## THE CATHOLIC RECORD

tions.

Amen.

Beard Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXVII.

Let me say here that I have inadvertently attributed to the eminent divine Holden a remark which belongs to a still more eminent divine, namely, that in the Middle Ages there was an excess of interdicts and excommunications, and an excess of ecclesiastical legislation, not always the most dis creet. This remark comes in fact from the great Spanish theologian, Melchior Cano, Bishop of the Canary Islands. Holden, on the other hand, says what perhaps a Spaniard would hardly have perhaps a Spaniard would hardly nave feit safe to say, namely, that a good many "very pious and very learned men have approved neither the prin-ciple nor the practice of the Inquisi tion." This remark, of a divine so frequently quoted by Catholic divines, is of itself enough to refute the assump-tion continually made among Protest tion continually made among Protest ants, that a Roman Catholic is bound, as such, to hold the Inquisition high, as such, to hold the inquisition high, and is only free, at most, to reprobate certain excesses of procedure. Holden represents the "very plous and very learned men," with whom he signifies his own concurrence, as having re-jected both ratio and ursus, "princi-ble and pressive," of the Leonistica

ple and practice," of the Inquisition, and moreover, not of the Spanish In-quisition alone, but of the Inquisition large. A Catholic, therefore, is perfectly free to reprobate the Inquisition, in all its forms and workings, as it was rejected by Catholic England, Catholic reland and Catholic Scandinavia. It has never been taken under the pro-tection of the defining power, as indeed it never can be, according to the Vati can Council, since it was confessedly no part either of the Apostolic or of the patristic Church, except in that vague sense in which we all approve of an iniquisition by due authority into dos-trines ecclesiastically taught. Of course the Roman Inquisition, as now constituted, as a tribunal of universal doctrinal appeal, is in no way in Holdon's thoughts.

) purpose going through the whole series of Dean Hodges' recent lectures, all the more willingly as we find in m nothing virulent, and again and again come upon the most unstinted praise bestowed upon Roman Catholics and on Catholic movements. As the lectures, however, are quite extended, I wish now and then to in-tercalate a more miscellaneous paper. I have just read through for the first time two books of the late Charles Carleton Coffin, " Old Colonial Times " and " The Story of Liberty.' It is not altogether pleasant to me ment on Mr. Coffin's books, for al though he was not a friend or even an acquaintance, yet I can not forget that five of my female ancestors within the last two hundred and fifty years have been ladies of his family, so that though a remote kinsman he was a kinsman five times over. Yet had he been a cousin german, not to say a brother, I could not well have passed by two books staggering under such a weight of monstrous and continual blunders, and so replete with virulence towards Cath. olice and even, in lesser measure towards Episcopalians.

The "Colonial Times" is a book of references for Cambridge Public schools, and the "Story of Liberty" is nublished by the Harpers. Harpe & Brothers rightly disclaim responsibility, within certain wide limits, for the opinions expressed in books published by them. Moreover, being, I pelieve, a firm originally they may be held to have inherited a special right to publish books directed against Rome. reputation, however, as a firm that does not publish books below a certain intellectual level, could hardly have been wide awake when they sent out the "Story of Liberty," as I shall en deavor to show. The two books are of the same character, although "Colonial Times," the smaller, is perhaps a little less blundering, and a little less virulent. Tast Coffin could, if he would, write both accurately and impartially, is shown by the account of the New England origins, which holds the scales between the different parties of founders with extactest poise. Catholic, and even Anglican history, he did not care to know, and therefore having a thoroughly superficial equipment of prior knowledge ( not so very much superior to that of the Rev. Isaac J Lansing himsel<sup>()</sup>, he misin terprets facts and characters, mixes vements, and confuses the sequence of time, in a way which reduces both his books to the level of mere vulgar incompetence. Then, of two forms of a story, he chooses, as of course, the melodramatic and sensational, espec ially if it will help to discredit Catholigism. Authenticity he never in quires after. The character of the two books is well expressed by a picture in the smaller, called : The First Mass said in Maryland. Here we see a bearded monk, in cassock, but without a sign of vestments, lifting his hands, with his head thrown back, not towards a crucifix, but towards a large wooden cross planted in the earth, and this fantastic act of adoration is supposed to be the Mass ! The artist, evidently es not in the least know what the Mass means, and so he gives us neither altar nor elements, neither paten nor chalice, not to speak of candles. How ever, to make some amends, he has put into the left hand of this obscure monk an elaborate episcopal crosier. Indeed the artist seems to be every-

