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EDITORIAL NOTES.

A VERY HAPPY NEW YEAR TO ALL! May 1894 bring our readers every blessing that they could desire, and may the sorrows of the coming year be few and light! The close of 1893 will be a period long to be remembered by the TRUE WITNESS; during the last two months of the expiring year we encountered very rough weather, but by careful seamanship on the part of our assistants and steadfast adherence to the post of duty, the old vessel has been guided securely through the breakers, and we now see the calm waters of 1894 stretching out before us. To our subscribers and patrons we now look for "the raising of the wind" to fill our sails, that we may glide on successfully and uninterruptedly in the track of that mission which Providence has evidently marked out for us.

LA VERITE seems to glory in the title of a "violent Catholic" newspaper. In our humble opinion we have no need of "violent" Catholic journalism; what we want is consistent Catholicity in our public organs. La Verite claims to be an uncompromising defender of the Church and all her institutions. We do not think the following ungenerous un-Catholic and unfounded remarks give evidence of a true Catholic spirit.

"The Sulpicians of Montreal," says La Verite, "who have never been prominent in fighting gallicism, liberalism, freemasonry and other similar plagues of modern times; the Sulpicians, who have always been careful to remain in the sacristy, the only place where modern progress still tolerates the priest until such time as it can drive him from his last entrenchment; the Sulpicians, who never committed the imprudence of patronizing, even by an ordinary subscription, 'violent' Catholic newspapers; the Sulpicians, like the other priests of this province, are, now subjected to the violent attacks of the radical press of Montreal."

The Editor of La Verite, while trying to copy the famous editor of L'Univers, need not think by slapping at the Sulpicians he will reap the same fame that came to Veuillet from his attacks on Mgr. Dupanloup, Montelambert, Father Lacordaire, and other lights of the Church. We are surprised to find La Verite allowing its jealousy or any other sentiment, to draw it into the atmosphere breathed by La Patrie and the Canada Revue.

BENZIGER BROTHERS, of New York, have sent us another beautiful little volume, and one that we can most heartily recommend to our readers. It is entitled, "The Comedy of English Protestantism, in Three Acts. Scene: Exeter Hall, London. Time: the summer of 1893." It is edited by A. E. Marshall, B. A., Oxon, and consists of a most pleasant yet learned sketch of the countless divisions and contradictions of Protestantism. Seven actors take part in the comedy; the President of the great congress, which has been called for the purpose of Re-union between all the sects of Protestantism, and six representatives of the principal divisions of Anti-Papa-

Christianity. The volume is a rich treat. Since we referred in our second last issue to some of this publishing house's books, we received a great number of letters asking for those volumes. In order to save time we would ask our readers to address, in future, Messrs. D. & J. Sandler & Son, 1669 Notre Dame St. Montreal, and they will be supplied at once.

IN OUR ISSUE of the week before last we gave our readers the "Jesuit vows;" perhaps Bishop Coxe, the A. P. Aists and P. P. Aists may not believe that these few and very simple vows constitute all that binds the members of that order. For the special information of these pronounced enemies of the Church in general, and of the Jesuits in particular, we intend unfolding a few of the "occult principles" that serve in directing the life course of a follower of St. Ignatius. This we do on our own responsibility, without having consulted either Jesuit or anyone else. It is well known that the founder of that Order was a soldier, and when he became a religious he lost none of that military discipline which governed his worldly life. He laid down a code of laws for his followers, and he expressed the hope that they might be ever obliged to "fight the good fight" against the enemies of God. The perfection of that system may be found in a Code known as the "Spiritual Exercises of St. Ignatius." These "Exercises" form the basis of a Jesuit's life. Whosoever makes a retreat in a Jesuit Novitiate, whether it be for the purpose of seeking a vocation or for any other object, is obliged to study—in a more or less complete manner, according to circumstances—the "Exercises." But whether it be an eight day, or a thirty day retreat, or a year's novitiate for a candidate admission to the order, it matters not: all instructions given are founded upon the "Exercises." For the edification of our non-Catholic friends—and for many Catholics—we will commence in one of our early issues a series of short explanations of and meditations on the "Exercises of St. Ignatius." Let the anti-Jesuitical enthusiasts prepare for terrible revelations!

SOME time ago we reproduced a few remarks of Cardinal Gibbons, and amongst them one in which he pointed out how a writer might go on for years penning the most perfect compositions and no notice seemingly would be taken by them, but the moment the slightest mistake—be it ever so insignificant—is noticed—he is condemned and criticised on all sides. All the good done and all the labor expended go for nothing; everything is forgotten in presence of a slip of the pen. We have had a striking illustration of this a few days ago. Some poor devil, who is either ashamed of his name, or else feels that it would add little weight to his effusion, sent us the following anonymous letter. It is written on the back of some instructions (in French) for the benefit of the Revising Barrister and electors: "True

WITNESS, Wednesday, Dec. 13, 1893. *Bis dat qui cito dat*: he gives twice who gives freely. It should be 'who gives quickly.' P. 8., Mass, *stickler* should be *stickler*. P. 8., 2nd column, near last line. *Ailment* should be '*aliment*.' P. 1., 2nd column, 1st line, 'genius;' it should be '*genus*.' Take care Friend 'TRUE WITNESS.' This is too rich to keep from our readers. At this season it is well to have all the fun possible. The term "quickly" (apart from the free translation) applies much better than the word "freely" when there is question of our correspondent's donation—of criticism. He is more of a "stickler" than a "stickler;" people of such a caliber usually *stick* in the mud of their own creation. His "ailment" seems to be a superabundance of an "aliment" which produces nightmares and engenders dyspepsia. If he is not a "genus," at least he is a *species* of "genius." We would just like to see our critic attempting to edit the TRUE WITNESS for one week; we are confident that the depth of philosophy, the breadth of erudition, and the splendor of broad and elevated ideas that he would display in his editorials, the exactness with which he would correct his proof sheets, the care and wisdom with which his selections would be made, and the financial success that would attend his business management—we suppose of course that he would take all our duties upon his shoulders for that week—would so dazzle the world, that all other editors would break their pens, tear up their manuscripts, and, while crying out, like the Dominie, "Pro-di-gi-ous," make way for the meteor of literary perfection that had suddenly appeared in our firmament.

SINCE we are on the question of correspondence, we will take the liberty of presenting our readers with another communication, received by the same mail which brought the anonymous critic's epistle. We reproduce the following in order to illustrate the difference between the narrow spirit of the one writer and the noble and generous impulses of the other. It is dated "Helena, P. Que., Dec. 17th 1893," and runs thus: "The friends and supporter of the TRUE WITNESS in this vicinity, having heard with sincere regret of its continued financial difficulties, beg leave, with your permission, to make the following suggestion, feeling sure it will be endorsed by all who have its welfare at heart and who wish to see the only Catholic weekly in this Province, placed on a sound financial basis; we propose that every subscriber to the TRUE WITNESS contribute (at least) one dollar additional to their subscriptions, to be paid before January 1st., 1894, or as soon after as possible. And we would further suggest that the agent, for the TRUE WITNESS, in each locality in which it circulates, will collect the same and forward the amount, along with the names for publication. Trusting that this proposition may meet with general approval, and if you, sir, approve of it, please

sign 'A Friend of the TRUE WITNESS.'" We sincerely thank our Helena friends for the generous and truly Catholic spirit that evidently animates them. We leave the suggestion to the consideration of our readers. Perhaps our critical "genius" will be able to find some errors grammatical, typographical or otherwise in the above; of course we don't expect that such a keen-minded person could appreciate the sentiment that animates and the grand principle that governs the life of the one who wrote the above. What a contrast!

THE New York Telegraph Age, in its issue of the 16th December, has the following very interesting piece of information:

On December 3, the President's message was transmitted direct from the New York Bureau of the United Press to San Diego, Cal., via the Postal, Canadian Pacific, and the Pacific Postal telegraph lines. There were twelve repeaters in the circuit, situated as follows:

	Miles.
Albany.....	150
Montreal.....	343
Sudbury, Ont.....	444
Fort William, Ont.....	558
Winnipeg, Man.....	426
Swift Current, N.W.T.....	511
Donald, B.C.....	518
Vancouver, B.C.....	458
Portland, Ore.....	367
Ashland, Ore.....	316
San Francisco, Cal.....	402
Los Angeles, Cal.....	478

San Diego is about 122 miles south of Los Angeles, which made the total length of the circuit 5078 miles, which was without doubt the longest circuit ever successfully worked for any length of time. The message consisted of 5211 words, and the time occupied in transmitting the same was 3 hours and 42 minutes.

REFERRING to the death of Professor Tyndall the Liverpool Catholic Times gives the following very fair resume of the scientist's career:

"Of the great scientists of the later part of the nineteenth century, Tyndall was in many respects the most remarkable, certainly the most virile in thought and power of expression, if not the most original in investigation in his peculiar departments—mostly research in the scientific domains of light and heat and the glacial period. This is scarcely the time to estimate the influence he has exercised on the thought of his age, or to speak of his personal asperities, of his political eccentricities, of his rancorous speech and of the vulgarity and ferocity of his attacks on Mr. Gladstone, and his policy. He was a great believer in heredity, and he certainly illustrated its power in his own person. The son of an Orangeman, neither his scepticism nor his scientific acquirements ever allowed him to forget the fact. In his own words, his early teaching inculcated upon him the necessity of holding his own against the Catholic majority that surrounded him, and we can understand what an interpretation this phrase received in the home of young Tyndall, where a remnant of an old banner said to be carried at the battle of the Boyne was held in veneration. As an original and industrious experimentalist Tyndall's place in the scientific world is assured; as an inventor—such as Davy and Faraday—he is almost unknown."

Lens enchantment to the distant view—The telescope.

Encyclical Letter

OF

OUR HOLY FATHER

BY DIVINE PROVIDENCE

POPE LEO XIII.

ON

The Study of Holy Scripture.

To our Venerable Brethren, all Patriarchs, Primates, Archbishops and Bishops of the Catholic World, in Grace and Communion with the Apostolic See, Pope Leo XIII.

Venerable Brethren, Health and Apostolic Benediction.

The Providence of God which, by an admirable device of love, raised at the beginning the human race to share in the divine nature, which afterwards re-established in his primal dignity man relieved from original sin, and snatched him from destruction, has brought to that same man a precious support that there may be opened to him by supernatural means the concealed treasures of its divinity, wisdom and mercy.

Although it should be understood that in the divine revelation of truths, which are not inaccessible to human reason, and which consequently have been revealed to man, "in order that all may recognize them easily, with a firm certitude, and without mixture of error; nevertheless, this revelation cannot be declared necessary in an absolute fashion, but because God in His infinite mercy has destined man to a supernatural end. This supernatural revelation, according to the faith of the Universal Church, is enclosed as much in unwritten traditions as in the books called holy and canonical, because, written under the inspiration of the Holy Spirit, they have God for author, and have been delivered as such to the Church."

This has not ceased to be taught and professed publicly on the subject of the Book of the Old and the New Testament. Very important ancient documents are familiar which indicate that God spoke first by the prophets, next by Himself, afterwards by the Apostle, that He also gave us written matter styled canonical, which is none else than divine oracles and words; that it constitutes, as it were, a message vouchsafed by the Heavenly Father to the human race journeying far from their country, and which have been transmitted to us by their sacred authors.

This origin plainly shows what is the excellence and the value of the writings which, having for author God Himself, contain indication of His most exalted mysteries, designs and works. Hence it results that the portion of theology, which concerns the preservation and interpretation of these divine works, is of the highest importance and utility.

We have it at heart to secure the progress of other sciences, which appeared to us suitable to the aggrandisement of divine glory and the salvation of mankind. Such has been the text of frequent letters and numerous exhortations on Our part which, with God's aid, have not remained without result. For a long time We have had the idea of reviving and recommending the noble study of the Holy Writings, and of directing it in a fashion more conformable to the necessities of the actual epoch.

The solicitude of Our Apostolic charge binds us, and in a sense pushes us, not only to wish to open more surely and largely, for the advantage of Christian people, this precious source of Catholic revelation, but still more not to tolerate that it should be troubled in any manner, either by those who are urged by an impious audacity openly to attack the Scripture or by those who abet deceitful and imprudent innovations.

We do not ignore, Venerable Brethren, that, as a fact, certain Catholics, rich in science and in talent, consecrate themselves to the ardent defence of the Holy Writings or to the better circulation and understanding of them. But whilst naturally praising their labours and the

results they obtain, We cannot fail to exhort others whose ability, science, and piety promise splendid success in the same department to discharge the sacred task and merit the same eulogy. We fervently desire that a greater number of the faithful should undertake, as becoming the defence of the Holy Writings, and attach themselves to it with constancy; and, above all, We desire that those who have been admitted to the Holy Orders by the grace of God should daily apply themselves more strictly and zealously to read, meditate, and explain the Scriptures. Nothing can be better suited to their state.

In addition to the excellence of such knowledge and the obedience due to the Word of God, another motive impels us to believe that the study of the Scriptures should be counselled. That motive is the abundance of advantages which follow from it, and of which We have the guarantee in the words of Holy Writ, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." It is with this design that God gave man the Scriptures; the examples of our Lord Jesus Christ, and His Apostles show it. Jesus Himself who conciliated authority by miracles, merited faith by authority, and gained the multitude by faith, was accustomed to appeal to the Holy Writings in testimony of His divine mission. He employs the Sacred Books on occasion to declare that He is sent by God and God Himself; He borrows arguments from them to instruct His Disciples and to enforce His doctrines; He invokes their evidence against the calumny of His enemies; He opposes them to the Sadducees and the Pharisees, and turns them against Satan himself, who impudently makes appeal to them; He employs them again at the close of His life, and, when resurrected, explains them to His disciples until He ascends to the glory of His Father. The Apostles were faithful to His word and to the teaching of the Master, and although He Himself had granted that signs and miracles should be operated by their hands, they depended on the Holy Writings as a great means of action for spreading afar among the nations Christian wisdom, overcoming the stubbornness of the Jews, and crushing incipient heresies. This circumstance is patent from their discourses, and foremost from those of St. Peter. They composed them in great degree from the words of the Old Testament as furnishing the firmest support of the new law. This is not the less evident from the Gospel of St. Matthew and St. John and the Epistles called Catholic, and, above all, from the testimony of Him who glorified Himself before Gamaliel for having studied the law of Moses and the Prophets in order that, fortified with spiritual arms, He might say with confidence, "The arms of our troops have nothing of earthly force; they are the power of God." It is our aim that all, particularly the soldiers of the sacred host, should understand from the example of Christ and His Apostles the respect they owe to the Holy Writings, and with what zeal and reverence they should approach, so to speak, this arsenal. In short, those who wish to spread either amongst the learned or the ignorant the truth of Catholicity will find nowhere else more lavish and spacious information about God, the supreme and perfect good, and upon the works which put in a strong light His glory and His love. As to the Saviour of the human race, no text is more fruitful and more stirring, regarding the subject, than those to be found in the entire Bible, and St. Jerome was right when he stated that ignorance of the Scriptures was ignorance of Christ. There one sees, vivid and animated, the image of the Son of God, and this spectacle in an admirable manner relieves misfortune, inclines to virtue, and invites to divine love.

As far as regards the Church, her institution and character, her mission and her gifts, there are in her favor arguments so solid and appropriate that St. Jerome could say with reason, "He who confidently relies on the evidences of Holy Writ is the buttress of the Church." If precepts touching morals and the proper conduct of life are sought, apostolic men will find magnificent and valuable resources in the Bible, advice full of goodness, exhortations combining benignity and energy, examples illustrating every form of virtue, to which are

added the promise of eternal rewards and the threat of punishment in the other world, promises and threats made in the name of God and on the basis of His words. This is the special and most remarkable virtue of the Scripture, arising from the divine breath of the Holy Ghost, which confers authority on the speaker in sacred places, inspires him with an apostolic liberty, and equips him with a vigorous and convincing rhetoric. Whoever imparts to his sermons the spirit and strength of the divine word, speaks not only in the word, but also in the Holy Ghost and in much assurance. In like way, it may be said that they act in an awkward and careless manner who treat of religion and enounce divine precepts without invoking other authorities than those of science and human wisdom, confiding on their own reasoning rather than on divine arguments. In fact, their eloquence, although brilliant, is necessarily feeble and cold, inasmuch as it is deprived of the fire of the Word of God, and lacks the virtue which is conspicuous in the language of the Most High, "For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing of soul and spirit."

On the other hand, even the learned must themselves agree that there exists in the sacred literature an eloquence varied, rich and worthy of the highest object. St. Augustine understood and proved that beyond cavil, and experience bears him out in the pronouncements of pulpit orators. Their reputation is due to their constant study and meditation on the Bible, and they have testified their gratitude for it to God. Thoroughly acquainted with the riches of these sources, and largely utilizing them, the holy Fathers never tired of panegyric of the Sacred Scriptures and the benefit they draw from them. In many passages of their works they speak of them as the precious treasure of heavenly doctrines, the eternal fountains of safety, and compare them to fertile meadows and delicious gardens where the flocks of the Lord find vigor and pleasure. These are the words of St. Jerome to the clerk Nepotian, "Often read the Holy Scriptures; better still, never lay aside the Holy Book; learn what you should teach; the language of the priest should always be founded on the reading of the Scriptures." Such is likewise the sense of the words of Gregory the Great, who more than pointed out the duties of the pastors of the Church. "It is necessary," said he, "that those who apply themselves to the office of preaching should never neglect the reading of the Holy Scriptures." Here, nevertheless, it pleases us to recall the advice of St. Augustine, "He will never be a true preacher of the Word of God who does not hear it within himself." St. Gregory also counselled ecclesiastics to examine themselves and not to be neglectful while taking notice of the actions of others of how they stand themselves. That is requisite before one carries the divine word to others. This had already been put into relief by the word and the acts of Christ, who began by acting and teaching, and by the voice of the Apostle who, addressing not only Timothy but all classes of ecclesiastics, enounced this precept, "Take heed unto thyself and unto the doctrine, continue in it, for in doing this thou shalt save both thyself and them that hear thee." Assuredly, both for one's own sanctification and that of others there is a precious resource in Holy Writ, particularly in the Psalms. All the same, those only can profit who not only give a docile and attentive ear to the divine word, but edifying piety and a perfect good-will. These books, dictated by the Holy Spirit, contain very important truths hidden and difficult to interpret in many points. In order to understand and explain them we shall always need the presence of the same Spirit—that is to say, of His Light and His Grace, which, as the Psalms warn us, can only be implored by human prayer accompanied by a holy life.

It is in this that the foresight of the Church is luminously apparent. She has multiplied at all times institutions and precepts that the treasure of Holy Writ, which the Holy Spirit granted to men with a sovereign liberality, should not be neglected. She has decreed not only that great portion of the Scriptures should be read and meditated by clergymen in the daily Office but that the Scriptures should be taught and interpreted by properly instructed men in the cathedrals, in the monasteries, and in the convents, where training could be profitably carried on. She has

also ordained by Rescript that on Sundays and days of solemn festival the faithful should be nourished by the saving words of the Gospel. Thus, thanks to the wisdom and vigilance of the Church, the study of the Holy Scriptures is kept up flourishing and fecund in fruits of salvation.

To strengthen Our arguments and Our exhortations, We are gratified to recall how all the men remarkable for the sanctity of their lives, and for their knowledge of the divine truths, have always assiduously cultivated the Holy Scriptures. We see that the nearest disciples of the Apostles, among whom We shall cite Clement of Rome, Ignatius of Antioch, Polycarp, then the Apologists, especially Justin and Irenæus, have in their letters and their books, either tending to the preservation or the propagation of the divine dogmas, introduced the teaching, the force, and the piety of the Holy Writings.

In the schools of catechism and theology, which were founded near so many episcopal sees, the most celebrated of which were those of Antioch and Alexandria, the teaching given consisted, so to speak, only of the reading, the explanation, and the defence of the written Word of God.

From these establishments came out the greater number of the fathers and the writers, whose profound studies and remarkable works succeeded each other for three centuries in such abundance that this period has been called the golden age of Biblical exegesis.

Amongst those of the East, the first place belongs to Origen, a man admirable for the quickness of his intellect and his uninterrupted labors. It is to his various writings and his immense work of the *Hexaples* that all his successors have gone for their sources.

It is necessary to mention several who have extended the limits of this science, thus: amongst the most eminent, Alexandria produced Clement and Cyril; Palestine Eusebius and the second Cyril; Cappadocia, Basil the Great, Gregory of Nazianzen, and Gregory of Nyssa; and Antioch, John Chrysostom, who was equally renowned for his ripe erudition and lofty eloquence.

The Church of the West had no less glory. Amongst the many doctors who distinguished themselves in her bosom the names of Tertullian and Cyprian, of Hilary and Ambrose, of Leo the Great, and of Gregory the Great, but, above all, of Augustine and Jerome are illustrious.

One showed himself of admirable penetration in the interpretation of the Word of God, and of consummate ability in deducing from it arguments in support of Catholic truth; the other possessed an extraordinary knowledge of the Bible, and made such magnificent comments upon it that he is honored by the Church with the title of the Very Great Doctor.

