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TESTIS IN CÆLO FIDELIS

AND

THE TRUE WITNESS

VOL. XLIII., NO. 2.

MONTREAL, WEDNESDAY, JANUARY 3, 1894

PRICE 5 CENTS.

**EDITORIAL NOTES.**

IN ORDER to facilitate business we must once more beg of all correspondents to address their letters to Mr. J. K. Foran, Editor of THE TRUE WITNESS. Letters addressed to the former proprietor go to their destination and we cannot be expected to constantly trouble others to come to the post office that we may get our full mail. Moreover, it is more satisfactory on all sides when communications can be immediately acknowledged.

WE ARE in a position this week to positively state that all legal difficulties in regard to the TRUE WITNESS have been settled and, with our first number in 1894, we begin upon a solid footing. We are prepared to do our share, and no time, pains or expenses will be spared in making of THE TRUE WITNESS a really first class family, Catholic publication. Of our subscribers and friends we rely for a guarantee of future success.

One kindly-disposed gentleman, in sending us his subscription for this year, has added thereto four extra dollars, for which we have given him credit, and we hope that by the time his subscription again expires (which will be in 1899) the TRUE WITNESS will have one of the largest circulations of any Catholic weekly on the continent. While deeply appreciative of the generous spirit that dictated this encouraging act, we must say that we would prefer to have two subscribers at one dollar each than one subscriber at two dollars or more. The more subscribers the better, for then the greater the influence of the paper will expand, the wider the field of our labor will be, and the more extensive our advertising patronage will become. Therefore we beg of each subscriber not only to renew his own subscription, but to strive and secure the names of a neighbor or so to add to our list. Thus in a short time we will find ourselves becoming more and more able to give our readers full and entire satisfaction.

IN the Witness of the 29th December last, appeared two very striking paragraphs. One refers to the Presbyterian celebration of New Year's Day, a feature of which was the presence of the French-Canadian Presbyterian school-children, who sang "Le ciel est ma belle patrie;" the other was the announcement of an Italian marriage, performed by the Rev. R. Campbell, assisted by Vics-Consul Mariotti, and the Rev. A. Internoscia, with Principal MacVicar and some other reverend and titled gentlemen. This Italian Presbyterian mission is under the charge of this aforesaid Rev. Internoscia—who, by what we are informed, should be a Catholic. What we find very strange in all this—and very lamentable—is the fact that apparently nothing is being done to rescue our Italian fellow-Catholics from the active organization that is

formed to separate them from the Church. Would it not be well if our Italian Franciscans were to bestir themselves in that direction? Perhaps they are not aware of how closely the wolf approaches their fold. We can now readily understand the outcry of a section of the French press against Mayor Desjardins on the occasion of the "Etna's" visit. Evidently there is a sympathy between French and Italian Presbyterianism—or rather anti-Catholicism which, in this Province, assumes the Presbyterian mask. We would respectfully call the attention of our ecclesiastical authorities to these encroachments upon the field of the Church. Italian souls are as precious in God's eyes as the souls of other races; the same for French-Canadians. Thank God our people have the faith too firmly set in their hearts to dread the hurricane of Presbyterian "evangelization"; it was bedewed by the blood of a million patriots and martyrs, and it drew its strength from centuries of persecution at home. It seems to be only those who have not had to struggle for their faith that place the least value upon it.

A CORRESPONDENT calls our attention to the facts stated in Scripture that the Devil took Our Lord up to a mountain and showed Him all the kingdoms of the earth, and that the Devil is said to go about "like a roaring lion;" he then asks if there is any contradiction between these statements and that which says, "out of Hell there is no redemption." We do not see any contradiction whatsoever. Our correspondent evidently would like to know if "out of Hell there is no redemption," how the Devil (who is in Hell) could go around like a lion, and could come on earth to tempt Christ as recorded in the Bible. Hell is a state and not necessarily a place limited in its extent or surrounded by material walls. The Demon was condemned, long before man's fall, to perpetual suffering and damnation. He may be in all parts of this world and yet carry his Hell—his punishment—with him wheresoever he goes. He may strive to escape it, but it clings to him. On the summit of the mountain, on the spire of the temple, down in the caverns where men labor underground, in all places wheresoever the Devil finds work for himself, he drags his chains of perpetual banishment along with him, and wheresoever he is there Hell is for him. He saw Christ as man; but not the Beatific Vision—the loss of which is his greatest torment.

SPEAKING, the other evening, of Freemasonry, the Rev. T. M. Harris said: "Its laws are reason and equity, its principles benevolence and love, and its religion purity and truth; its intention is peace on earth, and its disposition goodwill toward men." These are beautiful words and exquisitely vague. Leaving aside the history of Freemasonry, which directly contradicts these grandiloquent

expressions of the enthusiastic preacher, we would like to analyze his meaningless language. It is as mysterious as are the secrets of that organization—dark while apparently luminous. "Its laws are reason and equity"—perhaps he means that "its laws are based upon principles of reason and equity." If such were not his intention his words are meaningless; if this is his meaning, his words are inexact. "Reason" was the goddess that French Freemasonry set up on the Altars of Notre Dame to replace the God of heaven and earth; "Equity" is another term for that "Equality," which, through one universal brotherhood, was sought to be imposed upon the world and which is as contrary to the order of things as stagnation and tranquility are against the natural laws that govern the ocean. "Reason and Equity," are pagan; "Faith and Justice" are Christian; "Reason and Equity" are Masonic; therefore masonic principles are pagan—or anti-Christian, "Its principles are benevolence and love," He means its motives, and if such be his meaning his statement is untrue. "Benevolence" is universal, it knows no limitations; Masonic benevolence excludes all outside the mystic bonds. "Love" is charity; it takes in the whole human family; Masonry excludes Catholicity, in the case of which its "love" becomes hate; and these feelings are destructive to each other. "Its religion purity and truth." "Purity and truth" may be the characteristics of a religion, but cannot be the religion. He is careful not to say that its religion is Christ's. These terms are equally claimed by Jew, Gentile and Mahometan. And all these may enter the Masonic arcana without being obliged to renounce their faith; not so the Catholics. "Its intention is peace on earth and its disposition good will toward men." Still more meaningless are these words when read by the light of history. "Peace," indeed! While flaunting the flag of truce from its battlements the evil spirit of secrecy concocts its crimes, against the world's tranquility, down in the caves underneath its stronghold. Its watchword is "war upon the Vicar of Christ," the one who represents the King of Peace. Remember that Rev. Mr. Harris did not qualify this utterances, they applied to Freemasonry in general, and we say that the history of that organization flatly contradicts him.

THUS runs a letter that we received last week: "Is it in good taste to refer to Our Lord, the Sacred Host, or things divine in profane poetry? Is not the Blessed Sacrament too Holy an object to be used in literary comparisons etc.? Of course I do not refer to hymns or prayers in verse." It depends very much upon how and with what object these sacred names are woven into non-sacred verse. When the reference to the Host, for example, serves to impart grander ideas, loftier aspirations, holier thoughts to the reader, we believe that it is in

good taste and even highly praiseworthy to use it in verse. Take for instance, the following lines from Denis Florence McCarthy's "Voyage of St. Brendan." We doubt if there is to be found a sublimer passage in the literature of our century. The Saint and his companions were kneeling on the deck of their boat as it ploughed the bosom of the Atlantic; it was the evening prayer, and some of the sailors lamented the fact that they had no temple, worthy of God, wherein to worship. The poet then causes the famous Saint to reply;—

"What earthly temple such a roof can boast?  
What flickering lamps with the rich starlight vies,  
When the round moon rests, like a Sacred Host,  
Upon the azure altar of the skies?"

THE Socialist movement is making rapid progress in Sicily where every district has now its workingmen's association. Sicily is a wonderful little country; its people are enthusiastic and easily led; they are ever ready for a little revolution *apropos de rien*, and they are just as ready to extinguish the conflagration as they were to set the match to it. The Socialist movement will interest Sicilians until some other novelty comes along to hold their attention.

CHICAGO has elected a Catholic mayor; this speaks well for the liberal mindedness of the citizens of the "Windy City." And more so is it remarkable when we consider the vile means resorted to by A. P. Aism during the contest. The Sunday before the election, the Herald tells us, little yellow cards were distributed, in all the Protestant churches in this city, bearing this inscription: Candidates to be voted for Dec. 19, 1893.

GEORGE B. SWIFT, Protestant.  
JOHN B. HOPKINS, Romanist.

Be it said to the credit of Chicago Protestants that little heed was paid to these cards, and the result of the election should teach the fanatics how really weak they are.

"AN Anglican paper says that certainty is not secured by Papal Infallibility, because whatever the Pope says may be taken in a dozen different senses." In referring to this paragraph an English contemporary aptly puts the matter thus:

"That is quite true, no doubt, if we look to the words by themselves. What words are safe from being misunderstood and interpreted wrongly? No doubt if Catholics were as Anglicans the Papal Infallibility, or any other, would be of no use. The Bible is inspired, yet it is used for the support of every error. Those who make this charge, and think some Catholics will be caught by it, forget that infallibility has two great divisions, which unite together and form a perfect Teaching Church, viz., the infallibility of the *Ecclesia Docens* and that of the *Ecclesia Discens*. The Church teaches the truth. Is that enough? No: there is required also the Church believing the truth, the Church taught and divinely enlightened to believe aright. The Church Taught is illuminated to see the sense of Papal teaching and to take the words of authority in the right meaning, and is docile to accept them. Otherwise, indeed, teaching would be of no use, as we see in the case of the mass of Anglicans, who are not fit to be taught or to obey."

# Encyclical Letter

OF

## OUR HOLY FATHER

BY DIVINE PROVIDENCE

## POPE LEO XIII.

ON

## The Study of Holy Scripture.

(CONTINUED.)

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.*

At the outset of their studies they should examine into the nature of the intelligence of their disciples, cultivate it, in fact, so as to fit them at once to preserve intact the doctrine of the Holy Writings and to comprehend their spirit. Such is the object of "The Treatise on the Introduction to the Bible," which supplies the pupil with the means of proving the integrity and authenticity of the Bible, of searching and discovering the true meaning of passages, of boldly attacking and extirpating to the root sophistical interpretations. It is hardly needful to indicate how important it is to discuss these points from the commencement with order and in a scientific way, having recourse to theology, for, in verity, the study of the Scriptures is built upon this foundation and illuminated by these lights. The professor should apply himself scrupulously to make the most fruitful part of this science perfectly understood—that which concerns interpretation—and to explain to his auditors how they may utilize the riches of the divine word for the advantage of religion and piety. Assuredly, we understand that neither the extent of the subject nor the time disposable will permit the entire circle of the Scriptures to be gone over in the schools. But since it is necessary to possess a sure method fruitfully to direct interpretation, a wise master must avoid the mistakes of those who take up for study passages selected here and there in the books, and likewise the method of those who settle on a determined chapter of a single book. If in the majority of schools one cannot attain the same end as in higher academies—that is, that one book or another may be expounded in a consecutive and elaborate manner—at least every exertion should be exercised that the passages chosen for interpretation should be studied with a sufficient completeness. Pupils allured in a sense, and instructed by this mode of explanation, might be able to reperuse and relish the rest of the Bible for the duration of life. The professor, faithful to the preceptions of those who have preceded us, should use the Vulgate version. It is that, in truth, which the Council of Trent has designed as authentic and suitable to be employed "in public readings, discussions, preachings and explanations," and that which is also recommended by the daily practice of the Church. Nevertheless, we do not wish to say that no account must be taken of other versions which the Christians of the early ages adopted with eulogy, especially those of the primitive texts. In fact, as far as concerns the material points, the sense is clear according to the Hebrew and Greek editions of the Vulgate, nevertheless, if an ambiguous passage, or one less clear than usual is met, "recourse to the preceding language," as St. Augustine counsels, will be very useful. It is palpable that a great deal of circumspection must be brought to this task, for it is the duty of the commentator to indicate not what he thinks himself but that which was thought by the author whom he explains. After the reading shall have been carefully conducted to the given point, then the moment will arrive to search into and explain the sense. Our first advice on this subject is to observe the prescriptions commonly in use relative to the

interpretation, the more assiduously as the attacks of adversaries are more active. We must therefore cautiously weigh the value of the words themselves, the signification of the context, the similitude of passages and the like, and also improve the opportunity of the strange elucidations of the science opposed to us. Nevertheless, the master must beware not to bestow more time and care to these questions than to the study of the divine books themselves, lest too extensive and profound a knowledge of those topics should bring more trouble than strength to the intellect of youth. Hence it results that the sure course to pursue is the study of Holy Writ from the theological point of view.

On this subject it is necessary to remark that in addition to the causes of difficulty which present themselves in the explanation of no matter what ancient authors, others have to be supplemented which are peculiar to the explanation of the Sacred Writings. Inasmuch as they are the work of the Holy Ghost, the words conceal a number of truths which are far surpassing the strength and penetration of human reason—that is to say, the divine mysteries and all which belongs to them. The sense is sometimes wider and more veiled than would appear to be conveyed by the letter and by the rules of hermeneutics, and, furthermore, the literal sense itself sometimes hides other senses which serve to elucidate dogmas or to give rules for the conduct of life. Thus, it cannot be denied that the Holy Books are shrouded with a certain religious obscurity to such an extent that nobody should undertake their study without a guide. Thus God has desired—it is the common opinion of the Fathers—that men should study them with more ardour and carefulness, so that truths laboriously acquired should penetrate more deeply into their intellects and their hearts, in order that they might understand above all that God has given the Scriptures that in the interpretation of His words the Church should be accepted as the surest guide and master.

Where God has placed His treasures there truth should be sought. The men in whom resides the succession of the Apostles, as St. Irenaeus has already taught us, explain the Scriptures without danger. It is his doctrine and that of the other Fathers which the Vatican Council adopted when renewing a Decree of the Council of Trent on the interpretation of the Divine Written Word. It decided that in things of faith and morals, tending to the settlement of Christian doctrine, that should be regarded as the exact sense of the Scriptures which our holy mother the Church has regarded and regarded as such, for it is her province to judge of the sense and interpretation of the Sacred Books. Consequently, no one is permitted to expound the Scriptures in a fashion contrary to this meaning or the unanimous consent of the Fathers.

By this law, full of wisdom, the Church does not arrest or retard in the slightest degree the researches of Biblical science, but maintains them in the shelter of all error, and powerfully contributes to their veritable progress. Each doctor, in short, sees open before him a vast field wherein, by following a sure direction, his zeal may be exercised in a signal manner and with profit to the Church. Of a truth, as to those passages of Holy Writ which await a certain and well-defined explanation, thanks to the benevolent design of the Providence of God, it may be that the judgment of the Church will find itself ripened by preparatory studies. But, touching those points which have been already settled, the Doctor may play an equally efficacious role, either in more clearly expounding them to the crowd of the faithful or in a mode more skilful to the educated, or in defending them more strongly from the adversaries of the faith. The Catholic interpreter should accordingly, as a most important and sacred duty, explain in the fixed sense these texts of Scripture whose signification has been authentically indicated, whether by sacred writers whom the guidance of the Holy Ghost inspired, as occurs in many passages of New Testament, or by the Church, assisted by the same Holy Ghost and by the means of a solemn judgment, or by its universal and ordinary authority. He should be convinced that this interpretation is the only one that can be approved by the laws of sacred hermeneutics. Upon other points he must follow the analogy of the faith and take for model Catholic doctrine as it is indicated by the authority

of the Church. In fact, it is the same God who is the author of the Holy Writings and of the doctrine of which the Church is the storehouse. It absolutely follows, then, that a signification attributed to the former and differing, however little, from the latter cannot be produced from a legitimate interpretation. Hence, it evidently results that every interpretation which puts the sacred authors in contradiction with themselves, or which is opposed to the teaching of the Church, is foolish and false.

He who teaches Holy Writ should also merit the eulogy that he is a thorough master of theology, that he is perfectly conversant with the comments of the Holy Fathers, the Doctors, and the best interpreters. Such is the doctrine of St. Jerome and St. Augustine, who justly complain in these terms, "If every science, however unimportant and easy of acquisition, demands, as is evident, to be taught by a learned man, by a master, what could be more arrogantly rash than not to seek the knowledge of the Holy Scriptures after the teaching of their interpreters?" Such was likewise the testimony of other Fathers, who confirmed it by examples. They explained the Scriptures, not after their private opinions, but from the writing and authority of their predecessors, because it was evident that these had received in succession to the Apostles the rules for the interpretation of Holy Writ.

The testimony of the holy Fathers, who, after the Apostles, have been, so to speak, the gardeners of the holy Church, its builders, its pastors, have nourished it and made it grow, has also a great authority every time they explain, in one and the same manner, a Biblical text as concerning faith or morals; for it is clear from their agreement that, according to Catholic doctrine, this explanation has come in its form by tradition from the Apostles. The advice of the same Fathers is also worthy of being taken into very serious consideration when they treat of the same subjects as Doctors and as giving their private opinion. Indeed, not only their knowledge of revealed doctrine and the multitude of the acquirements necessary to interpret the Apostolic books powerfully recommend them, but, moreover, God Himself has bestowed freely His succour and His lights on these men, remarkable for the sanctity of their lives and their zeal for the truth.

Let the interpreter learn, then, that he is bound to follow their footsteps with respect, and avail himself of their labours with an intelligent discrimination. Nevertheless, he must not believe that the road is blocked, and that he cannot, where a reasonable doubt exists, go farther in the line of research and explanation. It is allowable for him, provided he always follows the sage precept of St. Augustine, "not to stray in the slightest from the literal and plain sense unless when there is some reason which forbids him to agree with it or renders it necessary to be abandoned." This rule should be observed with more firmness, that, in the midst of the great ardour of innovation and the freedom of opinion, there exists a very grave danger of going wrong. He who teaches the Scriptures must take care not to neglect the allegorical or analogical sense attached by the holy Fathers to certain words, particularly when the meaning naturally flows from the literal sense, and is supported by a large number of authorities.

The Church, in fact, has received from the Apostles the mode of interpretation, and has approved of it by its example, as shown by the liturgy. It is not that the Fathers pretended to demonstrate by themselves the dogmas of faith, but that they experienced that this method was good to nurse virtue and piety. The authority of other Catholic interpreters of a truth is less, nevertheless, since Biblical studies have made a continuous progress in the Church, the honor which is their due should be rendered to these Doctors, and one can borrow from their works many arguments useful for repelling attacks and clearing up points of controversy. But that which is unsuitable is that the interpreter, ignoring or despising the excellent volumes which our co-religionists have left us in considerable numbers, should prefer heterodox works, and that to the imminent risk of sound doctrine, and too often to the detriment of the faith, he should search in them for the explanation of passages on which Catholics have long and valuably exercised their talents and multiplied their labors. Although, undeniably, the studies of the heterodox, wisely

utilized, may sometimes aid the Catholic interpreter, it is needful for him, notwithstanding, to recollect, after the numerous proofs given by the ancients, that the unaltered sense of Holy Scriptures is to be found nowhere outside the holy Church, and cannot be given by those who, deprived of the true faith, cannot reach the marrow of Holy Writ, but only nibble at the rind. It is especially necessary that the practice of Scriptures should spread itself all over theology and become in a manner its soul. Such has been at every age the doctrine which they have supported by their example. They devoted themselves to the establishing and strengthening by the Holy Books all the verities which are the object of faith, and those which flow from them; and it is these Holy Books, as well as divine tradition, which they have employed to refute the novel inventions of heretics, to discover the *raison d'être* (cause of being), the explanation and the interdependence of Catholic dogmas.

There is nothing surprising in that to him who reflects on the immense space the Holy Books occupy among the sources of divine revelation. To such a measure is this true that, without their study and daily usage, theology could not be treated in a way appropriate and worthy of such a science. No doubt it is good that young people in the seminaries and universities should be trained to acquire an understanding and knowledge of dogmas, and that, starting from the articles of faith, they should deduce their consequences by ratiocination, established on the rules of tried and solid philosophy. All the same, the serious and instructed theologian should not neglect the interpretation of dogmas based on the authority of the Bible. In fact, theology draws its principles from other sciences, but immediately from God by revelation. Furthermore, it has not recourse to these sciences as its superior, but employs them as its inferiors and its servants. This method of teaching the sacred science is imitated and recommended by the prince of theologians, St. Thomas Aquinas. In addition, he showed how the theologians familiar with the character of the science he cultivated could defend its principles did any one attack them. "In reasoning, should the adversary accord some of the truths which are transmitted to us by revelation, it is through the means of Holy Writ we should carry on discussion with heretics, and use one article of faith against those who deny another. On the contrary, if the adversary believes in nothing which is divinely revealed, there remains no longer to prove to him articles of faith by reasoning, but to oppose his reasonings against the faith.

We should, then, be solicitous that our young people march to the combat properly instructed in Biblical knowledge, in order that they may not frustrate our legitimate hopes, nor—what would be much more serious—that they thoughtlessly run the risk of falling into error, led away by the false promises of rationalists and the phantom of a superficial erudition. But they will be completely ready for the struggle if, after the method which we ourselves have indicated and prescribed, they cultivate religiously and profoundly the study of philosophy and theology, under the guidance of St. Thomas Aquinas. Thus they will be certain to make sure progress not merely in Biblical science but in the domain of theology called positive.

Certes, it is much that the truth of Catholic doctrine has been proved, and that doctrine has been explained and elucidated, thanks to the legitimate and accomplished interpretation of the Bible; but there remains to be established another point as important as the work necessary to arrive at it is considerable—that the complete authority of the Scriptures should be demonstrated as solidly as possible. This object cannot be obtained in a full and complete manner except by the proper and ever-enduring magistracy of the Church, which, "by herself, by her admirable diffusion, her eminent holiness, her inexhaustible productivity of every species of good, her Catholic unity and invincible stability, is a grand and perpetual motive of credibility and an irrefragable proof of the divine mission."

But since the divine and infallible magistracy of the Church reposes on the authority of Holy Writ, at least human belief in it must at the outset be affirmed and revindicated. From these books, in fact, as from witnesses, the most experienced of antiquity, the divinity and mission of the Christ-God, the institu-

tion of the hierarchy of the Church, the primacy conferred on Peter and his successors, are to be brought in evidence and confidently established.

With this purpose it will be more advantageous that several men belonging to the sacred Orders combat on this point for the faith, and repel the assaults of enemies, that these men should, above all, be equipped with the armour of God, adhering to the counsel of the Apostle and accustomed to warfare and the new weapons employed by their adversaries.

(To be continued.)

## A LUTHERAN MYTH

### IN CONNECTION WITH THE PRINTING PRESS.

An Art Catholic in its Invention and Consecrated by the Church to Noble Uses.

