

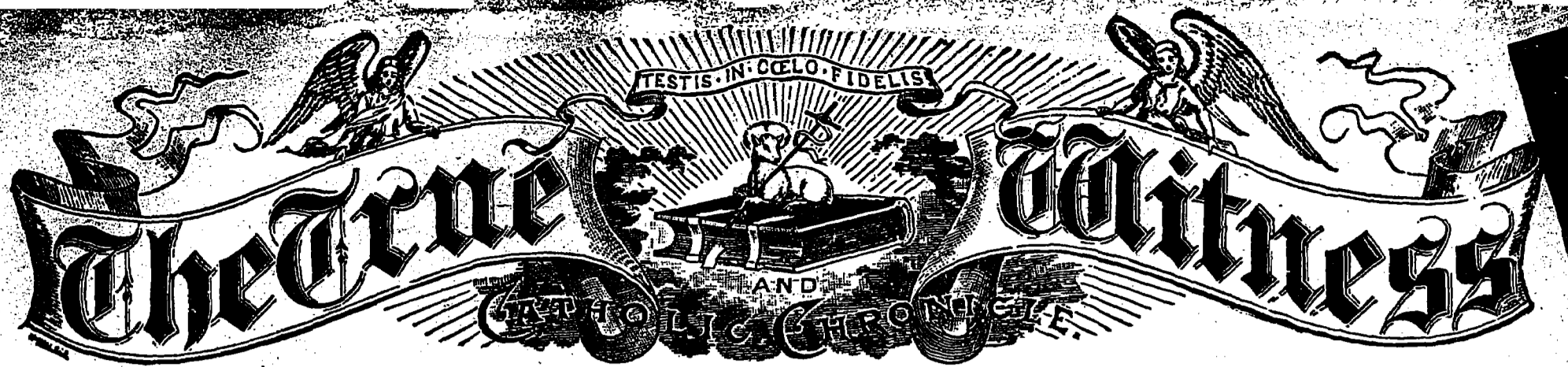
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**EDITORIAL NOTES.**

Just as we go to press the final arrangements with regard to the future of the TRUE WITNESS are being completed. But, unfortunately, we are unable to give our readers the results in this issue. We feel positive that the countless difficulties that have had to be overcome, and the unforeseen obstacles that sprang up—unexpectedly—in our path will be accepted by our friends as sufficient reason for our delay in stating our exact position and unfolding our programme for the future. It has been a perilous passage over the sand-bars and shoals—the dangers are now in our wake, the calm waters spread out, as far as the eye can scan, before us. The *Antigonish Casket* pays us the following graceful compliment; we hope to deserve it in the future: "The English-speaking Catholics of Canada could ill afford to lose so able and fearless an organ as the TRUE WITNESS has proved itself to be under its present editor."

ACCORDING to a despatch sent from Chicago, by the Rev. Canon Bruchesi, to the Hon. L. P. Pelletier, Provincial Secretary, the School Exhibit from the Province of Quebec has been awarded seventy-five medals at the World's Fair. We have already spoken at considerable length of the great evidence given of our splendid system and the matchless teachers, especially in the religious orders, that we possess. It is not out of place, however, to hold up this grand result as an object lesson, and to place it, in glaring contrast, side by side, with the assertions of a certain class of so-called educators who can find nothing better to do than to run down our system, ridicule our teachers and cast slurs upon the institutions that are the brightest ornaments of our Canadian nationhood. Too much praise cannot be given to Rev. Canon Bruchesi for the able manner in which he conducted our school exhibits. The work which he undertook was gigantic, but he went about it with an energy and a will both of which are indomitable, while he brought to bear a rich fund of resources and the numerous talents for which he is so celebrated. The thanks of the Catholic institutions are due to him in unbounded measure, and he has earned the gratitude of all true Canadians for the honor he has done this country in presence of the united representatives of the world.

COL. BOB INGERSOLL, the atheist, is now attempting to shield the nakedness of his theories under the cloak of an agnostic. Speaking of the immortality of the soul, he says: "All I can say about immortality is this: There was a time when I was not, after that I was, now I am, and it may be that it is no more wonderful that I should continue forever, now that I have a start, than it was that I should begin." Evidently Ingersoll does not pretend to know anything positive upon the question of immortality.

and if he cannot have an assurance that he is not to exist after death, now in reason's name, can he have an assurance that there is no God, no Eternal Being? Who told him that there was a time when he "was not?" He seems positive on that score. He is also pretty certain that he is to-day. Then if he has no assurance as to his continuance in existence, would it not be the wiser course to so act that in case there is a future he may not be taken unpleasantly by surprise? The atheist is a negative creature; his existence a vacuum. He denies without being able to substantiate his denial, and he disbelieves while believing. "Nature abhors a vacuum," and God despises a negative life. The one is as useless as the other in the plan of creation. If Ingersoll exists to-day, why should he not exist throughout the future?

EPISCOPAL Bishop A. Cleveland Coxe, of Buffalo, has taken upon himself to address a very insulting and undignified letter to Mgr. Satolli. According to Father Cronin this is not the Bishop's first attempt in the same line. He succeeded admirably, in the days of the ever-to-be-lamented Pontiff, Pius IX. in splendidly illustrating the greatness of the Vicar of Christ in contrast with the insignificance of his assailant. In his last effusion Bishop Coxe makes a number of threats and promises a series of letters. He is good enough to put Mgr. Satolli upon his guard and to let him know of the thunderbolts that this Vulcan of religious frenzy is forging in the smithy of his library. Had it not been that Bishop Coxe took the trouble to indict his open letter it is probable that Mgr. Satolli would never have heard of his existence; and Bishop Coxe is not a man to "hide his light under a bushel"—even if it be a "farthing light." He has, however, proven one thing most conclusively; that is he has given positive evidence of his own egotism. Take for example the following remarks: "I cannot permit your intrusive and gratuitous teachings to be placed before my people etc." And who is "I"? What people are his exclusive property? Who asked his permission? "My people profess the Catholic religion." So your special people profess the Catholic religion! But do they practise it? Do you put its maxims into practice, yourself? You are fond, dear Bishop Coxe, of professing; you must be a regular professor—so dictatory is your language that it savors much of an untrained or tyro professor. Speaking of the Jesuits you kindly inform Mgr. Satolli that you are "the antagonist of that corrupt society." Do you mean thereby that you are their only antagonist, or their principal antagonist,—because the article "the" indicates a special antagonist? The Jesuits have always considered "the world, the devil, and the flesh" as their antagonists. Which of these do you claim to be? Or, are you the three in one? You then add: "So are thousands of professed Roman Catholics," (the antagonists of the Jesuits.) That

may be the case; but professed Roman Catholics are not practical Roman Catholics. That professing comes in badly again. You intend proving that it is "the duty of all free people," "to banish the Jesuits from their coasts." Did it ever strike you that a free people might have a decided repugnance toward yourself and your mischievous doctrines? Don't try to play "Box and Cox" with the Jesuits, or Mgr. Satolli; you may miss your beacon and frying pan some fine morning.

NOT many weeks ago the ill-fated Mayor of Chicago, Carter Harrison, made use of these words on the occasion of mayor's day celebration: "For the man is now born, and I myself have taken a new lease of life, and I believe I shall see the day when Chicago will be the biggest city in America, and the third city on the face of the globe." Even in that hour he was dreaming of future happiness, of domestic bliss, of perpetual fame; but he forgot that there is a Ruler who consults not the plans of men, but who regulates life and death according to His own purposes. There are a few words in the inimitable Imitation that we should recall whenever we are tempted to calculate too confidently upon the future: *Hodie homo est, et cras non comparet*; "Man is here to-day, but to-morrow he disappears." "Like a thief in the night," and generally when least expected, Death knocks at our door. There is a solemn lesson to be learned from the unprophectic words of the unfortunate gentleman whose days were cut so suddenly short and in such a lamentable manner. We should never calculate on life; for as the poet says: "There is nothing true but Heaven."

THE Anarchist is abroad, in one hand a bomb, and in the other a dagger. The cable brings us news of continued outrages perpetrated by these enemies of society. In Barcelona a bomb was found on the Plaza Real, when the Spanish troops were marching past; in the town of Villeneuve, on the Mediterranean, confusion reigned when an explosion took place; Marseilles has known a panic from an attempt to blow up the residence of General Mathelin; one day it is in a theatre, the next day it is on a crowded thoroughfare; most unexpectedly and most frequent come the reports. With murderous cranks on the one hand, and equally dangerous Anarchists on the other, it is difficult to say where the outrages against all laws, human and divine, are to end. There is scarcely a place on the face of the earth to-day where perfect safety reigns. Whose the fault? Is it the State or the Church that is responsible? We do not hesitate to assert that the infidel writers, the irreligious politicians, the immoral authors, the communistic journalists, and the inculcators of false principles are responsible for the evil spirit that they have conjured up, and the world owes them no gratitude for their work. The secularisation of education, the

wiping out of divine authority, the ignoring of God on the part of rulers and would-be rulers have brought us to this sad pass. Every Anarchist bomb fired against a representative of civil or military authority, is only a reply to thunderbolts hurled by infidel statesmen against the representatives of Divine authority. The world wants safety; then let it respect the voice of the only unerring protector that the world possesses.

THERE is trouble at Hazeldeene, near Ottawa, in the Anglican Church of the place. The Rev. W. H. Halley had the audacity to appear in a cassock before his congregation. Recently a Bishop's chair was purchased for that temple, but it was found (fearful to relate!) that there was a cross upon the chair. The pious congregation insisted on the cross being removed, and a chisel was brought, and the sign of redemption was hacked to pieces. So great was Rev. Mr. Halley's crime—the wearing of a cassock—that Mr. Thomas Hodgins, M.P. for Carleton, actually left the church. Mr. Hodgins evidently is no better posted in church etiquette than he was once in Parliamentary rules. Mr. Hodgins was elected by an accident against Mr. George Dickenson, simply because Mr. Hodgins was a better Orangeman and looked a little less city-fied than the far more eligible Mr. Dickenson. Mr. Hodgins came to the House and we remember well the figure he cut when the first vote was taken during the session of 1891. Mr. H. knew that he was a Conservative, felt that he should vote with the Government, but he sat on a back opposition seat, and the vote was on an amendment, and to vote "yea" was to vote "nay" as far as the main motion was concerned; so Mr. H. was totally non-plussed, and any of our readers who were then present cannot fail to recall the scene. But since then Mr. H. has been studying up a little, and has found that a cassock on a clergyman is a dangerous piece of cloth, and a cross upon a Bishop's chair is a menace to the peace of the community. But Mr. H. is not a *connaisseur* in matters of church regalia; during the time of the debate on the "Jesuit Estate Bill," two ecclesiastics from the University of Ottawa passed through the lobby of the House, and we remember the astonishment upon the faces of the awe-stricken circle of parliamentarians, who were talking at the post office, when a porter informed them that "two real live Jesuits" had gone up to the gallery. Probably Rev. Mr. Halley's cassock reminded Mr. Hodgins of the nearest approach to a Jesuit that he had ever seen; and the cross, perhaps, recalled to his mind the half hidden weapons—of the same form—that the aforesaid Oblate Brothers carried in their girdles. *O, Tempora! O, Mores!* The wisdom of Hazeldeene surpasses all our philosophy.

There are two kinds of unhappy people in the world—those who are sad because they are not known, and those who are miserable because they are known too well.

# THE HOLY PRIESTHOOD.

## A Great, Noble and Sublime Vocation.

### Awe-inspiring in its Dignity and Powers and Full of Responsibility in its Functions.

The following magnificent discourse was delivered in St. Alphonsus' Church, Grand Rapids, Mich., Sunday, October 29th, by Rev. Girardey, C.S.S.R.

Nothing is more necessary in the world than the Catholic priesthood. No one can sufficiently appreciate the past and present benefits conferred by it on mankind, not only in the spiritual order, but also in the temporal. By converting the pagan world to the Christian religion, the priesthood rescued the human race from the ruin and extinction into which paganism, by its gross ignorance and its shocking and degrading corruption, was fast plunging all mankind. The Christian religion with its priesthood did not appear a moment too soon on earth to save society by entering upon its divine mission of regeneration. Christianity's beneficial effects on the human race were due principally to the labors and influence of its priesthood. Such is the testimony of genuine history.

IT WAS THE CATHOLIC PRIESTHOOD, directed and guided by its head—the Pope—that converted, humanized and civilized our ancestors—these barbarous hordes which had overrun Europe, destroying every mere human institution and almost every vestige of civilization. It was the Catholic priesthood that first mitigated the frightful slavery that had obtained in paganism, and then took measures to have it abolished altogether. It was the Catholic priesthood, under the guidance of the Popes urging and arming Christendom for four and more centuries, that saved Europe from being turned into Mahomedan provinces, and thereby prevented the utter extinction of the sciences, the arts and civilization itself. It was the Catholic priesthood that taught the converted barbarians agriculture, the sciences, the arts, the art of governing. It is the Catholic priesthood that has produced, or at least inspired the greatest geniuses, the most profound thinkers, the most eloquent orators, and the most noble and heroic deeds of virtue, which this world has ever witnessed.

IT IS THE CATHOLIC PRIESTHOOD which still enlightens mankind by teaching the truths of divine revelation, which are the lights of the world, and which prevent a universal following of the most shocking and absurd aberrations of the human mind. The bulwark and the safeguard of society are to be found, not in so greatly vaunted modern material progress and shallow education, but in the Catholic priesthood—that most powerful and only successful opponent of immorality, anarchy and despotism—those fearful evils which are gradually undermining society and threatening its entire destruction. The Catholic priesthood is the savior of morality, for it constantly teaches, inculcates and upholds its true principles, combating vice in every shape and form and ever restraining the human passions from entirely corrupting and ruining society both individually and collectively. The Catholic priesthood is the parent of charity, and its institutions, which are the boast of our age and country. Charity, and even philanthropy, was unknown to the world until the Catholic priesthood had taught men that they are all brethren in Jesus Christ, and that what is done for His sake is the least of mortals, is done to Christ Himself. It was the Catholic priesthood that

FIRST REARED CHARITABLE INSTITUTIONS; and to this day it is the Catholic priesthood that everywhere, inspires, starts, spreads, fosters, directs and protects the most noble and the best regulated institutions for the relief of every ill to which human nature is heir.

Is not the Catholic priesthood the teacher and guide of mankind in the true religion? And what would have become of mankind without the true religion? What it was in the time of paganism, that is, devoid of morality, devoid of real virtue; and now, as then,

dishonesty, impurity, vice and universal corruption would soon reign supreme, and would eventually lead to anarchy and the gradual extinction of the human race. The true religion is, therefore, necessary as the only sure means of escaping these terrible misfortunes, and of securing temporal prosperity and realizing the benefits of genuine civilization. But it is chiefly through the efforts and influence of the priesthood that the true religion exercises its sway. From this we necessarily infer that the Catholic priesthood is indispensable to the world, and that it is the divinely appointed channel for the diffusion of every good gift among men.

In a higher and spiritual sense, the priest is God's agent, His minister-plenipotentiary, His representative, His treasurer, His vice-regent. The priest, being invested with the power of remitting sins and of offering the Most Holy Sacrifice of the New Law, acts the part of a mediator between God and man. Through the power he has of consecrating, that is, of changing bread and wine into the body and blood of Jesus Christ, and thereby calling down the Son of God from heaven into his own hands on our altars, and offering the same as a Victim for our sins to the heavenly Father, he is, as the Fathers declare, the equal of the Blessed Virgin herself in dignity and her superior in power!

Moreover, through his power of forgiving sins, the priest, in some manner,

#### EQUALS GOD IN POWER.

Sin is of so great a malice, that no creature, however perfect or holy, is capable of atoning for it, and, nevertheless, the priest possesses the power of remitting it. "The power of forgiving sins," says St. John Chrysostom, "is greater than the power of raising the dead to life (and this is, indeed, a divine power); for by the latter a corruptible body is restored to a natural and perishable life, whilst by the former supernatural and everlasting life is restored to a dead soul."

The priest is God's mouth-piece; he speaks for God; his words are God's words; "God exhorting through us," says St. Paul (2 Cor. 5:20). The priest's words, then, must be accepted with the same docility as God's words. "He that heareth you," says Christ, "heareth Me, and he that despiseth you, despiseth Me." (Luke 10:16.) In the mouth of the priest the word of God possesses great efficacy, for it enlightens the mind, stirs up the conscience and moves the will. It converts sinners and confirms the just; it inspires men to the performance of heroic deeds and enables the priest to be a fisher of men for the Church of Christ.

The priest is the shepherd of God's flock. He must procure for it good pastures, feed it with spiritual food, watch over it, protect it against danger, govern it by wise regulations and administer to it suitable remedies in disease. He must devote to it all his time, all his talents and all its energy; he must constantly labor and even sacrifice himself for its welfare. By these means the priest continues and performs the work of Christ, possessing for this purpose the same powers as Christ Himself. The priest is, therefore, says St. Ambrose and Bernard, "a second Christ."

What a great, noble and sublime vocation is not that of the priest who represents and perpetuates the work of the Redeemer!

"On account of its great ends," says St. Alphonsus, "the priesthood is, of all vocations, the most exalted, the most sublime." Such a vocation, however, must come from God Himself. No one enjoys the right of entering so sublime a state solely through his own choice. In fact, it belongs to God alone to destine a man for any particular state of life. "I know, O Lord," said the prophet, "that the way of man is not his; neither is it in man to walk and direct his steps." (Jer. 10:23). "Every one," says St. Paul, "hath his proper gift from God; one after this manner, another after that." (Cor. 7:7).

If the vocation even to the ordinary states of life should come from God, the vocation to the priesthood, that is, the vocation to become God's own representative, necessarily has a divine origin. Even the Son of God did not of Himself assume the priestly dignity, but, as St. Paul expressly says, He was called to it by His Heavenly Father: "Neither doth any one take the honor to himself, but he that is called as Aaron was. So Christ also did not glorify Himself, that He might be a high priest, but

He that said unto Him: 'Thou art forever a priest according to the order of Melchisedech.'" (Hebr. 5:46.) Our divine Saviour Himself informed His apostles that those whose labor with Him for the salvation of souls, must be sent by His Heavenly Father. "The harvest," he said, "is great indeed, but the laborers are few. Pray ye therefore the Lord of the vineyard, that He send laborers into His harvest." (Luke 10:2) Before choosing His twelve apostles from among His followers, Jesus spent the whole night in prayer to obtain light from His Heavenly Father, and ascertain which of His disciples were destined by Him to the sublime vocation of the apostleship.

After our Saviour's ascension into Heaven St. Peter ordered an election to be held to fill the vacancy occasioned in the ranks of the apostles by the treason and death of Judas. The voting resulted in a tie between Joseph Barsabaz and Mathias. To decide between the two the faithful had recourse to prayer: "Thou, O Lord," they said, "who knowest the hearts of all men, show which of these two men Thou hast chosen." (Acts 1:24.) We read in the Gospel that many offered themselves to Jesus Christ to become members of His priesthood, but He refused them, whilst of His own accord He called to this state others who had not manifested a desire or an inclination for such a vocation. "It came to pass," says St. Luke, "as they walked in the way, that a certain man said to Him: I will follow Thee whithersoever Thou goest. Jesus said to him: The foxes have holes, and the birds of the air nests, but the Son of Man hath not where to lay His head. But He said to another: Follow me. And this one: Lord, suffer me first to go and bury my father. And Jesus said to him: Let the dead bury their dead, but go thou and preach the kingdom of God. And another said: I will follow Thee, Lord, but let me first take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plough and looking back, is fit for the kingdom of God." (Luke 9:57-62.) To all of these examples.

#### OF THE DIVINE ORIGIN

of the vocation to the priesthood let us add the express words of our loving Redeemer: "You have not chosen Me." He says, "but I have chosen you and have appointed you, that you should go and bring forth fruit." (John 15:16).

The priesthood is a vocation so sublime in itself, so awe-inspiring in its dignity and powers, and so full of responsibility in its functions, that, in the early ages of the Church, men of tried and acknowledged virtue used every effort and ingenuity to escape it, deeming themselves wholly unworthy of so high a calling and unfit to exercise its exalted duties. "I find," says St. Cyprian, "all holy men in dread of the priesthood as of an enormous and insupportable burden." To try the obedience of one of his holiest monks, St. Basil commanded him to request in public to be raised to the priesthood. The monk's compliance with such an order was regarded by all who knew of it, as an act of heroic virtue, because, by making such a request, he publicly proclaimed himself as filled with the spirit of pride and an inordinate ambition in aspiring to the most exalted of dignities.

From all this we must naturally infer that it is sinful to enter the priesthood without a divine vocation. Such an act would be unwarranted usurpation of a divine dignity and office, and would result in extreme danger to salvation for him who would thus intrude, without the prerequisite fitness and helps, into a state of life, the sublimity and obligations of which would prove formidable to the very angels.