From that epoch to the eleventh century, although studies were not so ardently cultivated, nor so fruitful in results as in preceding times, nevertheless, they were flourishing, thanks particularly to the zeal of the priesthood.

In fact, these took care either to gather the works left by their predecessors on so important a subject, or to circulate them after having studied them profoundly and enriched them with their own additions. It was thus that Isidore of Seville, Bede, and Alcuin acted among others. They either illustrated the Sacred Writings with glossaries as Valerius Strabo and Anselm of Laon, or they endeavored by new processes to maintain the integrity of texts as Peter Damianus and Lanfranc. In the twelfth century the most of them undertook with much success the allegorical explanation of the Holy Writings. St. Bernard easily signalized himself in this sphere, his sermons being almost entirely based on Holy Writ.

But new and considerable progress was made, thanks to the method of the Scholastics. These, although they expressly applied themselves to researches as to the veritable text of the Latin version, as the corrected Bibles which they brought out demonstrate, expended still more zeal and care on the interpretation and explanation of the Holy Books. With as much learning and clearness as any of their predecessors they discriminated the different meanings of the Latin words, established the value of each from the theological point of view, noted the different chapters of the books and the subjects of the chapters, went into the signification of Bibli-

cal words, and made manifest the interdependence of precepts. It was plain to all the world what a light had been thrown over obscure points in this manner. Besides their books, whether theological or commenting on the Scriptures themselves, exhibited a profound knowledge drawn from Holy Writ. Under this head St. Thomas Aquinas bore away the palm.

But afterwards Clement V., Our predecessor, had attached to the Athenaeum of Rome and to the most celebrated universities masters of the Eastern languages. These began to study the Bible, both in the original manuscript and in Latin translation. When in the course of time the monuments of Greek erudition were familiar, and particularly when the art of printing was invented, the cult of Holy Writ was vastly promoted. It is amazing how many editions, especially of the Vulgate, were produced in a very brief period. The filled the Catholic world to such a degree as to prove that even at this epoch, so decried by the enemies of the Church, were the divine books loved and honored.

It should not be forgotten what a great number of learned personages, belonging mostly to the religious orders, exerted themselves in forwarding Biblical studies from the Council of Vienna to the Council of Trent. These grace to new help, to their wide erudition, and to their singular talents, not only increased the riches accumulated by their predecessors but prepared in some sense the way for the savants of the succeeding age, during which, after the Council of Trent, the prosperous epoch of the Fathers of the Church appeared in some sort to have recommenced. No body is ignorant, in short, and it is sweet to Us to bring it to mind that our predecessors, from Pius IV. to Clement VIII., took measures to have remarkable editions of the ancient versions—those of Alexandria and the Vulgate. These, which subsequently appeared by order and under the authority of Sixtus Quintus and the same Clement, are to-day in common use. It is also known that the Polyglot editions of Antwerp and of Paris, so well calculated to develop the exact meaning of the text, were brought out, as well as other ancient versions of the Bible.

There is not a single book of the two Testaments which did not then meet more than one able interpreter. There is not a single question touching these subjects which did not exercise in the most fruitful fashion the capacity of many learned men among whom a certain number, above all those who studied the holy Fathers the most, secured a remarkable reputation.

In fine, from that epoch zeal has not been wanting to our commentators. Distinguished men have profited by their Biblical studies and have defended Holy Writ against the attacks of rationalism, attacks drawn from philology and analogical science, and which they have refuted by arguments from similar sources.

All those who will consider this review, without prejudice beforehand, will certainly accord to Us that the Church has never been lacking in foresight, that it has always let flow towards its children the healthful springs of Holy Writ, that it has always depended on this support, to the guardianship of which it has been pre-ordained by God, that it has fortified it by every species of protection, so that it has never needed, nor never will need, to be stimulated by those who are foreign to it.

The plan We have traced for Ourselves, Venerable Brethren, demands that We should have an understanding with you as to what seems the best means for the good regulation of these studies. But, at first, We must single out those who oppose obstacles to Us and the methods and arms to which they trust. Formerly the Holy See had to do, above all, with those who relied on private judgment, and, repudiating the divers traditions and authority of the Church, affirmed that Scriptures were the unique source of revelation and the sovereign judge of faith. At present Our principal adversaries are rationalists, who, sons and heirs, so to speak, of the men whom We mentioned above, and basing their notions on their individual opinions, have rejected wholesale even the doctrines of Christian faith still accepted by their predecessors. They absolutely deny all inspiration; they reject Holy Writ, and proclaim that all sacred objects are human inven-

tions and artifices; they regard the Sacred Books not as containing the exact narrative of real events, but as inept fables and lying histories. To their eyes there are no prophecies, but predictions forged after the occurrences had taken place, or, rather, presentiments due to natural causes; miracles really worthy of the name do not exist; they are not manifestations of the divine power but surprising facts, which by no means transcend the forces of nature or of illusions and myths; finally, they hold that the Gospel and the writings of the Apostles do not emanate from those to whom they are attributed. To reinforce those errors, by means of which they believe they can annihilate the holy truth of Scripture, they invoke the decisions of a new free science. These decisions are so dubious to the clouded visions of those rationalists that they vary and often contradict each other on the self-same points. And while men judge and speak in so impious a fashion of God, Christ, the Gospel, and the remainder of the Scriptures, there are not wanting among them those who wish to be considered Christians, theologians, and commentators, and who, under the most honorable of names, dissemble the audacity of a spirit abounding in insolence.

To those are added a certain number of men who, urged by similar aim and co-operating with them, cultivate other sciences, and whom a like hostility to revealed truth leads to kindred attacks on the Bible. We cannot too deeply lament the extent and hourly increasing violence which these attacks assume. They are directed against informed and intelligent men, although these are thoroughly competent to defend themselves; but it is particularly against the crowd of the ignorant that these implacable enemies employ every weapon of assault. By means of books, pamphlets and newspapers they spread the deadly poisons; by meetings and speeches they sink it more profoundly into the public mind. Already they have carried on a general invasion, and possess numerous schools ravished from the Church, where, descending even to the miserable corruption by mockery and jibe of the still fresh and credulous hearts of youth, they excite them to the contempt of Holy Writ.

In that, Venerable Brethren, there is much to move and animate the common zeal of pastors so that to this new and false science should be lifted up the antique and veracious doctrines which the Church received from Christ by the intermediary of the Apostles, and which, in such a struggle, is always displayed by the able champions of Holy Writ.

This, then, should be our duty, that in the seminaries and the universities divine literature should be taught in every respect as the importance of the science and the requirements of the actual epoch demand. For this reason prudence in the choice of professors should be held nearly to heart. For this function must be selected not men taken amongst the crowd but those who are recommended by a great love and a long practice of the Bible, and a veritable scientific culture—men, in a word, who rise to the height of their mission. Less care must not be expended in the preparation of those who are to succeed them. It is Our pleasure therefore that everywhere that it is possible those should be chosen as disciples who have traversed in a satisfying manner the cycle of theological studies, a certain number of whom will devote themselves entirely to the acquisition of knowledge of the Holy Book, and to whom the possibility of giving themselves up to more extended familiarity will be furnished. When the masters shall have been thus singled out and formed, they should enter on the task confided to them with confidence, and that they may be able to discharge their duties well and obtain the results to be expected, We wish to impart to them more developed instructions.

(TO BE CONTINUED.)

B.B.B. CURES SICK HEADACHE.

Gentlemen,—Having suffered for a number of years from sick headache, I concluded to try B.B.B. and by the time I had used two bottles I was cured, and have not had any symptoms of it since. I can safely recommend B.B.B. for sick headache. Mrs. A. A. Gamsby, Orono, Ont.

Affection is more fatal than anger—at any rate, more people fall in love than in war.—*Judy.*

THE ARMED BROTHERS.

A Most Interesting Sketch of Cardinal Lavigerie's Army.

The Armed Brothers of the Sahara is the name of the chivalric order which Cardinal Lavigerie organized to assist and protect the White Fathers in their mission work in Africa and to deliver slaves from bondage.

Cardinal Lavigerie had lived long enough in Africa to learn that the one was indispensable to the other—at any rate, among the turbulent and warlike races who inhabit the northern half of the Dark Continent. After a careful and profound study of the problem—a study for which his breadth of mind and liberality of view particularly fitted him—he came to the conclusion that the system of sending out unarmed missionaries to preach the Gospel and nothing but the Gospel among the savages needed to be supplemented; that both the heroism and the martyrdom of these pioneers of Christianity were lost, and that if any material good were to be achieved, it could only be done by means of a radical change.

With this purpose in view he founded the Order of the Armed Brothers of the Sahara. Their aim is to afford practical demonstration of the benefits and advantages of civilization, to preach by example the elements thereof, and thus prepare the ground for conversion to Christianity.

The headquarters of the order are at Biskra, on the Algerian borders of the great Sahara Desert, and were solemnly consecrated by Cardinal Lavigerie in the early part of 1891. The name of the spot is M'salla, which is the Arabic designation for a "place of prayer." The estate contains a plantation of palms in full bearing, and is traversed in part by a small irrigation canal, which is the share of the precious fluid it is entitled to from the neighboring town. Great stretches of ground are, however, uncultivated for want of water, and measures have already been taken for its reclamation by the erection of an artificial supply. The Brothers are trained in the methods of the Saharian culture, as in the use of arms, while the neighborhood of the illimitable tracts of the desert will enable them to acquire the more savage accomplishments of camel-riding and hunting by practice. The house, occupying an area of seventy metres by ten, with the kitchens and offices in out-buildings, has the ground floor solidly built of stone instead of the sun-dried mud bricks generally used by the Arabs.

The choice of Biskra for the headquarters of the Order is a fortunate one, for the town, which is situated in an oasis, commands one of the principal routes of the Soudan. The town proper is composed of one large street full of European houses and intersected by a number of smaller streets. The oasis, which is five kilometers long and half a kilometer broad, forms a forest of 150,000 palm trees and 5,000 olive and fruit trees. The population is cosmopolitan, and includes French, Tunisians, Arabs, Moors and Israelites.

A few days after the inauguration of the mother house of the Order at M'salla the ceremony of consecrating and administering the vows to the first of the Warrior Monks took place. The postulants were twelve in number, every one of whom belonged to the French aristocracy, and held the rank of officer in the army. Among them are two young lieutenant colonels of the general staffs, who had abandoned a brilliant military career to devote their lives henceforth to the good of humanity in the most terrible of all deserts. But probably the most notable of these neophytes was the Viscomte Guy de Briassac, one of the best known and most popular of Parisian club men.

One of the principal features of the ceremony of administering the vows to the monks consisted in the solemn blessing by the Cardinal of their arms, of their equipments and of their attire or uniform. The last consists of a long white tunic, descending below the knee, belted at the waist, and with a large red Maltese cross on the breast. The pantalons are loose and baggy, such as those affected by the Turks of the old school, a voluminous, white burnoose hangs from the shoulders, and on the head is a pith or straw helmet, surmounted on grand occasions by a white plume and embellished in front with a red Maltese cross.

It is among these Tuaregs, the most

fierce, bloodthirsty, fanatic, and untamable of Moorish races in Africa, that their lot is to be cast. They proceed among them with the knowledge that every one of the unarmed missionary priests who have gone before during the last three decades have been cruelly put to death. They profess the most intolerant, bigoted and fanatical Mohammedanism, and hold all intercourse or contact with a Christian as sinful in the sight of the Prophet.

There seems to be no lack of volunteers, or, to speak more correctly, of postulants for admission to the new Order. Over 130 have already arrived at Biskra, and have commenced the novitiate, which is destined to inure them to the hardships of desert life. Two days after pronouncing their vows, which, instead of being taken for life, are limited to a term of five years, renewable at will, five of the warrior monks started out for Wargia, an important oasis about three hundred miles to the south of Biskra. It is there that the first of the armed stations projected by Cardinal Lavigerie was established.

One of the most dramatic features of the ceremony of the consecration of the monks was when Cardinal Lavigerie led to the altar a little brown girl, barely nine years old, who had succeeded in concealing herself and in effecting her escape from a slave caravan passing through the desert, a few miles to the south of Biskra. A sudden movement of the child caused her to drop some thing that she was holding concealed beneath the folds of her djebba. The venerable prelate bent down and raised it from the ground. It was a small, dusky hand—the hand of the little girl who stood beside him, and which, in sheer, wanton cruelty, had been cut off by her captors. Holding it aloft and pointing it southward toward the Great Sahara, while with his own hand he raised the child's arm so that all present could see the mangled stump, the Cardinal exclaimed, in tones which seemed to ring forth as a clarion: "I would to God that all Europe could see this little hand! May it serve to direct your line of march, *En Avant* for God and humanity."—*The Colored Harvest.*

THREE MASSES ON CHRISTMAS.

Why They Are Said, and the Symbolism of Each.

The first Mass is said at midnight, for tradition tells us it was the hour of his birth; the second is said at the twilight hour, for then shepherds came to adore Him, while the third is said in the day that its brightness may figure the glories of the Godhead.

Such is the greatness of the mystery of this day that the clergy say three Masses; these three Masses are to honor the three Persons of the Most Holy Trinity. The first is to give glory to the Father for sending His Son to be born into the world; the second is to glorify the Holy Ghost because he formed the body and soul of our Lord in the breast of the Virgin, while the third is to praise the Son for becoming man.

Sometimes with the Christmas voices mingles a glad noise of laughter; for, happily, life is not all made up of partings and passions, of disappointments and failures. It has its moments—and, thank God, there are many of them!—its moments of happiness, when skies are blue and birds sing on the bough, and our human sympathies are kindled into quick life by the ecstasy of the sunshine. So the holidays of life send their mirthful voices to blend with the deeper and more serious sounds that compose, in our later ages, the burden of our Christmas song.

At the second Mass a remembrance is made of Anastasia, a Roman lady, who, converted on Christmas day, excited the wrath of Publius, her husband, because of her kindness to the poor and imprisoned Christians. At last she was burned alive under the reign of Diocletian. The church dedicated to her name was built on the ruins of her house, and that is where the second Mass of Christmas is said at Rome. The Preface of Christmas is said on the day of the feast at the three Masses. During the three Masses of to-day we pray that He who was born the Saviour of the world as He is the author of our divine birth, He may be also the giver of our everlasting birth in Heaven.—*Catholic Standard.*

It is not a fall in the funds you desire when you ask for "money down."

FRENCH CANADIANS IN THE U. S.

REV. CANON BRUCHESI'S OBSERVATIONS ON THEIR SITUATION.

They are Strongly Attached to Their Language and Their Faith—A Review of Their School System.

Rev. Canon Bruchesi, who had charge of the Quebec Provincial Educational Exhibit at the World's Fair, has returned from a tour of the French Canadian centres of the New England States. "The Canadian element" he said, is daily gaining ground in the New England States. It is gaining strength and becoming more and more important and the Americans are the first to recognize this fact. New facts prove this conclusively.

Last week two of our compatriots were elected aldermen of Worcester. A few days before similar honors were conferred on two others at Woonsocket, and Mr. Aram Potbier, a young man of great talent, has been elected mayor of the latter city by a majority of nearly 600 votes. In this instance the Americans joined the Canadians in applauding the newly elected Mayor. Our compatriots make up half the population of Woonsocket. The French language is making remarkable progress with the Canadians in the United States. Our compatriots speak it more correctly and seem more attached to it than ever. I attribute this fact more especially to the Canadian schools existing in their midst and to the sacrifices which our priests and religious have imposed upon themselves, and also to the zeal of the journalists. Our Canadian schools are flourishing and those who established them deserve to be warmly congratulated. The average of children in the Canadian school in New England is 500. At the parochial school of Holyoke there are 1100. That of Notre Dame de Worcester had become too small for the number attending it, and two other schools had to be opened. Most of the teachers are religious from Canadian orders. The orders teaching New England are those of St. Ann, Jesus Mary of Sillery, Sainte Croix, Presentation of St. Hyacinthe; Congregation of Notre Dame, Sisters of L'Assomption, of Nicolet; Grey Nuns of Montreal, Quebec, St. Hyacinthe, etc. The Sisters of St. Ann have thirteen schools with 11,000 pupils. This or even have branch establishments in British Columbia and Alaska. The schools in New England are established by the nuns. When a priest is appointed to establish a new parish the basement of the temporary church or chapel is used as a school room. When the church is built the whole of the temporary building is converted into school rooms. During the last four years ten such schools have been opened. They are situated at Woonsocket, Central Falls, Manville, R. I., Holyoke, Spencer, North Adams, Salem, Fall River, etc. The Sisters teach boys and girls alike. The order of Saint-Viateur, however,

HAVE A FLOURISHING SCHOOL

at Cohoes. The boys remain under the nuns until they are 13. They are taught their catechism and French carefully. After their first communion they go to the public schools when they do not go to work. The nuns exercise great influence, and their authority is everywhere respected. Though objections have been raised against this system of education, bishops and priests are agreed that no modifications can be made. In one parish that I visited the parents said: "You cannot imagine all the good which the religious have operated in our midst." There were 600 children at that school. The children perform their religious duties and during the two years that the nuns have been in North Adams, the children of four families have entered the cloister. All realize that the parochial school is the most effective. There are boarding schools largely patronized at Fall River, Worcester, Lowell, Manchester, Southbridge and New Bedford. The parents face all the cost of the establishment and maintenance of parochial schools. It will be easily understood what this means. They have, moreover, to pay the taxes imposed upon them for schools where their conscience does not permit them to send their children, but they do this cheerfully, realizing that the most precious things for them are their language and their faith. From a financial point of view the crisis is heavily felt. A large

number of families, nearly all those who were able to do so, have returned to Canada. Others have remained; but the hardship is general and work is scarce. In several centres the factories where thousands of hands were employed, have closed down or greatly reduced the number of days on which the employes were given work. The situation seems to be somewhat improving, but the misery is very great.—*The Star.*

MGR. CARON'S OBSEQUIES.

The Venerable Prelate of Three Rivers Laid to Rest.

THREE RIVERS, Que., December 22.—The funeral of the late Vicar-General Caron took place this afternoon, and was largely attended.

The death of this venerable ecclesiastic has cast a gloom over the city. He was well-known by every one and respected by all creeds. His temperance principles were well known and he was ready to advance that cause.

Mgr. Caron passed away peacefully while all the sisters except three were at Holy Mass. At about midnight on Wednesday the Rev. Mr. Rho was summoned from the Bishop's Palace to attend the sick man, who was suffering very much, and his sufferings continued until nearly six, when he felt easier, and in the presence of the three sisters who had remained to take care of him he passed away.

His body was brought down to the chapel of the Ursuline Convent and there exposed in state. At three o'clock on Friday a funeral cortege was formed and the body was transferred in state to the Cathedral, where a solemn requiem was chanted. The body remained in state in the Cathedral until 9.30 this morning, when the funeral took place, and the remains of the Vicar-General were taken back to the Ursuline Convent and interred under the chapel. The remains of three chaplains of that monastery are resting beneath the chapel, those of the Rev. Mr. D. Z. Caklonnes, who was the spiritual adviser of the Ursulines here for 25 years; those of the Rev. Mr. F. run, who was chaplain for 14 years, and the body of the Rev. Mr. Lorange, who guided the sisters for 7 years.

Deceased was a brother of the late Rev. Thomas Caron, for a long time superior of the Nicolet College, and of Mr. G. Caron of St. Leon.

NOTRE DAME HOSPITAL.

The Annual Christmas Dinner.

On Thursday, 28th instant, at one o'clock p.m., the annual "Christmas dinner," given to the patients of the Notre Dame Hospital, will take place. All the benefactors and friends of the Notre Dame Hospital are cordially invited to be present. His Grace Archbishop Fabre will preside, and the event is expected to be a most happy and successful one.

A GRAND CONCERT

By the Ex-Pupils of St. Ann's Academy.

On Thursday, January 4th, the ex-Pupils of St. Ann's Academy will give a grand musical and dramatic entertainment in the St. Ann's Young Men's Hall. The proceeds will go to the Ville Marie convent, and the tickets will be at the popular prices—that is to say, 25c, 35c, and 50c. It is expected that a large attendance will be there to enjoy this splendid treat, and we trust that the good and noble object of the concert will draw hundreds to the hall that night.

ST. MARY'S BAZAAR.

A Grand success—Drawing to a Close.

The bazaar has been in progress for two weeks, and has been a great success. The tables were the following, all well stocked and liberally patronized: The refreshment table, presided over by Mrs. Street, who was assisted by Mrs. P. Ryan, Mrs. Doran and Miss Rielly; the "Children of Mary's" table, presided over by Miss Street, assisted by Misses Kehir, Cassidy, Donovan, Hefferuan and Waters; the "Rosary Sodality Table," presided over by Mrs. Phelan, assisted by Mrs. Logan, Mrs. Dillon and Miss Logan; the "Christmas Tree" table, under Mrs. and Miss Lawlor; and the lottery table, directed by Mrs. Kehir and Mrs. Singleton, assisted by Miss Singleton and Mrs.

Hoolahan; the Flower Pagoda, under Mrs. O'Connell, assisted by Miss Jordan, Miss McIntyre and Mrs. T. Ryan; the "Fish Pond," under Miss Tucker; the "Post Office," under the Misses Altimas and Walker; the "Rainbow," under its editress, Miss S. Sutherland and Miss McHugh; the "Wheel of Fortune," under Messrs. Smith and Murray. The Trumpet competition closed on Saturday night; it was contended for by fire brigades of the C.P.R., the G.T.R., and the Canadian Rubber Company. The competition was very keen. On Thursday night a grand concert will be given, and on that occasion all objects left over from the Bazaar will be disposed of.

