached his first sermon last Sunday before the Pope and the Cardinals present in *curia*.

A Bohemian deputation has presented to the Holy Father an album containing 12,000 signatures of Bohemian workmen who desire to thank His Holiness for the encyclical *Novarum*.

Cardinal Ledochowski, Prefect of the Propaganda, has sent forty thousand francs for the redemption of slaves to Mgr. Augouard, Apostolic-Vicar of Onbambghi, in the French Upper Congo.

On Saturday the Italian Minister of Justice introduced within a bow-shot of the tombs of the Apostles a Bill making civil marriage obligatory before the religious ceremony. The Deputies howled approval. Italy will unmake herself. She is travelling fast on the road to ruin.

It is confidently stated that the Pope had decided to appoint Dr. Roger Bede Vaughan, the late Archbishop of Sydney and Primate of Australia, in succession to the patriarchal Dr. Polking, to be one of the Sacred College, but that death intervened. According to Hogan's admirable book, the episcopal career of the brilliant Dr. Vaughan was "distinguished for bounding ecclesiastical progress and the greatly-increased influence of Catholicism in the land." He died suddenly from heart disease at Ince Blundell Hall, whilst on his way to the Eternal City.

The secret Consistory has been fixed for the 16th of January, and the public Consistory for the 19th of that month. The Archbishop of Fermo, Mgr. Amilcare Malagola, born at Modena in 1840, and the Archbishop of Messina, Mgr. Giuseppe Guarino, born at Monte d'Ore in 1827, have received intimation that they will be raised to the purple. There will thus be two Sicilian Cardinals, the august dignity being already enjoyed by the Archbishop of Catania. There was great joy in Messina, where Mgr. Guarino is extremely popular. A peal of jubilee was rung by the cathedral bells, and priests, aristocracy, and people united in a joyous procession with music and torches to the archiepiscopal palace.

## The Archbishop's Academy

The monthly reunion of the pupils of this academy took place on last Saturday week morning for the closing exercises of the year 1892. Before announcing the result of the bi-monthly examination and calling the names inscribed upon the "Golden Frame," the following programme presented:—

A Christmas Carol—Solo, R. Bonin. . . . . Academy Choir  
Recitation—"Midnight Scene" . . . . . F. Scanlan  
Recitation—"Joan d'Aro" . . . . . W. Charbonneau  
Violin Solo . . . . . J. Clement  
"Trois Jours Memorables" . . . . . E. Moineau  
D'Assal's Fall . . . . . C. Leroux  
Gloria in Excelsis Deo—Solo, J. Botcher. . . . . Academy Choir

The following are those who distinguished themselves during the month of December and have their names inscribed:—

First class—J. McCarrey, J. Lusignan, R. Carmel, P. Kenahan, D. Robillard, M. McCrory, R. Grenier, C. McCarthy, F. Ouellette, W. Mullen, C. Leroux, E. Lachance, W. Charbonneau, J. O'Neill, P. Nelligan and E. Moineau.

Special class—J. Boucher, A. Brunet, D. Lortie, A. Dufresne, J. B. Cantin, A. Aubry, Al. Dufresne, O. Demeule, H. Laramee.

Second class—W. Twohey, C. O'Flaherty, R. Souliere, W. McKenna, T. Coghlin, A. Sauvageau, E. Carrick, J. Warren, A. Lafontaine, J. Mullen, A. Rosaire, P. McCrory, L. Morla, A. Cassidy, W. Warren, F. Scanlan and W. Demers.

Third class—D. Donnelly, E. Vadboncoeur, T. Henrett, T. Kearney, L. Lagace, T. Doherty, P. O'Flaherty, H. Hoobin, L. Russel, J. McMahon, F. Flannery and E. Wilson.

Fourth class—E. Markum, R. Quigley, A. McCarrey, E. Hoolahan, H. Grenier, W. Hickey, R. McShane, F. McGuirk, T. Duggan, R. Thibeault, R. Dubrule, A. Bissonnette, and J. Lappin.

Fifth class—S. McCrory, H. Fitzgerald, J. Walsh, J. Macdonnel, R. Bruneau, J. Laramee, C. Lynett, R. Dixon, F. Lauthier, P. Enright, A. Ethier, A. Viau, W. McCarrey, F. McShane, A. St. Cyr and F. Fitzgerald.

Addresses, wishing the director and teachers a happy New Year, were read by Masters C. Leroux and W. Charbonneau. In his reply, the director thanked the pupils for their good wishes, and encouraged them to renewed ardor in their studies, expatiating upon the necessity of being well versed in their religion and the other sciences as a sure means of success in after life.

## Gone to Rome.

Mgr. Emard, Bishop of Valleyfield, left for Rome on Thursday. He went by way of New York, whence he will sail on the French steamer Gascogne for Havre. Mgr. Emard goes to the Eternal city to take part in the approaching Papal Jubilee. He and Mgr. Begin, Archbishop of Quebec will convey to Leo XIII. the congratulations of the clergy and faithful of this province on the occasion of the fiftieth anniversary of His Holiness' consecration to the priesthood. It was reported that while in Rome Mgr. Emard would appear before the Propaganda to plead the cause of Mgr. Moreau in the St. Hyacinthe diocesan case. It is believed that the Bishop of Valleyfield will present a *factum* on behalf of Bishop Moreau. The case of the parishioners will be presented by the Hon. H. Mercier. Mr. Mercier may submit a brief for his clients, but cannot, not being an ecclesiastical lawyer, plead orally before the Propaganda. It is understood that he will retain the services of a Roman counsel.

## Young Irishmen's L. &amp; B. A.

The above association held its regular monthly meeting in its hall, Dupre street, last week, Mr. E. Halley, president, in the chair. General routine business was transacted and several new members elected. It was decided to present a drama on St. Patrick's night next, the one chosen being "The Inchavogue," which has never been presented here. The association also discussed the advisability of erecting a new hall at once, as it has lately acquired a piece of ground adjoining its present premises and has now a sufficient membership to warrant a first class building. A committee has been appointed to prepare plans and secure estimates, and their report is awaited with considerable interest.

Are free from all cruce and irritating matter. Concentrated medicine only. Carter's Little Liver Pills. Very small; very easy to take; no pain; no griping; no purging. Try them.

## Music in the Churches.

*La Semaine Religieuse* publishes an article upon the subject of music in churches, in which it says: "Would it not be well to remember that all the profane music, operatic or otherwise, has been expressly forbidden on various occasions in the church, even when played on the organ alone, without words. The decree of September 24th, 1884, reads as follows: 'It is strictly forbidden to allow to be heard in the church anything that may tend in the slightest degree to bring to the mind reminiscences of the theatre, all kinds of dances, such as the polka, waltz, mazurka, etc., and profane pieces such as national hymns, popular songs, comic or sentimental airs, etc. Everybody understands it: there is in it a question of religious propriety, artistic taste and common sense. A picture that is suitable for a public gallery or a drawing-room, would not be so in a temple. The same remarks apply to singing and music. The music of the theatre is out of place in the House of God. Shall it be suffered that the sublime hymn, the *Tantum Ergo* shall be set to an air that is heard on the street, or an air like the *Last Rose of Summer*? Would it not be absurd to set the *Ave Maria Stella* to the music of *Un Canadien Errant*? What would one think upon hearing the *A che la morte* of *Travatore* played during the Elevation? Is it fitting that the *Arieux* of Schubert should be chanted at a funeral service in voices full of emotion? That is what is sometimes being done, nevertheless, and if we had to enumerate the profane airs which have been introduced into religious ceremonies, we would never come to an end.' The article concludes by expressing the hope that the drawing attention to the fact that the introduction of profane music has been forbidden by the church, will be sufficient to put an end to these abuses.

## St. Patrick's T. A. &amp; B. Society.

The regular monthly meeting of the St. Patrick's T. A. & B. Society was held Sunday afternoon. Prior to the business meeting the members assembled in St. Patrick's church for religious exercises. After prayer the rev. president of the society, Rev. J. A. McCallen, delivered a most eloquent sermon on the evils of intemperance and the means that should be adopted to remedy them. After the sermon the pledge was administered to ten persons.

Hon. Senator Murphy presided at the business meeting, which was opened by a short address by the rev. president. The minutes and reports were presented by the secretary, Mr. J. J. Costigan, and were adopted. Several new members were admitted to the benefit branch of the society. Remarks in the interest of the society were made by Messrs. P. Doyle, Thos. Latimore, J. H. Feeley, Michael Sharkey and others. After the transaction of routine business Hon. Mr. Murphy vacated the chair and was replaced by Mr. Latimore, vice-president. Mr. Murphy, in a few well chosen remarks, drew the attention of the meeting to the recent elevation of their esteemed fellow-member, Mr. J. J. Curran, M. P., to the high position of solicitor-general, and paid a warm tribute to Mr. Curran's worth as a representative.

## St. Patrick's Choir.

The annual dinner of St. Patrick's choir took place last week at the Balmoral hotel. The officers of the choir, Messrs. A. S. Grant, R. Warren, G. A. Carpenter, P. J. McCaffrey, J. J. Rowan, C. A. Macdonald and J. Hammell made excellent speeches and complimented their leader, Professor J. A. Fowler, on his services during the past twenty-five year to the choir. Professor Fowler replied in fitting terms, and some magnificent music helped to pass away the evening.

## Donahoe's Magazine.

We congratulate the veteran editor and proprietor of *Donahoe's Magazine* on the improvement of that popular publication, which comes to us greatly enlarged and embellished with numerous handsome illustrations. In the past it has had the services of many brilliant writers who, it is to be hoped, will continue to contribute to its pages.

## Not Crude Material.

Scott's Emulsion is Cod Liver Oil perfected and is prepared upon the principle of its digestion and assimilation in the human system; hence it is given without disturbing the stomach.

**A CORNWALL MIRACLE.**

**HOW AN ESTEEMED CITIZEN RE-GAINED HEALTH AND STRENGTH.**

**Mr. William Moore's Interesting Story—His Friends Despaired of His Recovery, but he Once More Mingles With Them as Hearty as of Yore—A Story Full of Hope for Other Sufferers.**

Cornwall Freeholder.

In this age there are few persons who do not take one or more newspapers, and it may be said with equal certainty that there are few who have not read from time to time of the marvellous cures effected by the use of Dr. Williams' Pink Pills for Pale People. But reading is one thing, and believing what you read is another, and no doubt of the thousands who have read of the Hamilton miracle, the Saratoga miracle, the Calgary miracle and others that have appeared from time to time in the columns of The Freeholder, achieved through the agency of Dr. Williams' marvellous little pellets, many may have laid aside the paper in unbelief. While, however, these people may not believe what happened at Saratoga or in Calgary, they would no doubt be convinced if one should bring to their notice a case in their own immediate vicinity where a marvellous cure was effected through the use of Dr. Williams' Pink Pills.

