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TESTIS IN CÆLO FIDELIS

# The Catholic Witness

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## EDITORIAL NOTES.

"AUGUSTUS" wants to know what he should do in order to attain salvation. A pretty broad question. The best answer we can give is "Ite ad Joseph"—"Go to Joseph, and do whatsoever he shall tell thee." In all probability if our friend honestly adopts this advice, he would find an answer sufficient unto the cause. Of course this will necessitate the "invocation of the Saints," and many other equally important dogmas of our faith; but we can only repeat the words—"Ite ad Joseph;" and by going to *Him* you cannot fail to go to *Mary*, His spouse and the Holy Mother of Christ. And you may rely that if you go to Her you will learn all that is required and will obtain the means of salvation.

THIS Oriental war—between China and Japan—seems to be getting quite monotonous. In fact the only reports that tend to enliven the story consist of accounts telling how many Chinese were killed. If the Chinese had the advantage of a land fight instead of one on the ocean they would be much better off, for they might then have an opportunity of getting out of the way. But it is very difficult to escape when men are cooped up in a vessel and when that vessel is a considerable distance at sea.

We thought that the exposure and castigation which Mr. Rider Haggard received when he published his novel, "Montezuma's Daughter," should have taught him a lesson. But apparently he is bent on running counter of all Catholic sentiment, and of excluding Catholics from the list of his readers. In his recent work, "The Children of the Mist," he has drawn such a picture of a young priest—Francesco—that certainly no Catholic will feel grateful to him for the misrepresentations of missionary life and misadventures that the production contains. Mr. Haggard is a successful author from the fact that he appeals to the very worst sentiments, and helps, with his elastic imagination, to create a thirst for sensational and unsubstantial literature. We trust some fair critic will arise who will deal with "The Children of the Mist," as "Montezuma's Daughter" has been dealt with recently.

ON more than one occasion we have referred to the very anti-Catholic, or rather un-Christian, productions that appeared in the columns of that otherwise splendid magazine, the *Pall Mall*. It is with pleasure that we note a very great improvement, in every sense, in the last issue of that publication. In fact the December number—which is a Christmas one also—is superb, and while a great deal of its pages are taken up with more or less instructive stories, still the whole tone is good and the appearance beyond reproach. In fact the front piece is a gem, and is, in itself, worth the price of the number. It represents a scene in the desert; a caravan is starting upon a journey; the old Arab, on the

last camel, stops to look back at his wife, who stands in the tent door and holds aloft the baby-boy, while bidding *adieu* to the husband and father. The coloring is superb. The number is splendidly and profusely illustrated, and is one of the very best we have seen this year. We are not backward in finding fault with such magazines, when the subject matter they contain deserves severe criticism, nor are we at all prone to overlook their many fine traits and good points when these are deserving of praise.

At the recent Chichester Diocesan Conference the serious question as to the right of non-communicants to attend the Ritualistic service of Holy Communion (called "hearing Mass") arose, and the Dean was in favor of the proceedings, while the Bishop was directly opposed to him. Here we have the Dean and the Bishop of the same church, which is styled by its adherents "Catholic," taking views diametrically opposed to each other. Either one of them must be a heretic; and whichever is guilty of heresy has the consolation of knowing that half the congregation is with him. But which prelate and which half of the congregation is right, is a question that no person can solve. They are badly in need of some supreme head who is duly authorized to settle questions of that class.

We have often mentioned that a Catholic organ cannot be other than non-political. Individual interests may be at stake, but as a Catholic publication it cannot afford to sacrifice a general principle for the sake of any minor considerations. In this connection we find the following very concise and telling paragraph in one of our American Catholic contemporaries:

"The Catholic Church, having no entangling alliances with purely political parties, sees the rise and fall of organizations, changes of politics and platforms, and the triumphs and defeats of statesmen, with the serenity that is due partly to its own disinterestedness in material concerns, partly to the consciousness of its own immortality."

NOTHING is easier to secure than cheap notoriety. We have an example of this in Lord Plunkett, Protestant Archbishop of Dublin, who has undertaken the mission of converting all Spain to Protestantism. To read the newspaper reports, so freely circulated, one would imagine that the whole of Spain—from the Government down to the most humble beggar—were all excitement over the mighty movement. The fact is that, a few weeks ago, assisted by the Protestant Bishops of Down and Clogher, Lord Plunkett "consecrated" an apostate priest—Senor Cabrera, as first Bishop of Madrid, and the ceremony took place in the distant section of a small suburb, in a pretty building erected in a lane, and that Madrid knew absolutely nothing of an event that was being heralded to the outside world "with a flourish of trumpets." We feel for His Lordship; certainly he has gone abroad on a very

quixotic expedition, and while he is taking every means to let the world know of his efforts, the Spanish people seem to be entirely oblivious of his existence. There are queer men in the world; and Lord Plunkett is surely one of them.

THE largest crucifix in the world is said to be that recently erected by the united German and French Roman Catholic Cemetery Association, at Pine Hill, near Buffalo. The stone is Barre granite and cross and figures are cut from one solid piece. The block when quarried was 30 feet long, 12 feet wide and between 4 and 5 feet thick and weighed 100 tons. In its finished state the crucifix weighs 30 tons. When erected it stands 26 feet high, the breadth of the arms being 10 feet, and the shaft 3 feet 6 inches square. It is, indeed, a grand thing to know that such a magnificent emblem of our salvation has been erected on the soil of America. It is an evidence that the power which has governed the world for almost nineteen centuries is still as recognized as when the first Great Cross was erected on Calvary.

It appears that the Turkish Government strongly persists in its refusal to permit Mgr. Azarian, the Armenian Patriarch of Constantinople, to attend the Roman Conference. Turkey evidently dreads a union between the Eastern and Western Churches. The Turk, as all others, naturally recognizes the great power that Union must wield. He can foresee that in the divisions of Christianity has been the strength of his own position. The Crescent can only triumph when the supporters or followers of the Cross are not united. The greatest friend the turbaned Mohammedans ever had was Luther. The moment he created a division in the heretofore solid ranks of Christianity, he placed a powerful instrument in the hands of the Turk. But we are not surprised at this continued refusal on the part of the Turkish Government. A union of the different divisions of Christianity under the powerful sway of Rome would mean the end of the Turkish dominion, as far as religion is concerned.

It would seem as if the world had not ceased to revolve for one moment, since the death of the late Czar of Russia; nor has humanity, at large, noticed any very marked difference in its condition, since Nicholas II has taken the sceptre of the Romanoff in hand. After all one man—great as he may be—is of very little consequence in this world. The only being to whom he is of any real importance is himself, and if he does not look out for the future welfare of his own immortal spirit, he need not expect much consolation either before or after death. One hundred years ago the conquering Corsican was in the dawn of his career; mighty projects awaited him; much glory and much sorrow stood in his path. He passed through the sunshine and into the shadow, and to-day the world cares

very little about him. Since his time there have been millions born, who lived and died without ever having heard of him. So is it with the world, all may repeat the *vanitas, vanitatum et omnia vanitas*.

It appears that Judge Williams, according to the Catholic Review, has decided that teachers in schools must leave off all clerical garments and merely wear white ties. The object of this is to free them from "sectarian influence." A strange fancy is this of the learned judge. Thousands of teachers, who wear no clerical garb, are bitterly sectarian both in their actions and in the influences they bring to bear. On the other hand numberless teachers who, according to their rule, do wear the clerical garb, are most free from any sectarian or undue influence. It seems to us that the outward garment is of very little consequence, provided the internal intentions are just and commendable.

We are drawing towards the end of November. Let us not forget that it is the month of the dead; there are yet a few days left, and the suffering souls in purgatory expect that their friends on earth will do something to open the gates of their prison-house.

In the United States they have what is called the Anti-Treating Association. In referring to its operations and to the great injury done by the habit of treating, the Sacred Heart Review says:

"One of the greatest causes of drunkenness is the habit of treating. Four or five friends go to a saloon to have a drink, and they are not satisfied until every one has treated, although if only two had met, two drinks would have been all that they would have taken. But they take four or five, and maybe eight or ten, and then they are all in various stages of intoxication—fighting drunk, affectionate drunk, talkative drunk, or sullen drunk, as the case may be. If every one had bought his own poison, only one or two drinks would have been called for. So, stop treating, stop being treated; join the A. T. A.—that is, the Anti-Treating Association."

SPEAKING of the English branch of the Catholic Truth Society we find the following in the last issue of the *Liverpool Catholic Times*:

"One development is promised shortly which ought very materially to increase the usefulness of the Catholic Truth Society. We refer to the promise given to issue some Catholic temperance literature suitable for our people. A sub-committee has already taken the matter energetically in hand, and a start will probably be made with a little volume of selections from the temperance writings of the late Cardinal Manning. No better choice could have been made. Temperance literature lies for the most part under the ban. That being so, it is absolutely necessary that the Catholic Truth Society should step down into the arena and make the ground its own. Leaflets and handbills are necessary which could be distributed by priests when giving missions in their districts is one of the forms that should take. Nor should the special efforts of our Catholic society be lost sight of in this connection."

## THE PAPAL ELECTION.

Already some of our Catholic contemporaries are speculating upon the probabilities in view of the death of the present Pope, which event, in the natural course, cannot be expected to be in the very remote future. Some of our non-Catholic contemporaries are giving accounts of how the next Papal election will take place, the procedure that is to be adopted, and sundry other details of what they consider of great importance. In the former case we consider it very indelicate to be thus presupposing that the great Pontiff, who now reigns, is not likely to continue for a number of years more on the throne of St. Peter. Everything indicates that Leo is strong in body—that is considering his advanced years—and that he is mentally as gigantic and powerful as he has been since his ascension to the throne. In the latter case, we have nothing to learn from the would-be wise and erudite articles concerning the procedure in the case of a Papal election. It is exactly the same as it has ever been, and when the time comes for a successor to be chosen to the present Pontiff, the self-same rules and regulations will be followed and carried out, as in the case of his elevation. It is not, however, to find fault with the above mentioned articles that we refer to this subject; rather it is to preface another of equal importance, and one greatly misunderstood by our non-Catholic friends. We refer to Papal succession.

As a rule the election of a Pope is looked upon as would be the election of a president, or a governor of some state. It must be remembered that a most radical difference exists between the two. The election of a civil magistrate, leader, or potentate is a purely human operation, and in it all the accidents of human fallibility must be considered. Let us take, for example, the election of a President in any Republic. Firstly, there is the consideration of the man—his abilities, his qualifications, and his political record. Secondly, there is the consideration of the particular policy that he upholds or advocates. Thirdly, there is the consideration of all the influences that may be brought to bear in order either to elect or defeat him. Taking all these different considerations into view the result may be quite problematical. Human agencies of all kinds are set to work, every species of election dodge is used, money is spent, influence is brought to bear, and finally the election—be it a victory or a defeat—is carried on according to the rules of all well-organized human systems of legislation. Always supposing that there is no evil influence brought to bear, and that justice is strictly considered by all connected with the election. Of course we make full allowance for human fallibility, for the individual interests and for even more or less corrupt motives.

Frankly speaking, these are the various considerations that affect an election such as the one to which we refer. Here is the point at which we differ from our non-Catholic friends; here our roads separate. They look upon the election of a Pope, that is to say, the appointing of a successor to St. Peter, as Vicar of Christ on earth, in the same light in which they consider the aforementioned election of a President. We are obliged, by our faith, by our convictions and by our knowledge of the vast difference, to contemplate a Papal election from a totally different standpoint. In this case, as in hundreds of others, we perceive how immeasurably far are the non-Catholic reasoners from the standard set up by the Catholic Church. They judge everything by a human—therefore a fallible—standard; we judge the same matters by a Divine—therefore, an infallible—standard. Unless they are willing to come to the fundamental sources of all religion we cannot convince nor yet persuade them. They must firstly accept Christ as the Son of God; they must admit His infallibility; they must acknowledge that His successors are equally infallible; they must recognize the truth of His statements, and therefore the Holy Ghost, the Spirit of Truth, working in the bosom of His Church. Unless they accept all these, they can only judge from a human standpoint, and therefore be constantly exposed to the errors that human fallibility must necessarily produce. It is thus that they look upon a Papal election as they would on a Presidential one; ignoring the Divine, and accepting the human. Having pointed out this great abyss that rises, or rather yawns, between our different conceptions, we will proceed to show that none of the three considerations in a civil, or humanly speaking, Presidential election can possibly obtain in the case of a Papal election.

Here are the three considerations in an ordinary election: 1, The man; 2, his policy; 3, the influence, for or against.

As far as a Papal election is concerned we will take up these three considerations, and deal with them as concisely as we possibly can. Firstly, as to the man. In the election of a Pope there is no consideration as to who the man is, what he was, whence he sprung, what record he has made, or what ideas he possesses. Christ took His first Vicar from a gang of ignorant fishermen; and since the days of St. Peter, many a Pope has been chosen from the very humblest walks of society. His inferior or his superior position in no way influences the decision of the Sacred College that elects him. His family influence, his reputation, his learning, have nothing to do with it. The inimitable "Imitation of Christ" tells us that the humblest peasant is preferred to the great philosopher, when the former has a love of God in his heart that surpasses the knowledge of the latter. From out the most insignificant positions have Popes been raised to the throne, while brilliant men high in the ranks of the hierarchy, were overlooked. It is not, we say, a human institution—it is Divine, and "the kingdom is not of this world," no more are the methods of carrying on that mighty kingdom of a human calibre. Consequently the individuality of the one to be elected is only of very secondary consideration.

In the next place comes his policy. For all Popes, and all individuals who are likely to be raised to that lofty state, the policy is the same. It consists in carrying out the orders of Christ, in the preaching of the Gospel, the propagation of the Faith, and the extension of Catholicity the world over. According as the ages advance, as times change, and as men's views are modified, the accidents of that policy may harmonize with such mutations, but the general policy is the same: it is unchangeable. Horace says in one of his odes:

"Times change and we change with them."  
Racine, in his "Athalie," cries out:  
"Que les temps sont changes."  
Sir Walter Scott exclaims:  
"Old times are changed.  
Old manners gone."

And so do all the great writers of the ages speak of the changes in the circumstances that affect the world. According as these changes occur, the Papal policy—under its Divine Founder and Inspirer—harmonizes with the mutations. But no individual Pope has any policy that does not correspond with the Church's course throughout the ages.

Then, finally, comes the question of the influence brought to bear. The only influence is that of the Holy Ghost, acting upon the minds of those who have it in their power to appoint the successor to the departed Vicar of Christ. All worldly influence is as naught! The only power that is brought to bear is that of prayer, and that alone governs the decisions of the Cardinals assembled for the purpose of electing a Sovereign Pontiff.

Therefore, we conclude that the election of a Pope must not and cannot be considered from any human standpoint. To do so would be to entirely ignore the Divine element that permeates the Church from the beginning of Christianity. Consequently the men who speculate upon the accidents that might affect a Papal election are entirely astray. They judge from the purely human standpoint an operation that is conducted under the guidance of the Holy Ghost, and that is as free from all human influences as were the actions of Christ Himself, when He established that Church and selected His Apostles and successors.

## IRISHMEN IN POLITICS.

We are anxious to say a few words to our fellow-countrymen, in this issue, and we trust they will take our remarks in good part. The fact is that if each one would look down into his own breast, conjure up his past experiences, or else honestly consider the different attitudes which he has assumed, from time to time, in political affairs, he will find that what we are about to state corresponds with his experience.

We look about us and we behold with admiration, not unmixed with envy, the conduct of people belonging to other nationalities—especially in the political field. We find them divided upon certain questions of policy, or upon the respective merits of different leaders; but the moment there arises a question of their own national, or individual interests, they are to be found united. It has ever been otherwise with our people. If one of them is in business and not succeeding, they will say, "poor fellow, it is a hard world," but will go next door to do with the very man that is their fellow-countryman's strongest competitor. If that Irishman is successful in his business, they will at once come to the conclusion that it is time to check him and that he must not be allowed to climb the ladder. Every fault he ever committed, or that was ever—rightly or wrongly—reported about him, is brought up, and of course some bitter opponent of Irish interests is supported and encouraged, in order to place some obstacle in the way of the heretofore successful Irishman.

As it is in business so is it in the political field. The bitterest, most useless, most harmful, most nonsensical reasons are advanced for opposing an Irishman. If he happens to be a Liberal, the Conservative element is dead against him, and will use every imaginable means to injure his future and to prevent him from doing all in his power for the good of his fellow-countrymen. If he is Conservative, the Liberal element becomes so intolerant that it would prefer to see an Orangeman supported than one of honest Irish convictions—simply because there is a disagreement as to the question of Liberal or Conservative.

In God's name, when will our people learn that the difference between one political party and the other, is a mere feather in the balance, weighed against the ostracism that is imposed upon our people through the instrumentality of their petty divisions? It is full time that all this should cease. We are sorry to be obliged to thus speak out frankly.

but the circumstances demand it. We care not to what political party a man may belong (and parties change so rapidly now-a-days, that they are merely kaleidoscopic) provided he is prepared to do his utmost for our people, collectively and individually. We are sick of seeing our political Irishmen playing into the hands of every element that will keep them in the background, simply on account of some pet political idea, some individual jealousy, or some ill-conceived appreciation of their position.

We once read of how the Indian boys shoot arrows in the air and measure the flight of the arrows by the depth they stick in the ground when they come down. It appears to us that our people generally measure the extravagant height to which they raise their own men, at a given moment, by the manner in which they sink them when the whirl of political excitement causes them to turn upon them later on. After all, what difference does it make to us whether a man styles himself a Liberal or a Conservative, provided the course he follows is directly in the interests of our people? It is full time that another stand should be taken, that we should learn to lay aside our smaller and meaner personal interests, and combine to form a balance of power in the country. Until we are ready to give and take, to accept the situation as it presents itself, and to support our own people—when worthy of such support—we may expect to remain forever as we are to day. These words may not sound very pleasantly in the ears of certain politically-inclined persons, but we cannot help that. We are here to do a duty towards the Irish Catholic element, and we will perform that duty to the best of our ability, without any consideration as to consequences. Our people must unite; they must learn to protect themselves; they must sample under foot all merely local political considerations; they must show the powers—no matter what party is in power—that they have their influence and that they purpose making use of it; they must, above all, teach the country the lesson that Irishmen cannot be set against each other and will not tear each other to pieces for the sake of any party, faction, political organization, or other body of interested individuals. Canada. We are opposed to any movement that may tend to divide the ranks of our people, and opposed to any individual—be he Liberal or Conservative—who attempts to gain his personal ends at the expense of the harmony (and consequent strength) of our Irish Catholic population.

