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MESSE
The Subscription price of THE TRUE WITNESS for the year ending Dec. 31st, 1897, is \$1.00 in advance. Single copies, 5 cents. Terms payable in advance.

The True Witness

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VOL. XLVII. No. 20. MONTREAL, WEDNESDAY, DECEMBER 4, 1897. PRICE FIVE CENTS.

THE HIGH SCHOOL PROJECT.

Rev. Father Quinlivan Considering the Plans for the Building.

OPERATIONS TO COMMENCE AT ONCE

An Outline of the Initial Curriculum to be Followed.

A Thorough Course in English, in Mathematics and in Commercial Subjects.

Professors of the Highest Order to be Secured.

A want which has long been felt by the English speaking Catholics of Montreal is, we have every reason to believe, about to be supplied. It is the establishment of a High School for the English-speaking Catholic youth of this city.

To say that this much needed educational institution will owe its inception its foundation, and its ultimate success to the Rev. Father Quinlivan, the devoted and energetic pastor of St. Patrick's Church, is to state a truth which the mere announcement of this good news will have suggested itself to every reader of the TRUE WITNESS in Montreal. The efforts he has already made in this direction, and his well known zeal for the advancement not only of the spiritual but of the material interests of the Catholic youth of the city, have long been patent to intelligent observers of the trend of Irish Catholic events in Montreal. That the project has not taken tangible shape before this is due solely to the fact that Father Quinlivan's endeavors have not met with the financial encouragement which so excellent and practical a work richly deserved.

The means at the disposal of Father Quinlivan will not permit of the immediate equipment of the projected Catholic High School with all the facilities which such an important institution should, strictly speaking, be endowed, and which it is intended that it shall ultimately possess if the measure of patronage accorded to it be at all commensurate with its deserts. It is determined, however, that it shall make a very good beginning. Its initial curriculum will include a thorough course in English, in mathematics, and in practical commercial subjects. The introduction of a classical course will be a matter for future consideration. The subjects mentioned will be taught by the very best professors obtainable; and the advantages thus brought within easy reach of the Catholic youth of the mercantile metropolis of Canada are too obvious to need to be emphasized.

So far as we can gather, the start will not be made with a large and expensive building, the cost of which might cripple the efforts of the friends of the institution; but with an edifice which will fully meet the requirements of the present, and permit of gradual extension in proportion to the needs which may later on arise, and which may, and doubtless will, make themselves felt through a merited and increasing appreciation of the beneficent work. The plans are being prepared by Mr. William E. Doran, the well-known architect, who may confidently be relied upon to acquire himself of his task with an admirable combination of skill, experience and art. The most modern system of scientific sanitation and ventilation will be adopted; nothing will be left undone to ensure the physical comfort of the students. It is possible that we may be enabled to give definite details regarding the edifice in our next issue.

The site of the new Catholic High School, which was secured at a much cost a few years ago, is unquestionably the best that could be chosen in the city. The ground is an elevated plateau, rising on that portion of Lagache Street, known as Palace Street, on the

corner of St. Genevieve Street, and forms part of Belmont Park. A glance at the location, and a consideration of the importance of the function which such an institution will perform in the city's future, cannot fail to prove the wisdom which prompted the selection of such an excellent site.

THE HOLY NAME SOCIETY.

The Scope of Its Work in New York.

A writer in a recent issue of the Sunday Democrat has this to say in connection with an organization, of which there is a similar one, now doing good work, in St. Mary's Parish of Montreal, under the direction of the pastor, Rev. P. F. O'Donnell:—

The Holy Name Society is doing a grand and much needed work in New York. From every corner of the globe, from the mouths of professing Christians, from millions of voices, rises the fearful domain that God will curse, will damn His creatures. If every oath, every horrible imprecation that goes up in this city alone, during a single day, could be seen in some terrestrial form, a foul, offensive vapor would appear rising in the air, darkening the sun and brooding with horrid blackness over the heads of men. If oaths were something tangible the sight would be too horrible for us to witness, and the putrid stench that over-spreads our city would appall the souls of men.

The cloud of gloom is seen by God, that foul odor ascends before His throne, and who can say that He does not send His fearful warnings—death, plague, famine, bad seasons, fires, sickness, to teach men that He is not to be mocked with impunity? His creatures call upon Him to wreak vengeance, evil, malediction, confusion upon themselves and those with whom they dwell; and He who is merciful itself, relaxes no less His justice when man dares to insult His Holy Name.

The excuse generally pleaded by men is, "I have no intention of insulting God. It is only a habit." But you do insult Him, and your excuse is trifling. Suppose a person upon whom you had lavished many favors should select your name from among all others as a by-word; his course would certainly prove offensive to you. Suppose, during an epidemic, you had watched over a whole family, providing them with all things requisite for their comfort and well-being; had watched beside them in sickness, nursed them through long hours of pain and cared for them in every possible way—what would be your feelings if the head of the household the exemplar of the family, should constantly make use of your name in connection with imprecations and abusive epithets? If he told you he meant no harm, had only acquired a habit of doing so, you would certainly desire him to desist from so disagreeable a course; and should he continue in this offensive habit, would you not be apt to withdraw your friendship and cease from your services to him and his family?

Religious News Items.

The enterprising secular newspapers are turning their attention to Rome. The latest effort is the story that Cardinal Serafini Vanutelli is canvassing to be the next Pope.

Arrangements are already making in Rome for the celebration of the diamond jubilee of Pope Leo's first Mass. It was on January 1, 1838, that the then Father Pecci offered up his initial Mass in the chapel of Amadeo in the Quirinal. Pilgrims are expected from America in considerable numbers to visit Rome and to join the celebration.

The Jesuit Fathers are preparing to build a new ship for the Yukon river, to replace the one they formerly had, which was purchased by miners a few months ago as a last means of reaching the gold fields. They have established a mission at Dawson, where they have already built a church and a hospital. The hospital is in charge of the Sisters of St. Anne.

Cardinal Vaughan has addressed a circular letter to the superiors of Convents within his jurisdiction impressing upon them the necessity of securing for teaching sisters the highest possible educational facilities in every degree of art. The circular adds:—"We shall have either to rise to the level of the rising waters, or to sink beneath them and disappear. But the Catholic Church ever rises to the requirements of the age, and keeps abreast of a nation's educational changes, in order the better to secure the sanctification and salvation of souls." The Cardinal sums up as follows:—"First, in order that women may, for their own sake, be better able to grasp and understand the truths of religion and hold their own among the highly educated in the world. Secondly, that in the future they may be able to take a more direct and intelligent part in the education of their children than they have done in the past. Thirdly, that they may become more influential, more helpful, more companionable to those with whom their life is to be united. Fourthly, that they may be prepared to meet the strain and struggle for life, which increases under the restless competition of an ever-increasing population.

If their mental faculties, their judgment, their taste, their perception and tact be well developed, and their minds methodically stored, they will go out into the world armed with an invaluable equipment. It will secure to them resources and independence, if they be single; and will enrich them and their with many other benefits, if they be at all responsible for the education and maintenance of a family.

SOCIAL LIFE.

The Ways of Non-Catholics,

And Some Useful Hints to Their Would-Be Imitators—The Approach of Christmas.

Social life, its claim upon us, its requirements and its necessity, has come to fill a more prominent place in the week day sermons of the present than it should. To be a success, to fill the requirements and to satisfy the necessity, it must be spontaneous and agreeable in every sense to those who form the circle that it stands for, and neither of these can it be if arranged for, "brought about," and insisted upon. Non-Catholics have for some time had this "bee" in their bonnet, and Protestant "churches" of many denominations have taken a great deal of trouble to promote "a spirit of social understanding and kindness" among their attendant congregations. They have even provided kitchens and parlors, dressing rooms and bathrooms, under the same roof with their temple of worship, and all sorts of "high jinks" are carried on in some of these places under the impression that "the end justifies the means." I suppose—that the people can only be improved and bettered by friction, one against the other—for, in the end, such "social life" as is thus produced creates a vast amount of most unpleasant friction and a countless number of misunderstandings. People cannot be forced to enjoy themselves, and the Christian spirit which really loves its neighbor as itself does not need to meet that neighbor at inconvenient seasons and proclaim that love. With a longing for the flesh-pots of Egypt that one who has been Protestant cannot understand, some Catholics have of late years made a study of their non-Catholic surroundings, have

HINTS AT THE SUPERIORITY OF CERTAIN PROTESTANT METHODS

of "bringing the people together," and have now begun to say openly that the indifference of Catholics to each other, as evinced in church going Catholics, who meet week after week on the steps of the churches or in their aisles, and appear unconscious of each other's existence, is not the thing that should be. To be sure, we Americans have set the most liberal meaning possible on the phrase "Liberty and Equality," and one shade of that meaning includes the right to meddle in the business and the pleasures of every other American, native born or naturalized. Where it will end no one living can prophesy; but one thing is certain—there will be no improvement of Catholic content or happiness or well-doing if they look abroad to non-Catholic custom for a guide in anything, least of all in their relations to each other as worshippers before the altar. Above all things and before all things, let us go to church with the thought in our mind and the love in our heart of our God alone, and thus follow the example and the teachings of the centuries gone before us. Let us not take with us there the petty annoyances and distractions which will intrude on the much vaunted delights of "social life." Let us choose,

AS CATHOLICS HAVE EVER CHOSEN,

our companions and friends from among the best we know—really know and are fitted for as congenial spirits of the same tastes and kindred gifts—and whom we very often find in quite another parish and under quite other conditions than belong to those who kneel with us in the fellowship of the same faith before the same altar. Birth, education, training and life's discipline make very different characters of two children born in the same parish and worshipping until years of discretion—perhaps even until the close of a long life—side by side with all kindly feeling for each other, unexpressed and uncalled for by any accident. Yet, no social life together would be possible for either of them, except as a torture and a sore cross. Of all the vain and foolish things on earth, the endeavor to bring about greater sociability in a community (or a congregation) by coaxing or driving the members into herds warranted to bring out their mutual good qualities, is the most mistaken. Have nothing to do with it. Learn all the good you can, do the best you can, have a kindly feeling for every human being whom God has created, but live all the "social life" you do live only with those whom you know to be up to the highest standard possible to you. Be afraid of strangers socially always, although they may have lived within call of you as long as you have lived. A wall alone may separate those so differently bred, so differently instructed, that what is sin for one the ignorance of the other may protect you

from. Keep the wall intact. The kindly desire to "be sociable" does a more mischief than its kindly promoters ever dream.

ADVENT! AND THEN CHRISTMAS!

The time is very short now for all the Xmas duties and pleasures, which are always mingled with the Advent inuring as the glow of the sunrise flushes the chill gray of the passing night. In the Christmas buying do not pass over the best books. Give a book wherever you can, for they last, and their value is often discovered anew after the first freshness has worn off, thus making a double gift. If the one to whom you give does not like reading, let your gift hint that they should like it. All men are scholars nowadays! If you give to a child whom you love and would be loved by, give a book that shall gladden the days to come—not some shallow and silly child's story, which shall be read to-day and forgotten. I remember once seeing a library shelf close filled with beautiful copies of the best poets in a house where there had never been "money to burn." I exclaimed over their beauty and said, I envied their possessor. She answered: "They are worth far more than they seem. The first Christmas of my life my father bought one of those for me, and each Christmas so long as he lived he added a poet's work to those of the years before. I would not take thousands for them." S. T. S.

OUR NEW YORK LETTER

John Daly's Address at the Celebration in Memory of the Manchester Martyrs—Other Notes of News.

NEW YORK, Dec. 2.—The Grand Central Palace was the scene on Tuesday of last week of a grand demonstration to commemorate the execution of the three noble Irishmen, Allen, Larkin and O'Brien.

There were two noted men present. One of them was James Lavery, the man who had planned the rescue of Kelly and his companion from the Manchester jail van, the result of which caused the official murder of three innocent men. The second was John Daly, whose recent release from an English battle (Portland prison) has already been so widely published. Mr. Daly addressed the assembly, which was fully four thousand strong, and was greeted with an ovation which fully ratified its sympathy with him in his past sufferings. Mr. Daly said in part:

"A Len, Larkin and O'Brien were not politicians; they asked nothing of their countrymen; they sought neither office nor emolument; they thought not of the consequences to themselves; they looked only to the benefit which their courage and devotion might confer on their fellow men. They were Irish Nationalists who saw their leaders in the hands of the enemy—veterans of the great civil war, who had fought for the integrity of the great Republic, who had crossed the Atlantic to fight for the liberty of Ireland. They struck a blow for liberty by setting their leaders free; they proved themselves heroes by being desperate of life; they earned the lasting gratitude of their race by freely giving up their lives on the scaffold and proclaiming with their dying breaths their faith in the triumph of the cause of human liberty in their native land.

"I was the inmate of a British prison for treason felony in 1896 and I came forth from another in 1896. This is a record that perhaps no other living Irishman can claim; and I boast of it not for myself, and I glory not for myself—but I glory in declaring that all those years in England's penal dungeons have not succeeded in destroying in me the spirit of Irish nationality.

"On the platform we can be brave; on the field of battle we will face death, for excitement gives us courage. But within the grim walls of the prison, under the frown of the cruel, heartless jailer, in the cold, dismal cell, when the stomach aches for food when there is nothing to look forward to but the grave to end the suffering—that, sir, is the time to play the man. And I can look back now on all these years with honest pride in these comrades and glory in having shared their suffering."

EXCITEMENT IN PRESBYTERIAN CIRCLES

There is considerable discussion in Presbyterian circles over the financial position of the Rev. Dr. James G. Paterson, pastor of the East Harlem Presbyterian Church. He was examined on Friday last in supplementary proceedings in City Court Chambers, in the suit of Henry G. Meyers, a grocer, against him for a grocery bill of \$462. The clergyman, the grocer says, let the bill run for three years, from 1892 to 1895. Dr. Paterson answered that when he came to take charge of the church in Harlem his salary was to be \$1500 from the church and \$500 to come from the Presbytery, but that the collections of the church were to pay his salary. The collections, said the clergyman, have been very small, not more than \$10 a week, and the last bit that he received was only \$6.

AN ASSOCIATION WITH A MISSION.

The Coal Trade Protective Association is an incorporated body organized for the purpose of preventing the delivery of short weight. During the past two

months it has reweighed over a twenty-five loads of coal from different dealers in all sections of the city. These loads contained one or two tons. Out of the twenty-five loads reweighed, over 25 per cent. were found to be "short weight." The average shortage amounting to over 150 pounds to the ton. The most flagrant case was a two-ton load, supposed to contain 4000 pounds, but which actually contained only 3,470 pounds, a shortage on the one load of 530 pounds. The association is determined to put an end to dishonest practices, and is positive that this can be accomplished if consumers will give their assistance by occasionally having their coal reweighed.

WIVES OF THE OCEAN.

The Immigration Department yesterday had several small charges in its hands. They were all from Russia and were sent for by their parents. One of them, on account of her diminutive size, tender years and long journey from Russia, was an object of special solicitude to the Immigration officials. She was like Sabel, five years old, whose mother had died in Russia, and who was then forwarded here to her father, living in Delancey street. She was clad in a calico dress and wore a shawl over her head, while in a handkerchief she carried a collection of toys. Pinned to a bib about her neck was a tag, which alone had served as a guide to her destination. Her father called for her. The other girls were Hans and Julia Zofoski, nine and eleven years old, whose parents, living in Spuyten Duyvil, called for them, and Freda and Hannah Golba, ten and eleven years old, whose father lives in Hudson street.

ANALYZING THE NEW YORK ASSEMBLY.

A New York paper has the following interesting statement:—The employees in the office of the Clerk of the Assembly have compiled the list of members elected for the session of 1898, which shows 70 R. Republicans, 68 Democrats, 2 Independent R. Republicans, and 1 National Democrat. The occupation of members are given as follows: Lawyers, 50; farmers, 16; produce dealers, 2; millers, 2; printers, 2; merchants, 4; coal dealers, 4; manufacturers, 4; contractors, 4; real estate dealers, 8; clerks, 5; insurance agents, 2; grocers, 2; bookkeepers, 2; law students, 2; one each of the following: Editor, newspaper man, journalist, Justice of Peace, commission merchant, plasterer, painter, butcher, bricklayer, hotel-keeper, treasurer, auctioneer, builder, lumber dealer, iron founder, conductor, salesman, steamboat owner, pharmacist, ice dealer, cigar manufacturer, surgeon, liverman, carriage dealer, collector, and one man without an occupation.

RESOLUTIONS OF CONDOLENCE.

ST. VINCENT DE PAUL SOCIETY.