Every one in Cornwall knows Mr. Wm. Moore, who for years has driven the delivery wagon for Mack's Express Mills, and when it was known last winter that his health was failing rapidly, very general regret was expressed by a large section of the community. His voice grew weaker, his laugh less hearty and it appeared that consumption had marked him for a victim. At last he was forced to give up work altogether and keep within doors. So things were till late in the summer, when he commenced to get about again, and he steadily improved until he was once more able to take up his calling and work as of yore. What worked so marvellous a change? A veritable miracle it was indeed. Hearing that Dr. Williams' Pink Pills had something to do with the case. A reporter of The Freeholder called on Mr. Moore at his comfortable home on Eight street, and fortunately found him at home. Without any preliminary fencing the reporter said to Mr. Moore, "I am glad to see you so hearty and strong again; the last time I saw you it seemed as if your race was about run. I have heard that your wonderful recovery is entirely due to Dr. Williams' Pink Pills; have you any objection to tell me something about it?"

"No objection at all," said Mr. Moore. "Pink Pills did cure me and I am only too glad to let the world know all about that wonderful medicine. As you know I was a very sick man; indeed my life was despaired of."

MY WORK IS VERY TRYING,

and I was forced to be out in all sorts of weather, for people must eat, you know. It often happened that after lifting heavy sacks of flour or grain at the mill, I was in a profuse perspiration, and heated as I was had to drive out in the face of a fierce storm, or with the thermometer ever so many degrees below zero. A man can't stand that kind of thing forever, and after a good many warnings I felt that something had really got hold of me and I was forced to quit work. I had heavy colds all the time, severe pains in the back and loins and no appetite whatever, I lost flesh continually until I was, as you remember, a mere shadow of my former self, and everybody that saw me thought I was dying of consumption. I doctored for a couple of months; had poltices all over me and took a great deal of medicine. I will not say that the doctoring did no good, but it didn't do much, and I felt as if I were never going to get better. At this time my attention was directed to Dr. Williams' Pink Pills for Pale People by reading an account of a case that seemed little short of a miracle. A sister of my wife had used them and had found them a valuable medicine, and strongly urged me to try them. I must confess that I did so with some reluctance; I had tried so many medicines without benefit that I despaired of finding anything to cure me, but my case was desperate and I yielded to the solicitations of my

friends and purchased a supply of pills from Mr. E. H. Brown, the druggist. I had not been taking them very long when I began to notice a difference in myself, and found my appetite, which had been almost entirely gone, returning. I continued to take the Pink Pills and found my strength gradually returning, something I had despaired of. In a few weeks I was so far improved that I was able to go around, and was constantly gaining strength. I not only relished my food but it did me good, and I saw that I had at last hit upon the right remedy. Well, to make a long story short I continued to use Dr. Williams' Pink Pills until my old time strength had fully returned and I was able to go back to work. Since then I have been teaming every day, lifting heavy weights as usual, and I never felt better in my life. This is the whole story, and you may spread it freely. I was on the brink of the grave and you see me now. It was Dr. Williams' Pink Pills that restored me, and I know them to be a grand medicine, and would urge everybody whose symptoms are like mine to profit by my experience. My case may not be so wonderful as some I have read of, but it is a miracle enough for me, and I can never say enough about Pink Pills, they are beyond any praise I can give them. I can only

URGE ANY WHO ARE IN DOUBT

to give them a fair trial and I am confident they will never regret it.

Dr. Williams' Pink Pills are a perfect blood builder and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc., Pink Pills give a healthy glow to pale and sallow complexions, and are a specific for the troubles peculiar to the female system, and in the case of men they effect a radical cure, in all cases arising from mental worry, over-work or excesses of any nature.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cts. a box or six boxes for \$2.50. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen and hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. The public are also cautioned against all other so-called blood builders and nerve tonics, no matter what name may be given them. They are all imitations whose makers hope to reap a pecuniary advantage from the wonderful reputation achieved to Dr. Williams' Pink Pills. Ask your dealer for Dr. Williams' Pink Pills for Pale People, and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

**Dr. A. T. Slocum's OXYGENIZED EMULSION OF PURE COD LIVER OIL.** If you have a Cough.—Use it. For sale by all druggists. 35 cents per bottle.

The Nuns Get the Bequest.

One of the clauses of the will of the late James McCready read as follows: "To the Catholic Deaf and Dumb Asylum of Montreal, the sum of \$8,000." As proprietors of the Catholic Female Deaf and Dumb Asylum, the Sisters of Providence claimed the amount, but as there is another Catholic deaf and dumb institute, for males, and as the wording of the will

might apply to either of the institutions, the testamentary executors did not feel justified in giving the amount to one or the other, without having previously obtained a judgment of the Court on the subject, so as to have their position perfectly legalized. Consequently, a friendly action was agreed upon, the Sisters being plaintiffs and the testamentary executors leaving the case entirely in the hands of the Court. Judge Gill rendered judgment, in favor of the nuns, holding that the whole circumstances of the case left no doubt that the Female Deaf and Dumb Institute was the one for whom the bequest was intended.

**Real Merit**

Is the characteristic of Hood's Sarsaparilla, and it is manifested every day in the remarkable cures this medicine accomplishes. Druggists say: When we sell a bottle of Hood's Sarsaparilla to a new customer we are sure to see him back in a few weeks after more, proving that the good results from a trial warrant continuing its use. This positive merit Hood's Sarsaparilla possesses by virtue of the Peculiar Combination, Proportion and Process used in its preparation, and by which all the remedial value of the ingredients used is retained. Hood's Sarsaparilla is thus Peculiar to itself and absolutely unequalled in its power as a blood purifier, and as a tonic for building up the weak and weary, and giving nerve strength.

**St. Patrick's Society Wins.**

His Honor, Mr. Justice Mathieu, gave judgment in the case of St. Patrick's Society vs. Smith, et al., es qual., on Saturday in favor of plaintiff. The facts of the case were given some time ago in these columns. The late James McCready bequeathed the sum of two thousand dollars to the Irish Catholic Benevolent Society, of Montreal, and the sum of one thousand dollars to the Irish Protestant Benevolent Society. The latter association received its legacy from the executors of the estate; but as there was no "Irish Catholic Benevolent Society" known by that particular name in the city, the executors declined to pay any of the societies that claimed the money. Mr. Solicitor-General Curran advised the St. Patrick's Society that they were entitled to the legacy and suit was brought. In an elaborate judgment His Honor sustained the pretention of plaintiff and judgment with costs has been rendered in favor of the Society.

MONTREAL, 12th January, 1891. I, the undersigned, do certify that my wife coughed constantly for six years, and my child, four years old, since his birth. Both have been perfectly cured by the use of two bottles of Dr. Lavolette's Syrup of Turpentine.—ADOLPHE LEMAY, No. 863 St. Denis St., Coteau St. Louis. Driver-baker at Stuart & Herbert, No. 1010 Rivard St.

MONTREAL, December 1890. I have, on several occasions used various preparations of Turpentine and have always found them very efficacious in affections of the throat and bronchial tubes. I have lately administered to several of my children Dr. Lavolette's Syrup of Turpentine and have found its effects remarkably prompt, especially in cases of croupal cough. Mrs. Recorder B. A. T. DE MONTIGNY.

MONTREAL, 24th December 1890. J. G. Lavolette, Esq., M. D., Dear Sir—Your Syrup of Turpentine has cured my son and myself of colds which we caught several weeks ago. Two bottles were sufficient. I consider it is my duty to recommend it to the public. Many thanks. Your obedient servant.—H. A. BRAULT, Practical furrier at M. C. Desjardins & Co., No. 1537 St. Catherine St.

Branch 41, C. M. B. A., Canada Grand Council.

At a numerously attended meeting of the above branch on Saturday evening the following officers were elected for the ensuing year, and installed by Grand Deputy T. J. Finn, assisted by Chancellors T. P. Tansey, Jr. Coffey and President Murphy, of branch 74: President, Mr. W. J. Rafferty; first vice-president, Mr. J. P. Whelan; second vice-president, Mr. D. Baxter; recording secretary, Mr. J. Jones; assistant recording secretary, Mr. H. Doheny; financial secretary, Mr. H. Thompson; treasurer, Mr. Michael O'Brien; marshal, Mr. T. Pegnem; guard, Mr. John Doheny; trustees for one

**IN A DAY.**

LAWRENCE, KANS., U. S. A., Aug. 9, 1888.

George Patterson fell from a second-story window, striking a fence. I found him using

**ST. JACOBS OIL.**

He used it freely all over his bruises. I saw him next morning at work. All the blue spots rapidly disappeared, leaving neither pain, scar nor swelling. C. K. NEUMANN, M. D.

"ALL RIGHT! ST. JACOBS OIL DID IT."

year, Mr. T. Kinsella and L. Belleau; trustees for two years, Mr. John Ford, Mr. A. Jones and Mr. T. Pegnem. Judging from the representative men at the head of affairs in this branch a prosperous future for them seems assured.

"Frost Bites" are ugly things; a nose or ear swollen to twice its usual size is no more beautiful than it is comfortable. After trying many "cures" we come back and award the palm to Perry Davis' Pain Killer, "the old reliable," which affords relief quicker than any other thing we know of. Big Bottle, popular price 25c.

**JUDGE M. DOHERTY,**  
**Consulting Counsel,**  
SAVINGS BANK CHAMBERS,  
Montreal.

**FARMS, MILLS AND HOMES**  
in OLD VIRGINIA, for sale  
and exchange. Easy Terms.  
Free Catalogue. R. B. CHAFFIN & CO., Richmond, Va.

**THE KEY TO HEALTH.**

**BURDOCK BLOOD BITTERS**

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

For Sale by all Dealers.  
**T. MILBURN & CO., Proprietors, Toronto.**

**FOR CIVILITY,  
COMFORT,  
CHEAPNESS**  
— TRAVEL BY THE —

**CANADIAN  
PACIFIC RY**

**NEW TOURIST CARS**

WHICH NOW LEAVE MONTREAL AS FOLLOWS

<b>FOR</b>	<b>ON</b>
BOSTON and NEW ENGLAND.	THURSDAYS and FRIDAYS.
TORONTO, DETROIT, CHICAGO.	TUESDAYS.
THE SOO, ST. PAUL, MINNEAPOLIS.	SATURDAYS.
VANCOUVER, and PUGET SOUND.	WEDNESDAYS.

These cars are intended chiefly for the accommodation of passengers holding second class tickets, they are complete in their appointments, containing separate toilet rooms (with their requisites) for ladies and gentlemen, smoking room and department for cooking; the seats, which are elegantly upholstered, are turned into comfortable beds at night.

These cars are in charge of competent porters and accommodation in them can be secured upon payment of a small additional sum on application.

**TICKET OFFICES:**  
266 St. James Street, and at Stations.

**Kelly's Songster No. 46**

CONTAINS THE FOLLOWING SONGS:

Not the Only One (new topical).  
I'm Another—Comic all the rage.  
The Last Words Mother Said.  
You Gave Me Your Love.  
He Never Cares to Wander From His Home.  
Tip Your Hat to Nellie.  
Such a Nice Girl, Too.  
Jennie and Joe—Companion to Mary and John.  
These Words to Talk About: Wrote (parody).  
Jays—Kubes and Waris—tube song.  
Between Love and Duty (parody).  
The Picture Turned Toward the Wall (parody).  
My Sweetheart's the Man in the Moon (parody).  
Oh, Ta-ra-ra (lament on Ta-ra-ra-Boom-de-ay).  
He is an Angel Now (comic).  
He Got Kelly to Insult Me.  
The Dago Banana Peddler.  
She's a Pain Mollie, O.  
The Night We Lost the Bells.