Another interference from the above is, that the young man, whom God calls to this exalted dignity, is bound to obey this call, and his parents are obliged not only to give their consent, but also to aid him by all the means in their power

#### TO FOLLOW THE DIVINE CALL,

however great the sacrifices this may entail on them. The reason is, that God has the first claim on their son, and that he has only lent or entrusted him to them, and that, wherever He demands their son of them, it is their sacred duty to comply with His holy will. And resistance on their part to the will of God, when it is clearly manifested to them through the decision of their son's confessor, will expose them to God's displeasure and even to justly

deserved fearful punishments. But true Catholic parents do not consider it a sacrifice for them to give up one or more of their sons, or even an only son, at the divine bidding, but they rather look upon it as a great honor and an inestimable favor, that God should deign to call their own son or sons to that sublime of all dignities—the priesthood.

He who is called to the priesthood is obliged not only to follow the divine call, but also to do all in his power to be faithful to it, and to become a worthy and holy priest. He ought not to grow faint-hearted at the thought of his weakness and imperfections, but he should do his best and trust in God, for says St. Thomas, "God, when choosing an individual for some special purpose, so prepares and disposes him, as to render him fit to execute the divine designs over him, according to the saying of the apostle: 'Our sufficiency is from God, who hath made us fit ministers of the New Testament.'" (2 Cor. 3:5-6).

Certain dispositions are requisite for entering the priesthood; of these some are physical, such as soundness of body, exemption from certain bodily defects or diseases, which render one unfit to discharge the sublime duties of this exalted state. Other dispositions are intellectual, or mental. A priest should not be an idiot or insane; nor should he be over-scrupulous or devoid of all talent. It behoves him to possess sound common sense and at least moderate talent, sufficient to acquire the necessary science or knowledge. Other dispositions regard the morals. The aspirant to the priesthood should be of a decent and honorable family; his own morals should be pure, and his conduct irreproachable and edifying.

In these days learning is more necessary than it was formerly. He who is devoid of talent, who is a dunce, or ignorant, would, as a priest, be a disgrace to the priesthood and the Church. Such a one would preach nonsense and even heresies in the pulpit, and would occasion the ruin of souls in the tribunal of penance. The candidate for the priesthood, even if he possess great talent, has to go through a long course of study—some ten or twelve years at least, before his ordination, so that, as a priest, he may render himself useful to every class of people, and, by his science and practical sense, uphold the honor of the Church and her priesthood, and save many souls.

If science is necessary for the priest, virtue is still more indispensable. "The priest," says St. Ignatius, "needs virtue far more than science."

THE PRIEST IS THE LIGHT OF THE WORLD; and is bound to preach more by his example than by his words. To train a young man in piety and learning, that he may become a worthy representative of Jesus Christ, takes many years and requires a great outlay. There is everywhere a scarcity of priests; there are thousands of Catholics who do not enjoy the ministrations of the priests of God. We who do should feel very thankful to God for the inestimable favor, and harken with docility to the voice of God's anointed. We should also "pray the Lord of the vineyard, that He send laborers in His harvest." Moreover, we should contribute according to our means to the seminary fund of the diocese, that the Bishop may be able to educate and prepare for the priesthood the young men who are now studying for the diocese. By doing so we shall share in all the labors these young Levites will, in our course of time, perform for the glory of God and the salvation of souls. Amen.

#### A Prominent Lawyer Says:

"I have eight children, every one in good health, not one of whom but has taken Scott's Emulsion, in which my wife has boundless confidence."

Probably Its Value—Joggers: I hear you got a nice round sum from Scribblers for your latest poem. Rimmer: Yes, a nice round sum: something like this—O.

Traveller: Now, what ought little boys to say when a gentl'man gives them a penny for carrying his bag? Small boy: 'Tain't 'nough.

Captain: What is strategy in war? Give me an instance of it. Sergeant: Well, strategy is when you don't let the enemy discover that you are out of ammunition, but keep right on firing.

**THE SHAMROCKS.**

**THE REPORT OF THE ASSOCIATION MOST SATISFACTORY.**

An Annual Meeting—Addresses by the President, Mr. J. P. Clarke, Mr. E. Halley, and others—Bright Prospects for the Future.

The semi-annual meeting of the Shamrock Amateur Athletic Association was held last Thursday evening. Mr. Joseph P. Clarke, the president, occupied the chair. The principal feature of the session was the report of the secretary-treasurer, which was a very complete document in all its forms of detail. Although the association has been organized for a period of three years and duly incorporated by act of Parliament within one year afterwards it never manifested any sign of vigor in the prosecution of its objects until the season commencing in May last. Consequently the statement submitted at last night meeting was the first of the kind since its formation. When it is considered that the sources of revenue are restricted to membership fees and lacrosse matches it speaks well for the administration of the board of directors that the receipts during the term amounted to \$9,300 with the cash in hand at the opening of the season \$1,520.80, representing a total sum of \$10,820.81 which passed through their hands. The expenditure was equally large, mainly because the Shamrock grounds at St. Louis du Mile End was undergoing equipment, with a few of occupation at the close of next season. On that account the directors expended \$3,220 for fencing, ticket offices, drainage and laying out of grounds.

The next item of expenditure which takes rank in amount was for the maintenance of St. Catherine street grounds, and no less a sum than \$2,812 was disbursed in rental, taxes, repairs, caretaker's salary and in the erection of the large platform on the south side of grounds.

The railway account for travelling expenses of team and members of the association during excursions was a very important item during the lacrosse season, as is evidence by the fact that the amount required for that purpose reached the very respectable figure of \$1,469.

The other amounts of expenditure were given in detail and are associated with the administration of lacrosse matches and supplies necessary thereto, amounting to \$2,869. The balance of cash on hand was \$450.31.

The auditors' report, which accompanied the statement, read as follows:

"We, the undersigned auditors, have examined the books, vouchers and semi-annual cash statement of the association and find the same to be correct. We desire to express our satisfaction at the manner in which the books are kept and the statement prepared as well as congratulate the association upon securing the services of so efficient a secretary-treasurer.

"The cash balance on hand, while not large, shows that the association is in a satisfactory financial condition and that all that is required is proper care and management, as the condition of success.

"We regard the balance as being equally satisfactory, on account of the large amount expended on construction account at the new grounds."

"The whole respectfully submitted.

(Signed.)

A. DEMERS, } Auditors.  
P. H. BARTLEY, }

The President, in referring to the report, said that the first six months of active work of the association was, indeed, very satisfactory in every respect. He also dwelt upon the important duty devolving upon them in connection with the new grounds, when it would be necessary to proceed with the erection of a club house, grand stand and running track next summer. He estimated the cost of this work at \$15,000, although it was somewhat premature to review the actual standing of the association, as that was a matter for consideration at the annual meeting in April, when the history of their operations would be submitted and discussed. He, however, considered the question of such great importance that he would invite discussion in the form of sugges-

tion. He also said he was very glad to announce that, despite the fact of having been obliged to enter into an expenditure of \$3,220 one year in advance of what was practically necessary, the association now held the new grounds covering an area of 850,000 feet, fenced and equipped with entrances, ticket offices, tile drainage, as well as being generally laid out, without having one dollar of encumbrance upon it in any form. Continuing, he said that the cause and necessity of being obliged to proceed so early with the equipment of new grounds was due to the fact that an exemption from taxation was obtained from the municipality of St. Louis du Mile End for a period of 20 years, provided that the work of construction at the grounds was commenced during the month of August last.

Mr. E. Halley followed, and urged in a most strenuous and vigorous manner the importance of prosecuting the work of construction without delay. He pointed out in forcible terms that it would be a saving of at least \$2,000, because the old grounds' expenditure for rental and repairs would disappear. He admitted it was a large undertaking to build a grand stand and club house of the standard and dimensions which he proposed sometime ago, but his sole desire was to secure an equipment for the new Shamrock grounds, which would take a front rank amongst similar playing grounds in America. He had also hoped that the work would have been in an advanced stage now, but as the winter season was about to set in the matter would have to be deferred until next spring. Mr. T. P. Crowe followed and endorsed any undertaking which meant the adoption of the most approved and most modern plans for a grand stand and club house. He was of opinion that in view of the fact that the present St. Catherine street ground lease did not expire until the first of May, 1894, and also considering the necessity of securing a plan which would be an improvement on any other grounds it seem desirable and wise to go slowly and consider the matter carefully during the winter.

Mr. E. Loye endorsed the remarks of the last speaker, and considered that the action of the directors in proceeding with caution would receive the support of the members present.

Speeches were also made by Messrs. P. H. Bartley, P. McKeown and others, and the report was unanimously adopted.

The chairman, in answer to a question put by a member regarding the prospects of the newly organized hockey club, called on its president, Mr. R. J. Cooke, to give an explanation. Mr. Cooke, in reply, stated that they had a hockey club for several years, but last year, through one cause or another, chiefly because the association had not taken any active part in the matter, no team was put on the ice. However, this year it is the intention to enter the race for the championship, and he had every reason to believe that the record of the hockey team at the close of the season would be worthy of that of the lacrosse team. He also said that they were waiting on the result of the deliberations of the directors of the association who were now considering the question of constructing a rink on the St. Catherine Street grounds. He also expressed himself as being strongly in favor of playing championship matches on open rinks. The chairman, in reply to another question relative to railway communication with the new grounds, stated that the Montreal, Park and Island railway had secured several lots in the vicinity of the grounds and were now preparing plans to erect a large station and siding in order to accommodate the public. He also said that the company have entered into arrangements with the association for a double track the distance between the city and the grounds before the first of next May, and that the work was in an advanced condition, one of the tracks being now completed and passed in front of the main entrance by crossing Shamrock avenue.

The Shamrock Hockey club have made application for admission to the association, and it is generally conceded that at the annual meeting of the Emerald Snowshoe club, which takes place next Monday evening, a motion will be adopted with a similar intention, so that the next statement at the annual meeting will show a large increase of membership.

It is not unlikely that a further influx of membership may be secured by the adoption of a project which has been discussed by several leading members of the association and which is receiving much favor amongst the members generally, and that is to bring about an amalgamation or the affiliation of several leading young men's literary societies, and by that means erect a large building in the centre of the city, where they would have a hall, library, reading rooms and every feature calculated to increase a desire to combine physical and mental culture.

**THE BRITISH PARLIAMENT.**

LONDON, Nov. 16.—The debate on the parish councils or local government bill occupied all the time of the House of Commons this evening.

Walter McLaren, Radical, a pronounced woman suffragist, moved that the committee be instructed to insert in the bill a provision enfranchising women who would be entitled if they were men to vote in local government and parliamentary elections.

Henry Fowler, president of the Local Government Board, opposed for the ministry Mr. McLaren's motion. Women already possessing the right to vote on local affairs, he said, would have also the right to vote for parish councillors. The multiplication of amendments threatened to prolong the debate indefinitely and suffocate the bill.

The House then divided on McLaren's motion, which was carried by a vote of 147 to 126. The announcement that the Government had been defeated by a majority of 21 was greeted with ironical cheers from the Unionists and shouts of "Resign." Among those voting against the Government were Sir Charles Dilke, Advanced Radical; and James Stansfield, Radical, and former President of the Local Government Board; Justin McCarthy, leader of the Anti-Parnellites; John Leng, Advanced Liberal; John Burns, the labor agitator; Edward Blake, the Irish Nationalist from Canada, and William O'Brien, Anti-Parnellite.

The Daily News mildly lectures Mr. Fowler for having led the Government to defeat in the House of Commons last evening. "He failed to recognize the essential justice of Mr. McLaren's position" it says. "The Franchise proposal can be effected without difficulty. Mr. Fowler would have done better to acquiesce if only to make a virtue of necessity."

**The Loudest Noise Ever Heard on Earth.**

No thunder from the skies was ever accompanied with a roar of such vehemence as that which issued from the throat of the great volcano Krakatoa, an islet lying in the Straits of Sunda, between Sumatra and Java, at 10 o'clock on Monday morning, Aug. 27, 1883. At that dreadful Sunday night wore on the noise increased in intensity and frequency. The explosions succeeded each other so rapidly that a continuous roar seemed to issue from the island. The critical moment was now approaching, and the outbreak was preparing for a majestic culmination.

The people of Batavia did not sleep that night. Their windows quivered with the thunders from Krakatoa, which

**A SEDENTARY OCCUPATION,**



plenty of sitting down and not much exercise, ought to have Dr. Pierce's Pleasant Pellets to go with it. They absolutely and permanently cure Constipation. One tiny, sugar-coated Pellet is a corrective, a regulator, a gentle laxative. They're the smallest, the easiest to take, and the most natural remedy—no reaction afterward. Sick Headache, Bilious Headache, Indigestion, Bilious Attacks, and all stomach and bowel derangements are prevented, relieved and cured.



A "COLD IN THE HEAD" is quickly cured by Dr. Sage's Catarrh Remedy. So is Catarrhal Headache, and every trouble caused by Catarrh. So is Catarrh itself. The proprietors offer \$500 for any case which they cannot cure.

**CANCER PERMANENTLY CURED.** No Knife, No Poison, No Plaster, JNO. B. HARRIS, Fort Payne, Ala.

resounded like the discharge of artillery in their streets. Finally at 10 o'clock on Monday morning a stupendous convulsion took place which far transcended any of the shocks which had preceded it. This supreme effort it was which raised the mightiest noise ever heard on the globe. Batavia is ninety-five miles distant from Krakatoa. At Carimon Java, 355 miles away reports were heard on that Sunday morning which led to the belief that there must be some vessel in the distance which was discharging its guns as signals of distress. The authorities sent out boats to make a search; they presently returned, as nothing could be found in want of succor.

The reports were sounds which came all the way from Krakatoa. At Macassar, in Celebes, loud explosions attracted the notice of everybody. Two steamers were hastily sent out to find out what was the matter. The sounds had traveled from the Straits of Sunda, a distance of 969 miles. But mere hundreds of miles will not suffice to illustrate the extraordinary distance to which the greatest noise that ever was heard was able to penetrate. The figures have to be expressed in thousands.

This seems almost incredible, but it is certainly true. In the Victoria plains in West Australia, the shepherds were startled by noises like heavy cannonading. It was some time afterwards before they learned that their tranquility had been disturbed by the grand events at Krakatoa, 1,700 miles away.—From the "Youth's Companion."

**St. Patrick's Oyster Festival**

The St. Patrick's oyster festival was brought to a close of last Wednesday evening and proved, as anticipated, a most successful and enjoyable event. The success of the festival is due to the indefatigable efforts of the following Ladies of Charity of St. Patrick's congregation, who had the principal charge of the various booths. They were assisted in a very efficient manner by their lady friends:—

Confectionery—Mrs. Edward Murphy, Mrs. Monk.

Toys—Mrs. William McNally, Mrs. C. F. Smith.

Cigars and soft drinks—The Misses McCormack, Miss Butler.

Ice cream and cake—Mrs. T. McKenna, Mrs. J. McCrory.

Oysters and other refreshments—Mrs. Menzies, Mrs. Burns, Mrs. Ireland, Mrs. Harding.

Tea set—Mrs. F. B. McNamee, the Misses Coleman.

Tableaux—Mrs. Beauchamp, Mrs. M. Elliott.

In charge of guests' table—Mrs. Cahlane and Mrs. M. Phelan, assisted by a score of lady waitresses.

10 p.m., special supper—Mrs. R. Warren, Miss Fitzgerald.

Flowers—Mrs. Emerson, Miss Emerson.

Art gallery—Mrs. Reynolds, Miss Reynolds.

National horse race—Mrs. Quinlan, Mrs. Jensen.

Electric elevator—Mrs. J. J. Costigan, Mrs. Griffin.

Store room—Mrs. Jensen, Mrs. McEnroe, Miss Reilly, Miss Austin.

Cloak room—The Misses McCouragh, Downey and Wilson.

The officers of the St. Patrick's T. A. & B. Society formed an efficient committee of management. The tableaux, the choirs of angels and the Virgin Mother of Christ in silent adoration of God, was very beautiful, and evoked long continued applause. The average attendance was 800 each night. The returns are not yet all in, but are sufficient to show a net profit of \$1,150.

Bishop Ryan, as treasurer of the delegate residence fund, has forwarded to Mgr. Satolli, \$10,500 mostly the contribution from the Buffalo diocese, for that purpose. It is nearly a third of the price of the \$35,000 mansion recently selected in Washington.

Pompous school examiner: How is the earth divided? Intelligent lad: By earthquakes sir.

Yabsley: Well, what's the latest in the racing line? Mudge: The horse. I bet on usually.

A bit of every day philosophy—Many a man has made a goose of himself with a single quill.

**AN IMPOSING CEREMONY.**

**DEDICATION OF A CHURCH IN OTTAWA.**

The New St. Joseph's Church Open for Public Worship—A Beautiful Edifice Crowded by Prelates and People.

The dedicatory services in connection with the opening of the new St. Joseph's Catholic Church were conducted on Sunday last with all the pomp and splendor of Catholic rites and ceremonies. The spacious edifice was crowded to the doors, many standing in the aisles. The dedication ceremony commenced at 10 a.m. by a procession around the outside of the church. The Most Reverend J. T. Duhamel, D.D., Archbishop of Ottawa, assisted by the Very Rev. J. M. McGuckin, O.M.I., D.D., rector of the University; the Very Rev. A. Pallier, O.M.I., pastor of the church, and others, according to their rank, formed in line at the grand central porch of the church and turning to the right proceeded around the exterior of the building, the bishop sprinkling the walls with holy water and chanting the antiphon, "Thou shalt sprinkle oil with hyssop, O Lord, and I shall be cleaned; thou shalt wash me and I shall be made whiter than snow." After finishing the prayers and chants used on such occasions, the procession entered the church, the vast audience arising, and the priests chanting the litany contributing to make a scene inspiring in its grandeur and beauty.

**THE SERVICE**

inside the church was continued by the chanting of the Litany of the Saints, followed by a dedicatory service somewhat similar to that which had taken place outside. The procession, starting from the Gospel side, passed through the church, the Most Reverend John Walsh, D.D., Archbishop of Toronto, sprinkling the interior walls with hyssop, repeating of the same chant as used outside. At the close of the dedicatory services proper, Pontifical High Mass was celebrated by the Most Reverend James V. Cleary, S.T.D., Archbishop of Kingston, assisted by the Very Reverend J. M. McGuckin, O.M.I., as Arch Priest; the Rev. Wm. Patton, O.M.I., as deacon, and Rev. John McRory, O.M.I., as sub-deacon. The Mass used was that of St. Elizabeth, Queen of Hungary, with commemorations of Sunday, 26th after Pentecost and St. Pontianus.

A magnificent dedication sermon was preached by the Very Rev. Archbishop Walsh, of Toronto. The musical part of the service was superb. The choir was under the leadership of the Rev. Father Nellis, O.M.I., and the organist was Mrs. Kearns.

Amongst the distinguished personages present were Archbishops Duhamel, of Ottawa; Walsh, of Toronto; Cleary, of Kingston; and Bishops Lorrain, of Pembroke; Emard, of Valleyfield; MacDonald, of Alexandria, and a vast number of other eminent clergymen. The lay element was represented by Hon. Sir John Thompson, Premier; Hon. J. J. Curran, Solicitor General, and other prominent citizens of the Dominion. The whole ceremony was imposing, and long will it be remembered by the Catholics of Ottawa.

**THEY RENEWED THEIR VOWS.**

An Impressive Ceremony at the Grand Cemetery.

This was the feast of the Presentation of the Blessed Virgin and the patronal feast of the Seminary and Clergy. In keeping with the time honored custom the fête was observed with becoming solemnity. At half-past nine o'clock Monday morning high mass was chanted in the Chapel at the Grand Seminary. Mgr. Fabre officiated, assisted by the Rev. Messrs. De Lavigne, Chapin and Duchene, all members of the Sulpician Order. Among the other members of the Order present were the Rev. Abbes Colin, Superior, Lecocq, Larue, Deguire, of St. James Parish, R. Rousseau, Palatin, Lovellie, Maure, Laiberte, Leclandais, Pottier, Demberton, Denis, Roussel, Labrosse, Seyres, St. Jean, Simon, Tranchmontagne, Chevrier, Daniel, Sorin, Maillet, Filiatreault, Leveille, James and Martin Callaghan, McCullum, Meny, W. P. O. Hebert, Duckett, Urique, Lopoupon, Vabart, Bastien, Parent, Schekflug, and Dupret. Among

the other members of the clergy in attendance at the ceremony were the Rev. Abbes Blanchard, cura of St. Isidore; Duprat, cura of Ste. Philomene; Geoffrion, Superior of the Order of the Holy Cross; Deguire, O.M.I.; Descarries, cura of St. Henri; Ecrement, cura of Ste. Annegonde; Charpenier chaplain of the Convent of M-rey; Cavanagh, chaplain of the Hochelaga Convent; Langevin Vicar at St. Vincent de Paul; Cardin professor at the College of Varennes; Bernard, cura of Sorel; Prevost, of Pointe aux Trembles; Reed, Chaplain of the Sacred Heart. The students of the Grand Seminary formed a powerful choir and their singing during Mass was most impressive. After the gospel the Archbishop delivered a brief address in which he referred to the many duties of the priesthood and to the obligation which existed for the members of the clergy in renewing their clerical vows, to fulfil their duty faithfully. An impressive service was witnessed in the chapel immediately after Mass. While the choir sang the hymn "Veni Creator" and that to the Blessed Virgin of "Quam pulchra" all the members of the clergy present, commencing with the oldest and followed by the students in theology marched up to the altar two by two. On the footstep stood His Grace and all the priests renewed their vows. After the ceremony all the clergy repaired to the dining hall and partook of dinner as guests on the occasion of the ceremony. The ceremony of renewing the vows also came off Monday in all the convents of the order of Grey Nuns, as is customary to do so every year.