shrick from meeting the opposition of late below the rank of an Archbishop shrick from meeting the opposition of their family to their conversion. May they have full light and ample grace, to see clearly and act promptly, so that they may soon come to Him who will give them rest. I can not cite from Coffin any such necromantic chronological feat as that by which Mr. Lansing brings a great Cardinal out of his grave one hundred and fifty three years after he went into it in order to poison a Pope. In the sum total, however, I think, Mr. FIVE . MINUTES' SERMON. Coffia beats Lansing. Thus, he gives Catherine de' Medici Jesuit confessors

#### First Suuday After Epiphany. to form her budding character eleven PARENTAL RESPONSIBILITY.

And Jesus advanced in wisdom and age and trace with God and men." (Luke 11, 52.)

years before there were any Jesuits, and five years before there was even an enbryonic germ of the society. He makes Jesuits "set up there torture chamber" in the Low Countries seven This is a summary of the life of Into is a summary of the inte of Jesus from His youth until His thir-tieth year. "Jesus advanced in wis-dom and grace with God and men. More the Evangelists do not relate con years before the name of "Jesuit" had ever been heard. He makes Las Casas Bishop of Chiapa (which he concerning the youth of our Lord. Little ounds with Chispss and then turns into Chiopia) thirty years too soon. He ordains Roderic Borgia a pries as it is, however, it is so instructive, so edifying, that you will, no doubt ex-claim : Would that all our children eighteen years before the time, and seems never to understand that he was followed this divine example ! that as a Cardinal twelve years before he was a priest. He tells us that he immedthey advance in age, they would also advance in grace and wirdom, with God and men. On you, principally, O parente, it depends whether this wish will be realized. In a great iately succeeded his uncle Calixtus III. whose name and date Coffia seems never to have thought worth finding out) at the next conclave. In reality measure it rests with you whether your children will be objects of pleas ure or of disgrace in the sight of God Here are feats of somersault chronology smounting to one hundred and fiftee and men for time and eternity ; wheth er they will be saints in heaven or re robates in hell. A great deal de-