At a general meeting of St. Mary's Conference of St. Vincent de Paul Society, held at St. Mary's Hall, Parish of St. Mary of Good Counsel, on Sunday 28th Nov., 1897, the President, Mr. James Morley, presiding, the following resolutions were unanimously adopted:—

Whereas, It has pleased Almighty God, in His divine wisdom, to call to eternal reward, at the early age of 28 years, Patrick Shea, brother of our beloved curate, Rev. M. L. Shea, of the Church of Our Lady of Good Counsel, Montreal; and,

Whereas, This Conference, in its heartfelt feelings in the sorrowing grief of its esteemed and beloved parishioner, extend its profound sympathy to him and to his bereaved father, Mr. Jeremiah Shea, one of our most highly respected fellow-citizens, also to the disconsolate young widow, and the other members of the sorrowing family; be it therefore,

Resolved, That whilst we bow down in humble submission to the will of Almighty God, we do not the less mourn with them in their great loss; and be it further,

Resolved, That these resolutions be entered on the minutes and placed in the archives of this Association, and a copy thereof be sent to the Rev. Father M. L. Shea, and to the members of the sorrowing family, and also to the True Witness and St. Mary's Church Calendar for insertion.

Signed, on behalf of the Conference: James Morley, president; Thos. Jones, 1st vice-president; Francis Friel, 2nd vice-president; James Mullally, treasurer; Thos. Phelan, John Sheehan, Michl. Dunn, Patrick McCall, John Phelan, Andrew Purcell.

DENIS MURNEY, Sec.

A very successful meeting of the Ladies' Auxiliary of Division No 1 was held on Sunday afternoon, in St. Patrick's hall. Numerous propositions for membership were read and referred to next meeting. The question of forming a new auxiliary in St. Mary's parish was considered, and a committee appointed to report on same at next meeting.

OUR IRISH LETTER.

The Enthusiasm in Regard to the Centenary of Ninety-Eight Commemoration Celebration.

A Public Meeting Convened to Organize for an Exhibition of Irish Manufactures—The Nuns to Take Charge of the Workshops—The Constabulary Force Reduction Now Going On, and Other Matters.

DUBLIN, Nov. 20.—There is a great wave of enthusiasm in regard to the arrangements for the commemoration celebration in connection with the Centenary of Ninety Eight. The Nation, in referring to a recent meeting, says:—

In Dublin all political differences have been sunk, at any rate amongst the people. Nationalists of all sections have decided that this is an occasion for the display of genuine national sentiment. In doing so they have shown their good sense, and their good taste, also. By raising the movement above party lines, they have given evidence of a sound conception of genuine patriotism. Irishmen who love their country and desire to see it respected will rejoice to see their countrymen thus rising, when occasion offers, above sectional differences. There can no longer be the least doubt that the whole country will join in a unanimous demonstration to honor the memory of the soldiers of civil and religious liberty who died a hundred years ago. The overwhelming majority of Nationalists in Ireland to-day have no sympathy with extra-constitutional measures. But no Irishman with a grain of manhood in his composition can hesitate to honor his countrymen who died for their ideal. In that ideal there was nothing ignoble. Let the worst be said of it, and by no harsher word than visionary can it be described. At any rate, they loved their country. They fought for her to the beat of their pluck, and honor them for it, and show the next generation of Irishmen that, though their fathers were constitutionalists, they nevertheless revered the courage of the men who had preferred the logic of the sword.

There has been a growing sentiment for some time past in favor of holding an exhibition of Irish manufactures. The project has now taken shape in the form of a largely signed requisition being presented to the Lord Mayor, requesting him to convene a public meeting with a view to considering the advisability of taking the steps necessary to enable the holding of the exhibition in this city. Amongst the signatures to the document will be found those of His Grace the Most Rev. Dr. Walsh, Lord Archbishop of Dublin; of the Most Rev. Dr. Pakenet, Protestant Archbishop of Dublin; of the Protestant Lord Primate, and of five of the Catholic Bishops of Ireland. Furthermore, the requisition is signed by nine Lords, forty-eight Deputy-Lieutenants and twenty members of Parliament. Amongst the other signatories are the Lord Mayor of Belfast and the Lord Mayor-elect of Dublin, as well as two Mayors of provincial corporations, seven Barons, seventy-two Justices of the Peace, with nearly one hundred members of municipal and other representative bodies, have also joined in requesting the Lord Mayor to convene the meeting.

At the last meeting of the Edenderry Board of Guardians the question of introducing nuns to the workhouse as hospital nurses came under consideration, pursuant to notice of motion given by Mr. Munnell Dames, J.P., a Protestant Guardian. Letters were read from Trim, Navan and other neighboring unions, showing that the nursing of Sisters of Charity in the former place and Sisters of Mercy in the latter had been attended with great satisfaction and benefit to the ratepayers as well as the sick poor. A communication was also received from the Superiors of St. John of God's Convent, Wexford, stating in answer to inquiries that the Sisters there did all the nursing with the exception of maternity cases, over which they merely exercised supervision to see that the patients got the necessary food and medicine. Mr. Dames said there was one thing that could be relied upon if the nuns were introduced, and that was that the food and stimulants would find their way to the sick poor as they had not done in the past. In the second place there would be a great saving effected, and the moral tone of the establishment which so far had not reached a very high standard, would be assured. After some discussion the following resolution was passed unanimously:—"That the proposal to introduce the nuns as nursing sisters to Edenderry Union do receive favorable sanction." A committee of five was appointed to inquire into the possibility of altering the house suitably to admit of the introduction of nuns as nurses.

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The owner of a steam launch recently launched in London cost £500 rent a steam launch during the regatta at Henley last summer, and was worth \$375. The testimony showed that launch as \$9,000 had been paid for launch during Henley week.

THE INFALLIBILITY OF THE POPE BEFORE THE TRIBUNAL OF REASON

Rev. Father Pardow, S.J., Delivers a Brilliant Discourse in the Church of the Gesu.

The Teachings of the Church on the Subject Expounded in an Able and Convincing Manner.

REPORTED FOR THE TRUE WITNESS BY MR. J. C. HANLEY, MONTREAL.

Rev. Father Pardow, S.J., the eloquent preacher from Washington, delivered his closing sermon on Sunday, the 21st inst., at the Gesu, on Bleury street. There was an unusually large attendance present, every available portion of the sacred edifice being taken up long before the reverend preacher ascended the pulpit.

Previous to entering upon the subject of his discourse, Rev. Father Pardow referred to certain correspondence with which he had been favored, in the following terms:—

I have received, in the past week, some very friendly communications from those who are not of our faith. I would that time allowed me to explain more fully the points that have not been made sufficiently clear to them. Time, however, permits me only to refer to one point. In speaking of the Bible I have said that the Church, in the olden times, before the invention of printing, chained a Bible in every Cathedral Church, in order that the people who could not get copies of the Bible for themselves could be enabled to read it. My correspondent says: "Would it not be much better to have a free Bible in every house, as free as water, instead of having one here and there—a fountain with a chained cup?" And I answer: "It would, undoubtedly, be better, very much better; but my contention was, and is, that our Divine Lord and Saviour never intended that there should be a free Bible in every house before the invention of printing. If He had intended that His children should receive the life-giving waters of faith through the Bible fountain alone, it was absolutely necessary that He should have invented printing. He did not, and for 1400 years it was impossible for ordinary people to procure the Bible, however rapidly the Church was increasing the number of them by means of her cloisters and monks, giving their time to writing the Bible, letter after letter and page after page. Consequently, our Lord placed another fountain, namely, the fountain of His Church, and from this fountain the free water was transported to every house, but reason abominably condemns the assertion that the Bible and the whole Bible, and nothing but the Bible, was the teaching of our Divine Lord. He gave no commission to His disciples to print Bibles, but He did give them a commission to teach. The moment printing was invented the Catholic Church availed itself at once of this powerful means of having the other fountain, viz. the fountain of the Scriptures in every house. That is all that time allows me to say about my correspondents, whom I thank for their friendliness and sincerity.

The subject for to-night is

The Infallibility of the Pope Before the Tribunal of Reason.

Not many months ago I was conversing with one of our separated brethren, and after we had gone over a good part of the field of controversy, he turned to me, suddenly and said: "But you must admit that, after all, your Church calls for a great deal of credulity on the part of its children, when it asks them to accept the doctrine of Papal Infallibility, by which you teach," he continued, "that, man though he is, he cannot sin, and that, therefore, practically, you make a man equal to God." "Mr. X.," I said (he was a graduate of a distinguished college, and a lawyer), "in your well-stocked library no doubt you have an English dictionary, and he pleaded guilty to that charge likewise. Now," I said, "please, when you go home, look into your dictionary; otherwise our discussion instead of theology, and when you have brushed up your definition, then come back and see me and we shall turn our attention from etymology to theology."

He agreed. I have often heard it said by those who are not of our faith: "I can admit everything your Church teaches with one exception, that is the Infallibility of the Pope; for my reason refuses to give in to your claim, but if you do away with the Infallibility of the Pope, then we may hope to unite with you, and have, once more, a united Christianity."

I have been amazed, my dear brethren, amazed more than once, more amazed the more I think of it, that the people who make this great difficulty about the infallibility of the Pope must, as Christians, admit that infallibility has been conferred on many men without making them practically equal to God. For, I ask,—Did God Almighty write the Bible; and the answer is, He did not. He wrote the Ten Commandments on tables of stone, and that is all He wrote in the Old Testament. I ask my friends, secondly,—when you read the Old Testament, are you reading the word of God? And the old-time Protestantism before what is called the "higher criticism" appeared on the scene always answers,—Why, of course, in reading the Old Testament we

are reading the word of God. I put my third question,—You admit that God did not write a word? We do. You admit, however, that the words you are reading are the words of God? We do. Written by fallible men? By fallible men. Therefore, one of two things,—either it is possible to confer on fallible men the power of infallibility, or else when you read the Old Testament you are not sure that you are reading the word of God, because God, who, according to you, is the only one who can be infallible, did not write it.

AS REGARDS THE NEW TESTAMENT.

Did our Divine Lord and Saviour write the beautiful Gospels that we read? He did not, he wrote nothing; he wrote something, that is true. He wrote once with his finger on the floor of a Temple. We do not know what he wrote. When you read the New Testament, or the Gospels, are you reading the word of man or the word of God? And the old-time Protestantism always answers, the word of God, of course, written by human, fallible men. Therefore again, one of two things,—either it is possible to confer on fallible men the gift of infallibility in the writing, or else, when you read the New Testament you are not sure that you are reading the word of God, and therefore, you cannot make an act of absolute faith. My dear friends, there can be no possible answer to this to the man who thinks. It cannot be done, and therefore, again, of advancing truths, the Agnostics and Infidels as to our separated Protestant friends:—You admit that the men who wrote the Gospel were fallible men? We do. And yet you say that it is certainly the word of God. And if it is the word of God, it can contain no error. This is illogical, and therefore it cannot be true, for anything that offends against the rules of reason, right reason, must be false. If God is the author of right reason, and were He to tell us a right reason, something that is false, He would contradict himself, and therefore there would be no God. Now this is extremely serious, dear friends, extremely serious,—the question of our maintaining the truth of God; the question of our maintaining revelation, in the magnificent Old Testament, and in the magnificent New Testament, that we honor and love, and are willing to die for, and that the Catholic Church upholds in spite of all, as containing no error in its word as so-called "higher criticism." But in the Gospel as in the Old Testament, as it is the Word of God, there can be no error.

WE COME NOW TO THE POPE.

Remember that two of those who wrote the Gospels were not even Apostles. St. Luke was a Doctor, a physician, doctor of medicine, and St. Mark was a disciple, and yet we accept the Gospels of St. Luke and the Gospel of St. Mark as we accept that of St. Matthew and St. John. Was St. Luke infallible? Are physicians always infallible? And was St. Mark infallible? Are disciples always infallible? Your answer must be,—that whilst they were writing the word of God they were infallible. Did they by that become equal to God; practically, Gods? Not at all. But when they had ceased being under the influence of the Holy Spirit in the writing, they were fallible men, as you and I, the Church teaches that, if the Lord had to protect these fallible men from error when they wrote, so if He wishes us to understand what He wrote by their fingers, he must protect the one who interprets what he writes. Did the Catholic Church ever ask anyone to believe that the Pope could not sin? Never. Can the Pope sin? He can. The Pope goes to confession every week. If he could not sin it would be absolute lying wrong for him to go to confession. Hence he is the first to admit that he is a sinner, as Peter was. Did the Catholic Church ever ask any of her children to admit that the Pope was always infallible? Never. Can the Pope therefore make a mistake? He can. What, then, becomes of this much disputed infallibility? It is so extremely simple that were I to speak only on the plain doctrine of the infallibility, the sermon would be over in ten minutes. It is so extremely clear and unanswerable. What does the Tribunal of Reason say about all this? It says: 1st. The power of infallibility may be conferred on men for a purpose and for a time, without making them Gods. Therefore, it is not against reason. The Tribunal of Reason says, 2ndly. That if the Lord wished you and me of to-day to accept His teaching because he taught it, then it is absolutely necessary that the one who interprets this teaching should be as infallible as those that wrote it, because the Bible is what the Bible means. Is that wrong? If I write a letter to my friends, my letter is what I mean by my letter. They may misunderstand me. We can never write so carefully that we shall not be misunderstood; then he writes again and asks me did I mean this, I say, no! You misunderstand my words. Here is what I mean, as plain as the words can make it. Now, our Divine Lord, dear brethren, came on earth to teach you and me just as well as He came to teach those who had the happiness of clustering around Him on the mountain and on the sea shore in Galilee 1800 years ago.

HE CAME TO ILLUMINE EVERY MAN, every human being coming into this world. Therefore, He was obliged to protect His words, and I call attention to the great want of logic and consistency in those of our separated brethren who refuse to accept the infallibility of the Pope. I understand that whereas, our Lord never said "write," yet, when they did write, that He so protected them that they wrote infallibly, what they meant. He did say "teach" and "teach all things whatsoever I have taught you," yet, this our separated brethren refuse to believe; that, whereas, He gave the power to teach and had given no command to write, when the men wrote they were infallible; when they taught they were not. The infallibility of the Pope is so extremely simple that I use a very trite comparison

giving him the power to teach until the end of time. It matters not to say that the distance separating him from England is very great. The distance is nothing; the wire is infallible. And so it matters nothing to say that the distance separating him from Christ is very great—18 000 years or more. It matters not; the wire is infallible, and that gives the power and the consolation to the Christian soul that here in this corner of the world where we have the happiness of living that we can know just as truly as those who heard our Lord's words, and when they did not understand what He said, asked Him what He meant. You and I to-day can know just as truly as though we had listened to what the Lord taught. The doctrine of the Church thus far explained illustrates that text which I quoted the other night. How can a man preach unless he be sent? and I said, as I repeat, that if preaching means proposing a doctrine; if I were to come here and propose something to you to be accepted by you if you wished or rejected if you did not like it. Any man can preach, and I do not see really why any woman could not preach. But the teaching means that I am not to propose the doctrine, but that I am to impose it; that I am to come and preach with authority, telling the people that they are to accept the Trinity which I cannot prove, telling them that they are to accept the whole of the doctrine of the Sacrament of Baptism as a Divine regeneration, which I cannot prove; then I cannot preach unless I am sent. There must be some one to send me, and as there must be a bondsman for the people, what does St. Paul mean when he says, "How could a man preach unless he be sent?" He simply means this:—That if I wish to send a message to my friends in some other part of the country, I must first communicate with the Central Office, and it is only then, when the proper connection is made, that my message is transferred from the Central Office and goes to my friends. How can I send a message otherwise? Impossible. So

THE DIVINE CHARTER.