**AN ABLE TRACT.**

God Proclaimed by Reason.

The Rev. L. P. Paquin, the learned and zealous pastor of St. John Baptist Church, Sioux City, Iowa, has commenced a series of Catholic Tracts explaining the fundamental principles of religion, and dedicated to the American young men. The first of the series, which has just come to hand, is entitled "God proclaimed by reason." In the space of thirteen small pages the author presents the most irrefutable arguments—from a rational standpoint—in favor of the existence of God. This is but the Alpha of a long series of equally interesting and instructive tracts. We knew Father Paquin well, in the good old days when he was professor of mathematics, astronomy, civil engineering, history, the philosophy of history and a half dozen other subjects, at the then rising but still young college of Ottawa. We remember well his zeal, his fine talents and his indefatigable energy, and we are confident that wherever his lot may be cast the community that has the happiness of possessing such a priest must reap untold benefits and blessings. May his days be long in the land and may his new enterprise be crowned with well-merited success.

**THE COLORED HARVEST.**—This is the name of a yearly publication edited by the Rev. J. R. Slattery, Rector of St. Joseph's Seminary for Negro Missions, at Baltimore. Its sole purpose is to aid that noble of all works—the Evangelization of "God's Poor" who linger blindly in the bondage of Paganism, or in the base religions of their own invention, not merely in Africa, but here under the very shadow of our own threshold. Heretofore the Catholic Church has done surprisingly little in elevating the spiritual condition of these poor creatures, and she has thereby given her adversaries ample time to reap a glorious victory on this field of unconquered millions of souls. It is a sad fact, that, whilst the other denominations claim to have about four millions of adherents among the unhappy Blacks of the South, the Catholic Church can hardly claim 200,000 of the still remaining millions. But, thanks to God, we can now say with security that, at least in the near future, she will faithfully administer to these so long ignored children of God. The Colored Harvest is the main factor to aid the realization of these our cherished hopes; for it is the Colored Harvest that supports the Seminary, and the Seminary in its turn, produces men, who will be fit to bring about the noble end in view. The price of subscription to the Colored Harvest is but twenty-five cents (.25),—a trifle to anyone, but a large support to God's work, who has promised us to reward a hundred fold a glass of water given to our brother in

His name. In aiding the evangelization of these poor people, you do not only give to your brother in God's name, but rather to God Himself. Now, who will deny that our Colored Brethren are thirsting for the word of God? And, who is it that will deny his brother this refreshing draught?

Indeed, the "Colored Harvest" deserves a wide-spread circulation and should be found in every Catholic home since it is both interesting and fit for young and old. Many are the blessings and spiritual benefits promised to the subscriber on the part of God and that of the missionaries, as well as of the saved souls. To any one becoming a Zlator, i.e. getting twenty subscribers, special blessings are promised, besides a beautiful picture of St. Joseph—a picture, fit to become the centre-piece and attraction of your parlor. As Catholics, it becomes our duty to aid God's work with the means He has given us, and to aid the poorest of all poor "God's Poor," who will have an excuse to stand back? Sample copies will be sent on application, and likewise any required number. Address, R. v. J. R. Slattery, St. Joseph's Seminary, Baltimore, Md.

**ST. ANN'S BAZAAR**

Brought to a Successful Conclusion on Saturday Evening.

The bazaar which has been going on for ten days in St. Ann's parish practically came to a conclusion on Saturday evening. The attendance was always very large, and a great deal of enthusiasm was evinced by all the parishioners, notably the ladies, who devoted so much of their time to the object of procuring food and clothing for the poor. The hall was beautifully decorated, and the articles were numerous, costly and pretty. The result reflects flatteringly on the ladies.

The carved "Santa Maria" was ably navigated to the termination of its voyage, laden as it was by specimens of almost everything in the Columbian exhibition, by Mrs. W. Brennan, president of the bazaar, assisted by Miss M. Bailey, Miss M. Tucker, Miss Maggie Heelan and Miss McCarthy. The Fairy Journal and post office were in charge of Mrs. O'Brien, assisted by Mr. J. Martin, Miss Maggie O'Brien and Miss Minnie Heelan. The gypsy's tent was in charge of Miss Lesperance and Miss Maggie Bailey who succeeded in doing a good business. The fancy tables were presided over by Mrs. Power, Mrs. Dowd, Miss Drew, Miss Power and Miss Cullinan. The fish pond was in charge of the Misses Kane, who showed great ability in keeping a ready supply for the tireless anglers. The harbor of fortune was in charge of Miss E. Brennan, Miss Enright, Miss Cloran and Mr. Casey, the last named acting as Chinese auctioneer. The refreshment table were under the management of the Miss O'Connor, Mrs. Daly and Miss Power. Miss Annie Grenu had charge of the wheel of fortune. The lottery table and its many treasures were in charge of Miss Agnes Brennan.

There was a competition during the week for a beautiful banner, to be presented by the ladies of the parish to the Society proving itself most popular. The contest took place between the Catholic Order of Foresters, the Ancient Order of Hibernians. It was won by the last named by a majority of 695 votes.

**St. Mary's Catholic Young Men's Society.**

Most of your readers know the causes which, some months ago, brought about the suppression of the above society. Happily for St. Mary's all the young men have not lost sight of the great principle of authority, and especially of ecclesiastical authority, coming so directly from Jesus Christ himself. Measures were taken to establish a society that would improve its members spiritually, intellectually and socially, and be at the same time a source of edification to the parish, and of help to its chief priest.

The necessary permission having been granted, many young men received Holy Communion on October 22, feast of the Patronage of Our Lady, to draw down upon the proposed organization the blessing of God and the protection of His Holy Mother.

Preliminary meetings were held on October 27 and November 5, and the broad lines of a constitution were drawn up. It was resolved to call the associa-

tion "St. Mary's Catholic Young Men's Society." The objection as to confusion with another society was laid aside, because that society had failed to exist as a parish organization, and consequently had no right to the name reserved for the parish society of young men.

The members bind themselves to monthly communion in order to give to their association that religious character which its name implies. A reading circle, a library, a chess club, and free evening lessons are proposed, and will, in time, be certainly carried out.

The first annual election of officers was held on November 22, and resulted as follows:

President, J. J. Maguire; vice-president, H. J. Codd; secretary, J. McGovern; assistant secretary, T. Smyth; treasurer, W. Kelly. Special committee: Messrs. Murray, Potter, Walsh, Heffernan and P. Kelly. Other offices are not yet filled. The society already numbers more than thirty members, and it is hoped that many more worthy young men will soon swell the ranks and be animated with the same spirit as the pioneers of the undertaking.

Rev. Father O'Donnell is highly pleased with this movement coming spontaneously from the young men of his parish. He has accepted the spiritual directorship of the society, and has placed at its disposal St. Mary's Hall for reading, games, debates and entertainments.

How gratifying this communication will be to sincere and thinking Catholics! The high tide of insubordination and free-thought may deluge our young country as it has in older lands, but here, as there, it will find insurmountable barriers.

When the Church's authority, be it in the person of Pope, Bishop, or Parish Priest, is set at defiance champions will come forward to espouse the cause of right and duty, and to show that they at least are resolved to lighten if possible, but never to increase, the arduous labor involved in the "stewardship of souls."

M.

**Ancient Order of Hibernians.**

The Ancient Order of Hibernians will celebrate the first anniversary of the founding of the Order in this city on the 23rd inst., by an entertainment in the Windsor Hall, for which they have secured the services of the Irish National Minstrels of St. Ann's Young Men's Society. An address appropriate for the occasion will be delivered by the Rev. Father O'Meara, P.P. of St. Gabriel's. The Hibernians, although only a year in existence in this city, have grown rapidly, there being two divisions, with a membership of over 250. The object of the society is to establish a fund for the maintenance of the sick or disabled, and for the burial of deceased members.

REGARDING the Fathers General of the Jesuit Order we have been asked how many there were since the days of their founder. In reply we give the following information:—

Father Martin is the twenty-fourth General of the Jesuits. Appended is a list of his predecessors with the dates of their elections:

St. Ignatius Loyola, Spaniard.....	1541
Jacques Laloz, Spaniard.....	1548
St. Francis Borgia, Spaniard.....	1565
Everard Mercurion, Belgian.....	1578
Claude Aquaviva, Neapolitan.....	1581
Mathias Vitelleschi, Roman.....	1585
Vincent Caraffa, Neapolitan.....	1585
Fra. cols Piccolomini, Florentine.....	1587
Alexandre Gontier, Roman.....	1587
Goswin Nickel, German.....	1592
Jean Paul Oliva, Genoese.....	1591
Charles de Noyele, Belgian.....	1591
Thyre Gonzalez, Spaniard.....	1597
Michael Tamburini, Venetian.....	1705
Francois Reiz, Austrian.....	1710
Ignace Vitellotti, Milanese.....	1751
Louis Centurioni, Genoese.....	1755
Laurent Ricci, Florentine.....	1758-1775
Thadee Brzozowski, Pole.....	1805
Louis Fortin, Veronese.....	1820
Jean Rottman, Dutch.....	1828
Pierre Beckx, Belgian.....	1853
Anoune Maria Anverdy, Swiss.....	1857

During the suppression of the Society Four Vicars-General ruled in succession in White Russia, of whom three were Poles and one a German.

The great Welsh preacher, Christmas Evans, was one summer morning walking over a mountain in Pembrokeshire to a distant village, where he expected to preach. On the way he met Mr. Herring, a celebrated revivalist. "Good morning, Mr. Evans," exclaimed Herring. "But who would have thought of seeing Christmas in the middle of summer?" Christmas was, however, equal to the occasion, and quietly retorted, "Good morning, sir. But who would have thought of meeting a Herring on the top of a mountain?"

**UNION ST. JOSEPH.**

**Its New Building, Blessed by the Archbishop Fabre.**

His Grace Archbishop Fabre, blessed the new building of the Union St. Joseph, in rear of its old quarters, corner of St. Catherine and St. Elizabeth streets Sunday. His Grace was accompanied by the chaplain of the Society, Abbe Cousineau of the Bishop's Palace, and the Rev. Father Dequire, parish priest of St. James Church, and the guests present were Mayor Desjardins, Mr. L. O. David, President St. Jean Baptiste Society, and representative of the Artisans Canadiens, Francaise Union St. Pierre, Union des Commis Marchand, Union St. Vincent, Union St. Joseph, St. Henri, Mr. J. I. Turie, M.P., and Mr. Frs. Martineau, M.P.P. The decorations were done by Jos. Robichaud, secretary of the Society, and were very pretty.

Mr. Joseph Lamarche, president of the Society, read an address to the Archbishop, expressing the devotion of its members to the church.

His Grace, in replying, stated that he had been the first chaplain of the Society, at a time when it was not customary for such societies to have a priest in their midst. He was glad to see that the Society had lived and prospered. He warned his hearers that there were, perhaps, too many foreign societies establishing themselves in Montreal, and he urged them to reserve their support for such a good home and Catholic institutions as the Union St. Joseph.

After the religious ceremony, Mayor Desjardins expressed himself as in accord with the Archbishop as to what he had said about foreign societies. Why should they join these secret Orders? Was it not in the French-Canadian character to meet openly and to transact their business loyally in the face of the world? French Canadians did not like secrets; and they did not like foreign control. The Union St. Joseph opened wide its doors to men of all callings.

Mr. J. Israel Tarte, at the close of his speech, applied for membership. In the course of his remarks, he said it was time that our public men should say openly what they were. There had been so much said of late that it was time they should know whether or not they lived in a Catholic province. He had read many untruthful things that were printed about them in other provinces, but the most unfounded of all these things was that they were an inferior race, because they were Catholics. This old province of Quebec was still the mainstay of Confederation. Its inhabitants were more truly loyal to our institutions, it contained more elements of progress and of strength than any of the other provinces.

Addresses were also delivered by Messrs. F. Martineau and L. O. David.

The principal officers of the St. Joseph's Society are: Jos. Lamarche, president; Chas. Lavigne, 1st vice-president; Covis Beauchamp, 2nd vice-president; Jos. Robichaud, recording secretary; Oct. Rollin, assistant recording secretary; J. A. Martel, corresponding secretary; Alp. Gosselin, 1st treasurer; Gaston Legrand, 2nd treasurer; Jos. Corbeil, Oct. Gosselin, J. O. A. Thibaudau, Z. Normandin, J. Jubinville and E. Vigeant, collectors; Ars. Mirault, 1st marshal; Alf. Blais, 2nd marshal. Besides there are twelve visitors for sick members.

The founder, Mr. Louis Leclaire, now resident of Bordeaux, Back River, was to be at end, but on account of severe illness was unable to be present.

**TOWER OF PIUS IV.**

**Chosen By the Pope for His Summer Home.**

The tower of Pius IV., chosen by Leo XIII. for his summer retreat, has been recently restored and separated from the ramparts built by Leo X. four centuries ago in defence of the Leonine city and the Vatican Palace. During these sixteen years of self-imposed imprisonment His Holiness is said to have suffered severely for lack of the bracing mountain air of Perugia, the city where he lived for so many years. And it was for the purpose of escaping from the oppressive heat of his Vatican kingdom—which is in reality a little city within the Eternal City, offering all the inconveniences of an overpopulated centre—that he sought the cool shade of the isolated tower beyond the green fields and shady trees of his garden. The Pope has always taken a great interest in his garden—in the cultivation

and tillage of the land; but his interest especially centred in the olives and vineyards which he had planted, and he watches anxiously, following with unaffected pleasure the ripening of his grapes and the gathering at vintage time. He traced himself on a map the avenues which he had made to enlarge the circuit of his daily drives, and he turned and twisted them about so that he might pass through the different plantations and enjoy a variety of scenery. At the extremity of these extensive grounds there was a very high wall, measuring some 400 yards in length, and flanked at each end with two colossal round towers. It was a desolate spot, abandoned to wild plants and rank weeds, which alone flourished in the perpetual damp shade of the great mass of brickwork, with its ruined battlements, bearing marks of the cannon balls fired by the soldiers of the French Republic in 1849 and by the Italians during the siege of 1870. The Pope ordered that this wall should be demolished, and in its place a sunny avenue now divides the two round towers, which stand isolated with gravel walks, bordered with flowers and shrubbery, leading to them. The western tower was turned into a meteorological-astronomical observatory. The other tower has been made a comfortable summer resort for the Pope. There are three large rooms in it, the one above the other. His Holiness occupies the central one, which has three windows. As the walls are four yards wide one of the windows was closed, and the deep embrasure has been turned into a dressing-room. From the two southern windows there is a beautiful view of the Villa Pamphily and the Apennines.

In the middle of the room stands the Pope's large writing table of ebony, inlaid in ivory, and before it an imposing high-backed, red damask armchair. Round the room are a few smaller red silk chairs with gilt carvings, in the artistic style of sixty years ago, which have evidently been hauled out of some forgotten garde-meubles. In the recess of one of the windows there is a small iron bed covered with red silk and hidden from view by a curtain of the same material. Here is also a little stairway built in the thickness of the wall which leads to the building of two stories, recently constructed near the tower, in which there are two or three rooms for the servants and a small kitchen.

When Leo XIII goes to pass the day at the tower he is accompanied by his cameriere participante—gentleman (prelate)-in-waiting—an officer and two Noble Guards. He is carried from his apartment in a sedan chair through the loggie of Raphael and the museums to the entrance to the Vatican gardens, where his carriage awaits him. The prelate-in-waiting seats himself opposite His Holiness, and the Noble Guards mount their horses and escort the garden he alights at the door of the tower, dismisses his cameriere and guards, who return to the Vatican with the carriage, having received orders to come for him at 4 or 5 o'clock.

At the tower, ready to attend to his personal wants, he finds his groom of the chambers, Signor Centra—an important personage in the Papal household—and three other servants. An amusing occurrence, to which the Pope submits with more or less patience, is the inevitable presence of the head gardener, a clean-shaven, shrivelled little man in a frock coat and tall hat, who meets him every morning at the door to offer a stiff, old-fashioned nosegay, and remains kneeling while His Holiness enquires about his olives and his grapevines. Then the door is closed, and the Pope retires to his room, where he remains alone from 9 o'clock till noon, when his dinner is brought to him. It does not take much food to preserve in life the diaphanous frame of the elderly Pontiff; and, in fact, he seems to consider eating a troublesome superfluity. The simplest kind of food and the least expensive is what he prefers. A light soup, the wing of a chicken, rice cooked in broth and a light entree of some sort constitutes his midday meal, which lasts about twenty minutes. Sometimes during his dinner he has a little chat with his servant, Centra, who waits upon him. Then he lies down upon his little couch for an hour to rest. It is in the tower that he receives the Cardinal Secretary of State; but the daily audience rarely lasts over an hour, and no one else is allowed to disturb his solitude.—*Pull Mall Gazette.*

**BISHOP NEUMANN AND THE QUAKER.**

**Honoring God and Relieving the Poor by Church Building.**

A charming biography of the late Rt. Rev. John Nepomucene Neumann fourth bishop of Philadelphia, Pa., edited by Marc F. Vallette, LL.D., is now appearing in the Ave Maria. Bishop Neumann, as readers of the Pilot know, was a man of extraordinary sanctity. Indeed, so well has this been attested that the process of his canonization is now advancing at Rome, and he will doubtless be the first saint whom the United States has given to the Church.

We quote from the sketch above referred to the following anecdotes of this modern and ready-witted blessed one:

"I noticed," says a priest who often accompanied him on visitations, "that the Bishop was very gay and sociable whenever we dined simply and without pretence; he would jest and enliven us all by a thousand anecdotes. But when the table was elegantly served, and the dishes numerous and costly, he was taciturn, and left as soon as possible. One day we were entertained in the house of a wealthy Catholic; the viands were of the choicest, the wines of the best vintage; all that money could procure was made to minister to the entertainment. The Bishop was remarkably grave, and scarcely touched his food. Next day we dined in the block house of a poor Irishman; the food was coarse, there was no drink but water; and the only thing that abounded was the cordial welcome and hospitality of the good host, who could not control his delight at receiving such an honor from his Bishop. The latter was all affability and condescension, and delayed much longer than usual over the repast. No greater contrast could be found to the grave, dignified prelate of the preceding day."

He wished to retain the habit of his order; but as it was explained to him that this might cause misrepresentations, he gave it up and contented himself with wearing it whenever he stayed with his religious brethren. His Bishop's soubriquet was of the poorest kind, and gave little token of his dignity. A Redemptorist Father who had lately arrived from Europe, to whom Dr. Neumann was personally unknown, met him one day in the house of the Congregation in Philadelphia, in familiar conversation with the Fathers. "Very odd," he thought, "that they should allow such common-looking people to bear such a footing in the community." What was his surprise to hear that the meanly-clad person he was reflecting on was the venerated Bishop of the diocese.

His extremely simple mode of life enabled Bishop Neumann, notwithstanding his narrow income, to give abundant alms. His purse was always open to the poor and needy; nothing in the house was secure from his generosity. If he had no money to give, he would seize on whatever he could find; new clothes, linen and shoes were seldom long in his possession. One day a priest met him as he was about to enter a church where the Forty Hours' Adoration was in progress. The holy Bishop wore such a shabby coat that the priest remonstrated with him on his appearance. "My Lord," he said, "this is Sunday; for goodness' sake put on a more respectable coat!" "How can I?" was the laughing reply. "I have no other." In fact, he had given his best coat to a poor man that same day.

Still, his observance of poverty never interfered with the pomp necessary for divine worship, and which is dear to every true bishop's heart. Of this the splendid buildings he erected bear proof; and while building them he still found many ways of aiding his beloved poor. When the facade of the Cathedral was being constructed, the Bishop went over one day to speak to the workmen and inspect their progress. The enormous blocks of stone lying about arrested the attention of a respectable Quaker who was passing, and aroused his indignation. "Friend," he said, addressing the prelate in the peculiar phraseology affected by the sect, "would thee not do better to give the money to the poor than to erect this magnificent building?"

"We are precisely giving it to the poor," the calm retort. "We employ these poor laborers, and pay them good wages every Saturday. Is not that better than giving money to idlers and vagabonds?"

"Certainly. Thee may be right look-

ing at the matter from that point of view," replied the disconcerted critic, who withdrew in confusion.