years, besides some fifty years more which I can not recall in detail. pends on the parents, for as they rear and educate their children now, so He tells us that Hildebrand, Pope Gregory VII., put forth, among other cregory vil., put form, among other propositions, these three: "The Pope cannot err," "The Pope is holy," "The Pope can do no wrong." Though the whole of both books, but they will be hereafter. Ah, dear parents, from this moment consider seriously what a holy and responsible duty is imposed upon you. What is the real duty of parents? more especially throughout the "Story of Liberty," he continually recurs to these supposed sayings of Hildebrand God has given you a treasure, a thou sand times more valuable in His eyes, whose strong individuality hardly than all the gold, silver and precious allows us to merge him among the stones in the world ; a treasure fifteen Gregories succeeding the great Anician Pope) as the foundation of his He Himself has purchased with His own blood ; for this pearl of great price He unremitting polemics against the Roman Catholics. He assumes from hesitated not to sacrifise His life on the cross. By this valuable gift is beginning to end that Gregory, who never said these things not only said meant your innocent child, washed in od of the Lamb, sanctified in the blo them, but said them ex cathedra, and the blood of the Redemption, the that they have been accepted ever since by the Catholic Church as the brightest and most beautiful image and likeness of God. You must guard substratum of faith. It never occurs well this treasure lest God should be to him that the inexorable usage which requires the Pope to confess to a deprived of it. You must protect this gem, see that it will not be tarnished, priest once a week is wholly inconsistor if, unfortunately, it has lost its lus ent with assuming that the Pope is ter, that its brightness be restored as soon as possible. Oh, can you be sufficiently diligent, sufficiently watchalways holy, above all, that he can never do wrong. Probably Mr. Coffia would have been astounded to be told ful and prudent in complying worthily that the Pope confesses to a priest. No doubt he would have fallen back with the duties and obligations in which even the angels are involved ? on the popular story which about once in so often goes the round of Protestant Woe to you if you neglect this holy and responsible duty, thus causing papers, and which I have just seen the loss of your child's immortal soul again in Spanish, in the Champion, to How sinfully you act towards God who wit, that the layman confesses to the has called you to so honorable a post priest. the priest to the Vicar General, tion, how criminally towards society which you increase with wicked, god less individuals; how wickedly, yes, Vicar-General (or dean) to the Bishop, the Bishop to the Pope, and how diabolically, against your We will now revert to Doctor flesh and blood ; for you deprive it of its temporal and eternal happiness.

bad example or by your not being suf-

jes, and after a while return to Hot In this life you cast your child into woe Mr. Coffia. Charles C. Starbuck. and misery and in the life to come 12 Meacham street, you plunge it into eternal perdition. What a terrible thought! If one of

### North Cambridge, Mass. MANNING'S CONVERSION. When the Late Cardinal Became

Catholic.

the

the Pope to God !

thirty four years came between.

an enemy of God and a slave of Satan. The sufferings of a convert leaving his old friends -- ' What my human af-Through your fault its innocent soul fections have suffered," (so Dr. Man-ning wrote to a friend three months would have been murdered and for it, the precious blood of the Son of God shed in vain. Through you the most before his conversion) "in leaving my beautiful image and likeness of God home and flock. where for eighteen would have been defaced, the temple of the Holy Ghost defiled by the abomyears and my whole life as a man has been spent, no words can say; but God gave me grace to lay it all at the ination of sin. Ah, what a fearful responsibility ! foot of the cross, where I am ready, if But even this may not be the it be His will, to lay whatsoever re-mains to me." "Life has been sad dened for me down to the very root, measure of your crime. God alone knows how much woe and misery your corrupted shild may bring Their care for their the last thirteen or fourteen years of others. Even in its youth, how many solitude, and the last five of mental innocent children may it not seduce and lead to eternal destruction ! As it trial have, I trust, broken me to a spirit which will keep fast by all affection." advances in years, it will grow in tion." I have been in a deep ; and human sorrow has all but broken my wickedness, and the danger will increase in proportion for all its compan heart. No one but God only knows ions. Your child will, perhaps, be en-gaged as a servant. Woe to the in nocent children of a family, employwhat it has been ; what my only home and flock were to me. But my reason has never doubted of what was my duty, ing a wicked servant-woe to the feland through all I have had a call servants-woe to the whole house which is enough.' hold. After many scandals, after hav The last days. "In the month of ing corrupted and destroyed many March, I think, I went into the city souls, your child may enter the holy and executed the resignation of my bonds of matrimony. What kind of a companion will so corrupt a nature office," (Archdeacon . " and benefice" ( Lavington, Sussex ). " before a pub-Will it not be one equally crimlie notary; and then returned over Blackfriars Bridge and went to St. seek ! inal? Yes, birds of a feather flock together. What deplorable results for Beorge's and knelt before the Blessed society will not such a union bring Sacrament. It was then and there Sacrament. It was turn the third that I said my first 'Hail Mary.'" for what kind of an education will such parents give their children ! And The last act of worship. "Shall I tell you where I performed my last act thus the vices of the parents will be inherited by, and transmitted to child of worship in the Caurch of Eagland It was in that little chapel off the Buck ogham Palace road. I was kneeling ren's children for generations. And of all this woe and misery you will be the cause. God will hold you responsthe side of Mr. Gladstone, Just ible, you will be made accountable for before the Communion Service comthe crimes and scandals, because you menced, I said to him: 'I can no lad the foundation for all these onger take the Communion in the sins, by the neglect of your parenta Church of England.' I rose up, and laying my hand on Mr. Gladstone's shoulder, said, 'Come.' It was the parting of the ways. Mr. Gladstone And in consequence of this duties. terrible guilt, what can you expect Nothing but tears and misery in this life, despair in the hour of death and remained, and I went my way. The memorable day (6:h of April, 851) Letter to Robert Wilberforce : hell for all eternity. Christian parents, should you not be 1851) filled with fear and trembling at the . My Dear Robert-You will not be very thought that so dreadful a fate surprised that I now tell you of the may be your portion? Should you step James Hope and I have this day taken. With the fullest conviction, may be your portion r Should you not prostrate before the Blessed Sacra-ment, and with heart and soul pray to both of reason and conscience we have sought admission into what we alike vour Divine Saviour : O God, I most sincerely promise, yes, I solemnly believe to be the one true fold and Church of God on earth. Pray for me that with the assistance of Thy divine grace I will do everything that is in that I may be thankful for the peace my power, to keep my children pure, innocent, plous and God-fearing. I which overflows even in the midst of human sorrow. So it must be, for so He foretold ; but all is well if we may will spare no labor that they may learn to know Thee, to serve Thee and do His will and see His face at last." where strong on mitres, croslers, and Pray for those who are going to love Thee. I will watch over them pontifical crosses. To judge by his through the trial, who almost believe and guard them from evil companions, free use of the latter, I should suppose that the Catholic Church is right, but that he disdains to bring in any pre- who either dread that conviction or them to be exposed to sinful tempta-

