GOLD AND DIAMONDS.

A Costly Ornament Made of Offerings to the Catholic Church.

It is Four Feet High, of Solid Gold, and Contains More than a Thousand Precious Stones.

St. Ignatius church is now the possessor of a jewelled ornament which is probably the most costly and elaborate owned by any church in the world. There is certainly no church in the continent which has one so valuable. It is almost four feet high, is made of pure gold and has over 1,000 precious stones. It possesses a history that is of more than usual interest. It is solely based on a most sale specially provided for it and will go to some of the poorer souls it is viewed in the midst of the elaborate ceremonies which are held in the churches of the festival of Corpus Christi. It is in the keeping of Rev. Father Varsi, who will allow no one, not even the priests of the church, to see it until the great day, which will be held a week from next Sunday.

The expensive ornament has been made from offerings which in the course of years have accumulated until they were worth over $50,000. St. Ignatius church has many wealthy parishioners, who have given liberally to the church when they attend. One alone has the expense of the present ornament, which cost over $25,000. Others have shown their devotion and liberality in other ways, and for years costly offerings have been made, until enough were given to make the splendid ornament just finished.

Most of the offerings out of which it was made were jewels given by women. It is not an uncommon thing to see a jeweled ring in the contribution plate which is passed in St. Ignatius church. Scores of these valuable pieces of jewelry have been given. On such occasions as Good Friday many a jeweled ring or bracelet has been dropped quietly into the box. Not frequently the fair worshipers have more their gifts in private.

The Jesuits never for a moment thought of asking such contributions. When the church was on Market street the collection began. Year by year it increased, until its value is in the tens of thousands of dollars. When the new edifice was erected on Hayes street and Van Ness avenue the strange fund was already a large one, and each year found it a larger one. There was not a little discussion regarding what should be done with it. It was finally decided to melt the offering of gold, form them into one costly and splendid ornament and stud it with the jewelled stones which had been already given. What that ornament should be was another problem which was not easily solved. It was finally determined to have a monstrance made and to make it the most beautiful than any other in existence.

The monstrance is one of the most ancient of symbols used in the ritual of the Catholic church. It is the one to which most sacredness attaches, except the tabernacle and its contents. It is used only on occasions of the greatest solemnity, in processions and ceremonies of the greatest dignity. Its essential feature is a transparent pyx surrounded by golden darts to simulate of the blazing rays of the sun. In this pyx the consecrated wafer or host is placed and held up to the view of the congregation. This is a monstrance in its simplest form, but it explains nothing of the splendid jewelled ornament now at St. Ignatius church.

After deciding what to do with the many jewels and offerings of gold a local artist was instructed to make a design. He had as models similar ornaments in the possession of the famous churches of the old world. He knew the character and the value of the material to be used, and he designed a monstrance as elaborate and perhaps more beautiful than any submitted to his judgment. His design was accepted, and with the amount related herein was sent to Paris to one of the best of European jewelers. It took several weeks to finish the ornament, and a few days ago it was received here and quietly placed away.

It is also four feet in height and is made of solid gold. It is adorned with rich carvings and embellished with figures made of virgin gold. In central pillar is studded with diamonds, rubies and other precious stones, and the shining darts of gold are burnished, until they glisten even in the subdued light. The beautiful ornament, telling in its tables figures the story of the church, sparkles with over 1,000 costly stones.

The festival of Corpus Christi is the most splendid festival of the Catholic church, and was instituted in 1264, by Urban IV, who appointed for its celebration the first Thursday after the festival of Trinity, and this year would come on May 24. Pope Urban promised the pontiffs who should engage in this festival indulgence for a period of from forty to one hundred days.—San Francisco Chronicle.

His First Appearance in Print.