EVERYONE THAT PREACHES IN THE CATHOLIC CHURCH MUST BE SENT; he must be approved of. He must know what he is going to teach, and the Bishops, who represent the Pope, must approve of his teaching, and if any man entering a Catholic pulpit were to rise up and preach something which is not in accordance with the catechism, it would be known in Rome in less than an hour and the word would come to this man that he cannot preach that doctrine, because it contradicts the word of God. Now, dear brethren, I have known in New York city this case:—I only speak of what I know—in which a minister was preaching what his Bishop disapproved of, and whereas the minister was called High Church and was far advancing towards Roman teaching; the Bishop was Low Church—low in the same denomination—Episcopalian, and that therefore the Bishop could not make him teach what the Bishop himself believed to be true. Hence, all the parishioners who came to him to speak about it said:—"I know what this present preacher, giving his name, Father S. and so, I know what he teaches, and I like his teaching, but how can I be assured of what his successor will teach?" "Why," said the Bishop, "no one can preach unless he be sent, but I answered the Bishop, have not got the power, although he contradicts the teaching of the pulpit, I have not got the power to stop it." Is that Christianity? Then I renounce it all, for if the Lord has so deceived me that, whereas, he said no one can preach unless he be sent, here is a man who is teaching a doctrine contrary to the one who sends him to preach. The Infallibility of the Pope is therefore extremely simple. It does not make the Pope God; it does not require us to believe something against our reason. On the contrary the only solution of all doubts and difficulties in the matter of revelation is the Infallibility of the Pope, and therefore when our earnest and sincere separated brethren ask us to give up the Infallibility of the Pope and yet form one Church, they are asking us to give up

THE ONLY ANCHOR THAT KEEPS REVELATION,

logically, remember, logically, in the world. There will be truths in the world and there are truths in various sects logically, but they are there no doubt, and they will stay for some time longer, but we must all have noticed that within the last 25 years all the lines have been drawn more sharply. Did those who really wished to believe and wish to be logical at the same time find that it is impossible to base their faith only on the Bible, and therefore, that they are gravitating steadily many of them towards Rome? The Infallibility, therefore, of the Pope does not ask me to sacrifice any claim whatever of my reason; if it did, then I would renounce the Pope, because I can

no one can preach unless he be sent, here is a man who is teaching a doctrine contrary to the one who sends him to preach. The Infallibility of the Pope is therefore extremely simple. It does not make the Pope God; it does not require us to believe something against our reason. On the contrary the only solution of all doubts and difficulties in the matter of revelation is the Infallibility of the Pope, and therefore when our earnest and sincere separated brethren ask us to give up the Infallibility of the Pope and yet form one Church, they are asking us to give up

Why, to hear the Pope say some of the things that he says, one would suppose that the Pope could afford some morning after breakfast and say to himself, "I have not defined anything lately." Suppose I define something this morning. What will it be? What will you have? What do you want me to define? The Pope can define as a matter of faith only what is contained in the Deposit of Revelation. And therefore, if the Pope were to make a new doctrine, which were not contained in Revelation, then he would give up his prerogative, and Christ would have failed, and the Church would have failed, and Christianity would be no more. You will tell me at once—I can almost see it on your faces—that there have been two doctrines added by the Catholic Church, Roman Church; two doctrines added of recent years. The Infallibility of the Pope is a recent definition and the Immaculate Conception of the Blessed Virgin Mother of God. It is true these definitions are recent, and therefore, if these definitions are not found in the Deposit of Faith, they cannot be true.

NO POPE CAN MAKE THEM TRUE.

That is a very important part of my subject, and I ask you to follow closely. We are all keeping, dear brethren, as I said the other night, we are all keeping holy the Sunday, are we not? This is Sunday night; we should be keeping holy the Sabbath day, according to the Scriptures. Why should we not. We are all wrong. If one does not keep holy the Sabbath day according to the law mentioned in the book of Deuteronomy, let them fall on him. Are we afraid of these curses? We are not. Are we going against the written word of God? We are. Is there any declaration in the written word of God that the Sabbath has been revoked and replaced by the Sunday? There is none whatsoever. Why, then, are we doing it? Because the Church, the Infallible Church, has told us that the word of Christ has changed the day from Saturday to Sunday. Can you prove it? No. Can I? No. Therefore, it is absolutely illogical for any of our separated brethren to keep the Sunday and to refuse the Church. The human mind must be logical, or it sins. I do not say it is always a guilty sin. They may not think of it; there may be reason for it. The truth, then, may be contained in revelation without being contained in written revelation. The Lord Himself said, rather, St. John says: "Not one hundredth part of the things that the Lord did are written in the book, not one hundredth part. And our Divine Lord Himself tells us that during the forty days after His resurrection, He conversed about the Kingdom of God, and there are not twenty lines that tell us what He said in the Bible. Might He not have conversed of these things, and if He wished that these things should be handed down to us, was He not able to do it? If He could keep men only that wrote fallible men, ignorant men; if He could keep them from error when they wrote, was it not possible for Him to

TRANSMIT THROUGH THE LIVING TRINITY

a truth that was never written? If it is not so, then all Christianity is a farce, because we are all going against God's Word, and we are not keeping holy the Sabbath day. There is, therefore, a clear distinction between defining a thing and creating a thing. And because we know the date when certain definitions of faith were proclaimed, remember, please, that that does not prove it is the date when they began to be believed. An example: It was only in the year 325 that the Church of God, at the great Council of Nice, declared—what do you suppose? The Divinity of Christ. In the year 325. So to argue, as some of those I refer to do argue, when a thing is defined it proves it only begins to be believed when it is defined. But the Church defined the Divinity of Christ only in the year 325, and therefore, again, it did not believe in the Divinity of Christ from the beginning, and that is only a new doctrine. Christ is not Divine. The Church defines the matter only when some dispute arises about it, and in the fourth century the disputes arose about the Divinity of Christ, and notice, please, dear brethren, that there are those who call themselves Christians to-day, there is quite a numerous sect calling themselves Christians, believing in the Bible, that reject the Divinity of Christ—the Unitarians, who believe only in one person, and that therefore, although they accept the Gospel, and they see there the wonderful things said of Christ; they say that is very true, that is the Son of God; so are you. I was conversing some time ago with a Professor of a College in Boston. In speaking about the Divinity of Christ, to know where to start from I said: "Sir, you believe it?" "Of course I do." "O!" I said, "very well, then; we can start from that." But he said: "What do you mean exactly by

THE DIVINITY OF CHRIST?"

"I mean," said I, "just what I say—that He was God, equal to the Father." "No," he said, "you go too quick; I do not believe that; I believe that Christ was divine as you are divine." I said to him: "I, divine?" "Why, yes, you are teaching the people; that is a divine work." And I said: "That is all you believe of Christ?" "That is all," he says, "He is divine in that sense." And so, when the dispute came about the meaning of divine, bringing clearly before us the fact that the book cannot explain itself, and we have to go to the living teacher when you see divine. What do you mean? And that was all the dispute that arose in the fourth century. What does "divine" mean? and those who were beginning to leave the Church said: "We believe in Christ's Divinity; He is like His Father and like to His Father. The Church says, no! He is more than that; He is the self-same substantially; Father to His Father—or substantially to the Father. They said, no; we refuse to admit that. And the Church arose in its might, and a great council of 318 Bishops was held with the Pope at their head, and the definitions of the Council were only of law, when they were approved of by the

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FORMS PART OF THE PRIMITIVE REVELATION,

and then his power is passed, as regards definitions of faith. Another example:—Suppose there is a dispute about a necklace worn by Her Majesty the Queen. Someone says there are 50 magnificent diamonds in the necklace. Another one says, no, there are not more than 40 diamonds; the other gems are sapphires. How can the thing be settled? You and I cannot go to the Queen's jewels. You will not be allowed; they are protected; this is a special duty. What shall we do: how can we settle the question? Either it can never be settled by us, we shall never know, or, if we have some friends, we will ask the one who is charged with the custody of the jewels to look into the casket and tell us, and he opens it carefully, and says,—There are 50 diamonds. Did he put them there? Did the pronouncing of this thing that settles the dispute,—did that put the diamonds in the casket? He only verified the existence of these jewels in the casket. Is that against reason? Anything wrong in that? And that is all that the Pope does. It is true that in the diadem of the Mother of God there is the jewel of immaculate-ness from the very first instant of her conception or not? I do not know. Do you know? No. Can we find out? The only way to find out is to consult the one who is the custodian of the Deposit of Faith God Himself addressed the Virgin Mother with the words: "Hail, full of grace." Does that mean immaculate conception? I could not say for certain that it does. It might, if the person was always full of grace, always, as the Lord said. That would mean, therefore, no sin at any time. Very true; you are reasoning now; you are reasoning about it. But is it a matter of faith? I will ask the custodian, and so we ask the Sovereign Pontiff if it is true that the Mother of God, that she was always pure. And he looks in the casket, the Deposit of Faith, and then he is going to teach the whole Church; the infallible power is back of him, and he says: "I declare in the name of Christ that that doctrine is part of the Deposit of Faith. Is that inconsistent? It is consistency itself. We read, dear brethren, in the Acts of the Bible, Chap. 15th, something that gives us

A PICTURE OF WHAT THE CHURCH DOES

to-day, as it did then; the Roman Church, the only Church that speaks that way; every other Church refuses even to claim infallibility; refuses to claim it. There is only one Church that claims infallibility, and as, if my reasoning has been correct, the Church of Christ must claim infallibility, and as there is no Church but the Roman Church claims it, I leave the conclusion to you. The Council of Jerusalem met and there was a great dispute. The question was: Do the ceremonies of the Old Law still bind? Must we tell all those who enter the Church now that they must submit to the ceremonies of the Old Law? Of course they must. Where has it been repealed? The Lord said: He came not to repeal, but to perfect. Are those ceremonies repealed? No, where. Therefore, everyone that enters the Christian Church must submit to the ceremonies of the Law as it is written in the Book. They said, it is hard to impose that upon all. It is hard. But what are you going to do? There it is in the Book. They discussed it again. The Scripture says there was much discussion. It is so in all councils of the Church. I thank God that there is. The Lord does not work miracles every moment, and so there are warm discussions, as there were at the great Council. Let a man speak out what he thinks. Let the other side argue, as in every case of law, and finally the judge pronounces. So was it here. Peter arose and he formulated this wonderful sentence: "It has seemed good to the Holy Ghost and for us." Seemed good to the Holy Ghost and to you. Why, it sounds like blasphemy. How do you know that the Holy Ghost said that? How do you dare rise up and say: "You are the poor fisherman, who did not even understand the Lord when He spoke to you, but now you dare to say: 'It has seemed good to the Holy Ghost and to you, as if you and the Holy Ghost were in partnership."

IS OUR DIVINE LORD PRESENT IN THE

BLESSED SACRAMENT OR NOT?

You have numbers of people nowadays, outside of the Catholic Church, who are longing for the real presence of Christ, and I would ask them: Do you really believe that our Lord is present there really? They say; I do, but my minister does not. And then they are groping about. What are we to believe? Who shall tell us? In the 11th century the Church declared that our Divine Lord, body, soul and divinity, is really present in the Blessed Sacrament, and that when I receive the Sacrament of the Altar I do not receive bread, but I receive that of which He said: "This is my body." You read your Bible, and I read mine; my Protestant friend reads his, and he is sincere, I have no doubt. He is, and so am I, sincere, and I come to those words: This is My body; and I believe the Lord meant what He said. My friend reads it: This is My body; and he believes the Lord meant this is not My body. Now, I say, if that is the logical outcome of Christianity, that with the very self-same words before us, we come to admit black and white are about the same thing. I renounce it all; and if you tell me, that the Holy Spirit leads you to see in those words that the Lord meant: He was not

And approved, and imposed upon mankind, was that fettering the human mind? If we have to build a stately edifice according to the laws of gravitation—"why," I say to the architect, "you are a slave; you tell me that you have to build this church according to certain laws that you never made; thus your mind is fettered." "Well," he says, "if you wish me to build it without regard to these laws, I will build it provided you bear the expense." Dear brethren, I implore you, for God's sake, to think of it. I am indignant that the human mind of those who pride themselves on the mind should ever have made that accusation against the Church of God,—that Christ fettered the human mind when He said: "You must believe the Father, the Son and the Holy Ghost are one God." Was that fettering the human mind? If He were not God it was; if He were God it was not, because I can admit that God's mind must be more capable than mine. Are we fettering our human minds because we regulate our timepieces by the standard time? Oh! it is childish. Truth can never fetter the human mind. Never will my mind be fettered until I am led away by error. Truth is my lawful liege, lord and sovereign; error is a tyrant, and only error takes possession of the mind, and then is the mind a slave.

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WHEN THE LAWS OF GRAVITATION WERE

DISCOVERED

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Irish Workhouse Cruelty.

The British Medical Journal in a recent issue has a terrible arraignment of the brutalities practiced in Irish workhouses. It says: When our Commissioners inspected a number of Irish workhouses two years ago, nearly every report contained references to the barbarous treatment of young children in these institutions. That things have not much improved since then, a case that recently cropped up in the Banbridge Union goes to show. According to the report in the Banbridge Chronicle, the medical officer reported to the Board of Guardians that he had found an infant seven months old in his nursery with its arms broken, and in his opinion it had been broken for a fortnight. The master and matron were sent for. The former declared the nursery was not his department. The matron stated that though she went to the nursery daily she knew nothing about the accident, and only called the infirm nurse to see the infant because it was crying so much. In reply to further questions she stated that the children were in charge of an idiot woman, who was the only person she had to look after them, and that the child could not have got the injuries by falling out of the bed, because the beds were all on the floor.

SAVE THE BABY!

A mother will risk her own life many times over, to save her babe from the horrors of hydrophobia. There are graver perils from which a mother should protect and her child, and a mother is a rarity, but thousands of children die daily because of the seeds of disease implanted in their little bodies before birth.

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Light through the sombre clouds of enlightened darkness which surround and hover above our nineteenth century civilisation there shines a light which seems to promise something which we have not now, and which, look upon it as we may, serves to prove that human nature is not the warped, twisted and ungainly thing that acidulous pessimists would have us believe. I refer to the extraordinary interest in the education of youth displayed by those good people whose only fault is that they have neither the time nor the inclination to mind their own business. Their own sons, mayhap, are going, as fast as their limbs and their purses can carry them, to that region where water floweth not, yet they, dear souls, are so given to their neighbors' best interests that their own flesh and blood is forgotten, or, rather, neglected; you see, their boys are so good that they do not require looking after—it is the other fellows' progeny that needs their constant care and attention. This is what I should call large ness of heart, but it has been termed narrow-forehead philosophy by wicked and designing people.

The above-mentioned good folks remind me of the spider and the fly. A magnanimous spider, whose large heart was pained upon learning that a certain fly for whom he entertained the greatest regard and affection, was a very ignorant and uneducated fly, invited him into his school (if I may be allowed to paraphrase a little). The fly, owing to his ignorant and uneducated state, was not a suspicious fly, and at once accepted the kind and friendly invitation. He was conducted through long corridors and was shown the beautiful classrooms. In one of the latter he saw a number of little spiders busily engaged at their lessons. The old spider took his visitor in hand and explained, as well as a highly educated and philanthropic spider could, the working of his school and the many and different studies pursued therein. Of course the uneducated fly was mightily impressed and somewhat awed by what he saw and heard, but one thing struck him as being rather queer, to say the least. He had looked around the classroom and was about to leave for the purpose of inspecting the one adjoining, when his attention was arrested by a curious sight. He saw about twenty little insects march into the room, each of whose bodies was half fly and half spider. Putting on his spectacles the astonished fly turned to the spider and asked: "My dear sir, what are those little objects? Methinks I see in yonder forms a picture of my humble self, yet strange to say they do appear to bear a striking likeness to your noble lordship. Pray what are they?" The wily and educated spider replied in a highly educated manner, informing his visitor that (once upon a time all the pupils which he now saw before him were genuine flies, but his methods tended to raise them to a higher sphere, so they had become spiders, whilst the little wee fellows now marching in had not yet had time to become wholly transformed. This explanation agitated and irritated the fly, so much so that he picked up a book, but before throwing it at the spider he looked at its title which, to his amazement, told him that the volume was a treatise on "How to Catch Flies." The now thoroughly aroused fly was about to wreck summary vengeance upon the wicked spider when the latter, with a view to appease his visitor, offered him a partnership in the business. The fly, being unpolished and ignorant, spurned the offer and said: "I'll be hanged if I accept!" The spider's face was flushed with anger as he was about to say: "Then if you won't be eaten!" and with that he swallowed the fly, and at the same moment the little half fly half spiders began to sing "Oh, really, it is good to be a spider."

When a man admits that a mountain is composed chiefly of rock; a river, of water; and an alderman of impudence, he admits facts which are patent to all who live on our planet. But will he admit the equally evident fact that he and his fellow-men are mere imitators, the one of the other? No, I think not, for the simple reason that such an admission would lower him in his own estimation by placing him in line with the monkey, the greatest imitator on earth. I do not mean to say that I am a believer in the Darwinian theory. Not at all, but when I look around me I am forced to confess that the monkey is a sort of thirty-first cousin to the human race. This brings me to the Stage—the modern, get-all-you-can-out-of-them Montreal Stage. But, before going into this subject, I wish to say a few words in support of my contention that man is merely an imitator.