During his five years' episcopate, Bishop Neumann opened fifty churches.—*The Boston Pilot.*

**The New Viceroy of India.**

The fact that the new Viceroy of India is a son of the eighth Lord Elgin, our Governor General, from 1847 to 1855, gives a special interest in the appointment. Lord Elgin is a man in the full prime of life, a trifle over forty four years of age. He was Treasurer of Her Majesty's household for a brief period, and married, in 1876, Lady Constance Mary Carnegie, second daughter of the Earl of Southesk, K. T., by whom he has several children. Lord Elgin's lineage carries us back far into the history of Scotland, and the family has owned some distinguished members. Both his father and his grandfather were men of mark. His grandfather, the seventh Earl, brought from Athens those renowned marbles now known as the "Elgin marbles"—which Mr. Frederic Harrison thinks that we ought to return to Greece. It should be said that the removal of these priceless treasures was not contemplated by Lord Elgin when he was first appointed to the embassy to the Ottoman Porte, but they were suffering such constant injury at the hands of the Turks that he was induced to bring them over. The propriety of the action was a good deal called into question, and a host of accusations was gathered up, and found their most exaggerated expression in Byron's "Curse of Minerva." But is it seriously questioned at this day that Lord Elgin was supremely well advised, in the interests of civilization, bringing the sculptures of the Parthenon to England? The present Earl's father was Governor of Jamaica, Governor General of Canada, went on two special missions to China, and succeeded Lord Canning as Viceroy of India. He was a fluent writer and an effective speaker. Lord Elgin's father-in-law, the Earl of Southesk, has published some curious volumes of verse, which are not so well known as they deserve to be.

A lecturer was giving a practical lesson on fish-cookery. "First you take the fish and wash it well," he said "and then—" Adult Pupil interrupting: "How absurd. Just fancy having to wash a fish, and after it has spent all its life in water, too."



*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." Anne T. Blackman, 2333 Washington St., Boston, Mass. Get HOOD'S.

Hood's Pills are hand made, and are perfect in composition, proportion and appearance.

FAMED HILL OF TARA.

IT WAS HELD SACRED BY IRELAND'S ANCIENT NATIONS.

Here Assembled the Kings, Druids and Bards of Erin—To Draw a Weapon In Anger Was Punished by Death—How the King of Tara Came to Be High King.

Standish O'Grady contributes the following interesting article on the famous hill of Tara to the Dublin Express:

In the dim twilight of the beginning of Irish history one of the first things that we see clearly is the green hill of Tara, crowned with many buildings of wicker-work or jointed timber, with brightly painted, gleaming walls under their thatch of straw or rushes, and one of the first things that we understand is the peculiar and great meaning of that classic hill beside the darkly flowing waters of the Boyne. From of old it was a sacred hill endeared to the wild and warlike nations of Ireland by very ancient and sacred associations, the key to which it is now difficult to find. Famous kings and warriors, bards and druids were buried there, although it was not one of the great cemeteries; famous women, too—among them Tea, wife of great Heremon, son of Melesius.

Here, no doubt, were temples of the gods. Here on May day were kindled the sacred fires from which all hearts were lit. Here were great halls, as splendid with colored drapery, bright bronze and pillars of carved red yew as men could make them—halls in which the kings of Tara feasted their subkings. Thronged assemblies of all the notables were held here, rude parliaments of the kings and their free born kinsmen, and of bards, historians, harpers and druids. Every autumn as Halloween came round a vast fair was held here for many diverse purposes—for the making of new laws and the correction of old, the recitation of poems, for barter and exchange, too, and also for games, horse races, chariot races, foot races and many forms of contest, while the atmosphere of religion hallowed all the place. To draw a weapon in anger here was death. No fine or eric was accepted for that wrong.

By degrees the king of Tara came to be regarded as the high king of Ireland, the king over all others, and then the notion began to prevail that all other kings should not only respect but obey the lord of the sacred hill. No one was regarded as high king who was not king of Tara, and whoever was king of Tara was regarded as high king of Ireland. The little wars became great wars, and the great wars revolved round Tara. In the reign of Conn of the Hundred Battles, of his son, Art the Solitary, and of his grandson, Cormac the Magnificent, these notions grew and prevailed in the minds of the people.

Tara made another great step forward when, in the reign of Cormac's son, the powerful and warlike fraternity of the Fians were challenged, conquered and exterminated by the king of Tara. In the great battle of Gabra, Cormac's son, Cairbre of the Liffey, overthrew the Fians utterly. Not long afterward Tara gained again by the overthrow of the Red Branch and the consequent burning and desolation of its northern rival, Emain Macha. Finally, when Nial and Dathi and other kings of Tara were leading forth the warlike youth of Ireland for the conquest and plunder of the Roman empire, the fact that they held such high military commands, often for a long time, caused the kings of the sacred mount to become more and more powerful at home.

Finally, when the Christian revolution broke the power of the druids, the immediate effect was to release the kings of Ireland—that is to say, the kings of Tara—from a rival authority, which must have greatly shackled and hampered them as rulers of men. In Tara the Ard Ri ruled now without the Ard droid. So, not long after the Christian revolution we perceive in Ireland a certain condition of things which proves that the high king had become very powerful indeed, and that Ireland was fast growing to be a nation.

In primitive countries, divided among many small nations and their kings, in which there was much war, all wrongs and crimes could be atoned for by payments. The injurer secured pardon and peace by paying to the injured person gold or slaves or rich garments, cattle or

weapons, or, as in the days of Homer and his heroes, even brazen pots—tripods, as Homer poetically calls them. During the stormy time of the heptarchy, when the wise and valiant Saxons, little suspecting that that would be the issue of their fightings, were engaged in the creation of their own monarchy, but had not yet succeeded, the same laws or customs prevailed in Saxon land. It was not a foolish usage at all, but a very wise one. It prevented blood feuds, prevented families and tribes from exterminating each other by pursuing private vengeance to the bitter end. Now, a real king governing a whole people would not suffer such atonement to be made for crime. He would not consider a murder justly atoned for by the payment of cows or swords. As supreme king he would regard all crimes as an insult and wrong to himself and to the majesty of his office.

All over Europe, when the kings of the nations came up, ascending grandly in their strength and glory and power, out of the storms and tempests of the fratricidal wars, they put down the system of the eric, or wehr-geld, as the Saxons called it, and themselves sternly punished transgressors. But kings had to be very strong indeed before they could do this. Now, in Ireland, after the Christian revolution and before the Comarbs of the monasteries became powerful, while they were yet true solitaries, we find crime, no matter where committed, punished by the king of Ireland, and those private atonements of crime by the payment of cattle and precious things put down. Crime, as an offense against the king's peace and against the king's majesty, was punished by him and could not be atoned for otherwise without his distinct permission.

RELIGIOUS NEWS.

Archbishop Catalabianca, of Milan, Italy, is dead.

Rev. Thomas O'Gorman has been elected dean of the Catholic University at Washington, D.C.

The St. Vincent de Paul Society of Ireland expended £12,725 in relieving 69,900 poor during the past year.

Cardinal Carlo Laurenzi is dead. He was born at Perugia on Jan. 12, 1821, and was created a cardinal on Dec. 13, 1880.

Four of the professors at St. Bernard's Ecclesiastical Seminary of the Diocese of Rochester, N. Y., are former pupils of Mgr. Satolli, the Apostolic Delegate.

The rapid growth of Catholicity in Washington, D.C., is practically illustrated by the number of churches already erected and those in contemplation.

Rev. Brother Abban, the newly-appointed visitor of the Brothers of the Christian schools, is making his first round through the houses of his province in India.

The Cardinal-Archbishop of Paris ordered a Te Deum to be sung on Sunday in all the churches of his diocese in honor of the Russo-French demonstrations of friendship.

The report of Secretary Legier, of the Milwaukee Public School Board, shows that nearly 13,000 children are being educated in the Catholic parochial schools of that city.

The learned Jesuit, Father Pierling, is engaged in making researches amongst the Vatican archives. The reverend gentleman is an authority on Russian religious and historical questions.

Pope Leo is about to issue an encyclical to the bishops of Sicily, appealing to the capitalists to respond to the just claims of the peasants and exhorting the latter to abstain from all lawlessness.

The Holy Father's interests in and commendation of good Catholic journalism were again recently manifested by his conferring the cross of the Order of St. Gregory the Great on Mr. Leonz Niderberger, of Munchon-Glodbach, editor of two Catholic papers in Germany.

There is a Catholic hospital in Berlin, the Hospital of St. Hedwige, which is served by the Sisters of Charity. Its report for 1892, just issued, shows that during last year 5,640 persons were admitted to the hospital. The majority of these were non-Catholics, the exact number being 2,248 Catholics, 3,311 Protestants and 59 Jews.

The Carmelite Fathers recently celebrated the centenary of the establishment of their order in Dublin, whither

they fled from the terrible storm of 1793, which wrought such horror in France, but which proved in one sense a blessing to religion inasmuch as it has gained and strengthened through this order many souls in these islands.

Bishop O'Farrell has suggested that a tablet be made and inserted in the wall of St. Mary's Rectory, Trenton, to commemorate the fact that "Colonel Rail, the British commander, died in the house which stood on the spot December 27, 1776." A portion of the foundation wall of the old building still remains. Vicar-General McFaul will endeavor to appropriately execute the desire of the Bishop at an early date.

A general chapter of the Redemptorist Order has been called to meet in Rome on February 24, 1894. The delegation from the United States will be the Rev. Elias F. Schaner, the Rev. Joseph Henning, Annapolis, Md.; the Very Rev. Provincial F. A. Litz, *ex officio* for the Eastern province; the Rev. Thomas Brown, of St. Louis; the Very Rev. J. Kaucher, of Chicago, and the Very Rev. Provincial Schwartz, *ex officio* of the Western Province.

IRISH NEWS.

George Bull has been appointed Resident Magistrate for County Roscommon.

President Cleveland has appointed Newton B. Ashly, of Iowa, United States Consul of Dublin.

The renowned Polish pianist, Ignace Paderewski, is shortly to fulfil a professional engagement in Dublin.

Mrs. Ernest Hart's exhibit of canes carved in bog oak from Bantry received an award at the World's Fair.

Charles Browne, John McCrossen and Thomas McEhinney have been elected Poor Law Guardians of Strabane.

John Hannon, of Pitchfordstown, Kildare, has been appointed to the Commission of the Peace for County Kildare.

T. J. Burke, of Sligo, has received the appointment of principal of the Fairmount (County Roscommon) National School.

Dr. Anthony Roche has been elected a representative governor of the Catholic University Medical School, Dublin, for three years.

Mr. O'Dell, the efficient station-master at Hollymount, has been transferred on promotion to the station of Castletown, near Mullingar.

The successful candidates in the Poor Law elections at Cookstown were W. H. Lewis, J. D. Anderson, William Smith and John Hanna.

The late Marshal MacMahon, of France, was the vice-president of the Dublin Society for the Preservation of the Irish language.

Barbour & Coombs, of Belfast, received an award at the World's Fair for their exhibition of manufactured flax, sissal, jute, raince and hemp.

Robert H. Doherty, David Connolly, Thomas Caulfield and Francis Keenan, Nationalists, have been elected Town Commissioners of Warrenpoint.

A man was found dead about a mile from Cloues on the Belfast line, on Oct. 27. He was John Wiggins, of the servant boy class and was about twenty-seven years of age.

Typhoid fever has been prevalent in Ennis for some time. It appears to be attributable to the drinking of bad well water, and to the unsanitary condition of portions of the town.

Stephen Matthews, Nationalist, Henry Freud, Dr. C. B. Stoney and H. M. Davis, Unionist, Patrick Cleary, Mark Quigley and Dr. Golden, neutrals, have been elected Town Commissioners of Birr.

James Mahony, Thomas Comerford and Daniel Meagher, Nationalist, have been re-elected Town Commissioners of Templemore, as was Jerome Cussen, Redmondite; and Michael Treacy, Nationalist, was elected.

Patrick Cuiquin, chairman of the Town Commissioners of Tuam, and Patrick Lyons, Nationalist, M. U. Shine and T. H. Egan, Redmondites, have been re-

-elected members of that body; and F. J. MacCormack, Nationalist, has been elected a member.

The Skibbereen Young Men's Society has chosen these officers: The Rev. M. Cunningham, Adm., president; Timothy O'Donovan, clerk of the Skibbereen Union, vice-president; J. Wholey, treasurer; D. O'Donovan and M. J. Hayes, secretaries. The four last-named were re-elected.

J. J. Dalton, who was admitted to the Dublin Bar in 1888, has been admitted to practise at the Bar of New South Wales. Mr. Dalton, who sat for a considerable period as one of the Members in the House of Commons, is understood to have given up politics.

John McCann, of Beamount Mills, Drogheda, has obtained a medal and diploma at the World's Fair, for his XX. oatmeal. This enterprising firm also received awards at the great exhibition in Hyde Park, London, 1851; at Dublin in 1853, at Philadelphia in 1876, and at Cork in 1883.

At the Boyle Quarter Sessions, on Oct. 23, the County Court Judge, O'Connor Morris, said he had pleasure in informing the grand jury that there was no business to go before them, which duty, he was happy to say, he had to perform the third or fourth time within the past two years.

Two novices received the black veil at the Convent of Mercy, Abbeyfeale, namely: Miss Hannah Connolly (in religion Sister Mary Alphonsus), daughter of Thomas Connolly, of Bohergeela, Bruff, and Miss Margaret Ryan (Sister Mary Angela), daughter of James Ryan, of Galbally, Tipperary.

Miss Mary Cussen, daughter of Edward Cussen, of Rock Abbey, Askeaten, received the white veil at the Presentation Convent, Limerick. She will be known in religion as Sister Mary Baptist. Sister Mary Cecilia made her solemn profession. She is known in the world as Miss Agnes Herbert, and is the youngest daughter of Peter Hebert, F.O.

At the Armagh Quarter Sessions before W. C. Kirby, County Court Judge, on Oct. 21, there were forty ejectments brought on the estates of these landlords: Henry Bruce Armsring, Anna Lucy, Countess of Charlemont, Rev. Richard J. Huston, Henry Verner, Maxwell O. Close, Elizabeth C. Monray, Francis Robert Cope, Dorothea Braithwaite and Col. Robert Simpson.

The Quarter Sessions for Galway City opened on Oct. 24 before the Recorder, T. Rice Henn, Q.C. He announced that he was glad to be able to inform the grand and petty jurors that there was not a single criminal case on the calendar. It spoke well for the orderly and peaceable condition of the city. He had, therefore, pleasure in releasing the jurors from further attendance.

Irish muscle proved victorious in the international tug-of-war contest at Glasgow on Oct. 21. The Dublin police team achieved another victory over the Glasgow men, whom they had previously beaten in Dublin, and won the final ties of the championship. The Dublin Metropolitan Police team was a representative one. The best Irish counties contributed of their pluck, endurance and strength to it.

Persons writing love poems will please make a note that "stupid" is the only word in the English language which rhymes with "Cupid."

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An Energetic CATHOLIC MAN of business disposition and steady habits. Must travel short distances in section in which he resides. Apply with references, to

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36 & 38 Barclay Street, New York.  
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WEDDING PRESENTS.

Watches, Jewellery, Clocks, Silver Plate, Fine Lamps, Rodgers' Table Cutlery, Spoons and Forks, All quality, Choice Selections and Low Prices.

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**NO BOGUS** testimonials, no bogus Doctors' letters used to sell **HOOD'S Sarsaparilla.** Every one of its advertisements is absolutely true.

A CHAMBER OF HORRORS.

Where Toads, Lizards, Scorpions and Adders Rendezvous.

Judge Ball on the God-Forsaken Remnant of the Human Race—A. P. Aism an Offspring of the Old Know-Nothingism.

Judge Ball, an ex-congressman, delivered an address at Zanesville, Ohio, recently on the infamous A. P. A. conspiracy. His speech, which has attracted considerable attention, was in substance as follows:

They tell me that the Catholic Church is idolatrous and superstitious. I want to say to you that the Catholic Church is the oldest Christian Church in the world. She is the mother, directly or indirectly, of every Protestant Church in Christendom. And I want to tell you further that the cardinal doctrines of the Catholic Church are the cardinal doctrines of the Protestant Church. They kneel to the same God, they pray to the same Trinity, they believe in the fall of man and original sin, they believe in repentance and change of heart and salvation and damnation, and if they agree so far I see no occasion for dissension.

I have witnessed devotions in Catholic churches, once in a cathedral, and they are intensely beautiful and devout and reverential, more so than any I have ever witnessed in a Protestant church, and while I say this there is not a drop of Catholic blood in my veins or in the veins of any of my relatives so far as I know. They wouldn't give a Catholic an office or a day's work if they could get anybody else to do it.

EXAMPLE OF PHIL SHERIDAN.

On the morning of the 19th of October, 1864, we were lying on the north bank of Cedar Creek in quiet repose. Just as the early dawn of day was beginning to crimson the east we heard the rebel musketry on our left. The rebels drove out and plundered the camp of the West Virginia troops; they drove out and plundered the camp of the Nineteenth army corps, and they drove from position the Sixth corps, and would have plundered the camp except that we had taken advantage of the interim and removed everything to the rear. We were driven back three miles or more, where we formed a line and awaited the attack of the rebels, whom we knew to be on their way across the Potomac. While we were waiting Gen. Kofer came up and asked me to go and take a tin of coffee with him. As we went back he said, 'It is reported that Sheridan is on the ground.' 'I hope to God it's true,' I said, and a minute afterwards he came riding up. He had made that memorable ride from Winchester, which Road has immortalized, and he arrived in time to re-battle the army. Without waiting for the rebels to come up, he ordered his troops to attack in single line, and when the sun went down that day there wasn't an organized platoon of rebel soldiery in the valley of Virginia.

This A. P. A. would censure the Congressman that recommended Phil Sheridan to West Point, would censure the Government that appointed him and gave him that command, and would censure the God, if they dared, who endowed him with this great capacity as a military leader. Phil Sheridan was a Catholic and had probably attended Mass that morning in Washington City.

TEACHING THE RELIGION OF HATE.

And what are the A. P. A. teaching? The religion of hate. Christianity is as hostile to them as Christ is to sin. What are they? They say that the Catholics are going to rise and cut all our throats and make the earth rich with Protestant blood. I would just as leave trust the Catholics as the Methodists, or the Methodists, as the Catholics. There is nothing in their claim that would do any credit to the most driveling idiot. I would hate to have a mind and a heart that would permit me to believe that the followers of Christ of Nazareth could possibly have any revolutionary intentions. If the Catholics of this city are going to rise I will go out and suppress them myself and I will not need a musket either.

There have been two events in the past thirty years that would not have happened in any other country on the globe in any age. We suppressed a great rebellion and not a drop of blood was

shed in punishment of that rebellion. This could have occurred in no other country and nowhere in history or human nature can you find a parallel to it. The other event occurred in Chicago. They had a congress of religions. The Catholics and Protestants and Mohammedans and the Buddhists, they were all there in conclave together. There was no A. P. Aism there. No such religious assembly ever met before and these two events hang the lights on the pathway of humanity higher than human hands ever hung them before, and when I look up and see the brilliancy of their rays reaching out and illumining the other side of the globe I feel a swelling pride that I am an American and a citizen of this republic.

THE GOD-FORSAKEN REMNANT.

And then I turn and look down into a deep, dark, cavernous valley. I see toads, lizards and scorpions and snakes and adders and slime and vermin shut out from the light of Christianity, shut out from the light of truth, shut out from the light of mercy, shut out from all that is good, down in that dark valley I see an assembly of A.P.A.

I trust that no one will complain of me for speaking of them in connection with this religious gathering in Chicago, for I present the one as the highest achievements of humanity and I present the other as the most God-forsaken remnant of the human race.

There is a rule you may adopt with perfect safety and that all secret political societies are enemies to the government under which they exist. I love a secret political society under a despotism and I despise it under a republic. They hold their meeting and their membership secret. They are either enemies to the government and don't dare to disclose it, or they are cowards and afraid of the responsibility of their own conduct, or they are ashamed of the work they are doing. I hope it is the last, for that is the only thing can be creditable to them.

I want to say any Democrat who has been wheedled into it that I pity his weakness but I pray him to come out for it is a trap set for him by designing Republicans. I never had a particle of respect for the old Know-Nothing party and this is one of its offspring.—Catholic Universe.

Two Kinds of Women

need Dr. Pierce's Favorite Prescription—those who want to be made strong, and those who want to be made well. It builds up, invigorates, regulates, and cures.

It's for young girls just entering womanhood; for women who have reached the critical "change of life"; for women expecting to become mothers; for mothers who are nursing and exhausted; for every woman who is run-down, delicate, or overworked.

"Favorite Prescription" is the only remedy so unfailling that it can be guaranteed. If it doesn't benefit or cure, in every case, the money will be returned.

Choking, sneezing and every other form of catarrh in the head, is radically cured by Dr. Sage's Catarrh Remedy.

Scene—A lonely spot on a dark night: "Would the gentleman be kind enough to assist a poor man? Besides this loaded revolver, I have nothing in the wide world to call my own."

HOLLOWAY'S OINTMENT AND PILLS.—A Cure for Abscesses, Piles, Fistula, and Sores, of every description.—The very satisfactory results arising from the use of this invaluable Ointment, when the patients have been suffering from any of the above disorders, have induced the Medical Profession to introduce it into the hospitals and their private practice, and in many instances where the sufferer was considered incurable, Holloway's Ointment, in conjunction with his Pills, healed the most desperate cases. They are also unequalled for the cure of scrofula, scurvy, and all diseases of the skin, and the cures they effect are not temporary or imperfect, for by their purifying powers they bring about a marvellous and most beneficial change in the whole system, and enable it, with renovated powers, to resist the approach of all future attacks of the same disease.

Mamma: And how did my little pet get to sleep last night without mamma? Little pet: Papa tried to sing me like you do, an' I hurried up an' went to sleep so's not to hear it.