A Christmas Present.

An honorable member of the Board of Public Instruction very kindly presented Miss Cronin, the talented and able directress of the St. Antoine street academy, with a beautifully bound prayer-book, and a splendid pin for her able assistant and sister. It was a generous Christmas box, and the spirit in which the thoughtful act was done has been highly appreciated by both ladies.

A Proper Move.

We understand that a movement is on foot to secure an additional dollar per capita for the directors and directresses of the daily Catholic schools. The matter is now under consideration, and we hope sincerely that 1894 will find them in receipt of four instead of three dollars as heretofore. The increase is well merited and the granting of it will do credit to the wisdom and justice of the authorities concerned.

WE HAVE received fully a dozen letters during the past season in which the writers ask for information concerning certain so-called "ex-nuns," and "ex-priests." We are not in a position to answer these communications, at least we can not satisfy the inquiring parties, simply because we know little or nothing about the characters mentioned in these letters. However, there is one person to whom we can furnish a little information. James O'Connell asks us to tell him something about "ex-priest" Slattery. Recently that firebrand was billed to lecture in Grand Rapids, Mich., under the auspices of the A. P. A. On that occasion the Michigan Catholic published the following letter, from Archbishop Walsh, of Dublin, who suspended Slattery, to Father McDonnell, now Bishop of Brooklyn:—

Dublin, May 22, 1889.

My Dear Father McDonnell:—You or any other person, ecclesiastic or layman, will be perfectly safe in challenging enquiry as to the antecedents of unfortunate Father Slattery. In Cardinal McCabe's time he broke down very badly from intemperance. About a fortnight before the Cardinal's death he received an appointment on condition of binding himself in a most stringent way to a total abstinence pledge. There was a distinct written ultimatum—the original of which I hold—that this was to be "the last chance." Well, he broke down again. I thought it right, even after this, to give him one chance more, of course with the intimation that it would be the last so far as I was concerned. He broke down again and I was unable to have anything more to do with him. I may add he was not educated in Maynooth. It would be well to show this letter to the Bishop, leaving it to him in his prudence to make what use he may think fit of this information.

I remain, Dear Father McDonnell,
Sincerely Yours,
WILLIAM J. WALSH,
Archbishop of Dublin.

WE OFTEN wondered, years ago, at the Catholic poet who penned these lines:

"God bless the Turk
For his Christian work,"—

but in presence of the proof of good-will and admiration for the Church of Rome, that the Sultan has lately given, we begin to understand the Irish bard. By an *irade*, sent by the Sultan to Mgr. Miadenoff, Titular Bishop of Satala and Vicar-Apostolic of Macedonia, the fol-

lowing privileges are conferred on the Catholic clergy:

1. Bishops shall have a seat in the Provincial Councils in which are discussed all questions civil and religious.
2. They shall have, moreover, the right of sending a representative to all the Councils of each district.
3. They may, upon their journeys, demand an escort to guard their persons in case of need.
4. They shall have the power of conferring upon such priests as devote their lives to teaching any degree of title which they merit, and such title is to be recognized by the State.
5. They shall have the right to administer justice (exclusively among Catholics, of course), and all sentences pronounced by them in matters testamentary and matrimonial shall be ratified by the law, as shall also be their arbitrations.
6. No Catholic priest cited before a civil tribunal shall be condemned without the consent of the Bishop; and in case of culpability he shall undergo his punishment in the episcopal residence.
7. Bishops shall have the right to defend the faithful in all matters, civil and criminal.

WE LEARN from the Liverpool Times, that the recent storms in England have destroyed one of the most interesting relics of Catholic antiquity in that land. It is the south gable of the old priory of Bearpark. The Abbey was built by the Benedictines in the days of Henry III. Being on the border it received many shocks from the raids of Britain's northern foemen. In 1315 the monks were driven out by a band of marauders and the chapel was sacked. In 1346 it was again attacked. In fine the old Abbey has had an eventful history. The last gable of that once refuge of the poor and the weary has been laid low by the elements, and one more relic of Catholic England is level with the dust. The edifice crumbles but the soul of Catholicity revives in that land.

PEACE ON EARTH.

Pope Leo XIII Outlines His Ideas on the Subject.

ROME, December 26.—"It is the Hand of God that preserves us to this advanced age," was Pope Leo's reply to an address from the Sacred College, presented His Holiness on Saturday by Cardinal Valletta, who, like the Pope, had recovered from a recent illness.

The Pope alluding to the reference in the address to his endeavor to extend universal peace and harmony, further craved the active co-operation of the members of the Sacred College, and continued in the connection: "It is certain that we, by the nature of our office, are zealous defenders of this place, since true peace in individuals as well in the human race, is the daughter of Justice. Justice lives by faith, as man does by faith. The high priesthood of Christianity is then the incorruptible custodian of the faith and the champion of all justice. Therefore its nature is an apostolate unity. Peace will give free scope to this apostolate which hold its commission from on high. Receive without hesitation the message of its doings. Let it penetrate freely the minds of the people, in families and in states, then you will see flourishing tranquility, well being and order, which are the supreme needs of all nations. Separation of the world from God was the prime cause of the troubles and evils. Then man's earthly desires, through pride, gave rise to inquietude and its attendant evils. The remedy was the spirit of God, which in His appointed time would pour over the earth and tranquilize it, and by means of the church reanimate the germs of faith.

Prevention is Better

Than cure, and those who are subject to rheumatism can prevent attacks by keeping the blood pure and free from the acid which causes the disease. You can rely upon Hood's Sarsaparilla as a remedy for rheumatism and catarrh, also for every form of scrofula, salt rheum, boils and other diseases caused by impure blood. It tones and vitalizes the whole system.

Hood's PILLS are easy and gentle in effect.

PROMINENT CARDINALS.

Speculation Upon the Successor to Leo XIII.

The feeble health of Leo XIII., the recent changes in the college of cardinals, and the reputed purpose of the German and Austrian emperors to secure if possible the election of a German as the next successor of St. Peter, have revived discussion of the probable personality and nationality of the future incumbent of the papal throne.

The next pope, like his predecessors for centuries past, will undoubtedly be an Italian, and the question of greatest interest is, which of the Italian cardinals has the best prospect? An answer depends largely upon the probable political situation of Europe when the next papal election occurs.

Cardinal Monaco Valeta, a man of great piety and the confidential adviser of Leo XIII., may be chosen. He is a man of apostolic character, simple and loyal, whom the Roman party would accept, probably, with very little difficulty, because he would busy himself principally with spiritual matters, leaving to the Romans all matters relating to the external government of the church. At any rate this is the idea that finds expression in Rome in regard to him. Cardinal Monaco is bishop of Ostia and Velletri, deacon of the sacred college and secretary to the holy office. He is 64 years old, and in the respect of health has the advantage of all his rivals. He is urged for the papacy by those Ultramontanes who prefer to maintain an irreconcilable but passive and expectant attitude rather than to actively seek the interposition of some foreign Catholic power like France or Austria.

Another conspicuous candidate is Cardinal Battaglini, the archbishop of Bologna. He is 68 years old and somewhat of an invalid, but he is supported by the moderates, who do not insist on the restitution of the whole patrimony of Peter, but might content themselves with the concession of the so-called Lemine city, together with a strip of territory giving it access to the sea. Cardinal Battaglini was born in St. Agostino di Piano 70 years ago. There is no cardinal who more resembles the present pope in temperament and ideas. He is of an exceedingly affectionate nature, and is greatly distressed at the bitterness which exists between the quiri- nals and the vatican.

A third prominent candidate is Cardinal Pacocchi, president of the College of Cardinals. Still under 60, he is clear-headed, erudite and sagacious and is noted for an enterprising spirit which might resort to vigorous and even aggressive measures for the rehabilitation of the papacy. He would, no doubt, obtain the votes of the 10 French cardinals, for he makes no secret of his sympathy for France and of his dislike for Germany and Austria. This very fact, however, would be likely to array against him not only the moderates, but also the timid and irresolute members of the Ultramontane party.

Other names often mentioned in connection with the papal succession are those of Cardinals Alimonda, San Felice and Vannutelli. The first named is a venerable man and an able prelate. Being archbishop of Turin, the birthplace of Victor Emanuel, he is on friendly terms with members of the house of Savoy, and is consequently inclined to take a liberal view of the Sardinian offenses against the vatican. This is the one thing that is apt to weaken his position as a candidate. San Felice is archbishop of Naples, and is fairly worshiped by his people. This gentle and saintly man turned out to be a hero when the cholera ravaged Naples. He went about fearlessly among the dying and dead, working night and day. He exhausted his private fortune on them and sold his jeweled crozier in order to help the poor. There are two points against Cardinal San Felice—his age and his well known liberal views. Vannutelli has recently developed considerable strength. He has been papal nuncio to Vienna, is friendly to Austria, and, moreover, is a learned and highly esteemed prelate.

Those named comprise the list of present prominent candidates for the papacy. But it is quite possible that when the time for an election comes none of them will be chosen. Reputedly strong candidates for the honors of sovereign pontiff have a strange habit of disappearing as time goes by, and the Italians have a popular saying that the man who goes into the consistory as a

pope generally comes out of it a cardinal. The present pontiff was never discussed as a candidate before his election. Should a general European war be raging when the next papal election is held, it is not impossible that an American prelate may be chosen pope, and the late Cardinal Lavignerie is said shortly before his death to have expressed the conviction that Cardinal Gibbons of Baltimore would succeed Leo XIII. on the papal throne.—Colorado Catholic.

LAI D TO REST.

Funeral of the Late Michael McShane.

Tuesday morning, the 19th inst., in spite of the unfavorable weather, a very large number of citizens attended the obsequies of the late Michael McShane, who died suddenly on Sunday morning, the 17th December.

The funeral left the residence of his brother, Hon. James McShane, 112 University street, at 9 o'clock, and proceeded to St. Patrick's church. The body was met at the entrance of the church by the Rev. Pastor, Father Quinlivan, who sang the solemn requiem service. He was assisted by the Rev. Father Toupin, as deacon, Rev. Father Martin Callahan as subdeacon. The following other priests assisted in the sanctuary: Father McCallen, Father Perron, secretary to His Grace the Archbishop; Rev. James Callahan, Rev. Father Fahey, Rev. Father Lelandais, P.S.S., Superior Montreal College; Rev. Father Lepoupon, of the Grand Seminary; Rev. Father Donnelly, St. Anthony's; Rev. Luke Callahan, and Rev. Gerald McShane, son of the deceased. The altar and church were heavily draped, whilst a choir of about thirty voices, under the direction of Professor Fowler, rendered the music of the requiem mass, with Mr. G. Henault, who sang Gounod's *Miserere* at the Offertory. The entire ceremony was solemn and imposing.

The service over, the procession headed its way to the Cote des Neiges Cemetery. Among the chief mourners were Hon. James McShane and Bryan McShane; then followed James E. McShane, John McShane, Gerald McShane, sons of the deceased, and a number of other relations besides about 600 friends, including Hon. Senator Murphy, Hon. J. J. Curran, Deputy Speaker Bergeron, Italian Consul Marriotti, Dr. Em Lentze, German Consul; Don Pedorena, Spanish Consul General; Mr. Saudreuter, Swiss Consul; W. T. O'Hara, acting Collector Customs; the principal officers and members of the St. Patrick's Society, Ald. Tansay, Nolan, Cresse, Conroy, Thompson, ex Ald. Cunningham, ex Ald. Mullin, B. J. Coghlin, F. H. McKeena, Michael McCready, F. Dobbin, F. X. Despat, G. L. Beaudry, L. Decarie, A. S. Dobbin, P. Dufour, M. Mullarkey, Bernard Tansay, F. B. McNamee, T. A. Rafter, George Horne, Jas. Ochrane, Michael Stewart, M. Matthews, Joseph Monette, W. Stafford, Wm. Masterman, C. Egan, E. Lemay, Viscomte Labatt, D. McIntyre, James E. Mullin, P. Kenny, M. Feron, James Scanlan, H. Starnes, F. Donavan, M. Delahanty, Jas. Baxter, F. Langan, A. Brogan, N.P., J. P. Nugent, Richard McShane, ex Ald. Donovan, O. Kearney, M. Dineen, Thos. Collins, J. B. Laurin, N. Stronge, J. L. Jensen, Martin Hart, M. Cloran, T. Shineck, T. B. Purcell, A. Finn, P. McDermott, George Thompson, T. McAndrew, F. McMahon, P. J. Coyle, Con. Coughlin, Owen McShane, F. Taylor, Bernard Connaughton, P. Sheridan, J. Sheridan, George Anderson, J. Buchanan, A. Johnson, James McKeon, Andrew Clarke, P. Robertson, Denis Dube, J. Racioot, S. Hamilton, D. Percy, Bert Kinnehan, L. Wilson, Peter Donnelly, F. Hart.

The Late Mr. John Ronayne.

(The following notice was sent us by a reader some time ago, but only was received this week :)

We regret to announce the death of an old subscriber, the late John Ronayne, who died at Ingersoll, Ont. He received all the consolations which the Church of God offers to the dying, and bore his sickness with great patience and resignation to the will of God. His death-bed was attended by his son, Rev. James Ronayne, of Carleton, Michigan, who also sang his Requiem Mass, assisted by Rev. Father Molphy, of Ingersoll. He was born in the County Waterford, Ireland, in 1811, therefore was 82 years old. He was an upright and honorable man in all his dealings, and a faithful Roman Catholic. He was an apostle of Father

Mathew, and was one of the few who kept his pledge. He was intensely interested in Home Rule, and looked anxiously each week for the coming of the TRUE WITNESS, indeed no other Canadian paper would satisfy him. May his soul, through the mercy of God, rest in peace.

SANG KEE'S BANQUET.

He Gives a Feast in Honor of His Bride.

Sang Kee, one of the most prominent members of the Chinese colony in Montreal, who is a merchant on Lagacheviere street, is happy.

At least, it is to be inferred that he is from the demonstration he has made over his marriage to Miss Chu Shee, which took place on November 29th. Miss Chu Shee came from the Flowery Kingdom only a few days previous to the wedding, and she is now one of the three Chinese women in the city.

Last Tuesday evening, Sam Kee, out of the exuberance of his heart, gave a banquet to his friends in the city, both of the Chinese and Canadian nationality. The dinner, which was served in the dining room of the Balmoral, was, aside from the wines, strictly an American one, served as usual from Mr. Dunham's kitchen, in the best of style. Sang Kee arrived early with his bride, and with a few select friends retired to a private parlor, and shortly before dinner was called came out to receive the congratulations of his guests. In entering the dining-room, Mrs. Sang Kee bashfully led the way, followed by the proud lord and master and his guests. At the table she took a seat at the left hand side of Sang Kee, who sat at the head. On his right were Miss Sang Kee, his daughter by a former marriage, Mrs. Wing Sing and Mr. Wing Sing. Among the others present were: Moy Kue You, of Boston, who acted as interpreter, Hore Gong, Leong Jung, Moy Fay, You Chin, Yok Shon (alias Chin Sing), and others. Amongst the guests present were: Mr. St. Pierre, Q.C., and many others.

Mrs. Sang Kee was prettily gowned in pink silk with black trimming and ornaments of handsome and costly precious stones. She was somewhat bashful and ate little, although Mrs. Wing Sing partook heartily of the good things set forth, as did also Miss Sang Kee, who cannot be more than eight years of age. Mrs. Kee is fifteen.

After the repast was finished a little embarrassment was shown as to what should be done next, but Moy Kue soon plucked up courage and as interpreter for the occasion, stepped forward and made a short speech, in which he thanked the guests for being present and congratulated the happy Mr. and Mrs. Kee. He sat down amid applause and cries for a song. In this request the host joined with the announcement to his guests that "He (Moy Kue You) best sing in China."

"Come on stan' up," said he, and finally Mr. You stood up and gave the first verse in English of "O think of the Home over there," in which the company joined with the chorus. He was greatly applauded and encored and Sang Kee was then called on. The host declined with the remark that he had not been in Sunday School for over eight years. This caused some laughter, and finally Mr. St. Pierre, after the toast "Our Host" had been drunk, gave a song in French.

"The bride" was then called and her health drunk with enthusiasm. The event closed with a song from Messrs. Moy Kue You and Wing Sing in Chinese, to which Sang Kee kept time by rapping a glass with his knife.

IRISH NEWS.

Michael P. O'Shaughnessy has been appointed a Commissioner for taking affidavits at Bruff.

Sister Mary Berghmans Joseph (known in the world as Miss Sweeney, daughter of John Sweeney, of Ballyduvane, Clonakitty) received the black veil at the Convent of Mercy, Kilmacthomas, on the 80th ult.

Wm. P. O'Neill, M.R.I.A., a Dublin sculptor, received a medal and certificate for excellence of Celtic art workmanship at the World's Fair. The particular exhibit which has gained this distinction is a massive cross, elaborately and artistically carved in Celtic scroll-work and character, the material being Mount Charles (County Donegal) sand-



Mr. David M. Jordan of Edmeston, N. Y.

Colorless, Emaciated, Helpless

A Complete Cure by HOOD'S SARSAPARILLA.

This is from Mr. D. M. Jordan, a retired farmer, and one of the most respected citizens of Otsego Co., N. Y.

"Fourteen years ago I had an attack of the gravel, and have since been troubled with my

Liver and Kidneys

gradually growing worse. Three years ago I got down so low that I could scarcely walk. I looked more like a corpse than a living being. I had no appetite and for five weeks I ate nothing but gruel. I was badly emaciated and had no more color than a marble statue. Hood's Sarsaparilla was recommended and I thought I would try it. Before I had finished the first bottle I noticed that I felt better, suffered less, the inflammation of the bladder had subsided, the color began to return to my face, and I began to feel hungry. After I had taken three bottles I could eat anything without hurting me. Why, I got so hungry that I had to eat 5 times a day. I have now fully recovered, thanks to

Hood's Sarsaparilla

I feel well and am well. All who know me marvel to see me so well." D. M. JORDAN.

HOOD'S PILLS are the best after-dinner Pills—assist digestion, cure headache and biliousness.

stone. The judges described it as the finest work of the kind ever sent to the United States.

The tenants of the Watson estate at Toberafora and Lisbrook met the agent, Mr. Jellicoe, of Cahir, at Corcoran's hotel, Cashel, for the purpose of paying the rent due on their holdings to Nov. 1. An abatement of six shillings in the pound was given in all cases.

Great shoals of herrings have appeared in Donegal Bay, lately being there in larger numbers than at any time since 1858, the "comet year." The fishermen have made rich hauls and Banatroohan pier has been crowded with boat-loads of fish. Ballyshannon estuary has been teeming with them.

Meath people will regret to learn of the deaths of these estimable inhabitants of their county: Bryan Carolan, of Babrath, Kells, and Mrs. Mary Smyth, aged eighty years, of Baltrana, on Nov. 28; Mrs. Anne Keogh, relict of the late James Keogh, and mother of the Rev. T. Keogh, of Bray, at Ballyhack, Ashbourne, on Nov. 26, and Mrs. Mary Thunder, wife of M. H. D. Thunder, late of the Fifth-Eighth Regiment, and oldest child of Sir Stuart Knill, late Lord Mayor of London, at Seneschalstown House, Beauparc, on Nov. 25.

The citizens of Dublin celebrated, on Sunday, Nov. 26, the anniversary of the Manchester Martyrdom by a large and orderly procession. They marched to Glasnevin Cemetery, where so many patriot Irishmen sleep beneath the clay. The graves that were visited had been decorated in the morning by loving hands. The committee issued an appeal for flowers and evergreens, and it met with a generous response. A large number of the city bands contributed in a great measure to the success of the demonstration.

A sad occurrence took place about two miles from the village of Broughshane on Nov. 18. It seems that a young man about nineteen years of age, William Hall, who was an apprentice saddler, had been at Aughafatten the previous night, and despite the severe storm that was raging at the time, left there for the residence of his father, who is a respectable farmer, residing in the townland of Koughan. He must have accidentally taken the wrong road, as he was found by David Rea at the side of the highway that leads to Buckna. He expired a short time afterwards.

ORGANIZED BY ALIENS.

THE A. P. A. RITUAL COPIED FROM THE ORANGE SOCIETY.

A Nice Sort of "Americanism"—The St. Paul Globe Suggests That British Tories Are at the Bottom of the Hated Outcrop of Know-Nothingism.