All the above songs and a column of the latest and men gags, jokes and conundrums, to be had at all newsdealers, or mailed on receipt of two three-cent stamps. P. Kelly, Song Publisher, 154 St. Antoine street, Montreal.

## THE C. M. B. A.

Branch No. 20 Splits and Elects Two Sets of Officers.

The dispute between the two divisions of the C. M. B. A. resulted last night in the election of two sets of officers by the members of Branch No. 26. In the section holding with the Grand Council of Canada Mr. John L. Jensen, president, occupied the chair. After the transaction of the usual routine business, the election of officers was preceded with and resulted as follows:—

President, Mr. John H. Feeley; first vice-president, Mr. P. J. Reynolds; second vice-president, Mr. John T. Lyons; recording secretary, Mr. James J. Costigan; assistant secretary, Mr. Francis J. M. Collins; financial secretary, Mr. Bernard J. Doyle; treasurer, Mr. Robert Warren, marshal, Mr. James Milloy; guard, Mr. James Milway. Trustees, Messrs. Thomas Foy, A. McGillis, J. F. O'Callaghan, A. H. Hardy, John Sullivan.

The newly elected officers were installed by Grand Deputy T. J. Finn, assisted by District Deputy A. H. Spedding and Chancellor J. Coffey. After the installation short addresses were made by the new officers. A special vote of thanks to the retiring president, Mr. John L. Jensen, for the able manner in which he had conducted the duties of that office during the past year was moved by Mr. J. F. O'Callaghan, seconded by Mr. Bernard Tansey, and was unanimously adopted.

The following special committees were appointed: Finance, Messrs. J. F. O'Callaghan, A. P. McGillis and W. J. McCaffrey. Grievance, Messrs. John L. Jensen, O. Tansey, Thos. W. Nicholson. Business, Messrs. Bernard Tansey, W. Sharkey and J. J. Costigan.

Judging from the enthusiasm shown by those present, Branch 26, promises to retain its position as the banner branch of the Province of Quebec.

## THE OTHER SECTION.

In the other section, co-operating with the Grand Council of Quebec. Chancellor J. P. Nugent, 1st. vice-president of the Grand Council of Quebec installed the following as officers:—President, P. Kelly; 1st. vice-president, Wm. Kerr; 2nd vice-president, John Kavanagh; treasurer, John White; reo-secretary, F. C. Lawlor; financial-secretary, Wm. Scullion; marshal, John Lappin; guard, Richard Lukeman; trustees, John Lappin, H. Singleton, P. E. E. de Lorimier, L. Emond, Thos. Coggins.

Chaplain of the Newly Organized Quebec Council C. M. B. A.

Mgr. Begin has accepted the chaplaincy of the newly organized Quebec Council of the C. M. B. A. Archbishop Fabre declined the office on the ground that he was in correspondence with Archbishop Walsh, of Toronto, on the subject of the new council to which the Ontario prelate is opposed.

## To Prevent the Grip.

Or any other similar epidemic, the blood and the whole system should be kept in healthy condition. If you feel worn out or have "that tired feeling" in the morning, do not be guilty of neglect. Give immediate attention to yourself. Take Hood's Sarsaparilla to give strength, purify the blood and prevent disease.

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

## Street Arabs.

The most heartless of creatures are the so-called street arabs—beings who are the merest flotsam and jetsam of the surge of the civic sea, who are found strewn, as it were, the sides of the channels through which the torrents of human life run, or hidden away in the cavernous depths of the darker portions of our social system. In no matter what aspect viewed, they are peculiarly objects of Christian charity and pity. Many of the class to whom we refer have never known what it was to be other than waifs on the surface of organized existence, things buffeted to and fro by the movements of a current which they do not comprehend, and the depth and intensity of which to them brings naught but realization of their hopelessness and helplessness. The hardest thing in the world to fight against is the ebbing tide, whether of the actual ocean or of fortune. If those to whom the life-buoys of education or of position have been thrown know this to be so, how much harder must such conflict come to those others to whom the mud

of the slums has been as their native heath and the chiefest ethics of whose moral code have been inculcated by parents who have learned them only from the lips of the policeman or the magistrate? To ask such questions is to answer it. We should, however, misunderstand the composition of the sands of human and city life if we thought that all its grains were such as these latter. Some, it is true, have been swept from the muddy depths, but others have been stricken from the cliffs above, where their kindred still stand proudly facing the storm of existence. All, no matter what their origin, have one common gift and quality. They glisten and glow beautiful in the light and warmth of God's love, and, lowly though they be, the Christian recognises in them the fruits of the wrappings of an ocean which is ever in torment, and whose writhing billows roll over human hearts. Rightly regarded, there is a something both precious and holy in such spoil of the striving seas as these, and both Christlike and angelic is the work which seeks to rescue them and make them something better than than mere wreckage which are as records of the sobs of the tempest-driven waters. —Irish Catholic.

## Catholic World's Fair Congress.

The call for a congress of Catholics of the United States in Chicago during the World's Fair was issued last Saturday evening. It is signed by Archbishop Feehan, Chairman of the Committee on Organization, and William J. Onahan, Secretary. The congress will be composed of delegates from the different dioceses and vicariates of the United States, and for each diocese and vicariate there will be ten delegates at large, and five

additional delegates for every twenty-five thousand of the Catholic population of such diocese and vicariate as shown by the Catholic directory for 1893.

These delegates will be appointed by the Bishop or acting ecclesiastical superior of the diocese. Every Catholic university, college, and seminary for young men may send delegates at large, and one additional delegate for every one hundred students regularly enrolled for the collegiate year 1892-1893.

The consideration of the "social question" as outlined by the Pope will be especially taken up, to which will be added the question of Catholic education and the question of the "Independence of the Holy See." A series of papers on the discovery of America, Columbus and Queen Isabella also will be presented.

On the social question the following topics will be discussed.

1. The Encyclical of Pope Leo XIII. on This Question.
2. The Right of Labor; the Duties of Capital.
3. Pauperism and the Remedy.
4. Public and Private Charities—How to Make Them More Effective and Beneficial.
5. Workingmen's Societies and Societies for Young Men.
6. Life Insurance and Pension Funds for Wage Workers.
7. Trade Combinations and Strikes.
8. Immigration and Colonization.
9. Intemperance.
10. The Condition and Future of the Indians in the United States.
11. The Condition and Future of the Negro race in the United States.
12. The Work of Women in Religion in the World.

The congress will meet in September.

"Handsome is that handsome does," and if Hood's Sarsaparilla doesn't do handsomely, then nothing does. Have you ever tried it?

## 3 PREMIUM PUZZLES.



## CAN YOU FIND?

In No. 1.—A Lady and her Companion.  
No. 2.—Two or more Ladies at Home.  
No. 3.—One or more of Our Boys and Girls.

The LADIES' COMPANION is a high-class Illustrated Magazine of 32 pages and is devoted to Literature, Art, Fashion and Home Life. Its matter will be of the best—elevating both in its literary style and purity of sentiment. In beauty of pictorial embellishment and excellence of letter-press it will take front rank, and to this end it will be printed on a fine, heavy, colored paper such as is used in no other Canadian journal. A perfectly fair and legitimate premium system is adopted by its publishers, at great outlay, in order to quickly place it and its sister publications at the head of all Canadian periodicals in point of circulation. The most exact good faith will be kept with every subscriber.

LADIES AT HOME will be the Home Magazine of Canada, "par excellence." None such has heretofore been offered at the price—only 50 cents per annum.

OUR BOYS AND GIRLS is a MARVEL at the price—25 cents per year. Every boy and girl will want it and, happily, it is within the reach of all. Who will send in the first club and secure a boys or girls GOLD WATCH?

## NO. 1.—LADIES' COMPANION PREMIUM LIST.

To the first person solving puzzle No. 1, we will award an elegant Rosewood Piano, valued at \$300; the next will receive a magnificent Sleigh Robe, valued at \$65; the third, a SILK DRESS PATTERN; the fourth, a SWISS MUSIC BOX; the fifth a SILVER WATCH; the sixth a GOLD BROOCH; the seventh a BANQUET LAMP; the eighth a SILVER FIVE O'CLOCK TEA SET; to the next ten will be given a CRAYON PORTRAIT of either the sender or any friend. Size 20x25, and valued at \$10. To the middle sender and the ten following will be awarded an elegant CRAYON PORTRAIT of sender or any friend. The sender of letter bearing latest postmark, previous to March 1st, next, will receive a GOLD WATCH. The sender next to last will receive a SILVER WATCH; ten preceding, each a CRAYON PORTRAIT.

Conditions.—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 50 cents for 3 months' subscription to the LADIES' COMPANION. Address, "A" LADIES' COMPANION, 156 King St. West, Toronto, Canada.

## NO. 2.—LADIES AT HOME PREMIUM LIST.

We want every lady in the land to send us 50 cents for a half-year's subscription to LADIES AT HOME and at the same time, while thus receiving wonderful value for that small amount, to try and secure one of the following valuable premiums. For the first correct solution of puzzle No. 2, we will award a Gold Watch; for the second, a beautiful SILK DRESS PATTERN; third, a fine SILVER WATCH; fourth, a MUSIC BOX; fifth, a GOLD BROOCH; sixth and the five following, a CRAYON PORTRAIT each. To the middle sender, a SILVER WATCH; to the five following, a CRAYON PORTRAIT. To the last correct answer mailed previous to March 1st next, a GOLD WATCH, and to the five preceding, each a CRAYON PORTRAIT, valued at \$10.

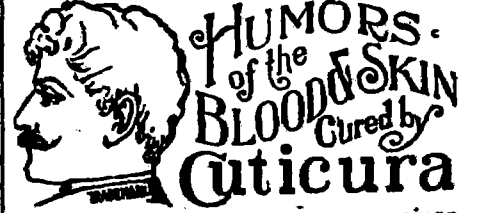
Conditions.—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 50 cents for six months' subscription to the LADIES AT HOME. Address, "B" LADIES AT HOME, 156 King Street West, Toronto, Canada.

## NO. 3.—OUR BOYS AND GIRLS PREMIUM LIST.

For the first correct solution of puzzle No. 3, will be given a boy's or girl's Gold Watch; to the second, a \$10 GOLD COIN; to the third, a SILVER WATCH; to the fourth, a \$5 GOLD COIN; to the fifth, a full-sized CRAYON PORTRAIT; to the sixth, a girl's SILVER WATCH; to each of the next ten, a GOLD BROOCH. To the middle sender a SILVER WATCH; and to the five preceding, each a handsome TOILET CASE; and to the five following the middle each a GOLD BROOCH. To the last mailed previous to March 1st, next, will be given a SWISS MUSIC BOX, and to the ten preceding the last, a GOLD BROOCH each.

Conditions.—Each contestant must mark faces in puzzle in ink or pencil, cut advertisement out and forward to us with 50 cents for one year's subscription to OUR BOYS AND GIRLS. Address, "C" OUR BOYS AND GIRLS, 156 King Street West, Toronto, Canada.