"The Catholic Church and the Printing Press," was the subject of the Very Rev. Dr. Casertelli, M.A., in a recent lecture which the Liverpool Catholic Times reports in full. It contains a fund of information on a subject much misunderstood by the general reader.

Dr. Casertelli said: "There was a Protestant legend that the press was intimately connected with the Reformation, and an English historian had styled it 'The great hammer of the reformers by which they broke to pieces the great power of the Papacy,' and according to the 'Luther Myth' the beginning of his spiritual awakening was his accidently finding, in his twenty-second year, 1505, a book he had not seen before—an old Latin Bible." This anecdote is quoted from a well-known manual of modern history of Europe in use in English schools.

"In its origin and early history printing was essentially a Catholic art, Catholic in its invention and use, and consecrated to the propagation of Catholic truth. Printing with movable types dated from 1441, forty-two years before the birth of Martin Luther. Its inventor was John Gutenberg. The new art was disseminated with astonishing rapidity and religious enthusiasm, not as a commercial speculation, but as a means of propagating Catholic truth. The names of one thousand printers, mostly of German origin, who worked between the years 1462 and 1500 had been preserved. The art was introduced into Italy by two German printers, Conrad Sweynheym and Arnold Pannartz, who set up their first printing press in the great Benedictine Abbey of Subiaco, whence later on they proceeded to Rome under the special patronage of the Holy See. Linde, the historian of printing, calculated that they had issued in seven years more than 124,000,000 of printed pages.

"Not only, however, by their praise and blessing did the clergy encourage printing; they took an active part in the work.

"The Brothers of the Common Life, the congregation to which Thomas a Kempis belonged, set up a press in their house at Rostock, and issued their first printed book as early as 1476, in which they spoke of printing as 'the mistress of all arts for the benefit of the church,' and styled themselves 'preachers, not by word, but by writing.' This reminds us of the maxims of Cardinal Vaughan, the president of the Catholic Truth Society, that 'this is the age of the Apostolate of the Press,' and of the saying of an American ecclesiastic, that 'if St. Paul were living now, he would not be a preacher, but the editor of a great newspaper. Two Brothers of the Common Life set up a well appointed press in their convent of Nazareth at Brussels, where they worked between 1476 and 1484. At Ausburg, in the Benedictine Abbey, Abbot Melchoir set up a press in 1472.

"In the monastery of Erfurt Abbot Gunther, with the support of many other monasteries, established a press in 1479.

"Of the Abbey of Ottobeuren press Maurus Feyerabend said: 'At this time the immortal Abbot Leonhard, assisted by the learned Ellenbog, set up a printing press in his monastery, wherein, with the exception of Marc Eland, a monk from Fussen, who cleaned the forms, only the monks of the monastery itself were employed.

"At St. Alban's, in England, the

monks had a press, where between 1480 and 1486 eight works were printed by an unknown master called 'The School-master.'

"The Carthusians, of Cologne, printed a considerable number of books from 1490 onwards, and had also a press, at Strasburg.

"In 1477 there were printing presses at the Minorite monastery at Venice, and that of the Carthusians at Parma, while about the same time at Savona, near Milan, in the Augustinian convent, one of the Brothers known as 'Bonus Joannes,' was engaged in printing the Consolations of Boethius, the Prior Venturinus correcting the proofs. Still more remarkable was the activity of Italian Dominicans, and by the year of Luther's birth seventy or eighty printed works had been issued from their monastery at Florence.

"In the far east of Europe the work of the convent presses was still more important. Duke George, of Montenegro, whose father had founded the monastery of Cettinge, in 1485, set up therein in 1494-95, a press where the monk Mucarius printed with finely cut Venetian letters. Duke Bozidar, of Servia, between 1519 and 1528, had liturgical works printed at Venice, aided by the monk Pacomius from Montenegro, two other monks and a priest.

"In addition to the monasteries where the monks themselves worked, a long list could be given of other convents both of men and women where presses were set up and worked by professional printers.

"It is shown by the historian Falk that there were printing presses used by the following religious houses prior to the Reformation: The great Abbey of Cluny, about 1498; St. Michael's Abbey, Bamberg; the Cuingatis monastery, Barcelona, about 1489; the Franciscans at Southeim, near Frankfurt, 1511-12; the Premonstratensians at Magdeberg, about 1504; that of the Holy Trinity at Miramar in Majorca, 1495; that of St. Eusebio in Rome, 1470; the Benedictine monastery at Yrier de la Perche, near Limoges, and that of Gunna or Cenna, 1492; the Abbey of Lantani in Brittany, 1480; that of Santa Maria della Gragia in Milan, 1499; and that of St. Ambrogio in the same city, 1486; the Carthusian monastery of Namur, 1485; the Premonstratensians at Sothenreid in Swabia, 1478; the Hieronymites in Valladolid and Montserrat, the Carthusian monastery at St. Andreas in Litoro, in Venice, 1508; the Convent of the Sisters of Penance in the same place, and finally the celebrated Swedish Convent of St. Bridget, in Wodstena, about 1491.

"Besides these, Falk had compiled a long list of secular clergy connected with the press in different part of Europe.

"The first printer in Venice was a priest, Clement of Padua, 1471. At Milan, Naples, Florence, Rome, Vicenza, Trent, Barcelona, Basel, Breslau, Brescia, Brunn, Copenhagen, Liepsic, Catalonia, Metz, Mainz, Lubec, and even in Iceland, where the first press was erected before 1534, by Bishop John Arnason, the priests were actively engaged in introducing and working the press.

"Cardinal Caraffa, in 1469, invited distinguished German printers to Rome, and by 1475 the Eternal City already possessed twenty printing presses, from which 925 printed works were issued before the end of the century. It would be no exaggeration to say that for fully fifty years before Luther's famous visit to Rome the art of printing flourished as the most powerful weapon in the hands of the Papacy, and they might not unjustly attribute to the efficacy of the 'divine art' the protection of a large part of Catholic Europe from the effects of the so called Reformation.

"There is a Protestant myth about Luther 'discovering' a Latin Bible in the library of Erfurt University. The scene was placed in 1505. Now, of all the works printed by the one thousand printers whose names were still preserved, before the year 1500, no less than one hundred editions of the Vulgate Latin Bible had appeared, and Janssen has shown that at that time the ordinary number of copies per edition of a printed book was about one thousand.

Five years before the Erfurt episode was alleged to have taken place the printing presses of Europe, all Catholic, had issued at least 100,000 copies of the Vulgate or Latin Bible in addition to

the translation in German, which the faithful were exhorted to study.

"No evils it might subsequently have given rise to could deprive the art of printing of the title it inherited at its birth of a truly Catholic art, and one of the noblest instruments of the Catholic church. The existence of the Catholic Truth Society among us was a living truth that the printing press had not yet lost and never would lose its efficacy for doing good."—*Indianapolis Catholic Record.*

## THE WORK OF THE OLD POSTAGE STAMPS.

Foundation of a Christian Village in Congo—History of the Work.

On Nov. 1st, 1890, the work of the old postage stamps was begun at St. Trond (Belgium), thanks to an inspiration of a few children of St. John Berchman's society. Though humble in its origin, as also in its beginnings, this work was destined to become of considerable importance. In its early days, the idea was conceived, of being able, by the sale of 40 millions of old stamps, to realize a sum sufficient for the foundation of a christian village in Congo. The press was not slow in propagating this original idea and often doubting minds qualified as utopian the newly projected work which appeared as strange in its object as in the means employed for its realization. In the meantime the work advanced step by step, and a large quantity of stamps were collected from all parts. Every country of Europe, the United States, Canada and Oceania itself hastened to shew their sympathy with the work, still in its infancy, by procuring for it large quantities of postage stamps, the accumulation of many years.

Three years passed in collecting, when on 13th June, 1893, the papers announced the happy result; the number of 40 millions of stamps was completed and the sale of these little squares of paper, which had begun in February, 1892, secured the full success of the work.

By the blessing of divine Providence, who employs small means for the accomplishment of great designs, we rejoice to say that now (September, 1893) funds have been collected by the work of the old postage stamps, which enable the missionaries of the Immaculate Heart of Mary to begin the works of the foundation. It is in Upper-Congo that the proposed village is to be founded on an extent of about 200 acres of arable land. At first it will consist of a church, a dwelling-house for the missionary, an orphanage-school and a few houses for the inhabitants. New families will be formed by marriages between the young people now occupying the Orphanages in the different stations of the Independent State, and little by little, under the missionary's eye, the village will gradually become more important, and its inhabitants, formerly slaves, will thankfully acknowledge the benefits of that religion, which is the operator of all true civilization.

### AIM OF THE WORK.

The work of old postage stamps established in the Catholic Seminary of Liege (Belgium) aims at realizing funds which are destined for the help of the missionaries of Congo, by enabling them to build new villages, forming centres of religion and civilization.

### MEANS.

In order to attain this object the work collects every kind of old postage stamps

### SALT-RHEUM; FLESH CRACKED OPEN AND BLED!

MISS LOTTIE CLARK, River Falls, Pierce County, Wisconsin, writes: "It gives me pleasure to express my faith in the virtue of Dr. Pierce's Golden Medical Discovery. Having suffered for three years from salt-rheum, and after having been unsuccessfully treated by a good physician, I began the use of the 'Discovery.'

The humor was in my hands. I was obliged to keep a covering on them for months at a time, changing the covering morning and night. The stinging, burning and itching sensation would be so intense that at times it seemed as if I would go crazy. When I bent the fingers, the flesh would crack open and bleed. It is impossible for me to describe the intense pain and suffering which I endured night and day. After taking six bottles of the "Discovery" I was entirely cured. I cannot praise Dr. Pierce's Golden Medical Discovery enough." Sold by Dealers.



MISS CLARK.

which charitable persons are good enough to send. It is to this end that it appeals to the zeal of all Catholics, since the object the work has in view interests the whole Catholic church.

The Directing-Committee beg especially for:

1. Old stamps which are no longer current, and which are easily to be found amongst old letters.

2. Jubilee stamps (as for the Columbus year) of the United States and other countries of America, especially those of high value.

3. The stamps from the Islands and states of Africa, Asia, Oceania and of Central and South America.

4. They will be grateful also for Post-cards, envelopes having the stamps printed on them, and they would beg their benefactors to preserve them whole as far as possible. They also receive with equal gratitude old coins, old jewellery, old bank bills and every kind of antiquities.

### SPIRITUAL ADVANTAGES.

All benefactors of the work have part in the following spiritual advantages.

1. A special remembrance in the "memento" of all the Masses celebrated by the missionaries of the Congregation of the Immaculate Heart of Mary.

2. To the end of time a Mass will be said on the first Friday of every month for all benefactors living or dead.

3. On the 3rd November of each year (also to the end of time) a solemn Requiem Mass will be celebrated for the repose of the souls of all benefactors, whose names are and will continue to be scrupulously entered in the books of the work.

The Committee profits by this occasion to offer to all benefactors their most sincere thanks, begging them earnestly to continue to help them by their generous gifts.—They wish also to thank especially Editors of Newspapers and other Publications, who have lent most powerful aid in publishing appeals for help; they venture once more to ask them to remind their readers of the work.

The agents of the work are: For the United States: Mr. Patrick Carroll, 915 Kent Avenue, Brooklyn, N. Y. and Rev. Mother M. Anna, Villa Maria, Lawrence Co., Pa.

From Canada, and also from England and Ireland stamps may be sent directly by parcel post to

REV. WILLIAM SIMENON,  
Catholic Seminary,  
LIEGE (BELGIUM.)

### Statue of Father Drumgoole.

The first public statue ever erected to a Catholic priest in the United States was set up Monday, the 18th December last, at the corner of Lafayette Place and Great Jones street, New York, to the late Rev. John C. Drumgoole. He was the founder of the St. Joseph's Mission Home for Homeless Boys, one of the most successful institutions of its kind in the world. It now shelters nearly 2,000 waifs, who are educated and taught a number of trades. The statue, which represents Father Drumgoole in the act of receiving a little newsboy into the institution of which he was the founder, stands more than 20 feet in height. Its base is of gray Quincy granite, highly polished, and bears the name of the priest in relief letters. As it is placed on the corner of Lafayette Place and Great Jones street, in front of the handsome building of the Mission of the Immaculate Virgin, and facing west, it will be plainly seen by pedestrians on Broadway. The statue is the work of Mr. Robert Cushing, the sculptor, of New York. This great institution has been built up by St. Joseph's Union, the members of which are scattered all over the world. Each one pays twenty-five cents a year, and out of these small items the big result has been reached. On the farm of the mission on Staten Island is the third largest barn in the United States. There are some 600 acres of land about it, on which the trades' schools, etc., for the boys are built.—*Catholic News.*

### A HOME TESTIMONIAL.

Gentlemen.—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease. MRS. JOHN HURD, 13 Cross St., Toronto.

**IMPORTANT NOTICE.**

Please address all correspondence, business and otherwise, intended for the TRUE WITNESS, to the Editor, Mr. J. K. Foran.

**"A CHRISTMAS GREETING**

And a New Year's Prayer" Addressed to Rev. Fr. Hughes.

The following beautiful lines, just written and addressed to Fr. Hughes, show that there is among us an unknown poetess of great excellence and merit:

The chiming clear of Christmas bells  
Ring out upon the frosty air,  
O'erjoy the merry echo tells  
And bids us lift our hearts in prayer.  
What shall I ask for these to-day  
Beside the crib where Jesus lies?  
That thornless flowers may strew thy way,  
And life's stream flow 'neath cloudless skies?  
More precious gifts our Saviour sends  
To those He chooses for His own,  
To His elect His cross He lends  
The heavy cross He bore alone,  
If such a gift of love be thine  
God grant these strength its weight to bear  
Around thy cross may Jesus twine  
His peace and love, sweet blossoms rare!  
In mournful tones the sweet-voiced bell  
Vibrates with solemn note and clear;  
It echoes now a sad farewell,  
It tolls to speed the dying year.  
A long farewell to ninety-three!  
Again I breathe a fervent prayer,  
Beside the crib I ask for these  
God's blessing on the New Year fair.  
For, listen to the bells once more!  
A joyful peal of glee they ring,  
To hail the dawn of ninety-four.  
A song of welcome glad they sing.  
May those sweet bells ring in for thee  
A happy New Year glad and bright!  
Not one, but many may they be!  
Years crowned with Heaven's grace and light.

CONVENT OF JESUS MARY,  
Fall River, December, 1893.

**THE NEW SCHOOL BILL**

Introduced by Hon. L. P. Pelletier.

Mr. Pelletier's bill respecting the public schools in Montreal provides as follows:—

1. All the commissioners of the Roman Catholic Board of School Commissioners in the city of Montreal shall go out of office on the first day of August next.

2. Before the said day the Lieutenant-Governor-in-Council, upon the recommendation of the Superintendent of Public Instruction, shall appoint three commissioners, the Archbishop of Montreal shall appoint three selected from the members of the clergy, and the corporation of the city of Montreal shall also appoint three selected from the Roman Catholic aldermen of the said city, to form part of the said board, and the said commissioners shall enter into office on the first day of August next.

3. If twenty days before the said day the Archbishop of the Diocese of Montreal, or the corporation of the City of Montreal, or both, shall have neglected to notify the Superintendent of Public Instruction, in writing, of the appointments which they are obliged to make, the said appointments shall be made by the Lieutenant-Governor-in-Council in the manner above provided; and the commissioners so appointed shall be deemed to have been named by the authority which failed to appoint them.

4. In case the appointment or some of the appointments, to be made by the Lieutenant-Governor-in-Council, have not been made before the said day, they shall be made by him within the shortest possible delay thereafter, and the commissioners so appointed shall enter into office immediately after their appointment.

5. The commissioners appointed in the manner above provided shall remain in office during three years, shall be replaced in the manner of their appointment, and all the above provisions shall apply to them.

6. Any vacancy in the said board, by death, absence from the province or other reason, shall be filled according to the manner in which the appointment of the commissioner to be replaced was made, and the person filling such vacancy shall remain in office only during the time his predecessor would have continued in office.

The act comes into force on the Lieutenant-Governor's proclamation.

**Notre Dame Hospital Banquet.**

The annual dinner of the Notre Dame Hospital patients took place in that institution Thursday last. His Grace Archbishop Fabre presided at this feast

of Charity. On his arrival at the institution, His Lordship was received at the entrance by the hospital chaplain, the Rev. Mr. Laurier, of the Seminary; the medical staff and the governors. He was then escorted to the halls, where two large tables had been set for over one hundred patients. After blessing the heavily laden tables, His Grace donned a white apron and proceeded to serve the soup. As the plates were filled, the lady patronesses, priests, governors and friends distributed them among the sick. This proceeding was followed in all the other courses.

Among those present were the following ladies and gentlemen: Lady Lacoste, Mesdames Taschereau, Warrington, Bumbray, W. Parent, Ouimet, Wiallard, Chabot, James, David, Paquette, Benoit, Smith, J. B. Coughlin, Brousseau, Thibaudeau, Tansey, St. Denis, Lachapelle, Paquette, Trudeau, Adam, McShane, Chabot and Misses Mount, Chartrand, Lowe, Stotte, Thibaudeau, Ouimet, Love, E. Lionais, and Abbes Marre, Cherrier, Laurier, P. S. S.; the Rev. Father Jodoin, Superior of the Oblat Fathers; the Rev. Father Augustin, Drs. E. P. Lachapelle, Brousseau, Ethier, Rottot, Ouimet, Martel, Trudeau and Larue.

**IN FAVOR OF THE COLLEGE.**

Judgment in the Case of the City Against St. Mary's College.

Judgment was delivered by the Court of Review in the case of the City of Montreal and St. Mary's College. The Commissioners had awarded the Jesuit Fathers \$2.50 per foot for a strip of land, measuring 17 feet, which had been expropriated for the widening of Bleury Street, said strip extending from Dorchester to St. Edward street. They alleged that they conducted an educational establishment, and intended to increase the collegiate conveniences of the students and professors by building on the land expropriated. The Commissioners only took into consideration the mere commercial value of the land. The majority of the Court held, Judge Tait dissenting, that the Commissioners should have awarded more, and an increase of \$1.50 per foot was granted, making the value \$4 per foot.

There was also a piece of land, on which stood Mr. Forsythe's marble works, and this lot was of a lower level than the college play ground. In order to be utilized it would have to be filled in; but to do this a revetment wall was necessary. The Jesuits asked only one half the value of such a wall. The Commissioners refused the demand, but the majority of the Court granted it, Judge Johnson saying that if the Fathers had asked for the total cost of the wall, he would have granted it. Half the value of the wall is \$4800. Another claim had been one for damages alleged to have resulted from that portion of the property not having been expropriated which formed the entrance to the church, so that, it was contended, an unsightly projection had been left in the street which disfigured the church and impeded the approaches, "but upon reflection," said the Chief Justice, "it will be apparent that if they had any claim for inconvenience resulting from the abutment, they had to endure it before the expropriation. Others could ask for damages, if their money had been taken for expropriation purposes on that street, and if the city did not expropriate; but the college certainly had no such right. When the Corporation expropriated, which they will be obliged to do, they will have to pay a sufficient indemnity. Judge Tait dissented, holding that the property should not be valued at a fancy figure because it had been set apart for educational purposes, and that whether the expropriation had been made or not the revetment wall would have to be built.

**St. Mary's Bazaar.**

The concert on Thursday evening last was a most suitable closing to the very successful and popular bazaar held in St. Mary's parish previous to Christmas. The ladies presented a beautiful address to the Rev. Father O'Donnell, the good and zealous pastor of that parish. Needless to say that the programme was first class and that every item thereon was worthy of highest praise. The Rainbow, one of the principal attractions of the bazaar, was most popular, and Miss S. Sutherland won the gold watch given to the one who secured the greatest number of subscribers to that unique journal. We congratulate Father O'Donnell,

and his genial vicar, Father Shea, upon the success of the bazaar, and to them and all their parishioners the TRUE WITNESS wishes a Happy New Year.

**OBITUARY.**

Rev. Father R. Foran.

The venerable priest whose obituary notice we give, and which we clip from Irish despatches, was a cousin of Mr. John Foran, lumber merchant, of Aylmer, Que., who is father of the Editor of the TRUE WITNESS:

On November 28th, the funeral obsequies of the Rev. R. Foran, P. P., of Ballylooby, took place in the presence of a very large gathering of priests and people. Father Foran had been ailing for some time, but on Sunday morning, November 18th, he was up and celebrated Mass. He got bad again during the week, and had to take to his room, and on the 24th, at two o'clock, he expired, the cause of death being bronchitis. The news of the venerable pastor's demise caused great regret throughout the diocese, where he was respected and beloved by all. Father Foran was born about 72 years ago in the parish of Dunhill, near Tramore, and was a member of one of the oldest and most respected Catholic families in the county Waterford. He was a relative of the late Doctor Foran Bishop of Waterford, a brother of Canon Foran, of one of the English dioceses, and a relative of the pastor of Ring, county Waterford, Rev. Edward Foran. He completed his course at St. John's, Waterford, and subsequently officiated as curate in the parishes of St. John and Ballygunner. Eighteen years ago he was appointed by the late Bishop John Power, pastor of the united parishes of Ballylooby and Duhill, over which he presided ever since. He was a scholar of deep learning, and was a master of seven languages—English, Celtic, Greek, German, Latin, French and Italian. He took a particular interest in the Irish language, and was Professor of Celtic for years in the University school, Waterford. Father Foran was fondly devoted to his people, and was ever solicitous for their welfare. The churches of the parish were kept in splendid order by him, and he also took a warm interest in the schools. Temperance found to him a good advocate, and through his exertion a branch of the League of the Cross was established in the parish. He lived a good, useful, and holy life, and died a most edifying death. The requiem Office and High Mass were celebrated at the parish church, Ballylooby. Most Rev. Dr. Sheehan, Bishop of the diocese, presided, and was assisted by Very Rev. Dr. O'Brien, P. P., V. G., Clonmel, and Very Rev. Father Flynn, P. P., Ballybrickin. The celebrant of the Mass was Rev. D. O'Connor, Ballylooby; deacon, Rev. F. Kirwan, Waterford; sub-deacon, Rev. Father Byrne, Clondalkin, Dublin; master of ceremonies, Rev. R. Power, P. P., Cahir. A large number of the clergy and an immense congregation of the laity attended.