In its recent expose of A. P. Aism at St. Paul The Daily Globe of that city says:

The older readers of The Globe, those who have reached or passed the half-century mark, will recognize the similarity and the difference between this recrudescence of bigotry and that one which took form forty years ago under the name of the order of Know-Nothings. That was directed against foreigners as such. "America for Americans," was the watchword. "Put none but Americans on guard to-night," was its rallying cry. This movement runs on a narrower line and a lower plane. It is directed against a religion and disregards nationality. A native American with ancestry among the colonial settlers whose faith is that of the proscribed church is put under the ban of this order of concentrated bigotry. Conditions under which these movements come to the surface are strikingly similar. The decade of 1850 was one of party disintegration. The slavery question had come in to dissolve the ties which held men to their parties and obliged them to reform their party connections. It is in just such periods that these political gases are formed and are thrown to the surface of the body politic. They are ill-humors of the blood that come to the surface in the change that comes in diet and clothing with the spring. We are again in such a period of upheaval and the bigotry which eighteen centuries of the teachings of Christianity, with its primal insistence on the brotherhood of man in the fatherhood of God, have not wholly eliminated, breaks out in this running sore on the body of our society.

A PLAUSIBLE SOLUTION.

It is asserted, and with much plausibility, by those who have made a study of this movement, that its origin is to be found in the desire of the British government to excite the prejudices of the American public against the Irish Roman Catholics. Their assertion is based upon the well-known characteristic of that government to excite religious dissensions among communities to which it is inimicable, and the many expressions of sympathy on the part of the American public with the Home Rule movement in Ireland is given as one of the causes which would lead the British government to seek such interference. This view is based upon the fact that the active originators of the American Protective association, wherever they can be traced and located, are discovered to be Irish Orangemen; that the ritual of the order is closely copied from that of the Orange lodges, and that the oaths and obligations administered to members—particularly the final one—are almost verbatim copies of the Orange obligations, changed only to the extent of slightly Americanizing them.

The position we have alluded to, if the arguments upon which it is based are sound, is strongly evidenced in the organization of the A.P.A. in this city. O. L. Coleman, the presiding officer of the local council and the most active organizer, if not, indeed, the individual originally introducing the order here, is a North of Ireland Irishman, consequently presumed to be an Orangeman. He has not been a very long time a resident of this state. His office is No. 1023 of the Pioneer Press building, and his residence 359 East Winifred street, on the West side. In the directory he gives his ostensible occupation as that of a book agent; but beyond the dissemination of the peculiar literature of the A. P. A., he is not known to exercise his qualifications for the pursuit in any other way. It is further asserted that he is not a citizen of the United States. He is apparently in easy circumstances, without any particular exertion upon his part, and without any visible sources from which his revenues are drawn, but his financial position is such as to enable him to devote his entire time to the furtherance of this organization.

ORANGE LODGES.

In addition to this, about the time that the A. P. A. first made its appearance here, or immediately preceding its or-

ganization, there was organized, and now exists in this city, one or more Orange lodges. If it is true that the English government has devoted some of its secret service fund to the organization of A. P. A. councils and the dissemination of their peculiar doctrines, with the further intention of introducing its influence into American politics—local, state and national—it would certainly have to work through the means stated and through the medium of the class of persons above noted—that is, North of Ireland Orangemen—for certainly no American citizen, whether native-born or adopted, who has any regard for the constitutions of the several states, or of that of the United States, or for the welfare of the republic or his fellow-citizens, could be employed for this purpose.

The Orangeman is a peculiar production; he is, perhaps, the only member of the human family who is noted as being born with an intense and unrelenting hatred for the land of his birth, and it would be strictly in accordance with the habits of mind of this creature that he should feel the same hatred for the country of his adoption and should place himself at the disposition of the British government spy system as a ready and willing tool to carry out any plans that that government might determine upon, no matter how unworthy they might be or how vile the results sought to be obtained.

NO RELIGIOUS ENTANGLEMENT.

The government and this republic have existed so far without the necessity of appealing to the religious prejudices, differences or sympathies of their citizens, and the great prosperity of the republic and its faculty and facility for assimilating all of the different peoples who have resorted to us for their protection, and making them good citizens of the republic, is due in large measure, we believe, to the absolute non-sectarian character of our institutions; and to the constitutional right guaranteed to every man to worship God according to the dictates of his own conscience, and, while enjoying that right, to continue unmolested and unattacked in the enjoyment of life, liberty and happiness in absolute equality under the law.

And we do not think that this latter movement, which, in the first instance, sets aside and defies the most important provisions of our constitution, and next tends to introduce among us an element of discord, injustice and dissension, the results of which in their evil tendencies are so far-reaching as to be almost beyond the scope of contemplation, will meet with any approval of the American public or will be tolerated by any citizen of the republic, whatever be his nationality, religious belief or personal prejudices.—*Catholic Citizen.*

Mountebank Methods.

The methods by which Protestant ministers seek to attract large congregations are often such as might fill legitimate business men with envy. Theatrical managers in search of "attractions" might well take their cue from the shrewdness and enterprise of these gentlemen, and one is sometimes tempted to regret that a first-class fakir was spoiled to make an indifferent preacher. Thus one minister in Ohio recently enlivened a discourse on gambling by a skilful manipulation of a pack of cards, in which he performed and explained the "three-card monte" trick, to the great surprise, if not edification of his flock. A Protestant divine in Brooklyn, concluding church services at which Mr. McKinley happened to be present, looked toward the seat occupied by the Governor, and said: "I could not forgive myself, and I feel sure the members of my congregation would not forgive me, if I failed to say that we have worshipping with us this morning one of the most eminent statesmen of the day." Many of the congregation cheered, while others clapped hands or waved handkerchiefs; and when the services were over, the distinguished visitor was forced to hold a reception at his pew.

Formerly Protestant places of worship were called "meeting-houses," and incidents like these make one deplore that the name was ever changed to the less appropriate one of "church." One is inclined to wonder, in a reverent way, whether the congregation had as lively a sense of the presence of God as of the presence of the Governor of Ohio.—*Ave Maria.*

Why is a butler like a mountain? Because he looks down on the valet.

THE LITTLE COMPANY OF MARY.

The 22nd of November, the feast of St. Cecilia, was for the Sisters of the Little Company of Mary, in Rome, a day of rejoicing, as upon that day His Eminence Cardinal Macchi took possession as Protector of the Institute. His Eminence having entered the private chapel of the convent, Mgr. Cassimiro Luigioni read the Pontifical Bull of nomination. A Sister then read an address in Italian to which His Eminence replied in a brief but eloquent discourse, of which the following is an extract: "My very dear children,—I cannot deny that the title of Protector given to me by the Holy See affords me great consolation, and I thank His Holiness for having deigned to bestow it upon me, and I thank you also for having thought of me, unworthy and miserable though I am. Yet I confess that the greatest joy I have in becoming your Protector is that I also shall have a privileged place in the Maternal Heart of Mary, to which you are so specially dedicated. This is for me a most precious consolation. That heart so great would embrace all in its immensity, even those who are turned from it—poor sinners. Mary is a creature infinitely exalted above all other creatures, touching, as the Fathers teach, upon the confines of Divinity, but yet a creature. She has compassion on our misery, enriched with all graces, all favors, all privileges. She is our Mother, she guides us, she protects us, she defends us, we are as the poor blind, as so many wretched creatures who would be surely lost, if she did not succor us. The good that we are enabled to do, all that we are, we owe to this good Mother. As I have already said, Mary in her tenderness, would fain clasp all her children in her maternal embrace. Yet in that Heart she reserves a special place for privileged souls and you must certainly belong to their happy number, as it is certain that your Holy Mother protects your community in a particular manner, and especially in these days when religious orders are so persecuted. On this day then I also hope that as I am chosen your Protector and so become one of the Little Company of Mary, to gain a special place in the Heart of this dear Mother. For my own part, I will do for the Little Company all that is in my power to help it, to serve it, but I confide, dear children, in your prayers. I like that title "Little," Little Company of Mary, which must be in a special manner pleasing to Our Heavenly Mother, since it breathes her own spirit of humility. All must form one Company in that Heart. Those whom you succour, protect and assist, and those who succour, protect and assist you, all make part of your institute in that holiest Heart, all should be conformed to that Heart, modelled upon it, live in it. All that I have said to you you already know, for your Rule teaches you this, but before finishing these few words, I would add: 'Thou do and thou shalt live.' I pause at this last word 'live.' Where? In the Heart of Mary. How? By its sentiments, by its action, by its love. I am certain that you live in intimate union with the Maternal Heart, and this intimate union is obvious in your works, spiritual and active. Oh, be ever united to this Heart, and so living you may well exclaim. We live, we live. O blessed life, which gives us a foretaste of the delight of life eternal! And if we live even united to this Heart, what must follow? That Mary will live in our hearts, and with Mary, Jesus, and our lives thus lived in the Sacred Heart of Jesus and Mary will be but the prelude to that future life, in which for endless ages we shall live, closely united to Jesus and Mary. In conclusion I implore of the Sacred Heart of Jesus and Mary a special blessing for you all, for the Superior and members of the Little Company of Mary, in whatever part of the world they may be, since all form our family united in the Maternal Heart of Mary.

After the discourse, his Eminence being vested, proceeded to the interrogation of Sister Mary Gouzuga (Miss Helen Nish,) whose triennial vows he received on this occasion. The interrogations ended, the Cardinal celebrated Mass. He was assisted at the altar by Mgr. O'Callaghan, Archbishop of Nicosia.

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

Mrs. Cassimiro Luigioni, Don Guiseppe de Cheain, the Convent Chaplain, as well as his Eminence's Chaplain. After the Mass, the Cardinal gave the blue veil to Sister Mary Colomba (Miss Theresa Cross.) During the Mass various morceaux were executed by the convent choir, and the solemn ceremonial concluded with Benediction of the Blessed Sacrament given by his Eminence. Masses were also celebrated by his Grace the Archbishop of Nicosia and Don Guiseppe de Cheain.—*London Tablet.*

ROMAN NEWS.

Cardinal Galimberti had several audiences last week, but with the Holy Father and Cardinal Rampolla. The purport of these interviews are said to be in relation to the going to Vienna of Cardinal Galimberti as extraordinary Papal delegate.

The Holy Father has sent his Apostolic Benediction to the author of "The Last Sacraments," "Dangers of the Age and the Remedy," etc. The author is a missionary priest, and his numerous works have had an extensive sale. The Apostolic Benediction has been conveyed by the Most Rev. Dr. Kirby, Archbishop of Ephesus.

Father Hyacinthe, or, as he is better known now, Monsieur Loyson, the ex-Carmelite, has descended almost to the music-hall level. Having failed to establish a schismatic Church in opposition to Rome, he now goes in for a conventicle which he styles the Christian Apostolic Church of France. The speculation does not seem to be a paying one up to the present. He considers there are thirty millions of excommunicated Catholics in France. We can answer for one, anyhow.

The Holy Father, through Cardinal Ledochowski, prefect of the Propaganda, has recently come to the assistance of foreign missions, as follows: To the Trappist Fathers of the Belgian Congo, 100,000 francs or \$20,000; to the Apostolic-Vicariate of Sierra-Leone, 20,000 francs, and 40,000 francs to that of Oubaughi (French Superior Congo,) recently erected by the Pope.

The Feast of St. Cecilia was celebrated with the customary ceremonial in the titular church and catacombs by the *collegio dei cultori dei Martiri* on the feast of the martyred saint. Professor Marucchi, the clever archæologist, gave a very interesting lecture to the assembled faithful in the dimly-lighted crypt of the catacombs, and the services terminated with the chanting of the Litany of the Saints as in the early Christian days. The music in the Church of St. Cecilia, in Trastevere, was, as usual, excellent, and the attendance numerous, in spite of the unceasing rain which has of late inundated the Eternal City from morning until night.

GIVE HIM FAIR PLAY.

We are ready to put up \$500.00 for the benefit of Notre Dame Hospital that we have the largest stock of Parlor, Bedroom, and Diningroom sets in Montreal, and all exposed in our sample rooms, Nos. 1541 to 1551 St. Catherine Street.

Besides having a considerable choice of Furniture of all kinds we have a splendid choice of useful presents for Christmas and New-Year's Gifts.

However, our prices are very low—we give a present to each buyer.

Ask for our illustrated Catalogues for Furniture and Pianos.

Open every night until 10 o'clock.

F. LAPOINTE, 1541 to 1551 St. Catherine Street.

TEACHER: Define "gentleman." Boy: A gentleman is a growded-up boy who used to mind his mother.

He, pleadingly: Would you love me if I were rich? She: I can't say as to that, but I'd probably marry you.

OUR FAMILY PHYSICIAN:

Dear Sirs,—I was troubled with eczema (salt rheum) for about two years, but I did not bother with it until it began to itch and spread over my hand. I then took four bottles of B.B.B., which completely drove it away. It was by my son's advice I took B.B.B., as B.B.B. is our family physician. J. S. Mills, Colingwood, Ont.

A LETTER FROM FRANCE.

IMPORTANT POLITICAL AND RELIGIOUS QUESTIONS.

An old Friend of the "True Witness" Remembers us in Far-away France and Sends His Impressions on Current Events.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—You told me, when I left Canada, that the columns of THE TRUE WITNESS were open to me and that its readers would be glad to peruse letters on European topics. Having a few leisure hours at my disposal, I feel like beginning to-night to write on the last incidents of French politics.

The Russians are gone; but it would be wrong to believe that the enthusiastic reception tendered them by all classes and all political parties in France was only a bomb-fire. On the streets of Paris as well as in the remotest country places of France, on the lips of the politician as well as on those of the peasant, the names of Russia and of France are always associated together, and, if we rely upon the news that comes every day from Russia, the same feelings pervade the Czar's empire. There is only one discordant note in the concert; it comes from Freemasonry, because Freemasonry patronizes the Triple Alliance, expecting from its triumph over Catholic France the down-fall of Papacy and, as a necessary consequence, the ruin of Christianity. This will explain to you why Pope Leo XIII. has been so favorable to the union of France and Russia and why, on the contrary, England, the mother of secret societies, has proved so angry at it.

As Catholics, we must congratulate ourselves on the lesson given by Admiral Avellan and his officers to the Radical Municipal Council of Paris. While, at Toulon, Marseilles and Lyons, the bishops had been invited to take part in the official receptions. Cardinal Richard, Archbishop of Paris, had been entirely ignored. Then Admiral Avellan and his officers paid a visit to His Eminence and showed him the greatest respect. On that very day the Archbishop ordered a *Te Deum* to be sung in all the churches of his diocese and himself presided over the ceremony in the Basilica of the Sacred Heart, at Montmartre. It was reported that quite a number of Russian officers attended the service and you know that the Czar himself expressed, through his ambassador in Paris, his gratitude to Cardinal Richard. The official exclusion of the clergy contrasted with the enthusiastic part many priests everywhere took in those patriotic demonstrations, and it was noticed that even in Paris the people at large manifested openly their joy at the presence of the priests. May the priests have increased thereby their influence and enabled themselves to do more good to the people!

The downfall of a ministry happens so often in France that it hardly attracts the public attention. However, when it was officially announced that Dupuy and his colleagues had sent in their resignation, everybody waited anxiously for the coming sun. Dupuy had been brought out of his insignificance and he disappeared in a cloud of complete inability; what's next? A Radical cabinet was utterly impossible, because it could not command even a decent minority in the chambers; a socialistic cabinet was out of question, although the Socialists had been the stumbling block in the way of Dupuy; the Catholics are too few and too much divided among themselves to come into power. Therefore the Opportunists were called upon; but, as there are moderate and progressive opportunists, it took nearly a full week before any practical arrangement was arrived at.

At last, Casimir Perier, out of devotedness to his party, set aside the chance he had, after having presided over the chambers, of being made the president of the Republic, and assumed the onerous task of forming a new cabinet. If we take one by one the names of his colleagues, we may indeed raise objections and serious too against most of them; they are far from being spotless; but in politics we must not be too exacting and at the present time less than ever, as a good many believe that Casimir Perier will be able to control them and to give France several months of a peaceful and energetic administration.

He will not, like Dupuy, say that the school and military laws will be the two poles of his politics and he will not let any of his colleagues insult the majority of the French people by saying that all religion is but a commercial business.

While legal France perseveres in its practical unbelief, nay, in its hypocritical persecution of the Catholic Church, real France remains faithful to its God and its creed. Lyons, as you know, is by its antiquity, piety and the number of its Catholic institutions, the heart and centre of Catholic France. You could hardly believe how strong and lively is Faith among its people. A few days ago, I attended the solemn opening of the classical year at the Catholic Faculties (they took this name, after they had been forbidden to call themselves University). It was grand and dignified. All the reports of the various faculties were most elaborate and calculated to bring home in each hearer the principles of Catholic Faith. But as to me, there was one which created in me a deep feeling of admiration; this was the report of the venerable Dean of the Law Faculty. All throughout the report one could feel that the Cross of Christ was the standard of rights and duties, and that Calvary was the source from which all justice has flowed upon society.

After to-morrow, the annual meeting of the Catholic Society for the Propagation of Faith shall take place in the old church of Ainay, and I am proud to tell you that a Canadian Bishop, Mgr. Grandin, bishop of Saint-Albert, will address the meeting. All our Canadian Missions are greatly indebted to this society for the good and great work they have been able to perform among the Indians, and I know that the warm words that will fall from the lips of the saintly bishop of Saint-Albert could not fail to arrest public attention and enhance the charity of Catholic hearts.

Another feature of Lyons' life is the devotion of its people towards Our Blessed Lady. On the mountain which, like your Montreal beautiful mountain, hangs over the city along the banks of the Saane river, a magnificent church has been built in honor of Our Lady of Fourviere. I am told that, on some days, not less than fifty thousand people climb up the narrow paths which lead to the sanctuary and piously visit it. Mary Immaculate therefrom, as from a fortress, watches over the city, keeps away from it all dangers and saves undoubtedly innumerable souls. Happy the people who grow under this motherly protection!

I will draw this first letter to an end by asking you to excuse its style. It was written in haste, at night, just on the eve of leaving the city for a few days. Next time, if you like me to continue, I will try to do better.

"THE OLD CANADIAN."

WORTH ITS WEIGHT IN GOLD.

Dear Sirs,—I can truly say that Haggard's Pectoral Balsam is the best remedy ever made for coughs and colds. It is worth its weight in gold. Harry Palmer, Lorneville, Ont.

IN COURT—Judge (to witness): "What is your age, senora?" Witness: "I am over twenty." "You must tell me the exact truth." "Between twenty and thirty." "But when will you be thirty?" "To-morrow, my Lord."

THAT PALE FACE.

For Nervous Prostration and Anæmia, there is no medicine that will so promptly and infallibly restore vigor and strength as Scott's Emulsion.

CONVENIENT.—Mother: Why, Ivy, what have you done with dolly's eyes? Ivy: Took them out, mamma, so she couldn't see that she had to sleep in a dark room.—*Funny Folks.*

CONSTIPATION CURED.

The following extract from a letter from Mr. Jas. M. Carson, Banff, N.W.T., will speak for itself:—"I have been troubled with constipation and general debility and was induced to use your B.B.B. through seeing your advertisement. I now take great pleasure in recommending it to all my friends, as it completely cured me."

How is it one can generally purchase things at a low price on board ship? Because there is generally a sail on.—*Fun.*

RELIGIOUS NEWS.

New England has 290,000 more Catholics than Protestants.

Of the 95,000 inhabitants of the Sandwich Islands, 25,000 are Catholics.

The Rev. John McCarthy, D. D., Bishop of Cloyne, Ireland, died last Saturday.

Over two thousand American Indians were received into the Catholic church during 1898.

A new Trappist monastery has just been opened at Troisveaux, in the diocese of Arras, France.

Mgr. Thorpe says that Bishop Gilmore spent \$40,000 in trying to establish the Catholic Universe at Cleveland.

A congress of Catholic students will be held at Brussels early in the coming year. The eminent historian Goffredo Warth will preside.

Sister M. John Baptist, one of the community of the House of the Good Shepherd, Cleveland, O., died at that institution last week.

A subscription list having been opened in Paris for the purpose of erecting a monument to M. Gounod, the first day's subscription amounted to 42,000f.

It is reported that the beatification of Joan of Arc will not be proceeded with. There is not sufficient established evidence of the heroic sanctity required by the Church.

The distinguished Dominican, Padre Guglielmotti, who lately died in Rome, left behind several unpublished works which are to be brought out by his order.

Prince Otto, of Schaumberg Lippe, has, it is stated, expressed his intention to become a Catholic, and he will receive baptism shortly at Paderborn. The wife of Prince Otto is a Catholic.

On the 5th of December, at Detroit, Mich., Miss Rose Alma Cuietier, translator of the little work of Father St. Omer, C. S. S. R., entitled: "Novena to Our Lady of Perpetual Help," departed this life.

The Pope will shortly receive in solemn audience the Grand Duchess Catherine of Russia. The event is noteworthy taken in connection with the recent visit of the Russian naval officers in France.

Work has been commenced on the additions to the buildings of the New York Catholic Protectory at Westchester. When completed the capacity of the junior boys' department will be tripled. About \$80,000 will be expended.

A considerable stir has been caused in society by the conversion to Catholicity of the niece of the Right Hon. John Morley, Chief Secretary for Ireland. She kept house for her uncle at the Secretary's Lodge, Dublin. She will enter a convent within three months.

A Reuter's telegram from Rome says: The Pope presided recently at a meeting of the Congregation of Rites, at which eleven Cardinals were present, the subject discussed being approaching beatifications, including that of the Venerable John Darria and Father Grassi.

In Syria the population of two important villages which belonged to the Schismatic Greek Church have, with their clergy, entered the Catholic Church. In the town of Edlibe the chief citizens have applied for Catholic missionaries.