Bishop Metz, whose resignation of the Denver episcopate is reported, is a native of Munster, Germany; but the most of his life has been spent in this country. He studied at St. Mary's of the West, and has many friends and admirers in Ohio. He filled several important pastorates in the Denver diocese before he was appointed, seven years ago, coadjutor to Bishop Machebeuf, the first Denver prelate, on whose death, in 1889, he succeeded to the title. His diocese has a Catholic population of about 60,000, with something over sixty churches and about ninety priests.

Rev. William E. Bartlett, pastor of St. Anne's Catholic Church, Baltimore, in his sermon a few weeks ago said that Bismarck was now a disappointed old man. Once he was the man of iron and blood, but his power was exercised against truth. His faith was the same as all others who make war against the spouse of Christ. The oppression of the Church in Germany, he said, resulted in good, for it brought forth in bold relief the true Catholic. It separated the chaff from the pure grain, and left the Church in a healthier condition than it was in before.

**A DULY AUTHORIZED JUDGE.**

In our last issue we examined the question of "laws written and unwritten," and proved, as we believe, that in the system of true Christianity there are both of these classes of laws. As to Christ's authority, as a legislator, to make laws for the guidance of humanity and the government of His Church there is no need of any lengthy essay. The laws come from a Divine authority, and the Founder of that incomparable system must have necessarily left some duly authorized judge to interpret those laws for mankind. Had Our Lord desired to establish a church founded upon and governed only by a written code, called the Scriptures, it stands to reason that He would have written that volume Himself, and have left it complete before His departure from the earth. But He did no such a thing. He never wrote, save a few words that He traced in the sand, and which words were soon obliterated. Again, had He desired that all humanity should be guided by the written laws of the Scriptures, He would certainly have—in His omnipotence and omniscience—provided the proper and adequate means whereby each individual could become cognizant of what was written. He could easily have leaped the centuries, or rather have drawn future ages to Him, and given the world millions of Bibles, printed in every language and explained by infallible interpretations. He could also have given to each individual the knowledge of reading, so that the Book would not be a meaningless volume for him. But Christ did none of these things.

What He did was to order His followers to go forth and preach. He did not tell them to go abroad and write down the Scriptures, and then instruct each individual in the world in the art of reading, so that what was written might be read and understood. He gave His Church a Head, a person who was to be His vicar on earth, an individual who was to have all power, and who was to be under the guidance of the Holy Spirit, and with whom He—Christ—would remain until the end of time. This vicar is the duly authorized judge appointed to interpret the law—both unwritten and written—and to whom, for that grand purpose, was accorded the gift of infallibility. To suppose, for a moment, any absence of infallibility in such a judge, would be equivalent to supposing the laws erroneous, or liable to mistake; it would even be tantamount to supposing the Lawgiver to be subject to uncertainty or error. A Divine—therefore Infallible—Legislator could not prescribe laws other than the most perfect, nor could He consistently appoint a judge to interpret laws whose judgments would not bear the impress of infallibility.

We have already proven, in different ways and from different standpoints, the appointment of St. Peter as the first vicar of Christ on earth. This is a fact that is undeniable, whether considered from the standpoint of the written or that of the unwritten laws. In this issue, in another column, we publish the full list of Popes, or Supreme Judges in matters of faith, from the days of St. Peter down to those of Leo XIII. We are not now dealing exactly with Apostolic succession, rather are we striving, in our humble way, to show that all laws that emanate from a duly authorized Legislator, must be given for the guidance of those upon whom they are bestowed, and that in order that such laws should have effect and produce the beneficial results for which they were made, it is necessary that an interpreter, or judge, with an equally authorized tribunal, should

be appointed. It is evident that Christ did appoint such a judge and such a tribunal, in the person of His Vicar on earth and in the Council of the Church over which such vicar presides.

We are met, however, with the plausible, and, at first sight, reasonable objection, that since we draw our comparison from the system of British jurisprudence, we must admit that judges, under that system, have made grave mistakes and have delivered judgments at variance with equity and justice. That is all true enough. But no one ever pretended that the judges referred to were endowed with infallibility. The legislators who gave the laws were human—therefore fallible; the laws emanating from such a source must consequently be human and subject to amendment; and the judges appointed under such a system must partake of the human and fallible natures of the legislators and of the laws. In the case of Christianity—by which we mean Catholicity—there is a vast difference. The Law-maker being Divine, must have been infallible; the laws He gave must be free from all error and subject to no possible amendment; and the judge or tribunal named must partake of the nature of the laws and be in accord with the truth of the Legislator. The great difference, therefore, to be considered is that which exists in the fountain-head of each system. Unless we are prepared to consider such difference it is useless attempting to draw comparisons.

Now that a duly authorized judge is appointed, we will next consider the rebellion against his authority. There are only two means whereby his interpretations can be called into question; one is by appeal from his decision; the other is by open revolt—including anarchy, revolution, rebellion in every form—against his authority. In our next issue we propose to deal with the first point; and we state beforehand that from his decisions there can be no possible appeal, because there is no tribunal of higher jurisdiction to which such appeal can be made. In a subsequent issue we shall deal with the question of open revolt against that judge's decisions—a revolt which, when made against him, is necessarily made against the One who sent him. In closing we desire to make one statement that may seem, to some, unnecessary, but which we deem advisable: the TRUE WITNESS being a Catholic organ, openly approved by the clergy of our Church, it might so happen that were we to commit any mistake, either in the hurry of dashing off editorials, or through lack of sufficient personal information, our non-Catholic friends would hold the Church responsible for our utterances. So far, thank God, we have never been checked in any of our statements or forms of reasoning by ecclesiastical authorities; but in our fallibility we might possibly fail to express the Church's exact meaning. If so, we desire it to be thoroughly understood that since the editor of the TRUE WITNESS writes solely on his own responsibility, and without any previous criticism or examination of his articles by ecclesiastical authorities, should ever a mistake be made, he and not the Church is answerable for the same.

Prof. William C. Robinson, of the Yale Law school, has been asked by the faculty of the Catholic University of Washington to assume charge of the law department which is to be established there and has accepted the call.

The comfort of ease without toil is an illusion, and lends neither to the peace of the mind or the welfare of the soul.

Negligence is the rest of the soul, that corrodes through all her best resolutions. —Feltham.

**THE POPES.**

From St. Peter to L o XIII.

As promised last week, we give our readers in this issue the list of Popes from St. Peter to the present Pontiff.

First century—St. Peter, A. D. 42; St. Linus, 67; St. Cletus, 78; St. Clement I, 90. Second century—St. Anacletus, A. D. 100; St. Evaristus, 112; St. Alexander I, 121; St. Sixtus I, 132; St. Telephorus, 142; St. Hyginus, 154; St. Pius I, 158; St. Anicetus, 167; St. Soterus, 175; St. Eleutherius, 182; St. Victor I, 193. Third century—St. Zephyrinus, A. D. 203; St. Calixtus, 217; St. Urban I, 227; St. Pontianus, 233; St. Anterus, 238; St. Fabian, 240; St. Cornelius 254; St. Lucius, 255; St. Stephen I, 257; St. Sixtus II, 260; St. Dionysius, 261; St. Felix I, 272; St. Eutychianus, 275; St. Caius, 283; St. Marcellinus, 296. Fourth century—St. Marcellus I, A. D. 304; St. Eusebius, 309; St. Melchisedes, 311; St. Sylvester, 314; St. Marcus, 336; St. Julius I, 341; St. Liberius, 352; St. Felix II, 363; St. Damasus, I, 366; St. Siricius, 384; St. Anastasius, 399. Fifth century—St. Innocent I, A. D. 402; St. Zosimus, 417; St. Boniface I, 418; St. Celestine I, 423; St. Sixtus III, 432; St. Leo the Great, 440; St. Hilary, 461; St. Simplicius, 468; St. Felix III, 483; St. Gelasius I, 492; St. Anastasius II, 496; St. Symmachus, 498. Sixth century—St. Hormisdas, A. D. 514; St. John I, 523; St. Felix IV, 526; Boniface II, 530; John II, 532; St. Agapetus I, 535; St. Sylvester II, 536; Vigilius, 537; Pelagius I, 555; John III, 560; Benedict I, 574; Pelagius II, 578; St. Gregory the Great, 590. Seventh century—Sabinianus, A. D. 604; Boniface III, 607; St. Boniface IV, 608; St. Adeodatus I, 615; Boniface V, 619; Honorius I, 625; Severinus, 640; John IV, 640; Theodorus I, 642; St. Martin I, 645; St. Eugenius I, 650; St. Vitalianus, 657; Adeodatus II, 672; Dornus I, 676; St. Agathon, 678; St. Leo II, 682; St. Benedict II, 684; John V, 685; Conon, 686; St. Sergius I, 687. Eighth century—John VI, A. D. 701; John VII, 705; Sisinnius, 708; Constantine, 708; St. Gregory II, 715; St. Gregory III, 731; St. Zachary, 741; Stephen II, 752; Stephen III, 752; St. Paul I, 757; Stephen IV, 768; Adrian I, 771; St. Leo III, 795. Ninth century—Stephen V, A. D. 816; St. Paschal I, 817; Eugenius, II, 824; Valentinus, 827; Gregory IV, 827; Sergius II, 844; St. Leo IV, 847; Benedict III, 855; St. Nicholas the Great, 858; Adrian II, 867; John VIII, 872; Marin I, 882; Adrian III, 884; Stephen VI, 885; Formosus, 891; Boniface VI, 896; Stephen VII, 896; Romanus 897; Theodorus II, 898; John IX, 898. Tenth century—Benedict IV, A. D. 900; Leo V, 903; Christopher, 903; Sergius III, 904; Anastasius III, 911; Laudo, 913; John X, 914; Leo VI, 928; Stephen VIII, 929; John XI, 931; Leo VII, 936; Stephen IX, 939; Martin II, 943; John XII, 956; Benedict V, 964; John XIII, 965; Benedict VII, 972; Dornus II, 974; Benedict VIII, 975; John XIV, 983; Boniface VII, 984; John XV, 985; John XVI, 996; Gregory V, 996; John XVII, 999; Sylvester II, 999. Eleventh century—John XVIII, A. D. 1003; John XIX, 1003; Sergius IV, 1009; Benedict VIII, 1012; John XX, 1024; Benedict IX, 1033; Gregory VI, 1044; Clement II, 1046; Damasus II, 1048; St. Leo IX, 1049; Victor II, 1055; Stephen X, 1057; Benedict X, 1058; Nicholas II, 1059; Alexander II, 1061; St. Gregory VII, 1073; Victor III, 1087; Urban II, 1088; Paschal II, 1099. Twelfth century—Gelasius II, A. D. 1118; Calixtus II, 1119; Honorius II, 1124; Innocent II, 1139; Celestine II, 1143; Lucius II, 1144; Eugenius III, 1145; Anastasius IV, 1153; Adrian IV, 1154; Alexander III, 1159; Lucius III, 1181; Urban III, 1185; Gregory VIII, 1187; Clement III, 1187; Celestine III, 1191; Innocent III, 1198. Thirteenth century—Honorius III, A. D. 1216; Gregory IX, 1227; Celestine IV, 1241; Innocent IV, 1243; Alexander IV, 1254; Urban IV, 1261; Clement IV, 1265; Gregory X, 1271; Innocent V, 1276; Adrian V, 1276; John XXI, 1276; Nicholas III, 1277; Martin IV, 1281; Honorius IV, 1285; Nicholas IV, 1285; St. Celestine V, 1294; Boniface VIII, 1294. Fourteenth century—Benedict XI, A. D. 1303; Clement V, (seat of the Papacy removed to Avignon), 1305; John XXII, 1316; Benedict XII, 1334; Clement VI, 1334; Innocent VI, 1352; Urban V, 1362; Gregory XI (St. Peter's chair returned to Rome), 1370; Urban VI, 1378; Boniface IX, 1389.

Fifteenth century—Innocent VII, A. D. 1404; Gregory XII, 1406; Alexander V, 1409; John XXIII, 1410; Martin V, 1417; Eugenius IV, 1431; Nicholas V, 1447; Calixtus III, 1455; Pius II, 1458; Paul II, 1464; Sixtus IV, 1471; Innocent VIII, 1484; Alexander VI, 1492. Sixteenth century—Pius III, A. D. 1503; Julius II, 1503; Leo X, 1513; Adrian VI, 1522; Clement VII, 1523; Paul III, 1534; Julius III, 1550; Marcellus II, 1555; Paul IV, 1555; Pius IV, 1559; St. Pius V, 1566; Gregory XIII, 1572; Sixtus V, 1585; Urban VII, 1590; Gregory XIV, 1590; Innocent IX, 1591; Clement VIII, 1592. Seventeenth century—Leo XI, A. D. 1605; Paul V, 1605; Gregory XV, 1621; Urban VIII, 1623; Innocent X, 1644; Alexander VII, 1655; Clement IX, 1667; Clement X, 1670; Innocent XI, 1676; Alexander VIII, 1689; Innocent XII, 1691. Eighteenth century—Clement XI, A. D. 1700; Innocent XIII, 1721; Benedict XIII, 1724; Clement XII, 1730; Benedict XIV, 1740; Clement XIII, 1758; Clement XIV, 1769; Pius VI, 1775. Nineteenth century—Pius VII, A. D. 1800; Leo XII, 1823; Pius VIII, 1829; Gregory XVI, 1831; Pius IX, 1846; Leo XIII, 1878.

**RESOLUTIONS OF CONDOLENCE.**

At a meeting of the members of St. Patrick's Academy, Bourget College, Rigaud, P.Q., the following resolutions of condolence with the Rev. J. Charlebois, C.S.V., President of the College, were unanimously adopted:

Whereas, the officers and members of St. Patrick's Academy have heard with great regret of the death of the much esteemed father of our Rev. President, Rev. J. Charlebois, C.S.V.;

Whereas, we feel that between father and children and true friends, the joys of one should be the joys of the other, and likewise the sorrows of one shared reciprocally in sympathy by the other;

Whereas, the Rev. Father Charlebois, C.S.V., has been, and still is, a solicitous protector and zealous patron of St. Patrick's Academy;

Whereas, in common with all the students of Bourget College, we have always found our sorrows shared and our burdens lightened by the kind and fatherly feeling of our Rev. President;

Whereas, society loses in the person of our Rev. President's father a citizen much esteemed and respected in the community in which he lives, for his noble virtues, his intact integrity, and his genial and charitable disposition; and

Whereas, it has pleased Almighty God, in His eternal wisdom, to call him to Himself;

Wherefore, he it resolved: That we, the officers and members of St. Patrick's Academy, feeling deeply the affliction and sorrow which have come upon the family of our dear Rev. President and upon himself, by the demise of his much respected and much esteemed father, extend to him and his our most sincere and heartfelt sympathy in their bereavement;

Be it resolved: And full of confidence of the Almighty God to those who have long and faithfully served Him on earth, we promise to pray the Sacred Heart of Jesus, pleading in the Blessed Sacrament of the Altar, that the good old man's soul, if not already enjoying the eternal bliss of Heaven, may be speedily borne up by the Angels from the sacred fires of Purgatory to the everlasting blessedness and felicity in the kingdom of God;

Be it also resolved: That through the respect and love we entertain for our Rev. President and in token of our deep sorrow and heartfelt sympathy in his bereavement, the usual weekly meeting of St. Patrick's Academy will be postponed;

And be it also resolved: That a copy of these resolutions be presented by the society to our Rev. Father President, one to the afflicted family, one to the TRUE WITNESS, and that they be also entered into the records of the society.

Signed, on behalf of the officers and members of St. Patrick's Society of Bourget College, Rigaud, P.Q., this 22nd day of November, 1894.

HENRY DERUCHE, President.  
WM. McEWEN, Vice-President.  
ALLEN FORTIN, Secretary.

Half the unhappiness of this life springs from looking back to the griefs that are past, and forward with fears to the future.

## "GOD SAVE IRELAND."

### SECOND GRAND ANNUAL ENTERTAINMENT.

Given by the Ancient Order of Hibernians, in Commemoration of the Death of the Manchester Martyrs—A Splendid Programme—The Best of Local Talent on the Stage—An Eloquent Address by the Rev. Father McCallen, S.S.

The Windsor Hall, on Thursday evening last, presented an animated appearance, as a vast audience assembled to enjoy the magnificent concert prepared by the members of the Ancient Order of Hibernians. Not only was the occasion that of the second annual entertainment given by the members of this rapidly increasing Order, but it also was the anniversary of the death of Allen, Larkin, and O'Brien, the "Manchester Martyrs." Before giving our hurried report of the proceedings we might state that the grand objects of the A. O. H. are to be found mentioned concisely upon their crest—"Friendship, Unity and True Christian Charity." "While pledged to the cause of Church and country, and to exercise at all times its influence in the interests of right and justice, the special object of the Association is to raise a fund of money for maintaining the sick or disabled, for the burial of deceased members of the Order, and for the legitimate expenses of the Association."

The piano used on the occasion of this grand concert was a Hazleton, which was kindly loaned by Mr. L. E. N. Pratte, of Notre Dame Street. The musical portion of the programme was under the management and direction of Professor P. J. Shea, one of Montreal's most talented and most popular musicians. We may state that Mr. Shea spared no pains to make the entertainment a grand success, and the result, so very satisfactory, is in great part due to his exertions and his magnificent skill in looking after details, organizing and directing.

The principal feature of the evening was the eloquent and patriotic address delivered by the Rev. Father McCallen, of St. Patrick's. When we shall have referred to the other items on the programme our readers will find a report of that masterly lecture. The opening address was given by Mr. Geo. Clarke, the President of Division No. 1 of the A. O. H. It was a well-wordsed welcome to all present, a happy account of the good done by the Order since its inauguration in Montreal, and a touching tribute to the memory of the three Irish patriots whose anniversary was celebrated by those present. When the President closed his timely and loudly applauded address, Mr. T. C. Emblem, one of Montreal's most eminent singers, sang Ludwig's production "The Wexford Boys." Prof. Wm. Sullivan then followed with an ably rendered violin solo. Then came the popular amateur, Mr. J. Morgan, who sang with his usual spirit, Moore's "Old Ireland." Messrs. Emblem and Quinn then delighted the audience with a charming duett "The Moon's Lamp." When the applause subsided, Montreal's favorite, and "Canada's Peerless Classical Soprano," Miss Marie Hollinshead, sang in her best style, and was greeted with rounds of well-merited applause and cries of "encore."