GENERAL NEWS ITEMS.

As a result of Governor McKinley's overwhelming majority in Ohio, Republicans in Washington are predicting he will be their next Presidential candidate.

A Sacramento policeman was held up and robbed of \$1.50 while on his beat a few days ago, and the audacious foot-pads who accomplished the feat got safely away.

The Catholic Centre party in the German Reichstag more than held its own in the elections held last week, and it is now second only to the Government forces in strength of numbers.

Travellers can now go from Jaffa to Jerusalem by rail. The train stops on the west of the road to Bethlehem about half a mile out of the city on the side opposite Gethsemane and the Mount of Olives.

Mr. Gladstone, replying to a question in Parliament as to the government's course respecting the tenants evicted in Ireland, said no legislation except that already announced would be introduced this session.

Some European bakers are said to mix soap with their dough to make their bread nice and light. Tur soap is dissolved in a little water; to this is added some oil, and the mixture, after being well whipped, is added to the flour.

Pope Leo has directed his nuncio at Paris to tender the condolence of the Vatican to the widow of Marshal MacMahon. Cardinal Rampolla sent a second message containing the official condolence of the Vatican addressed to the French government.

The Chinese are the most expert smugglers in the world. Contraband opium has been found in their queues, the soles of their sandals, in loaves of bread, and even in bananas on the stalk defying the closest scrutiny. Some of their shrewdest schemes are discovered by accident only.

Francis Dent, who recently sued the Friars Minor of St. Francis for \$5,000 damages because they expelled him from the order, has been indicted by the Kings county, N.Y., grand jury for perjury. On the trial he testified that a rescript from the Pope had prohibited the expulsion. He put the alleged rescript in evidence. It turned out to be a forgery.

CONSTIPATION CURED.

GENTLEMEN,—I suffered for a long time with constipation and tried many medicines without success. I then tried Burdock Blood Bitters and very soon had great relief, so I continued its use and am now completely cured. JOSEPH PHILLION, Quebec, Que.

First traveller: I'm surprised at the noise that Niagara makes. Second traveller: Why? First traveller: You'd think there was enough water there to drown the sound.

AN EXCELLENT REMEDY.

GENTLEMEN,—We have used Hagar's Pectoral Balsam in our house for over three years, and find it an excellent remedy for all forms of coughs and colds. In throat and lung troubles it affords instant relief. JOHN BRODIE, Columbus, Ont.

"No," she said kindly; "I am sure I could never learn to love you." "Oh, maybe you could," rejoined he, cheerfully. "Never too old to learn, you know."

A PROMPT CURE.

GENTLEMEN,—Having suffered over two years with constipation, and the doctor not having helped me, I concluded to try B. B. B., and before I used one bottle I was cured. I can also recommend it for sick headache. ETHEL D. HAINES, Lakeview, Ont.

"My husband is not well to-day, Kate, and I want you to put a hot bottle in his bed." "All right, ma'am; port or sherry."

DR. WOOD'S NORWAY PINE SYRUP.

Dr. Wood's Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, croup, and all diseases of the throat and lungs. Price 25c and 50c, at all druggists.

Arthur: And do you really love me, pet? Mabel: If I didn't, do you suppose I could possibly endure hearing you ask that silly question thirty times a day?

THE WORLD AROUND.

Mexico and Ecuador will take steps to demonetize silver.

The mints have been instructed by Secretary Carlisle to buy no more silver.

Silver rose in price in London immediately after the repeal of the Sherman law.

The President has decided to withhold his Hawaiian message until December.

Weeks, the New York embezzler, will plead guilty. The extreme penalty is fifteen years.

An electric street car ran into an open draw at Portland, Ore., and eight persons were drowned.

Princess Eulalia's husband will join the troops being concentrated against the Moors at Melilla.

At Carter Harrison's funeral 60,000 people marched in line and 1,000,000 watched the procession.

There was a general advance of prices and a firmness in stocks in New York, following the signing of the silver repeal bill.

Johnson, the bicyclist, lowered the world's record for two-thirds of a mile at Independence, Iowa. The time was 1.16.

Snow fell on Monday and Tuesday in Dakota to the depth of several inches. At Fargo building operations were suspended.

A gang of expert forgers were captured by the police in New York. They recently swindled the Manhattan Bank out of \$8,000.

President Gompers of the American Federation of Labor has called the thirteenth annual convention of Chicago December 11.

The police of New York have got on the track of the man who sent an infernal machine to Governor Flower in the summer of 1892.

The Emperor of Germany has issued his decree for the suppression of gambling in the army. It is conceded that he means to have it enforced.

By filling her husband's will at Providence, the wife of T. Thatcher Graves, the murderer, may get the \$25,000 bequest of the murdered Mrs. Barnaby.

The Cunard steamer Campania has again broken the eastern ocean record, having arrived off Queenstown from New York in 5 days 12 hours 10 minutes.

At Warren, Pa., Emily Peterson obtained a judgment of \$1,000 against Henry W. Williams for injury to her feelings in having put his arm around her waist.

Directum, the great stallion, easily beat Mascot, the champion pacer, who has a record of 2:04, in three straight heats at Fleetwood Park. Time, 2:10 1/2, 2:07 1/2, 2:08 1/2.

The Turkish Ambassador in London went to the Gaiety Theatre, where the play burlesqued the Sultan, and he retired in high dudgeon, and sent a protest to Lord Rosebury.

For being side-tracked at Columbia, S. C., with his sick wife, amid screeching locomotives, which led to her death, Nathan Toomer, colored, asked \$100,000 damages from the Pullman Company.

Hood's and Only Hood's.

Hood's Sarsaparilla is carefully prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Pipsissewa, Juniper berries and other well known remedies, by a peculiar combination, proportion and process, giving to Hood's Sarsaparilla curative powers not possessed by other medicines. Its effects remarkable cures when other preparations fail.

Hood's PILLS cure biliousness.

LA BANQUE JACQUES CARTIER.

DIVIDEND NO. 56.

Notice is hereby given that a dividend of three and one-half (3 1/2) per cent. has been declared on the paid-up Capital of this institution for the current half year, and that the same will be payable at its Head Office, in Montreal, on and after FRIDAY, the First of December next.

The Transfer Books will be closed from the 16th to the 30th of November, both days inclusive.

By order of the Board, A. DE MARTIGNY, Managing Director.



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WEDNESDAY, NOVEMBER 22, 1898

AN APPEAL TO ANTIQUITY.

Standing upon the rim of the nineteenth century and glancing back over the vast level that extends to the horizon of Christianity, we behold the star of Bethlehem twinkling upon the extreme verge of that expanse, and adown the centuries we perceive the monuments built by the hands of men—some crumbled, some still standing, but hoary with the moss of time and grey with the signs of approaching decay, while like a solitary pyramid in that desert of the past towers aloft the only immutable institution, the handiwork of Divinity, bearing upon its face the seal of perpetuity and casting its giant shadow upon the littleness and instability of its surroundings. It is the Infallible Church of Christ! All history, since the dawn of Redemption, points to that infallibility, and history is, according to Cicero, *testis temporum, lex veritatis, vita memoriz, magistra vitæ, nuntia vetustatis*—"the witness of ages, the light of truth, the soul of memory, the teacher of life, and the messenger of antiquity." To that venerable chronicler of the grave we make appeal against the feeble attempts at anti-Catholic arguments in our age!

Infallibility! Yes; if the Church is not infallible she is not of God; if she is not of God the whole fabric of Christianity is but a gigantic delusion; if there is no infallibility, there is no certainty, no safety against error, no reliance on the Scriptures, no inspiration of man, no heavenly mission, no unerring principles, no Spirit of Truth in the religion of Christians, no Incarnation, consequently no Redemption! What the Church is to-day, she must have been yesterday, and a century ago, and nineteen centuries ago. The definition of Infallibility by no means gave birth to that characteristic; its definition merely shows that it had been denied by the world, and the Church's assertion of its existence was deemed necessary. But at no period in her history could the Church err. Father Fidelis beautifully puts the argument thus: "Either there is to-day in the world a Church which is the organ and mouthpiece of the Holy Ghost, and whose teachings are infallibly true, or there is not. If there is not, then there never was; and to search for it in the past may be interesting occupation, but will certainly be profitless. Put the dilemma back to the third century. Either the Church was then infallible, or it was not. If it was not, then what earthly use is there in referring to it? For without infallibility there is no certainty, and it is simply certainty that we are in quest of. If, however, it was infallible, then it could no more cease to be so than God could cease to be God. People who talk about a limited or a suspended infallibility talk nonsense."

Rush back over time and mark the action of the Church in each century. Pause when you come to a gap, to a broken link in the chain of succession, to a period, howsoever remote or howsoever short in duration, when the Church erred in her teachings. Let us suppose

—for the sake of argument—that some time in the fifteenth, or ninth, or third century you come upon a year in which the Church was not infallible or ceased to exercise infallibility. If such took place in the third century, then from the days of Christ, during two hundred years, there could not have been an infallible Church; because Christ did not promise to remain only two hundred years with His Church. He promised to remain until the end of time; neither did He send the Holy Ghost to remain for a couple of centuries and then to abandon the institution. If the Holy Ghost were with the Church and Christ abided with her the infallibility could not cease at that period. Therefore, if there were a break of even one second in the continuity of the infallibility, there never was such a thing as an infallible Church, and if such an interruption occurred in the third, or any other century, who is to tell us when the Holy Ghost returned to take up the broken chain of Divine inspiration? In fact, if the Church is infallible to-day, she must have been so uninterruptedly since the time of Christ; and if she has not been infallible from the beginning then either Christ did not establish her—or if He did establish a fallible Church He was not the Son of God and the Truth itself. There is no escape from this argument. If Christ was Divine, and if He establish a Church, of necessity that Church must have been infallible; if it was infallible for one moment of time it could never cease to be infallible for all time, and if it never ceased to be infallible, it is as much so to-day as it was in the days of Christ.

As it is with infallibility so is it with every other dogma of Catholicity. The definition does not establish a dogma, for each one of the great truths must necessarily have existed from the beginning. But our non-Catholic friends point to the changes of discipline that are necessitated by the fluctuations of time, and the mutability of circumstances, and they say: "see how the Church of Rome changes." This is simply because they cannot be made understand the difference between a fundamental dogma and a rule of discipline. Once more we turn to the learned convert, the able Passionist: "Let me put into your hands a single, simple argument, which will sweep away like so many cobwebs the labored dissertations of these erudite Englishmen. Look away from the noise and shifting controversies of our Western Christianity off to the silent and stationary East. There, scattered in patches amid the fossil civilization of the Orient, you will find remains of certain ancient churches, dead churches, which were cut off from the living trunk long centuries before the days of Peter Lombard or the schoolmen, in some of which the names even of Ephesus and Chalcedon are as much unknown as those of Lateran and of Florence; yet existing still, preserved, as De Maistre beautifully says, 'in the midst of Mahometanism as an insect is preserved in amber'—preserved by a wonderful providence, it would almost seem for the very purpose of bringing to naught the allegations of more modern heretics. Go there, confront the present with the past. Ask them how many sacraments they hold. Ask them whether they believe that the Son of God offers himself up on their altars in unbloody sacrifice for the living and the dead. Ask them whether they invoke the prayers of the saints, and whether they honor their relics; whether they offer their own prayers, and their alms, for the souls which have not yet entered the abodes of bliss. Though each church has some antiquated heresy of its own,

they will tell you, one and all—not Greeks alone, but Armenians and Nestorians, Jacobites and Georgians, Copts and Christians of St. Thomas—that the particular doctrines and rites which enterprising Protestants have discovered to be the accretions of mediæval Romanism, they received from the Apostles, and that they hold them more dear than life itself."

No, there has never been and can never be a change in the principles of the Church. The "differentia of the Roman Catholic Church," as Protestants call them, are merely as heresy has caused them. When an article of faith is not denied there is no need of undertaking its defence; but when it is called into question then the Church explains, justifies and promulgates it. Until the days of Nestorius no one ever thought of refusing to call the Blessed Virgin the Mother of God. Vigilantius was the first to question the propriety of invoking the saints; before Acrius the offering of the Mass for the souls of the departed was not called inefficacious by any Christian. The moment, however, that any individual arose to dispute a dogma of Catholicity, immediately the Church defended its truth—a truth which had existed undisputed from the beginning and will continue to exist despite all dispute, unto then of time. Take up the unbroken line of Pontiffs from Leo XIII. to St. Peter; follow the history of the Church back through the ages; take up the different councils from that of the Vatican to the first one held at the Last Supper; study the great Fathers of the Church and their works, all agreeing most perfectly; go to the stake of the American savage, where the missionary preached an infallible church and suffered death for an unchanging faith; go to the catacombs and read the inscriptions recently discovered by the great antiquarian de Rossi; go to the ruins of the Flavian Amphitheatre and pick up the dust once dampened with the blood of Christian martyrs; go to the archives of the centuries in the treasure-house of Rome; go to the banks of the Jordan and enter the sacred precincts of Jerusalem; go walk in the footprints of Apostles and Disciples; stray along the million byways of antiquity, and everywhere, on all sides, in books, on walls, on monuments, in cities of to-day, in the ruins of cities long lost in the debris of centuries before you, behind you, around you, arise like spectres of the past returning to haunt the present, the irrefutable evidences of the Church's unchanged and unchangeable doctrines, her unbroken infallibility, her Divine origin and her undeniable immortality.

Here we pause; and in presence of that great field of the past, with its testimonies and its relics, we challenge any Christian sect, outside the Church of Rome, to contemplate the same scene, and to trace for us the antiquity of its foundation and to point out the evidences of its truth and infallibility! Standing upon the mountain-summit of the year 1898 and gazing upon the desert of centuries beneath our feet, we can perceive the long caravan of Catholicity moving out of Jerusalem, in the first year of our era, and proceeding uninterruptedly down to the hour at which we write: Protestantism! come and stand beside us; point us out the monuments of your past; show us the signs of your infallible Christian truth; tell us of your beginning!

That fabricator of Papal secrets is again at work in Rome. His last effort is to the effect that the Pope intends to hold a consistory in February, but that he does not intend to bestow a cardinal's

hat on Archbishop Ireland; moreover, the Pope has been influenced in this course by a fear of the Jesuits. This interesting piece of imaginative writing is given by the *other Witness*, under the heading, "America to be Sighted." The Pope is likely to send the *Witness* an advance copy of his next Encyclical upon the elasticity of correspondents' imaginations; that organ deserves the recognition at the hands of His Holiness.

CHRIST'S OMMISCIENCE.

"Christ led an humble and unostentatious life; He preached by example as well as by word, and He never taught that His Church should be what the Romish Church of to-day is—namely, a theatre of pomp and an institution of new-fangled doctrines. If that Church is His Church, Christ could not have foreseen the pride and wealth that were to replace one day the humility and poverty that He taught." These words of questionable wisdom, and doubtful sanity, were pronounced by the Rev. Mr. H. J. Harris, D.D. of London, in a recent lecture upon "Romish innovations." We would like to know what University or theological establishment conferred the degree of D.D. upon this gentleman; also would we like to know what title this divine has to such a degree? Evidently he is neither a historical nor a theological scholar. He must have bought the degree; or else received it—as did Chiniquy from the Presbyterian Synod—merely as the price of apostasy or as an inducement to keep him upon the pervert's path. Certainly if he is a Christian at all—professing to believe in the divinity of Christ—he has mutilated himself most abominably in one remark. Without equandering space in refuting the calumnies and historical inaccuracies of his first remarks we will confine ourselves to the last sentence in the above quoted paragraph.

"If that Church is His Church, Christ could not have foreseen etc. etc." This is a direct attack upon the Omniscience, therefore upon the divinity of Christ. It is the casting of a doubt upon the truth of Christianity.

Either Christ was the Son of God, co-equal and co-eternal with the Father, or He was not. If He was not, then He was not what He represented Himself to be; He deceived His followers; He was an imposter amongst men; and all the system—great and wonderful as it may be—which He built up, is only a mere human institution, a gigantic fraud, a "delusion and a snare." Christianity is one vast and long acted farce, if Christ was not what He proclaimed Himself to be. We do not think that either Rev. Mr. Harris, D.D., or any other Christian, cleric or layman, would push audacity to the point of supporting such a contention. Then there remains only one alternative; namely, that Christ was what He said to the people, the Son of God, the Second Person of the Blessed Trinity, and therefore God, equal in everything to the Father, the Creator, the First Person. If co-equal and co-eternal, He must be possessed of each and all of God's attributes—not one of which could possibly be wanting in Him. He must be omnipotent, all wise, all just, the truth itself, and omniscient. Time is a limited, Eternity is an unlimited duration. Time is a line, more or less lengthy, drawn between two points, the one called "the beginning" the other called "the end." Eternity is a point that has no beginning and no end. Past, present and future are all as one in Eternity. The most remote period that the mind of man can imagine in the distant past,

and the most extreme epoch, that we can conceive in the unmeasured future, are both equally present as far as Eternity is concerned. The eye of the Eternal takes in at one glance all that is measurable and all that is immeasurable. The Omnipresence of God applies not only to every place known to the present, but also to all places, all spaces, all periods inside and outside the circle of Time. The mighty span from the dawn of creation to the sunset of time, is merely an undistinguishable dot in the illimitable extent of Eternity. Therefore if Christ is God, He is eternal, omnipresent and omniscient; consequently nineteen centuries ago He knew all that is being done at this moment as he was then as equally present with Leo XIII. as he was with St. Peter. He not only foresaw the future of His Church, but He saw it without foreseeing it. He knew then, as He knows now, and as He knew ages before creation, exactly what is transpiring at this moment upon earth.

"And this would demand a perpetual miracle, or infraction of nature's laws," says Rev. Mr. Harris, D. D. That depends upon how you consider a miracle. Did it ever strike the mind of that learned Doctor that a miracle is really not a violation of nature's laws. A strange and somewhat startling assertion for the editor of a Catholic paper to make! Not half as much so as are the absurd suppositions of Rev. Mr. Harris, D. D. It depends on what nature you mean. A miracle, is decidedly a violation of the laws governing our nature, which belongs to created beings and created things; but it is in strict accordance with the laws governing the divine nature, or the nature which belongs to the Creator of all beings and things. Our finite minds cannot grasp the idea of eternity, nor of an eternal Being, no more, then, can we comprehend the laws of that nature in harmony with which are all these humanly incomprehensible facts that are called miracles. The Omniscience of Christ is no more extraordinary, no more miraculous, no more an infraction of laws governing a nature divine, than is the Omnipotence of the Creator, or the Omnipresence of the Eternal.

Christ compared the Kingdom of Heaven to a mustard seed that is sown by man; it grows, it becomes a plant finally, the birds of the air make their nests in its branches. If the Kingdom of Heaven is such; the Kingdom of God on earth—His Church—is even similar. Christ cast the seed into the earth, when He was amongst men; since His departure it took root, it was watered by the blood of martyrdom, it grew, it expanded, it became what it is to-day. Christ saw all that, and it was part of His eternal plan that it should be so. The seed is an unattractive little object, but beautiful are the flowers and rich the perfume from the tree that it produces. Small the beginning but wonderful the growth of the Church, and all the splendors of ceremony and the pomp of adoration that we now know are merely the natural outcome of the seed sown by the Hand of the Omniscient Christ.

Father Stone, in his beautiful chapter on "The Primacy and Prophecy," puts the matter in a few clear words. Let his remarks serve as an answer to this Doctor of Divinity, who seems to admit the possibility of Christ's knowledge being limited. "Protestants either do not believe what they profess, or do not understand what they profess to believe. I mean that they either have no faith, or a most unintelligent faith in the divinity of Jesus Christ. They have no real apprehension of our Lord's Omnipotence.

They do not truly understand that what He did during His brief earthly ministry He did with the future all before Him, as it had been before Him from all eternity; that every word which fell from His human lips had been predetermined in the counsels of the Trinity, and was uttered with the most absolute foreknowledge of its consequences. Neither do they comprehend His Omnipotence. They are not conscious that whatsoever He promised He has Himself performed. To them it is as if Christ gave men a religion, and then left it to push its own way to conquest, or rather left it in the hands of men, to be debated over, and misunderstood, and tampered with, and perverted. They know not that He who laid the first stone has superintended the whole construction; that the Church has been built up, as it was founded, by the power of God."

We would advise the Rev. Dr. Harris to revise his theological studies, if ever he really studied theology; and at the same time to take in a few ordinary lectures upon both profane and sacred history. He might, perhaps, earn a right to the title he has captured and even—if conscientious in his studies—he might be led to understand the nature of the Founder of Christianity and the perfect harmony and unity of the Church that He has given to the world. To enter into a discussion on the question of "pomp" and "new-fangled doctrines" would demand considerable more space than we have at our disposal; suffice to say that Rev. Mr. Harris, D. D. is as far astray on these questions as he is unchristian and illogical in his ideas regarding Our Divine Lord.

THE MASS.

The Gospel is read and accompanied with many prayers and ceremonies calculated to inspire us with profound respect for the divine word. In Solemn Masses the priest or deacon sings the Gospel. At High Mass the cross, lighted candles and incense are carried before the Book of the Gospels. The deacon makes the sign of the cross on the sacred book to remind us that the Gospel is the preaching of the Cross. The people answer, *Praise be to Thee, O Christ*—for the Gospel is a great benefit conferred by God. We stand during the Gospel, to show that we are ready to walk in the footsteps of Jesus Christ.