The Osservatore Romano publishes an encouraging letter sent by the Holy Father to Don Rua, the head of the Salesian Fathers. His Holiness expresses his gratification at the fact that Don Rua is acting in the spirit of the founder of the order, Don Bosco.

The Germania states that the German Emperor, recently addressing recruits, said: "I want Christian soldiers who say their Lord's Prayer. The soldier has not to have a will of his own. You must have but one will, and that my will; one law, and that my law."

Dr. Knox, the Protestant Bishop of Armagh, who died recently, was highly respected in the community in which he resided. When the news of his sudden death was made public the bells of the Catholic Cathedral were tolled at intervals throughout the day. Cardinal Logue sent a message of condolence to

NO OTHER Sarsaparilla can produce from actual cures such wonderful statements of relief to human suffering as HOOD'S Sarsaparilla.

the episcopal palace. This is the way Irish Catholics treat Protestant neighbors who are Christian gentlemen and not brutal and unreasoning bigots.

A colossal statue of the Blessed Virgin is to be erected on one of the loftiest summits of the Rouergue Mountains, in the Department of the Aveyron. The statue, which will be easily visible to passengers travelling from Paris to Montpellier and Beziers, is to be fifty feet in height, and will probably not be completed for three or four years.

The Catholic Citizen, of Milwaukee, is making a noble and patriotic fight against that criminal conspiracy which seeks to nullify the constitution and defy the laws of the nation. The A.P.A. has no right of existence in our country, and has met with condemnation both by secular and religious papers, Protestant as well as Catholic.

There is a Catholic hospital in Berlin, the hospital of St. Hedwige, which is served by the Sisters of Charity. Its report for 1892, just issued, shows that during last year 5,640 persons were admitted to the hospital. The majority of these were non-Catholics, the exact number being 2,249 Catholics, 3,111 Protestants and 59 Jews.

IRISH STATISTICS.

The following statistics show the population of Ireland in 1891, and the number of persons who immigrated from her shores between the years 1851 and 1884:

	Population in 1891.	Emigration in 1851-1884.
Antrim.....	428,123	214,634
Armagh.....	143,289	75,596
Cavan.....	111,917	87,027
Derry.....	152,009	82,271
Donegal.....	185,635	98,880
Down.....	267,059	118,088
Fermanagh.....	74,170	42,757
Monaghan.....	86,206	60,468
Tyrone.....	171,401	160,000
Clare.....	125,488	114,915
Cork.....	438,432	872,605
Kerry.....	179,186	143,100
Limerick.....	158,912	144,542
Tipperary.....	178,188	168,518
Waterford.....	98,251	78,000
Carlow.....	40,936	25,000
Dublin.....	419,216	88,000
Kildare.....	270,206	30,000
Kilkenny.....	87,261	60,569
King's.....	65,568	48,000
Longford.....	52,647	45,245
Louth.....	71,088	35,904
Meath.....	76,987	55,145
Queen's.....	64,888	45,000
Westmeath.....	65,109	41,428
Wexford.....	111,778	68,000
Wicklow.....	62,136	24,000
Galway.....	214,712	137,657
Leitrim.....	76,618	53,272
Mayo.....	219,084	108,000
Roscommon.....	114,897	78,175
Sligo.....	90,018	48,000
Total.....	4,704,725	2,878,724

It thus appears that more than half of Ireland's population emigrated, between 1851 and 1884. But Ireland, in 1841, had almost 9,000,000 of inhabitants. What therefore became of the other two and a half millions that do not appear on this list? They evidently perished by famine or through the rapacity of bad landlords! Ireland's story is a sad one. She is the only nation that has suffered such losses in her people in modern times.—*Catholic Sentinel.*

Holloway's Pills and Ointment.—Influenza, Coughs and Colds.—In diseases of the throat and chest, so prevalent in our changeable climate, nothing so speedily relieves, or so certainly cures, as these inestimable remedies. These disorders are too often neglected at their commencement, or are injudiciously treated, resulting in either case in disastrous consequences. Whatever the condition of the patient, Holloway's remedies will restore, if recovery be possible; they will retard the alarming symptoms till the blood is purified and nature consummates the cure, gradually restoring strength and vital nervous power. By persevering in the use of Holloway's preparations, tone is conferred on the stomach and frame generally. Thousands of persons have testified that by the use of these remedies alone they have been restored to health after every other means had failed.

"Claude, dear, the butcher is here, and says he won't leave the house unless his bill is paid." "Well, let him take it with him, then."

THE TRUE WITNESS

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WEDNESDAY, DECEMBER 27, 1893

NEW YEAR'S GREETING.

"A Happy New Year to all!" Sincerely and heartily do we express this wish and we add thereto the hope that all our friends and readers may live to enjoy many another Happy New Year.

In a few days old 1893 will be no more. Already do we catch the heaving and sighing that indicate the approaching end. In a very few hours the cold form of the dead year will be wrapped in its shroud of snow, and its spirit will have gone over into that great abyss called the Past. Before many more revolutions of the hour hand, on the dial of time, a young, bright, innocent year, all beautiful in the white baptismal robes that nature has prepared for her, will come tripping over the hills, scattering on all sides fair promises and great hopes. At this season we always experience a twilight feeling—half sadness and half joy—clouds of the past and sunbeams of the future; it is a feeling of holy regret for the year that is no more, and yet a feeling of not unalloyed pleasure in presence of the year that approaches. How appropriate the touching lines of the Poet Priest! At the close of each year they come to us like friends we have ever loved but who have long been absent.

Let the New Year sing
At the Old Year's grave;
Will the New Year bring
What the Old Year gave?

Ah! The Stranger-year trips over the snows,
And his brow is wreathed with many a rose;
But how many thorns do the roses conceal
Which the roses, when withered, shall soon reveal?

Let the New Year smile
When the Old Year dies;
In how short a while
Shall the smiles be sighs?

Yea! Stranger-year, thou hast many a charm,
And thy face is fair and thy greeting warm,
But, dearer than thou—in his shroud of snows—
Is the furrowed face of the Year that goes.

Yea! Bright New Year,
O'er all the earth,
With song and cheer,
They will hail thy birth;

They will trust thy words in a single hour,
They will love thy face, they will laud thy power;

For the New has charms which the Old has not,
And the Stranger's face makes the Friend's forgot."

Before we bury old 1893 and before we join in the jubilation over the advent of young 1894, let us take a hurried glance at the twelve months just elapsed. The new year may be pregnant with great events, but important indeed were many of those that mark the path of yesterday. Each individual can look back and count many smiles and many tears. Not one of us but has felt some amount of happiness and experienced a share of pain during the year that is gone. In every household in the land there have been changes—some perhaps very slight, others very marked. There are to-night many little cribs, in cosy nurseries, that, a year ago were not in their present places; there are many little mounds to-night up in "God's Acre," that a year

ago did not exist. There are seats around the family board this year that were not there when 1893 dawned; there are vacant chairs by many a hearth-fire this evening that were filled with beloved forms twelve months ago. Faces that were weary and sad at the birth of 1893 wear smiles of contentment as the year expires; faces that were aglow with hope and joy last New Year's Day are worn with sorrow's wrinkles and beam with no glow of pleasure as 1894 draws near. The world constantly changes, and yet life is ever the same great blending of bitter and sweet, of shade and light.

Looking beyond the family circle, and out upon the great world, we behold wonderful events that dot the record of 1893. Foremost amongst the first of these is the jubilee celebrations in honor of the Vicar of Christ, the Sovereign Pontiff, the immortal Leo XIII. Centuries hence will the Catholic children of other generations read with delight and admiration the story of the great Pope's struggles against his enemies, and the account of the wonderful unanimity of all the Christian world in doing honor to the successor of St. Peter, the crowned prisoner of the Vatican. It is merely necessary that we should refer to this important event—or rather series of events—in order that its wonderful significance may flash upon the minds of our readers. Next in importance, but in the social or political sphere, is the World's Fair at Chicago. This gathering together of the nations, this collecting of all that nature, art and science could present from every land beneath the sun, this extraordinary reunion of all the finest elements of the world to-day, will stand—as a great landmark—upon the rim of the nineteenth century, and as a beacon-light it will cast its rays down the distances of the future. These two celebrations—one in the religious, the other in the social realm—would suffice to lend an imperishability to the story of 1893.

As every system of planets has its central orb around which the minor, but yet brilliant, bodies revolve, so around each of these central events there cluster a number of others less universal, but still very important. The Church has mourned the loss of many eminent cardinals, bishops and priests during the past year; and, beginning with Cardinal Gibbons and ending with a host of worthy and zealous pastors, the silver and golden jubilees of many true servants of God have been celebrated. Of the dead, two we might mention, each in his own sphere a master and an apostle—Cardinal Lavigerie, the African missionary, and Father Sorin, the venerable founder of Notre Dame. In the ranks of the statesmen of the world several gaps have been left; the Angel of Death cut down not a few of the children of science; and in the field of literature there are a good many blank spots but recently occupied by world-respected figures. To run over the list would be outside our present scope, and to do justice to them all would require many a volume.

But if the dying year saw great changes it has also left many of the most important and most conspicuous individuals of our age to mourn over its tomb and to welcome in its youthful successor. It is wonderful how impartial the old spectre with the scythe has always been! Rich and poor, great and lowly, old and young, are all the same to him; the weed and the stalk of grain must both go down when they stand in the swath that he intends cutting. There are, however, in every age and in every land a small number of towering personages whose forms arise like the pines on the mountain and appear con-

spicuously against the sky of the past, even when all the forest around them is laid low. Of these there are a few that will attract the attention of 1894, as they have challenged the fear, respect, admiration, love or some other sentiment of 1893. Grim old Kosuth, with his vague memories of the far away past and his still more vague ideas about the present: iron-framed, strong-willed Bismarck, with his stubborn adherence to obsolete methods and his love of a power that has forever left him; grand, energetic, high-souled Gladstone, with his determination to see justice done to an injured people before his eagle spirit soars to its reward; and finally, the glorious, sublime, and inimitable form of Leo XIII. pouring forth his mandates of wisdom and truth to the listening nations of the world. But we must check this review or we may be drawn into a subject that as far exceeds our powers, at present, of adequately treating, as does the year that is going exceed the moment in which we write.

Turning, then, from 1893, before bidding the old year a fond adieu, let us thank Providence for all the blessings, the graces, the temporal and spiritual gifts that we received and enjoyed during those twelve months. Not one of us can say that he has not been the recipient of some boon and the participator in some joy; and as all that we have of good comes directly from God, let us be grateful to the Giver and return Him our thanks for His bounty during the year that goes! Welcome, now, to 1894! May it bring us all fresh hopes, new joys, abundant blessings; may its record be one undimmed by any great calamity; may universal peace reign throughout its stay; may the Angel of Death be sparing of our friends; may the trials of the Church and of the Holy Father be reduced and, if possible, effaced forever; may the smiles chase away the frowns; may the joys outnumber the sorrows; and may each and all our readers participate fully in the happiness of the New Year, and may there not be a vacant chair at any of their firesides, when old Father Time comes to ring the knell of 1894 and the christening chime for 1895!

Such is our sincere and fervent prayer. In the year to come we also wish to see union and tranquility reign; we desire that all foolish differences, that only tend to darken life, be drowned in the stream of true and honest tolerance; we trust that a harmony and mutual understanding may exist between the different races and different creeds that go to make up our Canadian population. And, if our desires are realized, as we trust they may be, we will see this country advance one more giant stride along the highway of national prosperity, and approach one station nearer to the goal of her destiny, the position of Queen of this new world, home of good principles and shrine of the civilization of true Christianity. Once more, to all, "A Happy New Year" and we will add "many happy returns of the same."

STUDY OF SCRIPTURE.

In this issue we commence the grand encyclical of Leo XIII., on the important subject of "The Study of the Sacred Scriptures." So exhaustive is the document with which the Sovereign Pontiff closes this memorable year that any comments of ours would be merely superfluous. However, in drawing attention to this most extraordinary communication we cannot help remarking that the great mind of Rome's aged statesman has furnished one of the most positive, powerful and complete refuta-

tions of the accusation that the Church is opposed to the Scriptures, that could possibly be given. It must be a very perverted and insincere spirit that can constantly repeat this slander against the Catholic Church, and in the teeth of historical evidence to the contrary and in the face of countless positive refutations that have been made during the last half century. We invite our Protestant readers—and we count many non-Catholics amongst our subscribers and friends—to peruse most carefully these pages of wisdom from the pen of the foremost genius of our age. They will learn that our Church does not oppose the study of the Scriptures. On the contrary the Catholic Church has preserved and transmitted from age to age the writings that to-day go to make up the Bible. Even several books of the Holy Scriptures, which Protestantism has found it expedient to suppress, exist in the Catholic Bible. We study the Scriptures; we are taught, from childhood, the beauties and wisdom of that sacred volume.

The difference between the Catholic and the non-Catholic is in the importance given to the Bible and manner in which it should be read. The non-Catholic considers that the Bible is all sufficient for our salvation—that is to say, that it is the only rule of Faith; the Catholic looks upon the Bible as a volume of Truth, written under the influence of Divine inspiration, and a collection of principles that are calculated to guide man through the divers ways of life and to the haven of salvation. The non-Catholic considers this code of Truth has been given to the world to be read by each individual and interpreted according to each one's special lights; the Catholic recognizes that there must be some infallible guide capable of giving the proper and exact interpretation to each expression in that wonderful volume. The non-Catholic, as a rule, learns whole chapters of the Bible by heart and proceeds to explain everything that pertains to religion by a text—regardless of the context; the Catholic studies the scriptures and goes, as far as his uninspired intelligence will permit, in drawing lessons from their chapters; but the moment there is question of principles of faith or morals, he at once looks up to the infallible interpreter for an unerring assistance.

We feel confident that this splendid encyclical, coming as it does at this particular juncture, and from a Pontiff of such universally acknowledged superiority as ruler, statesman, philosopher, litterateur, and theologian, must have considerable influence in disabusing the minds of our non-Catholic friends of the false and vulgar impression that the Catholic Church is opposed to the Bible and seeks to keep the faithful in ignorance of the scriptures. What a crushing reply to the Ministerial Association that talks so much rank nonsense about "evangelizing the French Canadians," "bringing the light of the gospel to the poor Romanists!" One thing, however, we prophecy, not one in every five non-Catholics who may read this encyclical, but will be ready, an hour later, to accuse the Church of opposition to the Bible.

"WHAT IS TRUTH?"

"What is Truth?" said jesting Pilate, and paused not for a reply." This same question has been asked by thousands who, like Pilate, did not want to hear the answer; it has been asked by thousands of others, who listened, and hearing the true reply, accepted it. The old Chaldean astrologer went up to his tower at night, and asked of the silent, distant

stars, "what is Truth?" And the stars continued to twinkle in the blue vault, to roll in their appointed spheres, and to perform the duties marked out for them by their Creator; but the stars did not reply, and the Chaldean was no wiser than before. The Druid went into his sacred grove, and there asked of the oak-tree, "what is Truth?" And the leaves rustled on the branches and the wind stirred the topmost limbs till they bowed and swayed; but the oak-tree made no reply, and the Druid continued on in ignorance of the one great and all-important fact worth knowing. The Greek went up to the Parthenon, and amidst its columned splendors, he asked, "what is Truth?" And the Parthenon frowned down upon the City of the Violet Crown, but no reply came; time shook to pieces the pillars of that ancient temple, and yet from out its stupendous and glorious ruins no answer came to the question of the idolater. The fire-work-shippers of the Orient knelt to the Sun and asked of the god-of-day to answer "what is Truth?" The great burning orb flamed down on the sands of the desert, shed rays of glory upon the mountain-tops, and rolled along its well-traced path from east to west; but it did not reply, nor could the devotees read in its beams the answer that the ages have wished for. The Roman appealed to Jupiter, and all the gods, and demigods of the Pantheon, then to Cæsar and to Cæsar's ghost, ever asking the same question, but always meeting with a silence that told the ignorance of his deities. The Delphic oracle could not answer that simple question; and paganism knew not "what is Truth?"

The Arab horseman stops the desert caravan and asks "what is Truth?" The Mecca-bound pilgrims make reply, "God is God, and Mahomet is His Prophet"; but they do not enlighten the desert-child as to the existence and quality of Truth. The followers of the Crescent have failed to learn the meaning of Truth. The great so-called Reformation broke upon the world like a desert hurricane, and in the confusion of creeds that sprung out of its chaotic bosom, hundreds and then thousands cried out, "what is Truth?"—and like Pilate, they waited not for a reply, but rushed onward, leaping from tenet to tenet, over ravines of thought, through forests of new-fangled ideas, until, shattered into a hundred other fragments, each struck against the Rock of Truth without recognizing it. "What is Truth?" asks the Catholic, and the Church replies; it is the first reply ever made to the question; it is a reply that she alone could make. Her answer is, "Truth is the Word of God." And in explanation of that answer the evangelist says: "And the Word was made flesh and dwelt amongst us." The Word—the Truth—came down to earth, took the form of man, dwelt upon this planet, and established a Church which is the "Pillar and Ground of Truth." With that Church, Christ—the Word, the Truth—promised to remain until the end of time. Being the Truth His promise must be fulfilled; therefore with that Church dwells the Word of God—the Son Incarnate—the Truth. Consequently that Church, possessing the Truth, is alone competent to answer the question that all the systems of religion have been unable to answer. The Chaldean, the Druid, the Greek, the Roman, the Mahometan, the Protestant, have but to ask that question to the Church of Christ; she will not hesitate to reply—but let them not imitate "jesting Pilate," let them wait for the answer and accept it.

THE MASS.

Having now laid before the readers the whole process of thought and inquiry by which that phantom of Protestantism strove to overthrow some of the greatest of sacred truths, we shall select a few of the many passages bearing testimony incontrovertible to the true nature both of the blessed Eucharist itself and of all the rights and doctrines connected with that mystery—the altar, the oblation, the unbloody sacrifice, the real presence of the victim, the change of substance, and, as the natural consequence of all, the adoration.

St. James of Nisibis, (a famous bishop who assisted at the Council of Nice, in 325): "Our Lord gave His body with His own hands, for food; and His blood for drink, before He was crucified."—Sermon 14. "Abstain from all uncleanness, and then receive the body and blood of Christ. Cautiously guard your mouth, through which the Lord has entered, and be it no longer a passage to words of uncleanness."—Sermon 3.

St. Ephrem of Edessa: "Consider, my beloved, with what fear those stand before the throne, who wait on a mortal king. How much more does it behove us to appear before the Heavenly King with fear and trembling and with awful gravity? Hence it becomes us not boldly to look on the mysteries, that lie before us, of the body and blood of our Lord."—Pænen. 19. "The eye of faith manifestly beholds the Lord, eating His body and drinking His blood, and indulges no curious inquiry. You believe that Christ, the Son of God, for you was born in the flesh. Then why do you search into what is inscrutable? Doing this, you prove your curiosity, not your faith. Believe, then, and with a firm faith receive the body and blood of our Lord."—De Nat. Dei.

St. Cyril of Jerusalem: "The bread and wine which before the invocation of the adorable Trinity were nothing but bread and wine, become after this invocation the body and blood of Christ."—Catech. Mystag. I. "The Eucharistic bread, after the invocation of the Holy Spirit, is no longer common bread, but the body of Christ."—Catech. 3. "At then Christ, speaking of the bread, declared and said, 'This is my body,' who shall dare to doubt it? And, as speaking of the wine, he positively assured us and said, 'This is my blood,' who shall doubt it and say that it is not His blood?—Catech. Myst. 4. "Jesus Christ, in Cana of Galilee, once changed water into wine by His will only; and shall we think Him less worthy of credit, when He changes wine into blood?"—Ibid. "Wherefore I conjure you, my brethren, not to consider them any more as common bread and wine, since they are the body and blood of Jesus Christ according to His words; and, although your sense might suggest that to you, let faith confirm you. Judge not of the thing by your taste, but by faith assure yourself without the least doubt, that you are honored with the blood and body of Christ;—this knowing, and of this being assured, that what appears to be bread by the taste, but is the body of Christ; and that which appears to be wine, is not the wine, though the taste will have it so, but the blood of Christ."—Ibid.

St. Basil:—"About the things that God has spoken there should be no hesitation nor doubt, but a firm persuasion that all is true and possible, though Nature be against it. Herein lies the struggle of faith."—Regul. VIII. Moral. "The words of the Lord, 'This is my body, which shall be delivered for you,' create a firm conviction."—Ibid. in Reg. Brev.

St. Gregory of Nyssa:—"What is this

medicine? No other than that body which was shown to be more powerful than death, and was the beginning of our life; and which could not otherwise enter into our bodies than by eating and drinking. Now, we must consider how it can be that one body, which so constantly, through the whole world, is distributed to so many thousands of the faithful, can be whole in each receiver, and itself remain whole. This bread, as the Apostle says, is sanctified by the Word of God and prayer,—not that, as food, it passes into the body, but that it is instantly changed into the body of Christ, agreeably to what he said, "This is my body."—Orat. Catech.