N.B.—Be sure and write address plainly, in full, giving Province or State. CLUB RATES.—To every Boy or Girl (excepting the first received) sending us 10 yearly subscribers at 25 cents each we will give a fine crayon portrait, valued at \$5. Each club subscriber also has an opportunity of obtaining one of the above mentioned valuable premiums.



## HUMORS of the BLOOD &amp; SKIN Cured by Cuticura

HUMORS OF THE BLOOD, SKIN AND SCALP whether itching, brawny, bleeding, scaly, crusty, pimply, blotchy, or copper-colored, with loss of hair, either simple, scrofulous, hereditary, or contagious, are speedily, permanently, economically, and infallibly cured by the CUTICURA REMEDIES consisting of CUTICURA, the great Skin Cure, CUTICURA SOAP, an exquisite Skin Purifier and Beautifier, and CUTICURA RESOLVENT the new Blood and skin Purifier and greatest of Humor Remedies, when the best physicians and all other remedies fail. CUTICURA REMEDIES are the only infallible blood and skin purifiers, and daily effect more great cures of blood and skin diseases than all other remedies combined. Sold everywhere. Price, CUTICURA, 75c; SOAP, 15c; RESOLVENT, \$1.50. Prepared by the POTTER DRUG AND CHEMICAL CORPORATION, Boston, Mass.

Send for "How to Cure Blood and Skin Diseases." Pimples, blackheads, chapped and oily skin prevented by CUTICURA SOAP.

Backache, kidney pains, weakness and rheumatism relieved in one minute by the celebrated CUTICURA ANTI-PAIN PLASTER 50c.

## CATHOLIC FRATERNITY.

The "brotherhood of man" is a general and not always understood expression that is constantly upon the lips of the nineteenth century philosophers. It is true that the desire of all ages was to unite more and more the members of the human race in one vast fraternity. It seems to us that while the secret societies pretend to aim at this object they actually are moving from it, by forming special and limited fraternities into which only a chosen few can enter. In all the world we can see no institution that tends exactly towards a perfect brotherhood of man, more positively than does the Catholic Church. Christ Himself came upon earth to become our Brother as well as Saviour; He taught, by precept and example, that all men should be brothers, and He left laws for the guidance of His Church, the strict observance of which will most infallibly bring about a good and universal Fraternity.

In an admirable article upon this subject, the San Francisco "Monitor," has some very timely remarks. Our most esteemed western contemporary says: "Notwithstanding all caviling and carping, it is in the lives of the children of the Church that the idea of a perfect democracy is most nearly realized, St. Joseph Labre, starving in the Colosseum and begging alms for the Roman poor; St. Vincent de Paul, in the galleys and picking up the waifs and foundlings of a wicked disordered city; the thirty thousand of his spiritual daughters continuing his work to-day; St. Francis of Assisi, baring himself of his garments to give warmth to a wretched tramp; St. Charles Borromeo, facing the horrors and spectacles of Milan in the clutches of the plague; St. Frances, the widow of Rome, bearing the prunings of her vineyard on her shoulders to make fires for the freezing peasants of the Campagna; St. Joseph Calasactus, incorporating a body of men to teach the lost and outcast children of the gutters in a medieval city; Cardinal Manning, fighting for the rights of the East End dockers against the combined plutocracy of the British Empire; Father Damien giving his youth and strength to the outcast lepers of the Pacific islands; Cardinal Lavigerie, on the burning Saharan sands making a crusade for the miserable slaves of the Arabs: these are the spiritual phenomena that give guarantee of the reality of the love one bears to another."

We might add to the list Leo XIII, seeking to restore universal harmony, and stretching forth his potent arm to protect laborers and the men of all ranks in the world. There is the true and perfect brotherhood of man—the Catholic Fraternity that knows no selfishness and that is in accordance with the teachings and life of Jesus Christ.

## OUTRIVALS ALL OTHERS.

In curing coughs, colds, hoarseness, asthma bronchitis, sore throat, and all diseases of the throat and lungs, there is one remedy which is unequalled by any other. We refer to Dr. Wood's Norway Pine Syrup which has effected many remarkable cures this season.

He Trusted.—Mrs. Short: Good morning, Mr. Do you trust? Mr. Robinson [who has just come into the business]: Certainly; I trust that nobody will come here and ask for credit, for it ain't any use.—Pick-Me Up.

**OBITUARY.**

**Fitzpatrick.**

Mr. James Fitzpatrick, the respected messenger of the City hall, died at 7.30 Thursday evening in his residence in the City hall. He was very low the day before, and the hopes that had been held out of his recovery were seen to be groundless. He quietly passed away, surrounded by his family and friends. For about two years back "Fitz," as he was called by those who knew him well around the City hall, has been troubled with a bronchial affection, which caused partial loss of voice, so that he could not speak above a whisper. Last summer he was decidedly unwell, and Mayor McShane, seeing this, insisted on his taking a holiday. About a week ago he was forced to take to his bed by an acute attack of the malady which terminated in his death yesterday. Mr. Fitzpatrick was very popular around the City hall with the general public, the officials, the press and aldermen, for he was always cheerful, even when he was silently suffering, and he was uniformly courteous and obliging. He entered the service of the city over twenty-five years ago in an humble capacity. At the time of the late Mr. Darcy's death he was promoted from head sweeper to chief messenger, and held that position up to the day of his death, seldom losing a day on any account. He married about twenty-three years ago, and leaves a widow, three daughters and two sons to mourn the loss of a kind husband and father. He was possessed of a good memory, and from his long acquaintance with the City hall could tell some interesting reminiscences. In fact, in a dispute about dates, etc., he was generally appealed to as arbiter.

**"THE RAINBOW."**

**St. Mary's Bazaar Journal.**

Now that so many new journals are appearing, it would be very wrong to allow the advent of "The Rainbow" to pass without notice. It comes into existence as an aid to St. Mary's Bazaar. A heavy debt hangs over the Church of Our Lady of Good Counsel, in the East End, and the new pastor, Rev. Father O'Donnell, assisted by Rev. Father Shea, has organized a splendid Bazaar, to commence to-morrow and last for ten days; the object of the enterprise is to wipe off a portion of the debt. In connection therewith "The Rainbow," an eight page paper will appear very evening. We wish it all manner of success—for it is certainly a "bow of promise."

**A Religious Festival.**

On last Sunday afternoon a Christmas musical celebration was held in St. Patrick's Church in presence of a thousand children and a large number of adults. It was preceded by an instruction on the characteristics of the Magi and the lessons afforded by their example. The solo in "Angels We Have Heard on High" was rendered to perfection by Willie Kennedy, and the chorus was executed by the junior pupils of St. Patrick's school. All the airs of Noel were interwoven with this hymn by a number of instrumental artists, among whom figured J. O'Donnell on the flute, Father Latraverse on the cornet and Rev. M. Callaghan on the violin. The Catechism class of St. Patrick's parish is a veritable fascination and the theme of universal praise.

**A German Calendar.**

We have to thank Messrs. Thibadeau Bros. & Co., for a magnificent German Calendar for 1893. It is a neat box containing place for paper, envelopes, pens and so forth, also having upon the inside of the cover, a pretty little blotting pad. The outside of the box is beautifully embossed and gilt, while the whole is a perfect calendar, with date of day, month and year, fixed upon rollers, so that by turning a little button the markers may be changed. The souvenir is a really pretty thing and combines the useful and the ornamental in a high degree. We are very thankful to Messrs. Thibadeau Bros. & Co. for their kindness, and wish them a Happy New Year.

**Cheap At The Price.**—If you want a little fun just throw a shilling amongst some sandwich men, and look on.

He: How old are you, Miss Dolly? She (sweetly): How old should you think? He (carefully): I don't know; but I'm sure you're younger than any one would think.

**NO OTHER** Sarsaparilla has the careful personal supervision of the proprietor in all the details of its preparation as has **HOOD'S** Sarsaparilla.

**Feed a Cold**

Yes, but feed it with Scott's Emulsion. Feeding the cold kills it, and no one can afford to have a cough or cold, acute and leading to consumption, lurking around him.

**SCOTT'S EMULSION**

Of pure Norwegian Cod Liver Oil and Hypophosphites

strengthens Weak Lungs, checks all Wasting Diseases and is a remarkable Flesh Producer. Almost as Palatable as Milk. Prepared only by Scott & Bowne, Belleville.

**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**

Croup, Hoarseness, Asthma, Bronchitis, Sore Throat, 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.

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.

**BUCKEYE BELL FOUNDRY,**  
The VAN DUZEN & TIFT CO., Cincinnati, O.

**THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS**

PUREST BELL METAL (COPPER AND TIN.)  
Send for Price and Catalogue.

**McSHANE BELL FOUNDRY, BALTIMORE, MD.**

**MENEELY & COMPANY,**  
WEST TROY, N. Y., BELLS

Favorably known to the public since 1836. Church, Chapel, School, Fire Alarm and other bells, also, Chimes and Peals.

**CINCINNATI BELL FOUNDRY CO.**  
CINCINNATI, O., Sole Makers of the "Blymer" Church, School and Fire Alarm Bells. Catalogue with over 2200 testimonials.

NO DUTY ON CHURCH BELLS.  
24-26c. Mention this paper.

**BAILEY'S**

Compound light-spreading superior-purified Corrugated Glass REFLECTORS

A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free.

**BAILEY REFLECTOR CO.,**  
705 Ivan Ave., Pittsburgh, Pa.

**A Grand Souvenir.**

The TRUE WITNESS has just received a very beautiful souvenir of the Grand Provincial Exhibition of the 15th to the 23rd September, 1892. The souvenir is in commemoration of the founding of Montreal by de Maisonneuve, in 1642. It is a neatly and artistically engrossed diploma-like sheet. There is a view of Montreal in 1642 and another of Montreal 1892. The City Hall of to-day, and the old Government House are at either side; above are Queen Victoria and Louis XIV, also, de Maisonneuve and Lord Stanley. The grand monument to the founder of Montreal forms the main feature, with the beaver, the maple leaves and the shields bearing the names of all governors and principal historical personages, from Jacques Cartier to Lord Stanley. The presentation is made by Hon. L. Tourville, President, and S. C. Stevenson, Esq, Managing Secretary. It is a neatly gotten up memento of the Grand Exhibition.

**THE CATHOLIC LAITY.**

Hon. W. J. Onahan, secretary of the committee in charge of the coming congress of the Catholic laymen, writes as follows on the duties of the laity of the church:

If the non-Catholics in the United States are to be won to the knowledge of the true faith it must be, next to the grace of God, by and through the influence of example, the most powerful and effective of all preaching. While their ears may be closed and their understanding sealed to the sermons from the Catholic pulpits and the sacrifice daily offered on Catholic altars, their eyes are at the same time wide open. And here chiefly lies our responsibility as Catholic laymen, and a great responsibility it is!

The influence of the Catholic laymen may, and should, be exerted chiefly by example, which, as I said, is the most powerful of all influences. This example is to be shown in his daily life and works; of exemplary conduct and correct habits, by charitable deeds, by in fact, living up as nearly as possible to the teachings of the church.