This explanation is taken from the same work by the Abbe Gaume. It is generally the case that members of other denominations believe that Catholics have no faith in the Gospel, and that they refuse to read it. Not a day passes over us that does not find thousands of priests, in all parts of the earth, reading the Gospel of that day in their morning Mass. There is not a Catholic in the world but reads the Gospels. Every Sunday, in thousands of churches, the Gospels are explained to the faithful. None believe more truly than do the Catholics that the Gospels are inspired writings. They are the word of God penned by His servants for the use of His faithful. However, we do not believe that the reading of the Gospel and faith in Christ suffice to open for us the gates of Heaven. The Gospels or Scriptures are the History of our Faith, but not the Explanation of that Faith. They require to be explained to us. We cannot comprehend the great teachings of Christ by our own means. No two men can read an ordinary article in a daily paper and receive therefrom the exact same impression. So no two men can read the Gospels or Scriptures and see in them the exact same meaning. We require some guide that is infallible. We have that guide in the

Father of the Faithful speaking *ex cathedra*, on questions of dogma.

Generally, after the Gospel comes the instruction to the people. The priest announces the feasts of the week, the marriages to take place, and then preaches the word of God. Therefore is it important to attend the parish Mass every Sunday. On week days, generally, there is no instruction. How little people think of the importance of this point. How many sins are thereby avoided. It is not only the sin of missing Mass, when done without a sufficient reason, but a person living far away from neighbors, or even in a village, who does not attend the Mass, cannot expect to know what days are to be kept holy, or upon what days he is obliged to fast and abstain. Let us name an example: The Ember days come four times in a year, but their dates change with the succeeding years. Suppose a person does not attend Mass the Sunday before Ember days, he does not hear the announcement (and the priest is obliged to announce these things), he does not fast or abstain from flesh meat on those days. Each time he commits a mortal sin. His ignorance of the fact is no excuse; he would not have become ignorant of the existence of that fast had he gone to Mass. Therefore, one sin draws on a load of sins. And all could be avoided by attending the parish Mass.

These little articles are not sermons, yet it is hard to pass over this question without explaining in simple language the laws of the Church, upon the sin of missing Mass. Be it remembered that we refer to missing the Mass without sufficient reason. If one has a sufficient reason—illness, physical impossibility to go, etc.—there is no sin. In missing Mass you may commit either mortal or venial sin: 1st—It is a mortal sin to miss the whole Mass. 2nd—It is a mortal sin to miss any of the important parts—the offertory, consecration or communion. To miss any one of these parts, from the sermon to the communion, is a mortal sin. 3rd—It is a mortal sin to miss the beginning and the end of the Mass. This we wish to be well understood, if you miss that part of the Mass from the Introit to the Offertory, it is a venial sin; if you miss from the Communion to the last Gospel, it is a venial sin; but if you miss both of these parts, the first and the last, it is a mortal sin. Therefore one is not all right if he arrives in time for the Gospel, or if he runs out after the Communion. You must hear the whole Mass.

After the sermon comes the *Credo*, or Creed. In High Masses it is sung, and in Low Masses recited. In some Masses it is left out; for example, in the Mass for the dead. The Creed was formulated at the Council of Nice, and is styled the Nicene Creed. It contains all that is necessary for a Catholic to believe. It would require hundreds of pages to explain the Creed. When it is over the priest kisses the altar, and turning to the people says, "The Lord be with you." This ends the second part of the Mass. At this point, in older times, the catechumens left the church.

The third part of the Mass extends from the *Credo* to the *Preface*. After the *Credo* the priest turns to the people and says, *The Lord be with you; to which they answer, and with thy spirit.* He then recites a prayer called the Offertory. It was so called because in former times, and still in many Catholic countries, the faithful came at this part of the Mass and offered the bread and wine which they had brought to the sacrifice. The priest then offers to God the bread he is about to consecrate, and the wine which is to become the Sacred Blood.

The priest removes the veil from the

chalice and extends the corporal upon the altar. The corporal is a square piece of linen destined to receive the body of our Lord. It must be linen because it was in linen that the body of Christ was wrapped for sepulture. There is also a square card enclosed in linen which is called the pall. Pall means a covering. The priest offers the bread upon the patena. The offering of the bread and wine is made by the priest, for the persons present, for the faithful both living and dead. He implores the Holy Ghost to descend and consume these offerings by changing them into the body and blood of Jesus Christ.

In the bread, that in some churches is blessed and passed to the faithful, we behold a symbol of the holy communion, and that bread as such should be received with respect, joy and confidence. During the offertory there is generally a collection taken up. That is a custom that dates from the dawn of Christianity and shows us that charity should not consist in words only but also in good actions. St. Paul has told us that "faith without good works is dead." The priest washes his fingers after the offertory. There are two reasons for this ceremony. The first is a natural one, he desires to wipe off from those fingers any sweat or spot that might come in contact with the host. The second is a mysterious reason, he desires thereby to remind the faithful of the holiness and purity which all should have when they come to the altar.

After having washed his fingers and recited that prayer "*Livabo*," he returns to the middle of the altar and there begs of the Holy Trinity to accept the sacrifice which he is about to offer. Having kissed the altar he turns to the people for the last time until after the Communion, and says, "*brethren, let us pray.*" This is a special invitation to the faithful to give their whole attention to the coming parts of the Mass. Then is recited the Secret, a prayer so called because recited in an undertone. In this prayer he asks God to bless the offering and bless the faithful. This ends the third part of the Mass. No comments are necessary upon the above. The reader can perceive how perfect the form of the Mass is. There is not a prayer, a sign, a bow, a word, a motion that has not a real meaning, that does not tend towards the great object of the sacrifice, that is not perfectly reasonable. They who scoff at the Mass as a series of strange mummeries and a collection of unintelligible signs, give strong proof of their great ignorance or want of truth. It is consummate ignorance to proclaim that anything is nonsense if you do not understand it or because you have not studied it. And if you do not understand it you are guilty of falsehood when you thus attack it.

We will run over the fourth part of the Mass as quickly as possible, as it is the part upon which we shall have to dwell the most. Thus having occasion to refer to it in maybe more than one article, we shall first give a sketch of the fourth part. It begins after the Secret and ends at the Pater. The Preface is an introduction to the grand prayer called the Canon. The Church in the Preface invites us to render glory to God for having deigned to accept our offerings, and with the celestial court we sing the glorious canticle of eternity. That canticle is the *Sanctus*, "holy, holy, holy Lord God of armies, the heavens and the earth are full of thy glory, hosannah in the highest."

The word Canon signifies rule. The Canon consists of the prayers which the Church prescribes for offering the holy sacrifice, and which are not permitted to be changed. The Canon is of great antiquity, and it should be recited with profound respect and great confidence. In the first prayer of the Canon are marked the principal ends for which the sacrifice is offered, the glory of God and the good of the Catholic Church; in the second are named the persons who have a principal share in the Mass; in the third the Church reminds us that we are in communion with the heavenly court. Next week we will refer to the supreme Sacrifice.

# LORD KILGOBBIN.

BY CHARLES LEVER.

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

## CHAPTER XXIX.—Continued.

Tell them the same thing, not once or twice, or even ten, but fifty times, and don't vary very much even the way you tell it. Go on repeating your platitudes, and by the time you find you are cursing your own stupid persistence, you may swear you have made a convert to your opinions. If you are bent on variety, and must indulge it, ring your change on the man who brought these views before them—yourself, but beyond these never soar. O'Connell, who had variety at will for his own countrymen, never tried it in England; he knew better. The chawbacca that we wear are not always in smoke-trocks, take my word for it; they many of them wear wide brimmed hats and broadcloth, and sit above the gangway. Ay, sir," cried he, warming with the theme: "once I can get my countrymen fully awakened to the fact of who and what are the men who rule them. I'll ask for no Catholic Associations, or Repeal Committees, or Nationalist Clubs; the card-house of British supremacy will tumble of itself; there will be no conflict, but simply submission."

"We're a long day's journey from these convictions, I suspect," said Kearney, doubtfully.

"Not so far, perhaps, as you think. Do you remark how little the English press deal in abuse of us to what was once their custom? They have not, I admit, come down to civility; but they don't deride us in the old fashion, nor tell us, as I once saw, that we are intellectually and physically stamped with inferiority. If it was true, Mr. Kearney, it was stupid to tell it to us."

"I think we could do better than dwell upon these things."

"I deny that: deny it *in toto*. The moment you forget in your dealings with the English man, the cheap estimate he entertains, not alone of your brains and your skill, but of your resolution, your persistence, your strong will—ay, your very integrity—that moment, I say, places him in a position to treat you as something below him. Bear in mind, however, how he is striving to regard you, and it's your own fault if you're not his equal, and something more perhaps. There was a man more than the master of them all, and his name was Edmund Burke; and how did they treat him? How insolently did they behave to O'Connell in the House till he put his heel on them! Were they generous to Shell? Were they just to Plunkett? No, no. The element that they decay in our people they know they have not got, and they'd like to crush the race, when they cannot extinguish the quality."

Donogan had so excited himself now that he walked up and down the room, his voice ringing with emotion, and his arms wildly tossing in all the extravagance of passion. "This is from Joe Atlee," said Kearney, as he tore open the envelope:

"DEAR DICK—I cannot account for the madness that seems to have seized you, except that Dan Donogan, the most rabid dog I know has bitten you. If so, for Heaven's sake have the piece cut out at once, and use the strongest cautery of common sense, if you know of any one who has a little to spare. I only remembered yesterday that I ought to have told you I had sheltered Dan in our rooms, but I can already detect that you have made his acquaintance. He is not a bad fellow. He is sincere in his opinions, and incorruptible, if that be the name for a man who, if bought to-morrow, would not be worth sixpence to his owner."

"Though I resigned all respect for my own good sense in telling it, I was obliged to let H. E. know the contents of your despatch; and then, as I saw he had never heard of Kilgobbin or the great Kearney family, I told more lies of your estates property, your county station, your influence generally, and your abilities individually, than the fee-simple of your property, converted into masses, will see me safe through purgatory; and I have consequently baited the trap that has caught myself; for, persuaded by my eloquent advocacy of you all, H. E. has written to Walpole to make certain inquiries concerning you, which, if satisfactory, he, Walpole, will

put himself in communication with you, as to the extent and the mode to which the government will support you. I think I can see Dan Donogan's fine hand in that part of your note which fore-shadows a threat, and hints that the Walpole story would, if published abroad, do enormous damage to the ministry. This, let me assure you, is a fatal error, and a blunder which could only be committed by an outsider in political life. The days are long past since a scandal could smash an administration; and we are so strong now that arson or forgery could not hurt, and I don't think that infanticide would affect us."

"If you are really bent on this wild exploit, you should see Walpole and confer with him. You don't talk well, but you write worse; so avoid correspondence, and do all your indiscretions verbally. Be angry, if you like, with my candor, but follow my counsel."

"See him and show him, if you are able, that all questions of nationality apart he may count upon your vote; that there are certain impracticable and impossible conceits in politics—like repeal, subdivision of land, restoration of the confiscated estates, and such like—on which Irishmen insist on being free to talk halderdash and air their patriotism; but that, rightfully considered, they are as harmless and mean just as little as a discussion on the Digamma or a debate on perpetual motion. The stupid Tories could never be brought to see this. Like genuine dolts, they would have an army of supporters one-minded with them in everything. We know better, and hence we buy the Radical vote by a little coquetting with communism, and the model working-man, and the rebel by an occasional jail delivery, and the papist by a sop to the Holy Father. Bear in mind, Dick—and it is the grand secret of political life—it takes all sorts of people to make "a party." When you have thoroughly digested this aphorism you are fit to start in the world."

"If you are not so full of what I am sure you would call your "legitimate ambitions," I'd like to tell you the glorious life we lead in this place. Disraeli talks of "the well-sustained splendor of their stately lives," and it is just the phrase for an existence in which all the appliances to ease and enjoyment are supplied by a sort of magic, that never shows its machinery, nor lets you hear the sound of its working. The saddle-horses know when I want to ride by the same instinct that makes the butler give me the exact wine I wish at my dinner. And so on throughout the day, "the sustained splendor" being an ever-present luxuriousness that I drink in with a thirst that knows no slaking."

"I have made a hit with H. E., and, from copying some rather muddled-headed dispatches, I am now promoted to writing short skeleton sermons on politics, which, duly filled out and fattened with official nutriment, will one day astonish the Irish Office, and make one of the Nestors of bureaucracy exclaim: "See how Danesbury has got up the Irish question!"

"I have a charming collaborateur, my lord's niece, who was acting as his private secretary up to the time of my arrival, and whose explanation of a variety of things I found to be so essential that, from being at first in the continual necessity of seeking her out, I have now arrived at a point at which we write in the same room, and pass our mornings in the library till luncheon. She is stunningly handsome, as tall as the Greek cousin, and with a stately grace of manner and a cold dignity of demeanor I'd give my heart's blood to subdue to a mood of womanly tenderness and dependence. Up to this, my position is that of a very humble courtier in presence of a queen, and she takes care that by no momentary forgetfulness shall I lose sight of the "situation."

"She is engaged, they say, to be married to Walpole; but as I have not heard that he is heir-apparent, or has even the reversion to the crown of Spain, I cannot perceive what the contract means."

"I rode out with her to-day by special invitation, or permission—which was it?—and in the few words that passed between us she asked me if I had long known Mr. Walpole, and put her horse into a canter without waiting for my answer."

"With H. E. I can talk away freely, and without constraint. I am never very sure that he does not know the things he questions me on better than

myself—a practice some of his order rather cultivate; but, on the whole, our intercourse is easy. I know he is not a little puzzled about me, and I intend that he should remain so."

"When you have seen and spoken with Walpole, write me what has taken place between you; and though I am fully convinced that what you intend is unmitigated folly, I see so many difficulties in the way, such obstacles, and such almost impossibilities to be overcome, that I think Fate will be more merciful to you than your ambitions, and spare you, by an early defeat, from a crushing disappointment."

"Had you ambitioned to be a governor of a colony, a bishop, or a queen's messenger—they are the only irresponsible people I can think of—I might have helped you; but this conceit to be a Parliament man is such irredeemable folly, one is powerless to deal with it."

"At all events, your time is not worth much, nor is your public character of a very grove importance. Give them both, then, freely to the effort, but do not let it cost you money, nor let Donogan persuade you that you are one of those men who can make patriotism self-supporting."

"H. E. hints at a very confidential mission on which he desires to employ me; and though I should leave this place now with such regret, and a more tender sorrow than I could teach you to comprehend, I shall hold myself at his order for Japan if he wants me. Mean while, write to me what takes place with Walpole, and put your faith firmly in the good-will and efficiency of Yours truly,

"JOE ATLEE.

"If you think of taking Donogan down with you to Kilgobbin, I ought to tell you that it would be a mistake. Women invariably dislike him, and he would do you no credit."

Dick Kearney who had begun to read this letter aloud, saw himself constrained to continue, and went on boldly, without stop or hesitation, to the last word.

"I am very grateful to you, Mr. Kearney," said Donogan, "for this mark of trustfulness, and I'm not in the least sore about what Joe has said of me."

"He is not over complimentary to myself," said Kearney, and the irritation he felt was not to be concealed.

"There's one passage in this letter," said the other, thoughtfully, "well worth all the stress he lays on it. He tells you never to forget it 'takes all sorts of men to make a party.' Nothing can more painfully prove the fact than that we need Joe Atlee among ourselves! And it is true, Mr. Kearney," said he, sternly, "treason must now, to have any chance at all, be many-handed. We want not only all sorts of men, but in all sorts of places; and at tables where rebel opinions dared not be boldly announced and defended we want people who coquet with felony, and get men to talk over treason with little if any ceremony. Joe can do this—he can write, and, what is better, sing you a Fenian ballad, and if he sees he has made a mistake, he can quiz himself and his song as cavalierly as he has sung it. And now, on my solemn oath, I say it, I don't know that anything worse has befallen us than the fact that there are such men as Joe Atlee among us, and that we need them—ay, sir, we need them!"

"This is brief enough, at any rate," said Kearney, as he broke open the second letter:

"DUBLIN CASTLE, Wednesday Evening.

"DEAR SIR—Would you do me the great favor to call on me here at your earliest convenient moment? I am still an invalid, and confined to a sofa, or would ask for permission to meet you at your chambers."

"Believe me, yours faithfully,  
"CECIL WALPOLE."

"That cannot be delayed, I suppose?" said Kearney, in the tone of a question.

"Certainly not."

"I'll go up by the night mail. You'll remain where you are, and where I hope you feel you are with a welcome."

"I feel it, sir—I feel it more than I can say." And his face was blood-red as he spoke.

(TO BE CONTINUED.)

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**POPE LEO AND AMERICA.**

**CARDINAL GIBBONS TELLS OF THE LOVE OF THE PONTIFF.**

**Love of Liberty, Respect for Labor and Desire for the Extension of Learning the Ties Which Bind America to Rome.**

Cardinal Gibbons preached an interesting sermon at the Baltimore Cathedral on Sunday last. It was more a definition of the Pope's Americanism than anything else, and, coming from the prince of the Church in this country, will be read with a peculiar interest.

High Mass was first celebrated by Mgr. Sharetti, auditor of the Papal Delegation in the United States. The Cardinal prefaced his remarks with a reference to the recent celebration of the twenty fifth year of his episcopacy.

He said in part:

"I offer my sincere thanks to all who participated in my recent jubilee. My first intention was not to celebrate the event in any elaborate manner, but the clergy of the diocese did not agree with me. They thought that the absence of a celebration might be taken to imply that the clergy were indifferent toward me. When I learned that the Holy Father wished me to make the occasion memorable and sent me a gift and letter, which I prize most highly, I determined to invest the celebration with all the solemnity possible. I desire to thank Almighty God, without whose sanction all enterprises are vain, for the successful carrying out of our plans. I am very grateful to the press of the country, which sent out reports of the proceedings, and particularly to the press of the city of Baltimore, which entered into the occasion with so much zeal and heartiness. I wish to thank the laity, and more particularly the members of the congregation, the clergy of the diocese, whose affection toward me I dearly treasure, and the episcopate of the country, my honored colleagues, who came from the South, East, North and West, even from the Pacific coast, at no little personal inconvenience.

**THE POPE AND AMERICA.**

"And, lastly, I desire to heartily express my thanks to the Holy Father Pope Leo XIII., who has given special eclat to the occasion by his gift and letter. And, in this connection, I may be allowed to say a few words as to Pope Leo's relations to this country. I believe it is generally conceded that Pope is a very popular person in the United States outside of those who honor him as the head of the Church. They revere him for his personal virtues, they admire him for his statesmanship, and they are affectionate toward him for his benevolence and spirit of humanity as a man. Those are some of the reasons why he has won the hearts of the American people.

"There are three principles which endear Leo to the people of this country. First of all, the principle of self government. They believe in government of the people through their chosen representatives. They have tried this system through eleven decades of years, and it has been eminently successful. Now, Leo, bound as he is to all nations of the earth by the ties of religion, is bound to recognize all systems of government; yet he has shown his predilections and remarkable friendship to the republican system of government. He has demonstrated this again and again in his words to France and this country. We love liberty.

"The Church always progresses where there is liberty. History tells this. She is always handicapped where despotism holds sway. She struggles under the superincumbent weight of tyranny, but grows and expands like the rose under the genial sun and air of liberty. Nowhere is there more liberty than in the United States, and nowhere is the Church more prosperous and vigorous. There is another sentiment dear to the American heart, and that is respect for labor.

**RESPECT FOR LABOR'S RIGHTS.**

"The American people have respect for the rights of labor. They have more respect for the horny-handed son of toil than for the Judge who has stained his judicial ermine. No matter how low his birth, a man can here attain to the highest office in the land.

"Leo XIII. has shown his love for the workingman. There have been a great

many others to remind the workingman of his obligations and duties to his employers; to pat him on the back and tell him to behave himself and all will be well, but the Pope went farther than that. Leo did not hesitate to speak of the dignity, rights and manhood of the laboring man. In doing so he merely went back to first principles. He was only following in the footsteps of Jesus Christ, for ever since Christ labored in Nazareth as a carpenter a halo has been thrown about labor.

"The American people are ambitious for knowledge and have an insatiable thirst for investigation." Following the maxim of St. Paul, we go into researches. Again, we find Leo in perfect harmony with these sentiments. Leo is a scholar of the social, political and religious questions of the day. His encyclicals are masterpieces. He encourages scholarship by the establishment of universities or by giving them his blessing. He has thrown open the archives with their almost inexhaustible sources of historical knowledge to students, both Protestants and Catholics.

"The Church of God is not afraid of learning she has always been the mistress of truth. She is the fostering mother of the arts and sciences and will never close her eyes and bury her head like the ostrich in the sand at new discoveries and inventions, but will hail them as messengers of heaven and agencies in the propagation of the kingdom of Jesus Christ. We bless you men of genius and your discoveries. We will pass you into the service of the Lord.