The next item on the programme was a recitation by that able elocutionist, Mr. Thos. Sullivan. The poem was composed by Dr. J. K. Foran, editor of THE TRUE WITNESS and was specially adapted to the occasion. The manner in which the lines were recited created wonderful enthusiasm, and the gifted reciter won additional laurels to blend with those that already were his by right of merit. Mr. Sullivan was cheered to the echo. Mr. Geo. P. Holland, one of the best comic singers in Canada, convulsed the audience for several minutes with his side-splitting selections. The first part of the programme was brought to a close by an Irish Minstrel Quartette, "The Kerry Dance," sung by Messrs. W. Murphy, J. Morgan, M. J. and Ed. Quinn. It is needless to heap up expressions to qualify the grand old song and the magnificent singing of the gentlemen who did it full justice. All who have heard them know what they can do. And people who have not heard them could form no idea from our words of their vocal abilities.

The next part was the address by Rev. Father McCallen. In order not to break

in on the continuity of our report, we will refer at once to the second part and give the words of the eloquent lecturer at the close.

Miss Hollinshead gained a second triumph in the first item in the second part. It was another of her soul-stirring selections that was most highly appreciated. The was followed by an instrumental tri—Irish air—given with spirit and musical precision by Miss Nellie Shea, Master J. Shea and Mr. John Shea, three talented and popular musicians destined to make fame for themselves some day. Mr. Wm. Murphy sang "Aileen" in his usual clear, exact and touching voice. Prof. Wm. Sullivan followed with a banjo solo, "Tara's Hall," which was received with loud applause. The next item was a duett, "We're Irish and Proud of It, Too," by Messrs. J. and P. Morgan. This was one of the best rendered selections of the evening. Then came a real hit—the dancing of an "Irish Jig," by Messrs. Hayes and Pearson, accompanied in ding-dong style by Mr. P. O'Brien, as an Irish piper. Needless to say how heartily this dance was applauded. It was followed by another comic song by Mr. Geo. P. Holland. Mr. Holland caught the audience in a moment of lively spirit after the jig, and he kept up that spirit as he alone can do so well. By request "Kilmarney" was then sung by the same powerful quartette that gave the "Kerry Dance," and Mr. Ed. Quinn—the powerful and favorite baritone—closed the evening's performance by singing, in ringing voice, "God Save Ireland."

Thus ended one of the finest Irish concerts ever given in Montreal.

#### Rev. Father McCallen's Address.

Rev. J. A. McCallen, S.S., chaplain of Division No. 1 of the Ancient Order of Hibernians, took for the subject of his address "The Qualities and Faults of our Race." It was his sincere conviction that the qualities of the Irish race were more numerous, more striking, more loveable than its faults were contemptible. Many of the faults of the race were but the excess of the qualities. He spoke very affectionately of the generosity of the Irish people, and gave abundant illustrations in proof. The fault of the Irish in matters of generosity is that they too often go to the opposite extreme of prodigality, taking little or no heed of the possible needs of a future day; and spending as quickly as they are made the immense sums of money which are the reward of their active industry. It would be well for the race to study the Gospel precept: "Collect the fragments lest they perish." Young men and women should open a bank account, and faithfully deposit their surplus earnings every month. This will not beget meanness nor stinginess; but, on the contrary, will enable our people to practice generosity and will preserve them from many trials in the days of sickness and unforeseen adversity.

The rev. speaker then took up and discussed several other qualities of the race, illustrating Irish wit and humor by many anecdotes of the late Father Burke, which convulsed the audience and evoked repeated applause. A great glory, of which we should be proud, he continued, is the chastity of Irish womanhood. Three per cent, the lowest percentage of illegitimate births among all the countries of the world, is claimed for the Isle of Saints. Thanks to the religious faith which watched over the virtue of the daughters of our race, not only had Ireland the lowest percentage of illegitimate births, but the most Catholic province of Ireland had only nine-tenths of one per cent of such births, while the most Protestant province had to acknowledge five per cent as its rate of illegitimacy. Sixteen per cent was the highest rate of illegitimate births among the countries of the world, Protestant Wurtemberg claiming this uneenviable record in matter of immorality. Why do not those who are forever parading the faults of the Irish people, at least sometimes pay a passing tribute to the chastity of Erin's daughters? We get the credit of being an intemperate race; yet, according to published statistics, Ireland is the most temperate of the British Isles. There can be no doubt that there is far too much intemperance among our people. As Dr. Hingston so kindly remarked, on the occasion of the late Father Mathew anniversary, "the Irish people should be the last people of the world to indulge in intoxicating drink, owing to their social character, their temperament and the effusiveness of their disposition." Men of other nationalities can drink till they

sink into stupor and then get carted home quietly in the wee hours of the morning, or get transported to some institution to sober up, while their friends give out the information that the inebriates "are on a visit to some relatives in the country;" but when an Irishman gets drunk, he must let everybody know it. The public rotunda of a hotel, the most crowded thoroughfares are his usual resorts on such occasions. His most intense desire seems to be to proclaim in as loud a voice as possible, that not only is he Irish, but an Irish Catholic. For this very reason—if higher motives don't suffice—ought Irishmen to leave liquor severely alone; because instead of going home and soaking their heads in a pail of cold water and then appearing again as fresh as a daisy, as do men of some other nationalities, Irishmen, on the contrary, are led by their sociability and temperament to bring public disgrace on their country, their religion and their race. I venture to say, however, while acknowledging that too many of our race are intemperate, that they are in reality not more intemperate than men of some other races in the same conditions and circumstances of life. I will go farther and add that out of one hundred men taken at random from among the more intelligent wealthy and educated class of Irish Catholics of Montreal, there will not be found a greater pro rata of inebriates than will be found among one hundred men of a similar class of other nationalities in this city. Father McCallen next spoke of the wonderful versatility of the Irish race, their facility for adapting themselves to all circumstances and conditions in life—of their great respect for the sacred character of the priest, and of their intense devoted love for their Soggarth Aroon—of their sense of justice and fair play, which in Ireland enables them to rise superior to religious prejudice, and to send from the most Catholic provinces of their country Protestants to represent them in parliament. Ireland is perhaps the only land in which a Catholic majority so frequently chooses by vote Protestants to represent them in the halls of legislature. When has a Protestant majority anywhere in the world gone and done in like manner to an Irish Catholic fellow-citizen?

Are the Irish more criminal than other races, was the last question put and answered by the reverend speaker. England shows a higher percentage of crime than does Ireland. Yet the English people have not, like the Irish, been robbed for centuries of the means of education, nor deprived of the right to follow the dictates of a religious conscience, nor have they been persecuted, downtrodden and abused in a manner that would drive a less religious people to more frequent deeds of violence than those of which the Irish have been guilty. The Irish people as a body abhor crime. It is not among them that you will recruit most of the forgers, bank robbers, murderers and suicides, though many a criminal on the day of his arrest does not hesitate to falsely give an Irish name. We are not an immaculate race, without fault or without stain upon our escutcheon; but I maintain, and statistics will prove, that our qualities are more numerous, more striking, more loveable, than our faults are contemptible.

The Rev. Father concluded his able, instructive and eloquent address by an eulogy of the Ancient Order of Hibernians, a society which he believed would prove, in the Providence of God, an in-

strument of blessing to the Irish race. It was not a secret society. Its doors were ever open to the members of the clergy, and its constitution subject to Church authority. Its ritual could meet every meeting to be opened and closed by prayer. It advocated temperance among its members, while not imposing total abstinence. Its motto, Unity, Friendship and True Christian Charity, commended it to every honest mind. An Archbishop of the United States said of this society: "Suppress, destroy the Ancient Order of Hibernians, and you cut off my right arm; for its members are the sinew and bone and glory of my diocese." The society has for its national chaplain a Bishop, while every division has a priest to fill the same office. What Irishmen the world over most need, is something that will make and keep them one; make and keep them friendly to each other; make and keep them bound together forever by the ties of brotherly love, and love of country. To be thus united does not imply aggression. We, as a race, have no desire to antagonize the men of other races. But we do desire, as Irishmen and as men of Irishmen, to live in greatest harmony with English Scotch and French Canadians, to imitate them in their unity, and like them to stand together in mutual aid, protection, counsel and sympathy. This, to my mind, is the great mission which Providence has assigned to the Ancient Order of Hibernians. If carried out, it will make the Irish race a great moral lever to elevate the masses, an irresistible moral force to secure directly by themselves, or indirectly through the other nations of the world which they influence, the great victory of Home Rule for their native land. It will also hasten the day when the Irish in Ireland will enjoy what the Irish in Austria, United States and Canada enjoy—freedom, prosperity and a home they can call their own. Still further, in the very unity which this society is bound to bring about, there will be kept alive forever a love for dear old Ireland as real, as unselfish, as intense as that which filled the heart of the great patriot Father Burke, when, in concluding one of his most masterly and eloquent discourses, he exclaimed: "And I, O mother, far away from thy green bosom, hail thee—as the prophet of old beholding the fair plains of the promised land—and proclaim that there is no land so fair; no spot on earth to be compared to thee; no island rising out of the wave so beautiful; that neither the sun nor the moon, nor the stars of Heaven look down on anything so lovely as thou art, O Erin."

### GRAND ANNUAL DINNER

FOR THE BENEFIT OF THE NAZARETH BLIND.

This evening, at seven o'clock, at No. 2009 St. Catherine street, a grand dinner will be given, the profits to go to the Nazareth Asylum for the Blind. The tickets are sold at one dollar each.

Here is a chance for all who desire to contribute to the comforts of the sightless to add a mite, to enjoy a magnificent banquet, and to perform an act of the highest and most noble charity. There are afflictions in life which we must place high above others in the scale of merited charity and of those surely that of the poor creatures deprived of the glorious enjoyment of sight is by far the most deserving. We trust that the banquet hall will be thronged and that the enjoyment will be perfect; above all do we hope that the worthy object of the dinner may be promoted by a splendid return.

### FATHER LUKE IN ROME.

Rev. Father Luke Callaghan, former chaplain at the Hotel Dieu is now in Rome. We learn that the reverend gentleman, who has earned a grand reputation as a musician, has been already appointed organist of the Canadian College in the Eternal City. Needless to say how pleased we are to know that the talents of this popular and zealous Montreal priest have been recognized at the centre of Catholicity. We trust that Father Luke will have a pleasant and successful journey in Rome, and that he may return, as he left, in health, strength and good spirits.

Put off repentance until to-morrow, and you have a day more to repent of, and a day less to repent in.

### LOSS OF POWER



and Manly Vigor, Nervous Debility, Paralysis, or Palsy, Organic Weakness and wasting Drains upon the system, resulting in dullness of mental Faculties, Impaired Memory, Low Spirits, Morose or Irritable Temper, fear of impending calamity, and a thousand and one derangements of both body and mind result from pernicious secret practices, often indulged in by the young, through ignorance of their ruinous consequences. To reach, re-claim and restore such unfortunates to health and happiness, is the aim of an association of medical gentlemen who have prepared a book, written in plain but chaste language, treating of the nature, symptoms and curability, by home treatment, of such diseases. The World's Dispensary Medical Association, Proprietors of the Invalids' Hotel and Surgical Institute, Buffalo, N. Y., will, on receipt of this notice, with 10 cents (in stamps for postage) mail, sealed in plain envelope, a copy of this useful book. It should be read by every young man, parent and guardian in the land.

EXTRACTS FROM THE SYBILLIAN PROPHECIES OF CHRIST.

BY RICHARD VERSTIGAN, 1601.

Sybilla Perseta.

Thou serpent fraught with craft and cruelty  
Shall by a mightier Strength be trodden low,  
And on base Earth, the High God born shall  
be.  
And from a Maid the Branch of Bliss shall  
grow:  
And that True Word, unseen before of all,  
Shall now be seen, and shall be felt withal.

Sybilla Libya.

In obscure darkness Light shall glistening  
shine.  
The Synagogue's straight bands unbound  
shall be:  
The King of Life be seen of mortal eyes,  
And in a Maiden's Lap shall nourished be;  
And high above the Gentiles He shall reign,  
And shall in mercy His state maintain.

Sybilla Delphica.

Attend, O Earth, thy Sovereign Lord to see,  
And know thy God, which is God's only  
Son:  
Child of the Highest, and Most High is he,  
Who being by no earthly might begot;  
He shall the great Expect'd Prophet be  
Of worthy greatness, and great dignity.

Sybilla Curica.

A Maid exceeding all in Sanctity,  
And whose clear beauty shall the stars ex-  
ceed,  
Of Child, in future time, conceived shall be,  
And by the rarer sacred Blood shall Seed;  
And from the heavens the sweet dew down  
shall fall  
Into her breasts to nourish him withal.

Sybilla Eritrha.

In later age, High God will him chase,  
And on a low star's flame will incense,  
Mingling His Name with our human race,  
His Godhead added without admittance;  
And of the Holy Lamb, in Straws he'd,  
Shall of a Maid be nourished and fed.

CORRESPONDENCE.

ANGLICAN ORDERS AND OTHER IMPORTANT QUESTIONS DISCUSSED.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—This seems to be an age of progress and ambition. Everyone who thinks himself of some importance, seems to be anxious for notoriety, and to come to the front in the battle of life, some even at the sacrifice of truth, sometimes of honor. Not to be behind the age, I notice of late a strong determination on the part of certain members of the Anglican body, to attempt to resurrect from the past, proofs for the validity of Anglican Orders and on the strength of those proofs they come forward as claimants to the honors of the Catholic priesthood and ask to be recognized as true priests, who have inherited the priesthood by unbroken succession. When taken to task, as they have been time and again, and confronted by the cold and stern facts of history, they recede a step, and say "We are satisfied that our Orders are valid." It is one thing to give satisfaction, another thing to give proof. A man, for instance, may be quite satisfied that he has a right to plead as a lawyer, but does this private conviction confer the right upon him to go before the bar. Certainly not. He must prove his claim by producing proofs that he has a legal right to wear the gown and practise law to the satisfaction of those amongst whom he aspires to rank. If everyone who would be a lord, is to be acknowledged such because he is satisfied that he is one, the House of Lords, bad as it is now, would then present a far worse spectacle to all concerned. They have a tribunal to pronounce upon all such pretentious claims, and no amount of satisfaction, on the part of individuals can supply the defect if there is sufficient reason for withholding its recognition.

So it is with the priesthood. Facts are very stubborn things, and when sought for in the light of history, unfortunately for the Anglican claims, facts don't bear them out. From the one great fact of the old Catholic rite for administering sacraments being mutilated, and, for doctrinal purposes, almost destroyed by the so-called Reformers, on them lies the *onus probandi* to show that this mutilation has not invalidated the sacraments. For the last three hundred years they have been making feeble attempts to hold their ground; but I think it must be granted, so far they have hopelessly failed. The fact of their claims being practically rejected by the combined voice of the Eastern and Western churches, who are acknowledged to have a valid priesthood, should have sufficient weight with the Anglicans to suggest a practical doubt as regards the validity of their orders. Putting the case squarely before the mind of every conscientious person, it seems hard to consider it short of a sacrilege to exercise a ministry when there

are weighty reasons for thinking that the exercise of such is a mere travesty on the most solemn acts of Christian worship. Can our Anglican friends be ever convinced that to attempt to administer sacraments, to take upon themselves the charge of souls without examining the stability of their claims to valid orders, which they must know do not stand the test of reliable history, is a responsibility of the greatest importance to themselves and maybe followed by fatal results to others? So far the only means we have of forming an opinion and coming to a practical conclusion on this important subject, is by appealing to history. These means are open to all. But one must be careful to distinguish between true and false history. What does history say in this matter, even in the mouth of Protestant historians. The following are a few historical facts which are pertinent to the subject. As the validity of Anglican claims is based upon the valid consecration of Parker, the first Anglican Archbishop of Canterbury, by Barlow, until they clear away the doubts that hang over the latter's consecration, and establish their claim fully beyond question, the validity of the Anglican priesthood must be disallowed. When Queen Elizabeth appeared on the scene, she immediately set to work to draw up a new rule of faith under the title of the Thirty-nine Articles, and a new liturgy under the name of the Book of Common Prayer, both of which were made compulsory by law, the Sacrifice of the Mass being forbidden under fine and imprisonment, and looked upon as a "blasphemous fable and dangerous deceit." A new rule also for consecrating bishops and ministers was devised by Cranmer and adopted, which had to be changed again in 1662, because, even according to the Anglicans, it was considered insufficient to make a bishop. To show their disapproval of the Queen's interference with their sacred rights, the clergy in council, 1559, drew up an act of faith in which they declared their belief (1) in the Real Presence of Christ's Body and Blood in the Eucharist; (2) Transubstantiation; (3) Sacrifice of the Mass; (4) Divinely appointed supremacy of Peter and his successors over the Church; (5) the authority to deal with matters of faith and discipline belonged to the pastors of the church and not to laymen. (Stryes Annals, p. 56) Archbishop Meath, almost in the words of the valiant Bishop Fisher, before him, spoke strongly in the name of the whole episcopacy against the act of supremacy they were asked to take by the Queen. They all refused with the exception of Kitchen, of Llandaff, and were summoned before the council and imprisoned and deposed by the civil power. "The whole number of the clergy deposed stands thus: fourteen bishops already mentioned, three bishops elect, one abbot, four friars and one abbess, twelve deans, fourteen archdeacons, sixty canons or prebendaries, one hundred priests well-preferred, fifteen heads of colleges in Oxford and Cambridge, to which may be added about twenty doctors in different faculties." (Collier Eccl. Hist. vol. VI, p. 24) The Queen had successfully pulled down, now she began to build up. But how was a new Primate to be installed into the vacant see of Canterbury? Let us see. According to the laws of the land an archbishop and two bishops, or, at the very least, four bishops were required to make the consecration of a bishop legal. According to the law of the Church, at least three consecrated bishops were required for valid consecration and for a lawful appointment three English bishops acting in accord with the whole bench. Martene says "a bishop is ordained not by one but by all the bishops of the province." It is acknowledged that this rule is laid down upon account of heresies, lest the tyrannical authority of a single ordained bishop should attempt something against the faith of the Church." (Eccl. Hist. 110. l. ar.) Now it is on record in the handwriting of Cecil, the Queen's minister, that "there is no archbishop and no four bishops, therefore what is to be done?" What was done, or what could be done under existing circumstances? As not one single bishop from the ranks of the old English bishops could be induced to lay consecrated hands upon Parker, the Queen was forced to have recourse to another expedient, fall back upon her supremacy and seek her way out of the difficulty as best she could. She deposed all the Catholic bishops, with the exception of Kitchen, who also refused to have anything to do with Parker. There were scattered over the country a certain

number of ecclesiastics, suspended, and bishops, excommunicated, mostly on the grounds of immorality. Four of this class named Barlow, Scory, Coverdale, and Hodgkyns, she induced to come to her assistance to hand down to Parker apostolic succession. Not one of those men had charge of a bishopric at the time, for all four had incurred excommunication according to the law of the old English Church, for their immoral life. (Members of religious orders who attempt to marry incur excommunication by the 16th Can. Gen. Coun. Chalcedon. These four had been members of religious orders.) That Barlow was bishop elect there seems to be sufficient proof, but was he ever consecrated; if so, by whom? From that day to this not a fragment of documentary evidence turned up to show the day, the place or the fact of his consecration; but, on the contrary, the more research is made, the stronger the evidence becomes against the supposition that he was ever a consecrated bishop. Scory and Coverdale, beyond all doubt, had never been consecrated according to the rite of the old English Church, but according to Cranmer's Calvinistic rite which, later on, Anglicans themselves thought well to have recanted. Hodgkyns was a real Bishop, but was only an assistant at Parker's consecration. History tells us that Barlow was elected Bishop of St. David's, in April, 1536, and on the 21st of the same month his election was confirmed by Cranmer. On the 27th he was summoned to the House of Peers as bishop, and on May the 1st was enthroned in his see. Not a word here about his consecration. That he was not consecrated before his instalment is further proved by the fact of his being styled Bishop elect of St. David's on the 12th of June in an official document by Cromwell, the King's vicar general, who was in a position to know Barlow's official address. It was never the custom to style a consecrated bishop in possession of his see as Barlow was, Bishop elect. In the Register is found an entry of Barlow's confirmation by Cranmer with a blank space left for the entry of his consecration. That blank space has never been filled up. What reason can be assigned for the omission of such an important entry, if the consecration took place? According to the entry made in the Lambeth Register, Parker had four full-fledged bishops consecrating him instead of being consecrated by Barlow alone, which goes to prove that an attempt was made to dispense with Barlow as the connecting link in the Anglican succession.