Catholic laymen then must take part in the activities of public and social life if they are to exercise the influence due to their numbers, their intelligence and their wealth. We are in and of this country, we share in its advantages, we can not shirk, we ought not to abdicate our share of its responsibilities. Do not imagine your full duty is performed by sending a check or handing over a subscription to this or that good work.

Whatever concerns the whole community concerns you. Do not shrink from a burden of duty because it involves labor and attention. What use is wealth or intelligence or capacity unless employed and usefully employed? Few people die from overwork; lots die of rust. Be active, be alive in every generous work around you, in your locality, in your city, in your state. There are not a few injustices and inequalities in regard to which Catholics reasonably enough complain, but I must say my own experience and observation lead me to conclude that in most cases these evils might have been averted had we shown proper activity and alertness at the right time.

We take no part in affairs, we let things go and then when they go against us we make a great outcry. We must be up and doing. In the present age and march of progress there seems to be but two places in the procession, the front and the rear. I believe in getting to the front.

We want no Catholic party in the United States, no more than we want an "Irish" or a "German" party. Catholics will, I trust, always act and vote as freemen, each following his own political predilections according to his judgment and conscience. I do not believe that any hostile anti-Catholic movement or party can become powerful enough in the United States generally to force Catholics into counter political organization. I believe, whenever and wherever such hostility is shown, in appealing openly and fearlessly to the sense of justice and fair play of the American people. Bigotry and fanaticism may now and again in localities attain a temporary ascendancy, but this will only be passing and local. Better and broader views will prevail. Assuredly the time has come when the American people begin to see and to realize how precious and important is the influence exerted by the Catholic Church in the United States.

It is a power and a safeguard. It protects the purity of the family, it guards the peace of society. It stands at the time the paramount influence over the masses in our chief centers, restraining them from evil, directing them towards good.

More potential in its benign influence than battalions of military forces and platoons of police, it is the moral power which will save the country and society from the threatening danger of anarchy and sedition. The Catholic church in the United States is free, thank God. It asks no favors, it seeks no privileges. As Catholics we aim only to stand on an equality with our fellow-citizens, and this we are fairly entitled to under the constitution and laws of the land.

For the equality we have the right to contend. It is ours by the principles of justice and the mandates of the constitution. And what we demand for ourselves as Catholics, we equally insist on for others of whatever religious faith. Our motto, "Religious freedom and equal rights for all."—*Boston Republic.*

**Almonte Temperance Society.**

At the last regular meeting of the Father Matthew Temperance Association, of Almonte, the following officers were elected for the ensuing six months: Spiritual adviser, Very Rev. D. F. Foley, P. P.; president, John O'Reilly, acclamation; first vice-president, B. Bolton, acclamation; second vice-president, E. J. Smith; secretary, Ed. J. Daly, acclamation; assistant secretary, J. O'Connor; treasurer, P. Daly, acclamation. Committee of management—G. Hourigan, F. S. Leclair, J. Sullivan, J. Malone, M. J. Allman, A. Kane, Jas. Johnson, N. Lacoline and Robt. Johnson.



**Clifford Blackman**

**A Boston Boy's Eyesight Saved—Perhaps His Life**

By Hood's Sarsaparilla—Blood Poisoned by Canker.

Read the following from a grateful mother: "My little boy had Scarlet Fever when 4 years old, and it left him very weak and with blood poisoned with canker. His eyes became so inflamed that his sufferings were intense, and for seven weeks he

**Could Not Open His Eyes.**

I took him twice during that time to the Eye and Ear Infirmary on Charles street, but their remedies failed to do him the faintest shadow of good. I commenced giving him Hood's Sarsaparilla and it soon cured him. I have never doubted that it saved his sight, even if not his very life. You may use this testimonial in any way you choose. I am always ready to sound the praise of

**Hood's Sarsaparilla**

because of the wonderful good it did my son." **ABBE F. BLACKMAN, 2888 Washington St., Boston, Mass.** Get HOOD'S.

HOOD'S PILLS are hand made, and are perfect in composition, proportion and appearance.

**CARTER'S**

**LITTLE LIVER PILLS.**

**CURE**

Sick Headache and relieve all the troubles incident to a bilious state of the system, such as Dizziness, Nausea, Drowsiness, Distress after eating, Pain in the Side, &c. While their most remarkable success has been shown in curing

**SICK**

Headache, yet CARTER'S LITTLE LIVER PILLS are equally valuable in Constipation, curing and preventing this annoying complaint, while they also correct all disorders of the stomach, stimulate the liver and regulate the bowels. Even if they only cured

**HEAD**

Ache they would be almost priceless to those who suffer from this distressing complaint; but fortunately their goodness does not end here, and those who once try them will find these little pills valuable in so many ways that they will not be willing to do without them. But after all sick head

**ACHE**

is the bane of so many lives that here is where we make our great boast. Our pills cure it while others do not.

CARTER'S LITTLE LIVER PILLS are very small and very easy to take. One or two pills make a dose. They are strictly vegetable and do not gripe or purge, but by their gentle action please all who use them. In vials at 25 cents; five for \$1. Sold everywhere, or sent by mail **CARTER MEDICINE CO., New York.**

**Small Pill. Small Dose. Small Price.**

YOUTHS' DEPARTMENT.

"UNTO US A CHILD IS BORN."

"Fair Child, in manger lying,  
Whom birth the angels sing,  
What mystery surrounds thee?"  
"I am thy God and King."

"O Babe! unknown and lowly,  
Whom heavenly hosts proclaim,  
Tell us, what shall we call thee?"  
"Emmanuel is My name."

"Hast thou come down from heaven  
To pain and poverty?  
What brings Thee from Thy glory?"  
"I came to die for thee!"

"O Babe! whom angels herald,  
O long-desired one!  
Who bringest to earth redemption,  
Joy! joy! that Thou hast come!"

ARA COELI.

The Christmas Legend of the Temple of Jove.

On the Capitoline Hill, where was once the Temple of Jove, stands the Church of the Ara Coeli. There exists a legend of this Church of Our Lady, in which an inscription declares there once stood on this spot the first altar erected to the "First Begotten of God." It is said to be enclosed in the Capella Santa under the octagon baldachino, in the centre of the north transept. It is said that Augustus Cæsar, elated with joy, asked the Sybil if anyone living exceeded him in happiness or power, and if he should allow the obsequious Senate of Rome to enroll him among the gods of the city. The inspired woman, shrinking not from call of duty, told him that one was now born, whose power should eclipse even that of Cæsar himself. Then she led him at dawn to the Temple of Jove, and showed to him, amid the glowing disc of the rising sun, a vision that startled the eyes of Augustus. It was the Virgin Mother seated and holding her Child in her arms. The pious Emperor, then and there, called for incense, and on his knees sacrificed to the "First Begotten of God," thus revealed to him. The subject is seen in the paintings of the Pitti palace, Florence, one especially by Garofalo shows the Sybilla Tiburtina, pointing to the image in the sun, and the Emperor bowed with clasped hands before the altar. Whatever be the origin of the legend, the words of Virgil's Poem (Eclog. iv.) are certainly strange:

"Magnus ab integro saeculorum nascitur ordo  
Jam redit et virgo, redeunt Saturnia regna,  
Jam nova progenies coelo demittitur alto."

The lines inspired Pope's "Ode" and Milton's glorious "Nativity":

The oracles are dumb—  
No voice or hideous hum  
Runs through the arched roof in words deceiv-  
ing.  
Apollo from his shrine  
Can no more divine  
With hollow shriek, the steep of Delphos leav-  
ing.

In support of this very curious oracle, carved up on a stone, is said to have been found among the ruins of the old temple in the Capital. These are three hexameters of the Delphian Tythou:

"Ille puer Hebraeus Divos Deos ipse guber-  
nans,  
Cedere sedes jubet tristomque redire sub orcem,  
Aris ergo, aehine tacitis, abscedite nomres."

In this church of Ara Coeli, the famous Bambino is placed in a splendid crib, and every morning little children give each a discourse of three or four minutes on the mystery of the Incarnation: "From the mouths of infants and sucklings Thou hast perfected praise."—The Catholic.

Oedipus The King.

Oedipus being reproached concerning his parentage left Corinth (whose King, Polybus, loved him), and in disgust exiled himself, going into Thebes. At this time the Thebans suffered much from the persecutions of a dreadful monster, the Sphinx, who stood upon the public road and devoured all who passed without answering a clever riddle she propounded. The throne of Thebes was vacant, and Creon, the regent and the queen's brother, had proclaimed that the widowed queen, Jocasta, and all the sovereignty of Thebes should be given to him who should solve the riddle of the Sphinx and free the city from her baneful presence. Oedipus passing by, answering the Sphinx, who in a rage flung herself down from her pinnacle of rock. He at once was declared the King of these kingless Thebans and took as his wife Jocasta, the childless widowed queen.

The Oracle at Delphi had foretold to Oedipus that a fate wretched, horrible and deplorable awaited him. But Oedipus laughed and was happy in his heart with his new kingdom, his queen and his four

children, Eteokles, Polynices, Antigone and Ismene. His sons were brave and valorous, his daughters sweet and lovable maidens. All things seemed to show that Oedipus had faced the Oracle down and his destiny would be all unfulfilled. But, alas, the elements of his happiness were to run to baneful misery; his blessings were to be the very curses which the god foretold. About the time his children were grown to full manhood and womanhood a dreadful plague ravaged Thebes, and a famine swept through the city, taking the heart and courage out of the people. It was clear that some curse was working out, so the people begged Oedipus to send a messenger to the Oracle at Delphi to know the cause of the trouble and if possible to learn a way to stem it. Creon went to Delphi and there found that the murderer of Laius, the former King of Thebes and husband of Jocasta, was denounced and proclaimed the cause of the evil. In his anxiety to discover the murderer, Oedipus was made to learn fearful things and much became clear to him which had been shrouded in deep mystery. When he stopped at Delphi on his way from Corinth as a youth, the Oracle had frightened him by telling him that he should be the murderer of his own father, that he should marry his own mother and be the father of an accursed progeny which mankind should not endure to look upon. Hence his wild flight into Thebes and his joy on marrying Jocasta who could in no way be connected with his past. Conceive his horror when he finds that an old man whom he had slain for an affront offered him on the public road was Laius, the former King and husband of Jocasta. Horrors heap on horrors' head when he finds, through the statements of a high priest, corroborated by those of some trustworthy ancient servants, that he was the son of Laius and Jocasta and had been exposed in order that he might die rather than fulfil the dreadful prophecies made concerning him. In his helpless infancy he fell into the childless hands of Polybus, King of Corinth, who brought him up as his own child and thus made clear the way by which he was to fulfil his dreadful destiny. When there was found no circumstance on which to hang a doubt, Jocasta hanged herself, and in a frenzy under the maddening sting of his abominable disasters, Oedipus tore out his eyes and wandered forth from Thebes attended by his dear child, Antigone, the beautiful and brave.