**NO HIDDEN SECRETS.**

"If I have felt the pulse of the people a right the great mass of this country have an attachment for the creed of the Catholic faith. But there are others who have a lurking suspicion that we have something in the background, some profound secret that will spring upon them; therefore they hold off. We have nothing to hold back, everything is open. There is no Freemasonry, there is no difference between the doctrines set down for the clergy and that of the laity. Let us tear off this mask which hides our true position. Let us exhibit the Church in the light of day with all her natural charms. Take from her all raiment.

"Looking, then, men will admire her; admiring, they will love, and loving, they will embrace her. They will say, 'Too late have I loved.'"—*Philadelphia Catholic Times.*

**Rev. Thomas J. Conaty.**

Father Conaty, president of the Catholic Summer School of America, was national treasurer of the first American Land League. He is well-known in the east as a clear incisive speaker, leaving the impress on any assembly into which he comes of a brainy, efficient and forcible man.

Born in Ireland, August 1, 1847, he came to Massachusetts with his parents in May, 1850, and there, in Taunton, received his early education. He entered Montreal College in December, 1863, and left it in 1867 to enter Holy Cross College, Worcester, where he graduated in 1869. He returned to Montreal for theology, and was ordained in December, 1872. His first seven years of priesthood were spent at St. John's church, Worcester, as assistant to Mgr. Griffin. In January, 1880, he was appointed pastor of the parish of the Sacred Heart, Worcester, where he is at present. In January, 1889, he received the degree of Doctor of Divinity from Georgetown College, at its Centennial.

**Father Sorin Dead.**

Very Rev. Edward Sorin, superior general of the Congregation of the Holy Cross of the world and founder of the University of Notre Dame, Ind., died at his residence, the presbytery, near the Church of the Sacred Heart at Notre Dame, Ind., and on the banks of the beautiful St. Mary's lake.

The late Father Sorin was a Frenchman, born near Paris, Feb. 6, 1814. He was graduated at the University of Paris and at once began to study for the priesthood. His ordination took place on June 6, 1838. In 1857 Father Sorin was appointed provincial superior of the Order of the Holy Cross in the United States, and in 1868 was elected superior

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general for life. Besides the University, he established flourishing colleges and schools in almost every part of the United States and Canada. He was likewise the founder and superior general of the Order of Sisters of the Holy Cross, of whom there are in the United States more than 800, chiefly engaged in conducting colleges and schools.

**In Memory of Marshal MacMahon.**

A meeting of French citizens was held last week to arrange for a memorial service at Notre Dame Church for the late Marshal MacMahon. The object of the movers in this undertaking is to offer to Madame la Marechale a tribute of sympathy in the great affliction which has overtaken her in the death of her illustrious husband, who was always a warm friend of Canada, and who on many occasions gave practical evidence of his friendship. The same sentiment was found at all times to exist with Madame MacMahon. Chevalier Gustave Diollet, who was on good terms with the great soldier, recalls many incidents which are pleasing to Canadians. On May 1, 1878, the then President of the Republic made two speeches; one was the declaration of the official opening, and the other was delivered in the presence of the Prince of Wales and two crowned heads and several princes at the Canadian exhibit, and was addressed to Mr. T. C. Keefer, then the Chief Commissioner. In this address the Marshal said: "M. le Commissaire, I am happy, in the name of France, to welcome you to our country. You represent a country which is very dear to us; in looking upon the products which you exhibit, and which attest to a large degree your prosperity and marked progress, you will understand, M. le Commissaire, how happy we are to see once more the children of France filling such a large part in this great universal concourse. France has always loved Canada, and we know that you reciprocate this. It is in adversity, M. le Commissaire, that we know our friends. Well, in the last misfortunes which befell France, from beyond the seas, from French Canada, we received not only words of sympathy, but relief for our wounded. I have often had personal knowledge, M. le Commissaire, of the sacrifices which our old colony imposed upon itself to help their brothers of France. When I had the honor of occupying the elevated position of Governor General of Algeria, a cruel famine desolated the colony; later, the disastrous war of 1870 filled our hospitals and ambulances with the wounded; later still, a terrible inundation devastated Toulouse and the South of France. Well, on all these occasions and on many others, the first help which came from abroad reached us from French Canada. Tell your compatriots M. le Commissaire, that France thanks them, that France loves them and that France will regret always, but never forget them." When, in 1876, fire destroyed a large portion of St. Hyacinthe Madame la Marechale, through the intermediary of M. Paul de Cazes, Canadian Commissioner in Paris, remitted three thousand francs for the sufferers. While in Algeria, the abbot of the convent which Madame la Marechale visited, that of Staouili, was a Canadian, Rev. Father Marie Edmond. His name was Pierre Fiset and he came from Contrecoeur, and had been educated at St. Hyacinthe. He was an uncle of Mr. Arthur Dansereau, the Postmaster.

"THE TRADE REVIEW."—Last week's number of the Trade Review and Finance and Insurance Record, being the second of the sixteenth volume of that popular and indispensable publication, is a credit to the commercial community in general, and to Mr. Henry Harvey, the popular editor and proprietor, in particular. Printed on very good paper and presented in a most attractive form, it is filled to the brim with every species of useful, necessary and interesting matter. In its editorial columns are several very able articles, amongst them we might draw special attention to those on "Criticism of Bankers," "The Provincial House of Lords," and "Packing Goods for Export." If Mr. Harvey is responsible for the utterances of his bright organ, on the other hand he alone deserves the credit for the good services, which the Trade Review is rendering to the commercial community. Needless to say that we wish Mr. Harvey and his publication all manner of success—for such success means nothing else than a benefit to the whole public.

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## A TIMELY EDITORIAL.

The Month of November—Praying for the Souls in Purgatory.

In assigning different special devotions to each month of the year, the month of November has been selected by the Church for specially praying for the holy souls in purgatory, and she exhorts her faithful children to specially remember them in their devotions during the month of November, and to pray for their speedy deliverance from purgatorial pains, and that they may rest in peace.

No practice of Catholics has been more ridiculed and denigrated than this. Yet there is none more consonant with the natural promptings of the human heart, with the custom of all nations of antiquity, with the practice of the Jews under the Old Law (and never rebuked or forbidden by our Saviour) with the unbroken tradition of the Church from the earliest ages, and with the whole analogy of Christian faith. There is thus a fivefold support for the practice; and the only question that, with any consistency, can be asked respecting it, is not, why prayers for the dead should be offered, but why they should not be offered, and why any person who prays at all should not pray for the souls in purgatory. To the question asked in this latter form reason is dumb and unable to make any intelligent reply. Were human beings nothing more than organized lumps of clay, whose existence perished with their bodies, then there might become shadow of an excuse for feeling no further concern about them. But as the natural suggestions of human consciousness revolt from this, and prompt us to follow in thought our friends beyond the grave, so, too, do these suggestions impel us to love and pray that those we love may attain rest and peace.

Therefore, to omit to pray for the dead is unnatural, inhuman. It is not heathenism; it is worse than heathenism. For the heathens did universally pray for the dead; at least they universally had funeral rites or services which embodied this idea more or less clearly. They did it under the suggestions of human consciousness to which we have already referred; they did it also in accordance with the promptings of the primitive revelation of God to man, which was handed down and diffused by tradition among all nations and which, though broken up into fragments and distorted and perverted by those nations as they fell into idolatry, yet never entirely lost its power, but continued to exist even underneath their false notions of religion and abominable practices.

Then, too, as we have already said, the Jews practised it under the Old Law, and at the time of our Saviour, and were not rebuked by Him for so doing. That His Apostles prayed for the suffering souls in purgatory there is ample reason to believe, for their immediate disciples and followers prayed for the dead, and tradition and the writings of the Church Fathers of the first ages of the Church show that the early Christians practised the same devotions as handed down and taught to them by their predecessors.

Then, too, as we have already said, the whole analogy of the Christian faith requires the doctrine of purgatory and of prayers for the dead. Christianity teaches, if it teaches anything at all, that God cannot look with a molacency upon, nor permit entrance into heaven, into His immediate presence, to anyone who is in the slightest degree defiled by sin. And in like manner it forbids the thought that the millions of His sincere, devout, believing children, who yet die with the stains of a thousand weaknesses and sins clinging to them, are consigned to hell. There must be, if Christianity be true, an intermediate state, a porch, as it were, to heaven, where those who have been forgiven, yet not perfectly sanctified, may be purged from every stain and delilement before they join the company of "the spirits of just made perfect," and enter into the presence of Him into whose presence nothing that is imperfect or defiled can enter and live.

It is because Protestants deny purgatory and reject the practice of praying for the dead, with all its consoling, strengthening, edifying truths, that disbelief in the eternal punishment of reprobates, and in the final judgment, is so rife among them.

We turn from them to Catholics. "It is . . . a holy and wholesome thought to pray for the dead, that they may be released from their sins." How many of us are

negligent of this duty. Charity requires its performance. Every one of the souls in purgatory is saying to us: "Have mercy on me, at least you, my friends and set up the prayers, I can no longer offer myself." Can we steel our hearts to their need? Every act of charity we perform secures to us a rich recompense, and none more so than when we remember to pray for the souls in purgatory. And these holy souls, when freed from their purgation and admitted into heaven, will remember their benefactors, and set up effectual prayers for those who have prayed for them, when they could not pray for themselves. Pray, then, for the souls of your departed friends; and regard all as your friends who are in purgatory.—*Catholic Standard of Philadelphia.*

## A TRAPPIST REFECTORY.

Cold and Gloomy Surroundings and a Scanty Bill of Fare.

We reached the Trappist refectory. A great cold room, with whitewashed walls and five long, narrow tables, with benches on each side, stretching from end to end, was the place where the monks took their very frugal meals. The tables were laid for the first meal. There were no cloths, and it is almost needless to add that there were no napkins, although these are considered so essential in France that even in the most wretched auberge one is usually laid before the guest. Trappists, however, have little need of them.

At each place were wooden spoon and fork, a plate, a jug of water, and another jug—a smaller one—of beer, and a porringer for soup, which is the chief diet of the Trappists. Very thin soup it is, the ingredients being water, chopped vegetables, bread and a little oil or butter.

Until a few years ago no oily matter, whether vegetable or animal, was allowed in the soup, nor was it permissible, except in case of sickness, to have more than one meal a day, but the necessity of relaxing the rule a little was realized. Now, during the six summer months of the year there are two meals a day—namely, at 11 and 6, but in winter there is still only one that is called a meal, and this is at 4. There is, however, a gouter—just something to keep the stomach from collapsing—at 10 in the morning. No fish, nor flesh, nor animal product, except cheese and butter.

is eaten by these Trappists unless they fall ill, and then they have meat or anything else that they may need to make them well. There is, however, very little sickness among them.

The living of each Trappist probably costs no more than sixpence a day to the community. Assuming that the money brought into the common fund by those who have a private fortune—the fathers, as a rule, are men of some independent means—covers the establishment, expenses, and the taxation imposed by the state, there must remain a considerable profit on the work of each individual, whether he labors in the field or in the dairy and cheese-rooms, or concerns himself with the sales and the accounts, or, like the porter at the gate, begs with an instrument the richness of the milk that is brought in by the peasants, lest they who have been befriended by the monks in sickness and penury should steal from them in return.

To devote this surplus obtained by a life of sacrifice, compared to which the material misery of the beggars whom they relieve is a luxury, to the lessening of human suffering, to the encouragement of the family, offering the hand of charity to the worthy and the unworthy, expecting no honor from all this, and not even gratitude, is a life that makes that of the theoretical philanthropists and humanitarian philosophers look rather barren.—*Temple Bar.*

"You're the most curious woman I ever heard of," said a boy to his mother; "you tell me over and over again that I have a bad temper and then blame me for losing it."

## COVERNTON'S NIPPLE: OIL.

Superior to all other preparations for cracks 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, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 75 cents.

## COVERNTON'S Pile Ointment.

Will be found superior to all others for all kinds of Piles. Price 25 cents.

Prepared by C. J. COVERNTON & CO., 121 Henry Street, corner of Bowdoin Street.

Do you cough? Are you troubled with Bronchitis, Hoarseness, Loss of Voice, etc.?

Read what the

# DOCTORS

SAY

And you will know what you should use to cure yourself.

"I certify that I have prescribed the PECTORAL BALSAMIC ELIXIR for affections of the throat and lungs and that I am perfectly satisfied with its use. I recommend it therefore cordially to Physicians for diseases of the respiratory organs."  
V. J. E. BROUILLET, M. D., V. C. M.  
Kamouraska, June 10th 1885.

"I can recommend PECTORAL BALSAMIC ELIXIR, the composition of which has been made known to me, as an excellent remedy for Pulmonary Catarrh, Bronchitis or Colds with no fever."  
L. J. V. CLAROUX, M. D.  
Montreal, March 27th 1889.

L. BORTAILLE, Esq., Chemist.

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

"excellent remedy for Lung Affections in general."

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

"I have used your ELIXIR and find it excellent for BRONCHIAL DISEASE. I intend employing it in my practice in preference to all other preparations, because it always gives perfect satisfaction."  
DR. J. ETHIER.  
L'Epiphanie, February 8th 1889.

"I have used with success the PECTORAL BALSAMIC ELIXIR in the different cases for which it is recommended and it is with pleasure that I recommend it to the public."  
Z. LAROCHE, M. D.  
Montreal, March 27th 1889.

Lack of space obliges us to omit several other flattering testimonials from well known physicians.

For sale everywhere in 25 and 50 cts. bottles.

## GROWTH OF CATHOLICISM IN MADRAS PRESIDENCY.

The Government of Madras has passed the following Order on the Census of Madras, prepared by Mr. H. A. Stuart, C. S.:

The Government has read with interest Mr. H. A. Stuart's excellent Report on the Madras Census of 1891. A detailed review of the Report would serve no useful purpose, and the Government will therefore only touch briefly on the principal points calling for notice. The total population of the Madras Presidency in 1891, excluding feudatory States, was 85,630,440, having increased since the Census of 1881, by 4,803,327 or 15½ per cent.

According to the Census, Hindus, in the Madras Presidency, numbered 82,471,053; Mahomedans, 2,247,172; and Christians, 865,528. A comparison with the Census figures of 1881 shows that Mahomedans and Christians have increased more rapidly than Hindus. In the case of Mahomedans, the comparatively high rate of increase is ascribed by Mr. Stuart partly to conversions from Hinduism to Islamism and partly to a greater natural fertility amongst Mahomedans which is evidenced by the high proportion of Mahomedan children under five years of age. The high increase among Christians is attributed entirely to conversions. It is a curious fact that in the Tinnevely District, which is one of the chief centres of Protestant Mission work, the number of Protestant Christians has decreased since 1881 by 8 per cent. Mr. Stuart's explanation of the decrease is that large numbers of those converted during the famine have since returned to the Hindu faith. Another theory which suggests itself is that many of the famine converts have become Roman Catholics, and some color is lent to this by the fact that the Roman Catholic community in Tinnevely has increased since 1881 by 22 per cent.—*Illustrated Catholic Missions.*

## OBITUARY.

We regret to announce the death of M<sup>s</sup>. Margaret Reidel, wife of Mr. Martin Reidel, assistant manager of the Waterloo Woollen Co., Ltd., Waterloo, Ont., which took place at her home in Berlin, Ont., No. 294 King street west, on Sunday, October 29th last, in her 47th year.

The deceased was a good wife and mother and a kind and generous neighbor, and has been a resident of Berlin for about twenty years. Her death was caused through a general break up of the constitution, after having suffered for some months from inflammation of the interior of the eye.

Besides her husband she leaves two grown up children, a son and a daughter, to mourn her loss.

The funeral took place from her late residence, on Wednesday, the 1st inst., at 9.45 o'clock, to St. Mary's Church, Berlin, and thence to the Roman Catholic Cemetery for interment.—*Requiescat in pace.*

## WELL ADAPTED.

The effective action on the glandular system and the blood, and the general regulating tonic and purifying action of B. B. B. especially adapt it for the bilious, nervous, costive or scrofulous. From three to six bottles will cure a blood disease from a common pimple to the worst scrofulous sore.

## The Ceylon Lepers.

The Catholic lepers of Hendella, like their more fortunate brethren of the outward world, have all the advantages of spiritual consolation afforded them and have also their own patron, St. Lazarus, whose feast is observed annually by them in grand style. On Sunday, September 3rd, High Mass was sung for them in their little chapel by their energetic chaplain, Fr. Boyer, O. M. I., who also preached for the occasion—the choir of St. Philip Neri's being as usual present and rendering their invaluable assistance. The material part of the feast was reserved for the evening, when cakes, sweetmeats, preserved fruits, cigars and tobacco were, under the direction of Mr. Wallis, distributed to the poor lepers, a band of stringed instruments playing the while.—*Illustrated Catholic Missions.*

UPS AND DOWNS.—"How am I to get down?" "Same way as you got up." "How's that?" "Come down and I'll show you."

OUR LANGUAGE ENRICHED.

THE INFLUENCE OF CELTIC WRITERS IN ENGLISH LITERATURE.

Rev. Dr. Conaty's Interesting Address at the Catholic Summer School—Many Prominent Writers Who are Recognized as Standard Authors.

All the characteristics of the Celt went with him into the English language. His traditions, his legends, were eagerly seized by writers in English, and these formed at once a vein of literature which has beautified and strengthened the language.

Morley goes so far as to say that if it had not been for its frequent contact with the Celtic, Germanic England would not have produced a Shakespeare. The reforms that came to the end of the 18th century brought education in English within reach of the Irish Catholic.

Thomas Moore, an Irish Catholic, begins a new era for the Catholics. Moore, "The sweetest lyricist of our saddest wrongs," Christopher North in Blackwood's, said of him, "Of all the song-writers that ever warbled, or chanted, or sung, the best in my estimation is surely no other than Thomas Moore."

Political events crowded rapidly upon the Irish during this century. The Young Ireland movement of 1848 brought into play one of the great influences in the literature, for it was a movement appealing through the intelligence.

is being taken up again by one of the survivors, Sir Charles Gavan Duffy himself. Then came the Fenian movement, built upon the same lines, but almost immediately smothered in banishment and exile—and from it came many who have carved for themselves a glorious name in England and America.

As the breath of the musk-rose is sweetest, As the palm like a queen o'er the forest trees towers 'mid flowers,

The exiled Irish found a home in America, and they carried their literary thought into the literature. Dr. Joyce and Rev. Bernard Carpenter, of Boston, passed from the scene at the very moment of their best work of transmitting to English literature the folk lore of Ireland.

CANADIAN PACIFIC RY.

THROUGH TOURIST CARS

—LEAVE MONTREAL FOR— VANCOUVER, SEATTLE, ETC., Every WEDNESDAY.

ST. PAUL, MINNEAPOLIS, Every TUESDAY.

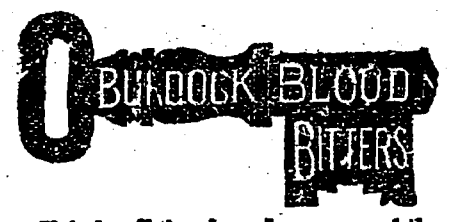
CHICAGO, ILL., Every TUESDAY, WEDNESDAY, THURSDAY and SATURDAY.

BOSTON, MASS., Every MONDAY, THURSDAY and SATURDAY.

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T. FITZPATRICK, L.D.S., DENTIST. Teeth without Plates a Specialty. No. 45 St. Lawrence Street, MONTREAL.

THE KEY TO HEALTH.



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 febrility of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Impness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating 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.

FAVORABLY KNOWN SINCE 1826 BELLS. HAVE FURNISHED 35,000 BELLS. PUREST BEST. CHURCH SCHOOLS & OTHER. MENEELY & CO., GENUINE WEST-TROY N.Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

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CINCINNATI JARRELL FOUNDRY CO. 40 WEST WASHINGTON STREET, CINCINNATI, OHIO. Mention this paper.

COMMERCIAL. FLOUR GRAIN, ETC.

Flour—Patent Spring... \$3.45 7 8 5/8 Patent Winter... \$3.01 8 8 5/8 -Traction Roller... 2.00 9 3 1/4 Extra... 2.70 9 2 1/4 Superfine... 2.40 8 2 1/4 Fine... 2.15 7 2 1/4 City Strong Bakers... 3.00 9 3 1/4 Manitoba Bakers... 4.25 9 3 1/4 Ontario bags—extra... 1.85 9 1 1/4 -Traction Rollers... 1.40 9 1 1/4 Superfine... 1.15 8 1 1/4 Fine... 1.00 7 1 1/4

Feed—Manitoba has been sold at \$14.50 to \$15.00 per ton. Standard \$18.50 to \$19.50, and standard \$18.50 to \$19.50.

Wheat—Manitoba wheat has been sold at 42c to 44c at interior points for No. 2 & 1 hard. Buy-in here say their agents in Manitoba have not been able to buy at the low prices that have been wired from Manitoba.

Corn—Prices are nominal at 48c to 50c in bond and 6c to 6 1/2c in car lots duty paid.

Oats—The few sales reported were for Iowa account at 38c and 37c for 31 lbs for No. 2 No. 3 has been placed at 34c. The market in the West is easy.

Barley—No. 2 being quoted at 42c to 43c, and malting at 49c to 50c, with last sales at within that range.