Who has not seen at one time or another, something like the following: A man is standing with one eye glued to a hole in a fence. Another fellow comes along, and, seeing the other, immediately proceeds to look for a convenient hole. If such be above, his reach he will tax his ingenuity to attain his end; and if the original sight-seer remain, say two minutes, at his post and then relinquish it, he will find every blessed hole in the fence with an eye behind it. Of course, the force of example, strengthens the habit. Should Mrs. Higginson Brown give something new in the shape of an electric blue tea, Mrs. Smith Jennings and Mrs. Kill Time will most assuredly do the same. Electric blue tea become the

stage, as we have seen it in recent years, enacts in a thoroughly finished manner the heavy part of the spider. In the vicinity of our theatres of an evening the flies may be seen hurrying to the feast. They are mostly of tender years, from eight to twelve, and they are going to be taught! The master spider has prepared his net, and his assistants of the family Araneidae pull the lines taut. But, unlike the spider first referred to, this one does not swallow his victims; he prefers to extract their little coils; nor does he convert them into little spiders. No, his genius takes a higher flight—he transforms them into little devils! Exhibition after exhibition follows, one none degrading and debasing than the other, until the once innocent little flies become worse than the spiders themselves. Anything and everything that appeals to the baser nature of man appears upon the boards. Vice, flaunting and alluring, scatters its noxious perfumes around and about, until the flies become thoroughly permeated with the vile stuff; they breathe it, take it into their lungs, their hearts; their minds become saturated with it; it is now a part of themselves—of their life-blood; they cannot do without it; the habit is

This is a picture of the stage as it exists in a certain quarter of the city. Its victims—the imitators—are to be found without the aid of a detective. They prowl through the city's streets and on the mountain top; no person may feel safe when they are about. The degenerate stage has taught them well, and they have proved apt pupils. Their imitative faculty has been fully developed, but on the sinister side—with the other they will have nothing to do.

About the more respectable professional stage as we have it, I have little to say. Except at rare intervals, it is "neither fish, flesh nor good red herring." It is neither good nor evil; it is a grave—a house of bones—a nonentity—a painted emptiness—a shallow vessel—an ark, with nothing save fine scenery, good furniture and bright lights to save it from the fate of all old hulks—the ocean of oblivion. And this in Montreal, the premier city of the Dominion! Awake, beautiful city! Raise your powerful voice and demand a return to the elevating stage, the purifying stage—the stage that saves many a man from the grossness that surrounds him—the vile powers that never slumber—that never halt in their efforts to drag him down to their own grovelling level!

I admit that at times we are treated to something good, very good, but such occasions are as oasis in a desert—few and far between. And why should this be tolerated? There is no earthly reason or excuse for such a state of affairs. A theatrical manager was once heard to exclaim, "Oh, there is no use in my bringing a good company to Montreal. It don't pay!" I forgive the "don't," but not the implied insult. The statement, moreover, is not borne out by the facts. When the great Irving pitched his tent in our midst—alas! now some years ago—the newspapers teemed with matter relating to the enthusiastic reception the eminent actor had met with at the hands of Montreal people—told of hundreds who had left their beds at five o'clock in the morning that they might be sure of securing their tickets, and, upon arriving at the ticket office found a little army ahead of them. And the newspapers, wonderful to relate, did not exaggerate; they told the bare truth, which is usually a difficult undertaking for a newspaper. And Sara Bernhardt, Salvini, Ada Rehan, Mansfield, Collier, Haworth, and scores of artists, were they questioned on the matter, could easily refute the statement that a Montreal audience can appreciate nothing save the antics of mount-banks and alleged "actors."

A recent occurrence at one of our up-town theatres brought to the notice of hundreds of people who never enter a theatre the vile and contemptible "plays" that are nowadays staged for the public. Everyone has read or been told of the reception accorded the "actors" who seemed to imagine that Montreal was a nest of savages who delighted in witnessing a hideous caricature of a race that has won glory and distinction in every field of battle and of peace, and whose worst fault lies in the superabundance of good nature which permits hirelings, vile and wretched, to earn a living by continually libelling the Irish race. The reception the "actors" received was well merited, and the odour of the "provisions" launched at them was not a whit more unsavoury than the reputation that they had earned for themselves. A protest in the usual and accepted form, would be quite lost on such a conglomeration of strollers as the ones referred to. The punishment should fit the crime, and such people deserve to be taught in the hard school of experience that he who grovels in the mire shall receive that species of punishment which he best comprehends.

Constipation Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, insomnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. See all druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

pair, because we cannot hear the answer. But if, on the other hand, the Lord loves little ones such as we are, and loves us as He loved the tender ones that clustered around Him, we must be able to know as clearly and as unerringly and as positively and as unerringly as they that it is the truth of God, and the truth will make us free.

THE LATE CAPTAIN A. McC. CHISHOLM Formerly of the 42nd Highlanders, and a Pupil of Montreal College.

The Scottish Highlander and North of Scotland Advertiser, published at Inverness, in its issue of 21st October, has a lengthy obituary notice of the late Captain Archibald Macra Chisholm, formerly of H. M. 42nd Royal Highlanders, (The "Black Watch") who died at his country seat, Glassburn Strathglass, on the 19th October. The late Captain Chisholm was a brother of Mrs J. J. Rolland, of this city, and uncle of Mrs. T. A. and Mrs. Gray, of St. Lambert; he was also a son of Mr. C. C. Chisholm of this city. Independently of the interest attaching to these facts, a further interest connects his name and memory with Montreal; he was partly educated here, having been a pupil of old Montreal College. Captain Chisholm's father was Dr. Stewart Chisholm of the Royal Artillery, who took part in the suppression of the Canadian rebellion in 1838, which accounts for his son's presence in Montreal and his attendance at the college. Captain Chisholm was possessed of remarkable physique, and was considered one of the most splendid looking men that ever entered a Highland regiment. He was true to the garb of old Gaul and wore his kilts to the last, to the great gratification of the people of Inverness, who regarded him as a typical Highland gentleman. Captain Chisholm came from grand old stock on both sides. His father, who died at Inverness in 1862, had attained the rank of Deputy Inspector General of army hospitals. His mother was Mary, daughter of Janet, one of the ten lively daughters of John McLeod of Raasay, of whom Doctor Johnson speaks in his "Tour" to the Hebrides. Janet McLeod married Archibald Macra of Ardintoul, and one of her sons was the distinguished Sir John Macra K.C.H., Lieut.-Col. of the 7th Queen's Own Cameron Highlanders, who ultimately became secretary to his distinguished relative the Marquis of Hastings, when Governor-General of India. Capt. Chisholm's father was at Waterloo and at the capture of Paris, as well as engaged in the suppression of the rebellion in Canada.

After retiring from the "Black Watch," to which he was assigned as a volunteer, he was warmly attached to the cause of the Duchess of Leeds at Applesby, and afterwards of the Duke of Devonshire, and then he came into possession of the splendid property and shooting of Glassburn. An ardent lover and patron of manly exercise and sport and a lover of everything C. H. G. from the red to the purple in which he was an excellent purifier, he was, says the notice in the Inverness paper, "one of the most popular Highlanders living." An enthusiastic sportsman, Captain Chisholm was the leader of the party of volunteers who went to Inverness to protect the person of the Princess from the threatened attacks of Garibaldi. He had no family, but leaves a wife and Mary Francis, daughter of William D. Lench Devonshire, London, and grand daughter of Lewis Popham Esq. of Balmoral and Ballinlough, Aberdeen-shire.

TO GIVE TESTIMONY TO THE TRUTH. The Kingdom of Christ is not of this world. No, because this world is too small to give it power enough. The Kingdom of Christ is not of this world, because the things that rest on this world are transitory and changeable, but the Kingdom of Christ is immovable and eternal; and, therefore, it is not of the world though it is in the world, and though He came expressly in the world for this purpose. It is not of the world, He says, because if it were I would call upon My legions to save Me from the power of Caesar. I do not call upon them. And then Pilate, the representative of the world was troubled; he said: "What is truth?" Oh, if he had only waited for the answer. He would not. The greatest question, dear brethren, ever put by man to God, like the one put by St. John the Baptist to our Divine Lord, Art Thou He that is to come? the same question in another form is no longer put by the friends of Christ, but by His enemies. What is truth? And the answer would have been: "I am." And that was the answer to all objections until the end of time. "I am Truth, and I am the Way and Truth of Life." Right close to poor Pilate there was the shadow of Caesar. "If thou art the friend of this man, thou art no friend of Caesar." And then the weak Judge turned on his heel and went away, and would not wait for the answer. This is what the world is doing today, and what those who refuse to admit the chain of evidence of which I have spoken. Unless there is an institution that traces back its line to the very God of whom we are speaking, then the truth of God and the revelation of God exists nowhere in the world, and therefore the Lord, who had promised to be the Way and the Truth and the Life, has deceived us, and there is no hope, but eternal des-

ASK YOUR DOCTOR. He will tell you that Scott's Emulsion cures poverty of the blood and debility of the nervous. He will say that it is the best remedy in the world for delicate children.

SPECIAL NOTICE. The readers of the TRUE WITNESS are respectfully invited to call and inspect my choice assortment of Furs for Ladies and Gentlemen, which consist of Ruffs, Muffs, Capes of all kinds, Collars, Bows, Gaudleets, Caps, etc. Our facilities and our 35 years of experience in the Fur business is a guarantee to all who are desirous of having their Fur garments made to order or repaired, unexcelled, at prices not equaled in the city. A visit to our establishment will convince you our goods and prices are right. ARMAND DOIN, 1584 Notre Dame Street, Opposite Court House.

THE INFALLIBILITY OF THE OPE BEFORE THE TRIBUNAL OF REASON. In conclusion, dear brethren, our Lord stood before the representative of the power of this world. Pilate, who represented the Roman power said to Him: "Art Thou the King?" And our Lord answered, "I am a King." Why, then, tried to make Him a King a few days before and He had fled away into the desert to avoid the kingship, and now He was asked by the representative of Roman power—the world and revelation face to face. Pilate said: "Art Thou a King?" He says, "I am a King, and for this I am born." It is not a kingship that is simply given to Him by the voice of the people. For this I was born and for this I came into the world. What is to be a king? What kind of a king? To give testimony to the truth, and all those, continued our Divine Saviour, all those who are of truth bear My words. Therefore one Church on Truth. You will notice that our Lord did not say that His kingdom was not in this world. He said the contrary. For this I came into this world;

DOES IT PAY TO TIPPLE. You know it don't. Then, why do you do it? I know why. It requires too much self-denial to quit. Mr. A. HUTTON Dixon's medicine, which is taken privately, is pleasant to the taste, and will cure you of all desire for liquor in two or three days, so that you would not pay five cents for a barrel of beer or whiskey. You will eat heartily and sleep soundly from the start, and be better in every way, in both health and pocket, and without interfering with business duties. Write in confidence for particulars. Address THE DIXON CURE CO., No 40 Park Avenue, Montreal.

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A Tip to Butchers. Use Pearline. Have your place a little neater and cleaner and sweeter than other places. Did you ever see a Parisian butcher shop? Well, you can make yours just as dainty and attractive by taking a little trouble with Pearline. Isn't this worth something in these days of competition? But the foundation of all this cleanliness, and the only thing that makes it possible, is Pearline. Beware of cheap imitations. Pearline is never peddled; if your grocer sends you an imitation, be honest—and if he does, JAMES WYLLIE, N. Y.

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Society Meetings. Young Men's Societies. Young Irishmen's L. & B. Association. Organized April 1874. Incorporated Dec. 1875. Regular monthly meeting held in its hall, 19 Duane street, first Wednesday of every month at 8 o'clock, P.M. Committee of Management meets every second and fourth Wednesday of each month. President, JAS. J. McLEAN; Secretary, M. J. POWELL; all communications to be addressed to the Hall, DeLafayette, St. Patrick's League; W. J. Hurby, DeLafayette, St. Patrick's League.

A. C. B. A. of Canada. C.M.B.A. of Canada, Branch 26. Organized 10th November, 1883. Branch 26 meets at St. Patrick's Hall, 92 St. Alexander Street, every Monday of each month. The regular meetings for the transaction of business are held on the 2nd and 4th Mondays of the month at 8 P.M. Applicants for membership or any one desiring information regarding the branch may communicate with the following officers: M. J. SHARKEY, President, 1338 Notre Dame St.; J. H. FERRIS, Treasurer, 214 Sherbrooke St.; G. A. GIBSON, Secy., 214 St. Lawrence St.; JAS. J. CUTHBERT, Secretary, 25 St. Urbain St.

Catholic Order of Foresters. St. Patrick's Court, No. 95, C.O.F. Meets in St. Ann's Hall, 137 Ottawa street, every first and third Monday, at 8 P.M. Chief Ranger, JAMES F. FOSBERG, Recording Secretary, ALBERT PATRICKSON, 66 Elgin street.

St. Ann's T. A. & B. Society. ESTABLISHED 1862. Rev. Director, REV. FATHER FLYNN; President, JOHN McLELLAN; Secretary, THOMAS McLELLAN; Treasurer, JAMES McLELLAN; Recording Secretary, JAMES McLELLAN; all communications should be addressed to the Committee of Management, the first Tuesday of each month at 8 P.M. Meetings held at St. Ann's Hall, 137 Ottawa street, at 8 P.M. Meetings on the 2nd and 4th Mondays of each month, at 8 P.M. Meetings on the 2nd and 4th Mondays of each month, at 8 P.M.

MT. CLEMENS, MICH. The All Year Round Health and Pleasure Resort, Located on the Line of the Grand Trunk Railway, 515 Miles West of Montreal. Mt. Clemens owes its reputation as a resort, and its prominence as a prosperous and beautiful city to the medicinal virtues of its mineral waters, and the efficacy of its thermal baths, and the purity of its air. Thousands who have been cured of Rheumatism and other diseases by these baths, returning to their homes with their hearts full of gratitude towards the place and its curative agents, have given all the publicity within their power by telling their friends and neighbors of the beauties of the city, of its wonderful waters and remarkable cures. Pamphlets containing full particulars as to the nature of the waters and diseases cured can be had on application to Dr. P. E. S. D. 1111 St. P. Manager Agent, Bonaventure Station, Montreal.

THE NEW ESK STITCHED EVER-READY DRESS STAYS MADE IN SATTEEN, RIBBON CLOTH (Novel and Attractive) AND SATIN. Thinner, Lighter and More Elastic than any other Dress Stay. Catholic Nurse Hospital Graduate. DISENAGED. ACCOUCHEMENTS. Fees Moderate. Tel. 1778. 185 Ottawa Street

Division No. 5 of the Ancient Order of Hibernians was organized on Thursday evening, the 25th inst., with 23 charter members on its roll, and a most favorable prospect of a bright future, situated, as it is, in the parish of St. Anthony, a grand field for operation.

To the worthy County President, Mr. Geo. Clarke, belongs the credit of filling in the west end a long felt want. As a result of the patriotic exertions of that gentleman, St. Anthony's parish will now be represented in the councils of the Irish Catholics of this city.

After the installation of the newly elected officers short addresses were delivered by County President Clarke, M. Lynch, Provincial Vice-President; Mr. B. Keys, ex-Provincial President; Mr. B. Wall, President Division No. 3; Mr. H. Kearns, President of Div. No. 4; Mr. J. Walsh, Fin. Secty. No. 2 Division, and Col. B. Feeney of the Hibernian Knights.

The following gentlemen were elected officers of the New Division: President, Mr. M. Phelan. Vice-President, Mr. J. McCarrey. Treasurer, Mr. M. Hickey. Rec. Secty., Mr. A. Maloney. Fin. Secty., Mr. H. Hickey.

CAPTAIN NOLAN'S SUCCESSOR

Irish Catholic Electors of St. Antoine Ward

Protest Against the Appointment of Decarie-Pearson, and Pledge Themselves to Unite Against the Aldermen Responsible in the Matter.

At a largely attended meeting of the Irish Catholic electors of St. Antoine Ward, held at No. 202 Notre Dame street, on Tuesday evening, the 30th ult., the following resolution was unanimously adopted:

"That the Irish Catholic electors of St. Antoine Ward in meeting assembled declare that in the appointment of Mr. Decarie-Pearson as superintendent of fire engines, to fill the vacancy caused by the death of the late John Nolan, the Fire Committee of the City Council have committed a grave act of injustice. They have ignored the claim and right of an Irish Catholic to the position who was experienced and thoroughly competent according to the best expert testimony, and we protest most earnestly against their action in this matter, and pledge ourselves to use all our influence against the Aldermen responsible."

ST. ANN'S STALWARTS.

The Inaugural Entertainment of the Winter Season.

A Most Successful Affair—The Wonders of the Veriscope-Historigraph—A Baffling Irish Character Sketch Staged.