Haddan, Barlow's great defender, fixes the 11th of June, 1536, as the latest date that his consecration could have taken place, but we have seen Cromwell alluding to him on the following day as Bishop elect. Why were he not referred to by his proper title, by this worthy sire, if he were consecrated Bishop the day before? Stubbs, in his *Registrum Sacrum Anglicanum*, who has produced documentary evidence in a number of difficult cases, Bonner's included, supplies none in favor of Barlow. He refers to "Haddan on Bramhall," who makes the gratuitous assumption that Barlow must have been consecrated on the 11th of June with the Bishop of Norwich, and took their seats together in the House of Lords, Barlow taking the lower place. But if both were consecrated together, would Barlow not take the higher place by virtue of his senior appointment? But Cromwell's document, dated June 12th, to the Garter King at Arms, in which Barlow is described as Bishop elect, has since been discovered, which clearly proves that the consecration of Parker could not have taken place on the 11th, and that Haddan's assumption is without foundation. We know, furthermore, that Lancaster, another reformer, conferred orders on the strength of his election without being consecrated, and they were not called into question. Cranmer, Barlow's Primate, whose duty it was to see that he was consecrated, has laid down the following rules as valid for consecration, and upon which, no doubt, he was prepared to act. "In the New Testament he that is appointed to be bishop or priest needeth no consecration by the Scripture, for election or appointing thereto is sufficient." (Collier, vol. ii, p. 49) But we have seen that in 1662 the Anglicans considered these rules insufficient for the consecration of a bishop, and had them altered. Therefore, if Barlow ever consecrated according to Cranmer's Calvinistic rite, even from an Anglican point of view the

consecration would, to say the least, be questionable. Recognizing the fact, then, that there were not three real bishops to consecrate, and that the old English rite for consecration was not used, but that in its stead Cranmer's Calvinistic rite, which afterwards the Anglicans rejected on the ground of insufficiency for valid consecration, our Anglican friends must not be surprised if those who have retained the Apostolic succession, the Greeks, the Russians, as well as the Roman Catholics, look upon the Parkerite succession as open to reproach and as not having the true and inviolable seal of the priesthood stamped upon it in the beginning. Dr. Stapleton, a contemporary writer, remarks: "Now the pretended bishops of Protestantism, whereas the whole number of our learned and reverend pastors for confessions of the truth were displace'd of their rooms, none being left in the realm having authority to consecrate bishops or make priests, that being the office of only bishops, by what authority do they govern Christ's flock. Who laid hands upon them?"

Whither were they to be consecrated, into France, Spain, or Germany, seeing at home there was no number of those that might and would serve their turn? I say, therefore, by the verdict of Holy Scripture, and practice of the Primitive Church, these men are no bishops. I speak nothing of the laws of the realm, it had been of late sufficiently proved they are no bishops if they be tried thereby. But let them be tried by Scripture. . . . Your pretended bishops have no such ordination as the ancient bishops had, no authority to make true priests or ministers, and, therefore, neither are ye true ministers, neither are they any bishops at all." Great as the historical difficulties are, the theological ones are more glaring; to touch upon them now would occupy too much of your valuable space, which I fear, dear sir, I have already trespassed upon too much. I may turn to them another time.

JOSEPHUS.

ST. PATRICK'S CATECHISM CLASS.

REV. FATHER MARTIN CALLAGHAN ON BAPTISM.

Rev. Martin Callaghan delivered an instruction on Sunday afternoon to seven hundred children who attended the catechism classes at St. Patrick's Church. The subject was baptism by water and how it may be administered. This Sacrament, said the rev. father, may be administered by aspersion, immersion and ablution. Each of these methods was regarded by the Catholic Church as being valid. He dwelt at length upon baptism by ablution, which is the method adopted by the priests of the Catholic Church.

Before the instruction, J. P. Rowan, accompanied by Professor Fowler, sang in faultless style the "Angel's Serenade," and Professor M. Sullivan and J. Shea, one of his pupils, gave a well-executed violin duet.

Father Callaghan announced that on December 9th, the day after the feast of the Immaculate Conception, he would entertain the children of the catechism classes at a sacred concert, in honor of the great feast.

THE DIVISION OF THE PARISHES.

Mr. S. Baudin, Q.C., of Baudin & Cardinal, left for England yesterday to plead the St. Blaise parish case before the Privy Council. The trouble arises out of the proposed gerrymander of three parishes, corners of which it is intended to cut off in order to form a new one. The rights of the Protestant minority are also at issue in the case. Mr. Baudin was escorted to the Central Vermont train for New York by a number of friends, among whom being Dr. Lachapelle, M.P.; Mr. Pelletier, M.P.; Mr. P. Leclair, M.P.; Dr. Rodier, and Mr. E. Marquette. Mr. Baudin sails for Southampton on the steamship Paris.

A REQUIEM MASS.

At 7 45 to-morrow morning a grand requiem Mass and commemoration service will be held in Notre Dame Church for the repose of the souls of those who are buried in the Cote des Neiges cemetery. The clergy extend not only an invitation to the worshippers of Notre Dame, but to every one, and especially to those who have friends buried in the Catholic cemetery. The whole of the seats in the sacred edifice will be free.

**A POWERFUL SERMON.**

**REV. C. W. MORRILL DEFENDS CATHOLICITY,**

**On the Occasion of the Dedication of the New Roman Catholic Church, at Ware - A Grand Effort Worthy of Careful Study.**

The Springfield Daily Republic gives the following report of the magnificent sermon preached by Rev. C. W. Morrill, of New London, Ct., on the occasion of the dedication of the new church at Ware. It is with a two-fold pleasure that we reproduce this fine piece of eloquence; firstly, it is a grand defence of our religion; and secondly, it is from one whose name is well known in Montreal and whose numerous friends will be overjoyed to read his sermon.

Rev. Mr. Morrill took as his text, John xx: 21, 22, "Then said Jesus to them again, Peace be unto you; as my Father has sent me, even so I send you. And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost." He spoke as follows: Life at the bottom may appear an inexplicable riddle. Its sad complications may sorely puzzle us. At times it might seem that we are walking in the dark and that we have no reason for living. Whence we came and whither we go may seem a mystery to us, and to shun pain, and daintily sip life's pleasures may seem the true philosophy. But when the human soul has any religious principle, things alter. There comes a solution for life. When man lives by faith the mysteries clear up. The majority of human beings are dominated by the religious principle and are aggressive believers in the supernatural. We Americans are firmly convinced of the existence of God, and we maintain the Christian conception of the Deity, but at the same time we all subtly feel the existence of our free will, and are independent and proclaim our liberty.

The Roman Catholic Church and the Roman pontiff are feared and dreaded, and the hearts of many men quake at the direful troubles they are expected to visit upon a free people. And why this opposition to authority, why this denunciation and dread and fear? Not that men deny its existence, but that they are ignorant of its claims and purposes. They simply deny its right to exist. To many authority means tyrannical, brutal force. The fresh life and the new blood and the new learning bounding and leaping in the renaissance period flushed a look of scorn at any voice that tried to moderate its ardor and regulate its triumphs and progress toward our present civilization. With the discovery of printing and the revival of learning, comes the fierce, wild unreasoning hatred so characteristic of youth against the past, and those principles and motives that had fashioned and moulded it. How much of beauty and strength and value living scholars are now discovering in the middle ages! and how frankly and cheerfully do they acknowledge that those very elements so strongly unpopular in our day were the basis and foundation of that admirable age and civilization. What we all need is to rid ourselves of certain distorted and erroneous ideas that have resulted from the 16th and the 18th century revolutions. That we may come back, then, in obedience to his recognized need, let us away with the gross, materialistic, and wholly unchristian conception of what authority is. The word "divine" explains the whole question.

Not only authority in the church, but in every other domain. Life has as its source, has as its crown and prestige and empire, a quality, a temper, power and character not human, something not of man, an essence divine. There is no power, no authority, except from God. It is not as a man that the German Emperor or the President of the United States exercises political authority, that the magistrate executes judicial authority, the Pope or the bishop his religious authority or the father and head of the family domestic authority.

The authority manifested by these men in their respective spheres is of divine investiture. Authority comes from creation. To be an author it is necessary to be a creator, and whoever is an author is an authority, and there is no authority save by an author. But to

creatures, the works of his hands. God communicates his authority in the same measure that He communicates the power to create. Behold that man raised up by Providence, as we say, to create and restore in the breast of a great nation social order and public peace. And the order he restores does he not conserve and maintain by virtue of his authority as creator and author in the same way and manner as God maintains the universe and the works that slipped into being from the fiat of his will? Again, my brethren, behold a man in another sense and in a sense more divine still, an author and creator. We call the man a father, and he is an authority in the family, and the woman associated with him in this great work of creation and authority shares his royalty and partakes of his authority. There is another step yet, and as you will perceive, a higher, where man becomes author and creator and consequently authority. The priest, the bishop, the supreme pontiff; that man that stands between God and humanity, a simple human means and instrument by which and through which God creates the supernatural life in our souls. We could go further yet. We could speak of literature, that vast reservoir of human thought and human living. As you come in contact with the great names, see the great lights in the literary firmament shine out, and if you are interested in a particular subject, a certain group of names instantly suggest themselves to you as an authority. They have created these precious masterpieces and their very authorship makes them recognized authority in their line.

Have we not enough? Why, it must now be quite plain and clear what we mean who believe not only that authority exists, but that it must and has the best of reasons for existing. But perhaps some one replies: We fear God. All that is human and natural rebels against the divine and supernatural. The great pagan instinct to snugly nestle down into nature, to be pleased and satisfied with the material splendors around us now, familiar and real as they are to us, is far preferable to coming into lawful contact with God, even though he shadow himself under human form. We prefer the tangible to the mysterious. It must be granted, my brethren, that this feeling exists to-day, as it has always existed in the breast of man.

And I think we can explain this singular fact by admitting that men dread authority, yes, hate it and are jealous of it, because of the fear that it menaces, that it rivals and is the arch-enemy of liberty. I declare boldly, therefore, that it is essential to say that there is essential opposition and antagonism between authority and liberty. No, liberty is the daughter and authority is the mother. We are not free thinkers, but we think freely. Can the king who maintains order in society be at war with the liberty of the citizen? Can the father whose duty it is to use authority over his child be at war with the child's right liberty? Is not the true liberty of the child the sweet liberty to obey the father's command? Where there is law, there is the liberty to follow the law; where there is authority, there is the liberty, also God-created, to obey.

Brethren, if what has been said is true: if the essence of authority is a participation of the creative power of God, it is very easy for us to understand why this emotion, that is to say, this sympathy or antipathy, this attraction or repulsion, is never greater than when it concerns the unparalleled authority that we call the Catholic, Apostolic and Roman Church. The Church actually poses herself before humanity as the highest power that creates with God, and as the most complete expression of divine things.

You have here the secret of the incomprehensible emotion that she has always excited for so many Christian centuries, of the noise that for 2000 years has been made over her, that she is the ship plowing through the storm-tossed waves of time, carrying God himself to humanity. Why do the heathen rage? Why have the schismatics, the heretics and sectarians for all time declared against her? Because she is the kingdom of truth and the robe of Christ. Because she has reiterated: "I am the divine authority—I am God in humanity." The history of Europe is the history of the church and this claim explains all the great epochs of that history. An institution without sword to protect and without soldier to defend, yet invincible against the attacks of every terrestrial movement, because

she is the incomparable representative of God upon earth. Yes, we may even say that it is a strong proof of her divinity that she has always had the power of creating enemies.

And what is the Catholic church, my brother, with her authority over us all? When we name the church do we speak of a social club, of a society for ethical culture, of an institution intended to propagate religious truths and knowledge of spiritual things? No: we Catholics conceive of the church as something far different. There is more dignity, more importance and more terribleness, shall I say, in our definition of it than this. We teach that the church is nothing less than the permanent incarnation of the Son of God.

The church was instituted by Jesus in the first place to apply the fruits of redemption to humanity in establishing a society of souls and in satisfying also the imperative need we all have for peace, for union, for association and for teaching each soul in particular, with undoubted authority, the truth, the way and the life. The church is necessary under a double title as a society and as an authority.

Such is the church according to scripture and according to tradition and such ought it to be according to reason. Then finally about the word we so often hear, that outside the church is no salvation. Must a man be a Catholic, belong to the Catholic church in order to be saved? It is a certain principle that our faith confesses, proclaims and repeats with established conviction, for its foundations are on the word of God, and human reason itself recognizes how true, just and proper it is, that outside the church there is no salvation.

The Bible tells us that Christ wishes the salvation of all men, and secondly that He wishes it by the way of and through the church. "The Son of man came to save that which had perished." "Before God our savior who wishes all men to be saved and come to the knowledge of the truth."

And behold the conditions: Obedience to his will; and his will—that there should be but one God, one faith and one baptism. Outside the true worship of the true God, away from the one faith, without the one baptism, there can be no salvation. You cannot restrain and limit Christ. You have to choose between two sides,—to renounce Jesus Christ, the church and salvation, or accept the offers of Jesus made you in his church for redemption. If one is able to be saved outside the church, the cross is but folly, the apostle's creed but a page to be torn up, the decalog only a law to be abolished, the sacraments but mere signs without virtue or efficacy, and the prayers that we address to God feeble cries to which he is insensible. Once it is felt that the monopoly is lost, that the privilege of saving souls is not the church's, that there is no further need of expecting certainty and truth in this world, we go back to the speculations of the heathen; there is no way of life traced out for us and no happiness here or hereafter to be conquered.

But what is it to be outside the church and by consequence excluded from salvation? Nothing is more uncertain or more mysterious. "Many," says St. Augustine, "appear to be without the church and are within; many appear to be within and are without." There are then in the church visible and exterior souls who are not of her; while there are seemingly without the church souls that are of her. It is impossible for us to say who is elected or who reprobated in the church visible and invisible. What is plain and clear to the logical mind is this, that the church is the divine institution of Christ; that it is Christ himself working in the world for the world's redemption from every form of evil; that it is the one great force and power and authority that has been able to stand unbroken before the storms and changes of these many Christian centuries, and that consequently it is the duty of every man, recognizing this fact, to place himself in communion with her, no matter at what cost and with how great sacrifice, and to have for his portion the inestimable gift of one Lord, one faith and one baptism.

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ST. PETER'S.

HOW THE WORLD APPEARS FROM THE GREAT DOME.

Old Sensations at this Point of Vantage  
—A Kaleidoscopic View of Rome's Grandeur and Poverty.

It becomes necessary to scale the dome of St. Peter's. One has not seen Rome until he leans from that airy pinnacle, and finds the world spread out below him swathed in the warm mists of the deepening spring. I suppose everybody has been through this ordeal; but it is the privilege of each to tell his own story, and so I tell mine.

You enter the door at the left, passing at once from the serene, delightful atmosphere of the church into a kind of winding alley, that worms its way up to the roof of the building. It is wide, and floored with Italian bricks; and so easy and regular is the grade that one might ride a donkey on to the broad roof without difficulty. Here a multitude of domes, small and great, cluster about the vast dome, that seems still as far from us and as inaccessible as when we looked at it from the great piazza below. The statues along the facade are so clumsy and so monstrous that they appear almost shapeless when we stand like pygmies under their shadows. Throngs of people are wandering about the vast inclosure, that is not unlike some new quarter of the city; for the walls that shut us in are just high enough to hide the view and we can scarcely realize that we are not on *terra firma*.

The next move ushers us into the dome itself. From the heavy cornice that surrounds it on the inner side we look over into the awful depths below us.

THE THOUSAND LAMPS THAT BURN FOREVER

before the confessionals seem like sparks of fire. Little black figures creep to and fro across the marble plains, looking so small and insignificant it seems impossible that they are of our kind. The splendid mosaics are here seen to great advantage; and though monstrous, they are still beautiful.

Again we ascend some hundred steps. We enter a narrow passage that slopes with the curve of the dome, and it is as though we were thrown upon our beam ends. The passage grows so close and narrow that the thought of being wedged in here by some panic-stricken party is not pleasant. When we have again come into a little chamber that lies under the great globe that crowns the cupola, we all breathe more freely and try to appear excessively jolly. We looked into the dome from the second gallery, but looked only.

It is not exhilarating to feel one's feet clinging to a smooth ceiling like a fly, and with only four feelers as one's support. From the window directly over the centre of the dome we peer down upon the top of the *battacchino*, and had a hideous sensation in the region of the waistcoat. I wonder how birds manage to get used to this sort of thing? Birds and sailors—but sailors have no stomachs. Who ever heard of a sea-sick sailor?

From the balcony above this dreadful hollow we looked out upon the lonely landscape. How near the hills seemed, how low the hundred domes of Rome? On one hand

THE WONDERFUL VATICAN

with its immense gardens spread like a map. The Tiber flowed down between the glaring wall of the old city, looking positively splendid in the sunshine—though, Heaven knows it is a hideous stream. There were many people with us in the dome. Iron gates, in charge of keepers, are kept closed at several stations in the way to the summit, and only a few—perhaps twenty—people are permitted to enter at once; thus all the passages are kept free, and the way is plain, though fatiguing.