For a weary time they wandered up and down, the sweet Antigone obtaining the scanty alms sufficient for their existence. At last the woe-worn father and his loving child came to the vicinity of a city whose towers and walls showed in the distance. Antigone told her father they certainly were in a consecrated spot for it was "all full with bay, the olive and the vine, within it dense flocks of winged nightingales are singing sweetly." They had come up to Athens. At home in Thebes an internal dispute reigned as to who should govern the people, the sons of Oedipus or Creon, the brother of Jocasta. The Oracle declared that victory would attend those among whom Oedipus should die. So Creon and Polynices make unsuccessful attempts to carry him back to Thebes. Oedipus curses them both for their selfishness and greediness and foretells more woes and miseries for his unhappy family. He blesses Antigone who had followed his helpless wanderings, and Ismene, who had warned him against his son and Creon. Then, amid a fearful storm, he disappears, and none know his burial place save the perpetual successors to the throne of Athens.—ELODIE HOGAN.—In the Monitor.

Root and Branch,

the poison in your blood, however it may come or whatever shape it may be taking, is cleared away by Doctor Pierce's Golden Medical Discovery. It's a remedy that rouses every organ into healthful action, purifies and enriches the blood, and through it cleanses and invigorates the whole system. Scurvy, Tetter, Eczema, Erysipelas, Boils, Carbuncles, Enlarged Glands, and the worst Scrofulous Sores and Swellings, are perfectly and permanently cured by it.

Unlike the ordinary Spring medicines or sarsaparillas, the "Discovery" works equally well at all seasons. All the year round and in all cases, it is guaranteed, as no other blood medicine is. If it ever fails to benefit or cure, you have your money back. You pay only for the good you get. Isn't it safer to say that no other blood-purifier can be "just as good." If it were, wouldn't it be sold so?

Catholic publishing-houses will find THE TRUE WITNESS a first-class advertising medium. Fair rates, not the lowest.



Fetching the Doctor

At night is always a trouble, and it is often an entirely unnecessary trouble if

Perry Davis' PAIN KILLER

Is kept in the house. A few drops of this old remedy in a little sweetened water or milk, brings prompt relief. Sold everywhere.

Have you seen the New BIG BOTTLE Old Price 25 Cents.

ECCLESIASTICAL GLASS—CHURCH BELLS.

CASTLE & SON MEMORIALS AND LEADED GLASS

ADDRESS—20 UNIVERSITY STREET, MONTREAL.



A Happy Orphan. XI

St. JOHN'S ASYLUM, KENTON, Ky., Oct. 9, 1890.

In our orphan asylum here there is a 15-year-old child that had been suffering for years from nervousness to such an extent that she oftentimes in the night got up, and with fear depleted on every feature and in a delirious condition, would seek protection among the older people from an imaginary pursuer and could only with great difficulty be again put to bed. Last year Father Koenig while on a visit here happened to observe the child and advised the use of Koenig's Nerve Tonic and kindly furnished us several bottles of it. The first bottle showed a marked improvement and after using the second bottle and up to the present time the child is a happy and contented being. All those suffering from nervousness should seek refuge in Father Koenig's Nerve Tonic.

REV. FATHER HILLEBRAND,  
—A Valuable Book on Nervous Diseases sent free to any address, and poor patients can also obtain this medicine free of charge.  
This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., since 1870, and is now prepared under his direction by the

KOENIG MED. CO., Chicago, Ill.

Sold by Druggists at \$1 per Bottle. 6 for Large Size, \$1.75. 6 Bottles for \$9.  
In Montreal by E. LEONARD, 113 St. Lawrence Street.

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.  
[Late 63 St. Subjice.]

THE SUNBEAM, a monthly paper for Catholic youth; 50 cents a year, send for sample copy. 761 Craig Street, Montreal, P. Q.

COMMERCIAL.

FLOUR GRAIN, Etc.

Flour.—Prices are quoted as follows:—

Patent Spring.....	\$4.20 @ 4.35
Patent Winter.....	4.10 @ 4.25
Straight Roller.....	3.50 @ 3.65
Extra.....	3.00 @ 3.15
Superfine.....	2.00 @ 2.65
Fine.....	2.25 @ 2.60
City Strong Bakers.....	4.00 @ 4.15
Manitoba Bakers.....	3.50 @ 4.10
Ontario bag—extra.....	1.50 @ 1.55
Straight Rollers.....	1.90 @ 2.00
Superfine.....	1.30 @ 1.45
Fine.....	1.10 @ 1.15

Oatmeal.—We quote jobbing prices as follows:—Rolled and granulated \$4.00 to \$4.06; Standard \$3.80 to \$3.95. In bags, granulated \$2.00 to \$2.05, and standard \$1.90 to \$1.95.

Mill Feed.—Lots quoted at \$13.50 to \$14.00 per ton. Shorts are firm at \$14.50 to \$15.50, and moultie at \$19 to \$22.

Wheat.—No. 2 Spring wheat have been secured at 70c and delivered here, No 2 hard Manitoba held at 80c North Bay.

Peas.—At 60c to 62c, duty paid.  
Peas.—In the West sales have been made in the Stratford district at 53c to 54c per 60 lbs., which is 1c to 2c better than a ago. Here prices are steady at 71c to 72c per 60 lbs.

Oats.—At 31c to 32c per 34 lbs., with sales reported at 31c.

Barley.—We quote 48c to 55c for malting grades, and feed at 38c to 42c.

Malt.—Sales of Western at 65c to 67c, and we quote 65c to 75c as to quantity.

Rye.—The market is quiet at 53c to 55c.

Buckwheat.—The market is quiet at 18c to 50c; sales are reported in the West at 42c f.o.b. on the Midland.

Seeds.—Timothy is high, being quoted at \$2.25 to \$2.50 per 100 lbs. Red clover seed is firm at \$15 per 100 lbs; \$15.25 to \$15.50 per 100 lbs, and white clover \$24 per 100 lbs. Flaxseed is quiet but steady at 90c to \$1.00.

PROVISIONS.

Pork, Lard &c.—We quote:—  
Canada short cut mess pork per brl. \$20.00 @ 20.50  
Canada clear mess, per brl. 19.50 @ 20.00  
Chicago short cut mess, per bbl. 20.00 @ 20.00  
Mess pork, American, new, per brl. 20.00 @ 20.50  
India mess beef, per tierce..... 00.00 @ 00.00  
Extra Mess beef, per brl..... 00.00 @ 12.50  
Hams, city cured, per lb..... 12 @ 12 1/2  
Lard, pure in pails, per lb..... 10 @ 10 1/2  
Lard, com. in pails, per lb..... 9 @ 10c  
Bacon, per lb..... 11 1/2 @ 12c  
Shoulders, per lb..... 10 @ 10 1/2

Dressed Hogs.—Prices may be quoted at \$8.25 to \$8.35 per 100 lbs.

DAIRY PRODUCE.

Butter.—We quote prices as follows:  
Creamery choice fall..... 22 1/2 @ 23c  
do good to fine..... 21 1/2 @ 22c  
Eastern Township dairy, choice fall. 21 1/2 @ 21c  
do do good to fine..... 20c to 20c  
Morrisburg & Brockville..... 18c to 18c  
Western..... 17c to 18c

About 1c to 2c may be added to above prices for choice selections of single tubs.

Roll Butter.—Morrisburg in baskets selling: at 18 1/2 to 20c.

Cheese.—There is no break in the strength of the market, further sales of finest Western being reported at 11c to 11 1/2c, with business in under grades at 10 1/2c to 10 3/4c.

COUNTRY PRODUCE.

Eggs.—Held fresh are steady at 19c to 20c. Any lots suitable for boiling are quoted at 21c to 25c.

Beans.—Sales of choice handpicked, at \$1.35 to \$1.40 per bushel, while good ordinary lots are quoted at \$1.15 to \$1.20.

Hay.—No. 2 Ontario hay in car lots being quoted at \$8.00 to \$8.50 f.o.b. in the country. There have been sales at points east of the city at \$8.50 to \$9.00 for No. 2, and at \$10.00 for No. 1. Here we quote \$9.00 to \$9.50 for No. 2, and \$10.50 to \$11.50 for No. 1.

Honey.—Comb honey 13c to 14c for choice white clover, and dark honey at 8c to 11c as to quality. Extracted 6 1/2c to 8c as to quality and quantity.

Hops.—Eastern Townships hops quoted at 18c to 18c.

Dressed Poultry.—Choice young chickens dry-picked are also wanted, with sales at 8 1/2c to 9c. Fine large geese weighing 10 to 12 lbs are sought for and will command 8c to 8 1/2c per lb.

FRUITS.

Apples.—At \$2.25 to \$2.75 as to quality.  
Dried Fruits.—We quote dried apples 4 1/2c to 5c, with lower prices expected; evaporated 5 1/2c to 7 1/2c; peaches 14c to 15c; apricots meeting with good demand at 14c to 14 1/2c per lb., evaporated vegetables selling freely in large cases at from 18 1/2c to 14 1/2c per lb, as to quality.

Oranges.—Fancy Florida, \$3.25 to \$3.50; Valencia \$4.00 to \$4.25; Messina, \$2.50 to \$2.75; Jamaica in barrels, from \$5.00 to \$6.00 as to quality; Manderins, boxes, \$4; half-boxes, \$2.25.

Lemons.—We quote fancy Messina at \$3.25 to \$3.50; prime \$3.00, common \$2.00 as to quality.

Dates.—At 5 1/2c to 6c per lb. in large boxes.  
Coconuts.—\$4.75 to \$5.00 per 100.

Grape Fruit.—At from \$3.50 to \$4.50 per box.

Cranberries.—We quote \$9. to \$10.

Onions.—We quote Spanish 80c to \$1., Canadian red and yellow in barrels, \$2 to \$2.25.  
Potatoes.—At 90c to 85c per bag of 80 lbs.

FISH AND OIL.

Oils.—Although prices are firm at 85 1/2c to 87 1/2c for Newfoundland, 85c for Gaspe, and 83c to 84c for Nova Scotia. Cod liver oil is steady at 65c to 75c.

Pickled Fish.—Dry cod is steady at \$4.50 per quintal. Herring continues quiet but firm at \$5 to \$5.25 for Labrador and Canso, and Cape Breton, August and September catch, was \$4.50 to \$4.75.

Smoked Fish.—Yarmouth bloomers \$1.25 per box of 80; smoked herring 12 1/2c per box; boneless cod fish 5 1/2c to 7c, and fish 3 1/2c to 4c.

UNPRECEDENTED ATTRACTION  
OVER ONE-QUARTER OF A MILLION DISTRIBUTED



Louisiana State Lottery Company.

Incorporated by the Legislature for Educational and Charitable purposes, its franchise made a part of the present State Constitution, in 1878, by an overwhelming popular vote.

To Continue Until January 1, 1895.  
its GRAND EXTRAORDINARY DRAWINGS take place Semi-Annually (June and December), and its GRAND SINGLE NUMBER DRAWINGS take place in each of the other ten months of the year, and are all drawn in public, at the Academy of Music, New Orleans, La.

PAID FOR TWENTY YEARS FOR INTEGRITY OF ITS DRAWINGS AND PROMPT PAYMENT OF PRIZES.

Attested as follows:

"We do hereby certify that we superintend the drawings for all the Monthly and Semi-Annual Drawings of the Louisiana State Lottery Company, and in person manage and control the Drawings themselves, and that the same are conducted with honesty, fairness and in good faith toward all parties, and we authorize the Company to use this certificate, with fac-similes of our signatures attached, in its advertisements."