St. Gregory of Nazianzum:—"The law puts a staff in your hand, that you may not stagger in your souls, when you hear of the blood, passion and death of God: but rather without shame and doubting, eat the body and drink the blood, if you sigh after life, never doubting of what you hear concerning his flesh, nor scandalized at his passion."—Orat. 42.

St. Ambrose:—"Perhaps you will say, why do you tell me that I receive the body of Christ, when I see quite another thing? We have this point, therefore to prove, How many examples do we produce to show you that this is not what nature made it, but what the benediction has consecrated it; and that the benediction is of greater force than nature, because by the benediction, nature itself is changed. Moses cast his rod on the ground, and it became a serpent, he caught hold of the serpent's tail, and it recovered the nature of a rod. * * * Thou hast read of the creation of the world; if Christ, by His Word, was able to make something out of nothing, shall He not be thought able to change one thing into another?"—De Mysteries.

St. Jerom:—"Moses gave us not the true bread, but our Lord Jesus did. He invites us to the feast and is Himself our meat: He eats with us and we eat Him."—Ep. 150, ad Hebid.

St. Gaudentius of Brescia: "In the shadows and figures of the ancient Pasch, not one lamb but many were slain, for each house had its sacrifice, because one victim could not suffice for all the people, and also because the mystery was a mere figure, and not the reality of the passion of the Lord. For the figure of a thing is not the reality, but only the image and representation of the thing signified. But now, when the figure has ceased, the one that died for us, immolated in the mystery of bread and wine, gives life through all the churches, and, being consecrated, sanctifies those who consecrate. * * He who is the creator and Lord of all natures, who produces bread from the earth, of the bread makes his own proper body (for he is able and promised to do it) and who of water made wine and of wine made blood."—Tract ii, de Pasch.)

St. John Chrysostom:—"Let us believe God in everything and not gainsay him, although what is said may seem contrary to our reasoning and our sight. Let his word overpower both. Thus let us do in mysteries, not looking only on the things that lie before us, but holding fast His words; for his word cannot deceive; but our sense is very easily deceived. Since then His word was, 'This is my body,' let us assent and believe, and view it with the eyes of our understanding."—Homil. 82, in Matt.

In addition to the decisive testimony of all the Fathers on this subject, there is yet another body of evidence, still more ancient and precious, to be found in those liturgies of the early churches, Greek, Latin, Arabic, Syriac, &c., which, like the Apostles' Creed, and for similar reasons, were handed down unwritten,

and preserved in the memories of the faithful, from age to age. It is not till Christianity had found a refuge under the roof of kings that these depositories of her sacred rites, prayers and dogmas were published to the world. An extract or two from some of the most ancient of these liturgies shall conclude this number. The subject is so vast that unless we take care we would soon find ourselves wandering into the compilation of a large volume, instead of a few short articles on the Mass. Have patience, kind reader (it is a great virtue) and we will get back to our explanations of the last parts of the holy sacrifice. But we must keep on, for the present at least, in proving what we stated to be true.

Liturgy of Jerusalem (called also the Liturgy of St. James): "Have mercy on us, O God the Father Almighty, and send Thy Holy Spirit, the Lord and Giver of Life, equal in dominion to Thee and Thy Son—who descended in the likeness of a dove on our Lord Jesus Christ—who descended on the Holy Apostles in the likeness of tongues of fire—that coming he may make this bread the life-giving body, the saving body, the heavenly body, the body giving health to souls and bodies, the body of our Lord, God and Saviour Jesus, for the remission of sins and eternal life to those who receive it."—Amen * * *

* * * Wherefore we offer to Thee, O Lord, this tremendous and unbloody sacrifice for Thy holy places which Thou hast enlightened by the manifestation of Christ, Thy Son, etc., etc., etc."

Liturgy of Alexandria (called also the Liturgy of St. Mark):—"Send down upon us and upon this bread, and this chalice, Thy Holy Spirit, that He may sanctify and consecrate them, as God Almighty, and make the bread indeed the body and the chalice the blood of the New Testament of the very Lord, and God, and Saviour, and our Sovereign King, Jesus Christ, etc., etc."

Roman Liturgy (called also the Liturgy of St. Peter):—"We beseech Thee, O God, to cause that this oblation may be in all things blessed, admitted, ratified, reasonable and acceptable, that it may become for us the body and blood of Thy beloved Son, our Lord Jesus Christ." At the communion, bowing down in sentiments of profound adoration and humility, and addressing himself to Jesus Christ then present in his hand, he says thrice, 'Lord, I am not worthy that Thou shouldst enter under my roof: but say only the word and my soul shall be healed.'

Liturgy of Constantinople:—"Bless, O Lord, the holy bread—make, indeed, this bread the precious body of thy Christ. Bless, O Lord, the holy chalice; and what is in this chalice, the precious blood of Thy Christ—changing by the Holy Spirit." * * * Then,

dividing the holy bread into four parts, the priest says: "The Lamb of God is broken and divided,—the Son of the Father, He is broken, but not diminished, He is always eaten, but is not consumed; but He sanctifies those who are made partakers."

Let this suffice for the present number. Dear reader do you doubt the words of Christ, the testimony of the Fathers, the evidence of the liturgies, the records of history, the proof of tradition, the words of faith? If so—if still unbelieving—we must further enlighten you. But do not be as St. Thomas, doubtful, even until you place your finger in the very wounds. Rather be it said to you, "Thy faith hath made Thee whole." Thou hast much forgiven to Thee, because thou didst love and believe much.

LORD KILGOBBIN.

BY CHARLES LEVER.
Author of "Harry Lorrequer," "Jack Hinton the Quartermaster," "Charles O'Malley the Irish Dragoon," etc., etc.

CHAPTER XXXIV.—Continued.

"I do not," cried Nina, boldly.

"Marriage, my dear. One is marriage by special license, with a bishop or a dean to tie the knot; another is a runaway match. I forget what the eggs signify."

"An unbroken engagement," interposed Donogan, gravely, "so long as none of them are smashed."

"On the whole, then, it is very promising tidings," said Kate.

"It may be easy to be more promising than the election," said the old man.

"I'm not flattered, uncle, to hear that I'm easier to win than a seat in Parliament."

"That does not imply you are not worth a great deal more," said Kearney, with an air of gallantry. "I know, if I was a young fellow, which I'd strive most for. Eh, Mr. Daniel? I see you agree with me."

Donogan's face, slightly flushed before, became now crimson, as he sipped his tea in confusion, unable to utter a word.

"And so," resumed Kearney, "he'll only give us a day to make up our minds! It's lucky, girls, that you have the telegram there to tell you what's coming."

"It would have been more piquant, papa, if he had made his message say: 'I propose for Nina. Reply by wire.'"

"Or, 'May I marry your daughter?'" chimed in Nina, quickly.

"There it is now," broke in Kearney, laughing; "you are fighting for him already! Take my word for it, Mr. Daniel, there's no so sure way to get a girl for your wife as to make her believe there's another only waiting to be asked. It's the threat of the opposition coach on the road keeps down the fares."

"Papa is all wrong," said Kate. "There is no such conceivable pleasure as saying No to a man that another woman is ready to accept. It is about the most refined sort of self-flattery imaginable."

"Not to say that men are utterly ignorant of that freemasonry among women which gives us all an interest in the man who marries one of us," said Nina. "It is only your confirmed old bachelor that we all agree in detesting."

"Faith, I give you up altogether. You're a puzzle clean beyond me," said Kearney, with a sigh.

"I think it is Balzac tells us," said Donogan, "that women and politics are the only two exciting pursuits in life, for you never can tell where either of them will lead you."

"And who is Balzac?" asked Kearney.

"Oh, uncle, don't let me hear you ask who is the great at that ever lived!"

"Faith, my dear, except Tristram Shandy, and Tom Jones, and maybe Robinson Crusoe—it that be a novel—my experience goes a short way. When I am not reading what's useful—as in the Farmer's Chronicle or Purcell's Rotation of Crops—I like the 'accidents' in the newspapers, where they give you the name of the gentleman that was smashed in the train, and tell you how his wife was within ten days of her third confinement; how it was only last week he got a step as a clerk in Somerset House. Haven't you more materials for a sensation novel there than any of your three-volume fellows will give you!"

"The times we are living in give most of us excitement enough," said Donogan. "The man who wants to gamble for life itself need not be balked now."

"You mean that a man can take a shot at an emperor?" said Kearney, inquiringly.

"No, not that exactly: though there are stakes of that kind some men would not shrink from. What are called 'arms of precision' have had a great influence on modern politics. When there's no time for a plebiscite, there's always time for a pistol."

"Bad morality, Mr. Daniel," said Kearney, gravely.

"I suspect we do not fairly measure what Mr. Daniel says," broke in Kate. "He may mean to indicate a revolution, and not justify it."

"I mean both," said Donogan. "I mean that the mere permission to live

under a bad government is too high a price to pay for life at all. I'd rather go 'down into the streets,' as they call it, and have it out, than I'd drudge on, dogged by policemen, and sent to jail on suspicion."

"He is right," cried Nina. "If I were a man, I'd think as he does."

"Then I'm very glad you are not," said Kearney; "though, for the matter of rebellion, I believe you would be a more dangerous Fenian as you are. Am I right, Mr. Daniel?"

"I am disposed to say you are, sir," was his mild reply.

"Ain't we important people this evening!" cried Kearney, as the servant entered with another telegram. "This is for you, Mr. Daniel. I hope we're to hear that the Cabinet wants you in Downing street."

"I'd rather it did not," said he with a very peculiar smile, which did not escape Kate's keen glance across the table, as he said: "May I read my dispatch?"

"By all means," said Kearney; while, to leave him more undisturbed, he turned to Nina, with some quizzical remark about her turn for the telegraph coming next. "What news would you wish it should bring you, Nina?" asked he.

"I scarcely know. I have so many things to wish for, I should be puzzled which to place first."

"Should you like to be Queen of Greece?" asked Kate.

"First tell me if there is to be a king, and who is he?"

"Maybe it's Mr. Daniel there, for I see he has gone off in a great hurry to say he accepts the crown."

"What should you ask for, Kate," cried Nina, "if fortune were civil enough to give you a chance?"

"Two days' rain for my turnips," said Kate, quickly. "I don't remember wishing so much in all my life."

"Your turnips!" cried Nina, contemptuously.

"Why not? If you were a queen, would you not have to think of those who depended on you for support and protection? And how should I forget my poor heifers and my calves—calves of very tender years, some of them—and all with as great desire to fatten themselves as any of us have to do what will as probably lead to our destruction?"

"You're not going to have the rain anyhow," said Kearney; "and you'll not be sorry, Nina, for you wanted a fine day to finish your sketch of Croghan Castle."

"Oh! by the way, has old Bob recovered from his lameness yet to be fit to be driven?"

"Ask Kitty there; she can tell you perhaps."

"Well, I don't think I'd harness him yet. The smith has pinched him in the off forefoot, and he goes tender still."

"So do I when I go afoot, for I hate it," cried Nina, "and I want a day in the open air, and I want to finish my old Castle of Croghan, and, last of all," whispered she in Kate's ear, "I want to show my distinguished friend, Mr. Walpole, that the prospect of a visit from him does not induce me to keep the house. So that, from all the wants put together, I shall take an early breakfast, and start to-morrow for Cruhan—is not that the name of the little village in the bog?"

"That's Miss Betty's own town-land—though I don't know she's much the richer of her tenants," said Kearney, laughing. "The oldest inhabitants never remember a rent-day."

"What a happy set of people!"

"Just the reverse. You never saw misery till you saw them. There is not a cabin fit for a human being, nor is there one creature in the place with enough rags to cover him."

"They were very civil as I drove through. I remember how a little basket had fallen out, and a girl followed me ten miles off the road to restore it," said Nina.

"That they would; and if it were a purse of gold they'd have done the same," cried Kate.

"Won't you say that they'd shoot you for half a crown, though?" said Kearney, "and that the worst 'Whiteboys' of Ireland come out of the same village?"

"I do like a people so unlike all the rest of the world," cried Nina, "whose motives none can guess at, none forecast. I'll go there to-morrow."

These words were said as Daniel had just re-entered the room and he stopped and asked: "Where to?"

"To a Whiteboy village called Cruhan, some ten miles off, close to an old castle I have been sketching."

"Do you mean to go there to-morrow?"

asked he, half carelessly; but, not waiting for her answer, and as if fully pre-occupied, he turned and left the room.

CHAPTER XXXV.

A DRIVE AT SUNRISE.

The little basket carriage in which Nina made her excursions, and which courtesy called a phaeton, would scarcely have been taken as a model at Long Acre. A massive, old wicker cradle constituted the body, which, from a slight inequality in the wheels, had got an uncomfortable "lurch to port," while the rumble was supplied by a narrow shelf, on which her foot-page sat *dos-a-dos* to herself—a position not rendered more dignified by his invariable habit of playing pitch-and-toss with himself, as a means of distraction in travel.

Except Bob, the sturdy little pony in the shafts, nothing could be less schooled or disciplined than Larry himself. At sight of a party at marbles or hop-scotch, he was sure to desert his post, trusting to short-cuts and speed to catch up his mistress later on.

As for Bob, a tuft of clover or fresh grass on the road side was temptation to the full as great to him, and no amount of whipping could induce him to continue his road, leaving these dainties untasted. As in Mr. Gill's time he had carried that important personage, he had contracted the habit of stopping at every cabin by the way, giving to each halt the amount of time he believed the colloquy should have occupied, and then, without any admonition, resuming his journey. In fact, as an index to the refractory tenants on the estate, his mode of progression, with its interruptions, might have been employed, and the sturdy fashion in which he would "draw up" at certain doors might be taken as the forerunner of an ejection.

The blessed change by which the country saw the beast now driven by a beautiful young lady, instead of bestrode by an inimical bailiff, added to a popularity which Ireland in her poorest and darkest hour always accords to beauty; and they, indeed, who trace points of resemblance between two distant peoples, have not failed to remark that the Irish, like the Italians, invariably refer all female loveliness to that type of surpassing excellence, the Madonna.

Nina had too much of the South in her blood not to like the heartfelt, outspoken admiration which greeted her as she went; and the "God bless you—but you are a lovely crayture!" delighted, while it amused her in the way the qualification was expressed.

It was soon after sunrise on this Friday morning that she drove down the approach, and made her way across the bog toward Cruhan. Though pretending to her uncle to be only eager to finish her sketch of Croghan Castle, her journey was really prompted by very different considerations. By Dick's telegram she learned that Walpole was to arrive that day at Kilgobbin, and as his stay could not be prolonged beyond the evening, she secretly determined she would absent herself so much as she could from home—only returning to a late dinner—and thus show her distinguished friend how cheaply she held the occasion of his visit, and what value she attached to the pleasure of seeing him at the castle.

She knew Walpole thoroughly—she understood the working of such a nature to perfection, and she could calculate to a nicety the mortification, and even anger, such a man would experience at being thus slighted. "These men," thought she, "only feel for what is done to them before the world; it is the insult that is passed upon them in public, the *soufflet* that is given in the street, that alone can wound them to the quick." A woman may grow tired of their attentions, become capricious and change; she may be piqued by jealousy, or, what is worse, by indifference; but while she makes no open manifestation of these, they can be borne; the really insupportable thing is that a woman should be able to exhibit a man as a creature that had no possible concern or interest for her—one who might come or go, or stay on, utterly unregarded or uncared for. To have played this game during the long hours of a long day was a burden she did not fancy to encounter, whereas to fill the part for the short space of a dinner, and an hour or so in the drawing-room, she looked forward to rather as an exciting amusement.

"He has had a day to throw away," said she to herself, "and he will give it

to the Greek girl. I almost hear him as he says it. How one learns to know these men in every nook and crevice of their natures! and how, by never relaxing a hold on the one clew of their vanity, one can trace every emotion of their lives!"

(To be continued.)

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HIS LAST SENSIBLE SPEECH.—"How is our patient this morning?" inquired a physician. "Oh, he is much worse," answered the sick man's brother. "He has been delirious for several hours. At two o'clock or thereabouts he said, 'What an old woman that doctor of mine is,' and he hasn't made a rational remark since."

Teacher: What is the meaning of the word "contiguous?" Pupil: Dunno. Teacher: It means "touching." Give an example of a sentence containing the word. Pupil, after a prolonged mental struggle: The "Babes in the Wood" is a very contiguous story."

Mrs. Plutus: John, I want you to take Fido for a walk on the parade. John: If you please mum, Fido won't follow me. Mrs. Plutus: Well, then, you must follow Fido.

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HOUSE AND HOUSEHOLD.

SOME SPECIAL POINTS.

It must be remembered in an evening dress that while, of course, one wishes one's skirts to look well, the greatest attention to detail is paid to the bodice. A fancy exists for draping materials around the waist, especially when the figure is slender, in such a way that no fastening is visible. When this is done the home dressmaker will be wisest if she catches the folds here and there on the bodice lining; let the losing be with hooks and eyes at one side, well under the arm, where the folds lap over sufficiently to hide it. Of course, it will be necessary to fasten this lapping-over place with a pin or two, for although I do not advocate pins on walking costumes, still, it must be confessed that I see where their use comes in on an evening costume, when it would be impossible to place a permanent fastening. Old pictures are copied and original ideas sought for the evening bodice, and the result is that this season more than ever before, much individuality is seen among them. The woman who is a clever designer herself can do much to assist her friends, and the other woman who has an acquaintance some well-known artist who will give her ideas for her gown, feels that she possesses a greater jewel than even the most famous one owned by the Queen of England.

CAKE FOR LUNCHEON.

The layer cake has lately been missing at company dinners, luncheons and teas. It has had its day, at least for these functions, and we are safe in affirming that not one sigh of regret has followed its timely departure. The small fancy mixed cakes, which may be bought at a moment's notice from the caterer, have altogether taken the place of the "sticky" layer cake. The ladies are delighted with the small cakes for afternoon teas, because they can wear a pair of gloves more than once, and when we consider that there are those who go to teas every other day in the week, it is positively appalling to think of the glove bills when layer cake was served.

FIG PUDDING.

Take half a pound of figs, one and a half ounces of breadcrumbs, two eggs, one and a half ounces of caster sugar, a teacup full of milk, and a pinch of nutmeg. Grease a mould very well to prevent the figs sticking, remove the stalks from the figs, cut them in half, and line the mould with them, the seedy side outward. Make a mixture with the eggs, milk and breadcrumbs, and pour into the centre of the mould, which is now lined with the figs. Cover with a greased paper and steam in a saucepan of boiling water, taking care that the water does not come up to the top of your mould. It will be done in an hour; take it out, remove the paper, run a thin knife round to loosen the edges, and turn out on a hot plate. It should be eaten with a custard sauce.

RUEK.

One pint of milk, two eggs, two ounces of butter or lard, one cup of sugar, one-half cup of yeast. Put the milk on to scald in a farina boiler, add the butter or lard and the eggs well-beaten. When luke-warm and the sugar, pour into a large bowl, add a half teaspoonful of salt and sufficient flour to make a thin batter. Beat continuously for five minutes, cover and stand in a warm place, seventy-two degrees Fahrenheit overnight. In the morning add sufficient flour to make a soft dough. Knead lightly for ten minutes, put back in bowl, cover, and set again to rise. When light, pinch off about a tablespoonful of the dough, form into a ball with the fingers, stand in greased pans, cover and set again to rise. When light, brush the tops over with a little milk or the white of an egg. This makes a nice brown crust. Bake in a quick oven twenty minutes.

A HIGH VALUATION.

"If there was only one bottle of Haggard's Yellow Oil in Manitoba I would give one hundred dollars for it," writes Philip H. Brant, of Monteith, Manitoba, after having used it for a severe wound and for frozen fingers, with, as he says, "astonishing good results."

The territory of Utah will soon be the State of Utah, as the bill for its admission into the Union was passed by the House of Representatives last Wednesday after an amendment was adopted prohibiting plural marriages.

THE WORLD AROUND.

Midway's danse du ventre was stopped in New York by the police.

Scarlet fever of a very virulent type has made its appearance at Cadillac, Mich.

France has taken repressive means to punish anarchists and all who advocate anarchy.

The Illinois railroad will pay for this year to the State of Illinois \$758,067.24 as taxes.

William Hawkins, 50 years old, was killed at Decatur, Ill., by being run over by a train.

Walter A. Richardson, an old railway man, was found dead in The Herald office at Oskaloosa, Ia.

The Chicago Board of Aldermen have given their salary for a month to the poor of the city.

Mr. James R. Brewer, of Baltimore, is on the list of candidates for the position of public printer.

Emil Coppo, miner, unmarried, was killed by a vein rock falling on him at Houghton, Mich.

Ministers in St. Louis have started a movement looking to the taxing of church property.

Thieves have stolen a team of horses valued at \$1,000 from Wheeler Adams of Assumption, Ills.

Henry L. Garrett, of Toledo, was beaten to unconsciousness and robbed by unknown sandbaggers.

A commercial treaty on a reciprocity basis has been concluded between Austria Hungary and Spain.

St. Joseph, Mo., thieves have been robbing mail boxes and altering checks. Several banks have suffered.

The Nicaragua Canal Company is trying to reorganize on a basis of one new share for each ten old ones.

The grip continues to spread around Holland, Mich., and appears to be attacking chiefly old people.

Mrs. Mary Spangler, an old lady of Macomb, Ills., while building a fire was so badly burned that she died.