tions. Oh yes, dearly beloved par-ents, if the last spark of faith has not been extinguished in your hearts, you will certainly pray thus to God, and will also act accordingly. But for those parents who have hardened their hearts against these fearful considerations, for them I have no further words of admonitions, I have only a words of admonstrong, I have only a prayer for their poor children and this prayer is: O God, Thou who art infinitely just, take the millstone with which Thou threatenest every one who scandalizes one of these little ones, and hang it around the neck of these murderers of souls. Permit them to day rather than to morrow, for it is better that two such monsters of ini quity go alone to hell, than that through them whole generations of in nocent souls will be damned A fear-ful prayer, my dear Christians, and yet I say it with all possible ferver.

#### A SENSATIONAL SERMON.

The Rev. Dr. A. C. D xon, of Brook lyn, will think twice before he invites the Rev. Dr. Lon G. Broughton, of Atlants, Ga., to occupy his pulpit The sermon was on Hell-fire again. The sermon was on Hell-fire and Eternal Damnation; and Dr. Broughton was all worked up, as the brethren say. It is refreshing to find a Protestant minister who is a firm be liever in a personal devil and a real hell, but Brother Broughton goes too far. We will not accuse him of sensationalism, but we fear he has been sit ting up too late these long nights reading Dante. He expresses himself like one who sees visions and things. When taken to task for his sermon he replied-we quote from a Southern

aper: "I wanted my New York congregation which to flee the tortures of hell. I have no doubt the new religion is more accept able to many New Yorkers and Boston-ians than the old. I believe that Har vard University, with her Unitarian

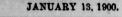
Universalist and infidel propagan-dism, will yet know and realize 'in the day of His wrath ' what hell is. The whole of that teaching, let it come from whatever source it may, is hell bound. I believe it is true that the great majority of our institutions of learning in the North and West are going to hell at the rate of a mile a minute, sweeping as they go preachers and laymen by the thousands. The eat of the devil to-day is the great institutions of learning. Is not the Bible full of warnings and expres sions- 'unquenchable fire,' 'fire

and brimstone,' and 'torturing flames'-describing the kind of pun-ishment in hell? And the doctrin aires, the new teachers of religion, will be there in droves." This is something fearful-enough

to make the preachers shake in their shoes. It is against them in partic ular, it will be noticed, that Brother Broughton inveighs. - Ave Maria.