A dozen good people, with hardly one good lung full of breath between them, awaited their turn to enter the hollow ball that tops the dome—beyond which no man desires to go in the flesh. A plump gentleman preceded me; three ladies of assorted sizes followed. The steps were now so narrow that it was convenient to mount them crab-fashion. We are at least entering the throat of

the globe; having wedged our way to the corkscrew steps, we came to a perpendicular ladder that led to the goal of our ambition. The worthy leader valiantly sprang onto the first round of the ladder. He managed to work his way into the narrow tube that communicated with the globe, and there he stuck fast and firm. I helped him to return in a very stony condition, and full of indignation at the absurdly small entrance to that most desirable chamber.

Somehow, we—he and I—managed to pass each other, miraculously perhaps; and I started to enter the ball alone. The ladies, terrified by the ill-fortune of our corpulent friend, relinquished the chase. I squeezed through the aperture at the top of the ladder, and found myself alone in the ball on the top of St. Peter's.

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at one sitting; but deliver me from meeting any friends in such uncomfortable quarters. The sun had been shining upon the thin copper walls for five hours. The place was as hot as a caldron. I crouched in one corner of it, and wondered how it would seem to be suddenly set a rolling down the great mountain side of the dome, and how much of me would be left to tell the tale when I came to a standstill at last. It was singularly silent up there; it was a kind of silence with a hole in it—if you can conceive of such a thing. I seemed to have the strangest music that ever charmed these ears; sounds that were born of the air—solid sunbeams, or moonbeams, perhaps, for they were not as sharp as a sunbeam; a kind of tinkling and droning, as if I heard the hum of the planets and the far-away clash of stars when they cross one another's orbits. I don't know where that sound came from; I don't want to know. Shades of Wagner! It was as unlike anything earthly as anything heavenly can be. I merely listened and wondered, and was lost in a kind of reverie that was not so light and airy as the atmosphere that surrounded me; in fact, I fell to dreaming over modern Rome.

The roof of St. Peter's is so far above the city that

ONE MIGHT EASILY FORGET THE EXISTENCE OF A CITY.

The noise is lost, at all events; for the dome towers three hundred feet above the roofs. I think of Rome now as a whole—as a city of tangled, dirty and very ugly streets; of the people as a mass of cheerful souls, who work hard for a living—it is hard work leading in this climate—and who have no home life according to our notion. The Roman houses are great bars as ugly and as inconvenient as possible. The palace—any large house that has once been occupied by a dignitary is a palace for ever more—the palaces are a little less ugly, a little less inconvenient than the rest of the buildings, and this is the only difference.

You occupy a room or a suite of rooms in a flat, and it is by no means necessary to be on speaking terms with the rest of the house. You have your servants, who provide for your table in the house, or you go out to a cafe, as you please. The rooms are usually furnished with cheap and gaudy trimmings, a quantity of very bad paintings, and a large proportion of useless, ugly and antiquated furniture. Here you receive your guests, who are directed through a dark or badly lit hall by the porter or portress sitting at the hall-door, which is nearly always suggestive of a stable.

You go of an evening or by day, walk in the middle of the street, or drive if you prefer it; haunt the three or four villas that are thrown open to the public. There is no seclusion, no rest for the spirit, no comfort for the body.

IT IS ALMOST FATAL TO BATHE IN ROME; you may moisten yourself occasionally, but there is an everlasting fear of fever, and the fever is almost as serious as death itself.

The hotels are like all hotels—a kind of conventional life without any of the gracious benefits of a convent. There are innumerable petty *cliques* in this poor old city—modern innovations. The young Protestants, who here spring up like mushrooms and flourish like them; the Catholic party, having a grand contempt for the outsiders; the Court party, chiefly represented by young officers resplendent in gold lace, and with the slim legs so common in Italy—most of them disappear mysteriously at night, but re-



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PUBLIC NOTICE.

Public notice is hereby given that the Fabrique of the Parish of St. Louis of Montreal will apply to the Legislature of the Province of Quebec, at the next session of the same, to obtain a Bill granting civil erection of said Parish and the power to impose an assessment to complete the construction of the Church. Montreal, 3rd November, 1894.  
P. G. MARTINEAU,  
Attorney for the Petitioner.



# The True Witness

AND CATHOLIC CHRONICLE.

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J. K. FORAN, Lit. D., LL.B., EDITOR

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WEDNESDAY, ... NOVEMBER 28, 1894.

## PRAYER BOOKS.

There are many kinds of Prayer Books in the world, from the huge Bible-sized volume that the father of a family carries under his arm, down to the two-inch, tiny booklet that the father of another family puts in his vest pocket. There are prayer books that appear as if they were printed to be read at a distance of ten yards, and others that the ordinary reader would require a microscope to detect what their pages contain. Of course the size, the binding, the print, the many other accidents of prayer-books depend upon the different opinions, requirements, ideas, whims, or necessities of the persons making use of them—or else buying them to be made use of by others. It is not for the purpose of examining into the sundry forms of prayer-books that we touch upon this subject; we merely wish to express a few words regarding the manner in which the contents of some prayer-books are prepared. There are some people, who undertake, through excellent motives, the task of compiling prayer-books who might as well attempt the making of dictionaries, or who would do more service were they to compile volumes of wit and humor.

We spent some time the other day examining different prayer books that are on the market, and we were both amused and surprised at the manner in which a certain number of them were prepared. Of course they all contain the general essential devotions: morning and evening prayers, litanies, prayers for Mass, Vespers and Benediction, as well as preparations for confession and communion and the stations of the cross. A Catholic prayer-book that did not contain all these devotions would be almost useless—unless it were for a certain purpose, gotten up for a retreat, or for Lent, or for some particular feast. But we are now referring to the ordinary prayer-book that is used by the every-day Catholic in church. Without wishing to find fault we cannot help extending a little advice to the person who undertakes the compilation of such a work.

In the first place have a good table of contents; don't forget to give a table of the different feasts and fasts, especially the movable feasts; but, above all, try and have the devotions run in the order of a day's routine. The Mass at the end of a book is somewhat, in our mind, as much out of place as would be a Mass in the afternoon. The morning prayer after the Mass is as inappropriate as would be the morning prayer, that should be said on rising, repeated about noon time. In a word, the devotions should come in the order in which they are to be performed. But what most attracted our attention was the translations of the

Latin, whether the Vespers, or the hymns for Benediction.

In taking up one beautifully bound and elegantly printed little "Key of Heaven," that, according to the title page, had been revised and corrected, we found the translations of different prayers, psalms and hymns, too literal, too stiff, and often too inexact. It reminded us of the "Revised Testament" that had been "corrected" for the use of our non-Catholic friends. We don't like the idea of these "revisions" and "corrections" of prayers that have stood the test of generations and of sacred compositions that have come down to us from inspired sources. Besides, there are many of the prayers and hymns which our fathers, and their fathers, and their ancestors learned by heart and transmitted to their descendants; we do not care to be asked to repeat these in a "revised," or "corrected" form, above all when the new wording is not as good a translation nor as exact as the old one. To illustrate our meaning we will give a simple example; every Catholic knows by heart the "Salve Regina," or "Hail, Holy Queen." It is thus we were accustomed to repeat that prayer: "Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope. To Thee do we cry, poor banished sons of Eve; to Thee do we send up our sighs, moaning and weeping in this valley of tears. Turn, then, O, most gracious Advocate, thine eyes of mercy towards us, etc., etc." Just imagine a child, who has repeated this prayer thousands of times, from the days he knelt at his mother's knee, attempting to say it thus: "Hail, O Queen, O Mother of Mercy! Hail our life, our comfort, our hope! We, the banished children of Eve, cry out unto Thee. To Thee we send our sighs, groaning and weeping in this vale of tears. Come, then, our Advocate, and look down upon us with those thy pitying eyes, etc., etc." Apart from the halting English, the translation of the Latin is inexact. If any of our readers will kindly take up the "Salve Regina," it will be at once apparent that in these few lines there are not less than six or seven inexact translations.

The point we are coming at is simply this: people who are not qualified to compile such an important work as a prayer-book, or who will not give the time necessary to the labor, or who look upon it as a very ordinary and important performance, should never attempt it. Let them compile stories, or poems, or something else; but, for heaven's sake, let them not attempt the "revising and correcting," the furnishing of their versions of prayers, hymns and devotions that are as old as the hills and as sacred as they are old.

We will touch again upon this subject when opportunity presents itself. Not to have it said that we are too critical, we will mention one fact that will soon become generally known. We are aware of a certain new prayer-book that is about to create a model whereby others may be formed. It is compiled by a religious and is intended for the special use of young girls, at "church, at school or at home." We will not say any more concerning this volume, at present, beyond expressing the hope that all future compilers of prayer-books will "take a leaf from that religious book" of experience and see that their works, like hers, has been, are revised by eminent theologians, and that they "contain clear, concise and accurate instructions on the doctrine and practices of our Holy Religion."

THERE is something remarkable in the fact that Bishop Metz, of Denver, has taken the very unusual course of sending

his resignation to the Holy Father. It appears that the financial condition of the diocese is anything but desirable, and that the people refuse to co-operate with their Bishop in the work of rectifying matters. It is seldom that we hear of a Bishop being pushed to that extreme, and truly there must be something radically wrong when he finds the situation so desperate that he is obliged to resign.

## THE PIANO CONTEST.

One of the most interesting events in connection with the recent Villa Maria Bazaar was the contest between the Shamrock and the National Amateur Athletic Associations. Mrs. Moore, whose energy and zeal are so well known and so highly appreciated, succeeded, before the bazaar opened, in securing from Mr. L. E. N. Pratte, of Notre Dame street, the donation of a magnificent Hazleton Concert Grand Piano, which was kindly donated. The Shamrocks and National Lacrosse Associations entered the contest for the splendid gift. Of course the greater amount of the election work rested with the ladies, and as in many another case, with the ladies of our race, they succeeded in securing a handsome majority of votes for their favorite. As a result the Shamrocks carried off the piano by a majority of several thousand.

We regret, however, to state that the full amount received did not come to more than five hundred dollars. Of course this can be easily accounted for in view of the many calls that this autumn have created and on account of the hard times that have prevailed during the past summer. But one thing is to be considered as a matter of congratulation and promise, the whole contest—between the athletic representatives of two different races—were carried on in a most amicable and cordial manner, and the good feeling that existed throughout should be a lesson and a model for the older members of both nationalities. While expressing our congratulations to the winners we cannot refrain from conveying our congratulations and admiration to those who unsuccessfully contended.

Such contests are too often fruitful of considerable trouble; but in this case the harmony that existed speaks volumes for those engaged in the contest and for the great love and respect manifested by all towards the good Sisters in whose behalf the bazaar was held.

THE Villa Maria Bazaar, which closed last week in the Monument National, was a grand success. It is, indeed, an honor to Montreal and its citizens that such should be the case. There have been so many bazaars, entertainments and other extraordinary events of late that naturally the public might be expected to have grown tired of the perpetual calls upon its purse. But, in this case, it mattered not how many other demands had taken place, or were likely to arise, the citizens flocked in thousands to the scene, and each one gave according to his, or her, means, for the glorious work that will result from this beginning. We trust that the nett result will suffice to lay the basis of a fund that will serve to rebuild the Mother House.

THE brutal manner in which the Christians of Armenia have been treated by the Mohammedan Kurds is merely a fourth repetition of the same tragedy since the commencement of this century. In fact the Christians of Armenia are in a most desperate condition and their lives cannot be called their own for twenty-four hours. The Turkish Government at Constantinople expresses its

deep regret at the occurrences, and in the meantime takes no steps to prevent the repetition of the same. Some day a second Peter the Hermit will arise and start a fresh crusade against those infidels. Until they are taught a severe and lasting lesson the Christians can have no hope of peace or security in the East. But the age of barbarism is dying away, and we are confident that before the middle of the next century civilization will have established safety even for Christians, and even in Armenia.

## C. M. B. A.

Grand Annual Concert.

The members of the C.M.B.A. branch No. 9 held their first annual concert on Monday in their hall, 80 Panel street. The president, Mr. P. Flannery, occupied the chair, and the programme was thoroughly enjoyed by all present. During the evening Grand President P. O'Reilly delivered an address. The address consisted of a most timely and ably expressed resume of the workings of the branch and the manner in which it was given confirmed the opinions of all in the fact that Mr. O'Reilly is decidedly the most energetic and able president that the council could possibly have.

Branch 1—Nomination of Officers.

On Monday evening a largely attended meeting of Branch 1 of the Quebec Council, C.M.B.A., took place. It was largely attended and a most pleasant time was spent. The nomination of officers took place and all the office-holders were re-elected unanimously. The only office for which a contest was necessary that of treasurer. The incumbent heretofore expressed his desire to withdraw and the consequence will be an election. The officers are: W. J. Innes, president; John Lappin, 1st vice-president; W. J. McLaughlin, 2nd vice-president; F. C. Lawlor, recording and corresponding secretary (this gentleman has held the same office for the past eight years); T. F. McGrail, assistant secretary; W. J. Scullion, the present financial secretary, returned unanimously. It is understood that Mr. J. Tierney will contest the office of treasurer with Mr. T. J. White, the present holder of the same.

The other officers elected were Mr. P. Connolly, marshal; S. McKenna, guard; Messrs. Keenan, P. Morninge, J. Tierney, L. Emond, and P. McCaffrey, trustees. Chancellor J. P. Nugent, who was once a president for a couple of years, has been honored with the title of Supreme Deputy by the Supreme Council. The retiring president, who will become chancellor, is Mr. W. J. Kerr.

The meeting was most successful, and all left the hall well pleased with the result and with the active interest taken by the different members of the association. The recording secretary reported having paid \$2,000 beneficiary, due on the death of their late brother, E. Munday, who departed this life leaving four children. It is with pleasure that we note the progress made by this branch and assuredly do we wish its members all manner of success for the future.

## ST. ANTHONY'S SOCIAL.

The ladies of St. Anthony's Church held a social entertainment in the hall of that church on Saturday afternoon and evening. A varied programme was much enjoyed by the large audience present, who also disposed of some excellent refreshments. The success of the entertainment is due in a large measure to the efforts of the Rev. J. E. Donnelly, who had charge of the affair.

We are all aware of the grand efforts made by Father Donnelly for the success of every undertaking that tends towards the spiritual or temporal welfare of his parish, and in this case we can heartily congratulate the Rev. Pastor, as well as the ladies, in the success that attended the entertainment above mentioned. St. Anthony's is one of our finest and most promising parishes, while its pastor is, unquestionably, one of the most popular and zealous priests of our city.

A man who puts off his enjoyment too long will find it mislaid by the time he gets to it.

**A CARD OF THANKS**

**FROM THE REVEREND SISTERS OF THE CONGREGATION OF NOTRE DAME.**

To Each and all of their Benefactors and Friends Who Aided in the Villa Maria Bazaar.

The Mother Superior and the Sisters of the Congregation of Notre Dame beg to extend their heart-felt thanks and the assurance of their deep gratitude to all and individually the friends and benefactors who aided in making the recent bazaar, held in the Monument National, a magnificent success. In cases of this kind, when the generosity of the public has been so universal and spontaneous, it would be difficult to discriminate, above all to convey to each particular contributor a personal expression of the sincere sentiment awakened.

However, it is only just that special mention should be made of the extraordinary favor conferred by His Holiness, the immortal Leo XIII. in sending His Apostolic Benediction to the Sisters of the Community, to the undertaking in behalf of the cause so dear to all Catholics of Montreal, and to all who took part in the bazaar. In the next place thanks are due to His Grace, the venerable and good Archbishop of Montreal, for the deep interest he took in the success of the bazaar, for his presence on the occasion of the opening, and for the encouragement imparted by his blessing to those who interested themselves so nobly in the work.

To the members of the clergy, and to those of the different religious communities special thanks are tendered for their generous co-operation and the noble emulation that they exhibited in the cause that has so stirred the generosity of the Catholics of our city.

Apart from the different ladies who took such active and successful parts in the bazaar, and whose greatest reward is evidently in the knowledge of all the good they have done, the thanks of the community are due to the members of the press for the very generous manner in which they aided in the publication of all reports and items of interest connected with the ten days during which the "labor of love" lasted. Likewise does the Orchestra deserve a special mention. The attraction to the hall by the sweet strains that were given gratis, served in no small measure to secure the object that all had in view.

Finally, the Sisters of the Community beg of the public in general to accept their sincere and lasting gratitude, and to believe them truly when they state that in their prayers to God, and to His Blessed Mother, their numerous benefactors will not be forgotten.

Last—but first always—thanks to God for the benefits reaped from the bazaar and for the grand Catholic spirit that was made manifest on that occasion.

**CONSULTING SPIRITS.**

Rev. Father Quinlivan's Comments on His Grace the Archbishop's Pastoral Letter.

In St. Patrick's Church, on Sunday, the Rev. Father Quinlivan, the parish priest, read a pastoral letter from His Grace Archbishop Fabre, on the question of "tableturning," "planchette," and other such devices. In commenting upon the letter, as well as upon that issued years ago by the late Bishop Bourget, the Rev. Father said, that in those gatherings where it is pretended that communion is held with the spirits of the other world, it must be admitted that the deception and professional jugglery and charlatanism may easily act the part of pretended spirits. It is equally certain, however, from the testimony of persons whose word cannot be doubted, and whose ability and experience place them beyond the reach of human deception, that there are sometimes manifestations of beings with whom we have nothing in common. Spiritism is the art of evoking the spirits of the other world, and of communicating with them by means of intermediaries called mediums. The mere turning of a table of physical motion of any such thing may be produced by a natural cause which we ignore. This mere turning or causing of physical motion where there would be no occasion or danger of sin, no scandal, no explicit or tacit invocation of the evil one, would not, in itself, be wrong, provided it did

not tend to a bad purpose, or create a danger of faith, good morals or health. There are many persons who have a horror of such things, even considered as we have explained them, and we would advise them to retain this horror, for they are too often the occasion of sin, scandal and ruin of health. As Bishop Bourget said 40 years ago in regard to "turning tables" and what is called "Planchette": "We warn you, beloved brethren, to have absolutely nothing to do with those amusements and experiments where turning tables and planchettes are brought into requisition." Tables move with intelligence, answer by raps on the floor, and other signs, the questions put to them; tell name, age, time of day, contents of pocket, etc. In this matter illusion, deception may be practiced. Don't suppose that we believe in the presence of spirits every time that they are called upon by tables and the planchette. There are, however, phenomena which it is not possible to account for, naturally. Table-turning or planchette-writing are mortal sins outside of circumstances of scandal, i.e., a sin mortal in itself and by its nature.