The members of St. Ann's Young Men's Society, ever ready to cater to the instruction and amusement of their fellow parishioners and all others, inaugurated their winter campaign by a brilliant matinee entertainment on Tuesday last, at 2.30 p.m., which they followed up by an evening performance at 8 p.m. True to the terms in which these were advertised, they proved unquestionably unique, pleasing and instructive, and the fact was thoroughly appreciated by the large audiences present on both occasions. Mr. P. T. O'Brien, the energetic and talented President of the Society, opened the proceedings in an excellent speech, during the course of which he outlined the work of the society.

The veriscope historigraph was a revelation to ninety nine in a hundred of those present and the marvellous powers of this mysterious and latest addition to the "Graph family" amazed even those who had heard and read of them. The life-like character of the several scenes it presented could not but impress one with the idea that, as a practical character, it could challenge the most eloquent tongue or pens of the day. When to these life-giving effects were added the graphic description kindly volunteered by good Father Strubbe, it will be readily felt, even by those who were not present, that the inaugural entertainment was of an exceptionally auspicious character. The affecting adieu scene between Charles I. and his family—the assassination of Mrs. De Sombreuil and his devoted blood-drinking daughter, were all presented with an almost too realistic effect; while the scenes from the history of the First Empire and the Franco-Prussian war will never be forgotten by those who saw them under the Veriscope.

Between the first and second parts the histrionic contingent of the society took charge, and convulsed their audience with a side-splitting character sketch, whose only drawback was that it was too short, in fact it ought to have been encored. "That Roguish O'Rourke" was

There were sounds of well-merited applause throughout the piece, and a perceptibly heavy sigh when the curtain fell.

The following composed the cast of characters:— Teddy O'Rourke, from the Old Country. R. J. Byrne Mr. Peregrine Prosyman, a retired merchant. B. P. Sullivan Edward Harcourt, in love with Prosyman's daughter. N. J. Power Charles Prosyman, old Prosyman's son. J. W. Keown Shimmer, servant to Prosyman. T. F. Sullivan

The second part (so called) of the entertainment consisted of Veriscope Scenes from the Life of Our Lord as represented, every ten years, at Oberammergau, a little town at the foot of the Bavarian Alps. With an excellent sense of the appropriate the scenes presented opened with Christmas—its manner, its shepherds, and its Magi, included the most salient events in the life of the Saviour and closed with the glories of the Resurrection. It is needless to say that each of these representations were accompanied with touching references by Father Strubbe, who, no doubt, rejoiced in the opportunity of giving such excellent and valuable object lessons to his faithful parishioners. The Young Men's Society of St. Ann's have every right to plume themselves on the success of their opening day.

EDITORIAL NOTES.

THE good Sisters of St. Anne have a log-cabin hospital at Dawson, in the Klondike which will, no doubt, be a great God-send to the miners this winter, though it only contains twenty-two beds for patients. The ever watchful Sisters seem to have pioneered the "Victorian Nurse" idea.

An Oklahoma editor has indicted the following touching appeal to delinquents: "There is a little matter that some of our subscribers have seemingly forgotten entirely—some of them make us promises but have not kept them. With us it is a very important matter—it is necessary in our business. We are very modest and don't like to speak about it."

A SPECIAL COMMISSION on vaccination was appointed in connection with the small-pox epidemic which occurred at Gloucester in England last year. This body has just issued its report, in which it states that the severity of the epidemic, its high mortality and its propagation were influenced and prompted by the unduly large proportion of unvaccinated children who were exposed to infection and infected.

As an instance of apostolic poverty it may be mentioned that in the recent celebration of the will of Dr. Wadhams How, Anglican Bishop of Wakefield, the value of the personal estate was sworn to as £72,240, or £361,200. In the days of G. D. Smith the Vicar of Wakefield was considered as "passing rich on forty pounds a year." "Tempora mutantur" since the time of which the good old O'lyer sang.

From statistics prepared and published by Dr. Schwartz of Berlin, one of the eminent medical authorities in Germany, it would appear that the married enjoy greater longevity than the unmarried. Dr. Schwartz states that "out of every 200 persons reaching the age of forty 125 are married and 75 single." This is consoling news to the brotherhood of Benedict and encouraging to those who think of joining it.

THE JUBILEE SMOKE CONSUMER IS CERTAINLY THE IDEAL.

From all sides comes flattering appreciation of this new apparatus, which alone completely consumes the smoke and gas from all manufacturers and boilers, and this to such a degree that chimneys may be dispensed with.

What was considered a dream formerly is to day a reality which is attested to by a great number of engineers and other experts; all persons using steam-boilers should hasten to procure this the only perfect smoke consuming apparatus which is sold at a reduction of fifty per cent on the list of regular prices from now to the 15th December. Everyone who is inconvenienced by escaping smoke should recommend this apparatus, as by its use the value of property will be increased and cleanliness and public health maintained. All can contribute to this, and it being the duty of all good citizens to interest themselves in the introduction of this smoke consumer.

LOST HIS BRIDE.

New York, December 1.—Michael Clark, who was married on Saturday last, at his home in Northampton, Mass., and who came to this city on Monday for his honeymoon, has lost his wife. The newly-married couple got separated in a crowd yesterday. Since then Clark has been very disconsolate, and the police are looking for the bride. Clark is 40 years of age.

MR. GLADU DEAD.

St. Francis du Lac, Que., December 1. Mr. Victor Gladu, M.L.A., for Yamaska county, died at 5.25 p.m., this afternoon. Mr. Gladu suffered a stroke of paralysis last Saturday. Mr. Gladu was a son of the late Victor Gladu, notary public, and was born in Chambly county, in 1844, and educated at the Jesuit College, Montreal. He was a notary by profession. He held several municipal offices, the most important being the wardenship of Yamaska county. He was first elected to the Legislature at the general election of 1886, re-elected at the general elections of 1891 and 1892, but defeated in the late general elections by one majority. The successful candidate was unseated, and at the bye-election, held on November 16th last, Mr. Gladu was selected by 209 majority. He had not taken his seat in the Legislative Assembly. He was a Liberal.

Random Notes

Now for December's chilly winds.

The trouble about falling in love is that you cannot always light on your feet.

Here's another: "Lost, a little white dog with its leg trimmed." How? Why?

The turkey that has escaped Thanksgiving now grows fat in anticipation of Christmas.

Congratulations, Ottawa College. May you be as successful in other affairs as on the football field.

Now that the football season has ended the artist has lost a valuable market for his chrysanthemums.

The latest addition to the musical album is the "Klondike March." It is said the walking is very bad.

It is generally admitted that there are a great many trials in this world, but a lawyer friend says that there are not half enough.

A piano trust is being organized in the States. There is a square and upright appearance about this trust that is absent in others.

The football "roster" is now resting in the cool chills in preparation for the coming hockey season, and goodness knows he needs a rest.

After reading the want columns and noting the demands for "plain cook," one is forced to believe that beauty is at a discount.

A lady friend wishes to be informed if there are hair dressing establishments adjacent to the curling rinks. Does any one know if there are?

A feminine reviewer says that a woman may smile when a man works as hard as she can, but she could only smile when she is resting.

"Economy" says the Provincial Government. Good to say, and we are all glad to see it, but don't be too economical in matters pertaining to education.

"I am sitting on the style Mary," sighs the young man when he observes the new waist on top of his admirer's bonnet, which she had carelessly thrown on the sofa.

Ad in a local daily: The undersigned beg to inform the public that they will hold a skating rink at the corner of S. and W. Quite an undertaking is it not? What are they going to do when the ice melts?

Infant terrible broke the silence after morning prayer with an exclamation and then came a wail: "Mamma, I don't you'll have to turn the hose on me."

"Why, dear?" asked mamma. "I 'cause I've got my 'sockins on wrong side out!"

In spite of the strenuous efforts of certain clergymen in the United States to serve an injunction on Santa Claus, that worthy individual will appear at the various old stads on the 25th as usual. It may be mentioned that this information is official and will doubtless cause great joy in the folkland.

A walk through several of our streets lately brought to the writer's mind the necessity of the rise of some local Col. Waring who will undertake to clean our thoroughfares. Some of the streets are in a disgraceful condition, heaps of dirt and refuse scattered over the roadway, overturned garbage barrels etc. The sign is certainly not very pleasing and calls for attention at once. Perhaps, though, the scavenging department is waiting for a fall of snow to cover up their sins of omission.

Legislators are peculiar beings. Recently the Georgia Legislature passed an act prohibiting football, regarding the sport as brutal. Last week the very same legislature had a bill before it making it an offence by the employment in workshops and factories of children under thirteen years of age. But the gentle legislators who thought that football was a brutal sport decided that the employment of children of immature age was not so, and voted down the bill. The logic of the situation does not appear clear. If sturdy young men want to go out on the football field and play a hard manly game, that's brutal, but if mere children are to be sent into factories and workshops and their growth stunted, and their morals, perhaps, ruined, well that's all right. It is certainly a splendid example of idiotic legislation, in fact it is worse, it is criminal.

W. E. Curtis, the well known Washington correspondent, furnishes this story: On the steps of one of the old beds in the mansion of George Washington at Mount Vernon, are small glass knobs with sockets drilled in them which fit little spikes, but do not fasten on. It is perfectly natural for visitors to place their hands upon the knobs, and those who do immediately perceive that they can be taken off. The next step is to slip them quietly into the pocket and carry them away as relics of the sacred place. Although an attendant is employed to watch this room there are so many visitors that it is impossible for him to prevent such pilfering, and the glass knobs have to be replaced two or three times a week during the busy season, but that costs very little trouble and expense. A factory near Pittsburgh turns them out for thirty cents a gross, and Mr. Dodge is in the habit of ordering a barrel of them every spring. There are several thousand of these glass knobs

scattered over the world, in museums and private collections, of monuments and historical relics. Many more are doubtless concealed for reasons of conscience and fear of discovery, but the guilty persons need have no concern. The original knobs that belonged to the bed are safely laid away in a vault, and if they need more of the same kind they can order them from the factory at Pittsburgh.

The Star says that if the friends of good government intend to secure a fighting chance at the next election (municipal), they had better get into the bed before every point of vantage is secured by the enemy. There is a good pointer for our friends who wish for better Irish-Catholic representation in the City Council. Come out at once and get a good start in the race.

The Philadelphia motorman knows his business thoroughly, as the following extract from a Quaker City paper will show:

"There are tricks in our trade, too," said a motorman on one of the Traction Company cars. "You see, the company expects a certain return on each trip in the way of fares, and a car that falls short of the expected amount on several runs—well, it doesn't go."

"Some people get in a car and take up enough room for two on a seat. From experience I can soon size up the squatters, as we call them, and at the first chance I get them together. For instance, look at those women in there spread out to beat the band. Watch me get that old gentleman standing up a seat."

With a sudden turn of the controller handle the car bounded ahead.

"This loosens them up," said the shrewd motorman. "Now for the jam." A sudden down brakes action, and the so-called "squatters" were, by the quick stop, huddled together, and the old gentleman took a seat in a space wide enough for two.

"What do you think of that? Oh, say! it works splendidly in a crowded car. Why," the motorman continued, "I can pack them up front just like sardines. Just a turn of the handle and there is always room for one more."

Did you ever have any of the above experiences? Now you know why.

Bob Ingersoll says that football must be a good game because lots of people are being killed through play. That's most unaccountable, Bob, but doubtless you place the game in the same category as suicide.

ST. ANTHONY'S BAZAAR

A Grand Banquet Held on Tuesday Evening

We take the following report of a most successful banquet, which was held under the auspices of the Ladies of St. Anthony's Bazaar, from the Bazaar News:—

The Grand Banquet in connection with our Bazaar is now a thing of the past, and it is with pleasure that we record the unanimous opinion of those present, that it adds another to the already long list of notable and successful events in the history of St. Anthony's.

The large and representative assemblage, the handsome costumes of the dainty ladies, the brilliant splendor of the tables and booths, the beautiful decorations and the excellent menu which was laid before those present, all combined towards making it an event which will linger long in the minds of those present.

Sharp at nine o'clock the 250 guests took their seats at the tastefully arranged tables, with our Pastor, the Rev. J. E. Donnelly, presiding. The following menu card was laid before those present:—

MENU.	
Soup	Roast Turkey
Beef	Roast Chicken
Entrée	Jellied Tongue
Oyster Patties	Ham
MEATS.	SALADS.
Boiled Turkey	Roast Turkey
Roast Chicken	Jellied Tongue
Ham	Ham
Chicken Salad	Lobster Salad
Celery	Potatoes.
Pickles	RELISHES.
Italian Cream	Ch. Lettuce
Apple Pie	Lemon Pie
Assorted Cakes	FRUITS.
Apples	Oranges
Pears	Almonds
Tears	Ginger Ale
Coffee	

After ample justice had been done to the excellent bill of fare, the Rev. Father Donnelly tendered the hearty thanks of the ladies for the appreciation of their efforts to make it a success, shown by the large number present.

The large gathering then dispersed to admire the various booths and tables. Amongst those present we noticed the following, which is by no means a complete list:—

Rev. Fathers O'Meara, Condon, McGarry, Heffernan, Sinnott, Kavanagh and O'Brien.

Messrs. F. B. McNamee, M. Stewart, Ald. Kinsella, Wm. Glendinning, Edw. Cavanagh, W. H. Cox, P. Sheridan, Dr. Boyne, Dr. Hackett, Dr. Decary, M. McGoldrick, T. J. O'Neill, J. Caddy, Hugh Brady, John Brady, M. Donnelly, L. Charlebois, J. D. Davis, M. Hickey, M. Hicks, J. Hicks, F. Boon, F. Donovan, W. Hamill, T. M. Reynolds, E. J. Reynolds, E. Morin, Jos. Lavery, E. Decary, H. Trihey, L. Mason, John Hoobin, Thos. Walsh, Jas. O'Neill, M. Ryan, Thos. Riel, James Lynett, F. A. Bussiere, M. J. Walsh, Thos. Coggins, M. Dineen, P. Lloyd, M. E. Durack, Ed. Casey, F. M. Sullivan, Wm. J. McGee, F. McGee, L. F. McDonald, H. Ryan, J. P. Coughlin, A. Haynes, C. M. Hockley, J. C. Kearney, J. J. Hoobin, H. F. Hoobin, Jas. Rihanah, F. Finnigan, W. A. McEvilly, A. Hamilton, G. C. Gahan, J. K. Cleary, W. J. King, John Munday, J. Milloy, Jos. Powers, Jas. Farrell, A. Rosaire, T. M. Cullen, W. L. Perregé, P. J. Maguire, M. J. Polan, M. Phelan, Jas. O'Connor, Wm. Rowley, Jas. McKeena, P. Kehoe, Caswell, Dunn, J. Mulcair, Thos. Mulcair, Daly, John Power, Hammond, Wm. Kearney, T. Kearney, John Farrell, F. J. Lavery, W. J. Lavery, H.

E. Collins, A. Blanchard, Alph. Decary, John Polan, Morgan, W. J. Duckett, E. Haynes, J. Blackley, B. Barr, A. E. Burns, Grand Mère, Thos. McNalley, E. Gould, M. Cahill, T. McKeown, J. McCarray, C. M. McCarray, J. Fenfold, Duckett, Jones, and many others whose names we were unable to obtain.

The ladies who took charge of this banquet, under the direction of Mrs. M. Hicks, Mrs. James McKenna, Mrs. F. O'Connor, Mrs. J. D. Davis and Miss M. O'Connor, deserve the greatest credit for the successful and highly satisfactory result of their efforts. All contributed to the gratifying result attained, and added another to the long list of undertakings which they have carried to a successful conclusion.

C. M. B. A.

Branch 232 Elects Officers.

The Programme for the Coming Year includes Monthly Socials—A Strong Executive Installed and Great Enthusiasm Displayed in the Movement to Increase the Membership.

Branch No. 232 held its regular monthly meeting in their hall, 180 St. James street, last Tuesday evening, when there was a large attendance of members present. The meeting was an enthusiastic one and the prevailing sentiment amongst the members seemed to be the desire to make Branch 232 one of the banner branches of the Association. It is quite evident that this will be fully realized, as the officers selected by the meeting to administer the affairs of the Branch for the ensuing year are gentlemen who have taken an active part in the workings of the Branch at all times, and who intend to spare no effort to promote the good objects of the Association.

During the evening speeches were delivered by Chancellor G. A. Carpenter, President Ireland, President-elect T. A. Lynch, Brothens Cowan, Rihanah, Durack, Galley, Coleman, Cherry and others.

A number of new members were then initiated, and several applications for membership were read.

During the nominations for the different offices, President T. M. Ir-ling took occasion to bring before the meeting the subject of the monthly socials now being held by the Branch, and stated that the object was to bring the members together in a social way, and he expressed the hope that they would turn out in large numbers and attend the socials and spend some pleasant evening together, with their families and friends.