**A CHRISTMAS CONCERT.**

Convent of Notre Dame, Pointe aux Trembles

On Christmas afternoon a most interesting and entertaining concert was given by the pupils of the convent of Notre Dame, at Pointe aux Trembles. A friend of the TRUE WITNESS was present on that occasion and he speaks in the highest terms, not only of the concert, but also of the admirable institution and its directresses. It is unnecessary to state that wheresoever the Sisters of the Congregation of Notre Dame have established themselves, there refinement, true education and fervent religion make their abode. From the highest institution under the order down to the latest erected convent, in every one of their houses congregated ladies whose education, talents and virtues are highly calculated to make of them the safest and best custodians of the young. Their pupils, all over Canada and the United States, have ever done honor to their teachers and have always been ornaments in society and jewels of priceless worth in the sacred sanctuaries of their homes. And we can say that the convent at Pointe aux Trembles is no exception to this rule. Some day we hope to be able to give our readers a more detailed history of this healthy resort and, splendid educational establishment; for the present our busi-

ness is with the concert of the 25th December last.

The programme was varied and select; and each part thereof would deserve a special mention, however we can but give a short account of the performance with the general remark that not one of the participants but merits unqualified praise. The first item was a brilliantly executed *entree* entitled "Christmas Chimes," which was followed by a most amusing comic dialogue called "L'Heritage." Then came a well-delivered piece of recitation, by one of the pupils, "Contraryland." The chorus "Aux Bergers" was given with good effect and the fine vocal cultivation of the pupils was made manifest in the exactness with which the piece was sung. The next item was a pleasant dialogue, in English, entitled, "Mrs. Graspall's Will." Here we might mention that the young ladies who took part in the French dialogue "L'Heritage," were Misses R. Cadotte, R. Baudry, B. L'Archeveque, Eva Bureau, M. J. David, and E. Beaudoin; while the pupils who took part in the English dialogue were Misses J. M. Gillis, C. Rondeau, My Payment, E. Wurtele, Mary Morrin, and Maud Costello. Each one of these young ladies, had she been alone on the stage, would have deserved an *encore*. After the English dialogue came an amusing comic song entitled, "Monsieur C. Jage;" followed by another rich chorus, "The Midnight Star." Miss Jennie McGillis then recited, in admirable style, "Cornelius Jewels," after which the same young lady read a very neatly worded and touching address, on behalf of the pupils and the community to the Rev. Mother Superior, Sister St. Cornelia. The whole splendid entertainment was closed by a "Grande Finale," on four pianos by eight young ladies. The name of the piece is "Holly and Mistletoe." Thus ended one of the most pleasant soirees ever held in the convent, and to the pupils and good sisters of that institution, the TRUE WITNESS wishes a very happy and prosperous New Year.

**Ordinations at the Seminary.**

Mgr. Fabre has made the following ordinations at the Grand Seminary:

Tonsure—Messrs. C. J. Daigneault, J. G. Descares, Montreal; D. Chisholm, M. Doyle, Antigonish; E. Racette, Grand-Rapids; W. Fogarty, London; A. Hodnik, Marquette; J. O'Sullivan, Peterborough; M. B. Sullivan, Providence; H. S. Belisle Vasseur, St. Hyacinthe; W. A. Giltillan, Springfield; A. I. Comerford Syracuse; J. McEachren, M. D. Whelan Toronto.

Minor Orders—Messrs. D. D. McMullan, Alexandria; A. McDonald, Antigonish; E. E. Pelletier, Boston; M. J. Thiltgen, Dubuque; J. A. Grenier, Hartford; E. A. L'infeller, La Crosse; P. L'Heureux, London; D. A. O'Neil, Manchester; A. Zagar, Marquette; M. J. Calnan, P. O'Leary, Peterborough; W. J. Jubinville, St. Boniface; M. P. O'Neil, St. John, N. B.; L. J. Giroux, Sherbrooke; J. T. McKean, J. A. Riordan, Springfield; W. A. McCann, P. McEachren, Toronto; J. M. Boucher, Trois Rivières.

Sub-deaconship—Messrs. H. C. Belle-rose, J. V. Descares, Z. B. Descares, T. F. Heffernan, Evariste Chevalier, Montreal; D. McDonald, Alexandria; C. G. McDonald, Antigonish; T. A. Barry, Dubuque; J. L. Poulin, M. L. Prud'homme, Grand Rapids; R. C. Lehmann, Hamilton; P. O'Brien, Kingston; D. J. Gallagher, St. John, N. B.; H. J. Connery, J. T. Reynolds, Springfield; N. J. Bourbonnais, L. A. Gagnier, A. J. Lecuyer, Valleyfield; D. Hughes, Winona.

Deaconship—Messrs. J. B. J. Clement, G. L. Gauthier, A. J. Guay, N. Z. Hurteau, C. Lippe, O. Brissette, Montreal; E. J. Jungblut, Dubuque; J. M. Mahony, Hamilton; J. A. Fleming, Hartford; A. L. Gladu, Nicolet; T. A. McGovern, J. J. Rice, Springfield; J. L. Lindsman, Syracuse.

Priesthood—Messrs. J. A. Burassa, J. Chagnon, A. J. Cloutier, A. A. Dequoy, O. G. Descares, N. L. Dubuc, A. J. Foucher, A. J. Jacques, C. J. Morin, E. Leblanc, Montreal; E. J. Hopkins, Brooklyn; F. Babineau, Onitaham; M. J. McGuire, Peterborough; A. J. Robichaud, St. John, N.B.; P. H. Boland, Springfield; J. M. Murphy, Syracuse.

**SATISFACTION** is guaranteed to every consumer of **HOOD'S** Sarsaparilla. One hundred doses in every bottle. No other does this!

**Gladstone's Eighty-Fourth Birthday.**

**Many Congratulations Extended to Him.**

LONDON, December 29.—Mr. Gladstone is in excellent health on this his 84th birthday, and this morning arose at an early hour looking strong and virile. The scene at his official residence in Downing street throughout the morning was one of unusual animation. The hourly mails were extraordinarily heavy, and messengers were arriving and departing with bewildering rapidity. Telegrams, messages, and cards of congratulation, the text of some of which will be printed later, are constantly arriving. Already Queen Victoria, the Prince and Princess of Wales and prominent members of both of the English political parties, have tendered their congratulations. A large number of congratulatory messages have been received from America, the continent and Australia. Many Liberal societies have adopted resolutions of felicitation, copies of which have been forwarded to the Premier. Mr. Gladstone after breakfast attended personally to his letters, and at noon presided at a meeting of the Cabinet. He was deeply affected by the warmth of the greetings and congratulations of his colleagues. Peals were rung on the bells at Hawarden, near which place Mr. Gladstone has his residence.

When Mr. Gladstone entered the House of Commons this afternoon he was given a most enthusiastic welcome by his supporters. As he passed down the aisle to his seat the Liberals sprang to their feet, and waving their hats cheered him again and again at the top of their voices. The Prime Minister smilingly bowed in acknowledgment of their vehement greetings.

As soon as Mr. Gladstone had taken his seat the Right Honorable A. J. Balfour, the leader of the Opposition in the House, arose and in well-chosen words offered to the Prime Ministers the sincere congratulations of himself and his party. Mr. Balfour's little speech was received with extremely hearty and prolonged cheering. Mr. Gladstone made a brief response, thanking the leader of the Opposition for his great courtesy.

The members of the Diplomatic corps called upon Mr. Gladstone during the day and congratulated him upon his anniversary.

LONDON, December 29.—Mr. Gladstone is 84 years old to-day and the Times devotes an editorial column to the birthday article, which is a curious mixture of blame and praise. After congratulating the Premier upon the full possession of his powers, which has been proved by his marvellous energy and courage since his last accession to office, the Times asks whether it is for the public interest that a man past 84 should remain premier, and then answers the question by citing Mr. Gladstone's opinion of twenty years ago, that nobody ought to be Premier after his 60th year. "Gladstone's experience is that of Nestor," continues the Times, "but never did he try to play the part of Agamemnon or Achilles. The position of an independent adviser whose knowledge and criticism would be always at the nation's service would benefit Mr. Gladstone better."

LONDON, December 29.—The Scottish-Liberal association has adopted an address to Mr. Gladstone, partly endorsing his policy and declaring their belief that the House of Lords ultimately will be compelled to yield to the people's will in regard to home rule for Ireland.

Congratulatory letters and despatches were received by Mr. Gladstone from conspicuous Irishmen in Dublin, Cork, Kingstown and Liverpool. An exceptional number of messages was received by him from Americans.

**A Kindly Donation.**

Miss McDonnell, the able directress of one of the best elementary academies in the city, has been the recipient of several beautiful presents for Christmas. Amongst others are a handsomely bound prayer book, a silver brooch, and a number of medals for the pupils. The donor is a member of the Board of Public Instruction and one who seems to take a special delight in encouraging the lady teachers. We congratulate Miss McDonnell and her assistants and wish them all success for the coming year.

**Mount St. Louis College.**

The pupils of Mount St. Louis college gave a very enjoyable musical and dramatic entertainment on Thursday last as

a new year's greeting to parents and friends. The dramatic productions were "The Lost Hen" and "Le Siege de Colchester," the several characters in which were well taken by the students. The musical portion was also rendered with much ability.

**A MISSIONER'S ADVENTURES**

**Remarkable Hardships of Father Lynch, Afterwards Archbishop of Toronto.**

The pioneer missionary in many states of this Republic had an empire for a parish, spent three-fourths of his day in the saddle visiting his scattered flock, endured more hardships than did the settlers, and had the mysterious ways of Divine Providence as his daily experience.

When the late Archbishop Lynch, of Toronto, first came to America, he was bound for the wild mission of Texas. He was then in the thirtieth year of his age and the third of his priesthood. He had left his native Ireland at the entreaty of Bishop Odin, and as soon as he reached the Lone Star State, he was appointed pastor of Houston and all the surrounding country.

After setting in order the spiritual affairs of this central congregation, the young missionary began to make a visitation of his extensive parish. His exploration took him as far north as the Indian Territory and all through that part of the commonwealth that lies between the Barzos, Colorado and Trinity rivers. His tour was full of perils, toil, sorrow, suffering, consolation, surprises and merit.

In after years the Archbishop (says the Ecclesiastical Review) was fond of relating to his intimate friends his adventures on the frontier, and some of them were so edifying that they may well be treasured even as twice-told tales.

Mounted on a horse, and with saddlebags stuffed with a scanty priestly outfit, Father Lynch set out from his headquarters in Houston, without purse or scrip, and unaware in the morning where he was to lay down his head at night. His first sojourn was made at Spring Hill. Next he proceeded to San Jacinto, where Captain William T. Sherman was then stationed, and later he went from settlement to settlement, mostly along courses of the rivers, or wherever in the back woods he heard of the presence of a Catholic family. He traversed boundless prairies. He forced a way through dense wildwoods. He swam broad rivers. He advanced across pathless stretches of country. He preached in hotels, court houses, schools, halls, stores and the open air. He catechized children. He administered the life-giving sacraments to many persons who had not seen the face of a priest before in years. He anointed the dying. He buried the dead.

Often he lost his way, and then when night came upon him before he had found shelter in that immense but at that time, sparsely settled region, he hobbled his horse and lay down on the ground, sometimes without food, with his saddle-bags for pillow and the canopy of heaven for his coverings, in the midst of savanna or forest, with the cry of the coyote or the howl of the wolf for his lullaby. Worn out with fatigue he needed no rocking to put him to sleep. Once, as he thus sought rest on the plain, he was partly aroused by a snake crawling over his face, but so utterly exhausted and drowsy was he that he had not energy enough to brush the reptile off.

Frequently, too, when he had thus strayed away from his bearings he came unexpectedly upon the very persons of whom he was in search, or upon others who equally needed his services but of whom he had not heard.

Once, for instance, on his way to the Barzos river, he lost the trail in the woods. He went back a bit to hunt for it, but could see no sign of it, then he pressed on in the direction in which he thought that the route lay. The daylight gradually faded into darkness. There was no moon until late but myriads of fireflies flashed in the gloom. Still he kept on, for bears and other beasts of prey were numerous in that neighborhood, and he was afraid that he would be attacked by them in case he should go to sleep. Finally he reached the river; but he did not strike in at the ferry. He shouted and shouted, but no answering hallo came back upon his call. He rode along the bank, whooping at intervals for an hour or

more. Then he heard a shrill hail from across the river. This was followed by the rattle of a chain as it was taken into a boat. Soon a skiff, rowed by a man and a girl, emerged from the haze on the water and came to shore. Father Lynch explained his situation and was invited to spend the rest of the night at the settler's cabin. On the way over he informed his host that he was a priest. The answer was:

"Then you're more welcome than ever. My wife's a Catholic, so am I; so are the children. This is my darter—one of 'em. I wuz born here in the niney woods, but my wife, she's Irish. After we wuz married, wife learned me her religion from a catechism and a prayer-book. Some years back a priest came by here and baptized me and the children—them that wuz here then. I never seen one before nor since. Nor ever wuz I in a Catholic church. But we try to remember what we ought to do, and my wife—well, won't she be glad to see you!"

Glad she was, and most hospitably did she receive her unexpected guest. They all stayed up some time talking and, as the next day was Sunday, Father Lynch, before retiring, gave the family the good news that he would say Mass for them in the morning. Bright and early the next day he offered up the Holy Sacrifice for them in their rude dwelling, and gave the husband his First Communion and the wife her first in many years.

Before saying the Mass the missionary was told something that pestered him as a temptation to distraction on all the way through it. Of course he needed an assistant and was told by his host that if he would wait for the stage coach up, the driver of it would act as his acolyte.

"Then he's a Catholic?" he said inquiringly.

"No, father; he's a preacher."

"A preacher?"

"Yes, father, the Methodist preacher."

"Well, we'll get along without him."

How a Methodist preacher could know how to serve the Mass was what bothered the priest, until later in the day, when he met that versatile individual, he learned from him that he had been brought up a Catholic and had been an altar boy in his youth, but that having drifted to the backwoods of Texas, remote from church, he had occasionally attended the meetings of the Methodists and eventually, having a fluent tongue, he had developed into a parson. Stage driving was not highly remunerative and preaching added to his income the sum of fifteen dollars a month.

"But I never preached against the Pope," he said apologetically. "I just give 'em moral sermons."—*Catholic Union and Times.*

**Her Excellency Pleased.**

Her Excellency the Countess of Aberdeen has written to Rabbi Veld of the Temple Emanu-El expressing her gratitude for the kind interest he is taking in the Women's National council, and adding that Her Excellency is greatly gratified that the Jewish ladies are willing to take part in the movement, and that he had undertaken to explain its objects to them.

**Greeting to Archbishop Fabre.**

Archbishop Fabre was honored on Saturday morning by the annual visit from between fifty and sixty priests of the archdiocese. They came to wish His Grace a Happy New Year and to renew their pledges of devotion. The visit was almost informal. The priests remained to lunch at the palace and spent several hours in a pleasant conversation.

**Miss Mackay's Academy.**

We are pleased to learn that the good spirit that has been going about conferring benefits upon our leading elementary schools, has knocked at the door of Miss Mackay's Academy and left a splendid Christmas box for the encouragement of that admirable institution and of its directress and her assistants. We are anxious to see this Academy a success, for truly does the principal deserve all the good fortune that can possibly fall to her lot. May the year 1894 be a bright and prosperous one for the pupils, teachers and principal is our fervent wish.

When does snow look most poetical? When it is turned into rime.



Clifford Blackman

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

**By Hood's Sarsaparilla—Blood Poisoned by Canker.**

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

**Could Not Open His Eyes.**

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

**Hood's Sarsaparilla**

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

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

**THE CRONIN MURDER.**

**Mr. Davitt Replies to the Rumors Circulated Alleging That He Advised the Removal of Dr. Cronin.**

In reply to a despatch sent to Mr. Michael Davitt, the distinguished Irishman, on Dec. 24, the following letter was received yesterday, dated from Ballybrack, county Dublin, Dec. 27:—

I am obliged to Mr. Melville E. Stone, general manager of the Associated Press, for asking me to reply through the Associated Press to statements made in some of the Chicago papers, alleging that I had advised the removal of Dr. Cronin. I can only answer that it would be just as true to charge me with having advised the removal of Julius Caesar or Abraham Lincoln. I never even heard of Dr. Cronin's name or existence until the spy Le Caron spoke of him at the Parnell commission hearings and the news of his brutal murder came to Europe. The further allegation, that I wrote a letter to Detective Coughlin, at that or any other time, is without the shadow of foundation, as I neither knew him nor heard of him, nor wrote to him, directly nor indirectly, nor have I been written to by him nor by any one in his behalf in my life. The whole story is a monstrous fabrication from beginning to end, and must emanate from some madman, or perhaps from some interested knave, who wishes to satisfy some feeling of malignity in coupling my name with the commission of so foul and cowardly a crime. I am reluctantly compelled to say, in connection with this infamous slander, that the press of America is the only press in the civilized world to-day through which ruffianly attempts like this at the moral assassination of public men can be made with impunity.

An auctioneer's motto—"Come when you are bid, and bid when you are come."

Cobble: How do you find trade? Stone: That's the great trouble. I can't find it.

The Reason Why—The reason that rich men have so many friends is because they are capital fellows.

What a deal of labor would be saved if the sweeping glances we read about would only take the dirt from carpets.

## COLONIZATION.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—Trusting that you will find space in your worthy publication for the following, I again venture to give further details of this vast and encouraging district. Soil is a feature of vital interest to the farmer and upon this important subject I shall devote this letter. Muskoka, and other parts of the free grant lands, as regards its soil, is composed of every variety, very light sand, sand loam, clay loam, and heavy clay etc. The country in general is a very lilly nature with a great variety of timber, such as hemlock, pine, birch, maple, rosewood, bass, elm, spruce, tamarac, balsam, beech, white and black ash and cedar, and in many places thick underbrush. There are large flats called Beaver Meadows, almost treeless, generally with small creeks running through them, which give a heavy crop of grass called blue joint that makes excellent feed for rough stock during the winter. Some of the flats are covered with a dense growth of alder, which require clearing and partially draining before they could be of much use. There are some large flats lightly sprinkled with tamarac and small spruce, if reclaimed they could be worked to advantage. In travelling along one of our colonization roads, the land seeker will pass over nearly every variety of soil, rocky ridges, flat rock, swamps and marshes, extensively interspersed with fine rolling land covered with hardwood timber, extensive tracks of comparatively level land, clay loam or heavy clay soil, with scarcely a stone on it; large valleys with rich deposits of soil; flats with a growth of ash, cedar and spruce, a slight sprinkling of birch and hemlock, slightly even, but with a deep rich soil of sandy loam, and easily drained; large tracts of level land, but easily reclaimable—for in most cases an outlet can be obtained sufficient for draining purposes, and when drained they form excellent grazing or tillage farms. The soil, as a rule, is deep and of excellent quality and capable of producing heavy crops. All hardwood lands where the timber is of a fine healthy growth make good farms, the soil being of a sandy or clay loam of a favorable character, mellow and rich. Its capacity for producing is a sure test of its richness, crop after crop without change, and without an atom of manure, is taken off and the yield still remains very fair. What would a proper rotation of cropping do? The returns would be wonderful. In the lowlands a heavy clay or clay loam is generally the soil. Where much beech grows the land for the most part is of a gravelly nature. Some spots have a good deal of rolling stone, but the soil is very often good and rich, and, when cultivated, in a great many cases has good results. As an instance of the value of this kind of land which came under my notice last summer, I shall let the settler speak for himself.

"What do you think of my field of vegetables, do you think they can be beaten anywhere around?"

"They are really excellent and in good healthy condition."

"Yes, considering the amount of attention I have given them, I have no reason at all to complain."

"But doesn't so much rolling stone impede the growth and cause much annoyance in the cultivation?"

"No, I don't mind that, especially, as you see, when I get such good crops out of the ground."

Rich deep soil often runs up to the very foot of high ledges or rock. Rocky land, when cleared, as it often is, for the purpose of letting air and sun into the valleys, gives good pastures for sheep, because the small deposits of soil on its surface grow a delightfully sweet grass. When passing through different townships, and conversing with settlers on the varieties of soil and general features of the several clearings, some having a very rocky frontage, leaving me under the impression that such were not encouraging to the settler, I remarked on one occasion to a farmer, having planted himself, to all appearance, on an unprofitable clearing, that I thought he had a very poor lot. "Not at all." But it is all rock. "What you see is not good, but I have a fine flat of sandy loam, several feet deep, at the back, which I have commenced to clear, and when cleared I shall be all right and able to get on well." This is the case, I'm informed, all over the free grants. There are very few lots, if any, without considerable available land; some are nearly all good, and

again there are whole districts of good farming land, splendid tillable and grazing land, a prize to get hold of, considering land at its real value. There is in many places in Muskoka as good land as ever plough entered, and when cleared and seeded down the results are exceeding promising. Hay is a first rate crop, of good quality, and abundant, and the grass is most succulent and meat producing. Cattle thrive well here, even in the woods. I have seen this and heard its praise sounded in many quarters. Potatoes, too, with regard both to their size, quantity and quality, are fully as good, if not better, than any I have seen in the old countries. Oats is a grand crop. One place in particular drew my attention this summer, where I noticed a fine field of oats of a uniform height, vigorous in growth, with a full plump, bright and heavy yield of grain, and my surprise was the greater in consequence of its locality not being by any means one of the best in Muskoka, but it strongly convinced me that even in poor looking places the capacity of soil is not to be despised. Peas and barley, and all roots, yield well, both in quantity and quality. The soil, in a word, is fruitful, and at the same time so diversified as to suit the most fastidious. Let good husbandry be bestowed upon it; let the tiller put his hand energetically to the plough, and with a will, and a bountiful harvest will reward him for his toil. Do not be in too great a hurry, let a proper and judicious selection be made, and good results will be obtained. There are many clearings well known to me in and around Kearney, and in many other townships, where, either from observation in passing them, or by knowing the settlers, or from inquiries made of those in a position to inform me correctly, I can safely recommend to any desiring settler, and of the virtue of the soil of many of those places I have had ocular demonstration, seen crops put down, grown and gathered, and I say it candidly that it has been a pleasure to me to witness such fruitful results.

T. F. FLEMING, priest.  
Bracebridge, Muskoka, Dec. 16, 1898.

## Permanently Established.

For some time past the attention of the public has been drawn, in different ways, to the new and popular invention, or rather discovery, called Cottolene. The methods of advertising and selling this useful, and almost indispensable commodity, are as varied as they are unique; and already have they worked quite a revolution in certain branches of our local trade. We desire to state that these remarks are not merely *pro forma*, nor is this a paid notice to advertise Cottolene; it is simply the spontaneous expression of our pleasure on learning that the N. K. Fairbank, Co., having registered at the Tutelle office here, declares the head-quarters of the firm to be in Chicago, and that Mr. Wm. J. McMillan is agent and general manager for Canada. Mr. McMillan's methods of doing business have won for him not only the confidence of the commercial, but also the esteem and respect of the social world in Montreal. The exhibits given, during the last few months, in the different stores of the city have done more to lend an impetus to trade—in the retail houses—than any movement made within the past several years. We heartily wish Mr. McMillan a Happy New Year and a truly prosperous one for his business. In expressing this wish we are simply wishing success to the Cottolene exhibits and trade—for we know the great benefit the public, on the one hand, and the family on the other, must derive from the fulfillment of that wish.

