

IRISH NEWS.

Evictions were resumed on the Ponsonby estate, Cork, on Oct. 23. Fourteen families were turned out.

The Tipperary trials were resumed on Oct. 21. Mr. David Sheehy, M. P., was sent to jail for seven days for contempt of court.

Four hundred and forty thousand pounds have been allocated for the building of railroads in various parts of Ireland.

Captain Murphy, commander of the Cunard steamer Gallia, and a lieutenant in the Royal Naval Reserve, died at Liverpool on Oct. 25.

Captain Sir Richard Francis Burton, the famous Irish explorer and author, died in England on Oct. 20, at the age of sixty-nine years.

Prof. Joseph A. Galbraith, of Trinity College, Dublin, a prominent member of the Irish National League, died on Oct. 22, aged seventy-two years.

Mr. Gladstone addressed an enthusiastic audience of 5,000 people at Edinburgh on Oct. 21. He severely criticized Balfour, and denounced the Tipperary outrages.

A pastoral letter, protesting against attempts to minimize the potato crop failure, and calling for Government assistance, was read in all the Catholic churches of Ireland on Sunday, Oct. 35.

A delegation of half-starved farm laborers at Schull, Cork, demanded work or bread from the Board of Guardians on Oct. 21. The Guardians refused the demand, saying the law did not permit outdoor relief.

A bust of Father Prout was unveiled in the Sculpture Gallery of the Crawford Municipal Schools of Science and Art in Cork, on Oct. 7. Mr. Richard Barter is the sculptor, and his work is an admirable likeness of the illustrious author.

One of the most noteworthy exhibits at the Arts and Crafts Exhibition in the new Gallery, London, is the magnificent Irish national banner, designed by Mr. Walter Crane and worked in colored silks by Miss Una Taylor. It contains the signature of Mr. Parnell. A number of photographs of the banner have been taken, one of which has been sent to the Irish leader.

A writer in the Speaker, describing Mr. Parnell's Wicklow estate under the title of "About and Around Avondale," says that the great Rebellion of 1798 is still referred to in the neighborhood as a means of fixing dates. Stories of that terrible crisis are still narrated at the hearth fires, and very old men or women, when asked their age, will say they were so many years old at the time of Rebellion. The graves of some of the "rebels" may still be seen on the mountain-side, always scrupulously preserved from obliteration by the ploughshare.

Bishop Nulty of Meath, is in Rome. Oct. 8 he had a special audience with the Holy Father. The bishop gave the Pope a graphic description of the impending famine in Ireland and attributed it to the peculiar landlord system prevailing in his own diocese; thousands of natives of Meath—probably 95,000 during the last five years—have been driven from the land of their birth and forced to seek an asylum in other lands. The Pope seemed greatly impressed with the recital coming from an eye-witness, he was very sad to learn that Catholic landlords were as harsh and cruel as non-Catholic.

Mother M. Dominic (known in the world as Miss Barbara Bergen), one of the oldest Sisters in Ireland, died at the Sienna Convent, Drogheda, on October 4, aged ninety-two years, of which fifty-nine had been spent in religion. On October 6 the Office for the dead was chanted, and a high mass of requiem celebrated in the convent church. The celebrant of the mass was Father Conway, O. P., deacon, Father Hughes, O. P., subdeacon, Father Boyd, O. P. Archbishop Logue presided, and a large number of priests were present. The remains were interred in the convent cemetery. Mother Dominic was of a most lovable and gentle nature, and her death has caused keen sorrow to many. May her soul rest in peace!

JACK AND TOM.

(Written for THE JOURNAL by NAWM.) (Continued.)

CHAPTER II.

It was several days since the conversation recorded in the first chapter before Jack and Tom had a chance to talk again on the subject of religion. Tom had engagements for every evening and Jack remained at home alone and smoked. One night, however, Jack was up when Tom came home. He greeted him cheerily when he came in. After a few minutes of quiet conversation, Tom said he was tired and was going to bed. Before retiring, he knelt and said his prayers. Jack watched him in a cursory manner yet with a sort of wistful look in his eyes. This was the more surprising, since Jack had not uttered a prayer in many a day. His reason for not doing so was, that, while he believed in a God, he did not have that personal faith, that individual knowledge so to speak, that true and sincere Christians possess. He believed God to be a high and powerful being, one that did not care much for, or take much interest in an ordinary, commonplace mortal. He simply thought of the Creator as the Ruler of the Universe, the all potent agency in the management and control of the world. Taking all this into account, it is not to be wondered that Jack regarded almost with awe Tom's kneeling and supplicating God for what he needed. When Tom arose from his knees, Jack asked him:

"Tom, why do you make the sign of the cross when you pray?"

"This holy sign, the 'sign of the son of man' (St. Matt. xxiv, 30), is made use of by the Catholic Church in all the Sacraments, to show us that they derive all their virtues from the cross; that is, from the Death and Passion of our Savior Jesus Christ." "Show me how you make this sign."