St. James  
J. A. Early  
M. A. Leblond  
Commissioners.

We the undersigned Banks and Bankers will pay all Prizes drawn on the Louisiana State Lottery which may be presented at our counters.

R. M. WALMSLEY, Pres. Louisiana National Bank.  
JNO. H. CONRO, Pres. State National Bank.  
A. BALDWIN, Pres. New Orleans National Bank.  
CARL KOHN, President Union National Bank.

THE MONTHLY \$5 DRAWING

WILL TAKE PLACE

At the Academy of Music, New Orleans.

TUESDAY, FEBRUARY 7, 1893.

CAPITAL PRIZE, - \$75,000

100,000 Numbers in the Wheel.

LIST OF PRIZES.

Table with 2 columns: Prize description and Amount. Includes 1 Prize of \$75,000, 1 Prize of \$20,000, etc.

APPROXIMATION PRIZES.

Table with 2 columns: Prize description and Amount. Includes 100 Prizes of \$100, 100 Prizes of \$50, etc.

TERMINAL PRIZES.

Table with 2 columns: Prize description and Amount. Includes 999 Prizes of \$20, 999 Prizes of \$10, etc.

3,434 Prizes, amounting to.....\$203,480

PRICE OF TICKETS:

Whole Tickets at \$5; Two-Fifths \$2;  
One-Fifth \$1; One-Tenth 50c;  
One-Twentieth 25c.

Club Rates. 11 Whole Tickets or their equivalent in fractions for \$50.  
Special rates to agents. Agents wanted everywhere.

IMPORTANT.

Send Money by Express at our Expense in Sums not less than Five Dollars, on which we will pay all charges, and we prepay Express Charges on TICKETS and LISTS OF PRIZES forwarded to correspondents.  
Address PAUL CONRAD, NEW ORLEANS, LA.

Give full address and make signature plain.

Congress having lately passed laws prohibiting the use of the mails to ALL LOTTERIES, we use the Express Companies in answering correspondents and sending Lists of Prizes.

The official Lists of Prizes will be sent on application to all Local Agents, after every drawing in any quantity, by Express, FREE OF COST.  
ATTENTION—The present charter of the Louisiana State Lottery Company, which is part of the Constitution of the State, and by decision of the SUPREME COURT OF THE UNITED STATES, is an inviolable contract between the State and the Lottery Company, will remain in force UNTIL 1895.

In buying a Louisiana State Lottery Ticket, see that the Ticket is dated at New Orleans; that the Prize drawn to its number is payable in New Orleans; that the Ticket is signed by PAUL CONRAD, President; that it is endorsed with the signatures of Generals G. T. BEAUREGARD, J. A. EARLY, and W. L. CASSELL, having also the guarantee of four National Banks, through their Presidents, to pay any prize presented at their counters.

There are so many inferior and dishonest schemes on the market for the sale of which vendors receive enormous commissions, that buyers must see to it, and protect themselves by insisting on having LOUISIANA STATE LOTTERY TICKETS and none others, if they want the advertised chance for a prize.

BRODIE & HARVIE'S

Self-Raising Flour

as THE BEST and THE ONLY GENUINE article. Housekeepers should ask for it and see that they get it: all others are imitations.

MME. BAILEY'S SURE HAIR Grower

is guaranteed to produce a Thick, Soft and Beautiful head of Long, Flowing HAIR in 8 to 12 weeks. A purely vegetable and positively harmless compound. Endorsed by leading physicians. Two or three packages will do it. Price, 50 cents per package, or three for \$1. Sent by mail, pre-paid. Bailey Supply Co., Cooperstown, N. Y.

THE MOUNT ROYAL LOTTERY.

Heretofore The Province of Quebec Lottery authorized by the Legislature,

Dates of Bi-Monthly Drawings in 1893: - - - - Jan. 4 and 18.

PRIZES VALUE, \$13,185-00. - CAPITAL PRIZE, WORTH \$3,750-00

LIST OF PRIZES

Table with 3 columns: Prize description, Value, and Approximation. Includes 1 Prize worth \$3,750.00, 1 do 1,250.00, etc.

Approximation Prizes

Table with 3 columns: Prize description, Value, and Approximation. Includes 100 do 6.25, 100 do 3.75, etc.

3134 Prizes worth.....\$13,185-00

TICKETS, TICKETS,

25 CENTS 10 CENTS

Tickets can be obtained until five o'clock p.m., on the day before the Drawing. Orders received on the day of the drawing are applied to next drawing.  
Head Office, 81 St. James Street, Montreal, Canada. - S. E. LEFEBVRE, Manager.

Johnston's

Fluid Beef.



The Great Strength-giver

The Most perfect form

Concentrated Nourishment.

Stimulating, - Strengthening, - Invigorating.

SEELEY'S HARD-RUBBER TRUSSES. Beware of imitations. L.S. SEELEY & CO. WARRANTED. HERNIA OR RUPTURE A SPECIALTY. EITHER IN PERSON OR BY MAIL.

HOLLOWAY'S PILLS.

This Great Household Medicine ranks amongst the leading necessities of Life.

These famous Pills purify the BLOOD and act most wonderfully yet soothingly, on the TOMACH, LIVER, KIDNEY, and BOWELS, giving tone, energy and vigor to these great MAIN SPRINGS OF LIFE. They are confidently recommended as a never-failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderfully efficacious as to all ailments incidental to females of all ages, and as a GENERAL FAMILY MEDICINE are unsurpassed.

Holloway's Ointment.

Its Searching and Healing properties are known throughout the world for the cure of Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers

This is an infallible remedy. If effectually rubbed on the neck and chest, as salt into meat, it cures SORE THROAT, Diphtheria, Bronchitis, Coughs, Colds, and even ASTHMA. For Glandular swellings, Abscesses, Piles, Fistulas,

Gout, Rheumatism

and every kind of SKIN DISEASE, it has never been known to fail.

The Pills and Ointment are manufactured only at 588 OXFORD STREET, LONDON, and are sold by all vendors of medicines throughout the civilized world, with directions for use in almost every language. The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British Possessions who may keep the American counterfeits for sale will be prosecuted.  
Purchasers should look to the Label of the Pots and Boxes. If the address is not 58 Oxford Street, London, they are spurious.

PERSONAL—LEGITIMATE DETECTIVE WORK in connection with burglaries, forgeries, blackmailing schemes, mysterious disappearances, and all detective work in criminal and civil business promptly attended to by the Canadian Secret Service. Offices, Temple Building, Montreal. Office Telephone: 2131. Private Telephones: 4663 and 6048. JOHN A. GROSE, Supt. Comm. Civil Work; SILAS E. CARPENTER, Supt. Criminal Work.

COVERNTON'S NIPPLE: OIL. Superior to all other preparations for cracked or sore nipples. To harden the nipples commence using three months before confinement. Price 25 cents.

COVERNTON'S Syrup of Wild Cherry. For relief and cure of Coughs, Colic, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents

COVERNTON'S Pile Ointment. Will be found superior to all others for all kinds Piles. Price 25 cents. Prepared by G. J. COVERNTON & CO., 121 Bleury street, corner of Dorchester street.

W. H. D. YOUNG, L.D.S., D.D.S.? Surgeon-Dentist, 1694 Notre Dame Street. Preservation of the Natural Teeth and painless extraction. Dorsen's Laughing Gas, Vegetable Vapour and Ether. Artificial work guaranteed satisfactory. TELEPHONE 2515. (G-17-'90)

KNABE PIANOS. The Recognized Standard of Modern Piano Manufacture. BALTIMORE. WASHINGTON. NEW YORK. WILLIS & CO., Sole Agents, 1624 NOTRE DAME STREET, MONTREAL. 13-3m

THE MONTREAL BREWING CO'S CELEBRATED ALES - AND - PORTERS. Registered Trade Mark—"RED BULL'S EYE." INDIA PALE ALE, Capsuled. SAND PORTER. XXX PALE ALE. STOUT PORTER. If your Grocer does not keep our ALES, order direct from the Brewery. Telephone 1168. THE MONTREAL BREWING CO., Brewers and Maltsters, corner Notre Dame and Jacques Cartier Streets.

HAZELTON KRANICH & BACH FISCHER DOMINION BERLIN PIANOS

—AND THE— Eolian, Peloubet and Dominion Organs.

Largest stock. No Cannassers. One price only and the lowest. Easy Terms. Old instruments taken in exchange. Pianos to rent. Repairing. Second-hand Pianos at all prices

Visits and Correspondence Solicited.

LEN PRATTE 1676 NOTRE DAME MONTREAL

PUBLIC NOTICE.

PUBLIC NOTICE is hereby given, that application will be made to the Legislature of the Province of Quebec, at its next Session, by the Roman Catholic School Commissioners, of the City of Montreal, to obtain an act ratifying the sale consented of lot 818 on the official plan and book of reference of St. James Ward, in the City of Montreal, by Dame Ann Maria Davine to said Commissioners and declaring the said immovable to be free of all substitution.

BEIQUE, LAFONTAINE, TURGEON & ROBERTSON, Attorneys at Law of said Commissioners, Montreal, 14th December, 1892. 22-5

SUPERIOR COURT, MONTREAL

No. 1164. Dame Olive Galarneau, of the City and District of Montreal, wife of Joseph Pelletier, heretofore grocer, of the same place, has, this day, instituted an action in separation as to property against her said husband.

Montreal, 30th November, 1892. N. DURAND, Attorney for Plaintiff.

Castor Fluid. Registered. A delightfully refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth; a perfect hair dressing for the family. 25 cts. per bottle. HENRY R. GRAY, Chemist, 122 St. Lawrence street, Montreal.

Notice

Is hereby given that at the next session of the Legislature of the Province of Quebec application will be made for a bill to incorporate "L'Alliance Nationale," as a benevolent society.

BEAUDIN & CARDINAL, Attorneys for Applicants. Montreal, December 20, 1892. 22 6

Notice of Application to the Legislature

The Testamentary Executors and the Heirs of the late Francois Xavier Beaudry, in his lifetime a citizen of the City of Montreal, will apply to the Legislature of this Province, at its next session, for the passing of an act authorizing the said Testamentary Executors to separate the administration of the goods willed by the Testator for benevolent purposes, from those left to his heirs, and to associate with themselves for the purpose of such administration of the goods of the heirs, other Testamentary Executors, chosen from the family, and even to hand over to them entirely said administration, if they so deem proper. 22 5

La Banque du Peuple.

The Branches of LA BANQUE DU PEUPLE in this City, St. Catherine Street East, and Notre Dame Street West, (Cor. Aqueduct St.) will take

DEPOSITS FROM \$1 00 UP And will pay interest at the rate of

Four Percent. Per annum from the date of deposit. 22 4

Every description of Job Printing done at THE TRUE WITNESS office.



**McGALE'S**

BUTTERNUT

**PILLS**

25 cents per box.

By Mail on Receipt of Price.

**B. E. McGALE,**

CHEMIST &amp;c.,

2123 NOTRE DAME ST.,  
MONTREAL.

FOR . . .