The evening socials were held for the first time last Tuesday evening at the home of Mrs. J. E. Donnelly, 180 St. James street. The programme for the evening was most interesting and well arranged. The following officers were elected for the ensuing year:—

C. M. B. A. of Canada, Branch 50

The regular meeting of St. Anthony's Branch No. 50, C.M.B.A. was held Wednesday, December 1. The "At Home" committee reported that the celebration of the eleventh anniversary of the Branch had been a great success. The following officers were elected for the ensuing year:—

Spiritual Adviser, Rev. J. E. Donnelly; Chancellor, Mr. M. J. Polan; President,

Acute Rheumatism

Pains in the Foot and Limb—A Complete Cure Accomplished by Hood's Sarsaparilla.

"For a number of years I was afflicted with acute rheumatism in my left side and all the way down my limb into my foot. I live five blocks from my work and had to stop and rest several times in going and coming. I could get no relief from my trouble and was on the point of giving up my job when I happened to hear of Hood's Sarsaparilla. I purchased a bottle of this medicine and a vial of Hood's Pills and began taking them. Before I had half finished them I was relieved and it was not long before I was completely cured. I never lose an opportunity to praise Hood's Sarsaparilla, for my cure meant a great deal to me, as I have a family and must always be at my post."

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1.50 per bottle.

Hood's Pills

Are purely vegetable, carefully prepared. 25 cents.

SPECIALTIES FRESH IN THIS MORNING.

10 Dozen of the Delicious "VIGER" Cream Cheese. The Finest Made in the Province.

Deerfoot Farm Little Sausages. Deerfoot Farm Sausage Meat. Deerfoot Farm Sliced Bacon. McEwan's, Portland, Finnan's Headies. McWille's Pure Pork Sausages. Harper's Sausages. New Laid Eggs and the Ferris Boneless Breakfast Bacon. Jersey and Guernsey Butter in prints. Tins and Tabs.

500 Kegs "Lochlyn" and "East Coast" Herrings (Full Herrings with Bones and Mitts.) Which we offer, the "Lochlyn" at \$1.75 per keg, and the "East Coast" at \$1.50 per keg.

MISS MARTIN'S CELEBRATED CURRANT JELLY. In glass tumblers. Only 30 cents each. \$3.25 per dozen.

The most delicious Sweet Sugar Corn to be had is THE ONEIDA "IDEAL" CORN. The Oneida "Cat" Tomatoes in quart glass jars. 35 cents each. The Oneida "White" Tomatoes in quart glass jars. 40 cents each. The Oneida "White" Asparagus, in full weight, large, 3-lb. square cans, 45 cents per can, 55.00 per dozen.

—We also offer 100 cases Finest Maine Pack of— CORN, SUCCOTASH AND LIMA BEANS—Packing of 1897. "Snowflake" Maine Corn, 15 cents per can, \$1.50 per dozen. "Snowflake" Maine Succotash, 10 cents per can, \$1.50 per dozen. "Snowflake" Lima Beans, per can, \$1.50 per dozen.

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Importers, Family Grocers and Wine Merchants. Italian Warehouse. 207, 209 and 211 St. James Street.

Mr. Thos. Styles; 1st vice-pres., Mr. N. Freresault; 2nd vice-pres., Mr. W. P. Doyle; rec. secretary, Mr. F. McCabe; assistant rec. sec., Mr. T. J. O'Neill; treas., Mr. M. Neher; guard, Mr. P. Kehoe; marshal, Mr. P. Sheenan. Trustees: Messrs. F. Langan, J. Polan, M. J. Polan, J. P. Gunning and P. Curry. Representative to the Grand Council, Chan. F. McCabe; alternate, Chan. M. J. P. Jan.

All of the above officers were elected by acclamation. The annual reports of the rec. secretary and fin. secretary and treasurer showed the Branch to be in a flourishing condition.

John Murphy & Co's

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Holiday Goods!

Our Stock of Holiday Goods for the present season is, to use a phrase too often misused, "simply immense." It embraces, in vast assortment, everything new in the shape of Toys, Dolls, and Games, as well as novelties of every kind in Metal, Ivory, Silver, Celluloid, Leather, Bronze, Wood, etc., from the most elaborate in design and finish, such as Miniature Sets, Travelling Companions, Dressing Cases, Writing Cases, Calendars, Ink Wells, Writing Desks, Pen Racks, Paper Racks, Collar and Handkerchief Cases, Pen and Pin Trays, Pen Wipers, Pens and Pencils, Blotting Pads, Paper Cutters, Sealing Sticks, Hat Brushes, Cloth Brushes, Bonnet Brushes, Dressing Table and Desk Ornaments, Paper Weights, Button Hooks, Stamp Boxes, Jewel Cases, Music Halls, Stamp Albums, Scrap Books, Smoking Sets, Ash Trays, Cigar Holders, Card Cases, Match Safes, Photo Albums, Work Boxes, etc., etc.

Such a Variety

Demands the inspection of old and young. Oddities and Novelties are always hard to find; we have gathered them in from all the Art Markets of Europe for the special benefit of Holiday buyers.

Inspection Cordially Invited. Goods Carefully Stored Until Wanted.

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Rent Payers,

ATTENTION!

STRIKE NOW

\$25 is all that is required down to begin to buy a Home from us. \$4.00 out of every \$10.00 you pay rent is lost.

FIGURE THIS OUT

10 years' rent at \$10.00 per month, amounts to \$1,200, and you own nothing and have nothing but receipts for \$1,200.

What we Offer to Buyers.

We will lend you money at 6 per cent, to build a home. \$10 per month at 6 per cent. will pay off \$1,200 in 15 years. So that if you pay \$10 a month rent for ten years you will own nothing, and if you pay \$10 a month on account of your home you will own it in 15 years. For further particulars apply G. W. BADGLEY, 15 St. John Street. Open Daily and Every Friday Evening.

Special Discounts to Religious Institutions.

MERRILL'S CARPET STORE, 1661 Notre Dame Street

The Influence Exercised by Old English Authors.

The Effects of Book Reviews Dwell Upon Some Phases of the Fads of Latter-Day Novel Readers—A Glance at Two New Publications.

FROM OUR OWN CORRESPONDENT. PHILADELPHIA, November 29, 1897.

In the change that takes place in the succession of generations, each with its own views of life and methods of passing time, the very motive with which one reads undergoes a revolution. When Dickens, Thackeray, and their fellows sent forth at intervals (which seemed long and tedious to their waiting lovers) their many-paged novels, in every drawing-room, at every table, on chance encounters between acquaintances, there was an interested question and answer such as are exchanged in reference to well-known places and persons. "Have you read 'Our Mutual Friend'?" "Oh, yes!" "Isn't Eugene Wrayburn delightful?" "And Jennie Wren—was there ever anything so amusing and so pathetic? Poor little thing!" Then some one else would chime in with another character, and the conversation would become general and excited, everyone understanding everyone else, and all familiar with the scenes, the characters, the story of the book as with the everyday routine of home life. A quotation from any page of any Dickens volume was recognized, and the innocent "slang" of the time was one of the curiously natural expressions of some of the imaginary people who filled our fireside chairs with quaint and touching shadows. Now all that has changed. Volume after volume is thrust upon us, heralded by puffs, "ads," fulsome praise of the author (usually by the most interested party) and "highly genteel"—for they are quite that vulgar—sketches of the author's family and first beginnings, and the book is read—perhaps. The notices are read certainly, for it is an easy way to

"KEEP UP WITH THE LITERATURE OF THE DAY."

and the conversations regarding the book go far to prove that no further knowledge of it is considered necessary. "Have you read Hall Caine's last?" "Oh, surely! Do you suppose that I am so far behind the age as to have missed that?" "What do you think of it?" "Let us see! Hall Caine—he is the red-headed man who was here a year or two ago, wasn't he? and they gave him a swell reception? Oh, I don't know. He has opinions of his own and he's—he's rather coarse. But then, they are nearly all that. What do you think of the book?" "Well, it's fairly good. Strong, you know. They say he was four years reading up and preparing for it." There it ends. Has anyone—speaker, listener, or outside audience—any clue to the book's interior? Is there the slightest evidence that either the questioner or the answerer has ever seen it? Alas, poor authors! I mean those who really write that they may be read, and who would like to be taken home to their readers' hearts, and used and lived with, and even lived by, in some of the dark hours that come to all as they come to authors. Reviews and "notices" and "ads" are what the readers care for now, and when the people read they sit down with Thackeray and Dickens and the old folks. More wonderful still, they read them as they were read years ago. I happened on a party of young folks not long since who were fresh from Dickens for the first time, and they rattled away without a thought of him. It was all the story and the characters and the fun and the pathos. And the next thing, I encountered a clever man of to-day who has been much too busy until now to read for amusement only. He had been reading "Henry Edmond," and I had all the best of the work set out in the earnest and delighted comment upon it, but a word of Thackeray. How is it that we have come to this engrossing and

WEARING STUDY OF THE PERSONALITY OF AUTHORS

rather than of their thoughts and their expression of those thoughts? It is a nasty curiosity—nothing more. What a man is concerns himself, and concerns him deeply, for by it he shall stand or fall in the end. What a man does—that is, as his life-work, and thus in the case of an author, what he says—concerns his fellowmen. That alone acts and reacts upon them. They may learn what shall save them and lift them to the very heights of heaven from the utterances of a man who is himself beneath contempt, and, on the other hand, they may be poisoned and condemned through the teachings of a man of exemplary life and severely rigid morals. More than Balaam has blessed where they intended to curse and have cursed where they were expected to bless; for the utterances of all, whether of tongue or pen, are not under their own control altogether. The book itself is the matter to be considered, let who will write it. Apropos of the old books, did you notice that when the great, new and magnificent Congressional Library was opened a few days since, on the very first day there were more copies of Dickens taken out than of any other book or class of books?

The "League Tract" is formed of four articles, by the Rev. Thomas Hughes, S. J., published at different times in the American Ecclesiastical Review, and they form clear, strong, scholarly, yet plain, comment on "Dr. White on the

INTEMPERANCE.

The Dyke Cure for the liquor habit is a boon to humanity. It removes the appetite for stimulants in a few days, and in four weeks restores the patient to the normal condition. A vegetable medicine taken privately. A safe treatment. No loss of time from business, and no bad after-effects. DR. MOYAGGART, London, Ont.

The direct showing of the author's feelings, its explanation, its removal, are worth mastering and are not a little needed. Many who would not willingly doubt or waver are inclined to both through innocent ignorance. That is, through ignorance that does not know exactly where to go for information. Here it is! It is astonishingly clever, too, and the most cultured cannot but enjoy its sarcasm, polished and keen to an exceptional degree. Of course, the fact that Father Hughes' papers were prepared for the American Ecclesiastical Review vouches for their merit. When they were thought worthy of a separate publication, that set another seal upon them. They are delightful as they are solid.

I see the Ave Maria has issued those "Recollections of Aubrey de Vere" in book form, which is an excellent move about Christmas time. Christmas gifts are in all minds now, and what to get and what to give is always the same old story. A Christmas book need not always be merely ornamental, and the matter of the poet's recollections is both beautiful and useful.

SARA TRAMER SHERMAN.

C. M. B. A. OF CANADA.

Branch No. 50 Holds a Most Successful "At Home."

Thanksgiving Eve, Wednesday, Nov. 24th, 1897, will long be remembered by those who were present at the "At Home" given by St. Anthony's Branch, No. 50, C.M.B.A., in the Queen's Assembly Rooms, in honor of the eleventh anniversary of its organization. The committee in charge have every reason to feel satisfied with the success which rewarded their labors in the arrangement of the "At Home," both socially and financially.

Shortly after 9 o'clock the evening's enjoyment opened with the Grand March, led by President M. J. Polan, of Branch 50, and Miss M. Emerson, and President M. Sharkey, of Branch 26, and Mrs. M. J. Polan. Needless to say the lovers of dancing enjoyed themselves, the music being furnished by Mr. Thos. Grant, whose reputation needs no comment. At 12 p.m. an adjournment was made to the supper room, where an excellent spread had been prepared by Mr. Chas. McCarey of Richmond Square.

At the close of the supper, President M. J. Polan, in a neat speech, thanked those assembled on behalf of Branch 50 for their presence in such good numbers, which showed that the C.M.B.A. held a prominent place among the people of our city. The President then proposed the toast of "The Catholic Mutual Benefit Association of Canada," which was responded to by Grand Deputy T. P. Tansley of Branch 50.

The toast "Our Sister Branches," was proposed, and responded to by President M. Sharkey of Branch 26, and Dr. F. J. Hackett of Branch 50.

The President then called upon Mr. F. J. Curran, B.C.L., of Branch 26, to propose the toast of "The Ladies," which was done in a manner which no doubt met with the approval of every lady present, the gentlemen rising and singing "For They Are Jolly Good Fellows." The toast was responded to on behalf of the ladies by Mr. W. P. Doyle of Branch 50, and Mr. W. J. McGe, President of St. Anthony's C. Y. M. Society.

A move was then made for the Assembly Hall where an impromptu concert was held. Mr. Thomas Grant sang in his usual good style and had to respond to an encore. Mr. Albert Smith was called upon and favored the assembly with a solo which was sung in excellent style and for which he received a well merited encore. Master Willie Polan delighted the audience by his singing, which proved him to be an artist of no mean ability. The floor of the hall was again occupied by the lovers of the light fantastic, who availed themselves of the programme prepared for the occasion. It was very pleasing to notice the zest in which the older friends present entered into the various quadrilles and cotillions. The gathering dispersed at an early hour, well satisfied with their evening's enjoyment.

Misery in Havana.

A New York lady has just received a letter from the Mother Superior of the Convent of the Sacred Heart in Havana. It says:—"Lately some of our older pupils discovered a place called 'Los Fosos,' which means 'The Ditches,' because it is a low and marshy place. There over a thousand women and children of both sexes are living abandoned, unknown and starving. Many are perfectly naked. All are heaped up pell-mell. They have been there nearly two months. Of their number fifteen to twenty or thirty die daily. At night there is no light, and in the morning the corpses and the living are found together. Our Children of Mary are perfect heroines, but only the older ones can enter this den where the Government has concentrated the country people for the purpose of making them die from inanition. The iniquitous plan is a great success. After having passed weeks without food the sufferers are brought salt codfish or rice, and in eating ravenously they die. We could fill books with the horrors of this place. Its history will yet be written. Our 'Children of Mary,' their husbands and friends and our good Bishop, with many of the clergy, are hard at work trying to alleviate this unheard of misery. But it is almost impossible to aid so many. The Cubans are very charitable and generous, notwithstanding the poverty of everyone. There are in this place over a hundred little children without fathers or mothers. Nobody takes care of them, and some die daily. A woman who had eleven children, lost seven in three months, and is now dying of inanition."

USE ONLY Finlayson's Linen Thread. IT IS THE BEST.

NEWARK CATHEDRAL.

The Structure Will be in Thirteenth Century Gothic Style and Will Cost \$1,000,000.

Four plans for the new Roman Catholic Cathedral at Newark, which is to cost \$1,000,000, have been for over a month in the hands of a committee headed by Bishop Wigger at Seton Hall College, and finally the award has been made to Jeremiah O'Rourke & Sons, of Newark.

The site is a whole city block, 812 feet on Clifton avenue, and 200 feet on Fifth and Sixth avenues. The tract is level and is on the top of the ridge overlooking the new Branch Brook Park, and affords a fine view of the Orange Mountains on the West and an unobstructed view of the whole territory eastward to this city and southward to Staten Island and the Highlands of the Navesink.

Work will be begun without delay upon the excavation, and Mr. O'Rourke is going on with the preparation of working plans. The work will be given out in a number of separate contracts and will be paid for by individual subscriptions by priests and laymen and by assessments upon different parishes in the diocese of Newark. The Bishop will be at the head of the building committee. He says that he is delighted with the plans and the prospect, and his health now being good, he anticipates great pleasure in supervising the work and seeing the great cathedral grow. It will be called the Cathedral of the Sacred Heart.

The building will face south, fronting on Sixth avenue, about fifty feet from the curb line. It will be a typical Roman Catholic cathedral, complete in all its parts, with nave, aisles, two transepts and a large chancel and organ gallery. Around the chancel ambulatory will be eight chapels, two of which will open into transepts. One of the chapels will be quite large, and will be supplied with a separate sacristy, and will have a cloister passage leading to the episcopal residence, which will adjoin the cathedral, and will be occupied by Bishop Wigger, who now resides at Seton Hall College.