Coal of a superior quality has been discovered in Madison county, Ind., at a depth of only thirty-five feet.

The funeral of Professor Tyndall was held on Saturday and was attended by many persons of distinction.

All corporations (except religious) in Texas must pay a franchise tax or they will have their charters voided by the State.

The old banking house of Eugene Kelly & Co., New York, is to be dissolved, Mr. Kelly retiring on account of old age.

Mr. Hale, of Maine, in a bill introduced in the Senate, asks \$30,000 for the maintenance of the bureau of American republics.

Dr. W. R. Amich, a Cincinnati specialist, has sued the St. Louis College of Physicians and Surgeons for \$150,000, alleging libel.

Robert Reynolds, a negro employe of the Anderson, Ind., wire nail mills, was thrown into a vat of boiling acid and fatally burned.

William Way while intoxicated, was killed by cars at Macomb, Ills. His mother will sue the saloonkeepers who made him drunk.

At Winona, Minn., the widow of Patrick Chambers was awarded damages of \$5,000 against the Chicago, St. Paul and Kansas City railway.

Three hundred men will resume work in the Pullman repair shops at Wilmington, Del., this week at a reduction of 20 per cent. in wages.

Asa Guy Gurney was bound over at New Orleans under bond of \$10,000 charged with the theft of \$22,500 from an express package.

Twenty-six sailors on the British ship Jason were washed overboard and drowned last week after the vessel went ashore off Eastham, Mass.

To retain her maritime supremacy, English merchants are recommending the government to expend \$125,000,000 within the next four years.

The Ericsson submarine torpedo boat Destroyer is going to Brazil to be put to practical test in warfare, having been bought by the Brazilian Government.

The board of managers of the National Geographic Society, at a meeting in Washington, decided that the exploration

of Ellesmere Land, in the Arctic Ocean, at the northwest corner of Baffin Bay, as proposed by Mr. Robert Stein, of the United States geological survey, is desirable for scientific purposes and geographical exploration.

Silberhorn Packing company of Chicago will commence about Jan. 1 to operate a packing plant at Sioux City with a daily capacity of 3,500 hogs and 500 cattle.

Picobe, the 6 year old child of Samuel J. Oglesby, was scalded to death at Sedalia, Mo., by overturning a tub of scalding water upon herself.

The Maison Hansatique, a famous granary at Antwerp, was destroyed by fire, Sunday. Twenty thousand tons of grain were consumed. The loss is \$1,000,000.

Senator Gibson, of Maryland, has gone to his home, near Easton, Md., and upon the advice of his physician will not return to Washington until after the Christmas holidays.

The petition filed at Indianapolis asking for the withdrawal of A. J. Beveridge from the position of administrator of the Joseph E. McDonald estate was withdrawn.

Thomas S. Martin defeated Gen. Fitzhugh Lee for the caucus nomination for Senator from Virginia for a full term. It is claimed that Martin's election was secured by the liberal use of money.

The new cruiser Marblehead developed an average speed of 18.44 knots an hour on her trial trip Thursday, earning a premium of \$125,000 for her builders, the contract speed being seventeen knots.

Public Printer Palmer, through the secretary of the treasury, in a communication to the house, estimates that there will be a deficiency of \$210,000 in the appropriation for the present fiscal year.

A joint resolution has passed both houses and senate authorizing the secretary of war to permit the use of the monument and other grounds during the Pythian encampment in August, 1894.

Professor Koch, the well-known bacteriologist, will shortly publish an exhaustive work on an improved method of using tuberculine and the diagnostic proportions thereof. The work will also treat of the recognition of the first stages of consumption.

Joseph Deitch, an aged Hebrew, died in miserable quarters in Indianapolis. Money to the amount of \$95,000 is said to have been found in his apartments. His wife died a few days afterwards and now his heirs will fight for the money.

The Manchester ship canal has been formally opened by the directors of the company. The public opening will take place on New Year's Day, when two steamships from Galveston, laden with cotton, are expected to participate in the marine parade.

The new cotton crop brought into sight during the first ninety-nine days of the season, from September 1 to December 8, represents an increase of 341,570 bales over the same period last season. The total marketed up to Saturday night is 4,259,320 bales.

News from Honolulu up to December 4th states that the annexationists held a mass meeting on November 25th and adopted resolutions in effect appealing to Congress over the heads of President Cleveland and Secretary Gresham. The provisional government has fortified and barricaded the government house, and, it is said, has planned to compel the United States to use armed force to effect the restoration of the queen.

Children who are puny, pale, weak, or scrofulous, ought to take Dr. Pierce's Golden Medical Discovery. That builds up both their flesh and their strength. For this, and for purifying the blood, there's nothing in all medicine that can equal the "Discovery."

In recovering from "Grippe," or in convalescence from pneumonia, fevers, or other wasting diseases, it speedily and surely invigorates and builds up the whole system. As an appetizing, restorative tonic, it sets at work all the processes of digestion and nutrition, rouses every organ into natural action, and brings back health and strength.

For all diseases caused by a torpid liver or impure blood, Dyspepsia, Biliousness, Scrofulous Skin, and Scalp Diseases—even Consumption (or Lung scrofula) in its earlier stages—the "Discovery" is the only guaranteed remedy.

If it doesn't benefit or cure, in every case, you have your money back.

THE CATHOLIC CONGRESS.

The Very Rev. Father Ring, O.M.I., who represented Cardinal Logue at the Catholic Congress in Chicago, was given a reception on his return to his home at Inchicore, Ireland. During his address he referred as follows to the Parliament of Religions:

The Parliament of Religions convened in Chicago during my stay there was a project so novel and daring that certain prudent persons hesitated to offer any encouragement to its promoters. To invite the ministers of all Christian Churches and the representatives of anti-Christian sects and the professors of heathen rites and superstitions to meet and speak freely in defence and in explanation of their respective creeds seemed a dangerous experiment. There were those who thought the Catholic Church should stand aloof. Not so such men as Archbishop Ireland, Archbishop Ryan, who have a right to speak and act with authority in the Church. They took the view that the Church had nothing to fear from discussion, from comparison, from examination—the stronger the searchlight fixed upon her the more beautiful she must appear. The Catholic Church was put in comparison and contrast with all the religions of the world, and Catholics may rejoice that it was done. [Applause.] One thing was needed—that our case should be stated by a learned and accomplished representative, and such a one was found in Bishop Keane, the worthy rector of the Catholic University of America. I shall never forget the address he delivered the last day of the parliament. I arrived in the hall in time to hear the speech of a Baptist clergyman. The man was a born orator, had mastered his subject, threw his soul into every bit of it, held the audience spell-bound, and was applauded to the echo a hundred times. I began to think I was surrounded by ardent Baptists, and it so, what chance had the Catholic Bishop, the speaker who should follow, of a fair and patient hearing? My heart fluttered when Bishop Keane came forward. A few sentences and I was at rest. There was something more than eloquence, or style, or manner, or appearance. The Bishop was speaking as a master, and the audience were but children; he was a teacher, his authority made itself felt; he was an ambassador, and the dignity of his office had to be acknowledged. (Applause.) The preceding speaker was forgotten; the Bishop had the crowd in his hands, he had won their good will, their admiration, their reverent wrapt attention, and as he finished those Catholics around me who were studying the scene and measuring the victory of truth shed tears of joy that Holy Church had put forward so capable a champion. The Parliament of Religions has done much to lessen stupid bigotry, to bring Christians close together in works of philanthropy, and has removed many obstacles from the path of those who seek the truth with a good heart.

Keep the blood pure by taking Hood's Sarsaparilla. If you decide to buy Hood's Sarsaparilla, do not be persuaded to take any other.

A modern "blunder-bus"—Getting in to a "pirate" by mistake.

BRODIE & HARVIE'S
Self-Raising Flour

Is THE BEST and the ONLY GENUINE article. Housekeepers should ask for it and see that they get it. All others are imitations.

P. BRADY

Helena P. O., Que., Co. Huntingdon,

Agent for the celebrated Heintzman Piano, Evans Bros., Vose & Sons, and others, as well as the G. W. Cornwall Organ and New Williams Sewing Machine.

To Organ and Piano customers I would say I have had many years experience in the business, and not being at the expense of enormous city rents I am enabled to quote prices that I feel assured will be found lower than you can buy elsewhere.

I am offering a SPECIAL DISCOUNT to those who wish to buy within the next sixty days.

Will be pleased to forward Catalogue and quote SPECIAL PRICES on application.

ADDRESS:

P. BRADY,

47-L

Helena P. O., Que.

AD TIRONUS CHRISTI.

'Twas the octave of St. Thomas, 'Twas the day St. Edward died, That we kissed your feet my brothers,

Yes! methinks our royal Confessor Sleeping in his Abbey's shade, And our great Archbishop martyred

Did they not possess forever Joys that a filio longing state, It might surely move their envy

Bravely follow then the footprints Of the royal eastern ban, Tin with Thomas and with Edward

And your newfound Saint will help you, Oswald in his kindly grace, E phoke, whi in the day of Thomas

Then the Star to point your footsteps Surely is not far to seek? 'Tis the cause of all our griefs, Mary

FR. BEDD, O.S.B.

SOME CHRISTMAS CUSTOMS.

Significance of Various Parts of the Church's Office.

In the mediæval times the faithful were wont to attend the churches at the long Office of Matins that precedes the midnight Mass, and the old writers tell us some interesting facts.

In the early ages of Christianity another ceremony no less interesting took place before the Seventh Lesson, which treats of the Gospel for the First Mass.

Rome had special customs of its own at Christmas. The Pifferari were seen in the various streets serenading the Madonna in the wayside shrines.

three or four hours before sunset till three or four hours after it, in the depth of winter, did they wander about from place to place. They were seen and heard in the open streets, before a picture of the Madonna suspended against a wall of a house, with a lamp before it,

CHRISTMAS.

Account of the Origin of the Great Festival.

There is not a poor mother who does not understand, nor a child who does not long for the arrival of the happy feast. How many ever stop to consider its origin?

Augustus Cæsar, the Roman Emperor, anxious to learn how many millions of men bowed beneath his sceptre, commanded a general census to be taken of each nation that made up his vast empire.

Now St. Joseph and the Blessed Virgin were both of the royal lines of David, and they went to the city of David, which was called Bethleh-em. Here, the Blessed Virgin who had been hailed "full of grace" by the Archangel Gabriel,

While this wonderful event was taking place; while the Blessed Virgin was bringing forth a Saviour, a band of shepherds who tended their flocks in the vicinity of Bethlehem, in a place called the Tower of Aden, noticed a brilliant splendor in the midst of the darkness,

Not was this all, for suddenly there was a multitude of the heavenly army, praising God and saying, "Glory to God in the highest, and on earth, peace to men of good will"

We shall not dwell upon the joy and wonder of these simple shepherds. When the miraculous apparition had ceased and the night again resumed its darkness, the shepherds said among themselves, "Let us go to Bethlehem and see the Word which has been shown to us."

Such is, in a few words, the whole history of the feast of Christmas. St. Luke has been the historian of the Nativity, whence the Christian era is dated.

In this feast, which may well be called the feast of mothers, of children, of the poor, what encouragement is there not for all? But, more especially, what consolation for those whom the world excludes from the number of its favorites.

the altar of the new born Infant, and intoning the hymn of the angels, 'Gloria in Excelsis Deo!' Nay, more, if poverty presses so hard that there is no Christmas present at home, they can carry with them the loving Babe of Bethlehem in their bosoms, for He Who was born in a stable will not disdain to enter the humblest heart that opens its door to receive Him.

From the birth of the Divine Son of Mary flow all the consolations of the Christian religion. From that rock-hewn stable of Bethlehem flow all the living waters which heal our wounds and relieve our sufferings.

It is with great reason, then, that all nations rejoice on Christmas morn, with its stars, its brilliantly illuminated Mass, its holy Canticles and its heavenly consolations. The Infant Saviour gave Himself for our ransom on the glorious festival. Let it be a reminder to all who can do so, to give something to cheer the less fortunate of this world.

CHRISTMAS CHEER.

City and District Savings Bank and Montreal Charities.

The City and District Savings Bank in conformance with its usual custom distributed the following donations to Montreal charities out of its year's profits. The money was distributed on Saturday.

Table listing donations to various charities such as Grey Nuns, St. Joseph Asylum, St. Patrick's Orphan Asylum, etc., with amounts in dollars and cents.

A POWERFUL PLEA.

We draw the attention of our readers to the following despatch, that came from Brooklyn, N.Y., on the 18th of this month:

BROOKLYN, Dec. 18.—The Rev. Father Mahoney, pastor of the Church of Our Lady of Good Counsel, Putnam avenue, near Ralph avenue, Brooklyn, aided by his assistants, has, during the past week, made a house to house canvass of his parish to satisfy himself as to the extent of the prevailing distress.

Coughing

leads to Consumption. Stop the Cough, heal the Lungs and strengthen the System with

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It is palatable and easy on the stomach. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bowne, Belleville, All Druggists, 50c. & 25c.

of which he had been an eye-witness. "Never in all my experience," he said, "has Brooklyn been in such a condition as at present. Hundreds of families are starving right here in our midst. Unless relief comes, and that speedily, the results will be appalling to contemplate. I have seen strong men, sober and industrious, actually begging for bread to feed their starving children. For months they have been out of employment. There is no work for them, nor are there any indications that the situation will improve for two or three months at least. This is the first time in my career that I have been obliged to use such language. I have invariably held that actual want and poverty are caused by the people themselves; that they are shiftless, spendthrifts, or drunkards. This time it is different. God, honest families are feeling it. The little they had been able to save has disappeared. In many homes in the district this morning there is not as much as a loaf of bread. Woe to the men who have brought this about. A blight seems to have fallen upon the country, and for no apparent reason. There is no panic; at least there should be none. No disease is spreading among us. The prospects of good crops were never fairer. Everything points to a better spring than we have had in twenty years. Now, however, we are, and for a few months to come will be, face to face with actual starvation. Money is not in circulation. The building trades are at a standstill. Men who have the money bags tied up will not loosen the strings. What has caused this condition? The tricks of bloodhounds, who call themselves men. In order to crush the unfortunate toiler they have closed up factories and mills. Industries have been crushed, production curtailed that prices may be forced up. No one feels it but the unfortunate workman. He is made to feel it, so that next year he will be glad to take whatever wages the bloodhound is willing to offer. Ever dollar we had, every cent we collected, day after day, during the past week, has been sent to relieve the actual wants of the moment. The ladies attached to the church, the sewing society, and the St. Vincent de Paul members have done all they could, but the tide of poverty is so great that they cannot fight it back. Neither do the Charity commissioners seem able to deal with the distress. I want you to give every cent you have to prevent hundreds of deaths by starvation. I do not appeal to the rich, I am afraid it would be useless. I want it from those who need all they have, who know what it is to want themselves. Give a little and show the world how the poor can help the poor in their hour of need." The Rev. Father Mahoney has the reputation of being one of the most conservative Catholic clergymen in Brooklyn. For that reason his language caused a decided sensation. The congregation gathered in groups outside to discuss his plea for the poor.

Why are Parliamentary reports called "blue-books?" Because they are never re(a)d.

A MODEL SERVANT.—Lady Visitor: That new girl of yours seems very nice and quiet. Mistress of the house: Yes—she's very quiet. She doesn't even disturb the dust when she's sweeping up a room.

AN ABLE EDITORIAL.

St. George Mivart and the Congregation of the Index.

Thus writes the Philadelphia Catholic Standard:

The December number of the Nineteenth Century has an article from St. George Mivart on his submission to the decrees of the Sacred Congregation of the Index and Inquisition condemning his articles on Hell. Like other emanations from Mivart's pen, it is remarkably clear and forcible. He shows that, both in what he said in his articles on, and in his submission to, the decrees of the Sacred Congregation, he was guided by what he believed to be the dictates of reason and sound judgment.

He then shows that it is manifestly absurd for any corporate body to command submission to its authority and assent to its teaching, and yet admit that it is not infallible, but may be mistaken; that the Church of Rome is consistent in asserting that "it possesses not only absolute, but also infallible authority, and that, without being inspired, it is, nevertheless, so assisted by the Divine Spirit that its Supreme Head, the Pope, when teaching ex Cathedra, cannot fall into error either as regards faith or morals."

After this explicit statement of his conviction St. George Mivart emphatically declares that he has found nothing in the Catholic faith which conflicts with his reason, but that, through it, he has obtained convictions which have broadened his mind and strengthened his intellect.

After illustrating and enforcing this at some length, he states his reasons for writing his articles on hell. He was, and still is, convinced that "a belief in an eternal hell is a most reasonable belief, and that the Church's doctrine fully accords with right reason, the highest morality, and the greatest benevolence." He did his best, he declares "to show that this was the case," but his "method was unfortunate." Consequently his articles were placed on the Index and condemned by the Holy Office.

St. George Mivart then declares that his submission was ex animo, and shows that there was no reason whatever why any person should be either surprised or shocked or displeased by his submission. He then gives the various grounds on which the Sacred Congregation may issue its condemnation of a book without declaring or implying that it is heretical. Among these are the following:

- (1) "The subject may be one not deemed opportune."
(2) "It may be thought that the subject is so indiscreetly treated as to be likely to do harm."
(3) "Dogmatics may have been too roughly handled."
(4) "It may contain incidental errors of a grave kind."
(5) "Expressions used may involve serious errors which it would not be opportune to call attention to."
(6) "The work may contain many grave errors and be altogether worthless."

The Sacred Congregation does not assign reason for its acts. Consequently it is impossible to say in various cases why a work has been condemned. There are a number of instances in which books have been placed upon the Index and subsequently have been removed from the list of condemned works. As to any judgment of the Congregation of the Index, and the Inquisition, many theologians, and even Father Clarke, S.J., say that it is "issued in the name of the Congregations, and not in that of the Pope, and remains, therefore, outside of the sphere of infallibility."

In perfect consistency with the foregoing, St. George Mivart says:

"Whatever may be the fallibility of this or that authority, I have certainly not the least pretension to be infallible myself! Therefore there may be theological errors, quite unknown to me, in my articles, and it is at least certain that in some passages their tone was such that offence might easily have been given. Moreover, it cannot surely be supposed, I think myself an unerring judge as to the opportuneness of what I may have advanced. What is lawful is not always expedient. Obviously even the absolute truth must not be used and everywhere proclaimed."

"Did you walk through Switzerland, Nourich?" "Oh no; Mrs. N. and me travelled a la carte all the time."

A PASTOR'S EXPERIENCE.

THE TROUBLES OF A CANADIAN CLERGYMAN.

Attacked With a Disease Unknown to Physicians—He Had Almost Given Up Hope When the Hand of Relief Was Stretched Out to Him.

Rev. S. J. Cummings, the pastor of the First Baptist Church of Delevan, New York, has had an experience that makes him one of the most talked of men in Cattaraugus county. To a reporter of the Buffalo News who called upon him, Mr. Cummings made the following statement, which he put in the form of an affidavit:

"I am now feeling so well that I am entering on a series of special meetings, and am returning to work with all my old time vigor. I was prostrated in June last and was treated by three physicians, one near this place and two in the City of Buffalo, but received no benefit or encouragement from them. They all were of the opinion that I would have to resign my pastorate and quit preaching. Nevertheless I now feel entirely recovered."

"I cannot give you the name of my disorder. It baffled the physicians, and they could not agree as to the nature of the trouble. After the slightest exposure, as in the damp of the morning, or after the dew fell in the evening, my limbs would swell and become discolored and my body would be racked with pain. These attacks would last three or four hours, but they would usually leave me helpless for at least a day after the acute pain had passed. At night I was unable to sleep. The strain upon my nervous system was tremendous. I became so prostrated as to be unable to take exercise. I could do scarcely any work in my study, and frequently could not preach to my people. Sometimes for a week the muscles of my arms would be so affected that I could not write a letter or pen a discourse."

On the recommendation of the physicians who examined me, my church granted me a vacation for a month, and I went to my old home at Oakwood Ont., north of Toronto, for a rest. On reaching home my father urged me to try Dr. Williams' Pink Pills. I protested on the plea of having taken so many medicines that I had lost all faith in them. But he had heard of their efficacy and insisted on my giving them a trial. He brought me two boxes and I commenced to take them. I soon found my health improving so rapidly that I returned to my home and family at this place. Some of my friends insisted that the benefit was only temporary, that I would soon have a relapse and be worse than before, but I have continued to take them and now feel like a new man. The sudden attacks of pain which formerly prostrated me on my bed do not recur, and I have exposed myself many times in a way that would have formerly brought them on.

"In my family I have found them very beneficial. My wife finds them more helpful to her than anything she has ever taken. I have spent hundreds of dollars in doctors' remedies and patent medicines, but all to no avail until I tried Pink Pills."

S. J. CUMMINGS.

Subscribed and sworn to before me this 19th day of September, 1893.

JOHN HUNT, Notary Public.

Druggists everywhere bear witness to the firm hold this wonderful Canadian medicine has taken upon the public, and to the vast good it has accomplished in relieving suffering, and thousands of grateful people like Rev. Mr. Cummings, cheerfully testify to the benefits derived from its use, often after skilled physicians had absolutely failed to help them. If you are siling cast prejudice aside and give this marvel of modern medical science a fair trial, an analysis of Dr. Williams' Pink Pills show that they contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of la grippe, palpitation of the heart, that tired feeling resulting

from nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature. There are no ill effects following the use of this wonderful medicine, and it can be given to children with perfect safety.