"We first place the extended fingers of our right hand on our forehead, saying 'in the name of the Father,' then placing them on our breast, we say, 'and of the Son,' then on our left shoulder and immediately on our right shoulder, while we say 'and of the Holy Ghost.' We then place both hands before our breast and say 'amen.' The cross being the instrument employed in Christ's death, His cruel crucifixion and the mystery of our redemption wrought by our Lord and Savior on the cross. Reciting the words we do, we affirm our belief in the holy Trinity and in the mystery of the Incarnation. The practice has come down from the earliest Fathers of the Church."

"Tom, how easily a man can be misled. I was always taught the sign of the cross was the special brand of the superstition of Catholics; that it was a cabalistic sign, to which were attached all sorts of terrible things; that Catholics simply used it to be odd and eccentric; in fact, my father regarded it as the essence of Popery, which in his eyes, was far worse than Paganism. Thus, you see, I have come to regard the sign of the cross as a thing to be despised and left severely alone. Your explanation has set me thinking. If Christ died on the cross, and by his death man was redeemed from eternal death, certainly it cannot be wrong to keep the symbol of his death constantly before the mind. I don't see why my father disliked Catholics so much."

"Jack, I suppose he was ignorant of Catholic belief. He undoubtedly thought he did God a service by doing all he could to keep you from learning the principles of the Catholic religion. It is very likely he would rather hear of your being in your grave than a Catholic."

"I know he would. Well, Tom, I guess he is not much danger that he ever will hear such news."

"Don't be too sure, old man."

"No, Tom. I will not deny I have wished I could have your faith and trust, but I can't have it your way. I am not going to tell one who is as much a man as myself what sins I have committed. By what right do your priests claim to absolve sin? Why have they any more right to do so than you or any other man?"

(TO BE CONTINUED.)

OUR BOYS' AND GIRLS' CORNER.

HOW TO LEAVE A ROOM.

The following are plain directions for leaving a room gracefully:

"How can I get out of this house?" That was a question which I, a young girl, used to ask myself when sent to call on certain relatives.

There I sat and sat and continued to sit, till my hostess must have wished me in Timbuctoo. Finally, in the energy of despair, I would gasp, "I think I must be going now," and somehow manage to gain the open air.

When I saw another miserable being fidgetting on her chair—longing, yearning, yet not knowing how to take her leave—I should just like to whisper a small secret in her ear: My dear don't rise to depart until you yourself are in the middle of a sentence. Don't say "good morning" or "good afternoon" during a pause in the conversation. That is abrupt. Don't rise to go when somebody else is talking. That is rude.

But suppose your hostess says: "You'll be sure to come to school tomorrow, for Sally Smith is to sing at the 'General Exercises'?" Now is your chance.

"Oh, yes; I haven't forgotten. I wouldn't miss that song for anything."

While you have been speaking you have quietly risen, and, still facing your friend (for it is not considered courteous to turn your back upon her), you have stepped toward the door, or toward any older person who may be in the room. Being on your feet, it is an easy matter now to shake hands with your hostess who has followed you, or with her mother, and still with a word or two about school, or a cordial "I shall hope to see you soon," you reach the door and step out.

There is no surer mark of good breeding than a sweet deference toward older persons. If your schoolmate's grandmother be in the room when you pay a visit, make it a point to speak especially to her, both on coming in and going out. There can be no excuse in the wide world for not paying your respects to your friend's mother or grandmother.

If either of them has been in the room when you came, but has gone out, it is proper to say, as you take your leave, "Will you please to bid your mamma (or grandmamma) goodbye for me?"

Try all this as a sort of game at home. Probably it will give you a good laugh, but it won't do you any harm. Pay a little visit on your "sisters and you cousins and your aunts," rising when the call is ended and you yourself are speaking. At the door make your general "good evening" with a glance at each person, or if the mamma be there, give her an especial greeting.

All this "sermonette" is for you, dear boys as well as for your sisters. For what does "look more foolish than a boy who cannot manage himself, but tumbles over his own feet and goes out of a door as if he had been shot out from a catapult?"

—Catholic Youth.

Puss Charmed by a Snake.

A monster rattlesnake was killed Monday at "Wormsloe" plantation, nine miles from this city. It was discovered near the house of a colored woman named Lizzie Jones, and it had her house cat charmed. The cat seemed to be unable to move, and the snake was just about to strike when Lizzie threw a billet of wood, which caused the cat to spring into the air as though it was released from an enthrallment. The snake was shot by one of the neighbors. It measured seven feet, and had twenty-two rattles and a button.—Savannah News.

The Fulminate Cap.

A railroad laborer named Johnson at McLean & Jansen's camp, about three miles east of Mullan, Idaho, attempted to commit suicide by means of a cap used in setting off giant powder and exploding it. He placed the cap between his teeth and struck it with a small hammer. The attempt was not an entire success. It had the effect, however, of completely shattering the inside of the man's mouth.—Rocky Mountain News.