The cathedral will be in thirteenth century Gothic style, and will have two imposing towers. Foundation walls of granite will rest upon the solid red sandstone of the ridge, and there will be cellars only under the chancels, chapels and sacristies. The total length of the building will be 309 feet, and its breadth 150 feet. The floor area will be about 25,000 square feet, and there will be seating room for 2,000, with standing room for 2,500 more. The height of the nave ceilings will be 96 feet, and of the aisle ceilings 40 feet. The two towers will be of stone, and the spires will be of different heights.

The taller, which will be known as the Jean tower, will have a spire reaching 350 feet into the air, or over 550 feet above the sea level. The western tower, which will be designated as the Blessed Virgin Mary tower, will rise from 250 to 300 feet, and will be of a lighter and more graceful design than its higher neighbor. Modern steel construction is to be used in the building, and the walls will be of stone, though the kind has not yet been decided upon. There will be three spacious front entrances to the building.

The nave columns will be of polished red granite, with carved marble caps and bases of unpolished granite. The woodwork will be of quartered oak, and the interior colors will be light and cheerful. The floor will be of white marble and the roof of red tile. The main doors are to be of bronze. The nave and chancel will be 258 feet long, and the width of the nave and aisle 86 feet. The width across the transepts will be 412 feet, and each transept will be 44 feet wide. The third vestibule will be 20x80 feet in dimensions.—Sunday Democrat.

Success in Life.

"We do not count a man's years," said Emerson, "till he has nothing else to count." It would be an excellent thing for this Republic if we did not count a man's millions till he had nothing else to count. As a matter of fact, we count his millions, or his hundreds of thousands, or his thousands, first of all. According to the sum of them is the common estimate of the degree to which he has succeeded in life, and any considera-

There doesn't seem to be very much the matter with your child. He doesn't actually lose weight, but there is no gain. He belongs to that large class of children that don't seem to prosper. You look at him a little more thoughtfully than you do at the rest and say "He is not doing well." Failure to gain in weight in a child is a danger signal. Scott's Emulsion should be taken at once. It puts on fat where health demands it, strengthening the digestion. SCOTT & BOWNE, Baltimore, Ont.

SEE THAT LINE It's the wash, out early, done quickly, cleanly, white. Pure Soap did it SURPRISE SOAP with power to clean without too hard rubbing, without injury to fabrics. SURPRISE is the name, don't forget it.

Webster's International Dictionary. In its various attractive bindings it makes a Choice Gift for Christmas and other occasions. The International is a thorough revision of the Unabridged, the purpose of which has been not the provision of material for boastful and showy advertisement, but the due, judicious, scholarly, thorough perfecting of a work which in all the stages of its growth has obtained in an equal degree the favor and confidence of scholars and of the general public. "It is The One Great Standard Authority" the perfection of dictionaries," so writes Hon. J. J. Brewer, Justice of the United States Supreme Court, who voices the general sentiment.

pany, thus speaks of the new invention: "I should judge that this machine is nothing more or less than one of hundreds of inventions designed to print messages from wires charged with electricity, either in connection with telephone or the telegraph instrument. I never heard of this particular machine before. It has not attracted enough attention in Europe to be noticed in any of the leading technical journals so far as I know. I could name a dozen instruments which will do what it is said this instrument will do. They are on the market, but have not been adopted for general use by any telegraph or telephone company. I think that eventually instruments for printing messages as they are written and transmitted will be adopted for general telegraph and telephone business, but the problem of inscribing them on sheets, instead of on long tape-like strips of paper, does not appear as yet to have been solved."

A Preacher's Plagiarism. Our esteemed contemporary, the Haverrill Gazette, has the following pertinent editorial comment on the rather unministerial conduct of a certain preacher in New York who has acquired notoriety by his attacks upon the Catholic Church:— Rev. Madison C. Peters, of New York, is one of the men who firmly believe this country is drifting to its ruin by reason of the machinations of the wicked Romanists. Mr. Peters is a man whose mind unconsciously absorbs all that he reads, as the following will show: Ninety-three years ago, as shown by the Hartford Courant, President Eliphalet Notch, of Union College delivered a eulogy on Alexander Hamilton, a portion of which follows:—"Approach, and behold, while I lift from his sepulchre its covering! Ye admirers of his greatness, ye emulous of his talents and his fame, approach and behold him now! How pale! How silent! No martial bands admire the adroitness of his movements; no fascinating throng weep and melt and tremble at his eloquence. Amazing change! A shroud, a coffin, a narrow subterranean cabin!—this is all that now remains of Hamilton!" Recently Doctor Peters delivered a eulogy on the late Henry George. Upon that occasion he said:—"Approach and behold while I lift from the sepulchre its covering. Ye admirers of his courage, ye emulous of his fame, ye covetous of his manliness, approach him now. How pale, how silent! No martial bands admire the adroitness of his movements; no hats wave, no shouts sound at the mention of his name. Amazing change! A shroud, a coffin, a narrow subterranean cabin—is this all that now remains of Henry George?"

Doctor Peters should at least cease his attacks upon the Pope long enough to explain how he happened to appropriate to his own use the language of President Notch without saying so much as "by your leave."

The reverend plagiarist has since explained that the words he "conveyed" were unconsciously "embedded" in his mind. There are other things embedded in that curious mind of his which, in a spirit of Christian charity, we wish he could disinter—his fossilized ideas about the Catholic Church, for instance.—Sacred Heart Review.

A POINTER IN FENCE BUILDING.

A simple method of preserving wooden posts, set in the earth for fences or other purposes, is given by a writer in the Bautechnische Zeitschrift, namely, that of turning them upside down, that is, reversing them from the position which they had while growing as portions of the trunk of a tree. The reason for this is that the capillaries of a tree are so arranged as to promote the ascent of fluids from the root upward; consequently, a log set in the ground in the same relation as the trunk of a growing tree will draw moisture from the ground to a considerable height, and the wood so moistened will decay, while, on the other hand, if the log is set with the other end up, the action of the capillaries tends to oppose the ascent of moisture, and the wood resists decay much longer. Mention is made of an experiment in France of furnishing alternate posts with a protecting ring, made by slipping on a drain-

ECONOMY in taking Hood's Sarsaparilla, because it is true only one dollar is peculiar to and does one of the One True BLOOD Purifier.

ABSCESS WAS LANCED: "I had an abscess on one of my hips. It was lanced and never healed. Hospital treatment failed. The next winter I had three abscesses. I began taking Hood's Sarsaparilla and soon found it was helping me. When I had taken about six bottles I was cured." Mrs. FRANKLIN H. TEED, Freeport, Nova Scotia.

Hood's PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

Worried Hair—Mother—Y u don't know how you worry me dear Why, my hair is turning gray! Florrie—My! how you must have worried grandma. Her hair is all white.

THE Best Yet Offered IN REED ROCKERS \$4.95 Only. regular value \$8.75. We have 5 different patterns equally as good which we will close out at \$4.95 each. Special values in all lines of Furniture for the balance of this month. We will store your purchase free till wanted. BERNAUD, KING & PATTERSON, 652 Craig Street.

THE WHITE DEATH

There is a very general impression among our separated brethren, and particularly among those who have had no opportunity to visit Italy, that that kingdom is the home of freedom and delight; that it is only drawback to a career of prosperity and happiness was the Papal supremacy, and, now that the King of the new regime and his descendant had taken possession of the home of the ancient Romans, was fast recovering its pristine glories.

Also, how foolish is the idea, how false, to think that the hideous doctrine of the Illuminati and Carbonari, the fathers of the modern secret societies, could bestow the blessings which emanate from the throne of St. Peter. Now and again there comes up some new phase of the present condition of things which furnishes a terrible commentary on the deluge of the reign of Humberto Primo, "United Italy" forsooth. It is united infidelity against the True Faith, and how are they prospering? Naples—Naples—Naples—the suppose most progressive city of Italy, is the victim of a terrible scourge which is thus described by one of its most learned men.

A TERRIBLE ARRANGEMENT.

Professor Colajanni, Superintendent of School Statistics of Naples, has this to say in his annual report, recently issued: "The foreign visitor, comfortably lodged and entertained in the principal hotels, is as safe on the lovely Neapolitan bay as in any European city; infectious diseases, to which the stranger is most liable, are steadily declining in Naples; typhoid fever, with the Strino aqueduct bringing in pure water in any quantity, has almost disappeared. But 'la morte bianca,' which reaps thousands in the Neapolitan slums, is the death by inanition and exhaustion; it is the death by slow degeneration, by misery, by nutrition of the worst kind, and even that defective; it is the death preceded always by anæmia, by chlorosis, by 'dusky pallor'; it is this death which marks a steady rise. Take the following figures by way of proof:—In 1878 the deaths amounted to 24,000; in 1879 to 24,000; in 1880 to 24,000; in 1881 to 24,000; in 1882 to 24,000; in 1883 to 24,000; in 1884 to 24,000; in 1885 to 24,000; in 1886 to 24,000; in 1887 to 24,000; in 1888 to 24,000; in 1889 to 24,000; in 1890 to 24,000; in 1891 to 24,000; in 1892 to 24,000; in 1893 to 24,000; in 1894 to 24,000; in 1895 to 24,000; in 1896 to 24,000; in 1897 to 24,000; in 1898 to 24,000; in 1899 to 24,000; in 1900 to 24,000; in 1901 to 24,000; in 1902 to 24,000; in 1903 to 24,000; in 1904 to 24,000; in 1905 to 24,000; in 1906 to 24,000; in 1907 to 24,000; in 1908 to 24,000; in 1909 to 24,000; in 1910 to 24,000; in 1911 to 24,000; in 1912 to 24,000; in 1913 to 24,000; in 1914 to 24,000; in 1915 to 24,000; in 1916 to 24,000; in 1917 to 24,000; in 1918 to 24,000; in 1919 to 24,000; in 1920 to 24,000; in 1921 to 24,000; in 1922 to 24,000; in 1923 to 24,000; in 1924 to 24,000; in 1925 to 24,000; in 1926 to 24,000; in 1927 to 24,000; in 1928 to 24,000; in 1929 to 24,000; in 1930 to 24,000; in 1931 to 24,000; in 1932 to 24,000; in 1933 to 24,000; in 1934 to 24,000; in 1935 to 24,000; in 1936 to 24,000; in 1937 to 24,000; in 1938 to 24,000; in 1939 to 24,000; in 1940 to 24,000; in 1941 to 24,000; in 1942 to 24,000; in 1943 to 24,000; in 1944 to 24,000; in 1945 to 24,000; in 1946 to 24,000; in 1947 to 24,000; in 1948 to 24,000; in 1949 to 24,000; in 1950 to 24,000; in 1951 to 24,000; in 1952 to 24,000; in 1953 to 24,000; in 1954 to 24,000; in 1955 to 24,000; in 1956 to 24,000; in 1957 to 24,000; in 1958 to 24,000; in 1959 to 24,000; in 1960 to 24,000; in 1961 to 24,000; in 1962 to 24,000; in 1963 to 24,000; in 1964 to 24,000; in 1965 to 24,000; in 1966 to 24,000; in 1967 to 24,000; in 1968 to 24,000; in 1969 to 24,000; in 1970 to 24,000; in 1971 to 24,000; in 1972 to 24,000; in 1973 to 24,000; in 1974 to 24,000; in 1975 to 24,000; in 1976 to 24,000; in 1977 to 24,000; in 1978 to 24,000; in 1979 to 24,000; in 1980 to 24,000; 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JESUIT RECORDS

Manuscripts Brought by Father Jones.

Originals of Some of the Relations of the Earliest Missionaries—Map and Journal of Father Marquette on His Expedition of the Mississippi—Stories of Martyrdom.

[NEW YORK SUN.]

The Rev. Father Jones, S. J., a distinguished antiquary and the archivist of St. Mary's College at Montreal, who is at present visiting the Jesuit community at Eighty-third street and Park avenue, has with him a collection of rare old manuscripts pertaining mainly to the Society of Jesus and its work in the Western World. The history of this collection is not without interest. When the English Government issued an order against the Jesuits in Canada the society was allowed to retain its existing property, but the government would not permit the Jesuits to receive any novices, hoping that when the last member of the society died that its property would come into the possession of the British. The last of the Jesuits in New France was Father Cesot, who died in March, 1800. Before his demise Father Cesot succeeded in passing many documents of almost priceless historical value to the Securs Hospitaliers, and they stored them with great care in the vaults of their convent. The decree permitting the Jesuits to return to Canada was issued in 1843. Almost their first thought was for the manuscripts and writings of the early fathers, which they had interested to the sisters. Fortunately, the nuns had been impressed with the importance of the collection, and the priests who were sent to recover it found the manuscripts intact.

Of the documents which Father Jones has brought to this city, probably the most important is the original map, drawn by Father Marquette, of the Mississippi River, or, as he called it, the "River of the Conception." This map is drawn on heavy paper, with considerable skill, and its outlines are apparently as clear to-day as they were when first made by the distinguished missionary explorer. Father Marquette mapped out only that which he had seen during his famous explorations. The river, as shown on this map, extends from Prairie du Chi-n to the mouth of the Arkansas River. Accompanying the map is the autograph journal kept by Father Marquette during the voyage. This journal is beautifully written and it contains much of interest concerning the wild country which he traversed. The last entry was made scarcely a month before the death of Father Marquette, and the book was directed in the explorer's own handwriting to the Rev. Father Claude Dablon, Superior of the missions of the Society of Jesus in New France.

For a long time there was considerable doubt about the authenticity of the journal, arising from the fact that there was written on it an entry which stated that it was the writing of "the late Father Marquette." The entry was made in exactly the same handwriting as the body of the journal, and those who examined the document with a critical eye pointed out the apparent absurdity of Father Marquette's reference to himself as a dead man. This apparent inconsistency is explained by Father Jones, by whose individual labors the authenticity of the journal was established, as being perfectly natural. He says that the journal was entrusted to two Indians to be delivered to Father Dablon. At that time Father Marquette was almost in the valley of the shadow of death. He evidently realized that by the time his precious journal reached the hands of him for whom it was intended he would be no longer numbered among the living. Moreover, Father Jones says, the endorsement so written by Father Marquette was probably repeatedly shown by his messengers, who used it as a sort of passport on their journey toward Quebec. Father Jones finally established the authorship of this journal beyond question by comparing the handwriting with the baptismal record in the little town of Boucherville, just below Montreal, of the infant daughter of an Indian named Victor Kioventone. The ceremony was performed on May 20, 1668, and the record of it was made by Father Marquette, who attached thereto his own signature.

Another extremely valuable manuscript is the original description of New Netherland, written by the Rev. Father Isaac Jogues, who suffered martyrdom at Auresville, in Montgomery county, N. Y., in whose memory a shrine has been erected at that place. Father Jogues was put to death on Oct. 16, 1646, by the Iroquois Indians. He was first captured by them at Quebec. They then brought him down Lake Champlain and Lake George, and during the voyage he was subjected to incessant and cruel tortures, two fingers of one of his hands being bitten off by squaws. He was released, however, by the Dutch of Fort Orange, and he finally made his way to France. The mutilation of his hand by the Indians disqualified him, according to the rites of the Roman Catholic Church, from saying mass. But so great was his zeal, and so distinguished his services to the early church of America that Urban VIII, the then reigning Pope, granted him a dispensation by which he was able to resume his priestly functions. In conferring this signal distinction upon the missionary, the Pope said that it was not proper that a priest who had suffered martyrdom for Christ should not be allowed to drink His precious blood. Shortly afterward Father Jogues returned to America and resumed his missionary labors with increased ardor, which finally resulted in his death at the hands of the Indians to whom he sought to bring the teachings of Christianity.

In his description of New Netherland, Father Jogues refers to "Manhatta Island," as being seven leagues in circuit. He says that it contained a fort that was to serve as the commencement of the town to be built in the future. Concerning the inhabitants, he said: "There

four different nations on the island." According to the public exercise of no religion was permitted except that of the Catholics. In fact, the orders were to admit no one but Catholics to the island, but these orders, Father Jogues says, were not strictly observed. At that period deer were abundant in the fall on Manhattan Island, and lime was made from the shells of oysters, of which great quantities were taken out along the shores.

The collection also contains the originals of the Jesuit Relations from 1672 to 1679. These manuscripts are contained in two bound volumes, and accompanying them are detached duplicate originals of the relations, thirteen in number, and written in the handwriting of Fathers Jean de Lamberville, Claude Dablon and Vaillant de Gueslis. They are mainly valuable because they contain the history of the missionary work of the Society of Jesus during that period, and the duplicate originals which go with them are important because they show the handwriting of the various priests engaged in the compilation of the work. In 1672 the Jesuit Fathers ceased to publish the story of their missionary work. This was done because the Pope decreed that no writings of that nature should be put forth until they had been approved by Rome. The French Government objected to the exercise of such an authority by the Pope, and rather than bring a clash between that Government and the Vatican, the Jesuits ceased to publish their Relations, but kept on writing them. Probably the most complete set of the Relations now in existence is in the Lenox Library. It is said to be far superior to the collection in the British Museum.