## SCRAPED WITH A RASP.

Sirs,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Dr. Wood's Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me. MISS A. A. DOWNEY, Manotick, Ont.

Mrs. Jay: I understand that she married one of the landed gentry. Mr. Jay He was, when she landed him.

## A POSTMASTER'S OPINION.

"I have great pleasure in certifying to the usefulness of Hagyard's Yellow Oil," writes D. Kavanagh, postmaster of Umfraville, Ont., "having used it for soreness of the throat, burns, colds, etc., I find nothing equal to it."

## FROM THE ETERNAL CITY.

(Notes by the Washington Catholic News.)

The Rev. Father Cre, of the White Fathers of our Lady of Africa, publishes an interesting account in the Revue Biblique of the discovery of the tomb of St. Anne, the mother of the Blessed Virgin. General opinion had placed the tomb under the Church of the Assumption at Jerusalem, but Father Cre, who serves the sanctuary of St. Anne at Jerusalem, was convinced there was an error. The White Fathers then determined on a subterranean search of the basilica of St. Anne, and after much patience and effort they were rewarded with success. Yards of rock and masonry had to be pierced before they discovered the chamber, which documentary evidence and inscriptions pointed out indubitably as the veritable tomb of St. Anne. The vault, however, was empty, the relics having been taken away by the Benedictine monks of St. Anne on their expulsion by Saladin. The exact locality of the tomb had been lost sight of since the year 1666.

On Wednesday, November 15th, the solemn distribution of medals to the schools of Propaganda Fide and the inauguration of the statue of Leo XIII took place in the church attached to the Urban College, sumptuously draped; the throne for the Cardinal-prefect was placed beneath the portrait of the Sovereign Pontiff above the high altar. Cardinal Ledochowski, attended by the rector and vice rector of the Urban College, by the two secretaries of the Sacred Congregation of Propaganda for the Latin and Oriental rites, by the prefect of studies and the faculty of the college, entered the church at 9:30 a.m., and after a full orchestral symphony thirty-three doctors in theology were created, including eleven students of the North American College; Revs. Patrick Horan, of the diocese of Little Rock; Andrew Breen and Andrew Meehan, of Rochester; Hubert Behr, of Newark; Thomas McGee, of Providence; Simon Orf, of St. Louis; William Turner, of St. Augustine, Florida; Francis Dolan, and Edmund Shanahan, of Boston; Patrick Kelly and Richard Cotter, of Ogdensburg. Of the thirty-three licentiates in theology, six were alumni of the American College—Revs. Edward Keough, of Chicago; Robert Fitzgerald, of Hartford; Emilius Wolfstyn, William Donahue, James O'Brien, and Daniel Curley; whilst amongst the thirty-eight baccalaureates, Thomas McGrath, Michael Nolan, Emilius Gelfell, Joseph Gallagher, Victor Brucker, Bernard Stolte, Stephen Blake, William Temple, Charles Smith, and Edward Devlin belong to the North American College. In philosophy but twelve alumni received the degree of doctor, including John Spensley, Bonaventure Broderick, and John McLaughlin, of the American College; they likewise, with John Brannan, of the same college, were amongst the twenty-one licentiates, whilst Timothy Deasy, of the diocese of Cincinnati, was one of the twenty-two baccalaureates.

The latest move of "Father" Hyacinthe, says the Roman correspondent of our esteemed contemporary, the Catholic Times, is a shock to those of his former friends, who "hoped against hope" for his ultimate reconciliation with the Church. The attempt to establish the "old Catholic" house in France proved an utter failure, in spite of M. Loyson's attractive eloquence. Driven to despair by the paucity of his following, he made over his chapel to the Dutch Jansenists, and since then Pere Hyacinthe seems to have developed into a peripatetic Protestant minister. The English Protestants are trying hard to raise him a pension of \$1,000 per annum, but it is doubtful whether the effort will be attended with success. For the first time in his chequered career M. Loyson made his appearance in a Protestant pulpit last Sunday in the little conventicle of the Rue Taitbout, Paris, where he will preach during Advent. The surplice was discarded. M. Loyson began by reading a portion of the Scriptures, and then proceeded with a long and eloquent discourse on the millions of non-practising Catholics, whom he modestly declared he wishes to gather into the fold of "old" Catholicism. It was a pitiful sight to witness the once famous Carmelite monk, whose eloquence drew immense throngs to Notre Dame, reduced in his old age to the impotent utterance of vast and extravagant schemes for the religious betterment of

mankind before a group of non-Catholics, whose principal motives for listening to him at all was, perhaps, idle curiosity. A short time ago M. Loyson paid a visit of several days to the Trappists. The reports of his conversion, in consequence, are now dispelled by his recent attitude.

## C. M. B. A.

## New Officers.

At a meeting held December 7th the following officers were elected for the ensuing year by C.M.B.A. Branch 12, Saginaw, E.S., Mich.

Chancellor, Henry S. Doran; President, Wm. Ryan; 1st Vice-President, N. J. Kern; 2nd Vice-President, B. J. Gilbride; Recording Secretary, Walter E. Whelan; Asst. Recording Secretary, P. J. Redmond; Treasurer, Wm. Drennan; Financial Secretary, Wm. H. Ryan; Marshal, J. P. Bannon; Guard, Morris King; Trustees, Michael Casey, Thos. Hines and John Heffernan; Representative to Grand Council, James H. Davitt; Alternate, Hon. T. E. Tarney.

## Canada Grand Council.

BROCKVILLE, Ont., Dec. 28, 1898.

To the Deputies and Installing Officers of the C.M.B.A. in Canada:

BROTHERS,—When installing the officers for 1894, do not neglect to instal the representatives to Grand Council and alternates.

Fraternally yours,  
O. K. FRASER,  
Grand President.

## HACKING COUGH CURED.

Gentlemen,—My little boy had a severe hacking cough, and could not sleep at night. I tried Hagyard's Pectoral Balsam for him and he was cured at once. MRS. J. HACKETT, Linwood, Ont.

## NOTRE DAME COLLEGE,

## Cote des Neiges.

Following is the result of the monthly examinations (English course) and order of merit for December:

THIRD YEAR.—W. Feeny, A. Stuart, A. Carignan, R. Graham, G. Kelly, J. Fox, J. P. Lamar.

SECOND YEAR.—J. V. Higgins, F. Street, H. Levesque, J. Cartier, L. Ortiz, A. Beaulieu, H. Ortiz, H. Capdelaire, F. Goyer, G. Dervach, J. Doran, E. Charet, E. Callahan, A. Dion, A. Blanchard, W. S. Marson, A. Stuart, E. Fontaine.

FIRST YEAR.—C. McKenna, J. P. O'Neil, H. Payette, J. Coburn, L. Palmer, G. Gescon, H. Delage, C. Millard, E. Quinn, J. Hurtubise, E. O'Reilly, F. Donnelly, F. O'Reilly, D. Dineen, E. Berard, L. Scott, E. O'Reilly, C. Brodeur, L. St. Arnaud, F. St. Arnaud, E. Maurault, E. Dechatelet, H. Leclere.

FIRST PREPARATORY.—R. Berard, M. Kelly, E. Tlouin, A. Bonnehomme, L. Guion, A. Lapierre, L. St. Arnaud, F. Stuart, H. Hetu, E. Dube, A. Buchanan, L. Dion, Arm. Lapierre, E. Mayer, J. B. Payette, C. Tobin, P. Carroll, E. Delage, F. Hetherston, J. Quinn, O. Walsh, O. Simor, A. Brazeau, J. St. Marie, J. Finn, C. Gesnor.

SECOND PREPARATORY.—A. St. Louis, E. Raymond, H. Beaudonin, R. Labrecque, M. Cartier, H. Goyer, D. Sigouin, P. Delorme, A. Arcand, H. Lacroix, V. Marquis, J. Sigouin, A. Malboen, E. Malboen, L. Dansereau.

ROLL OF EXCELLENCE FOR CONDUCT AND APPLICATION.—A. Beaulieu, G. Dervach, J. Cartier, E. Charet, H. Chapdelaine, F. Goyer, W. Higgins, A. Dufort, C. McKenna, L. Ortiz, F. Street, A. Stuart, A. Carignan, G. Kelly, Arthur Stuart, — Lamar, E. Berard, H. Detarge, D. Dineen, F. Foster, J. D. Herty, T. Leblanc, F. McKenna, J. O'Neil, L. Palmer, P. Rohland, E. O'Reilly, L. Scott, J. Hurtubise, H. Payette, R. Berard, A. Bonnehomme, L. Guion, L. St. Armand, E. Tlouin, A. Desmarchais, E. Lacroix, J. St. Marie, J. Legare, P. Carroll, E. Mayer, J. St. Jermains, F. Stuart, C. Tobin, H. Hetu, E. Dube, A. Brazeau, C. Gesnor, T. St. Armand, L. St. Armand.

Hood's Sarsaparilla, the king of medicines, conquers scrofula, catarrh, rheumatism, and all other blood diseases. Hood and only Hood's.

Love may be stone blind in some respects, but not in the matter of engagement rings.

**SAINTS OF THE MONTH.**

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

**ST. POTTUS, BOY MARTYR, Jan. 13, 168.**

The many boys who read the Magazine will be pleased to know something of the way that boys, in the early ages of the Church, suffered for the Christian faith and became martyrs. They ought to know more about the history of the early Church, and they would find beautiful examples of manliness and heroism which show the ideals of truth and honor which all true boys should set before themselves. St. Pottus of Sardinia was a mere boy when he heard the gospel of Christ preached and he gave up his Pagan worship and became a Christian. His father was very rich and loved his Pagan idols so much that he did all in his power to win his son back to their worship; but he failed, for Pottus only grew stronger in his faith in Christ, so much so, that he worked many miracles, even to the healing of the Emperor Antoninus' daughter who was possessed by an evil spirit. The Emperor promised to become a Christian if his daughter were cured but the promise was given in deceit. In the name of Jesus Pottus drove out the evil spirit from the girl and those present cried out "Truly the God of the Christians is a great and mighty God." The ungrateful Emperor ascribed it all to magic and witchcraft, and commanded Pottus to offer sacrifice to the gods of the Empire. He refused and was cruelly beaten and cast into prison, where he was left without food in order that he might starve to death. The Emperor hearing that he still lived passed judgment upon him, and when he found him still persisting in his Christian faith he had him subjected to every form of torture, even casting his toru body to the wild beasts in the Amphitheatre, but the furious animals did not touch him. The Holy Boy cried out to the tyrant: "What sayest thou, O Caesar, to these wonders? Hast thou not experienced sufficiently the might and power of my Lord Jesus Christ?" The Emperor, enraged, ordered other tortures of seething oil and molten lead, but still the martyr praised God. His eyes were plucked out and finally he was beheaded, even after he had prayed to God to relieve the Emperor of an intense pain which he was tortured with. Thus this boy of thirteen years showed his faith in Christ, by suffering all these tortures rather than deny Christ. He gave up the world and its comforts in order to save his soul. God rewarded his goodness by giving him the courage and constancy of a man. How much boys of to-day should learn from such an example, and know how to suffer anything rather than deny a single article of their holy faith. Martyrs like Pottus are the true boys and should be loved by all Christian boys.

**ST. AGNES, GIRL MARTYR, Jan. 21.**

We have a beautiful model for our girl readers in the life of St. Agnes, the Roman girl of thirteen years who consecrated her virginal purity in her own blood. Her parents were of a noble family and were Christians, so that Agnes grew up as a Christian maiden, filled with every virtue. She was very beautiful, and attracted the attention of the governor's son, who was a Pagan. He besought her parents to allow him to marry her and brought many costly presents. Agnes answered that she had another bridegroom who possessed her love. By this she meant Jesus Christ, to whom she had consecrated her virginity. The governor even pressed his son's request, but he received the same answer. He was then told that Agnes was a Christian. This sufficed to have him order her arrest, and the following day she was brought before the tribunal. Mild words, great promises, and harsh threats, all were used to influence this girl of thirteen years to marry the Pagan, or become a Pagan vestal and offer sacrifice to the gods, or else she would be exposed to the vilest sins. The young martyr spurned every proposal and announced fearlessly, "Thou hopest in vain for my consent. I will not slight my bridegroom nor break my word and faith with Him. I will neither offer sacrifice to the Goddess Vesta nor to any other false god or goddess, but I adore and pay homage only to the one true God. To threaten me with the disgrace of being sent to a den of licentiousness does not frighten me; for I have an angel of the Lord for a protector, who will defend me against every violence." God did defend her virtue, and an angel of God protected her, so that the gov-

ernor's son was struck lifeless when he attempted violence to her. By her prayers he was restored to life and became a Christian. She was accused of magic and condemned to be burned alive, but like the Hebrews in the fiery furnace she was untouched. A sword was thrust through her throat and the young girl martyr died, exclaiming, "Receive, O Lord, my soul which has cost Thee so much and which Thou hast loved so much." Do you wonder that this beautiful saint has been an inspiration to goodness in all the ages of the Church? St. Jerome tells us that the fame of St. Agnes had spread among all nations, and that hymns and praises, both in prose and verse, had been written of her in all languages. Every Christian girl should honor St. Agnes for her noble battle against impurity. How beautiful her character! What a model for the Christian girl!

**THE PRIESTHOOD.**

**Archbishop Ireland on the Education of Its Members.**

In a pastoral letter announcing the annual collection of his Diocesan Seminary, Archbishop Ireland writes thus of the education of the priesthood:

The building-up of the priesthood of the Church is the chief act of Christian piety, the most meritorious before God and the most fruitful in holy results that we can perform. The priest is consecrated in Christ's name to be the teacher of divine grace. He is the ruler and leader of the people, who look up to Him for guidance and inspiration. Where is the priest, there is the Sacrifice of Calvary; there are the sacramental channels of divine grace; there is the source of heavenly light and of heavenly life. The action of the Church of Christ upon the world is through the priest, in whom her power becomes active, and upon whom she relies for the exercise of this power. The Church earnestly desires that her priests be multiplied; each priest is a new medium of action for her in glorifying God and saving souls. And since the more thorough the fitness of the priests for their vocation, the more abundant and the richer shall be the fruits of their ministry, she demands that those of her sons who are called to the dignity of the priesthood be prepared for their office during long years of prayer and study. The priest, indeed, cannot be considered a mere passive instrument of divine influences. Vast room is left for his own personal energy, for the play of personal qualities of his mind and heart. Whatever the priest, he is Christ's minister, and sacramental graces flow from his official acts. Most true, however, must it ever be that the greater his personal power the wider shall be the sphere and the more marked shall be the result of his ministrations.

The diocese which possesses a numerous and well-trained clergy finds all heaven's blessings showered upon it. Good works of all kind spring up as if by magic; schools and churches are built, asylums for the afflicted cover the land; the sacraments are frequented, the Gospel is announced to Catholics; the full power of the Church is brought into action. In every age and country the tide of religion ebbs and flows with the action of the priesthood. Hence all our energies must be bent, if we would correspond with the designs of Almighty God, to increase the number of priests, and to bestow all possible care upon the levites of our seminaries.

But the building up of the priesthood pre-supposes ability to dispose of large material means. The expenses of educating seminarians must be paid, as a rule, from the Diocesan Seminary fund. This is true in nearly all cases of students in the preparatory course. The expenses of the clerical education of young men are heavy and parents usually are unable or unwilling to bear them. The nation educates its military officers, and so the Church must educate the priests who are to serve her, and to devote to her in love their strength and life. Vocations to the priesthood, heaven be thanked, are not wanting, and few things prove better than this fact the vigor and the fecundity of the faith of our people.—*Catholic Union and Times.*

**Handsome Features.**

Sometimes unsightly blotches, pimples or sallow opaque skin destroys the attractiveness of handsome features. In all such cases Scott's Emulsion will build up the system and impart freshness and beauty.

**RELIGIOUS NEWS.**

Very Rev. Michael McCabe, V.G., of Providence, died Dec. 14.

Rt. Rev. Bartholomew Fitzpatrick, abbot of Mt. Mellary, Ireland, is dead.

The Jesuits have given up the Osage Mission parish in Kansas and will be succeeded by the Dominicans.

St. Hyacinthe's Church, New Bedford, Mass., was recently dedicated. The impressive service was performed by Bishop Harkins.

The Catholic petitions in favor of the denominational schools are pouring into the English Parliament. A goodly number have already been presented.

Rev. Francis Dent, who had a controversy with the Franciscan Order in Brooklyn, has discontinued all his suits and will submit to ecclesiastical authority.

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

The first Catholic Church in St. Louis was erected in 1770, and was under charge of the Rev. Father Gilcart, a native of France. Rt. Rev. Joseph Rosati was the first Bishop of St. Louis.

Archbishop Ireland has been invited by the Jesuit Fathers in charge of the Church of the Sacred Heart, Chicago, to deliver a lecture on "Education." He has accepted and the date will soon be announced.

Very Rev. Joseph Sasia, S.J., of San Francisco, arrived in Rome recently on a special visit to Pope Leo. He will travel through the Holy Land before coming back to America, and will also visit his home in Italy.

Easter Sunday, 1894, will fall on March 25. A double feast will then occur, as that of the Annunciation of the Blessed Virgin is also kept on that day. It is many years since those two feasts thus came together.

On November 12, the congregation of Rites, gathered in presence of His Holiness, published the solemn decrees which recognize the authenticity of certain miracles, wrought through the intercession of Ven. John of Avila and Ven. Antonio Grassi.

A new church is to be built in Cedarhurst, Long Island. The work is to be in charge of the Rev. Patrick McKenna, who is pastor of the church at Fenhurst. It will be completed by next spring. There is now a large Catholic congregation at Cedarhurst.

Rev. Henry Giesen, C. S. S. R., one of the Redemptorist Fathers of this country, died Dec. 16 in the monastery of St. Michael's church, Chicago. Father Giesen was well known in the south and west, where for years he has been identified with the mission work. He was born in Hersh, province of Limberg, Holland, September 16 1826.

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.

The Rev. Fathers Rudolph McCarthy and John Finegan, of the Franciscan (Capuchin) Order arrived in New York by the steamship Bourgoyne on Sunday morning last. These fathers are well known in Great Britain and Ireland, where they have been giving missions and retreats for the last ten years. They are now sent to the United States by their Superiors for the same purpose.

**Hood's and Only Hood's.**

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

**HOOD'S PILLS cure biliousness.**

Excitement at Honolulu is said to be at fever heat over the tension of political affairs. It would require but small provocation to start a riot. It is reported in California that Minister Thurston will urge the establishment of a republic.

**THE WORLD AROUND.**

Cholera has re-appeared in Liege, Belgium.

A bill to admit Arizona as a State has passed the House of Representatives.

John P. Hopkins, Democrat and Catholic, was elected mayor of Chicago Tuesday,

Prof. Charles Louis Michelet, a well-known German philosopher and author, is dead.

The Northern Pacific Hotel, the Winnipeg, will close during the winter in the city of the plains.

Martin Costello, the Roby, Ind., prize-fighter, has been sentenced to two years in the penitentiary.

The Soudanese Mahdists and tribes under the Sultan of Samio are fighting each other fiercely just now.

Mrs. Edwina Booth Grossman is preparing a book of reminiscences of her father, the late Edwin Booth.

Fourteen of Ottawa's leading merchants have been fined for infraction of the early closing by-law during Christmas week.

News has reached San Francisco that the British Government intended to and probably has taken charge of the entire group of Gilbert Islands.

J. K. Armstrong, who embezzled \$30,000 of Tipton, Ind., county's money while treasurer, has been convicted and gets one year in the penitentiary.

Paul Schwartz, alleged to be the only holder of a chemical secret for making cheap high grade steel, died at Pocomoxville, Pa., and the secret died with him.

The Lehigh strike cost the Firemen's Brotherhood \$128,000. With the exception of the Burlington strike, which cost \$1,500,000, it is the costliest on record.

David Stout, a farmer living near Indianapolis, thought a hole in the ground in his cellar was a safer place for his gold than a bank, and now he mourns the loss of \$10,000.

The heirs of the Italian Mafia who were hung in New Orleans by a mob are suing the city for damages in the United States Court. Verdicts for \$5,000 each are given.

Chicago is trying to feed her poor, but objects to feeding all the tramps that have headed for that city under the impression that they will receive free quarters and free food.

Jacob Schaefer, the billiard "wizard," won the series of championship games ending Saturday at New York. His last game was with Ives, when he broke the record with a run of 566.

Repressive measures have not abated the activity of anarchists. It is proposed to hold a mass meeting in Berlin on the 27th inst. Threats have been made to blow up the Paris Bourse.

After years of litigation, the famous Davis will case has been settled at Chicago, and \$11,000,000, the estate of Andrew J. Davis, the Montana millionaire, will shortly be divided among the six heirs. The lawyers got \$300,000.

A few days ago a party of eighty-five nihilists were surprised in a house at Moscow, and in the fight which followed fifteen policemen were wounded. Five nihilists committed suicide rather than be captured, and twenty escaped.

Victor Schoelcher, the well known French statesman, author and traveller, died in Paris, of pneumonia, aged 88. He was known as an ardent anti-slavery worker and established the laws of emancipation for negroes under French ownership.

A vigorous enforcement of the non-interference to American commerce in Brazil by either insurgent vessels or those of the existing government has been definitely determined upon by the administration, and will be upheld by a strong naval force in southern waters. The President and Secretary of State have concluded after numerous conferences and from recent information received from Minister Thompson, that a crisis is pending in the republic, and that steps must be taken to assert the rights of the United States and prevent serious damage to the vast amount of trade which annually comes from Rio.

**EXCELS ALL OTHERS.**

Dear Sirs,—Your Burdock Blood Bitters excels all other medicines that I ever used. I took it for biliousness and it has cured me altogether. Wm. Wright, Wallaceburg, Ont.



# THE TRUE WITNESS

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## IMPORTANT NOTICE.

In order to prevent any further delay in correspondence, and to facilitate matters in general, we would respectfully request that no further communications intended for the TRUE WITNESS be addressed to the former proprietor.

### THE EPIPHANY.

The sixth of January is the feast of the Epiphany, the commemoration of the adoration of the Infant Saviour, by the Magi, or Wise Men of the East. The blackness of night hangs over space; the gray of the breaking day intrudes upon the darkness, and in the Eastern sky a solitary star, more glorious than all its twinkling companions, grows pale in the flush of the dawn that flings its crimson and gold along the horizon and fringes the robes of departing Night. Soon the herald rays of an approaching day shoot their glories high into the heavens, and as the great round sun wheels its red disk above the line between earth and sky, the morning star disappears in the vault above, its sheen is lost in the resplendent beams of the day-god. It is thus in the natural order, it is so in the spiritual sphere, and in the wonderful harmony of the religious domain the same phenomena are apparent.