**Sick Headache,  
Foul Stomach,  
Biliousness,  
HIBITUAL CONSTIPATION.**

For Sale by DRUGGISTS everywhere.

**THE STAYNER BAZAAR.****The Winning Numbers.**

As promised the week before last, we now give the list of numbers that drew prizes on the 4th January, instant. at Father Moyna's great bazaar: A G 8, B 1935, A 8893, E 1917, C, 5454, R 7155, A 9924, J 2524, A 5548, B 1958, D 6739, O 6660, H 7900, A 5899, A 2851, G 8112, I 2048, N 7402, E 8682, P 591, A H 320, R 5976, H 422, S 1063, R 4869, O 1291, A F 417, O 6458, L 4135, R 8720, O 8214, C 4091, E 7670, I 7976, A F 643, O 3129, N 9039, N 7779, Q 7709, L 9112, A 1932, G 9668, N 5487, R 5905, F 6072, M 8795, H 9247, G 8024, A B 489, O 8825, R 8797, R 4415, N 8109, J 9727, A B 333, F 5618, A 7733, F 1749, Q 3512, Q 7697.

**High Art.**

A Philadelphia daily says:—

"It is quite time that 'high art' should cease to be made a pretext for the unseemly exhibition of human nakedness. That sort of exhibition was well enough in the dark ages of human history, but the world is becoming civilized."

The *Catholic Standard* has a most exact editorial, commenting upon this remark. It is so true that we take the liberty of reproducing it.

What our contemporary says was well enough in the "dark ages" (so-called) was almost unknown and unpracticed in those ages, but it is exactly what was practiced and admired in previous ages, that were regarded, as is the present age, as especially cultured. Among the ancient Greeks and Romans the exhibition of nude material symmetry and beauty prevailed and was universally admired. But the ancient Greeks and Romans were heathens and superstitious idolaters. At the very time when their art attained its utmost perfection, they were most licentious, corrupt and debased both as regards their ideas and their practice of morality and virtue.

The ages called "dark" were precisely those in which "high art" flourished with an excellence and purity not since attained, and which gave to the world those beautiful creations of innocence and modesty which are still admired, and which modern art is unable to equal, much less to excel.

When our poets seek inspiration from the waters of Siloam's brook, instead of from those of Helicon; when our musicians make their productions a subject of prayer, as did the maestros of those "dark ages;" and when our painters, architects and sculptors seek inspiration from Almighty God, and work for His Glory, instead of their own lucre merely, we may expect to have creations from them such as their predecessors in what our contemporary miscalls the "dark ages of human history" have left us—creations that breathe forth the sweet odors of purity and religion, and not the stenches of the bottomless pit.

The Christian Church has not only been the source of all moral elevation in the world, but has ever been the chief promoter of learning and art. The monasteries preserved nearly all the most valuable manuscripts that have come down to us from antiquity. The universities and the great libraries were to a large extent founded by the Church; and, in connection with the great Cathedrals, the most famous architects and painters were educated and stimulated to send forth the works which have been for centuries the admiration of the world. And yet there are men who would be leaders in science and learning who contemptuously ask what the Church has done for the elevation of the race, and speak of these ages as having been the "dark ages of human history."

**A No-Popery Howler.**

THE Liverpool *Catholic Times* tells a good story of how a No-Popery lecturer recently holding forth in Carlisle was caught in his own trap. The lecturer said, "he was told on good authority that in the nunnery built near that town there were two vaults like the dungeons in the Castle, and in time to come they might be enlarged and victims locked up in them. Thus the *Catholic Times* continues:

"Canon Waterton promptly made it known that any persons applying to the Lady Superior would be allowed to visit the premises and see for themselves. Could any offer be more gentlemanly, more candid, more straightforward? It was very awkward for Mr. Primmer, the individual in question, that these "dungeons" should be thrown open for immediate public inspection without waiting for an Act of Parliament or the appointment of a Government inspector. If no "dungeons" existed it was evident that Mr. Primmer was a wanton slanderer not only of an entire Church but of ladies whom all men know to lead useful and Christian lives, giving to the world Christian its broadest signification. Mr. Primmer, as a forlorn hope, enlisted the aid of three of his friends and proceeded to the convent in question to see what they could see. They suddenly made their appearance at the convent gate, and in the character of four innocents abroad in search for information, told the Lady Superior that they had come on the invitation of Canon Waterton. The lecturer was not as candid as the priest. Though most courteously received by the Lady Superior, he never revealed his identity. The character of spy was more congenial to his tastes and more in accordance with his mission."

**BURDOCK**

Regulates the Stomach,  
Liver and Bowels, unlocks  
the Secretions, Purifies the  
Blood and removes all im-  
purities from a Pimple to  
the worst Scrofulous Sore.

**BLOOD**

CURES

DYSPEPSIA. BILIOUSNESS.  
CONSTIPATION. HEADACHE.  
SALT RHEUM. SCROFULA.  
HEART BURN. SOUR STOMACH.  
DIZZINESS. DROPSY.  
RHEUMATISM. SKIN DISEASES.

**BITTERS****NOTICE**

Is hereby given that an application will be made to the Parliament of the Dominion of Canada, at the next session thereof, for an Act to revive "An Act to Incorporate the Equity Insurance Company," being Chapter 103 of 50 and 51 Victoria; and to amend the same by changing the name thereof to "The St. Lawrence Insurance Company."

Montreal, 10th January, 1893.

A. W. GRENIER,

Solicitor for Applicants.

25-3

**S. CARSLY'S COLUMN**

Thousands of Dollars are being saved in Dry Goods by the Montreal Public during our

**ANNUAL CHEAP SALE.**

Both ladies and gentlemen are realizing the above fact and buying largely now the sale is on.

**S. CARSLY.**

Sale begins every morning at 9.

**MANTLES.**

Ladies' Short Jackets from \$1.50.  
Black & Military Jackets from \$4.70  
Black Cheviot Pelerines from \$4.95  
Russian Cloaks, silk lined, from \$8.50.

Russian Cloaks, fur lined, from \$11.85.

**CHILDREN'S AND MISSES' MANTLES.**

Girls Nap Cloth Reefers from \$1.04  
Children's Beaver Cloth Coats from \$1.55.

Misses' Long Mantles, with Capes from \$3.04.

Snowshoeing Coats from \$2.50.  
Misses' Heavy & Coats from \$3.35

**MANTLE CLOTHS.**

Melton Cloths, 48 in. wide, from 40c yd.

Fancy Tweeds, suitable for Long Cloth 68c yd.

Box Cloths, for Opera Cloaks, from \$1.22 yd.

Scotch Cheviots, 54 in wide, from \$1.58 yd.

Sealettes, worth \$6.50 per yd., for \$3.95 yd.

**SHAWLS.**

Fancy Shoulder Shawls from 35c.  
Large Travelling Wraps for \$2.10.

Beautiful Opera Shawls from \$3.38  
Paisley Shawls at Half Original Prices.

Very special reductions on Black Silk Shawls.

**MEN'S OVERCOATS.**

Men's Storm Overcoats from \$9.50  
Scotch Tweed Overcoats, with Long Cape, from \$9.50.

Men's Gray Frieze Overcoats from \$9.30.

Men's Extra Quality Brown Frieze Overcoat, with Velvet Collar, from \$15.60.

**SUITINGS & OVERCOATINGS.**

All-Wool Tweed Suitings from 39c yd.

All-Wool Tweed Overcoatings from 45c yd.

Fine Melton Overcoatings from \$1.60 yd.

Fine Cheviot Suitings from \$1.45 yard.

Navy and Black Nap Cloth from \$1.13 yd.

**MEN'S CLOTHING.**

Men's Tweed Suits, latest styles, from \$8.85.

Men's Black Suits from \$11.25.  
Black Morning Coat and Vest from \$7.87.

Black Frock Coat and Vest from \$15.90.

Men's Odd Pants from \$2.62.

**MEN'S FURNISHINGS.**

Fancy Silk Neckties from 15c.  
Men's Colored Handkerchiefs from 3½c.

Men's Woollen Gloves from 18c.

Men's Warm Mufflers from 23c.  
Men's Strong Braces from 23c.

**CLOTH CAPS.**

Cloth Tam O'Shanter from 23c.  
Boys' Scotch Caps from 23c.

Boys' Peaked Caps from 18c.  
Gentlemen's Travelling Caps from 23c.

Cooks' Caps from 27c.

**COSTUMES.**

Useful House Jerseys, for Ladies, from 50c.

Children's Warm Dresses from 50c  
Ladies' Cardigan Jackets from 75c

Ladies' Walking Dresses, with material for waist, \$4.

Ladies' Evening Silk Blouses from \$1.75.

**COLORED DRESS GOODS.**

Fancy Dress Goods from 8c yd.  
Plain Melton Cloths from 12c yd.

All Wool Serges, reduced from 25c to 13c yd.

Fancy Costume Tweeds from 21c yard.

Fancy Plaid Dress Fabrics from 22c yd.

**S. CARSLY,**

1765, 1767, 1769, 1771, 1773, 1775, 1777, 1779,

NOTRE DAME STREET,

MONTREAL.

**Apostolic Succession.**

A very peculiar argument is that of a Mr. J. McGrigor Allan, with regard to the Apostolic succession. It appears that the London *Echo* stated that the Cardinals received each £800 per annum. If these misguided men would join the Reformed Establishment they would have salaries of from £15,000 down to £5,000. Several Protestant beneficed clergy receive more than £800 a year—the late Mr. Spurgeon had £1,000. This forms the basis of an argument in favor of the Anglican Bishops being the lineal successors of the Apostles. Here is the reasoning. St Peter and St. Paul were at Rome, (no one will deny this premise). The Anglican Church has been reformed exactly on the primitive Christian model. (This premise is open to considerable debate.) Consequently, the first Apostles must have been Roman senators, possessing titles, peerages, wealth. Naturally these prelates bequeathed all their temporal gifts to their successors forever. Poverty is not respected, therefore the successors of the Apostles are rich. Let us just try a similar piece of reasoning and see what our readers will think of our syllogism. The two cases will be found analogous in every particular. John Knox was in Edinburgh, (no one will deny this premise). The Salvation Army has been organized on the model of early Presbyterianism. (This premise is open to considerable debate). Consequently, John Knox must have been an Edinburgh captain of yeomanry, wearing a uniform, and wearing a sword. Naturally he bequeathed his military genius and regalia to his lineal successor, General Booth. There is not one atom of difference in the two series of reasoning. One is just as safe as the other, and both are just as logical as the generality of Protestant arguments on the question of Apostolic succession.

**EVERYTHING.**

Mr. W. H. Holabird, Gen'l Agent, Coronado Beach Co., San Diego, Cal., U. S. A., says: "I have used St. Jacobs Oil in my family for years, as well as in my kennels and stables, and it has never failed in a single instance to do everything that could be expected of it."

When matters come to a dead lock it behoves us to be on the key vive.—Fun.

Might Have Something To Do With It.—Smith: I wonder how it is that Robinson's linen is always so beautifully white, stiff, and glossy? Jones: Well, I've heard him describe his wife as a woman of iron will.—Funny Folks.