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50, and are never sold in bulk. There are numerous imitations and other so-called blood builders against which the public are cautioned. If your dealer does not keep Dr. Williams' Pink Pills they will be sent post-paid on receipt of above price.

COMMERCIAL.

FLOUR, GRAIN, Etc.

Flour.—Patent Spring.....\$3.65 @ 3.80
Patent Winter.....3.80 @ 3.85
Straight Roller.....3.00 @ 3.20
Extra.....2.75 @ 3.10
Superfine.....2.50 @ 2.70
Fine.....2.15 @ 2.30
City Strong Bakers.....2.40 @ 2.55
Manitoba Bakers.....2.25 @ 2.55
Ontario bag—extra.....1.50 @ 1.40
Straight Rollers.....1.80 @ 1.50
Superfine.....1.15 @ 1.30
Fine.....1.00 @ 1.10
Feed.—Shorts are firm, the sale of two car loads being reported at \$17. Moultrie is quiet at \$20.50 to \$22 as to grade
Oatmeal.—Rolled and granulated \$120 to \$4.31. Standard \$3.85 to \$4.10. In bags, granulated and rolled are quoted at \$2.05 to \$2.10, and standard, \$1.85 to \$1.95
Wheat.—We quote No. 1 hard Manitoba 75c to 74c and No. 2, 71c to 72c. In Ontario, red and white winter wheat are quoted at 57c to 58c.

Corn.—Prices are nominal at 50c to 51c in car lots, duty paid.

Pean.—Sales of 21,000 bushels are reported in the Stratford district at 51c per 60 lbs for export.

Wool.—Sales of car lots of No. 2 in stores at 87c to 88c per 34 lbs. No. 3 being quoted at 86c, but dealer's price No. 2 at the higher rates. Sales have been made West of Toronto for export. There is no demand for the Maritime Provinces, the market there having been formerly supplied by cargo to a firm of Prince Edward Island, which have been shipped to St. John, N.B., and Halifax N.S. Dealers here say they cannot sell a bunch at these places.

Barley.—Malting barley is quoted 50c to 53c, and feed at 42c to 43c. A letter from Toronto says there has been some speculative buying in the interior on the strength of a change in United States tariff.

Malts.—At 70c to 75c per bushel.

Huckwheat.—We learn of sales of car lots at 50c, about 1,200 bushels changing hands at that price.

Rye.—The last sales reported to us were in car lots at 55c.

Sorghum.—Western reported at \$2.00 to \$2.10 as to quantity. An occasional lot of Canadian is received, and \$2.20 to \$2.25 is paid for it. In clover the market is steady at \$5.85 to \$6.25 per bushel. Alsike is quoted firm at \$7.25 to \$7.75.

PROVISIONS.

Pork, Lard, &c.—We quote:
Canada short cut pork per bbl.....\$18.00 @ 19.00
Canada clear mess, per bbl.....17.50 @ 17.75
Chicago clear mess, per bbl.....17.50 @ 18.00
Mess pork, American, new, per bbl.....17.00 @ 17.25
Hams, per lb.....12 @ 12 1/2
Lard, pure in pails, per lb.....11 1/2 @ 12 1/2
Lard, com. in pails, per lb.....10 @ 10 1/2
Bacon, per lb.....11 1/2 @ 12 1/2
Shoulders, per lb.....10 @ 10 1/2
Dressed Hogs.—Jobbing lots are steady at \$7.00 to \$7.15.

DAIRY PRODUCE.

Butter.—
Creamery, August.....22c to 22 1/2c
Creamery Sept. and Oct.....22c to 22 1/2c
Eastern Townships.....21c to 22c
Western.....19c to 20 1/2c
Roll Butter.—There is a good demand for rolls, sales of several good sized lots having been made at 19c to 21c as to quality.

Cheese.—
Finest Western colored.....11 1/2c to 11c
Finest Western white.....11 1/2c to 11c
Finest Quebec.....11 1/2c to 11c
Underpriced.....10c to 10 1/2c
Liverpool cable white.....55s 0d
Liverpool cable colored.....55s 0d

COUNTRY PRODUCE.

Eggs.—At 21c to 22c, while Montreal limed have realized 16c to 17c, and Western 15c to 16c.
Dressed Country.—Picked turkeys sell at 10c to 11c. Stuffed turkeys, however, have been sold at 9c to 9 1/2c, a lot of badly discolored bringing the inside figure. A good inquiry is also noted for choice young chickens, which have sold at 8c, head-dressed lots selling at 6 1/2c to 6c. A lot of inferior stock discolored through being thawed and frozen sold as low as 5c. Ducks have met with fair sale where the quality was desirable, fancy dry-picked bringing 10c, but the majority of sales were made at 9c to 9 1/2c, head-dressed lots bringing 8c. Geese have sold fairly well, fancy lots of dry-picked selling at 7c to 7 1/2c, head-dressed lots 6c to 6 1/2c. Altogether, a very good Christmas trade has been done at prices which should show good returns to shippers on all choice stock.
Game.—Venison saddles have sold at 10c to

11c per lb for good and 8c to 9c for common. Partridges have sold at 50c to 60c per pair.

Honey.—White clover honey in comb at 12c to 13c as to quality and weight of sections. Dark buckwheat comb is quoted at 9c to 12c as to quality. Extracted 7c to 8 1/2c for new, and 5c to 6c for old.

Maple Products.—Scrap 50c to 45c in cans as to quality, and 4c to 5c in wood as to quality. Dark sugar 6c to 7c.

Hops.—A general run of sales at 17c to 19c.

Loose Hay, etc.—Loose hay is quoted at \$7.00 to \$9.00 per 10 bundles of 15 lbs each as to quality. Loose straw \$3.00 to \$5.00 as to quality and condition.

Baled Hay, etc.—Baled hay sells for local account at \$10.00 to \$10.50 for No. 1 Timothy and \$9.00 to \$9.50 for No. 2. There is a fair demand at country points for No. 2 shipping hay, with sales at \$3.50 to \$4.75 and \$9.00 per ton on through rates to the seaboard.

Beans.—A fair business is reported in jobbing lots at \$1.25 to \$1.50 for good to choice hand-picked, and other kinds \$1 to \$1.25.

FRUITS, Etc.

Oranges.—Florida oranges are quoted from \$2.25 to \$3.00 per box according to size and quality, and Valencia 71c to \$1.75, and 45c to 40c to \$1.25 per case.

Lemons.—At \$6.00 per box.

Cranberries.—At \$7.00 per bbl.

Pears.—California pears at \$2.00 to \$2.25 per box.

Onions.—Are only in moderate demand, Spanish 90c per crate and red and yellow \$2.25 per barrel.

FISH AND OILS.

Pickled Fish.—Owing to limited supplies there is not much doing in buying, which are quoted dead at \$1.30 to \$4.50 for whole and \$5.00 to \$5.25 for Labrador. Green cod is fairly well at \$1.50 to \$5 for No. 1, and large is quoted at \$6.00 to \$6.50. Dry cod is quiet, and prices are quoted at \$4.50 to \$5.00 per 112 lb. Labrador salmon in-cans with better slow sale, and is quoted at \$2.50 to \$2.10 in cases for No. 1, and \$1s for No. 2. Barrels are quoted at \$12.50.

Oil.—We quote steam refined seal oil at 45c to 50c. No. 1 without end oil is not in great demand, although a lot was sold at 31c, and we quote No. 2 at 35c. Cod liver oil—quiet and prices unchanged at 55c to 60c for new and 45c to 50c for old.

DR. WOOD'S Norway Pine Syrup. Pickled Fish. Coughs and Colds. Hoarseness, Asthma, Bronchitis, Sore Throat, Croup and all THROAT, BRONCHIAL and LUNG DISEASES. Obsolete coughs which resist other remedies yield promptly to this pleasant pine syrup. PRICE 25c. AND 50c. PER BOTTLE.

HOLLOWAY'S PILLS. This Great Household Medicine ranks amongst the leading necessities of Life. These famous Pills purify the BLOOD and act most wonderfully, yet soothingly, on the STOMACH, LIVER, KIDNEYS and BOWELS, giving tone, energy and vigor to these great MAIN SPRINGS OF LIFE. They are confidently recommended as a never failing remedy in all cases where the constitution, from whatever cause, has become impaired or weakened. They are wonderful in their efficacy as to all ailments incidental to females of all ages, and as a GENERAL FAMILY MEDICINE are unsurpassed.

Holloway's Ointment. Its Searching and Healing properties are known throughout the world for the cure of Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. This is an infallible remedy. If effectually rubbed on the neck and chest, as well as into the throat, it cures SORE THROAT, Diphtheria, Herpes, Erysipelas, Glanders, and even ASTHMA. For Glandular Swellings, Abscesses, Piles, Fistulas.

GOUT, RHEUMATISM, and every kind of SKIN DISEASE, it has never been known to fail. The Pills and Ointment are manufactured only at 533 OXFORD STREET, LONDON, and are sold by all vendors of medicines throughout the civilized world, with directions for use in almost every language. The Trade Marks of these medicines are registered at Ottawa. Hence, anyone who through the British possessions who may keep the American counterfeits for sale will be prosecuted. Purchasers should look to the Label of the Pills and Boxes. If the address is not 533 Oxford Street, London, they are spurious.

MODERN MIRACLES.

The Wonderful Cures That are Still Wrought at Lourdes.

A correspondent of the Baltimore Catholic Mirror tells an interesting story of two recent miracles at the shrine of Our Lady of Lourdes. He says: Among the invalids brought to the Lourdes grotto and shrine by the pilgrims from Franche Comte in August last, was the Swiss girl, Eugenia Bron, of Corban, in the Bernese Jura. Her malady was a contraction of the jaws and an interlocking of the teeth; such that, to prevent starvation, an aperture was effected by filing away one of the teeth, and, even then, her stomach could bear no nutritious food, not even milk or soup, that provoked vomiting, atrocious pains for one in such a condition. This state of prolonged fast, modified only with the use of tea or coffee, from time to time finally reduced her fifty pounds in weight, sapped her strength, deprived her of the use of her limbs and made her bed fast. For three years she had not received communion. Arriving at Lourdes fountain with her mother on August 21, she takes her first bath, and the next morning repeats it seemingly without effect. At 8:30 o'clock p.m., same day, September 1, whilst stretched on her mattress before the grotto, she felt a great wish to imprint a kiss of love and homage on the rock of apparitions, and to beg of Mother Notre Dame Immaculate her cure. Her wishes, in both respects, were granted. On her arrival back of the altar she was heard to utter a piercing cry. Was it convalescence, or was it death? The multitude surged around her. The Madonna of the Grotto had heard her prayer! Eugenia Bron, of Corban, the Swiss girl, had received a perfect cure!

The pilgrims of Burgundy and Franche Comte, in whose company she had arrived, were profoundly touched by the suddenness and nature of the cure wrought in her favor.

Prior to her visit to Lourdes, she had spent long terms in the hospitals of Berne, where she had been cared for by the most celebrated physicians of Switzerland. This cure took place on the first day of last September. One week later in the same month a still more remarkable cure was granted to a Sister of Mercy, named Hubertine, one of the invalids of the Belgian pilgrims. Her disease was cancer of the stomach.

Her physician, Dr. Klein, declares in his certificate that "this sister, during three years can support no kind of nourishment, not even feed milk, without promoting vomiting, containing often black blood in great quantity." All kinds of remedies had been tried in vain, viz., washing of the stomach, cocaine, morphine, even hypnotism. She had consulted the medical faculty of Liège, and the physicians of Roubaix and Epinal, who were all unanimous in pronouncing her disease to be ulcer of the stomach. For fourteen months she had not quitted her bed. Between the ravages of the complaint and the pangs of starvation, her sufferings were unrelenting. Under these conditions her voyage, from Belgium, which consumed nearly two days and a half, was most trying. Her arrival at the Lourdes hospital tallied with the evening of the vigil of the feast of the Nativity of Notre Dame Immaculate, and the next morning, Sept. 8th, her usual vomiting returned, mixed with a notable quantity of dark blood. She is borne to the grotto, outside the town. For six months, owing to the vomitings, she had not received Holy Communion; and when she did receive it, the parcel of the host received was of the smallest size.

From the grotto she is transferred into the piscina, or pool of miraculous waters, and, as she goes, she feels a lively presentiment that she is going to be cured. She was not mistaken. Scarcely in the fountain, a piercing chill flashed through her entire being, and with it a violent agony as if her stomach was being torn, to which a perfect calm ensued—the blisful calm of perfectly restored convalescence.

The enthusiasm of the Belgian pilgrims, her companions, and of the 10,000 others present for the feast of Our Lady's Nativity burst out anew in hymns of thanksgiving over a cure so instantaneous, and dispaired of by medical science. With the cure came the instant return of the use of her limbs, of her digestive power, of the command of her whole person, and of ability on foot to resume her tramps to and fro from Lourdes to the

grotto, without experiencing lassitude or inconvenience.

The Belgian Order of Sisters of Mercy, "Du Saint Sauveur," delegate part of their members to wait on the sick on the occasion of pilgrimages. Sister Mary Hubertine of that Order is again at her post near the sick pilgrims, lavishing on them all the attention her grateful heart and restored health can devise for them.

A POETESS IN POLITICS.

Louise Imogen Guiney Says Poetry Doesn't Pay and Wants a Post Office.

Two weeks ago we published an admirable sketch of Miss Guiney, from the pen of our able and brilliant correspondent, Walter Leckey; in conjunction with that article we think the following will prove interesting to our readers:

Louise Imogen Guiney, whose strong verse and scholarly, graceful prose have made much fame for her in the past ten years, will, in all likelihood, be a full-fledged postmistress also very soon. The Auburndale, Mass., office is the plum she's looking for, and she is making a fight for the place as clever in its way as some of her bits of verse.

Miss Guiney says she wants a regular income, which her literary work doesn't give her. She answers the vexed question, "Does literature pay?" with a strong negative.

Miss Guiney says the position of postmistress was first suggested to her by her friends, and she declares flatly she wants the position for the money there is in it. "I dislike the publicity," she said recently, "but circumstances are such that I feel it my duty to accept the position if I am fortunate enough to gain the appointment.

"My literary work isn't regular. I get very good prices when I work, but I am very irregular about it. I need something steady—week by week, month by month."

Miss Guiney thinks after a short time she will be able to easily do the work at the post-office and still have time for her literary labors.

Her father, the late Gen. Patrick R. Guiney, commanded the Ninth Regiment of Massachusetts Volunteers in the late war and participated in thirty-six battles. He died in Boston in 1878, his career having been materially shortened by a wound received at the battle of the Wilderness. For many years after the war he held the office of Registrar of Probate in Boston.

Miss Guiney's friends recognize in her intellectual character many of her father's brilliant traits, and in her personal appearance many of her mother's personal attractions. She is rather above the medium height, well proportioned, a blonde, with regular expressive features and a most attractive, graceful manner. She is neither a subject nor a victim of fashion. Her accomplishments in music and the French language are extraordinary, and her poetic gifts and acquirements are rare.

There have been various candidates for the postmastership, but the latest one has followed in the footsteps of several of his gallant fellow-townsmen and withdrawn from the race in favor of Miss Guiney. The office is technically known as a "third-class" one, and the salary is \$1,800 per year, out of which all help must be paid. The present postmaster has two assistants, both being women.

Miss Guiney lives with her mother in a pretty house surmounted by a projecting central tower flanked by piazzas. It is somewhat retired from the street, and the path leading to it runs under an arbor draped with graceful vines. What she calls her "den" at home, is a most fascinating room, profusely piled with oddities and curios. A large and very business-like looking roll-top desk, crammed with papers until it looks like that of a New York business man, stands at one side, while over it hangs the starry flag and the sword of her brave soldier father, Gen. Guiney.

One side of the room is taken up by a cushioned seat under three wide windows which overlook the gentle slopes of hill and dale, and everywhere along the wall are shelves of books, interspersed with etchings, old prints and photographs of famous men and women. Curios from every clime, a skull or two, a pair of masks and fencing foils also catch the eye of the visitor to Miss Guiney's "den," for she is a good fencer. She also rides upon the bicycle, can paddle a canoe and is a tireless walker.—*New York World.*

SPECIAL NOTICE!

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

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

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

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

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

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

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

L. ROBERTAILLE, Esq. Chemist.
Sir,

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

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Prof. of chemistry at Laval University.
Montreal, March 27th 1889.

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

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Z. LAROCHE, M. D.
Montreal, March 27th 1889.

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PARKMAN AND THE JESUITS.

Characteristics of his Series of Histories.

The death of Francis Parkman, the historian, at Jamaica Plain, Boston, on November 8th, directs attention anew to the value of his contributions to historical literature.

The series includes "The Conspiracy of Pontiac," "Pioneers of France in the New World," "The Jesuits in North America," "The Discovery of the Great West," "The Old Regime in Canada," "Count Frontenac and New France Under Louis XIV.," "Montcalm and Wolf," and "A Half Century of Conflict."

On the whole, alike from the standpoint of Catholicity and human progress, the most remarkable of these books is "The Jesuits in North America." A modern Catholic realizes, with horror, and a modern educated non-Catholic with blended amusement and shame, what was the popular American Protestant conception of a Jesuit even a few decades ago.

Even from the mirror of Whittier's pure and upright mind, the Jesuit is reflected in distortion, as in that early poem of "Mogg Megone."

In Francis Parkman, however, the passion for historical truth struggles so hard and in the main so successfully with inherited prejudice and natural pride of intellect, that the Jesuit missionary explorers and martyrs stand out from his pages so true to noblest life as to compel the homage of the Protestant and even of the infidel.

He estimated with astonishing accuracy the place of the Jesuits in religious history.

"It was an evil day for new-born Protestantism," he says, "when a French artilleryman fired the shot that struck down Ignatius Loyola in the breach of Pampeluna."

Though Parkman, in a spirit worthy of Endicott and Cotton Mather, sees in the destruction of the Jesuit missions by the fiendish Iroquois a distinct intervention of Providence in favor of "Liberty and England," he still credits the Canadian Jesuits with eyes single to the salvation of souls, as distinct from all political interests and ambitions.

Nay, more; he sets forth the wisdom and humanity of their methods with the Indians so strongly as naturally to suggest comparison with the English policy of extermination.

He depicts the martyrdom of the heroic Brebeuf—whose soldierly sainthood has, as can be easily seen, overmastered him—and the double martyrdom of Jogues—with almost the sympathy of an old-time compiler of the Acts of the Martyrs.

But the why and wherefore of it all is a mystery to him, as to all who have not the Faith of Christ. The Jesuits' zeal for the baptism of little children and dying captives seems to Parkman only a "benevolent persecution" of the subjects of it.

Much of Parkman's works are painful reading to Catholics, because of his misconception and unintentional misrepresentation of Catholicity itself and of some of the noblest characters in the early history of New France; but on the whole, like other New England men of letters, he has done much to abate the old prejudices, less religious than political, which this section of the United States especially, received from England

with the name it bears. It is simple justice to say that he was always honest and wrote only what he believed to be the absolute truth.—Boston Pilot.

YULE TIDE.

Celtic Origin of the Poetical Name Used by the English.

The word "Yule" has puzzled many antiquarians. It is simply an abbreviation of "Yule-ice," which means all-heal, the Celtic name of Christmas, "Nuadhulig" being the Irish name for Christmas.

The mistletoe is a graceful branchy plant, which grows like wood fern on the branches of the oak, the apple, the pear, the hazel, the elm, and various trees. It will not grow on beech, holly or walnut. Climate affects it much.

But what was once in honor of Paganism is now in honor of Christianity, and to celebrate the great festival of Christmas.

Nor is the famous 'log' ever forgotten, for we see them carried around and eagerly bought up, all appreciating at this time the 'yule log.'—Cork Examiner.

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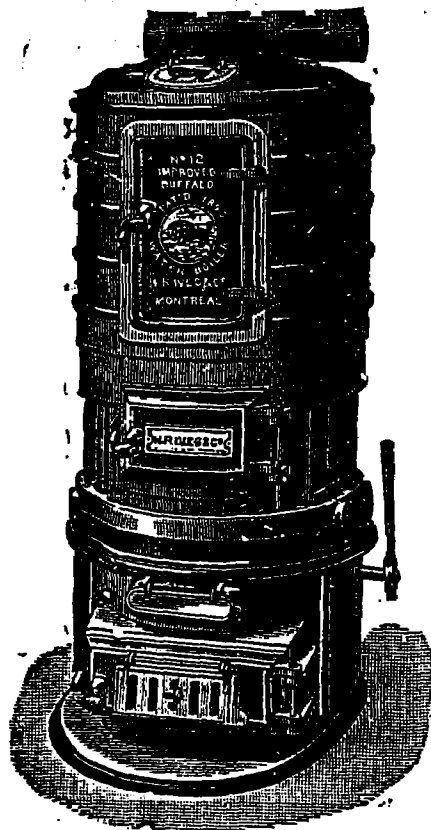
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