The clouds of paganism had hung over the world, the dark night of infidelity, barbarism and ignorance had lasted four thousand years. Like planets upon the night sky of antiquity the prophets, the patriarchs, and the chosen leaders of God's people shed a faint and distant gleam. But the time was rapidly approaching when a new dispensation was to commence. The gray dawn of approaching Salvation was giving way to the first flash of Redemption's day, when the Star of the Morning of Truth appeared in the Orient and pointed with its beams toward the little village of Judea over which the glorious Orb of Divinity was about rise.

"We beheld His Star in the East and have come to adore Him," said the Kings, these wise men, from the different ends of the earth. They represented in their three different races all the human family. The one was the descendant of Chem, the second of Ham, and the third of Japheth. They were of the white, the yellow and black divisions of the family of man. They came from different lands, and they were the exponents of all that the old world had of great and of good. They were kings or leaders in their respective countries; they were wealthy beyond all their fellow-countrymen; they were virtuous to a most remarkable degree; they were humble as the lowliest. One came from the classic shores of Greece, where art and science had adorned the civilization of the world and left models for the imitation and examples for the practice of untold generations yet to be. A second hailed from

the home of the Mongolian, where laws as old as the memory of man had taught of a Supreme Being and the duties of the creature to the Creator. And a third came forth from that dark and mysterious continent whose burning heart throbs still in its fevered breast, far away from the reach of human progress, but on whose confines stand the imperishable monuments, "from the summit of which forty centuries look down" upon the world and tell to the beings of our day that they were old when yet the race was in its infancy and the mists of fable surrounded its existence.

Thus were not only the different branches of the human family, but also the three known continents, represented in that most glorious of all pilgrimages to the shrine of the Divine Infant. The wealth, the wisdom, the power, the goodness of this world travelled with them to pay homage to the Son of God made man for the universal redemption of His creatures.

On the confines of a burning desert they met and immediately the Star of the Saviour appeared above the horizon and glittered upon their path. Forward they moved into the wilderness of sand, and they dreaded not the trip for their faith was unshaken and they knew that the light before them—like the fiery pillar of captive Israel—would infallibly conduct them to the land of promise, to the most sacred spot on earth's broad face, the place where the Expected of nations was to be born King of the Jews. It mattered not that miles of dreary, sky-bound wastes extended between one oasis and another, it mattered not that the dread simoon might at any moment sweep down upon them and bury them in the ocean of sand, it mattered not that the fitful and deceptive mirage might arise at any point to lead them astray: the Star shone before them and they followed. And great was their reward, for they crossed the desert in safety, they avoided all the perils of such a wonderful journey, and, at the proper time, they descended the road that leads to Jerusalem. Yonder, beyond the blue hills and jagged rocks that rise from out the valley of the Jordan, lay the city of David, and toward it moved the Star that they had seen in the East. Still inspired by an inextinguishable faith they followed the luminary. At last, over the cave where the Messiah lay, the orb of miraculous splendor paused, and drawing in all its diverging rays, it concentrated them upon the place where the King of Heaven reposed.

It was only then that the Magi knew that they had found the One for whom they sought. Going in they adored; and, after returning thanks to God, they presented Him with gifts of gold, frankincense and myrrh. Gold representing the wealth of earth, which all belongs to Him, and which men should ever lay at His feet as a token of their submission to His holy will; frankincense representing sacrifice, as a mark of their faith in His Divinity, which alone can claim such adoration from man; myrrh representing sufferings, such as He was about to undergo, and the sufferings of humanity that are ever sanctified by being placed at the feet of the Saviour. Thus was it that these three men, in their nationalities, their countries, their races, their journey, their adoration and their gifts stand forth upon the background of the past and serve as models whereby all future generations should act, in order that the Founder of Christianity may receive the meed that is His and which each of His creatures owes Him.

Over the face of the world is the

human family scattered, and the Son of God became man for the redemption of all, without exception. The different races of men are all bound to turn their steps in the direction of Bethlehem. The wealthy and the gifted as well as the indigent and the lowly are upon an equal footing in presence of the Divine. Standing on the confines of the great desert of life we all are obliged to start out and to face the countless dangers that surround the path we must follow. There may be, here and there, a resting place along the way, but it is uncertain, and under its shade trees and beside its fountains we are not allowed to tarry. The simoons of passion and sin sweep in endless cyclones over the surface of the years before us; it is almost impossible to escape them. There is no map upon the face of the desert, and no landmarks to guide our footsteps. But, as for the Magi of old, the Star of Faith shines brightly upon the horizon before us. By following it through all the perils of that journey, it will most certainly conduct us to the land of our promise, to the gates of the "celestial Jerusalem," to the Bethlehem of our existence—the place where the loving Saviour awaits us all.

But there is another lesson to be drawn from the Wise Men. We must come with gifts, according to our Faith. We must lay at His feet all the prosperity, the joy, the health, the happiness, and the wealth that He has bestowed upon us—for all belongs to Him, and tomorrow he can take what to-day He gives; we must place before Him all our offerings in the way of a tribute to His Divinity, and constantly immolate ourselves at his shrine in a sacrifice that cannot be other than acceptable; we must deposit at His Crib the burden of our sorrows, our sufferings, our poverty, our privations, our crosses and our miseries, in order that He may direct the Recording Angel to mark them to our credit in the indelible Book of Life. Such is the way in which we should celebrate the Feast of Saturday, the 6th instant, the grand Festival of the Epiphany.

At the very dawning of the New Year we find the Infant God giving the first evidence of His mission—"not to destroy the law but to fulfil it"—as He submits to the customs and enactments of the State. He who is above all law was the first to preach obedience to legal authority, by performing, to the last letter, the code of the people. Taking this grand lesson to heart and properly reflecting upon the significance of the "Adoration of the Magi," it must necessarily follow that our future lives will be governed by their precepts and examples, and the consequence must be that the Star which we beheld, upon our path, at the beginning of our years, shall conduct us securely to the Adored of all ages.

### A PHILISTINE.

Perhaps no city in the world, in proportion to its size and population, has as many churches—and such beautiful ones—as Montreal. At this season of the year our Catholic temples are especially imposing and gorgeous. Lamartine once wrote: "There is nothing so inspiring as a temple; therein everything speaks, everything preaches, everything tells of God, of peace, of Heaven. The resume of human history is a temple—when properly understood." The other day, in glancing over Mr. S. E. Dawson's admirable "Hand-Book of the Dominion of Canada," we came upon some really eloquent passages in which the author does full justice to our glorious Catholic places of worship in this city. Referring to Notre Dame de Lourdes and its paintings, Mr. Dawson says: "It is like an

illuminated Missal, which to a Protestant has interest as a work of art, and to a Catholic has the superadded interest as a work of devotion." In speaking of the Parish Church of Notre Dame, the author quotes from Mr. W. D. Howells descriptions of Montreal seen from the towers of that superb edifice. The author of "Venetian Life" and "Italian Journeys" pays a high tribute to the splendors of scenery that nature has lavished upon the St. Lawrence, and he grows enthusiastic when drawing pen pictures of Montreal.

An author very often displays his tact and judgment as much in the portions of a quotation that he omits as in those that he reproduces. To Mr. Dawson's great credit be it said that he just gave his readers enough of Mr. Howells' remarks to please everyone, to avoid touching the most delicate feelings of anyone, and to leave all who may peruse his volume, with grander ideas of our country and with a good opinion of Mr. W. D. Howells—an opinion which he by no means deserves. While doing justice to Mr. Dawson for this fine and delicate sense of what is due to his readers, and his desire to please all and hurt none, we cannot but let our readers know that this Mr. Howells—a clever man, an able writer, and a pronounced authority on certain matters—is possessed of a most prejudiced mind, and is so blinded, not by ignorance, but by bigotry, that he is entirely unfit to give an opinion upon any subject that verges upon religion. The other day a very dear friend sent us an extract from the Catholic Weekly Review, of October 19, 1889, in which are a few quotations from Mr. Howells' volume, "Their Wedding Journey." These are too good to let pass. They will suffice to show how generous Mr. Dawson was, and how much he desired to avoid anything offensive, when he omitted these remarks of the over-estimated traveller from his "Hand-Book."

In referring to Mr. Howells, the Review said that he, "belongs to 'the mob of gentlemen who write with ease,' but the general effect of his book could scarcely be more unpleasant. It abounds in sneers at Canadians, their sentiments, their manners and political status; while it bristles with offensive references to the Religion held in so much love by the Lower Canadians. Indeed, he goes, as we think, to very unnecessary length to make it understood that his superior intelligence rejects the Faith of Catholics as a fetish and a superstition."

Just read the following extract; it should suffice to give our readers an idea of Mr. Howells' broad-mindedness!

"It was rapture," we read, "to take a carriage and drive, not to the cemetery, not to the public library, not to the rooms of the Young Men's Christian Association, or the grain elevators, or the new park just tricked out with rock-work and sprigs of evergreen,—not to any of the charming resorts of our own cities, but as in Europe to the churches, the churches of a pitiless superstition, the churches with their atrocious pictures and statues, their lingering smell of the morning incense, their confessionals, their fee-taking sacristans, their worshippers dropped here and there upon their knees about the aisles and saying their prayers with shut or wandering eyes, according as they were old women or young! I do not define the feeble sentimentality—call it wickedness if you like—but I understand it, and I forgive it from my soul!"

What a genuine, loving Christian soul is that of Mr. Howells! We are grateful for his magnanimous forgiveness! It is thus he speaks of the Cathedral; we have no comment to make:

"At the cathedral therefore, perhaps, the worst paintings in the world, and the massive pine board pillars are unscrupulously smoked to look like mar-

ble; but our tourists enjoyed it as if it had been St. Peter's; in fact it has something of the barn-like impressiveness and immensity of St. Peter's. They did not ask it to be beautiful or grand; they desired it only to recall the beloved ugliness, the fondly cherished hideousness and incongruity of the average Catholic churches of their remembrance. And it did this and more! it added an effect of its own; it offered the spectacle of a swarthy old Indian kneeling before the high altar, telling his beads, and saying with sighs and tears the prayers which it cost so much martyrdom and heroism to teach his race."

His description of the Gesu is too abominable to reproduce here. We have just had enough to prove that Mr. Howells is a mere Philistine; a very prejudiced, a very ignorant and a very unrefined creature. It is thus that the poor, dull, cold, hollow, uninspired and uninspiring Protestantism of Mr. Howells looks upon what wealth and art and genius have contributed to the glory of God. It would be a mercy to Mr. Howells if the Almighty would keep him out of heaven, for surely the perfection, the splendor and the celestial harmony of the Divine mansions would grate upon his soul for all eternity and under existence unbearable for such a strongly organized creature.

HON. W. E. GLADSTONE.

On last Friday the Grand Old Man celebrated his eighty-fourth birthday, and universal were the rejoicings. From the Sovereign down to the humblest peasant all honest-hearted and noble-minded people, who were aware of the event, rejoiced and thanked heaven for the rich blessings of health, happiness and long years granted to that truly great man. That the Queen, the members of the Royal family, the supporters of Mr. Gladstone's policy in the Commons and the liberty-loving associations of Europe, America and Australia should pay homage to the venerable leader of the British Administration, is not to be wondered at; less could not be expected, although the spontaneousness of affection and honor must have been most gratifying to the aged but vigorous statesman. But that Mr. Gladstone's most bitter opponent, Mr. Balfour, should rise, in his place in the House, and express the congratulations of the Opposition, lends still another beam to the effulgence of that occasion.

There is something touchingly fine in those moments when truce is called and deadly opponents join hands in bearing a well-deserved tribute to place at the shrine of a really great man; or when they unite their voices in a chorus of praise to one whose life and whose works have challenged the admiration of his age. Such scenes take place in time of war, when, under the white flag, enemy meets enemy and all divisions are forgotten in a common cause. We remember well the scene in the Canadian House of Commons when the brilliantly-oratorical leader of the Opposition delivered a glowing and pathetic eulogy of the dead statesman whose genius had swayed the destinies of our country during almost half a century. That was a mournful occasion, but none the less glorious despite the pall of sorrow that Death's Angel let drop upon the scene. On Friday last it was still a grander, and in every sense a happier event; in the British House of Commons it was not a blending of generally opposing voices in expressions of grief, rather was it the outpouring of congratulations from all sides, congratulations to the most remarkable, most venerable and most sublime figure in the arena of modern politics.

However, it would not be natural if

there were not a discordant note from some quarter or other. Perhaps it is well that it should be so; for that one muffled note serves to accentuate the more clearly the harmony of all other voices. The London Times—the Thunderer—could not hide its disappointment for one day; while tendering Mr. Gladstone a half-hearted tribute on the occasion of his eighty-fourth birth-day (it could not respectably have done otherwise than refer to the event) it conveys a broad hint that Mr. Gladstone would serve his country well, were he to now retire from public life. It is not very probable that Mr. Gladstone cares two straws for the opinion of the Times, and he is too good a classic scholar to not know the worth of that oft-quoted line: "timeo Danaos et dona ferentes." Moreover, the Times is not the public of Great Britain; the times are changed since the Times was the all potent and almost only exponent of British thought. This is an electric age, and "thunderers" do not frighten the world, as they did before the age of invention and new-fangled printing-presses. The people of Great Britain happen to think differently from the Times on this subject. His country and the whole world would feel the irreparable loss were Mr. Gladstone to take the unkind hint of that heartless monster. Standing, to-day, in the midst of millions of admirers, friends, supporters, and well-wishers, with the snows of eighty-four winters upon his hair and the beams of eighty-four glorious summers on his face, with a record of public life, such as no living man may ever expect to see equalled or even approached, with a glorious, self-imposed mission of seeing justice done to the Irish race, before he is ready to say the adieu to public life. Gladstone is unquestionably the most glorious political pyramid in the vast expanse of this century. May God grant him many birthdays, and health and strength to enjoy them.

THE MASS.

It is fully time that we should come to the fifth part of the Mass. We have striven to give a history of the great mystery of the Holy Eucharist, while speaking of that fourth and all important part of the Mass called Consecration. Our sacred volumes fail to convey a just idea of the greatness of that greatest of mysteries; it is with the writer the fault lies if we have not fully succeeded in dispelling any doubts that could possibly linger in the mind upon that question.

"The fifth part of the Mass begins at the *Pater* or *Our Father*. The *Pater* is preceded by a preface or preparatory prayer, which is said through respect for the Lord's prayer, and to aid us to say it well."

Let us pause for a moment! What is the *Our Father*? A simple question you may remark. It is the Lord's Prayer, and is the first one we are taught by our mothers. In all Christian denominations, no matter how else they differ, the Lord's Prayer is preserved, more or less exact, but always in substance the same. Yes, it is the prayer we first learn, and we know it was pronounced by Christ Himself in the garden of Olives and is the summary of all other prayers from man to God. But the question is not an idle one. Far from it.

The *Our Father* is not only the most perfect of all prayers, composed for men by the son of God; but it is more still. It is the compendium of all our wants; it is the richest piece of composition that was ever made. It is a poem glorious in its inspiration, exact in its every word, harmonic in all its parts, glowing with feeling, pregnant with celestial fire,

lofty in its aim, super-human in its aspirations.

It proclaims that God, the Father of all, is in Heaven and that His name is to be blessed by his creatures on earth and in the mansions of His love. It calls for the kingdom of that Father to come, that He may reign in all His ineffable splendor over the objects that His Almighty Will has called, from nothingness, into being. And it demands that the Will of that mighty and loving Father be done on earth by His dependant children. Yes, that it be done here even as the countless hosts of heaven unceasingly perform it. And that Will being done and the glory of the Father being established, it begs then of the Lord of all true Bounty to give to His creatures their daily bread to confer upon them the means of sustaining life that they may be enabled to glorify Him. And then, considering the weakness of man, his numberless faults, follies and misfortunes, it begs of the omnipotent judge—the judge of mercy—to forgive our sins and to mete out to us forgiveness in proportion to that which we have for those who injure us. It proclaims the feebleness of man and his incapacity to support himself, for it calls upon God the Father to save us from temptations. We are all frail and without that aid from above we cannot expect to ever be able to resist these temptations. Finally does not that prayer beg that we be delivered from all evil, that is from sin, moral death, eternal sorrow?

What is there that man can add to such a prayer? This then is embodied in the Mass. What a wonderful study is that of the Mass! Volumes upon volumes might be written upon each particular part of that great sacrifice. Man can never conceive the depths of mystery, the awfulness of miracle, the perfection of composition that the Mass displays. There is nothing superfluous, there is nothing wanting, there is everything exact, there is everything perfect in its parts and in its whole. A single low Mass is not only a repetition of the great sacrifice of Calvary, but it is a union of all the most eloquent prayers, a mighty and divine inspired epic, beside which all the glorious achievements of ages grow dim as the stars that disappear before the sun. An epic did we say? Yes, an epic lofty beyond the eagle flight of human thought, deep beyond the grasp of human philosophy, in the presence of which we can but be silent and adore.

After the *Pater* the priest breaks the sacred host over the chalice; puts a small part of it in the precious blood to mark the intimate union we are going to contract with our Lord by the Communion, and places the other parts on the patena for his own communion. At this moment the first Christians gave each other the kiss of peace, to show that they loved one another as brethren. The kiss of peace which, at the present day, the deacon gives to the clergy during High Mass, is a precious memorial of this holy custom.

The *Agnus Dei* is then said. The priest strikes his breast each time as he repeats these words, calling on the Lamb of God to have mercy upon us and to give us peace. It is a prayer in which the priest asks of our Lord to give us that peace so necessary for both this world and the next. After the *Agnus Dei* the priest recites those most beautiful prayers, the more immediately to dispose him to receive the Lord of Hosts. To recite them is an excellent means of preparing for holy communion. As soon as these prayers are said, the priest makes a genuflection and, taking the host in his left hand, and striking his

breast with his right hand, he says those words of the centurion: "Lord I am not worthy that thou shouldst enter under my roof, but only say the word and my servant shall be healed." The word servant is replaced by the word soul, thus proclaiming that the word of Christ will suffice to heal the soul, that is truly sorrowful. The servant of the centurion was dying and Jesus went past. The centurion called upon Him to save his servant, Jesus asked to be led to the place where that sick man was. "No," cried out that man of great faith, "I am not worthy O Lord, that thou shouldst enter under my roof, thy word will suffice and my servant shall be healed." How very few, in our day, repeat those words with their full meaning. We say them with our lips, but too often we do not think ourselves unworthy of the presence of Christ. In fact our conduct would lead the world to think that we considered it a very small honor to have the Lord of Heaven and of Earth united with us. Our faith may be great but it is not the burning faith of the centurion. It is a faith arising more from habit than anything else.

The *Confiteor* is said in order to excite us to compunction and humility because the *Confiteor* is a signal and public accusation of our sins. After it is said the priest communicates in both forms and administers to those requiring it the sacrament in the form of bread alone.

After the communion come the ablutions. They are used to purify the mouth and fingers of the priest so that no portion of the sacred species may remain adhering to them. Whilst taking the ablutions, he says prayers of thanksgiving for his communion. This is the end of the fifth part of the Mass. There is yet the sixth part to be examined, but we must keep it for the next number. Behold now the communion is over and the great mystery has been performed. It is meet that for a moment we look back at the completeness of this great sacrifice and study its beauties and perfections. There is nothing amiss. The gradual ascent from the foot of the altar, through epistles, gospels, prefaces, offertories, until we reach the great moment of consecration. All the prayers and ceremonies converge towards that point. And once that dread action is accomplished, the prayers and ceremonies are indicative of the important change which has taken place in the bread and wine. The meditations, the genuflections, the multifarious signs of the cross, the humble tone of the prayers that at once bespeak a thanksgiving and a supplication. The thanksgiving is for the mighty and mysterious favor accorded man by God in the transubstantiation: the supplication is to beg for graces with the approaching communion.

But the other day we heard a person remark that the Mass must be a mystic and unmeaning ceremony invented by priest-craft to deceive the people. Such is a pretty wide-spread opinion. But who are they that speak thus? They are the ignorant, illiterate and vulgar. No refinement, no education, still less instruction have they to boast of. Speak only of that which you have studied and know. There is not a movement or word in the Mass but, like the inner wheels of a watch, belongs to the whole system, and without which all the other parts would not move smoothly.

ONE of our Protestant readers has sent us a number of questions regarding different dogmas of our Faith and the Bible. In our next issue we will reply to one or two of these questions and to the others in succeeding numbers. We are very glad of the opportunity of setting our friend right on these different points and giving him all the information that we possess.

## LORD KILGOBBIN.

BY CHARLES LEVER.

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

## CHAPTER XXXV.—Continued.

In her old life of Rome these small jealousies, these petty passions of spite, defiance, and wounded sensibility, filled a considerable space of her existence. Her position in society, dependent as she was, exposed her to small mortifications; the cold semi-contemptuous notice of women who saw she was prettier than themselves, and the half-swaggering carelessness of the men who felt that a bit of flirtation with the Titian girl was as irremediable a thing as might be.

"But here," thought she, "I am the niece of a man of recognized station; I am treated in his family with a more than ordinary deference and respect—his very daughter would cede the place of honor to me, and my will is never questioned. It is time to teach this pretentious fine gentleman that our positions are not what they once were. If I were a man, I should never cease till I had fastened a quarrel on him; and being a woman, I could give my love to the man who would avenge me. Avenge me of what? a mere slight, a mood of impertinent forgetfulness—nothing more—as if anything could be more to a woman's heart! A downright wrong can be forgiven, an absolute injury pardoned—one is raised to self-esteem by such an act of forgiveness; but there is no elevation in submitting patiently to a slight. It is simply the confession that the liberty taken with you was justifiable, was even natural."

These were the sum of her thoughts as she went, ever recurring to the point how Walpole would feel offended by her absence, and how such a mark of her indifference would pique his vanity, even to insult.

Then she pictured to her mind how this fine gentleman would feel the boredom of that dreary day. True, it would be but a day; but these men were not tolerant of the people who made time pass heavily with them, and they revenged their own ennui on all around them. How he would snub the old man for the son's pretensions, and sneer at the young man for his disproportioned ambition! and, last of all, how he would mystify poor Kate, till she never knew whether he cared to fatten calves and turkeys, or was simply drawing her on to little details, which he was to dramatize one day in an after dinner story!

She thought of the closed piano forte, and her music on the top—the songs he loved best; she had actually left Mr. Daniel to be seen—a very bait to awaken his passion. She thought she actually saw the fretful impatience with which he threw the music aside and walked to the window to hide his anger.