1. It is certain that the manifestation of the spirits of the other world is undeniable. Matter, as table and planchette, has not intelligence, cannot reason, or, still less, foretell future, or speak of things absent or hidden. It is absurd that a machine could be invented to answer any and all questions, to reveal what

man ignores. If they answer there is within them a cause, an intelligence, foreign to man.

2. There are good and bad spirits in the other world. The angels and saints don't join childish and silly amusements. Spiritism can be explained only by the intervention of Satan, who at all times seeks to deceive men; hence, it is a mortal sin to have any relations with the enemy of God and man.

Evocation of spirits is forbidden by the Church and by Holy Scripture. The Church has frequently condemned and prohibited divination of all kinds, and in general every superstition which pretends to lift the veil of the future, or what God has wisely hidden. Spiritism is a species of divination, of superstition, as the Sacred Congregation has declared. Holy Scripture condemns it. Kings condemn Saul for evoking the soul of Samuel (1 Kings, 28 ch.) The reason is plain. Every effect exceeding nature cannot be obtained by natural means. Hence to try to obtain such an effect is contrary to Catholic principles. You might as well pray to a tree, or expect a parrot to understand grammar or arithmetic, or to see with its hand or its foot. The Sacred Congregation says explicitly what is forbidden—to evoke the souls of the dead, to question them, to seek things hidden or distant, or any other superstition. (Decret. 18 10; Levit., 20, 6; 19 31; 1 Kings, 28, 3)

Mgr Bourget said: "It is a sin to en-

deavor to put ourselves into communion with spirits, to recall the past to know the present, to know the future, and in general to wish to look into the abysses of secrets which God alone can know, because He has reserved the knowledge of them to Himself. Hence we inform you as your brothers that you commit a sin, which is mortal in itself, when you strive to consult spirits through turning tables, or by that other superstitious practice known as spirit rapping."

As to the deplorable effects of Spiritism, a learned theologian states that serious authors who give an account of these practices are unanimous in noticing that they are followed by a series of visible and evident calamities—often sudden death, loss of reason on account of nervous excitement. It is never lawful to have communion with enemies of God, or to sanction iniquity by one's presence.

**DEATH OF REV. MOTHER DUFFY.**

The many friends of the Reverend Mother Teresa Duffy, formerly treasurer at the Sacred Heart Convent, Sault aux Collets, will regret to learn of her death at Manhattanville, N.Y., having just returned from Laval, (France) where she had been sojourning for her health. During the many years of her connection with this popular order of educationalists, Mother Duffy had been actively engaged in the erection of some of the finest institutions carried on by the ladies of the Sacred Heart, notably the reconstruction of the magnificent convent at Manhattanville, which necessitated an outlay of about one million dollars. Mother Duffy was one of four sisters who devoted their lives to the cause of religion, all being professed members of the Order of The Ladies of the Sacred Heart.

**CANADIAN HORSES.**

WHAT THEY ARE WORTH IN OTHER LANDS.

Two weeks ago we gave our readers a letter from an eminent Irish author to the Hon. Senator Murphy, on the subject of the "Horse Show" recently held in Ireland. This was given a *propos* the great horse show in New York. We did not deem it well, at that moment, to say much about our Canadian horses, but we feel it only just to our own country that we should state that most of the horses that so attracted the attention of the world were either Canadian bred, or the offspring of Canadian stock. It may not be uninteresting to our farmers, and especially our stock-raisers, to know that Canadian horses command the very highest price on the European market.

It is only the other day that Messrs. Fuller & Caniff, the latter the well known and popular livery man on St. Alexander street, returned from a trip to Scotland, where, at Glasgow, they disposed of twenty-five of our Canadian horses. And, what is best, their stock called for the very highest prices on the British market.

This news should be encouraging to all Canadian stock-raisers who have made it a business to deal in horses. In the days of the American war, and from that time till the present, our horses have held the foremost rank in the competition of the world, and the evidence that their quality and worth are not decreasing is to be seen in the results of Mr. Caniff's recent success in the old country.

Aim at perfection in everything. Though in most things it is unattainable, however, they who aim at it, and persevere, will come much nearer to it than those whose laziness and dependency make them give it up as unattainable.

Mothers are never too old to appreciate the gentleness of their children; they are never so busy as to slight a caress, nor never so taken up with the cares and responsibilities of household life that they will not enter fully into the joys, sorrows and plans of their children, if only that loving confidence was offered them.

Nothing keeps a man from being rich like thinking he has enough; nothing from knowledge and wisdom like thinking he has both.

There is no wheat to the appetite like grass and wild flowers wet with dew, and taken with a fasting eye at five in the morning. It was Adam's own salad, and that's why he lived to nine hundred and thirty.

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- And for those preferring a "Very Dry" Dinner Wine the following is a perfect gem:—
- OUR S. D. DRY, Light Amontillado, very dry and delicate dinner sherry, also at \$1 per bottle, \$4.50 per gallon, \$10 per dozen.
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- P. Superior Pale Sherry, 65 cents per bottle, \$2.50 per gallon, \$5 per dozen.

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- "O.R." "Old Reserve," Oldest and Choicest Port, \$2 per bottle, \$9.50 per gallon, \$20 per dozen.
- "P. S." "Private Stock," Very old and Tawny Wine, \$1.75 per bottle, \$9 per gallon, \$19 per dozen.
- "FOUR DIAMOND" choice old delicate Port, \$1.25 per bottle, \$8 per gallon, \$18 per dozen.
- No. 10 very superior rich old Wine, \$1 per bottle, \$4.50 per gallon, \$10 per dozen.
- No. 4 fine fruity Port, 75 cents per bottle, \$3.50 per gallon, \$8 per dozen, &c., &c.

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# A TERRIBLE RIDE

## A Thrilling Story.

[From the Milwaukee Catholic Citizen.]

I began life on one of the big railways as a "cleaner" in an engine shed. I had been employed in the shed at Louisville for about fifteen or sixteen months when I went on my first trip as a fireman.

It was very near being my last.

I firmly believe all the years of flying about in an express since I was made an engineer have not taken as much out of me as that single turn of an hour and a half. It occurred in this way:

One evening the superintendent at Louisville received a wire from Weston—a station about seventy miles down the line—to send an engine to replace one which had broken down. He came to the shed and selected the General Grant, one of the finest locomotives on the road. Then he sent word to the engineer and fireman to come on duty and start on their journey at seven o'clock.

The engineer, Ben Norris, was there in good time, and busied himself with his oil-can. But Jim West, the fireman, did not turn up punctually.

At last, when it was near the hour for starting, he came into the shed.

One glance at his bloodshot eyes and unsteady walk showed that he was the worse for drink. Poor fellow! I knew the cause of this, and from the bottom of my heart I pitied him. The week before he had lost his little daughter Kate, and to drown his grief he had taken to liquor.

I knew he was utterly incapable of going on duty, and I also knew that if he was discovered in this state it would mean instant dismissal.

There was only one thing for it—another fireman must be found immediately. If the matter was referred to the superintendent it would be all up with my friend Jim. From that moment I made up my mind to take his place myself.

I gave him in charge of one of my mates, who promised to take him home quietly. I thought that within a few hours he would have slept off the effects of the liquor, and I left word to have him come on by the night train to Weston. I had to explain matters to the engineer, but he made no objections to my plan. It struck me at the time that he took the matter very coolly; in fact, he seemed perfectly indifferent as to who went with him.

Time was up. I took my place in the cab. Norris set to work at once and we moved slowly out of the shed. We were off!

While in the station I took care to keep bending down, as if examining the fire, so that I should not be recognized. But once clear of the town, I stood upright and looked around.

It was a glorious summer evening. We skimmed rapidly past meadows and cornfields and then dashed along the bridge over the river. I began to think I would enjoy the ride immensely.

I perturbed my attention to the engine. As I ran my eye over the shining machinery I felt gratified to think that its neat order was chiefly owing to my care. I was proud of the Grant, and wondered if the time would ever come when I should have charge of it myself.

I was so elated that I thought my companion ought to be more lively. Ben seemed to think of nothing but his work. He stood with his hand on the throttle and his eyes steadily fixed upon the track ahead. I made one or two remarks, but he scarcely answered me. While I was wondering at his silence he suddenly appeared to rouse himself. He glanced at the steam-gauge, muttered something which I did not understand, then bent down and examined the fire box.

"More coal!" he cried, in a voice which almost startled me.

I complied without a word. Instead of throwing in the coal recklessly, which I knew would only deaden the fire, I piled it up carefully around the sides. Very soon the speed of the engine increased. We were rattling along at a grand rate. I examined the gauge and saw that the hand pointed to 195. I could not see the necessity for this rapid travelling.

My companion's attention was again fixed upon the road before him. Presently he turned toward me and exclaimed excitedly:

"Who says that the Grant is not the fastest engine on the road?"

"Mostly declared that the President was faster," I replied.

"Then he lied!" cried Norris. "The President faster? We shall see, we shall see!"

I thought his manner very strange, to say the least of it. But I knew his ways and said nothing. He was always considered rather eccentric. Besides, he was easily excited and could not bear to be contradicted. Still there was not an engineer on the line better acquainted with his business.

And, by the way, I have forgotten to say a word as to his appearance. Well, then, he was a big, powerful fellow, with a broad, red face and a bushy beard. It was hard to deal with such a man. If he once put his foot down there was no getting him to budge until his humor changed.

We were now coming close upon Waterford station, and had already done about twenty-five miles of the journey. Ben's eyes were still upon the track. It was all clear ahead, yet I expected to see him close the throttle and slow down while passing through the station.

But I was mistaken. With a roar and a rush we dashed right through, and the next minute we were tearing along a level stretch on the other side.

"More coal!" Not only the words themselves, but the manner in which they were uttered caused me serious alarm. I began to suspect that something was wrong. Still, if I hesitated, it might only irritate him, so I flung in a small quantity.

"Go on—go on!" What was I to do? I didn't dare to refuse. The wild look in Norris' eyes frightened me, and I went on shoveling in the fuel. I glanced at the gauge. Great heavens! it marked 230. This pressure of steam, where no cars were attached to the engine, meant a fearful rate of speed.

The engineer's manner was strangely altered. Instead of being silent and morose, he was now excited and talkative.

"That's it!" he cried, and I could barely catch the words above the roaring of the engine. "Now we're travelling! Hal hal! The President faster than the Grant? Not likely! I'll catch up to her yet, see if I don't!"

Shall I ever forget those terrible words! They actually seemed to paralyze me. As I stood there, clinging for support to the side of the cab, the awful truth flashed through my mind. The engineer was mad. And, worse still, he was under the delusion that the President was on in front. With this insane idea in his head he determined to try the speed of the two engines.

My first impulse, when I had partly recovered from the shock, was to spring forward and grasp the reversing rod. But a moment's reflection showed me that this might instantly seal my doom. Norris would have grappled with me and if it came to a struggle I was lost. He would fling me headlong from the engine.

Then another thought occurred to me. Heaven forgive me!—but I must strike him from behind in order to save my life. I looked around for a weapon. As I did so, he seemed to guess what I was at, and turning round thrust his hand into his breast. The next moment he held a revolver toward me, while his blazing eyes threatened instant death if I did not desist.

After that I gave myself up for lost. Unless Providence interposed in my behalf a horrible end awaited me. Up to this time I had felt the heat oppressive, but now I shivered. My hands were cold and clammy. A band of iron seemed to encircle my head.

On we tore, the engine swaying fearfully. Every moment I expected to be blown to atoms by the bursting of the boiler. Norris never ceased to rave about the race with the President. And yet, though he was so absorbed in his work, he kept his eye on me the whole time.

Then it was that an idea flashed across me. A faint hope sprang up in my mind. I must overcome him by cunning; it was the only chance.

I advanced to examine the indicator, and though my heart sank when I saw the hand quivering at 250, I made it appear as if I were delighted.

"Good!" I cried, "we'll beat her yet! But we want more coal."

I made toward the tender, placed my left hand upon a lump of coal, and

# House Full of Steam!

A big fire, heavy lifting, hard work is the usual way of doing the wash . . . . .

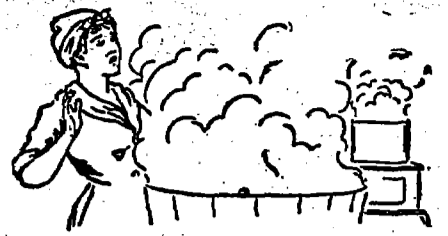


There is an easier and cleaner way. **A TEA KETTLE** will give all the hot water required when **Surprise Soap** is used according to the directions on the wrapper. It does away with boiling or scalding the clothes and all that mess and confusion. The clothes are sweeter, whiter and cleaner, washed in this way.

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struck it across the back with the sharp edge of the shovel. The blow left a gash from which the blood flowed freely. I gave a cry and Norris instantly turned round.

I held up my right hand that he might see the blood dripping from it. Then I stood with my back toward him and pretended to bind up the wound. But I only wrapped a handkerchief round it, and quick as lightning drew out my pocket-book. I tore away the leaves which were written on, and placing the book upon my knee scrawled these words on the first page:

"Engineer mad. Wire: grease rails."

Then holding it in my injured hand I thrust it under my jacket and returned to the engineer's side.

We were now rapidly approaching Weston, but I knew that Norris did not intend to stop. And I was right. He blew a long whistle, as if to startle the officials, and the engine shot through the station like a rocket.

But I had managed to drop my pocket-book at the side of the track.

I did not dare to look back or make the slightest sign to the Weston officials. If I had done so, I certainly would have got a bullet through me. Still I fancied I had caught a glimpse of a man hurrying forward to where the book had fallen.

The suspense was terrible. Even if they noticed the pocket-book, they might not be able to understand what was written inside; for it may be imagined that under the circumstances the scrawl was barely legible.

I had made up my mind what to expect. The next station was Red Fork, but fifteen miles farther on. I was sure the track would be clear as far as this place, but once past it, we might encounter an up train at any moment.

If the Weston people discovered my message they would wire at once to Red Fork, and there would be time enough for the officials at that station to grease a portion of the rails before we came to the scene. Should this be done on any sort of an incline the wheels would slip on the track and the engine soon come to a standstill. It was with a thrill of joy I remembered that there was such a piece of road just outside Red Fork station.

But if it turned out otherwise, and we passed the place without being stopped, I resolved to lose no time in grappling with the engineer. Come what might, I would spring upon him and try to wrench the revolver from his hand. The case would then be desperate; and it was as well to die in a fight for life as to wait patiently and be mangled in a collision.

When I arranged all this in my mind I endeavored to resign myself to fate. I could do no more at present. But the agonies I suffered during that short run from Weston to Red Fork I can never describe. The terrible strain of suspense, the wild rush, swaying from side to side, made me feel sick and faint. I clung on without daring to look on either hand; if I had done so I think I could not have resisted the temptation to fling myself from the engine.

It was getting dusk. I was dimly conscious of the hedges, telegraph poles and bridges skimming past me like so many flashes. The hoarse shouts of the mad man made my blood run cold. He seemed to be working himself into a regular frenzy.

Red Fork one mile ahead! One minute more would decide the question of life and death.

I drew my breath hard; I trembled like a child. We had reached the incline. The engine went at it with a dash. I glanced out to see if any friendly figures were on the track.

Not a soul was in sight. I groaned and almost fell on the floor of the cab. The surrounding objects seemed to fade from my view, and in their place rose up a picture of the old home away in England. I saw the little cottage; I looked into my mother's face—

"Oh, thank God!"

Never before nor since did such a cry of joy escape from me, for at that moment I felt the wheels of the engine slip.

Gradually the furious speed declined. Norris dashed about the cab storming and swearing. Very soon we were almost at a standstill. The next second I had jumped to the ground.

Only just in time. The madman had turned savagely upon me, I suppose suspecting that I had something to do with the stoppage. I saw his purpose and ducked my head as a bullet from his revolver whizzed over it. Then I ran for dear life down the track.

When I was out of range I sat upon the bank, completely overcome. The reaction was too much for me, and I believe for a minute or two I was quite unconscious. But before I became insensible I heard another report from the pistol. I knew what had happened.

I was aroused by a confused hum of voices. Upon opening my eyes I saw four men standing around me. I got up at once and we hurried back to the engine.

There stood the Grant upon the track with full speed up the wicker-riveting with frightful rapidity, but without making the least headway.

One of my companions sprang on board and shut off steam. Then he came to the side, looked down, and exclaimed:

"I say, boys, Norris has put a bullet through his brain!"

I knew it.

## A BOOK FOR YOUNG MEN.

An immeasurable amount of suffering and injury to the human race is due to the ignorant violation of physiological laws by the youth of our land. Ruinous practices are indulged in, through ignorance of the inevitable injury to constitution and health which surely follows. By every young man, the divine injunction, "Know Thyself," should be well heeded. To assist such in acquiring a knowledge of themselves and of how to preserve health, and to shun those pernicious and most destructive practices, to which so many fall victims, as well as to reclaim and point out the means of relief and cure to any who may unwittingly have violated Nature's laws, and are already suffering the dire consequences, an association of medical gentlemen have carefully prepared a little book which is replete with useful information to every young man. It will be sent to any address, securely sealed from observation in plain envelope, by the World's Dispensary Medical Association of 663 Main Street, Buffalo, N.Y., on receipt of ten cents in stamps (for postage), if enclosed with this notice.

## THE UNITY OF CHRISTIANS.

## REUNION OF ALL RELIGIOUS SECTS.

Cardinal Gibbons' Article in the American Catholic Review—The Pope's Encyclical Letter Explained.

The following article appears in the October number of the American Catholic Quarterly Review, as an introduction to the official translation of the Holy Father's recent encyclical:

Two cries for religious unity have recently gone forth to the world. Thinking men have as never before been drawn to consider the anomaly presented by the great diversity that has existed in religious matter among the nations of the globe. God-fearing men, profound students, earnest souls, have bewailed such religious disunion, strife producing and oft to deeds of violence inciting; have seen that such a state of things is disorder and not according to the dictates of right reason, and have thought that the warring sects of Christendom could be brought together and in peace and harmony follow the doctrines of Jesus Christ. They recognize the need of unity in religion—in divine worship—more imperative here than in other branches of human effort. They see that the multiplicity of religious beliefs, the diversity of Christian creeds and churches, by no means tend to the beauty, or to the harmony, or to the strength either of religion or Christianity. And they wish to obey the Apostle's exhortation to be "careful to keep the unity of the Spirit in the bond of peace. One body and one spirit; one Lord, one faith, one baptism; one God and Father of all." (Eph. iv.)