After many intervals, I wrote a small piece, which on reading it over carefully, I concluded to spare, since it seemed to me better than anything I had yet written. It might with be good—though I hoped it was—but as I saw worse things in print every day, I resolved to take it printed—it I could. It was an apologetic to several rival quotidies, wealth, power, sanctities, truth, beauty, for their shortcomings, mentioned to extinction, expressing our lot, which I expressed in the last stanza, telling death that truth would be the death of him. I finished this choicy fantasy as well as humor, gave it a Latin title, "Non Omnis Moriar," made a clean copy of it, and sent it to a little periodical, a weekly, I think, which I had sometimes contributed for so. It was called The Dove, and edited by Seth Smith, whom (since I remembered from having seen it in one of my short looks around in a copy of verses, "The Mother Pelican in a Rude Home." A week passed, two weeks passed, and, as the poem did not appear, I felt a half-lay in order to call in the late, I called the office of the Dove, which was in, of, or, say, what is now called "Newspaper Row," in Nassau street, or Fulton street, and I found Mr. Smith in the editorial room, which was on the second floor, and was a pall of the composing room, so was the composing room. He was alone. I mentioned my business—somewhat over fifty, I imagine—was tall, or seemed so as he sat at his desk writing, had a pointed face, a shiny, bright eye, and a quick, gentle voice. He said I had sent a poem to him to be printed in The Dove. I had sent it to be printed in Dove's, and I had sent the last, as I expected, I was going to relate it. He seemed rather nervous, I thought, as if he disliked the subject (which, as a general rule, I did not) and said that if I wanted it with I should have waited the other way. The poem he said was not private, but was pitch dark. A speaking pile dark, he handed me a copy of The Dove. I was surprised, and lost my ear. Then I handed him, and, worrying from the room and down the stairs, slipped when I reached the street to see how I looked in the mirror. Many years have passed since that day—nigh half a century, I fancy—and I have never forgotten it, nor Mr. Seth Smith, who was the first editor, the first poet, the first man of letters, whom I ever looked in a mirror to see how I—I, Jr. Stoddard.—In Post Dispatch.

Invalid 3 Years, Cured by Hood's

C. I. Hood & Co., Lowell, Mass.:

"Gentlemen—I am glad to tell you that I have been given good health by Hood's Sarsaparilla. For three years I was an invalid, suffering terribly from

Nervousness and Lameness.

"I was so nervous I could not rest the least bit, and I had to walk with crutches for six months, as I could not put the sole of my foot to the floor. Physicians did not do me any good, so a friend told me to get Hood's Sarsaparilla.

I Said There Was No Use.

"However, after thinking the matter over, I decided to try it a trial, and after taken six bottles of Hood's Sarsaparilla, and also my health is not lame and as nervous as I was prior to, and can do any kind of work. I can not say enough in your Hood's Sarsaparilla for I know it will do them good." Miss Ella Dunham, Milton, California.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

RIO . . GRANDE WESTERN.

STANDARD GAUGE.

CHICAGO AND SALT LAKE CITY. In Effect April 29, 1894.

Leave Salt Lake.

No. 1—For Provo, Spanish Fork, Nephi, Marysvale, Richfield, Salina, Gunnison, Grand Junction, Glenwood Springs, Leadville, Denver, Colorado Springs, Pueblo, Kansas City, Chicago ..... 8:00 a. m.

No. 3—For Provo, Nephi, Marysvale, Richfield, Salina, Gunnison, Grand Junction, Glenwood Springs, Leadville, Denver, Colorado Springs, Pueblo, Kansas City, Chicago ..... 5:00 p. m.

No. 5—For Scofield ..... 7:00 p. m.

No. 7—For Ogden and West ..... 10:00 p. m.

No. 9—For Ogden and the West ..... 7:00 p. m.

Arrive Salt Lake.

No. 2—From Pueblo, Colorado Springs, Denver, Leadville, Glenwood Springs, Grand Junction, Gunnison, Salina, Richfield, Marysvale, Nephi, Provo, Spanish Fork ..... 10:30 a. m.

No. 4—From Pueblo, Colorado Springs, Denver, Leadville, Glenwood Springs, Grand Junction, Gunnison, Salina, Richfield, Marysvale, Nephi, Provo, Spanish Fork ..... 6:00 p. m.

No. 6—From Scofield ..... 11:00 a. m.

No. 8—From Ogden and the West ..... 3:00 p. m.

No. 10—From Ogden and the West ..... 10:30 a. m.

Daily. Daily except Sunday. Daily except Monday. Daily except Saturday. Daily except Sunday and Monday. Daily except Saturday and Sunday. Daily except Friday. Daily except Tuesday. Daily except Wednesday. Daily except Thursday. Daily except Friday. Daily except Saturday. Daily except Sunday. Daily except Mon