"This excursion of Mademoiselle Nina was, then, a sudden thought, you tell me; only planned last night? And is the country considered safe enough for a young lady to go off in this fashion? Is it secure—is it decent? I know he will ask, 'Is it decent?' Kate will not feel—she will not see the impertinence with which he will assure her that she herself may be privileged to do these things—that her 'Irishry' was it! If a safeguard; but Dick will notice the sneer. Oh, if he would but resent it! How little hope there is of that! These young Irishmen get so overlaid by the English in early life, they never resist their dominance; they accept everything in a sort of natural submission. I wonder does the rebel sentiment make them any bolder?" And then she bethought her of some of those national songs Mr. Daniel had been teaching her, and which seemed to have such an overwhelming influence over his passionate nature. She had even seen the tears in his eyes, and twice he could not speak to her with emotion. What a triumph it would have been to have made the high-bred Mr. Walpole feel in this wise! Possibly at the moment the vulgar Fenian seemed the finer fellow. Scarcely had the thought struck her, than there, about fifty yards in advance, and walking at a tremendous pace, was the very man himself.

"Is not that Mr. Daniel, Larry?" asked she, quickly.

But Larry had already struck off on a short-cut across the bog, and was miles away.

Yes, it could be none other than Mr.

Daniel. The coat thrown back, the loose stepping stride, and the occasional flourish of the stick as he went, all proclaimed the man. The noise of the wheels on the hard road made him turn his head; and now, seeing who it was, he stood uncovered till she drove up beside him.

"Who would have thought to see you here at this hour!" said he, saluting her with deep respect.

"No one is more surprised at it than myself," said she, laughing; "but I have a partly done sketch of an old castle, and I thought in this fine autumn weather I should like to throw in the color. And, besides, there are now and then with me unsocial moments when I fancy I like to be alone. Do you know what there are?"

"Do I know?—too well."

"These motives, then, not to think of others, led me to plan this excursion; and now will you be as candid, and say what is your project?"

"I am bound for a little village called Cruban—a very poor, unenticing spot; but I want to see the people there, and hear what they say of these rumors of new laws about the land."

"And can they tell you anything that would be likely to interest you?"

"Yes; their very mistakes would convey their hopes; and hopes have come to mean a great deal in Ireland."

"Our roads are, then, the same. I am on my way to Cruban Castle."

"Cruban is but a mile from my village of Cruban," said he.

"I am aware of that, and it was in your village of Cruban, as you call it, I meant to stable my pony till I had finished my sketch; but my gentle page, Larry, I see has deserted me. I don't know if I shall find him again."

"Will you let me be your groom? I shall be at the village almost as soon as yourself, and I'll look after your pony."

"Do you think you could manage to seat yourself on that shelf at the back?"

"It is a great temptation you offer me, if I were not ashamed to be a burden."

"Not to me, certainly; and as for the pony, I scarcely think he'll mind it."

"At all events, I shall walk the hills."

"I believe there are none. If I remember aright, it is all through a level bog."

"You were at tea last night when a certain telegram came?"

"To be sure I was. I was there, too, when one came for you, and saw you leave the room immediately after."

"In evident confusion?" added he, smiling.

"Yes, I should say, in evident confusion. At least you looked like one who had got some very unexpected tidings."

"So it was. There is the message."

And he drew from his pocket a slip of paper, with the words: "Walpole is coming for a day. Take care to be out of the way till he is gone."

"Which means that he is no friend of yours."

"He is neither friend nor enemy. I never saw him; but he is the private secretary, and, I believe, the nephew of the viceroy, and would find it very strange company to be domiciled with a rebel."

"And you are a rebel?"

"At your service, Mademoiselle Kostalera."

"And a Fenian, and head centre."

"A Fenian, and a head-centre."

"And probably ought to be in prison?"

"I have been already, and, as far as the sentence of English law goes, should be still there."

"How delighted I am to know that. I mean, what a thrilling sensation it is to be driving along with a man so dangerous that the whole country would be up and in pursuit of him at a mere word."

"That is true. I believe I should be worth some hundred pounds to any one who would capture me. I suspect it is the only way I could turn to valuable account."

"What if I were to drive you into Moate and give you up?"

"You might. I'd not run away."

"I should go straight to the Podesta, or whatever he is, and say: 'Here is the notorious Daniel Donogan, the rebel you are all afraid of.'"

"How came you by my name?" asked he, curiously.

"By accident. I overheard Dick telling it to his sister. It dropped from him unawares, and I was on the terrace and caught the words."

"I am in your hands completely."

said he, in the same calm voice; "but I repeat my words—I'll not run away."

"That is because you trust to my honor."

"It is exactly so—because I trust to your honor."

"But how if I were to have strong convictions in opposition to all you were doing—how if I were to believe that all you intended was a gross wrong and a fearful cruelty?"

"Still you would not betray me. You would say: 'This man is an enthusiast—he imagines scores of impossible things—but, at least, he is not a self-seeker—a fool, possibly, but not a knave. It would be hard to hang him.'"

"So it would. I have just thought that."

"And then you might reason thus: 'How will it serve the other case to send one poor wretch to the scaffold, where there are so many just as deserving of it?'"

"And are there many?"

"I should say close on two millions at home here, and some hundred thousand in America."

"And if you be as strong as you say, what craven creatures you must be not to assert your own convictions!"

"So we are—I'll not deny it—craven creatures; but remember this, mademoiselle, we are not all like-minded. Some of us would be satisfied with small concessions, some ask for more, some demand all; and as the government higgles with some, and hangs the others, it mystifies us all, and ends by confounding us."

"That is to say, you are terrified."

"Well, if you like that word better, I'll not quarrel about it."

"I wonder how men as irresolute ever turn to rebellion. When our people set out for Crete, they went in another spirit to meet the enemy."

"Don't be too sure of that. The boldest fellows in that exploit were the liberated felons: they fought with desperation, for they had left the hangman behind."

"How dare you defame a great people!" cried she, angrily.

"I was with them, mademoiselle. I saw them, and fought among them; and to prove it, I will speak modern Greek with you if you like it."

"Oh, do," said she. "Let me hear those noble sounds again, though I shall be sadly at a loss to answer you. I have been years and years away from Athens."

"I know that. I know your story from one who loved to talk of you, all unworthy as he was of such a theme."

"And who was this?"

"Atlee—Joe Atlee, whom you saw here some months ago."

"I remember him," said she, thoughtfully.

"He was here if I mistake not, with that other friend of yours you have so strangely escaped from to-day."

"Mr. Walpole?"

"Yes, Mr. Walpole; to meet whom would not have involved you, at least, in any contrariety."

"Is this a question, sir? Am I to suppose your curiosity asks an answer here?"

"I am not so bold; but I own my suspicions have mastered my discretion, and, seeing you here this morning, I did think you did not care to meet him."

"Well, sir, you were right. I am not sure that my reasons for avoiding him were exactly as strong as yours, but they sufficed for me."

There was something so like reproof in the way these words were uttered that Donogan had not courage to speak for some time after. At last he said: "I, one thing your Greeks have an immense advantage over us here. In your popular songs you could employ your own language, and deal with your own wrongs in the accents that became them. We had to take the tongue of the conqueror, which was as little suited to our traditions as to our feelings, and travestied both. Only fancy the Greek vaunting his triumphs or bewailing his defeats in Turkish!"

"What do you know of Mr. Walpole?" asked she, abruptly.

"Very little beyond the fact that he is an agent of the government, who believes that he understands Irish people."

"Which you are disposed to doubt?"

"I only know that I'm an Irishman, and I do not understand them. An organ, however, is not less an organ that it has many 'stops.'"

"I am not sure Cecil Walpole does not read you aright. He thinks that you

have a love of intrigue and plot, but without the conspirator element that Southern people possess; and that your native courage grows impatient at the delays of mere knavery, and always betrays you."

"That distinction was never his—that was your own."

"So it was; but he adopted it when he heard it."

"That is the way the rising politician is educated," cried Donogan. "It is out of these petty thefts he makes all his capital, and the poor people never suspect how small a creature can be their millionaire."

(TO BE CONTINUED.)

## A Convert to the True Faith

The Rev. ARTHUR T. COLT, a missionary of the Church Mission to Deaf Mutes, and in charge of the Protestant Episcopal Mission of St. David's, at Woodbine street and Knickerbocker avenue, Brooklyn, was baptized into the Catholic faith, Wednesday of last week, by Rev. Father Halpin, S.J., lecturer on ethics in the St. Francis Xavier College. Mr. Colt's change of faith was the result of ten years of struggling with religious questions.

Mr. Colt is about thirty years old. He is a nephew of the late Bishop Brown, of the Episcopal diocese of Fond du Lac, and by him was ordained a clergyman ten years ago. Under the direction of Dr. Gallaudet, he took up work among the deaf mutes, and was peculiarly successful.

Mr. Colt began to have doubts as to whether he could stay in the Protestant Church, and talked with his friends, among others the Rev. Dr. Arthur Ritchie, of St. Ignatius' Church. A short time ago he decided to enter the Catholic Church. He spoke to Bishop McDonnell, who wrote to Father Halpin, to whom he referred Mr. Colt.

Mr. Colt called on Father Halpin, and they talked over Mr. Colt's position. Mr. Colt surprised and delighted Father Halpin by his accurate and extensive knowledge of the forms and doctrines of the Catholic Church. He said he had been in trouble for years, and that he found peace over the religious questions, which Protestant theology could not answer, in the Catholic faith. Impressed by Mr. Colt's sincerity, Father Halpin listened to Mr. Colt's abjuration of his old faith and his profession of his new faith. Then Father Halpin baptized Mr. Colt.

Father Halpin was asked whether most of the Episcopal clergymen converts to the Catholic faith were not ritualists as Mr. Colt was. Father Halpin replied emphatically, "No." He said he would rather try to convert an atheist than a ritualist or high churchman, because the latter believed he had many of the things which the Roman Catholic Church could offer, whereas in reality, Father Halpin said, he was as far distant as possible.

Mr. Colt cannot become a priest because he is married. He lives at 342 Monroe street, Brooklyn. His wife remains in the Episcopal Church, but is in sympathy with her husband to the extent of advising him to follow the dictates of his conscience. When asked what he was going to do, Mr. Colt said he was a young man and could get along as other young men do. He may engage in deaf mute work in the Church.—*Catholic News*.

## To Down Spooks.

A wealthy bachelor declared that a horrid hag had glared at him through the night. His friends laughed at him but he insisted that the house was haunted. He grew ill, complaining of extreme heaviness in the stomach, his appetite failed, he grew emaciated and despondent, believing he was going to die, the spook being a warning, and declared he could hear funeral bells ringing in his ears, and even hinted at suicide. A friend induced him to use Dr. Pierce's Golden Medical Discovery, and he rapidly grew well, spooks and all his distressing symptoms disappearing. A torrid liver and dyspepsia caused his suffering and the medicine cured both. The "Discovery" is the only remedy for biliousness and indigestion, or dyspepsia, so certain in its curative action as to warrant its sale on trial. A Guarantee, in print, wraps every bottle.

Dr. Pierce's Pleasant Pellets cures constipation, biliousness and derangements of stomach, liver and bowels.

Generally a howling success—The menagerie part of a circus.

## CHRISTMAS IN MEXICO.

## Quaint Customs of Our Southern Neighbors

Among the quaint and pretty custom in celebrating feast days in Mexico, none is prettier than the observance of the *noche buena*, the Holy Night. Nine days before Christmas a novena is commenced in every house in honor of the Christ-Child, and a ceremony called *la posada* is inaugurated. Literally, the word signifies an inn, and in this ceremony the Mexicans commemorate our Blessed Mother and St. Joseph, seeking for shelter in the inns of Bethlehem.

Beginning on the evening of the sixteenth of December and continuing every night until the twenty-fifth, the family and servants in every household are assembled and with lighted tapers they sing the Litany and form a procession down in the *patio* or courtyard. Four men are chosen to carry the *nacimiento*, or crib, wherein to lay the Holy Child. They walk in the centre and halt before each door in the house as the procession moves on. In exquisite Spanish verses, is then begged the *posada*, for the Blessed Virgin and St. Joseph, but from the closed door angry voices call out that there is no room for the travellers. The Litany is again resumed until a halt is made at several other doors and the *posada* again asked for and refused. The last door is finally reached, the *posada* is entreated, and sweet voices from within bid the travellers welcome. The door is thrown open and the procession files into a room beautifully illuminated. The *nacimiento* is placed upon a temporary altar and after a hymn of thanksgiving and the recitation of the Rosary, the sacred part of the *posada* is terminated and the social programme is begun. In the middle of the room hanging from the ceiling is an oddly decorated earthen pot, called *olla*, filled with nuts, candies and goodies of every description. The pot is hidden beneath gray-colored papers of every hue and is transformed into the shape of a huge bouquet of flowers, a peerless bride, a long-plumed bird, a ship, or even a grotesque figure according to the fancy of the ornamenteer. A child is then chosen, blindfolded, and given a wand, with three chances to break the *olla*. If the child be successful and breaks the *olla*, then a grand serenade ensues, and old and young vie with one another to gather the sweets that are scattered in every direction. Among the wealthy Mexicans a dance usually follows and continues till the small hours of the morning, when the guests take their departure and carry away with them a little porcelain *nino Jesus*, the figure of the Child Jesus, resting on a bit of straw, as a memento of the *posada*.

When the last *posada* has taken place all repair to the churches to assist at mass at day-break. The altars and statues are all magnificently dressed to welcome the new-born King, and the lowly Indian and opulent Mexican, kneeling side by side, vie with each other in offering their devotion to the Holy Child. All kneel with arms outstretched in the form of a cross holding lighted tapers, so emblematic of the ardent faith of these children of the South, and at the *Vente Adoremus* every head is bowed to the ground.

At every mass on Christmas Day a procession takes place in the churches. The Crib is reverently carried about, and the poor follow with lighted tapers, singing the Litany. With the benediction of the Blessed Sacrament, which is given after the last mass, ends the celebration of the feast of Christmas in Mexico. As in France, presents are not exchanged on this day; a tree laden with gifts is a joy unknown to the heart of a Mexican child. The merry Christmas greeting so dear to us is not heard in the land of the Montezumas. For all that, the memory of the great mystery, which makes the day what it is to every Christian, is renewed in this most touching and fruitful way by the ceremony and devotion of the people.—*Little Messenger*.

## Death of Sister Sebastian Brown at St. Frances' Convent.

Sister Sebastian Brown, of the Colored Order of the Oblate Sisters of Providence, died Monday afternoon at 2.30 o'clock at St. Frances' Convent, Forest Place and Chase streets. Her exact age is not known, but by the other sisters she was said to have been one-hundred years old. Her name in the world was Justine Brown, and she was born and passed her

early life on the Vincendals estate, near Frederick, Md. Her early life was devoted to religious matters and in trying to educate the girls of her race. She was of French descent, and had acquired a liberal education. In 1867 she entered the order in which she died, and was noted especially for her charity and her devotions to the sick. For eight years she had been confined to her bed, and was blind, her sight having been destroyed by a stroke of paralysis. Her funeral took place on Tuesday afternoon at two o'clock, Rev. Father Lesson, of St. Monica's Church, officiating. The Sisters of the order acted as pall-bearers.—*Catholic Mirror*.

## ROMAN NEWS.

Gleaned from the London Universe.)

The Congregation of Rites has held a meeting at the Cardinal Vicar's apartments to inquire into the beatification of the Cure of Ars, in which His Eminence takes a deep interest.

The premature death of Mgr. Ibanez, Vicar-Apostolic of Amoy in southern China, is chronicled. He had held his position but seven days, having been consecrated on the 8th of October and having been carried off by pernicious fever on the 14th. R.I.P.

The Vicar-General of the diocese of Aix, Superior-General of the Society of Mary, and the Superior-General of the Daughters of Jesus and Mary have been received by the Holy Father, to whom they presented Jubilee offerings.

The celebrated Professor Sbarbard of Rome has died in communion with the faith, having recanted all his errors and attacks against the Church in presence of three sworn witnesses. He adhered to all the dogmas of Catholicity on his death-bed.

Cardinal Rampolla, Secretary of State to the Holy See, is laid up with rheumatic troubles which hinder him from attending diplomatic receptions but do not prevent him from working at his official duties. His indisposition, it is hoped, will soon disappear.

Among recent receptions at the Vatican have been those of their Serene Highnesses the Princes Francis and Louis von Leichtenstein, the Bishops of Grenoble and of Angouleme, and the former Brazilian Minister to the Holy See with his consort (Feixeira de Macedo) and the existing Russian Charge d'Affaires.

The Catholic Associations of Rome will be received on Monday next in the Church of St. Peter, when ten thousand persons are expected to attend. His Holiness will celebrate Mass at the altar of the *Chaire*. Pini de Massimo will read an address, which will be acknowledged by the Holy Father.

The following appointments have taken place: Cardinal Persico to be Protector of the Congregation of the Stimato of St. Francis in Florence; Cardinal Galimberti to be Protector of the Confraternity of Mary the Adored in the collegiate chapel of Bitonto in the archdiocese of Bari; and Cardinal Serafino Vannutelli to be Prefect of the Index.

We regret to announce the death of Mgr. Agosty, first Catholic Bishop of Roustchuk, in Bulgaria. He was 55 years of age, and had been Bishop since 1883. He was titular Archbishop of Nicopoli. He was a member of the distinguished Order of Passionists, and not the least pious and zealous amongst them. R.I.P.

Cardinal Bianchi has presented to the Holy Father the employees of the Apostolic Dateria, who came with their filial attachment and offerings of Peter's pence. After a paternal conversation the Pope imparted his Apostolic Benediction. The College of Procurators of the Apostolic Palaces have likewise had an audience of His Holiness, to whom they presented the homage of their filial veneration.

Dom Laurent Janssens, of Maredsous, has been appointed rector of the new institute founded at Rome, by express desire of the Pope, from all the abbeys of the Benedictine Order. It is heartily desired by his many admirers in the musical world that his promotion to a chair of theology will not hinder the former Professor of Rhetoric from continuing his excellent articles on sacred music in the *Musica Sacra* of Belgium.

The sort of clothing lawyers like—Chancery suits.

## IRISH NEWS.

Neil Coyle has been appointed to the Commission of the Peace for Donegal County.

James Hall has been appointed to the Commission of the Peace for Sligo County.

Lucas D. Gray has been appointed to the Commission of the Peace for Monaghan County.

Richard Power and Mr. Falvey have been appointed to the Commission of the Peace for Kerry County.

William Phillips, J.P. of Derrynashigan, Leenane, has contributed £5 to the Evicted Tenants' Fund.

Alexander Gordon, manager of the Cork, Brandon and South Coast Railway, died on December 2.

James McGurran and Dr. Geoffrey J. Bourke have been appointed to the Commission of the Peace for Cavan County.

Denis M. O'Leary, Examining Officer of British Customs at Hull, died at the residence of his father in Tallow on Nov. 24.

W. L. Victor, of Dublin, has, unsolicited, granted a reduction of four shillings in the pound to his Clonespo (Tipperary) tenants.

Bridget Gains, about seven years of age, was run over by a dray in Cook street, Dublin, on December 6, and killed.

On his way home from the hiring market at Castlederg, John Holland died on the road at Priestcess. He was sixty-four years old.

John McInerney, of Cloncool, father of the Rev. John McInerney, pastor of Shinrone died on November 24. He was eighty-six years old.

The Lords Justices have appointed Andrew N. Brady (resident magistrate at Oughterby), to be a resident magistrate for the County Clare.

The Lords Justices have appointed Capt. John O. Gage (resident magistrate at Coleraine) to be a resident magistrate for the County of Galway.

Bryan Masterson, Thomas Wilson, M.D., and James Ross have been appointed Commissioners of the Peace for Longford County.

Michael Smyth, of the firm of Watters & Smith, of Keady, was sworn in a Justice of the Peace for County of Armagh on Dec. 2, before Thomas Small, J.P.

Robert Mason Ashby, of Kiltbrough House, Kiltwooley, was sworn a Justice of the Peace for Tipperary County, before George Langley, D. L. J. P., at Clonmel, on Dec. 2.

Dr. Richard O'Brien, of Clonmel, has been appointed a magistrate for County Tipperary, and Alderman James Byrne, ex-Mayor of Clonmel, has also been made a magistrate.

Two well-known Catholics of Kildare County have passed away in the person of Mrs. Nelson, wife of James Nelson, J.P., of Coodrinagh House, Leixlip, and William Pelin, of Ballindrum.

Mr. O'Connor's provision store on King street, Cork, and its contents were destroyed by fire on the 4th inst. The inmates of the house had narrow escapes from death.

John Blakiston-Houston, Vice-Lieutenant of the County of Down, has appointed as Deputy-Lieutenant of said county, Captain Gordon Sharman Crawford, of Crawfordsburn.

J. Higgins, Nationalist, was elected an Alderman from the South Ward of Waterford on Nov. 25. He defeated C. Redmond, Parnellite, who had been on the Board for thirty-six years, by a vote of 64 to 44.

A. St. George H. Lonagan and J. Magner have been elected Councillors from the East Ward of Clonmel. The outgoing Councillors were Mr. Magner, Nationalist; W. T. Foyle, Unionist, and B. Foyle, J. P., Conservative.

At the opening of the Belfast Assizes, Justice Andrews had a very heavy list of cases to submit to the Grand Jury, which list included no fewer than eleven cases of homicide, in addition to many other crimes of a serious nature.

The patriotic priests and people of Edenderry have contributed £13 6s. to the Evicted Tenants' Defence Fund. Of this sum the Rev. J. Kinsella, parish priest, gave £2; the Rev. P. O'Donnell, curate, and Patrick Mulvin, £1 each.

At a meeting of the Municipal Council of Dublin, on Dec. 1, Alderman Dillon was unanimously elected Lord Mayor,

and after a series of obstructive motions by the Conservatives it was decided to forward to the Lord Lieutenant the names of P. F. McCoy, T.C.; John Reilly, T. C.; and Gerald O'Reilly, T. C., as those from which the High Sheriff for next year is to be selected.

The death occurred on the 30th ult. of James Smith, a merchant of Ballyjamesduff. He was the father of the Rev. Patrick Smith, of Council Bluffs, Ia., and was eighty-seven years old.

At a wedding party in Portlengone neighborhood, on Nov. 25, a young man fired off a gun which he believed to be unloaded, by way of saluting a newly-married couple. Unfortunately the gun was loaded, and three women and one man were injured.

The Queen's Bench Division has granted a conditional order for a *certiorari* to reverse the decision of the magistrates of French park Petty Sessions, sending Mr. Bakeney, Lord De Freyne's agent, for trial on a charge of setting fire to the inhabited house of a tenant.