The world's fair congress of religions took place a twelfth month since in a western metropolis, and eminent representatives of almost all the principal forms of religious belief labored to find a strong bond of union among them either of doctrine or of practical life. Many dissenting bodies of Christians assembled there too, if perchance they might destroy the bitter animosity of their differences, and sink their peculiarities of dogma and ritual in some radical and fundamental form of Christianity.

From the parliament there resulted a clearer apprehension of religion as meaning the love and worship of God and the love and service of man. Greater liberty of thought and wider tolerance of opinion have been inculcated. The ideas of the Fatherhood of God and the brotherhood of man have been learned more thoroughly and more impressively than ever before. And it is to be hoped as a permanent blessing originating in these congresses that men will no longer persecute their brethren for conscience's sake, thinking that thereby they would be rendering a service to the good and Almighty God. None appreciate these results more deeply than I; none thank God more sincerely. It is a good thing for brethren to dwell together in unity. It will be an event of transcending importance for men of all nationalities and creeds, when they will truly recognize their common humanity. "Twas a consummation devoutly to be wished"—to cease strife and warfare, to put down angry and revengeful feelings, to honor honest opinions and respect fearless conduct, to see in every man the image of the Begetting Spirit, to have just regard for his rights to liberty and happiness and to remember the "One God Father of all, who is above all and through all and in us all."

But while this is necessary for peaceful living and even for the cultivation of the arts and sciences and for mutual intercourse, social and commercial, it cannot suffice for unity of faith and religion. It will not make the Pantheist acknowledge a personal God, nor draw the heathen from his idols. It will not turn the Mohammedan pilgrim from Mecca to Jerusalem, nor lessen the Hindu belief in the transmigration of souls. It will not change the Hebrew's Messianic hope in the Christ yet to come, and would not cause the Christian to give up his hope and confidence in Christ already come. Though he may treat others with brotherly consideration, the Calvinist will not cease to hold to his predestination and the Methodist to his particular tenets. The Lutheran will not add to his two sacraments nor the Episcopalian to his three. The Anglican and the Greek will continue to deny Roman supremacy and the Catholic cannot be separated from the See of

Rome and Peter and cannot relinquish his principle of submission to ecclesiastical authority in matters of faith and morals. Though all of us, children and creatures of the same Heavenly Father, may love one another as such; though we be good to our fellow-men and banish jealousy, strife and hostile practices; yet we shall be still, oh so very far from being "one body and one spirit" as we are called in the one hope of our calling. "One Lord, one faith, one baptism." There must be some bond stronger and less superficial to make us sink our individual differences; something that shall appeal to everyone as coming from God, to the Jew and Gentile, to the Greek and barbarian, and by its cogency compel all to put aside their individual conceptions and private opinions and to come together in the sincere and earnest profession and acceptance of a common, universal creed or formula of faith and a uniform code of morality. A principle must be adopted that will require more than common benevolence and ordinary piety and charity, a principle that will lead us to what God has revealed to us all, and only to what He has thus revealed, not to what He may have vouchsafed to reveal to individuals. For religion consists not only in charity, but also in hope and faith; not only in acts of kindness, but also in deeds of mortification; not simply in morality and honesty, but also in doctrines and dogmas; not merely in something to be done but as well in something to be believed. Faith without works is dead, but works without vivifying faith avail not unto justification. Doctrine must precede practice; principles must precede action. No attempt has ever been made to establish a rebellion except it were based on certain formulas of dogma and principle, which were laid down as indisputable because of their divine authorship. Pope's:

"For modes of faith let zealous bigots fight, He can't be wrong, whose life is in the right."

can scarce be a standard or an ideal. The union of various religions and of Christian sects must remain a dream or Utopian fancy till approach be made to a settlement of the precise points of belief that God in His mercy and love has revealed to the human race and of the exact manner in which He desires and wills to be worshipped. What separates us is not that which we do, nor our conduct, nor our uniforms, not even our ritual, but our tenets, our creeds, our principles; not that we disbelieve in God or in our common humanity, but that we differ widely in what we think God has said to us and about the worship He wants from us. The religious constitution that can unite us, is only that which shall have its origin in heaven, shall have been manifested to the world by God or His Son Jesus Christ, and to which we can always point and refer, saying: "Thus saith the Lord thy God."

In June last another call for religious union was sent forth—a call for the union of Christians in particular. It comes from one who, revered and honored by all, has the world's ear; whose utterances have for seventeen years received the closest attention and profoundest consideration; whom men the world over justly esteem for his wisdom, learning, sympathy with the aspirations of the race and sincere efforts for its amelioration. Borrowing his own thought, as our Saviour, on the eve of His death, prayed for His disciples that they might be one as He and the Father are one, so now the venerable Pontiff in his declining years, His vicar, sends to heaven a similar exhortation that we all be one. His letter is but an amplification of St. Paul's words to the Ephesians. May it produce abundant fruit. May it lead heathen and infidel to acknowledge God and whom He sent, Jesus Christ. May it bring all Christian people to the true fount of divine truth. May it show heresy its error and schism, its disloyalty. May it enable all to come together in unity of that "doctrine once delivered to the saints." But what is the great Leo's principle of union; what his remedy for existing dissensions? What the nature of the invitation addressed to princes and people. He advises reconciliation and union with the Church of Rome; not such a union that would be brought about "by a certain kind of agreement in the tenets of belief and an intercourse of fraternal love. The true union between Christians is that which Jesus Christ, the author of the Church, instituted and desired, and which consists in

a unity of faith and a unity of government." In his view, which is the only true view, the supremacy of the Roman Pontiff, the supreme jurisdiction of St. Peter and his successors, can alone unite us in the fellowship with our Redeemer. That has been the claim of the Catholic Church from the beginning. She has repeated and insisted on the necessity of submission to the center of Christian truth and the bond of external union. The fathers and doctors have invariably taught that "where Peter is, there is the Church;" and that on account of its superior power and primacy every particular church must adhere and be united to the Church of Rome where Blessed Peter erected his See forever. His holiness could not speak otherwise. He is conscious of what prerogative Christ conferred on the prince of the apostles. He knows that the Lord said to Peter: "Thou art Peter, and upon this Rock I will build My Church." He knows that the same Master said, too, "I will give to thee the keys of the kingdom of heaven," and in reward for the Apostle's full and perfect confession of His divinity, He commissioned him to feed the sheep and lambs of His flock (the Church). Nor is he unmindful, especially, of the precept given to Peter to confirm his brethren in the faith. "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren." (Luke xxii., 31, 32) This last commission contains the promise of Christ which could not fail, that Peter's faith and teaching would never be lost or diminished, would never cease to be the truth which Christ through him was to teach the world, and that Peter's duty was to strengthen the brethren—the Apostles and their successors—in the faith and to make their teachings firm and indubitable. Now, the Church did not die with St. Peter. It was to last to the end of time. St. Peter's powers and prerogatives were official, and not entirely personal; they were not to cease at his death, but manifestly if the Church was to continue in the condition Christ established it, and if truth was to be perpetuated, they were to be transmitted to his successors. As the Church needed a head at the beginning the same necessity would always exist, and the same teaching authority, and the same governing power, would also be always required.

Leo XIII. speaks, then, with all the weight attached to Scriptural ordinances, with all the assurance given by the consciousness of unbroken and universal tradition, and with the confidence of twenty centuries of historical facts. He speaks as did the Saviour to Peter and the Apostles: "He that heareth you, heareth Me, and he that despiseth you despiseth Me." The position which the despised Pontiff takes is no usurpation or false assumption. It is not an egotistical and complaisant confidence in his own wisdom, or mere satisfaction with his possessions. His invitation springs from no self-conceit, and originates in no desire or purpose of extended dominion. Its spirit is not of pride or self-seeking, and its motive is only to lead inquiring minds to the light of truth, and anxious and troubled hearts to the possession of internal peace; to "the truth which shall make all free," and to "the peace which surpasseth all understanding." It comes from his earnest desire, oft manifested, to better man's condition, both temporal and spiritual, and is characterized by all the tenderness and love of a man and priest who loves his fellow men and knows that he has the power and means of helping them. He has seen how men yearn for religious union and for religious peace; how they are tossed about by varying winds of doctrine; how they are becoming the prey of designing teachers and false prophets; and in the love of his fatherly heart, and in compliance with his trust to teach all men the way heavenward, he would now direct their minds and hearts, as the Master Whom he represents directed, to the channel of grace and truth—Christ's body—the Church; and justly repeats His declaration. "I am the Way, the Truth, and the Life." "No man cometh to the Father, save through Me." It is a noble effort, an exalted aim, an earnest and responsible invitation and deserves to be widely answered.

The Catholic Church has been made to appear in a false light to those not of her communion. Suspicious arguments and erroneous statements on the part of

enemies have too long kept well-disposed persons from seeing her as she is, and the fear of her so-called tyranny has driven many from studying her position. It is not presumptuous to say that the more she is known and studied the more deeply we penetrate into her mysteries, and understand her teachings, the more radiantly will her charms shine forth, and the more strongly will numbers be drawn towards her and embrace her faith, saying with St. Augustine, "Too late have I known thee, too late have I loved thee." That the recent letter of our Holy Father addressed to the princes and nations of the world, will interest men in this study, and compel ready assent to the truth he advocates, and submission to the divinely-instituted authority found only in the Roman Catholic Church, there can be no doubt. Some may read the letter and hear the invitation with scorn, some with ridicule; others will put it aside as they have ever done with similar appeals, and consider it an arrogant assumption and a folly to expect them to enter into communion with Roman corruption; but we are convinced that a ready response will be forthcoming from many quarters, and that acceptance of religious teaching from the Roman Pontiff will eventually conduce to their spiritual happiness. Union with Rome was once the Rule; separation from her the exception. Christianity was identified with her, and both nations and particular churches that went from her lapsed into miseries and disorders of various kinds; into uncertainty in faith and corruption or looseness in morality. It could not be otherwise. The Saviour said: "He that is not with Me is against Me. He that gathereth not with Me, scattereth." One cannot be with Christ unless He be with His true Church. And in His Church He set up in Peter and His successors an authority which should be at once the rule of faith and the bond of union. All in opposition to that divine ordinance, all who separate themselves from it, cannot expect to have part with Christ; they will be against Christ.

Let the call be attentively considered. Let it be well pondered. Fruitful results will necessarily follow. The Church will not be the gainer, but the souls themselves that she saves. The Church is the bearer of glad and good tidings and the creator of peace. Many nations accept her and princes love her. May all obey her and the voice of her visible head, which is indeed the voice of Christ, her Founder and her Head Invisible. May the Holy Father's call bring numberless erring sheep to the true fold, and may his desire and effort be more than a hope—may they prove a realization. They who heed the invitation will find that in subjecting themselves to the authority of the Roman Catholic Church and her ecclesiastical head, they are not entering, as some would believe, into a servile and abject condition, unworthy of man endowed with reasoning faculties. The faith which they will receive will rest on grounds which reason itself approves and indeed establishes. There is no blind obedience or unreasonable service required in the Church. Faith given through it is a reasonable faith. Our intellect is ennobled by this faith, which is founded on confidence in Christ and His institutions, on His words and promises contained in very Scripture. Just as man does not make a better use of his liberty than in devoting himself to the worship of God, his Creator and Father, so the Christian cannot employ his faculties in more honorable service than in submitting to the Divine Master's visible representative, especially since this representative bears such indubitable credentials for his right to speak in His name.

Finally, the fear of giving up cherished notions or the teachings of childhood must not deter or delay union with the Catholic Church. For, in joining her, really no one will have to abandon the Christian truths he possesses. These will be clarified, perfected and completed. He will not have a mere glimmer of light or a mere fragment of Christian revelation; but all this will be in its fullness and perfection. He will never experience any anxiety or doubt or be worried by contrary claims or contradictory teachings; he will rest in contentment, and the angels of peace will hover around him.

JAMES CARDINAL GIBBONS.

A want of confidence has made many a man silent. A want of sense has made many persons t.



House and Household.

USEFUL RECIPES.

QUICK PLUM PUDDING.

A plum pudding is quickly made by crumbling a pound can of pudding made by a reliable firm, adding two cups of bread crumbs soaked in milk, a small cup of minced suet, three eggs beaten light, half a cup of sugar and a cup of stoned raisins. Turn all these ingredients, after mixing into a buttered mold and boil three hours.

UNWASHED FRUIT DANGEROUS.

The importance of washing all fruit cannot be overestimated. Consider how many different hands it passes through on its way to the market; and moreover, a fine, almost imperceptible dust settles upon fruit wherever it is exposed for sale. Now that the grape sets in is here, this precaution should be carefully observed, not only on account of the dust but to insure the removal of any poisonous matter which have been applied to the grapevine and which sometimes adheres to the fruit.

A FROTHED EGG.

A frothed egg is an egg cooked so delicately and served so temptingly that an invalid usually needs no coaxing to eat one. It is prepared by taking a large "fresh-laid" egg, and beating the white to a stiff froth. This process is always quickened by adding a small pinch of salt. Butter slightly, but thoroughly, an individual earthen or bright tinware mould or low cup, and turn the white into it, spread it evenly, and make a slight depression in the centre. In this drop the yolk of the egg very carefully. Set the cup containing the egg in a pan filled with hot water, and bake three minutes in a hot oven.

SPONGE GINGERBREAD.

A north of England article. Quantity—One and a quarter pounds of flour, six ounces of butter, six ounces of soft, brown sugar, one ounce of ground ginger, one pound of syrup, a little carbonate of soda, and half a pint of milk. Cream the butter and sugar together as for a cake mixture, then add the ginger and carbonate of soda, then the syrup, and lastly the milk. Mix well together. Grease out twenty four tins, fill in with a spoon, and bake in a moderate oven. When baked turn out on to a sieve, and place the cake upside down. These keep good for a week or so and are very light.

CHOCOLATE CREAM PIES.

Beat to a cream half a cupful of butter and a cupful and a quarter of powdered sugar. Add two well-beaten eggs, half a cupful of milk, and a cupful and a half of sifted flour, with which has been mixed a teaspoonful and a half of baking-powder. Bake this in four well-buttered deep tin pans for about fifteen minutes in a moderate oven. Put half a pint of milk in the double boiler, and on the fire. Beat together the yolks of two eggs, three tablespoonfuls of powdered sugar, and a level tablespoonful of flour. Stir this mixture into the boiling milk, beating well. Add one-sixth of a teaspoonful of salt, and cook for fifteen minutes, stirring often. When cooked, flavor with half a teaspoonful of vanilla extract. Put two of the cakes on two large plates, spread the cream over them, and lay the other two cakes on top. Beat the whites of the two eggs to a stiff froth, and then beat into them one cupful of powdered sugar and one teaspoonful of vanilla. Shave one ounce of No. 1 chocolate, and put it in a small pan with two tablespoonfuls of sugar and one tablespoonful of boiling water. Stir over a hot fire until smooth and glossy. Now add three tablespoonfuls of cream or milk, and stir into the beaten egg and sugar. Spread on the pies, and set away for a few hours.

BALLY LUNN.

The following is a recipe given by Marion Harland for the genuine old-fashioned article, which is delicious for breakfast or tea; One quart of flour, four eggs, one half cup of melted butter, one cup of warm milk, one cup of warm water, four teaspoonfuls of yeast, one teaspoonful of salt, one half teaspoonful of soda, dissolved in hot water. Beat the eggs to a stiff froth, add the milk, water,

butter, soda and salt; stir in the flour to a smooth batter and beat the yeast in well. Set to rise in a buttered pudding-dish in which it must be baked and sent to table. Or, if you wish to turn it out, set to rise in a well buttered mold. It will not be light under six hours. Bake steadily three-quarters of an hour, or until a straw thrust into it comes up clean. Eat while hot.

When you behold a sinner turning from his or her sin, if you have a kind look bestow it freely, for God and the angels are looking. Infinite power and supernatural power are at work on a human soul producing a change that produces a joy in paradise. The Lord tell us that "there is joy before the angels over one sinner that repenteth." You see, there is a divinity in repentance that operates on two worlds in a miraculous manner, proceeding as it does from the Holy Spirit.

It is the pursuit which gives all zest to life. The toil, the energy, the perseverance, the endeavor that bring the joy both in it and after it—these strengthen the faculties, whet the desire, invigorate the whole nature, and make happiness possible. Without them we should sink into the hopeless misery of inertia. No failure, no adversity can be half so disastrous as the ennui, the discontent and the vacuity of the idler.

LARD isn't in it.

It is just because there is no lard in it, that COTTOLENE the new shortening is so wonderfully popular with housekeepers. COTTOLENE is PURE, DELICATE, HEALTHFUL, SATISFYING—none of the unpleasant odor necessarily connected with lard.

Sold in 3 and 5 pound pails by all grocers.



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FATHER KOENIG'S NERVE TONIC

For Suffering Humanity. 3 Columbus, O., Jan. 6, 1892. Suffering much from Nervous Prostration, brought on by sickness, I used the valuable Pastor Koenig's Nerve Tonic, and find myself relieved and it strengthened me greatly. I heartily recommend its use to all who suffer with their nerves.

Miss M. S. Benedict, Pupil. We will add to the above that Pastor Koenig's Nerve Tonic has proven a very efficient remedy in the cases which we treated in the Reformatory, especially those who had wrecked their system by liquors and opium, and we wish it an extensive sale for the benefit of suffering humanity.

Sisters of the Good Shepherd. Alpena, Mich., Nov., 1892. Last summer I tried Pastor Koenig's Nerve Tonic for sleeplessness and nervousness, from which I suffered for five months. In a short time I was well. JOSEPH GAGNE, 423 Seventh St.

FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Poor patients also get the medicine free. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by the

KOENIG MED. CO., Chicago, Ill. 49 S. Franklin Street. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 Bottles for \$9. In Montreal by E. LEONARD, 113 St. Lawrence street.

Dent's Toothache Gum. STOPS TOOTHACHE INSTANTLY. ASK FOR DENT'S TOOTHACHE GUM. TAKE NO OTHER. SOLD EVERYWHERE. TAKE NO OTHER. A SWEET AFFAIR. OR BY MAIL 15 CENTS. DENT'S CORN GUM CURES CORNS. C. S. DENT & CO. DETROIT, MICH. 43-28 o e w

ROMAN NEWS.

Mgr. Zardetti, the new Bishop of Bucharest, has arrived in Rome, and had an audience with the Pope.

The next consistory will be held in December for the nomination of bishops. No cardinals will be created.

The enemies of God, of the papacy and of France are making great preparations to receive Emile Zola on the occasion of his visit to Rome.