Malt—We quote prices here at 70c to 75c. Buckwheat—An odd car or two is being picked up occasionally at from 50c to 60c. A car load was offered at 51c without finding a buyer.

Rye—Is quoted here at 50c to 51c. Needs—At \$2 to \$2.25 per bushel and red clover \$5.50 to \$6 per bushel. Alsike is steady at \$7. Our quotations of clover seed in Chicago last week at \$8 to \$9 was per 100 lbs.

PROVISIONS. Pork, Lard, &c.—We quote: Canada short cut pork per bbl. \$21.00 @ 23.00 Canada clear mess, per bbl. 21.00 @ 21.00 Chicago clear mess, per bbl. 21.00 @ 21.00 Mess pork, American, new, per bbl. 19.50 @ 21.00 India mess beef, per tierces. 00.00 @ 00.00 Extra mess beef, per bbl. 00.00 @ 00.00 Ham, city cured, per lb. 12 @ 14c Lard, pure in pails, per lb. 11 @ 12c Lard, corn in pails, per lb. 11 @ 12c Bacon, per lb. 11 @ 12c Shoulders, per lb. 10 @ 11c Dressed Hogs—The few small lots that have arrived from near by points have been sold at \$7.50 to \$7.75 per 100 lbs.

DAIRY PRODUCE.

Butter.—Creamery, August... 22c to 23c Creamery Sept. and Oct. 22c to 23c Eastern Townships... 21c to 22c Western... 19c to 20c For single tubs of selected, 16 per lb may be added to the above. Cheese—We quote prices here as follows:—Finest Western colored... 11c to 11 1/2c Finest Western white... 11c to 11 1/2c Finest Quebec... 11c to 10 1/2c Underpriced... 10c to 10 1/2c Liverpool cable white... 6 1/2 @ 6 1/4 Liverpool cable colored... 6 1/2 @ 6 1/4

COUNTRY PRODUCE.

Eggs—Sales reported of fine fresh stock at 15c, while nearly new laid has sold at 2c. The run of ordinary held stock, however, is selling at 15c to 16c. Lined stock is selling at 15c to 16c as to quantity.

Dress of Poultry—At 9c to 9 1/2c for turkeys, two each selling at these figures respectively, and one small for bringing in. Geese are quoted at 7c, and chickens have been placed at 7c to 7 1/2c. Ducks are in good demand, and will bring 9c to 9 1/2c.

Honey—Comb-honey has met with fair enquiry during the week, with sales reported at 18c to 18 1/2c. Buckwheat and mixed honey in comb have sold all the way from 1c to 12c. Strained honey is quiet at 7c to 8c for new, and 7 1/2c to 8c for old.

Maple Products—Syrup at 4 1/2c to 5c in wood, and 5c to 6c in tubs. Sugar is dull at 6c to 7c per lb.

Apples—No. 1 selling at \$3.00 to \$3.50 in car lots, and No. 2 from \$2.00 to \$2.50 for winter varieties.

Maple Products—Syrup at 4 1/2c to 5c in wood, and 5c to 6c in tubs. Sugar is dull at 6c to 7c per lb.

Beans—Choice hand picked beans \$1.50 to \$1.60. Ordinary to good \$1.20 to \$1.40, and inferior \$1.00 to \$1.10.

Oranges—Florida oranges are about the same as last week and in good demand at \$1.00 to \$1.25 per crate for choice fruit, poor quality selling at \$1.50.

Potatoes—The potato market is improving, car lots selling at 6c per bag and small lots at 7c.

Sweet Potatoes—There is good demand for sweet potatoes and the prices obtained are \$3.50 to \$4 per bushel.

Strawberries—Prices are from \$5.50 to \$6.25 as to quality.

Pears—Are selling from \$6.00 to \$8.00 per barrel.

FISH AND OILS.

Pickled Fish—Herring have been received here in their stems, which have sold in car lots \$4.65 to \$4.91, and we quote Labrador at \$5.00 to \$5.25. Cape Breton are quoted at \$5.25 to \$5.50, and shore herring at \$4.25 to \$4.75. Green cod is in fair demand, with sales reported at \$4.75 to \$5.00 for No. 1. Dry cod also meets with some enquiry, and prices are quoted from \$4.50 to \$5.00 per 112 lbs.

Oil—Newfoundland cod oil is quoted at 11c to 12c, and refined seed oil at 11c to 12c, but these figures do not seem to induce much business. Good liver oil is slow sale at 55c to 60c for new and 45c to 50c for old.

Canal Fish—Lobster \$8.00 per case for tails, and \$5.50 to \$6.00 for tails. Mackerel \$4.00 to \$4.50.

Bonneted Cod—Bonneted cod is quiet but steady at 6c to 6 1/2c per lb, and ordinary dried fish at 4c to 5c. Smoked herring 12c to 15c per box. Yarmouth blowers \$1.25 per box of 60 lb; new haddies 6c to 7 1/2c.

Shad—The market is firm, Malpeques selling at \$3.00 to \$4.50, the latter price for choice hand picked.

Fresh Fish—Haddock a 3c to 4c, British Columbia salmon at 12c to 13c, and white fish at 7c per lb.

Carpeting, Mats, Oilcloths, Curtains, Carpets.

HOUSE AND HOUSEHOLD.

CHICKEN-PUDDING.

Cut up a young chicken stew until tender. Take up, lay on a dish, season with pepper and salt. Make a thick batter. Butter a pudding dish, arrange pieces of chicken in the bottom, cover with batter, and continue until the dish is full. Set in the oven and bake brown. Serve with butter sauce.

DRESSING FOR COLD SLAW.

Beat the yolks of three eggs with two tablespoonfuls of white sugar, add five tablespoonfuls of older vinegar, half a tablespoonful mustard, mix and set over the fire, add half a teaspoonful of butter and stir until it is a smooth paste, then set off to cool; see that it is cold before using. When ready to serve the cold slaw pour over it the dressing and mix. Hard-boiled eggs sliced and laid on top improve the salad.

FOR BRIDE AND MAID.

A pretty dress for a little twelve-year-old maid of honor is of white Swiss muslin with rows of valenciennes insertion and tiny flounces of muslin edged with satin ribbon.

The bridesmaid's frock is of the same material, more elaborately made. The hats are of suede chip trimmed with ruffles of white and "baby blue" ribbon and white aigrettes.

GOOD THINGS TO KNOW.

To cure a sty, take the white of an egg on a saucer and rub into it a small pinch of powdered alum. It will become a curd. Put it between two pieces of fine muslin lawn and bind it over the eye before retiring for the night. In the morning the sty will be gone, or much better. One more application will be sufficient, and no more styes will come.

Glycerine and lemon juice soften and whiten the skin. Mixed in equal proportions it is an excellent remedy for chapped hands.

To keep the face clean without the use of soap make a little bag of cheese cloth and fill it with bran, oatmeal or almond meal, and when you wash your face use this bag in the place of soap. When the bag is dried it may be utilized again if the meal is almond, but where oatmeal is used it should be renewed every day.

Scars may be removed or made less conspicuous by a daily application of hot olive oil, rubbing the oil into the skin with the tips of the fingers.

A few drops of myrrh in a wineglass of water will work wonders in the way of sweetening the breath.

Continual bathing of the face in hot water—not warm—at night, will tend to remove wrinkles, and will eradicate blackheads.

YOUTH'S DEPARTMENT.

THE HISTORY OF A DIME.

The first time of which I can remember anything was on the bright, clear morning of May 4th, 1870. I was lying in the awarthy hand of a workman who had just taken me out of the mint. After looking at me and examining me for a long time, to see if I was stamped correctly, he laid me on a shelf along with other coins of different denominations, previous to sending us to the bank.

Soon another man came in with two boxes of about medium size. Into one of these boxes I was packed, just as tight as they could squeeze me with many more coins, and you may be sure we were all very much frightened when we heard the key gratid in the lock, and we knew we were prisoners until we should arrive at the bank. Then, of course, we would be set free. It happened we got to the bank the day before the 15th birthday of the banker's son, and as his father wished to present him with five dollars in new dimes, he opened the box in which I was confined, and we once more could breathe the fresh air of a May-day.

It was just the season for tops at the school which the banker's son attended, and so, as soon as his father gave us into his hand after thanking him for us, he rushed off to Siegel and Cooper's, where he gave me to a clerk and received in return a bright red top, with a yellow string.

The clerk I thought very rude, for he kept bouncing me up and down in his hand all the way to the money drawer, and though I protested by telling him it



Thoroughly Sooted.

The woman who has once tried *Pearline* is suited. It suits millions of women who are using it; and millions more are following suit. It washes easily, to save your clothes and your strength; it cleans thoroughly, to save your time and your temper. Do you know that with *Pearline* there is little or no rubbing? It is the rub, rub, rubbing that wears out your clothes and wears off your paint. You will like *Pearline*, because it is sure; there is nothing like it, because it is safe.

Beware of imitations. 230 JAMES PYLE, N.Y.

would cause indigestion, he paid no attention and finally he threw me so roughly into the drawer that I fainted quite away with fright, causing much alarm among the other coins in the drawer, who all rushed to my assistance. They were all very kind to me, but they discouraged me a great deal by telling me now much hardship I would have to go through, for you know they were all older than I and had had experience.

I stayed in the money drawer for a week, when I was taken out to pay the cash-boy's wages. (He was always paid in small change). He wrapped me up very carefully in the corner of his handkerchief and carried me home to his mother who was a widow and as he was her only support, like a dutiful son he took all his money home to her, but of course she allowed him some for himself. It happened that I was among the money which she gave him. He stuck me down in his pocket and started down street, but as he was going along he made up his mind to go to the Dime Museum. So he entered the gilded doorway and called for a ticket at the ticket window. At the same time he laid me down in payment. I was again thrust into a money drawer, but I did not stay there more than two hours, for the manager's little girl asked him for a quarter to get a little bi-que doll with her. He handed me, with fifteen more cents to her. She went out on the street with us clasped so tightly in her hand that we were nearly smothered. She started to run, but she fell down, and I slipped out of her hand and rolled over into the center of the pavement. Here I was stamped and trod upon till I was almost senseless.

This was on Saturday, night, and the next day being Sunday, there were, of course, not so many people on the street, and I had more chance of being seen.

I soon found myself in the hands of an old Irish lady on her way to church. She was "very glad to get me," I heard her say to her husband, for she had come away and forgotten her pocket-book, and, only for me, she would have had no money for the contribution box.

At church I enjoyed the singing (the little I heard of it) very much. During the singing of the "Credo," the box was passed and I was dropped in head first. It happened that I was near the edge of the box, and I could not roll over, so there I was standing on my head till church was out, then I was carried by the sexton into the baptistry to be counted in with the other money received during Mass. Then I was put away in a tin box in the priest's desk with \$19.90 which was to be given to the poor and needy of the Parish as they needed it. I really do not know how long we stayed in the desk for it was so dark. I fell

asleep, but I guess all the coins were asleep. I was startled one day by being taken out of the box, and being counted out with five dollars, was carried into the parlor of the priest's house, and given into the hands of a poor woman, who was telling the priest how her husband was sick, and there was no one bringing in money, but finally she departed taking me with her and blessing the priest. She then directed her steps to a bakery where I was laid down in payment for some bread for her little children. The baker put me in his pocket, but soon I was again brought to light, this time to be given to the baker's little boy, who had a ten-cent bank. He poked me into the bank, where there was only one more dime, and you know that bank won't be full very soon, for boys spend their money for a great many things; but I hope that when my master does spend me, I will not be laid out for anything foolish, for I think so far, I have done at least a little good; and when you look at a dime, worn and smooth, think of all the hardships it has passed through, and do not handle it too roughly, for it is very injurious to one's health.—GERTRUDE A. CLARKE, in *Catholic Columbian*.

He (an old hand): They have dropped their anchor. She (a beginner): Serve them right. It has been hanging over the side all day long.

A Hindustani work on music says that "music is the painfully acquired art of speaking very loud in a shrill voice."

"She Looketh Well"

to the ways of her household." Yes, Solomon is right; that's what the good housekeeper everywhere does, but particularly in Canada. But her ways are not always old ways. In fact she has discarded many unsatisfactory old ways. For instance, to-day she is using



the New Shortening, instead of lard. And this is in itself a reason why "she looketh well" in another sense, for she eats no lard to cause poor digestion and a worse complexion.

COTTOLENE is much better than lard for all cooking purposes, as every one who has tried it declares. Have you tried it? For sale everywhere.

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And all kinds of Cemetery and Architectural Works. All Kinds of Repairing at Moderate Prices. Residence: COTE-DES-NEIGES. Telephone 4866; connection free for Montreal.

ROMAN NEWS.

The Order of Gregory the Great has been conferred on M. S. G. Pannica, publisher of sacred pictures at Paris.

A statue in Portland cement of Leo XIII. has been inaugurated in the piazza opposite the church of the village of Vercurago, near Somasca, in Italy. The Bishop of Como preached the sermon. Upwards of thirty thousand persons were present.

The Italian Premier has delivered at Dronero a speech which has attracted a great deal of attention. "To-day," said he, "Italy is passing through a crisis. We are face to face with a period of depression which is telling on all classes. The principal cause of this depression has been a bad financial policy which has carried on an expenditure far in excess of our resources, procuring capital by enormous debts contracted for the most part abroad. Private enterprise at the same time has been wanting, whilst amongst foreigners we have been represented as a people who are on the path of decadence and without the hope of recovery." M. Giolitti proposes that no further debts should be contracted abroad, but the remedy is increased taxation at home, and it is difficult to see how this can be raised without aggravating the condition of the country, which by his own confession, is about as bad as bad can be.

GLADSTONE AND WOLF TONE

Premier's Letter to the Editor of the *Rebel's Autobiography*.

Mr. Barry O'Brien, who has edited the new edition of the autobiography of the Irish rebel, Wolf Tone (who cut his throat in prison to avoid the gallows, to which, says the *Pall Mall Gazette*, he was condemned for trying to land the troops of a foreign enemy on the shores of this country) just published, has received the following letter from Mr. Gladstone:

"HAWARDEN CASTLE, Chester, Oct. 18, 1893"

"MY DEAR SIR: I have received to-day the beautiful copy of your edition of Wolf Tone's life, which, I imagine, will open to the British public a mass of interesting information hitherto practically shut out from their knowledge. I, for one, have never been able to obtain a copy of what is known as the American edition of the life. My means of reading are now much cut down from more than one cause, but I have at once read your luminous introduction, and I am of opinion that in its score of pages you can very much light on what is, perhaps, the most interesting period of Irish history than is to be found in many of the volumes relating to it. You, I think, first gave a true exposition of that most significant history of the Irish land question, and I congratulate you on the new service you have now rendered to historic truth. I remain, faithfully yours,

"W. E. GLADSTONE."

No other Saraparilla has equalled Hood's in the relief it gives in severest cases of dyspepsia, sick headache, biliousness, etc.

SPECIAL NOTICE!

We call attention to the large additions of fine Parlor, Library, Dining Room and Bed Room Suites just finished and now in stock in our New Warehouses, which has been acknowledged by all, without exception, who have closely examined our Goods and Show Rooms, to be the very finest and largest assortment, and decidedly the Cheapest yet offered, quality considered.

We have just finished fifty Black Walnut Bed Room Suites, consisting of Bedstead, Bureau with large Swing Bevel-edge Mirror and Washstand with Brass Rod Splasher Back, both Marble Tops, \$25; Wood Tops, \$22. All our own make.

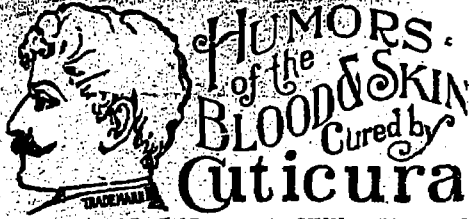
We will in a few days show some very nice medium and low-priced Furniture in our Large Show Windows, and the figures will counteract an impression left on the minds of many that imagine from the very fine display made the past few weeks that we are only going to keep the finest grades of goods.

As heretofore, we will keep a full line of medium and good serviceable Furniture, but will not sell anything that we can not guarantee to be as represented, which has for the past half century secured for us the largest sales yet made in our line and will still follow the old motto of Owen McGarvey & Son:

Large Sales and Small Profits.

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Castor Fluid. Registered. A delightfully refreshing preparation for the hair. It should be used daily. Keeps the scalp healthy, prevents dandruff, promotes the growth of a perfect hair dressing for the family. 25 cts. per bottle. HENRY B. GRAY, Chemist, 123 St. Lawrence street, Montreal.



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**HOME RULE!**

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

**ENGLISH HOUSE OF COMMONS**

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

P. MUNGOVAN.

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**NOTICE.**

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

LAMOIRÉ & TRUDEL, Attorneys for Petitioners. Montreal, 2nd October, 1893. 12-5

**The Testamentary Executors of the late Francois Xavier Beaudry**

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

BEIQUÉ, LAFON-AINE, TURQUÉ & ROBERTSON, 12-5 Attorneys for Petitioners.

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M. J. F. QUINN, Q.C., Crown Prosecutor.

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Commencing on May 31, the steamers will leave the Canal Basin, Montreal, daily (Sundays excepted) at 10 o'clock a. m., and Lachine on arrival of the noon train, and Ocean Landing on arrival of the 4 45 Canada Atlantic train.

SAGUENAY LINE.

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

THE THREE RIVERS AND GAMBLY LINES

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

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Its Scouring and Healing properties are known throughout the world for the cure of

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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.

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**'TE DEUM' AT MONTMARTRE**

The Church's Note in the Chorus of the  
 Franco-Russian Rejoicing!

About the time when people were  
 leaving the Invalides in thousands on  
 the occasion of the reception of the Rus-  
 sians in Paris, they were gathering on  
 the heights of Montmartre by tens of  
 thousands. This is no exaggeration,  
 since it is reckoned that more than a  
 hundred thousand persons were assem-  
 bled in and around the basilica of Mont-  
 martre on Sunday afternoon, Oct. 21st.  
 The cause of this gathering was the  
 solemn singing of the "Te Deum" order-  
 ed by the Archbishop of Paris. The  
 "Te Deum" had been sung in all the  
 Paris churches at the morning service.

This was the Church's note in the  
 chorus of the Franco-Russian rejoicing.  
 There are Catholics in Paris, and promi-  
 nent ones, too, who regard the Franco-  
 Russian alliance as an intervention on  
 the part of Providence to save France  
 from the claws of the Triple Alliance,  
 and perhaps from being eventually dis-  
 membered. These Catholics may be  
 right—who can say? The church, full  
 from end to end, and decorated with the  
 banners of the two nations, presented a  
 splendid sight. The Archbishop of Paris  
 was there. His Vicar General, the Abbe  
 Baron, read aloud an act of consecration  
 to the Sacred Heart which ended with  
 the following passages: "We pray you,  
 O Jesus, who brought peace into the  
 world, to preserve the union of Christian  
 peoples and to bless the friendship which  
 now unites two great nations." During  
 the singing of the "Te Deum" two ban-  
 ners were held by two priests, one on  
 each side of the altar. One represented  
 France and the other Russia.

After the "Tantum Ergo" and the  
 Benediction a banner was made to con-  
 ceal from view the Blessed Sacrament,  
 which remains night and day exposed  
 in the altar of Montmartre. Then arose,  
 as from one voice, a "De Profundis" for  
 the soul of Marshal MacMahon. The  
 impressiveness of this part of the cere-  
 mony cannot be described. Cardinal  
 Richard and General de Charette were  
 seen afterwards in conversation together.  
 They were said to be talking about and  
 praising Marshal MacMahon. In the  
 case of the one it was not only obnoxious  
 courage that had united the younger  
 General to the old Marshal. There was  
 another link. De Charette had been the  
 first to unfurl at Loigny the banner of  
 the Sacred Heart which our Lord had  
 asked for. Marshal MacMahon had been  
 the first to sign the decree for the erec-  
 tion of the Church of the Sacred Heart,  
 likewise asked for by our Lord of the  
 Blessed Margaret Mary.—*Cor. Liverpool  
 Catholic Times.*

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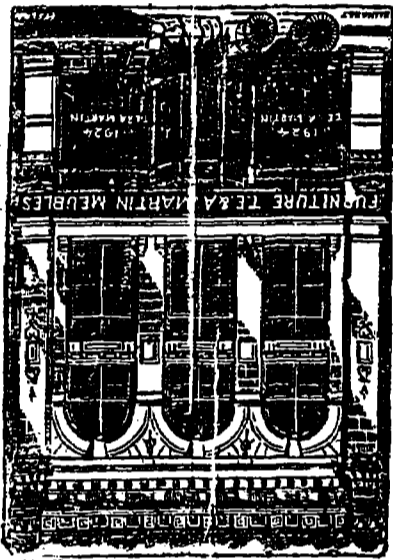
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 For Ease of Management.  
 For Design and Workmanship, it Leads all Others

READ THE FOLLOWING TESTIMONIAL.

Messrs. H. R. IVES & Co., Montreal,  
 MONTREAL, 19th July, 1898.  
 DEAR SIRS:—With reference to "Buffalo"  
 Hot Water Heater, purchased from you last  
 year, we are pleased to say that we find the  
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 Yours respectfully,  
 (Signed) DARLING BROTHERS,  
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