As a result of the recent dynamite scare in Dublin the convict prison in Maryborough, in which the Invincibles connected with the Phoenix Park murders are confined, is continuously guarded by police, a large number of extra members of the force having been drafted into the town for the purpose.

## 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.

B-sides 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.

## SMILES.

Adeline: What would you do if you were in my shoes? Madge, after a glance at them: Get a pair about four sizes smaller.

Ada: Why does Clara speak of George as "her intended"? Are they engaged? Alice: No; but she intends that they shall be.

"What are you reading, Johnny?" inquired the boy's father. "A story about a man who was wrecked on a cane." "Read it aloud, Johnny. I can sympathize with him. I have just been pretty near wrecked on a sealskin cape myself.

Little Brother: Can't you walk straight, Mr. Mingle? Mr. Mingle: Of course I can; why do you ask? Little Brother: Oh, nothin', only I heard sister say she'd make you walk straight when she married you; and ma said she'd help her.

Wife: Did you notice, at the party last evening how grandly our daughter, Clara, swept into the room? Husband, with a grunt: Oh, yes. Clara can sweep into the room grandly enough, but when it comes to sweeping out the room she isn't there.

*Holloway's Pills and Ointment.*—The most effectual Cure for Gout and Rheumatism.—A frequent cause of these complaints is the inflammatory state of the blood, attended with bad digestion, lassitude, and great debility, showing the want of proper circulation of the fluid, and that impurity of the blood greatly aggravates these disorders. Holloway's Pills are of so purifying a nature that a few doses taken in time are an effectual preventive against gout and rheumatism, but anyone that has an attack of either should use Holloway's Ointment also, the powerful properties of which, combined with the effects of the Pills, ensure a certain cure. The Ointment should be thoroughly rubbed into the parts affected at least twice a day, after they have been sufficiently fomented with warm water to open the pores to facilitate the introduction of the Ointment to the glands.

## AN AUCTIONEER'S STORY.

MUCH EXPOSURE BROUGHT ON A SEVERE ATTACK OF RHEUMATISM.

Bed-fast For Weeks at a Time—His Trouble Aggravated by an Outbreak of Salt-rheum—An Experience of Interest to Others.

From the Stayer Sun.

There are few people in Simcoe County who do not know Mr. Thos. Furlong. For twenty-eight years Mr. Furlong has been a resident of the county, and for twenty-two years has been a travelling agent and an auctioneer, and it is safe to say that he is just as popular as he is well known. In a business of his kind Mr. Furlong is naturally exposed to all kinds of weather, and the result has been that for some years past he has been badly crippled with rheumatism and has suffered great pain and inconvenience. Happily, however, Mr. Furlong has found a release from this suffering, and his recovery has excited so much interest in and about Stayer that The Sun determined to secure the particulars of his cure and give them for the benefit of others. When seen with regard to the matter, Mr. Furlong expressed the greatest willingness to make public the particulars of his cure in the belief that it might be of benefit to some other sufferer.

"You are of course aware," said Mr. Furlong, "that my calling subjects me to more or less inclement weather, and this was the main cause of my suffering. Some nine years ago I first felt the symptoms of rheumatism. I did not pay much attention to it at first but gradually it became so severe that it was with difficulty that I could hobble around, and my business really became a burden to me. I consulted several physicians, who did all they could for me, but without giving me any relief. During a part of the year I was bed fast or weeks at a time, and as the remedies I tried did me no good I began to believe that there was no cure for me, and you will readily understand how despondent I was. To add to my distress I became afflicted with salt-rheum of the hands, and had to keep my hands covered with cloths from one year's end to the other. I had read of some remarkable cures of rheumatism by the use of Dr. Williams' Pink Pills for Pale People, and at last I made up my mind to try them, though I must admit that it was with a doubting heart. For I had spent a great deal of money for other medicines without obtaining any benefit. However, they say that a drowning man will clutch at a straw, and it was with much of this feeling that I purchased the first box of Dr. Williams' Pink Pills. Before that box was all gone I experienced some relief which warranted me in continuing the treatment, and from that out I steadily progressed toward complete recovery.

I have used in all eight boxes with the result that I am to-day free from pain and ache, and not only did Pink Pills relieve me of the rheumatism, but they also drove out the salt-rheum, and as you see to-day the hands which had been covered with cracks, fissures and scabs are now completely well. This splendid result is due entirely to the use of Dr. Williams' Pink Pills and you may be sure that it gives me the greatest pleasure to warmly recommend them to others.

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

These Pills are manufactured by the Dr. Williams' Medicine Company, Brockville, Ont., and Schenectady, N.Y., and are sold only in boxes bearing the firm's trade mark and wrapper, at 50 cents a box, or six boxes for \$2.50. Ask your dealer for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists, or direct by mail from

Dr. Williams' Medicine Company from either address. The price at which these pills are sold makes a course of treatment comparatively inexpensive, as compared with other remedies or medical treatment.

## OLD NOTRE DAME'S GLORIES.

Grotesque Carving in the Paris Cathedral—Knights, Angels, Devils and Impossible Beasts.

[By T. H. Cook, in January Scribner.]

In the last days of the French monarchy the Gothic cathedrals—mutilated, desecrated, misunderstood—seemed to have lost all meaning, save in the eternal mockery of the devils carved outside their walls and grinning above the city at the wickedness which alone was older than themselves. The sculpture, full of meaning, above door and arch and column, the statues in their niches, the men and beasts and angels overhead, were only beheld by eyes that saw not, only appealed to minds that would not understand. Even in 1871 the commune tried to burn down what the revolution had left unhurt, though not undecorated. Yet, could they but have read those signs in stone, the hasty champions of the liberty and equality of man must have spared perforce a monument so democratic as was Notre Dame, so instinct with the contemporaneous life and passion of a people that had just begun to feel their power. It is more particularly to these carvings, and to the lesser known among them, as being the especial expression of the people's art, that I wish in this place to draw attention.

Between 1161 and 1285 Notre Dame was practically finished. Alenquer III. laid the first stone, and the Patriarch Heraclius celebrated the first Mass; Rome, Jerusalem and Paris, the three greatest of the cities, united to honor the foundation. Though a fire somewhat modified the original arrangement and style of the interior, the cathedral rose with a unity that was little short of miraculous in so vast a building. The north door and facade were, indeed, only begun in 1257, by the care of Jehan de Chelles, and it was not till 1311 that Ravy and Jean le Bouteiller had finished the glass and decoration of the choir; but by 1228 the great entrance was done, and by St. Louis the towers were completed. They were originally meant to support two spires, but when once their long light arches had been crowned by the square cornices carved upon their summits, they seemed so to take hold upon the vacant air that nothing could be added to impair their symmetry, and with a rare forbearance they were left perfect and unfinished.

And now in the massive unity of the whole and in the beauty of its details, each man might read as in a book the motives, the daily occupations, the beginning and ending of his life. Upon the Porte du Jugement were the vices and the virtues; the knight spurring on the restive horse; the coward flying from a hare, the monk leaving his cloister; hope, with a banner, looking up to heaven; Valor in chain-mail, sword in hand; kings and the great ones of the earth going down quick into hell. So, too, upon the Porte de la Vierge, the very calendar of the workman's tasks is sculptured, each month with its appropriate toil. Upon the Porte Sainte-Anne had worked the devil Bisornete, paid by a workman's soul and unable to touch the centre pane through which passed the blessed sacrament. On the Porte Rouge is the statue that has the greatest historical interest of them all, for here, with his wife, Marguerite de Provence, is carved the figure of St. Louis, which is supposed to be the only authentic contemporary statue of the Royal crusader with one exception.

But as the walls rose higher the fancy of the artist and his workmen became more and more unfettered. As the line is reached from which the gargoyles first begin to peer and strain out of the stone, the carving is no more restricted to subjects allegorical, whether human or divine; strange beasts from earth, sea sky stretch open mouthed from every corner. Yet Notre Dame is not so rich in gargoyles, technically so called—that is, ornamental spouts for carrying off rain water. Many churches in the Dauphine, the roofs of Toul and Chartres, have many more. The few of such old carvings that have been left are among the finest examples of the grotesque art of the middle ages.

Prominent among the chimeres of

Notre Dame is the presiding devil to whom Merjon's etching has given widest fame. A muscular demon with high cheekbones and flat nose, his lean chin resting on his hands, he sits flicking his lips over the sins of Paris. His attendant ghouls are less well known. Looking west over the parvis is a grim fiend throttling a rat, the embodiment of cruelty. Further along a monster grins with the very horror of a laugh. Beyond him sits a creature in despair almost comic, next to a beast howling furiously at the city which it cannot reach.

At an angle of the balustrade a phoenix suckles her young with her own blood, watched by a hideous shape with female breasts, clutching the parapet, and looking hungrily for the foul blood she has just lost. Behind her a dog tears at a bullock's throat next to a monstrous bird with hooded head and vacant eye, screaming defiance. Apes and elephants and slimy brutes with scales, dragons of the crime and shapes of ancient evil crowd round the towers.

Among them all there is but one human form, a man who twists his fingers in his beard and strains out over the city as though to search for a deliverer from all these horrors. A goat (surely the goat of Esmeralda) looks down quietly from an angle, and behind every corner you expect the misshapen form of Quasimodo climbing to and fro amid such congenial surroundings or swinging wildly in the belfry just above.—Scribner's Magazine.

## THE CATHOLIC SUMMER SCHOOL.

Arrangements for the Course of the Next Session.

Preparations are already going forward for the members of the Catholic Summer School next summer. At a recent meeting of the executive committee in New York, reports were heard from the sale of lots and from the board of studies, and it was determined to extend the course of the next session to four weeks, and give the first week to a normal school course for teachers. The matter of the sale of lots was left with Mr. Mosher and Mr. Moran. A very encouraging report was made, but it was decided not to take positive action until the trustees meet in January.

The board of studies met later and was presided over by Rev. Father McMillan, the chairman. It was decided to give courses of lectures in ethics, astronomy, church history, French literature, Sacred Scripture, the French Revolution, Christian art; also a course on Dante and single lectures on a few general subjects. A normal school course is projected on the lines of pedagogics, school economics, and the history of education. The list of lectures will be announced shortly.

The Rev. Dr. Conaty, President of the Catholic Summer School, and the Rev. Joseph A. McMahon, Chairman of the Executive Committee, called upon His Grace the Archbishop of New York to pay him an official visit, present to him the good wishes of the Board of Trustees, and ask from him such suggestions and advice as he might see fit to give. The Archbishop received them very cordially and expressed his great desire for the success of the school and his interest in its welfare. He was pleased to learn of



Short-Sighted—the woman who doesn't use Pearl-ine; the woman who fails to have her servants use Pearl-ine.

She fails to see what is good for her; she fails to have what is best for her.

Without Pearl-ine washing and cleaning is drudgery and toil, and wear and tear, and rub, rub, rub.

With it, there is no hard work, and no harm to the finest things; there is little or no rubbing.

Use Pearl-ine, and rest from your labor; the rest of your labor—the hardest part—is done by Pearl-ine.

Beware of imitations. 243 JAMES PYLE, N.Y.

the good condition of the organization and its spirit of harmony with the best thought in Church work. He was also glad to learn that the Board of Studies had arranged for a Special Course in Normal School work for the teachers and thought well of the idea of having such religious teachers as could attend the school take advantage of these opportunities. The great work of charity, he said, is teaching. Those in the Church who devote themselves to the work of teaching should undoubtedly avail themselves of the best methods of accomplishing their work. Hence it is well that opportunities such as these be embraced by all who teach. The methods of work were outlined to him and met with his hearty approbation. He hoped to see a large attendance of those engaged in parochial schools so that our parish schools might be benefited by the instruction in Experimental Science and school methods given by competent teachers under direct Catholic influence. The fact that the Convent at Plattsburgh had facilities for the accommodation of so many of the Sisters, and had already given hospitality last summer to members of different religious orders, would make it easier for their Ordinaries to recommend them to attend. This pleasant interview closed with another expression of the Archbishop's good wishes to the School in its work, on which he graciously bestowed his blessing, intimating that he would try to arrange his engagements next summer so as to visit Plattsburgh during the session of the School.—Catholic Mirror.

## FROM CAUGHNAWAGA.

A Convert Baptized in the Indian Church.

A ceremony of great interest to the Caughnawaga tribe—a novelty to all of them—took place Thursday last after Vespers. Mrs. John Ononkwatowa (big medicine), who bears in English the name of Deer, was received into the Roman Catholic Church. This is the first Protestant, in the memory of the present generation, who was received a convert; the ceremony, witnessed by the tribe, made a great impression. The officiant was the Rev. J. G. Forbes, missionary, assisted by a priest from the Bishop's palace, Montreal. Mrs. Deer is a white woman from the States and married to one of the braves.

Midnight Mass at Caughnawaga was more like that of former times. Holy bread was distributed. The singing in Iroquois by the choir was very well rendered.

What musical instrument most resembles a lady's bonnet, and why?—A violin; because it has a bow and strings.

## Babies

ought to be fat. Give the Thin Babies a chance. Give them

## Scott's Emulsion

the Cream of Cod-liver Oil, with hypophosphites, and watch them grow Fat, Chubby, Healthy, Bright. Physicians, the world over, endorse it.

Don't be deceived by Substitutes!

Scott & Bowne, Belleville, Ill. All Druggists, Co. & C.

HOW PEOPLE CATCH COLD.

THE CAUSE OF COUGHS AND COLD AND HOW THEY SHOULD BE TREATED.

REMARKABLE REMEDY DISCOVERED BY A MONTREAL PHYSICIAN.

Dr. J. G. Laviolette, the well-known Montreal physician, in introducing to the readers of THE TRUE WITNESS his remarkable remedy for chronic Bronchitis, coughs, colds and other diseases of the respiratory organs, SYRUP OF TURPENTINE, desires us to call their attention to a few facts, the truth of which will be acknowledged by every medical man.

Coughs, colds, bronchitis and other maladies of this sort are diseases of the Mucous Membranes, with which many of the internal organs of the body are lined; they are often caused by the absorption of uric acid into the blood, owing to its secretion through one of its natural channels, the pores of the skin, being suddenly checked or prevented. For example, a person in a profuse perspiration, overheated, gets into a cold draught, the sudden chill drives the urea in the perspiration into the system, overcharging the blood with uric acid. The consequences vary according to the state of the individual's constitution; in some cases it produces rheumatism or neuralgia or kidney troubles, but in the majority of cases it attacks the mucous membranes of the lungs, bronchial tubes, or throat, which becoming congested cause coughs and colds. The person has "caught cold." It has been for a long time the custom to treat affections of this sort with preparations of opium, morphine, paregoric, chloroform or other narcotics, NOT to cure the disease, but to relieve the coughing, produce rest or sleep, and LET NATURE EFFECT THE CURE. These opiates are the principal ingredients of almost every cough medicine prepared by druggists or prescribed by physicians, but as they do not touch the cause of the malady, NEVER of themselves cure.

Turpentine has long been recognized by the medical profession as an almost infallible remedy in all affections of the mucous membranes, but its use has been prevented as a general rule by its unpleasant taste, and the irritation it causes on the kidneys and the intestinal tube. After many years' experience as a physician and practical chemist, and after numerous experiments, Dr. Laviolette has succeeded in compounding a syrup, very palatable to take, and as harmless to the system of an infant in arms as to that of the robust man, yet possessing all the BALSAMIC AND ANTISEPTIC qualities of this invaluable remedy and thus for ever doing away with the objections to the use of Turpentine.

Syrup of Turpentine contains no morphine, opium, chloroform or other narcotic or poison. It attacks the seat of the disease, goes right to the sore spot, drives uric acid from the blood through its natural channels and effects a permanent cure where all other remedies fail or only give temporary relief. It has cured cases of chronic Bronchitis of twenty-two years standing; it has cured infants of a month old of Whooping Cough, of Colds, and of Bronchitis, and it has had the same wonderful effect on old men and women of 70 and 80 years. It has now been in use about five years, is prescribed by the leading physicians, and is daily used at the Hospitals. No remedy has ever before, in so short a time, sprung into such universal favour and demand. No remedy has ever produced such remarkable cures. In cases of Coughs, Colds, Bronchitis, Grippe, Whooping Cough, Asthma, Influenza, Consumption, Chronic Inflammation of the Bladder, etc., etc., Catarrh, whether of the Bronchia, Lungs or Bladder, it is an almost infallible remedy.

As Dr. Laviolette makes no assertion about it which he is unable to prove, in this column during the winter, every week, will be found a few of the hundreds of unsolicited testimonials he is daily receiving from grateful persons, whom it has restored to health and happiness.

We give below a letter from the edi-

tor of the TRUE WITNESS, which speaks for itself, many others will follow.

MONTREAL, 29th Nov., 1893.

DR. J. G. LAVIOLETTE,  
232 and 234 St. Paul Street,  
Montreal.

DEAR SIR,—

During all the month of November I have been suffering from a severe cold, a semi-attack of *La Grippe* (if I might so call it). It had worn me down very much, and as my work had been almost doubled during these past four weeks, I felt that before long I would suddenly collapse altogether. I have been so accustomed, in my capacity of editor, to read your advertisements, that I paid little attention to them. You know the old saying about familiarity. I looked upon them with the eyes of an editor glad to have as many as possible of these notices, but I never thought of them as announcing a remedy that I might require.

However, so severe were my attacks of coughing that I determined to try your "Syrup of Turpentine." I bought a twenty-five cent bottle, used it, bought a second one, and before I had taken the half of the latter I was completely and entirely well; all traces of the cold had disappeared and the accompanying weakness and pains were gone.

It is in order to "give to Cæsar what is due to Cæsar" that I send you this totally spontaneous testimonial.

Yours respectfully,  
J. K. FORAN,  
Editor of the *True Witness*.

Ask for Dr. Laviolette's Syrup of Turpentine at your druggist's, see that the maker's signature "J. Gustave Laviolette" is across the wrapper and take nothing else, and you will be more than satisfied at the results. The price is 25c. and 50c. a bottle.

RECOMMEND HANGING.

That is the Verdict of the Jury in the Prendergast Case.

CHICAGO, December 29.—In the Prendergast trial to-day for the prosecution Mr. Trude called attention to the similarity of the two assassins, Guiteau and Prendergast, and said:—"Guiteau killed Garfield to win the applause of the stalwarts and to satisfy his morbid desire for notoriety. This man committed murder expecting that this deed would meet with approval from the newspapers, which had been bitter in denouncing the late Mayor when he was a candidate for the office." Mr. Trude concluded by stating that Chicago looked for a verdict in which she did not ask for vengeance but simply absolute and independent justice. The court then delivered the charge and at 1.25 p.m. the case was given to the jury. The jury returned into court at 2.28 p.m. with a verdict of guilty, and recommended that the prisoner be hanged. There was no scene in court when the verdict was announced. The prisoner uttered not a word and seemed to betray no feeling of anxiety.

After Prendergast had been removed from the court room, Attorney Wade entered a formal motion for a new trial, which will be argued next week.

Preston Harrison was the first to approach Mr. Trude and thank him earnestly for his able services and personal interest in meting out justice to the murderer of his father. Prendergast created a scene when he was returned to his cell, and the verdict was kept from his fellow prisoners as long as possible. They soon received word through visitors, however, and Jailer Morris removed the condemned man to-night to "Murderer's row." Prendergast sent word that he would not see any visitors, newspaper men especially.

It is a strange paradox that fast colors are colors that will not run.

Ted: How is it that old fellow is considered the best music teacher in the place? Ned: Because he charges more than anybody else.

"Did you ever go to Bins the tailor?" "Yes. Got two suits from him—one dress suit; one law suit. Very expensive man."

NO OTHER Sarsaparilla possesses the Combination, Proportion and Process which makes HOOD'S Sarsaparilla Peculiar to itself.

COMMERCIAL.

FLOUR, GRAIN, ETC.

Flour.—  
Patent Spring.....\$2.60 @ 3 7/8  
Patent Winter..... 2.50 @ 3 7/8  
Straight Roller..... 2.00 @ 3 2/8  
Extra..... 2.75 @ 3 0/0  
Superfine..... 2.50 @ 2 7/8  
Fine..... 2.15 @ 2 3/8  
City Strong Bakers..... 2.40 @ 3 3/8  
Manitoba Bakers..... 2.25 @ 3 5/8  
Ontario bags—extra..... 1.75 @ 1.40  
Straight Rollers..... 1.50 @ 1 5/8  
Superfine..... 1.15 @ 1.30  
Fine..... 1.00 @ 1.10

Feed.—Bran continues firm, with sales of car lots reported at \$16 to \$16 25. Shipments are firm at \$17 to \$18, and moullie at \$20 to \$23 as to grade.

Oatmeal.—Rolled and granulated \$4.20 to \$4 3/4. Standard \$3 55 to \$4 1/4. In bags, granulated and rolled are quoted at \$7.05 to \$2 10, and standard, \$1.35 to \$1.95.

Wheat.—Sales have been made in the West of No. 1 hard Manitoba wheat at 78c to 77 1/2c Montreal freights. No. 2 Upper Canada red and white winter wheat is quoted at 68c to 67c.

Corn.—Prices are nominal at 60c to 61c in car lots, duty paid.

Peas.—We hear of a further lot having changed hands at 66c per 68 lbs.

Oats.—There is a fair local demand, with sales of car lots at 55c per 34 lbs, in store. Local buyers prefer No. 3 oat to No. 2, and are paying within 1/4c and 1c per lb of the latter, sales of car lots having been made of No. 3 at 37c and 37 1/2c, a buyer offering to pay the latter price yesterday.

Barley.—Malting barley is quoted 50c to 62c, and feed at 42c to 43c.

Malt.—At 70c to 75c per bushel.

Buckwheat.—Sales have been made in the West at 50c.

Rye.—Car lots are quoted at 58c.

S—eds.—Western Timothy is reported at \$2.10 to \$2 1/2 as to quantity. Canadian \$2.20 to \$2.25. In clover the market is steady at \$5.85 to \$6 25 per bushel. Alsike is quoted firm at \$7.25 to \$8.00.

PROVISIONS.

Pork, Lard, &c.—We quote:  
Canada short cut pork per bbl.....\$18.00 @ 18.50  
Canada clear mess, per bbl..... 17.50 @ 17 7/8  
Chicago clear mess, per bbl..... 17.50 @ 18 0/0  
Mess pork, American, new, per bbl..... 17.00 @ 17 1/2  
Hams, per lb..... 12 @ 13 1/2c  
Lard, pure in pails, per lb..... 11 1/2 @ 12 1/2c  
Lard, com. in pails, per lb..... 8 @ 8 1/2c  
Bacon, per lb..... 11 1/2 @ 12 1/2c  
Shoulders, per lb..... 10 @ 10 1/2c

Dressed Hogs.—We quote \$6.50 to \$6.85 for car lots and \$7.00 to \$7.25 for small lots.