Father Brandi, of the Civiltà Cattolica, by order of the Holy Father, has compiled a volume on the Bible, which is just about to be published.

The Pope has commissioned Marucchi, a favorite pupil of De Rossi, to prepare a special edition of the writings of the great Christian archeologist.

Mgr. Zardetti, the new Bishop of Bucharest and formerly Bishop of St. Cloud, Minn., has arrived in Rome and had an audience with the Pope.

Among the visitors to the Eternal City recently admitted to the privilege of attending the Pope's Mass were the members of St. Peter's Club of Viterbo.

News has been received in English centres in Rome that his Eminence Cardinal Vaughan, Archbishop of Westminster, is to be expected in Rome in December next.

His Holiness Leo XIII. has instructed the Patriarch of Jerusalem, as Grand Master of the Order of the Holy Sepul-

chre, to send to Queen Christina and the Infanta Isabel, aunt of the King of Spain, the insignia of that order.

Father Cerebotani, who has invented a process for transmitting by telegraph the handwriting of the sender of a message, showed his instrument to the Italian Minister of Posts. The Holy Father, it is stated, has expressed a desire to see his instrument.

The Holy Father has put a considerable sum at the disposal of the art committee for the purpose of restoring several valuable masterpieces in the Vatican. The work will last several years, occupying about thirty artists, to be chosen by the said committee.

The recent decree issued by Signore Crispi which suppresses all workmen's associations in Italy of a Socialistic tendency, has created a very unfavorable feeling against the Premier's policy, and he is even accused of violating the constitutional rights of the people.

LIFE BECAME A BURDEN. THE WONDERFUL NARRATIVE OF A PATIENT SUFFERER.

The After Effects of La Grippe Developed Into Inflammation of the Lungs and Chronic Bronchitis—After Four Years of Suffering Health is Almost Miraculously Restored. From Le Monde, Montreal.

Mrs. Sarah Cloutier, who resides at No. 405 Montcalm Street, Montreal, has passed through an experience which is worthy of widespread publication for the benefit it may prove to others. Up to four years ago, Mrs. Cloutier's health had been good, but at that time she was attacked by that dread scourge, la grippe. Every fall since, notwithstanding all her care to avoid it, she has been afflicted with inflammation of the lungs, which would bring her to the very verge of death. This was followed by bronchitis (tubes were affected to such an extent that it was with difficulty she could breathe, and a draught of outside air would make her cough in the most distressing manner. "There was," said Mrs. Cloutier to the reporter, "a constant rattling sound in my throat, and in the state I was in death would have been a relief. I could not attend to my affairs nor to my house, and had it not been for my niece, on whom I relied, I cannot say what would have become of me. It was in vain that I tried the numerous remedies given me by various doctors, and when I think of all the money they cost me I cannot but regret I have ever tried them. I had read frequently of the cures effected by Dr. Williams' Pink Pills, and I felt that they must contain the truth, for if they were unfounded none would dare to give the names and addresses of the persons said to be cured in the public manner in which these are given in the newspapers. I decided to try Pink Pills, and none but those who were acquainted with my former condition can understand the good I have derived from their use, which I continued until I felt that I was completely cured. As a proof that I am cured I may tell you that on the first occasion of my going out after my recovery I walked for two miles on a up hill road without feeling the least fatigue or the least pant for breath, and since that time I have enjoyed the best of health. Last fall I was afraid that the inflammation of the lungs to which I had been subject at that period of former years might return, but I had not the least symptom of it, and never felt better in my life. You can imagine the gratitude I feel for Dr. Williams' Pink Pills, and I recommend them to all who will heed my advice, and I do not think it possible for me to say too much in favor of this wonderful remedy, the use of which in other cases as well as mine has proved invaluable.

A depraved or watery condition of the blood or shattered nerves are the two fruitful sources of almost every disease that afflicts humanity, and to all sufferers Dr. Williams' Pink Pills are offered with a confidence that they are the only perfect and unfailing blood builder and nerve restorer and that where given a fair trial disease and suffering must vanish. Pink Pills are sold by all dealers or will be sent by mail on receipt of 50c. a box, or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N.Y. Beware of imitations and always refuse trashy substitutes alleged to be "just as good."



**NOURISHMENT.**

THIS WORD EMBRACES MORE THAN ORDINARY SPECIFICS.

Nourishment is the Corner-stone of Health—What Food is Intended to Do—Avoid Secret Mixtures When Trying to Get Well.

The ordinary specific or secret nostrum affords only temporary relief. For instance, you may buy some ordinary specific to cure a cold and find temporary relief in the stimulant or tonic contained in the mixture, but the remedy does nothing to cure the weakness that allowed you to take cold. Consequently when you are subject to another attack you will succumb in the same way with more serious results.

This is what leads to consumption. The same illustration applies to hundreds of other complaints. If you are poorly nourished, you will lose flesh, take cold easily, and gradually grow weaker until your health is seriously impaired.

Nourishment means everything to health. Food is designed to nourish the body, overcome wasting and give to every part of the wonderful human machinery the right substance to keep it in working order. But we all know food frequently falls short of the mark. It may be that the digestive organs are out of order. There may be some increased demand upon nourishment made by some unnatural condition. The most learned physician is frequently puzzled to know the cause of a decline in health, but one of the first things he thinks of is to prescribe a nourishment that will counteract the wasting or other unnatural condition.

In all cases of wasting Scott's Emulsion is the most effective cure. It has many uses because it is both a concentrated food and medicine, but the word "wasting" signifies much that Scott's Emulsion is especially designed to overcome.

All of the stages of the decline of health, even to the early stages of Consumption, are cured by Scott's Emulsion. Loss of flesh and strength are speedily overcome and as a cure for all affections of throat and lungs, like Croup, Croup-Sore Throat, Weak Lungs and Bronchitis, Scott's Emulsion is unequalled.

Babies and children find in Scott's Emulsion the vital elements of food that make sound bones and healthy flesh. Rickets, marasmus, and all wasting tendencies in children are cured also. Babies and children thrive on Scott's Emulsion when all the rest of their food seems to waste.

Scott's Emulsion is not a secret mixture. All its elements can be traced by the chemist. It contains no worthless or harmful drugs. It has been prescribed by physicians for twenty years and has a clean record back of it.

For sale by all druggists, 50 cents and \$1.

How startling is the tolling of the death bell! Not one is alarmed! If you could see the anxiety of your guardian angel you would pity that radiant creature who loves you more than you deserve. Does the danger of dying in your sin bring no alarm? Has an eternity of suffering no feature of dread? My friend, it is a frightful thing to be in enmity with the living God, even for one moment. If you saw the terrible flash of his sleepless eye as He looks deep into your heart with an infinite loathing for your shocking sins, you would turn white. Will you have the hardihood to insult that awful Being by remaining in different.

How little do we think of the dead? Their bones lie entombed in all our towns, villages, and neighborhoods. The lands they have cultivated, the houses they have built, the works of their hands, are always before our eyes. We travel the same road, walk the same path, sit at the same firesides, sleep in the same rooms, ride in the same carriage, and dine at the same table, and seldom remember that those who once occupied these places are now gone—alas! for ever. Strange that the fleeting cares of life should so soon rush in and fill the breast, to the exclusion of those so near!

Many take the blossom for the fruit. Credulity is not faith, but properly nurtured and developed, it may ripen until it shall be the faith that shall remove mountains.

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400 acres adjoining the Town of Richmonl. P.Q., half mile wide on River St. Francis; one solid brick residence, 16 rooms; excellent farm house (wood); large, commodious barns, etc. Buildings cost \$12,000. Price for buildings and 400 acres of land, \$10,000, of which quarter cash, balance 5 per cent. with easy terms.

Apply to P. E. BROWN, Real Estate Agent, 17 Place d'Armes Hill, Montreal. P. E. Brown has farms for sale all over the country at from \$500 up to \$25,000.

**FOR SALE.**

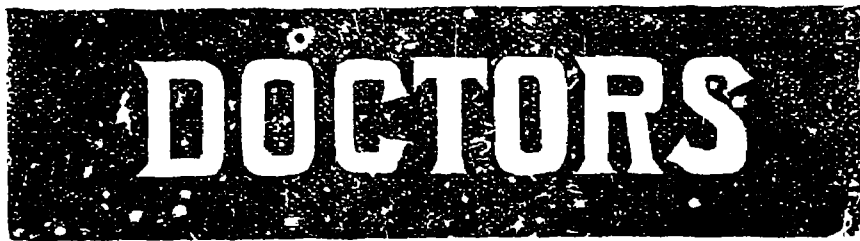
A DOG CART SLEIGH

MADE BY LARIVIERE,

a Set of Silver Mounted Harness, and 3 Buffalo Robes. Apply at 275 Mountain St., or to M. Burke, TRUE WITNESS office 761 Craig St.

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

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SAY

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

"I certify that I have prescribed the PECTORAL BALSAMIC ELIXIR for affections of the throat and lungs and that I am perfectly satisfied with its use. I recommend it therefore cordially to Physicians for diseases of the respiratory organs."

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

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

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

L. ROBITAILLE, Esq. Chemist.

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

"excellent remedy for Lung Affections in general."

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

"I have used your ELIXIR and find it excellent for BRONCHIAL DISEASES. I intend employing it in my practice in preference to all other preparations, because it always gives perfect satisfaction."

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

"I have used with success the PECTORAL BALSAMIC ELIXIR in the different cases for which it is recommended and it is with pleasure that I recommend it to the public."

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

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

For sale everywhere in 25 and 50 cts. bottles.

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**Syrup of Wild Cherry.**

For relief and cure of Coughs, Colds, Asthma, Bronchitis, Influenza, and all diseases of the Throat and Lungs. Price 25 cents.

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**Pile Ointment.**

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

Prepared by C. J. COVERNTON & CO., 151 Bloor Street, corner of Church Street.

**HOLLOWAY'S PILLS.**

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

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

**Holloway's Ointment.**

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

**Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers**

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

**GOUT, RHEUMATISM,**

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

The Pills and Ointment are manufactured only at

588 OXFORD STREET, LONDON, and are sold by all vendors of medicine throughout the civilized world, with directions for use in almost every language.

The Trade Marks of these medicines are registered at Ottawa. Hence, anyone throughout the British possessions who may keep the American counterfeits for sale will be prosecuted.

Purchasers should look to the Label of the Pots and Boxes. If the address is not on Oxford Street, London, they are impostors.

**CASTOR FLUID**

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



## THE WORLD AROUND.

Twenty persons were killed in an explosion at the Dresden Creditaustalt colliery, near Bruex, Bohemia.

The catch of seals this season by the British Columbia pelagic sealers was one-third greater than last year.

A terrific hurricane swept over Belgium Tuesday. In Brussels a number of unfinished houses collapsed, and three persons were killed.

President Diaz, of Mexico, has commuted the sentence of death against Edwin Adams, the American, to twenty years' imprisonment.

The French Government has asked for a credit to send 15,000 troops to Madagascar. England is said to be in accord with the French policy.

Herr von Hammerstein, director of the province of Hanover, has been appointed Prussian minister of agriculture to succeed Herr von Heyden-Cadow.

It is reported in Berlin that Dr. Karl von Bötticher, imperial secretary of state for the interior and vice-president of the Prussian council of ministers, has tendered his resignation.

A feeling of uneasiness has prevailed among German politicians since the recent cabinet crisis respecting the stability of Germany's home policy and the autocratic course of the Emperor during the crisis.

An excursion train bearing 1000 Chicago anarchists to Washington cemetery, was ditched Sunday and eleven were injured. The party were on their way to the annual celebration of the death of the Haymarket leaders and the accident was caused by an ignorant switchman.

It is rumored that President Cleveland favors another issue of \$50,000,000 of bonds on account of the lowness of the gold reserve. The reserve at present is \$61,000,000, or \$4,000,000 less than before the last issue of bonds. Secretary Carlisle is said to be opposed to the move.

Public indignation in Chicago has been aroused to a high pitch by the murder of Gust. Colliander, an inspector of election. In defending the ballot box against a gang of toughs who sought to steal it, he was shot and killed. An immense concourse attended his funeral Sunday and the Civic Federation and other organizations propose to investigate election methods, and the inactivity of the police force towards crime.

## HOW A MAN GOES TO SLEEP.

SLUMBER BEGINS AT THE FEET AND THE SENSES BECOME DORMANT.

"Order is Heaven's first law," and the old truth is manifested even in the process of going to sleep.

When a man drops off to sleep his body does not do so all at once, so to speak.

As he becomes drowsy the eyes close and the sense of seeing is at rest. It is quickly followed by the disappearance of the sense of taste.

He next loses the sense of smell, and then after a short interval the tympanum becomes insensible to sound, or rather the nerves which run to the brain from it fail to arouse any sense of hearing.

The last sense to leave is that of touch, and in some hyper-sensitive people it is hardly ever dormant.

Even in their case, however, there is no discriminating power or sense of what touched them.

This sense is also the first to return upon awakening. Then hearing follows suit, and after that the taste, and then the eye becomes able to flash impressions back to the brain.

The sense of smell, oddly enough, though it is by no means the first to go, is the last to come back.

The same gradual power is observed in the muscles and sinews as well as in the senses. Slumber begins at the feet and slowly spreads up the limbs and trunk until it reaches the brain, when unconsciousness is complete and the whole body is at rest.

This is why sleep is impossible when the feet are cold—*N. Y. World.*

All rational happiness consists in a proper and just exercise of those abilities and graces which our Heavenly Father has mercifully bestowed on us. The higher we rise, and the broader we extend in the knowledge of moral holiness, righteousness and truth, the more happy we are capable of being.

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DIVIDEND No. 58.

NOTICE is hereby given that a dividend of three and a half (3½) per cent. for the current half year upon the paid-up capital stock of this institution has been declared, and that the same will be payable at its banking house, in this city, on and after SATURDAY, the FIRST DAY OF DECEMBER NEXT.

The Transfer Books will be closed from the 16th to the 30th November next, both days inclusive.  
By order of the Board.  
A. DE MARTIGNY,  
Mgr.-Director.  
Montreal, October 20th, 1894. 15-5

## IF YOU WANT

Good Beef, Lamb, Mutton, Veal,  
Corned Beef and Salt Tongues, go to  
E. DAURAY, Bonsecours Market,  
Stalls Nos. 54 and 56, or Telephone  
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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Beloit Work," will be received at this office until Friday, the 7th day of December next, inclusively, for the construction of protection works above the Grand Trunk Railway Bridge over the River Richelieu at Beloit, County of Vercheres, Quebec, according to a plan and specification to be seen at the Post Office, Beloit Station, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque payable to the order of the Minister of Public Works, equal to five per cent. amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fail to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

By order,  
E. F. E. ROY,  
Secretary.  
Department of Public Works,  
Ottawa, 14th Nov., 1894. 18-2

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In all new shades and effects to match Dress Goods.

Printed Japanese Silks in all new colors and in choice Oriental designs.

Colored China Silks, 24c, 35c, 40c, 45c, 50c, 60c, 75c yard.

## Moire Silks

In Black and newest colors.

Surrah Silks in rich shades.

Black Gros Grain Silks, 47c, 65c, 75c, 85c, 95c, \$1.00, \$1.10, \$1.30 to \$2.50 yard.

## Black Fancy Silks

In a large range of choice patterns.

Colored Taffeta Silks, 75c yard.

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A most extensive stock of Ladies' Fur Goods in all latest styles, made from the choicest of picked skins.

## Fur Capes.

Ladies' Baltic Seal Capes, \$42, \$49.

Ladies' Raccoon Capes, \$27.

Ladies' Beaver Capes, \$35.

Ladies' Peasian Lamb Capes, \$75, \$83.

## Greenland Seal Capes

In all fashionable lengths, \$9.70, \$10.25, \$11.25, \$12.50, \$16.75, \$20.00, \$34.00, \$40.00, \$50.00, \$60.00, \$70.00, \$80.00, \$90.00, \$100.00.

## Fur Neck Ruffs

In most fashionable furs, \$2.50, \$3.00, \$3.50, \$4.00, \$5.00, \$6.75, to \$10 each.

Real Ermine Neck Ruffs, \$12.00, \$15.00, \$20.00, \$25.00, \$30.00, \$40.00, \$50.00, \$60.00, \$70.00, \$80.00, \$90.00, \$100.00.

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## FUR MUFFS.

A splendid line of Ladies' Black Coney Muffs, extra value, 65c, 85c, \$1 each.

Ladies' Mink Muffs, \$2.50, \$3, \$3.40 to \$10.25.

Ladies' Sable Muffs, \$7.75, \$9.40 to \$15.

Ladies' Lamb Muffs, \$2.50, \$3.75, \$4 to \$9.50.

Ladies' Baltic Seal Muffs, \$2.10, \$3.50, \$4.75.

Ladies' Nutria Muffs, \$2.90, \$3.50, \$4.75.

Ladies' Bag Muffs, \$4.40, \$5.85, \$6.25.

## Storm Collars

in newest shapes, \$2.20, \$3, \$4, \$4.75, \$5.25, \$6.50, \$7.75, \$8.90, \$9.50 to \$20.

## Fur Caps.

Ladies' Fur Caps, \$2.50, \$3.50, \$4.50, \$5.25 to \$7.50.

Men's Fur Caps, \$2, \$2.90, \$3.25, \$3.75 to \$7.75.

Children's Fur Caps, 50c, \$1.45, \$1.75 to \$3.50.

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Are the best Waterproof Garments in the market.

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## LINEN PRICES:

Unbleached Table Damasks, 18c, 21c, 24c, 28c, 33c, 44c to \$1.15 yard.

Turkey Red Table Cloths, 49c, 68c, 78c, 93c, \$1.15, \$1.25 to \$2.90 each.

For all Household Linens come to

S. CARSLY'S.

Linen Tray Cloths, 10c, 13c, 19c, 25c, 29c, 37c to \$1.45 each.

White Linen Doylies, 2c, 3c, 5c, 7c, 9c, 10c, 12c, 15c, 25c to \$1.30 each.

For bargains in Linen Goods come to

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## NAPERY PRICES:

Cream Table Cloths, Red Borders, 70c, 88c, 96c, \$1.75, \$1.30 to \$2.05 each.

Colored Table Doylies, 2c, 5c, 7c, 9c, 12c, 15c, 18c, 25c each.

The correct place for Table Napery is at

S. CARSLY'S.

Five O'Clock Tea Cloths, 33c, 69c, 77c, 80c, 97c, \$1.15, \$1.95, \$2.10 each; \$2.65, \$3, \$3.50, \$4.25 to \$8.15 each.

Table Napery at lowest prices at

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