#### LORD HALIFAX.

Lord Hallfax is another of those who, your children by your carelessness or though descended from a long line of lords, seem to have worked up again ficiently watchful over it, would be pretty well. His temper in a particueternally lost, then, a child of God, an larly trying crisis has been an admirheir of heaven would thereby become able mixture of firmness in opposing the decision of the Anglican Arch bishops and reverence for their posi-tion of High-priests of the Establish nent. It was inevitable that a layman so gifted and so religious should be an influential force at the present time in England ; and the English Church Union, of which he is president, numbers among its members four thousand clergymen, including thirty Bishops, mostly in the colonies. Considering his position, this statement made in one of his addresses is ex-tremely interesting : "We are convinced that there is nothing whatever in the authoritative documents of the English Church which, apart from the traditional glosses of a practical Proestantism, contains anything essentially irreconcilable with the doctrines of the Church of Rome." Now, it is nothing to the point that Lord Halifax is egregiously mistaken in believing that the Church of England is so utter y like the Church of the Whole World ; the interesting reflection is that these words from a man representing so many clergym: n show how rapidly the old fashioned Protestant spirit is passing away - Ave Marie.



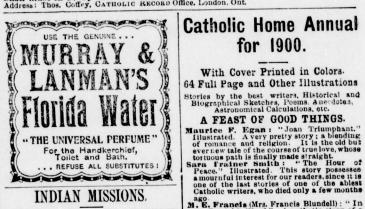
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Catholic writers, who died only a lew months ago. M. E. Francis (Mrs. Francis Blundell): "In St. Patrick's Ward." A pathetic story of a poor old Irish woman. Mme. Blane: '. The Norsling of the Count-ess.' One of the most tender stories we have had the pleasure of reading. It is sweet, simple and touching. Anna T. Sadlier: 'Marie de l'Incarnation." Illustrated. A sketch of the foundress and Girst Superior of the Ursulines of Quebec. Eleanor C. Donnelly: 'Not Dead, But Sleeping.'' A Foem Illustrated. Very Rev. F. Girardey, C.SSR.s "Thoughts on the Fifth, Sixth, and Ninth Commanduceuts.' Illustrated. ARCHDIOCESE OF ST. BONIFAOR MAN. THAS BECOME A NECESSITY TC appeal to the generosity of Catholici throughout Canada for the maintenance and development of our Indian Mission. The re-sources formerly at our command have in great-part failed us, and the necessity of a vigorour policy imposes itself at the present moment, owing to the good dispositions of most of the pagen Indians and to the live competition we have to meet on the part of the sects. Per nons beeding this call may communicase with the Archisheno of St. Boifface, or with the undersigned who has been specially charged with the promotion of this work. Our Missions may be assisted in the following manuer: Commanduments." Illustrated. Rev. Edmund Hill, C. P.: "Per Mariam." Illustrated. A Poem in honor of our Blessed

#### JANUARY 13 1900.

## OUR BOYS AND GIRLS.

An Armenian Hero of the Long Ago. BY FATHER CHEERHEART.