DAIRY PRODUCE.

Butter.— per lb.  
Creamery, early made..... 22c to 23 1/2c  
Creamery late made..... 23c to 23 1/2c  
Eastern Townships..... 21c to 22 1/2c  
Western..... 19c to 20 1/2c

Cheese.—

Finest Western colored..... 11 1/2c to 11 1/2c  
Finest Western white..... 11 1/2c to 11 1/2c  
Finest Quebec..... 11 1/2c to 11 1/2c  
Underpiced..... 10c to 10 1/2c  
Liverpool cable white..... 5 1/2c to 5 1/2c  
Liverpool cable colored..... 5 1/2c to 5 1/2c

COUNTRY PRODUCE.

Eggs.—The demand for limed stock is slack, and Montreal limed move rather slowly at 17c to 18c, Western limed being quoted at 16c to 17c. There have been sales of laid fresh at 17c to 18c.

Dressed Poultry.—Fresh killed dry picked turkeys continue good with sales of cases lots at 14c to 15c, while scalded sells at 9c to 10c. Young dry picked chickens are wanted, with business at 8c for round lots, scalded having sold at 6c to 7c. Several large sales of geese have been made at 6c, a lot of fancy stock bring 7c. Ducks are quiet but steady at 8c to 10c.

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 brace.

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 6c to 6c for old.

Maple Products.—Syrup 50c to 65c in cans as to quality, and 4c to 5c in wood as to quality. Dark sugar 6c to 7c.

Hops.—At 20c to 22c for real fancy Canadian.

Baled Hay.—No. 1 hay, few sales reported at points West and East at \$8.25 to \$8.75. In this market No. 1 Timothy is quoted at \$10.00 to \$10 50, and No. 2 \$9 00 to \$9.50.

Beans.—Jobbing lots have sold at \$1.25 to \$1.50 for good to choice hand-picked, and other kinds \$1 to \$1.25.

FRUITS, ETC.

Apples.—No. 1 selling at \$4 50 to \$4.00 and No. 2 from \$3 00 to \$3 50.

Grapes.—Almeria Grapes are selling fairly at \$2 50 to \$3.00 per keg, while Catawba are in little or no demand at 2 1/2c to 3c per basket.

Grape Fruit.—At \$3.50 to \$3 00 per crate.

Oranges.—Florida oranges are quoted from \$2.00 to \$2.25 per box according to size and quality. Valencia oranges are very scarce and have had a considerable jump into better prices, 7 1/2c selling from \$5 00 to \$5 50, while 40c retains last week's prices, namely \$4 00 to \$4.50 per case.

Lemons.—At \$4 to \$5 per box.

Cranberries.—Prices quoted are from 8c to \$7 per bbl.

Pears.—California pears at \$2.25 to \$2.50 per box.

Figs.—At 8c to 10c per lb, while extra fancy are quoted 12c to 13c per lb.

Dates.—At 4 1/2c to 5c per lb.

Potatoes.—Prices are still firm at 6c to 6 1/2c per bag on track, and 10c per bag extra for jobbing lots.

Onions.—Red and yellow are quoted from \$1.25 to \$2 50 per barrel, and Spanish 90c to \$1 per crate.

FISH AND OILS.

Pickled Fish.—Herring are quoted \$4.50 for shere, and \$3.90 to \$5.25 for Labrador. Green

cod is steady at \$4.50 to \$5. for No. 1, and large 1c quoted at \$5 50 to \$6 00. Dry cod \$4 50 to \$5 00 per 112 lbs. Labrador salmon \$2.50 to \$2.1 in tins for No. 1, and \$1.8 for No. 2. Barrels are quoted at \$12.50.

"I speak not out of weak surmises, but from proof."

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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.  
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THE SECTS OF VISHNU AND SIVA.

A Description of the People of India.

We give our readers another of Mr. E. Hughes' admirable articles, now being published in The Collegium:—

The majority of Hindus profess to pay equal honors to all the gods of the country, particularly to the three principal, Brahma, Vishnu and Siva, without preferring any one in particular. There are, however, numerous bodies of sectaries to be found, of whom some attach themselves exclusively to the worship of Vishnu, and some to that of Siva. The former are generally distinguished by the appellation of Vishnu Bhaktaru, or devotees of Vishnu, the latter, by Siva Bhaktaru, or devotees of Siva. The name Lingadhari is also given to the latter sect, and Namadhari to the former. These last appellations are taken from the marks of distinction borne by each of the parties. The symbol of the Vishnuvites is the name which is traced upon the forehead as has been explained in a preceding chapter. That of the partisans of Siva is called the linga, which, though sometimes stuck in the hair or attached to the arm in a small tube of gold or silver, is more frequently deposited in a small silver box which dangles on the breast, being supported by a riband. Nothing can be imagined more vile, more infamous, than this abominable token. I shall not undertake to describe it here, for I am unwilling to stain these pages with the repetition of impudent toneries and demoniacal practices which disgust christian morals and inflict a wound upon modesty.

In place of the name, some devotees of Vishnu content themselves with drawing a single perpendicular line of red down the centre of the forehead. Some of Siva's worshippers are satisfied with rubbing the forehead and some other parts of the body with ashes. Besides the name, which is the least ambiguous emblem of the Vishnuvites, the majority of the sect have another distinguishing mark, which is their fantastic apparel. Their clothes are of the deepest yellow, bordering on red. Many of them wear across their shoulders, for a cloak, a variegated garment formed of patches of all colors. Instead of this garment some wear a tiger's skin which reaches to the ground. The greater number adorn their necks with several rows of necklaces made of black beads, about the size of hazel nuts. Beside their ridiculous dresses which frequently resembles that of the characters in a pantomime, the disciples of Vishnu, when travelling or begging equip themselves with a circular plate of brass, about one foot in diameter, and a large shell, called sankha, shaped like a sea conch. On nearing a village they beat upon the plate with a stick, thus producing the sound of a bell, while with their other hand they, at the same time, apply the sankha to their mouth, and by blowing into it produce a shrill, monotonous sound.

The principal occupation of the Vishnuvites is to seek alms. Believing this, begging, to be a privilege inherent in their sect, they so abandon themselves to it that they have made it a profession which they follow as their legitimate right. It is chiefly when they go on a pilgrimage to some holy place that these beggars enforce their right. Sometimes they are seen in troops, numbering more than two thousand. There are also other occasions on which they band together to solicit alms, but not in such numbers as on their travelling excursions. In all cases, however, they demand alms with insolent audacity, and often with threats. When they are not readily served they raise an uproar, shouting altogether, beating on the sonorous brass plate, and making harsh, shrill sounds with the sankha. If, after all this, they fail to succeed, they sometimes enter the house, break the dishes and overthrow every thing within their reach.

Among the objects held in the highest veneration by the Vishnuvites are the ape, the monkey, the bird called garuda, and the serpent capelia. He who is so imprudent as to kill, or even to maltreat in his presence, one of these animals, is subjected to the severest punishment, namely, the submission to the ceremony or sacrifice called the pahvadam. The pahvadam is a ceremony peculiar to the Vishnuvites. They resort to it only in circumstances of the weightiest nature, such as the necessity of expiating the crime of causing the death of any of the animals just mentioned. It is also made use of in obtaining reparation for some

violation of honor, occasioned by any great injury which an individual of their sect may have received from some other person, and which would be regarded as redounding to the disgrace of the sect if it remained unpunished. It is a most awful ceremony; a ceremony which requires nothing less than the sacrifice of a human victim, and its resuscitation.

As soon as it is publicly known that anyone has given occasion for the pahvadam, by any of the crimes that have been mentioned, the votaries crowd from all quarters to the residence of the culprit, where, having assembled to the number of two or three thousand, each bringing his sounding plate of brass, and his sankha, they proceed to the ceremony. The first step is to arrest the person who is the cause of their assembling, then, at a short distance from the dwelling, they spread a tent which is immediately surrounded by several ranks of partisans assembled for the occasion. The chiefs having selected from the multitude an individual who consents to become the victim, exhibit him to those present. A small incision sufficiently deep to cause a flow of blood, is then made upon his stomach. The pretended victim, shamming a fainting fit, falls to the ground and counterfeits death. He is then carried into the tent prepared for him, and is there laid out a corpse. While a chosen few of the great concourse watch day and night to see that nobody approaches the tent, another division surrounds the house of him who has given occasion for the ceremony. Both parties raise continual cries and frightful howlings, which, mingling with the clanking sound of the brazen plates and the shrill squeak of the sankhas, produce such confusion and uproar that it is almost impossible to exist in the midst thereof. The overwhelming disorder continues without interruption till the guilty party pays the fine imposed upon him, which generally exceeds his means. After some time, the inhabitants of the village and of the neighborhood, finding it impossible to enjoy life in the midst of such tumult, come to terms with the chiefs, and pay at least part of what was required of the culprit, hoping thereby to obtain a speedy termination of the pahvadam, and to induce the multitude to disperse.

The chiefs, when satisfied, repair to the tent to conclude the ceremony, which is effected by restoring life to the pretended dead man, who lies stretched out before them. For this purpose, they choose one of their number who consents to have an incision made in his thigh. Then, having collected the blood which flowed from the wound, they sprinkled it over the sham corpse. By the efficacy of this simple ceremony, the man is restored to life, after which he is again exhibited to the assemblage, who have not the slightest doubt of the reality of the resuscitation.

After the ceremony the chiefs, in order to efface all traces of the crime, or of the affront complained of, use the fine to prepare a sumptuous banquet for all present. The feast being over, all, with joyous hearts singing the praises of their god, return peaceably to their dwellings.

CONSUMPTION CURED.


An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections; also, a positive and radical cure of Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

Fact for anatomists—When a man laughs in his sleeve, it is not because his funny-bone is there.

SCROFULA ENTIRELY CURED.

Dear Sirs,—I have suffered very much from scrofula and had blood for seven years past. Six months ago I commenced using B. B. B. internally and externally and can now say that I am entirely cured, and have been so for some time. To all sufferers I recommend B. B. B. as an excellent remedy for scrofula. Miss A. B. TANNIER, Pictou, N. S.

Miss Bridget McAuliffe, eldest daughter of the late Simon McAuliffe, of Kilbrin, Kentuck, made her solemn profession on Nov. 21, at the convent chapel in Clonakilty.

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**Norway Pine Syrup.**  
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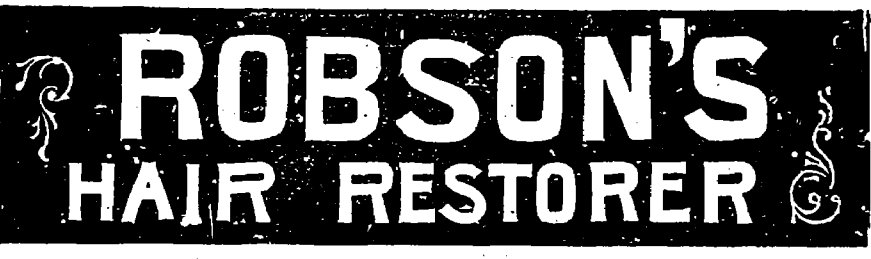
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**SPECIAL NOTICE!**  
 We call attention to the large additions of fine Parlor, Library, Dining Room and Bed Room Suites just finished and now in stock in our New Warerooms, which have been acknowledged by all, without exception, who have closely examined 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 Red Room Suites, consisting of Bedstead, Bureau with large Swing Bevel-edge Mirror and Washstand with Brass Rod Splasher Back both Marble Tops, \$25; Wood Tops, \$22. All our own make.  
 We will in a few days show some very nice medium and low-priced Furniture in our Large Show Windows, and the figures will counteract an impression left on the minds of many that imagine from the very fine display made the past few weeks that we are only going to keep the finest grades of goods.  
 As heretofore, we will keep a full line of medium and good serviceable Furniture, but will not sell anything that we can not guarantee to be as represented, which has for the past half century secured for us the largest sales yet made in our line and will still follow the old motto of Owen McGarvey & Son:  
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**ROBSON'S HAIR RESTORER**  
 It is a most valuable preparation, restoring to gray hair its natural color, making it soft and glossy and giving it an incomparable lustre. ROBSON'S HAIR RESTORER is far superior to ordinary hair dyes, for it does not stain the skin and is most easily applied. One of its most remarkable qualities is the property it possesses of preventing the falling out of the hair, promoting its growth and preserving its vitality. — Numerous and very flattering testimonials from well known PHYSICIANS and other citizens of good standing testify to the marvelous efficacy of ROBSON'S HAIR RESTORER. Lack of space allows us to reproduce only the two following:  
**Testimony of Dr. D. Marsolais, Lavaltrie.**  
 I have used several bottles of Robson's Hair Restorer, and I cannot do otherwise than highly praise the merits of this excellent preparation. Owing to its use, the hair preserves its original color and in addition acquires an incomparable pliancy and lustre. What pleases me most in this Restorer is a smooth, oleaginous substance, eminently calculated to impart nourishment to the hair, preserve its vigor, and stimulate its growth, a substance which replaces the water used by the manufacturers of the greater part of the Restorers of the day from an economical point of view. This is a proof that the manufacturer of Robson's Restorer is above all anxious to produce an article of real value, regardless of the expense necessary to attain this end. It is with pleasure that I recommend Robson's Restorer in preference to all other preparations of that nature.  
 D. MARSOLAIS, M. D.  
 Lavaltrie, December 23th. 1885.  
**Testimony of Dr. G. Desrosiers, St. Felix de Valois.**  
 I know several persons who have for some years used Robson's Hair Restorer and are very well satisfied with this preparation, which preserves the original color of the hair, as it was in youth, makes it surpassingly soft and glossy, and stimulates at the same time its growth. Knowing the principle ingredients of Robson's Restorer, I understand perfectly why this preparation is so superior to other similar preparations. In fact the substance to which I allude is known to exercise in a high degree an emollient and softening influence on the hair. It is also highly nutritive for the hair, adapted to promote its growth, and to greatly prolong its vitality. I therefore confidently recommend the use of Robson's Hair Restorer to those persons whose hair is prematurely gray and who wish to remove this sign of approaching old age.  
 G. DESROSIERS, M. D.  
 St-Felix de Valois, January, 18th 1886.  
 For sale everywhere at 50 cts per bottle.  
 AGENTS who work for us make MONEY fast. Send your address on postal card for particulars. THE ROYAL SILVERWARE Co., Windsor, Ont. 11-G-98  
 Communications and business correspondence for THE TRUE WITNESS to be addressed to the Editor, until further notice.

**AN ATHEIST'S TESTIMONY.**

Proudhon, the Socialist, on the Everlasting Catholic Church.

The French socialist and atheist, Proudhon, whose antagonism to the Catholic Church cannot easily be exaggerated, has nevertheless no hope of her destruction. Here are some significant passages from a work written in reference to the present Italian revolution:

"The threats that they will enter into schism, or embrace Protestantism, made by certain parties in order to frighten the Papacy, are only extravagant dreams, which indicate mental disturbance. As to schism, if it were seriously desired—that is, if its motives were a real religious sentiment, the Christian idea—it would simply effect another triumph for the Papacy, by manifesting the solidity of the rock on which it rests. As to Protestantism, that is dead.

"What profit the attacks of our day against the Papacy? Nothing. The adversaries of this institution are forced to confess that Catholicism ever remains the sole refuge of morality, the sole illuminator of consciences.

When I assert that whenever Deism and Doctrinaireism strike a blow at the Holy See they simply infuse new strength into the Church, I do not reason like a partisan of the Papacy, but like a free thinker. In this matter we must consider facts above all else. Now, facts show that religion has struck its roots far down in the minds of men; and whenever, by some influence or other, religion loses its force therein, superstition and mystic sects of every kind take its place. . . . Things being in this condition, every attack upon Catholicism bears the character of persecution; and were to me succeed in dispossessing the Papacy, we should by no means destroy it, but would rather add to its triumphs by each one of our onslaughts. These facts are unpleasant, nay, irritating, to our rationalism; but they are incontestable, and are not to be attenuated.

In 1798 we tried to abolish Catholicism with the guillotine, but never did the Church flourish than under the Consulate. Thirty years before Voltaire had sought to render the Church 'infamous'; but he and his school were soon designated as libertines, and Catholicism held aloft the standard of morality thenceforth defiant of all attacks."

**A WONDERFUL CAREER.**

Switzerland's President Formerly a Woodchopper in Ohio.

From Middletown, O., a despatch was sent on the 27th December last, which reads as follows:

"John A. Gratwold is a farmer residing in Wayne township, a few miles west of this city. A number of years ago, before the war, a stranger in destitute circumstances applied at his father's home in the same neighborhood for food and lodging, offering to do anything in return for assistance. He gave his name as Frey, and said he had been exiled from Germany for a political offence. He was taken in the family and spent the following winter chopping wood in adjacent forests with John Gratwold. Early in 1860, after having spent two years with the Gratwolds, he went to Illinois, where he engaged as a farm hand. In 1861 he enlisted in an Illinois regiment and served against the South. His military career was quite brilliant, and he was promoted to be Major of Volunteers. He was captured at Gettysburg and confined in Libby Prison, where, after a few months, he was condemned to death as a retaliation for the sentence which the Federals had pronounced upon Capt. Gordon, a Confederate prisoner. Capt. W. Y. Stewart, another Confederate officer, was held as a hostage for the threatened execution of Frey, and neither sentence was ever carried out. Frey was paroled at Aikens Landing, Va., in January, 1865. He was broken down and seemed on the very verge of death. He resolved to return to his native land to die. He recovered, however, in the bracing air of Berne, and in a few years became prominent in politics. In 1882, it will be remembered, he was sent to this country as Switzerland's representative. He resigned in 1887 and returned again to the land of his birth. His success in the political arena then became a matter of universal comment. He was Secretary of War, and held other offices, and at the last election was chosen as President of the little Republic.

For many years the Gratwolds, in

whose heart he had always held a place, lost sight of their old employe. He had never forgotten them, however, and Monday J. A. Gratwold received a letter from M. Frey, President-elect of Switzerland, recalling early scenes and telling of the success that has crowned his now declining years. The recipient was surprised, but investigation proved the truth of the writer's claim that the former woodchopper of Butler county is now President of the Swiss Republic."

**GEN. WOLFE'S ADDRESS.**

Issued On His Arrival in the St. Lawrence, 1759.

The following is a copy of the address issued by General Wolfe on his arrival in the River St. Lawrence, 1759.

The placard published by Gen. James Wolfe, commander-in-chief of the troops of His Britannic Majesty, on his arrival in the River St. Lawrence, 1759.

The King, fully exasperated against France, has set on foot a considerable armament by land and sea, to bring down the haughtiness of that crown. His aim is to destroy the most considerable settlements of the French in North America; it is not against the industrious peasants, their wives and children, nor against the ministers of religion, that he designs to make war. He laments the misfortunes to which this quarrel exposes them, and promises them his protection, offers to maintain them in their possessions, and permits them to follow the worship of their religion, provided that they do not take any part in the difference between the two crowns, directly or indirectly. The Canadians cannot be ignorant of their situation. The English are masters of the river, and blocking up the passage to all succours from Europe. They have besides a powerful army on the continent under the command of General Amherst. The resolution the Canadians ought to take is by no means doubtful; the utmost exertion of their valour will be entirely useless and will only serve to deprive them of the advantages that they might enjoy by their neutrality. The cruelties of the French against the subjects of Great Britain in America would excuse the most severe reprisals; but Englishmen are too generous to follow barbarous examples. They offer to the Canadians the sweets of peace, amidst the horrors of war. It is left to them to determine their fate by their conduct. If their presumption, and a wrong-placed, as well as fruitless courage, should make them take the most dangerous part, they only will be blamed, when they shall groan under the weight of that misery to which they expose themselves.

General Wolfe flatters himself that the whole world will do him justice, if the inhabitants of Canada force him, by their refusal, to have recourse to violent methods. He concludes by laying before them the strength and power of England, which generously stretches out her hand to them: a hand ready to assist them on all occasions, and even at a time when France, by its weakness, is incapable of assisting them, and abandons them in the most critical moment.

**GENERAL WOLFE'S COMMISSION.**

James Wolfe, Gent, 21 Lieut. in Col. Edw. Wolfe's Marines—31 Nov., 1741.

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Lieutenant—12 Foot, Duroues, 14th July, 1743.

Captain—4 Foot, Barrell's, 23rd June, 1744.

Major—23 Foot, Johnson's, 5th February, 1746.

Major—20 Foot, Lord George Sackville, Lord Bury, 5th January, 1748-9.

Lieutenant-Colonel—20 Foot, Lord

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Bury, Honeywood, Kingsley, 20th March, 1749-50.

Colonel, Brevet—21st October, 1757.  
Brigadier General in America—23rd January, 1758.

Captain—67 Foot, 21st April, 1758.  
Major General—1759.

Killed at Quebec, 13th September, 1759, after a glorious victory.

Born Jan. 11, 1723, at Westerham, Kent, England, son of Lieut. General Edward Wolfe, "The Conqueror of Canada," "in defiance of numberless unforeseen difficulties, from the nature of the situation, from the superiority of numbers, the strength of the place, and his bad state of health."

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A address A. W. KNIGLES,  
Windsor, Ontario.

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Wanowski Bear Muffs, 72c Baltic seal Muffs \$2.00 Gray Fur Neck Ruffs \$1.88 Fur Cape with Storm Collar \$11.75 Fur Capes with Storm Collar, (24 in long) \$18.50 Mens Lamb Caps, \$1.25 Children's White Coney Caps 48c Children's Fur Coats \$4.36 Baby Carriage Rugs \$1.92 Fur Mantle Lining, 1 1/2 yards square \$1.40

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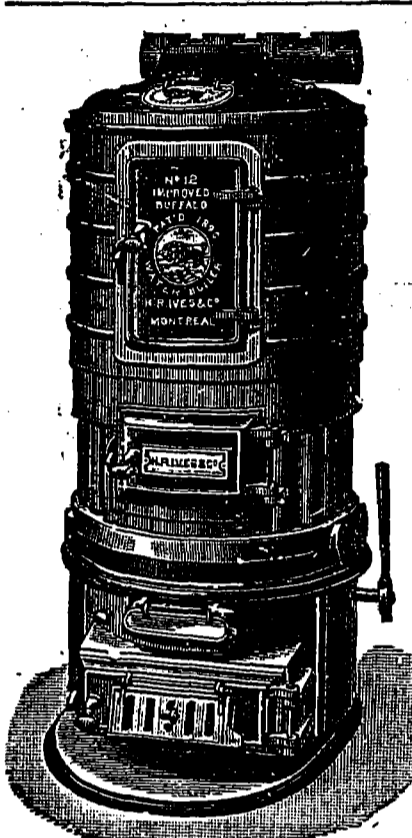
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