Father Jones's collection also contains the original of the grant, of certain indulgences by Pope Urban VIII, to the Jesuit Mission of St. Mary's in Huron county. The grant is merely a brief. Part of the ruins of the little church which it concerned are still standing.

No. 16 in the collection is a bound volume of manuscript concerning the death of Father Jogues, Anne de Nove, Antoine Daniel, Jean de Brebeuf, Gabriel Lalemant, Charles Garnier, and Noel Chabanel; also the captivity and death of René Goupil, martyred by the Iroquois on Sept. 26, 1642, and a manuscript written by Father Paul Ragueneau, who was compiler of the Relations from 1648 to 1652, concerning the martyrdom of Father Jogues.

These documents are beautifully written, in a clear, bold hand, and here and there throughout the book, more particularly at the end of chapters, are attached affidavits certifying to their truth. This was done because it was the intention of the early missionaries that these documents should be used at some time for the purposes of canonization.

No. 15 in the collection is a Huron grammar, by Father Pierre Potier, which is in itself a most remarkable book. Father Potier was the last of the old Jesuit missionaries of Ontario. The grammar is a most elaborate work, written in a fine, but legible hand, and it contains besides the syntax, declension of verbs, etc., a complete directory of the Indian settlement in which Father Potier labored. The census gives the name and a description of the location of the residence of every man, woman and child in the village, as well as those who lived in the neighboring forests. At the end of the directory, in separate places provided, are tabulated the names of the chiefs of the Indians who dwelt thereabouts and the Indian names of the missionary priests who were their spiritual guides. Among the names in Father Potier's directory are many which are still familiar to the present residents of Detroit. As a companion piece to this grammar, is a book of sermons in Huron delivered by the various priests of the mission. These sermons are all in the handwriting of Father Potier, who must have spent many months in compiling them. His handwriting is so fine and the characters so small that it was said of him that he wrote with a crow's quill. Other valuable manuscripts were brought with him by Father Jones.

C. O. F. Concert and Social by St. Patrick's Court.

President Fosse Outlines the Work of the Organization.

St. Patrick's Court No. 95, of the Catholic Order of Foresters, held their annual concert and social in the Armory H 11, Cathcart street, on Wednesday, Nov. 26, Thanksgiving Eve.

There was a large attendance of members and their friends. Bro. James F. Fosse, the Chief Ranger of the Court, presided, and on the platform were Bro. A. A. Gibeault, Provincial Chief Ranger, F. X. Bilodeau, Provincial Secretary, J. P. Jackson, member of Provincial Board, John Davis, P. O. R., St. Patrick's Court, J. Pierson, Chief Ranger of St. Anthony's Court D. H. C. R., F. Feron, C. B. Sarsfield Court, Thos. Cummings, C. B., St. Mary's Court, M. M. J. Flanagan, C. R., St. Lawrence Court, Thos. Croke, C. R., Emerald Court; M. J. Walsh, M. O'Toole; P. T. O'Brien, President St. Ann's Y. M. S.; J. Kilfeather, President St. Ann's Temperance Society; J. Barden, President C. B. L., and C. Ritchot, ex-Vice-High Chief Ranger.

Chief Ranger Fosse, in his opening remarks, gave a short history of the Order in Canada, St. Patrick's Court being the first Court organized in this country with a charter membership of 22, and having at present a membership of over 200, while now there are over 6,000 Foresters on the Island of Montreal alone, and over 12,000 in the Province of Quebec. He stated that the Order was open to every Catholic young man who was a practical Catholic and in sound physical health, there being an insurance of \$1,000, \$2,000 or \$3,000, as desired. The Order also paid sick and funeral benefits, gave a free doctor and other advantages to its members. The Order was always ready to lend a helping hand to members out of employment or in distress. He appealed to the

Order, and appealed to the public. He would be pleased to have them take an interest in the Catholic Foresters and in St. Patrick's Court in particular.

Mr. Fosse drew his remarks to a close by thanking those present for their attendance and assuring them that they would be amply repaid by the pleasure they would receive from the programme for any sacrifice they may have made in attending the entertainment.

Among the ladies and gentlemen who took part in the entertainment were Miss Ella Walker and Miss Louisa Morrison and Mrs. Parratt; Messrs. T. C. Emblem, H. P. Betty, M. C. Mullarkey, Wm. Fogarty, G. Geary, Edward Quinn, J. H. Cleland, Edward Watt, E. Geary, Jack Lyle and St. John and Grgory, whose instrumental duo brought down the house. The songs of Miss Ella Walker were, of course, warmly applauded, and the charming young vocalist had to respond to a well-merited encore.

The concert was under the direction of Mr. P. J. Shea, who also acted efficiently as accompanist. During the intermission Bro. Gibeault, the Provincial Chief Ranger, delivered a very instructive and pleasing address on the benefits of the Order, which was warmly received.

Letters of apology were read from His Worship the Mayor, Ald. Connaughton and several other distinguished citizens. About 150 couples remained for the social, dancing being kept up till early Thanksgiving morning, and everybody went away charmed with the most successful entertainment ever given by St. Patrick's Court, No. 95, Catholic Order of Foresters.

Committee of Arrangements:—Messrs. W. Murphy, James Easton, James F. Fosse, G. Murray, H. P. Betty, D. Cahill, M. Rochford, M. M. Daly, Ed. Geary, Alex. Patterson, W. Jarvis, E. J. E. Murray, John Davis, L. Z. Boudreau.

THE FIFTY-FIFTH MILESTONE

Passed by Mr. Thomas H. Waddell—A Number of Friends Do Honor to the Occasion.

A pleasing event took place last Friday evening, when a number of friends assembled at the residence of Mr. T. H. Waddell and celebrated the 55th anniversary of his birthday. Among those present were: Messrs. James Morley, ex-Deputy Warden McCarthy, St. Vincent de Paul, M. Tison, A. Rice, W. McElroy, J. Taylor, E. Quivron, T. Earl, M. Robert, J. Ryan, M. O'Flaherty, M. J. Cunningham, R. Dow, E. Halley, John Dwyer, P. Carroll, S. Crevier, and others.

Mr. James Morley occupied the chair in an able manner. After full justice had been done to the good things provided, Mr. Morley proposed the health of the host, and spoke of his many sterling qualities, his long connection with St. Patrick's Parish and its people. He closed by calling on Mr. Waddell, who feelingly responded. He stated that on occasions like the present he was reminded that he was rapidly passing the milestones of life, drawing closer to that sphere where many of those who were near and dear to him had gone. Yet it was a pleasure to see around him so many friends of long years, and may it be long before any more links be severed from life's chain. He proposed "The Old Friends and the New."

JAMES A. OGILVY & SONS' ADVERTISEMENT.

DON'T WAIT Any longer before buying your Winter Dress at OGILVY'S We have laid out a number of SPECIAL Lines in Dress Goods that every lady in the city should make it one of her appointments to SEE THEM.

A lovely range of All-Wool Fancy Tartans in the most fashionable color effects, nice and warm materials for Winter wear, well worth \$1.00, to clear at 89c yard. A beautiful assortment of All-Wool Dress Goods in Striped Effects, pretty color combinations; good value for \$1.25, to clear at 99c per yard. An excellent line of All-Wool Dress Fabrics comprising the choicest Fancy Plaids and other Fancy Dress Goods, well worth \$1.50, to clear at 89c yard. Dress Lengths in Self Colors, All-Wool, in most desirable shades, suitable for Christmas Presents, at \$1.50, \$1.75, per Dress Length. We offer as fine an assortment of Dress Lengths in Choice Designs in Prints, Crepons in the daintiest colors. Come and have your choice of a Dress Length at \$1.00.

MAIL ORDERS Receive Our Prompt and Careful Attention

JAMES A. OGILVY & SONS The Largest Exclusive Dry Goods Store in Canada. St. Catherine & Mountain Sts.

Full assortment of Carpets and Oilcloths, at MERRILL'S CARPET STORE, 1661 Notre Dame Street.

Mr. A. Rice then sang in splendid style: "A man's man for a that" and "Father O'Flynn," and afterwards proposed "The Music of Our Land," which was responded to by Mr. Tison, President of the Victoria Band, and by Mr. Quivron, Bandmaster. "The Prize" which was also proposed, called forth an eloquent speech from Mr. E. Halley. "The Ladies" was proposed by Mr. Crevier in a witty speech, and a selection of Irish airs by the Victoria Orchestra brought a most agreeable night to a close.

FATHER SHEEHY AT BOSTON

The Patriot Priest Lectures Before a Large Audience.

Home Rule at the Masthead—He Wants Young Women to Remain in Ireland.

The Rev. Father Sheehy lectured before a large audience at Boston, on Sunday last. His subject was "Picturesque Ireland—Scenes and Incidents of Her History." The lecture was for the purpose of raising funds to build a church in Breece, Limerick, Ireland, and was held under the auspices of the A. O. H. of Massachusetts and other Irish societies. A reception was tendered the patriot priest previous to his lecture. Father Sheehy's name is a household word among Irishmen the world over.

The Hon. John F. Fitzgerald presided, and introduced the lecturer in a most fitting manner. He told the audience how the priest was identified with the struggle for liberty which Ireland is making, and how he incurred the displeasure of the English government by his patriotic utterances, and was imprisoned for nine months in Kilmallock jail.

Father Sheehy said he had been identified with the Irish cause since he was a boy, and was particularly active in the land league movement, which was organized in County Mayo in 1879, when Parnell, Dillon, Sexton, Egan, Brennan and others took the initiative. The lecture was illustrated by 200 stereopticon views, and filled with words of encouragement for the home rule movement.

The parliamentary party, the speaker said, is fast closing up its work, ready for another supreme effort for home rule, and when that time comes, which will be in the next general election, the party will be united, as it was in the days of Parnell.

Previous to the lecture, a Post reporter interviewed Father Sheehy. He said: "That the Irish movement in the decade of years to come would reach a period, if not a complete, solution. 'We want our young men and women to remain at home, for there are good times coming, and certainly their condition cannot be improved by living in the already overcrowded cities here. Our people are in a large degree an agricultural producing class and if they can make a veritable paradise out of Ireland by improving the land, certainly with some assistance they can be more productive where the great agricultural belt of this country is situated. 'Had we the opportunity at home as the Irish people have here, our manufactures would rank high in the record of nations, and it is this we are striving for, and we need the moral support of all liberty-loving Americans, like your noble Senator Hoar, President Capen, and many others whom I could mention. 'The Irish leaders, while partially divided, are beginning to realize the necessity of union, and I look for great results from the visit of thousands of Irishmen and Americans to Ireland next year as a unifying force. There is no time for quibbling, but all men who have the cause of Ireland at heart should, and I have no doubt will, get together, as we did in days of old, and once more put the cause of home rule at the masthead. We may have our differences, but no Irishman will, I am confident, be so blind to the welfare of his race as to place any obstacle in the path of self-government. It is a cause of the people and not of leadership, and the command of the people will be for unity all along the line, and certainly that mandate coming from the people must and shall be obeyed."

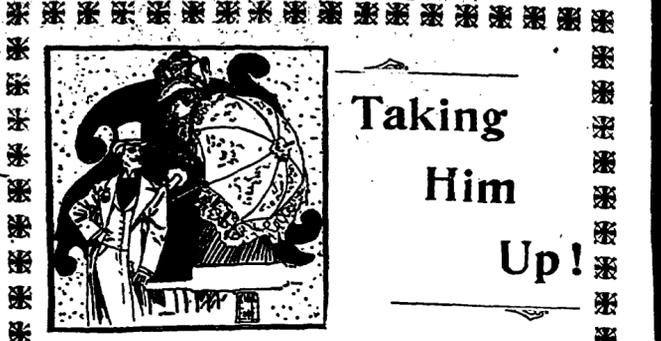
Irish News.

The subject of the reduction of the force of the Irish Constabulary is a familiar theme. Just now it is said that the decrease in the number, according to a recent decision, will not be less than 600. The number of district inspectors is also to be materially reduced. At present there are over 250 such officers, but when full effect is given to the new arrangement they will number only eighty, and not more than four are to be assigned to any one county, the general number being two. The annual saving to be effected will amount to nearly half a million.

A peculiar condition of affairs is said to exist in regard to Kilmallock Castle, a reputed residence of the Desmond, which some few years ago would have been demolished but for the intervention of the County Limerick Grand Jury. The structure is now in a dilapidated condition and, overhanging as it does the public road to Limerick, is dangerous to traffic. The necessary repairs, however, cannot be executed owing to the action of a tenant who is in possession of the basement of the tower, using it as a smithy, and refusing, in the spirit of the times, to quit the premises unless he gets £500 compensation. The tenant will, accordingly, have to be evicted unless—of which there seems no likelihood at present—he can be induced to give up peaceable possession. The Board of

Public Works will, it is understood, take charge of the ruin, which is interesting only from its historical associations. The M. at Rev. Dr. Browne, Lord Bishop of Ferns, in a recent sermon at Ennis, on the subject of athletic sports on Sunday. His Lordship said it was his duty to say a few words on the abuses that frequently resulted. Some few years ago a great impetus was given to athletic sports, and from his knowledge he was aware that the clergy generally were opposed to them; not that they were wrong or bad in themselves, but on account of the many abuses which they led to. He regretted very much to say that those games which came off on Sundays were the fruitful sources of great sin; therefore, they ought all to try to guard against the danger. The Catholic Church commended all to hear Mass on Sunday, abstain from a-vice works, and to devote a portion of it to the works of piety; but rational amusements were not contrary to God's Law. In this country, however, from a sad experience, the clergy had found that these Sunday sports had led to great abuses. Many young men who participated in them returned to their homes in a state of intoxication, and not alone did they sin against temperance, but were, likewise, guilty of cursing, hawling, and sometimes of wounding and stabbing each other. He exhorted those people who had influence to use it with a view to preventing young men from falling into the sins he had mentioned.

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It's a great idea. A merchant asks ten dollars for an overcoat. The buyer offers five. "The merchant takes him up," and what does "he" get? If the "he" means the merchant, he gets the man's five dollars and his suspicions for evermore. If the "he" refers to the man, he gets—left. If that merchant could afford to sell that garment for less than he asked, why did he not name the lowest price at once? Is that merchant reliable? Can you afford to risk his judgment? He certainly takes

QUITE A LOAD

on his shoulders when he attempts to carry trade that way. We guarantee you that you will pay here fully as much as your neighbor—and just as surely you'll pay just as little. We further guarantee you your money back on demand if you find your purchase unsatisfactory when you get home.

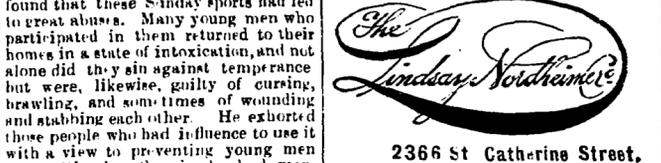
If you are interested in Overcoats, we want to show you ours at \$5, \$6, \$8, \$10, \$12 and \$14. Six grades, but we will show you many more.

J. G. KENNEDY & CO., The One Price Clothiers, 31 ST LAWRENCE STREET.

Quality of Tone

Is everything in a Piano. Almost every part about it is put there with the object of improving the tone. The quality of tone determines the value of the instrument. New Scales, Acoustic Rims, Cupola Composite Frames are some of the features which go to make up the Nordheimer tone—the tone now talked about all over Canada.

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THE PRODUCE MARKETS.

The demand for eggs is fair and the market moderately active and steady. We quote:—New Laid 20c; choice candied, 14c to 15c; Montreal lined 14c to 15c, and western lined, 12c per dozen. The market for beans was quiet and steady at 80c to 90c for primes, and at 95c to \$1 for choice hand-picked per bushel.

There appears to be an active enquiry for potatoes, of which the offerings were small and prices firm at 80c for firsts, and at 50c to 55c for seconds per brace. A fair trade was transacted in poultry and prices were without change. Turkeys sold at 7c to 9c; chickens 7c to 8c; ducks, 8c to 9c; and geese at 5c to 6c per lb.

The market for honey was slow and featureless. We quote as follows:—Clover comb at 10c to 11c; bright extracted at 7c to 8c; and dark at 5c to 5c. The selling in the market for potatoes was steady, and sales of car lots were made at 50c to 60c per bag.

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