Likely all our young folks have heard during the past few months frequent talks on the subject of Armenia and the Armenians; and while they may not have any very definite knowledge as to the geographical limits of the country or the history of its inhabitants, they do know that Armenia is in Asia, and that its people have recently been the victims of frightful massacres at the hands of the treacherous and bloodthirsty Turks. One of the immense districts of which mention is often made in the newspapers when treating the "Armenian question" is Anatolia once called Asia Minor. The young Armenian hero that I am going to talk about was born, a good many hun-dred years before America was ever

dred years Defore America was ever heard of in that part of Anatolia which used to be called Phrygia. Pancratius was the son of a wealthy pagan named Elion, who, unfortun-ately, died while the boy was still round - leaving the little follows full young-leaving the little fellow a full orphan, as the mother also was dead. Elion's brother Danys was charged with the care of Pancratius, and looked after him with great d'ligence. He was especially zealous in procuring for him a thorough education.

Providence seconded the uncle's designs. Danys himself became a Christian, and at once concluded that it was his duty to have his nephew fully instructed in the doctrines of Christianity. In order to carry out his project he took Paneratius to Rome, intending to entrust his edu cation to a Christian priest. Just at that time, however, it was not very easy to find priests ; for those who had escaped the clutches of D.ocletian's executioners were forced to remain in concealment. Danys did not lose confidence, however, and he eventually verified the truth of Oar Lord's words Seek and you shall find." Having gained the confidence of some of the Christians, he was at length introduced to Pope Cornelius, who had retired to a cavern near Mount Celius.

This holy Pont ff received the two strangers with much kindness in-structed Pancratius in matters of reli gion for three weeks, and then baptized him. Shortly afterward Danys died, and the boy found himself alone in the world; although not abandoned, as in those days all Christians were brothers in deed and truth as well as in dame.

Although only fourteen years of age, Pancratius displayed all the ardor and courage of a full-grown man. He be came noted for the z sal he manifested for the true faith ; a zeal that he did not or could not always suppress ever in the presence of pagans. One day when he was dilating upon the beaut of Christianity, he was arrested by some pagan bystanders and led befor the Proconsul Turpilius. This magis trate asked him how he had come t Rome and who had taught him the re

ligion of the Christians. "The grace of God," said Paner "brought me to Rome by th tins. hand of an uncle, whom I have had th misfortune to lose. As for him with instructed me in the religion which yo affect to consider false, his name is a concern of yours. It is enough for yo to know that I am a Christiau, and th I have a perfect horror of pagania

and its false gods Irritated at such bold language co ing from a mere boy, the Procons angrily

What !" he exclaimed, " you de

Pancratius thought of our Saviou

speak all that is evil against you, t

truly, for My sake. Be glad and

heaven.

walls

words, he rejoined :

plice ; for your reward is very great

words, he rejoined : "I am not afraid of your three nor am I afraid either of the deat

which you can condemn me. You r

as well understand that we Christi

have so great an idea of the true whom we adore, and He gives us a

strength and courage, that our pe

cutors don't frighten us a bit n

than those pictures painted on y

Turpilius grew so furious at

that he ordered Pancratius to be

headed forthwith. The young heard his sentence with great

Beheading was, perhaps, the easie

the deaths to which the early Chris martyrs were subjected. It was

least painful and the soonest done

Pancratius was at once led out o Solana road, and at one stroke his

was severed from his body. His

cutioner left the corpse as a pre wild beasts ; but no sconer was h

of sight than Octavilla, a Chr maiden of Rome, had the body holy martyr taken up, scented

Recalling these consol

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti-Consumptive Syrup. Those who have used it think it is far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup. Those and Congulars can youch for

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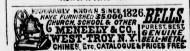
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fragrant perfumes, wrapped in shroud and buried in Calepodius tery. Pancratius' memory was he high honor among the early tians, and a church was built ov tomb. Pope Gregory the Great of his relics with the greatest v tion. St. Gregory of Tours say God punished miraculously a visibly any one who swore fals the relics of St. Pancratius. the reigning Pope sent some o relics to the King of Englan France, in Spain, in Italy, i many-all over Christendom. in Italy, i churches have been dedicated Armenian saint. Thus are in his case also the psalmist's 'The memory of the just shi

forever."