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Nine doctors in this City Failed to Cure Rosa Wolf.

"During the last five years my daughter, Rosa, had been under the care of nine different doctors in this city, and I have paid them over one thousand dollars, which I imagine might just as well have been thrown in the fire, as they failed to do her any good whatever, and in fact she kept getting worse all the time. Some said she had tape worms, others no worms, others abscess of the liver, and some neuralgia of the stomach and heart. Each doctor had a new name for her disease, but none could even relieve her. She had such intense pains in the stomach and bowels that her screams alarmed the neighbors. The smallest bit of bread or cracker put her in terrible agony. The sight or smell of food made her sick. The stomach and bowels would bleed to nearly twice the natural size, and she could scarcely breathe or sleep. Portions of the lining of the stomach and bowels came away at each passage, and the pain at such times was terrible. She fell away in flesh to less than 60 pounds. In this condition I took her to Dr. Freeman, President of the Polytechnic Medical Institute, 105 Franklin street. He told me 'Go where the trouble was, and that it was not yet to late to save her life. Although I had given up all hopes of her living. His medicines acted like magic, and in less than four weeks she was entirely free from all pain, could eat anything, and gained flesh rapidly. We consider her cure a miracle, and no one can realize how grateful we feel to Dr. Freeman. I live at 64 Scrantom street and would like those interested to call and see for themselves. "MRS. JOSEPH A. WOLF."

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THE People of the State of New York, by the Grace of God Free and Independent. To Peter Doyle, Dennis Doyle, Patrick Doyle, John Doyle, Thomas Doyle, Charles Doyle, Mary Doyle, Margaret Doyle, Mary A. Hogan, John Doyle, James Doyle, John Doyle, Peter Doyle, Ellen Hughes, Sarah Deering, Margaret Lawson, Monica O'Neil, Elizabeth Lawlor, Michael Dowling, Harry Burns, Patrick Dowling, Kate Burns, Ann Burns, Julia Burns, Eliza Burns and Margaret Kerwin, heirs at law and next of kin, of Dennis Doyle, deceased, send Greeting:

Whereas, John C. O'Brien, the executor named in a certain instrument in writing, bearing date December 14, 1888, purporting to be the last Will and Testament of Dennis Doyle, late of the City of Rochester, in said County of Monroe and State of New York, deceased, and relating to both real and personal estate, has lately made application to the Surrogate's Court of our County of Monroe, to have said instrument proved and recorded as a Will of personal and real estate, you and each of you are cited and required to appear before the Surrogate of the County of Monroe, at his office in the City of Rochester, in said County of Monroe, New York, on the 9th day of December, 1890, at 10 o'clock in the forenoon of that day, then and there to attend the probate of said last Will and Testament. And if any of the aforesaid persons are under the age of twenty-one years, they will please take notice that they are required to appear by their general guardian, if they have one, and if they have none, that they appear and apply for the appointment of a special guardian, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate to represent and act for them in the proceedings for the probate of said Will.

In Testimony Whereof, We have caused the seal of the Surrogate's Court of the county of Monroe, to be hereto affixed. Witness, Hon. J. A. Adlington, Surrogate of said county, at the city of Rochester, this 1st day of October, in the year of our Lord one thousand eight hundred and ninety.

R. A. MARSH, Clerk Surrogate's Court. IRVING PAINE, Attorney for Petitioner, 203 and 204 Powers Block, Rochester, N. Y.

CON: Something: By a great regarded as necessary to living there: an evil, that why all pin from a sanita son why ther bills to distu plete his po be laid out tively safe a: There are: to consider i suits above o essentially a from the ho drains are th water cloest laundry tubs. tion with this the passage o sewer or vault in two ways trapped or wa drain. Secon exit above the by continuing is what is kn drains with a in this way. The "S" tr from its form sketch. The d the trap from the bend and t wards and int certain amoun This water is the seal is dep bend in the tre would have to into the house. There are m trap would fa siphoned out, come contami with the air in the drain and t duce this risk hundreds of di are all constru They are all seal for protect Abundant flut precautionary discharge of lar the traps and plumbing appa from a sanitary Sketch No. 2 out pattern. Th are hundreds makes of wa closets constru in this way. body of the cl is of porcelain. upper part i large bowl, hav an "S" trap c nection with t soil pipe. The is of wood a there is a flush tank above. I has a 1 1/2 inch e nection with bowl. When t closet is used o chain handle pulled and the is flushed with large quantity water. This is simplest and b type of water cl iced that the c posed to view. Sketch No. 3 It is carried on l iron, the top an bowl of porcella flow at the bac bowl having a s true semi-spher ordinary waste bowl, becomes fo accumulates the standing overfl lifted out as w waste w water from the little knob. An obli