WESTMINSTER ABBEY.

Its Legal Title the Collegiate Church of St. Peter.

Westminster Abbey, or to give it its legal title, the Collegiste Church of St. Peter at Westminster, is declared by a certain author to be "the most lovely and lovable thing in Christendom. This is an exaggerated estimate. Neither in historical associations nor in architectural splendor can it compare with its namesake on the Vatican hill. But it has a charm all its own. It is

an epitome of English history from Edward the Confessor to Gladstone. If you want to see something bright and new and pretty the Abbey will not please you. But if you like to get near the storied past, if you want to have your pulses stirred by the varied memories that cling to its gray old walls, a visit to Westminster will be an epoch in your life.

Westminster Abbey was founded by the canonized King of England, Ed-ward the Confessor. He spent upon it one-tenth of the wealth of his realm. It was fifteen years in building and was the first cruciform church in Eng-It occupied almost the whole land. area of the present fabric. The dedication took place toward the end of the "At midwinter," says year 1065. the Saxon chronicler, "King Edward came to Westminster and had the Minster there consecrated which he himself had built. to the honor of God and St. Peter and all God's saints. On Christmas night the King's mortal illness set in and he died on the 5th of January, 1066 On the following day he was buried before the high altar. He lies in the abbey still in his tomb behind the choir, a Catholic saint in a Protestant church like St. Sebald at Nuremberg. Near him sleep representatives of lines that have sat upon his throne, Normans, Plantagenets, Tudors, Stewarts and Hanoverians. And among them-for a time onlylay the body of the regicide, Oliver Cromwell.

The Abbey was rebuilt in its present form in the reign of Henry III. Few vestiges of the Confessor's church remain Henry III. prided himself on his strain of Saxon blood. He took up his abode at Westminster and deter mined to make the abbey a royal sepullike St. Denis in France. The work of rebuilding was done entirely at the cost of the Crown, and the exactions which the expense necessitated, called into existence the Euglish House of Commons. The shrine of the Confessor was the centre of the new Abbey. This shrine was made by "Peter the Roman citizen," whose name can still be read upon it. A mound of earth was heaped up where the high-altar ought to stand, to serve as the foundation for the shrine. The altar was therefore thrust forward into the church and was separated from the founder's chapel by a screen. The foundation of the tomb is of Purbeck marble, ornamented with glass mosaic and with spiral columns. On the top of this rests the Saint's coffio, which was surmounted by an ornate canopy. This canopy disappeared in the troublous Reformation days.

King Edward's body had been seen on Oct. 13, 1163, by Thomas a'Becket and other persons, when the Confessor was canonized. The remains were in complete preservation. The ring was taken away as a relic and the royal mantle was removed and made into three copes. The body was placed in its present resting place on Oct. 13, 1269. King Henry with his brother and his sons bore it thither and there it has remained ever since, with the exception of a short interval during the reign of Edward VI. St. Edward's shrine was the only one spared in England at the time of the Reformation. Henry VIII. respected the burial place father and mother and it seems of his that while he lived Mass was said there as in the olden time. But after his death things were changed. The body of the Confessor was taken out of the shrine and buried apart. The Abbey itself narrowly escaped destruction at the hands of the Protector, who wanted material to build his new palace in the Strand. The people of Westminster rose in a body and pre vented the workmen from attempting the demolition of their beloved Church. In Queen Mary's reign the Benedictine monks were brought back to Westminster. The Abbot was John Howman of Feckenham, better known as Abbot Feckenham. On March 25. 1557, the body of the Confessor was returned with solemn services to its ancient shrine, and there it remains. een Mary's obsequies were the last Catholic funeral solemnity, save one, celebrated in the Abbey-this excep tion being the requiem ordered by Elizabeth for the Emperor Charles V. With Queen Mary's death Westmin-ster once more passed away from the keeping of the monks of St. Benedict. Abbot Feckenham was expelled in 1560, but not before he had delivered his protest in the House of Lords against the Royal Supremacy and the For twenty-seven years Prayer Book. he remained in more or less honorable custody. He died at Wisbeach Castle and was buried there. Westminster Abbey is like Santa Croce at Fiorence, a vast tomb-house. Some of the monuments are superb others are strangely out of place. The grandest of them is the tomb of Henry VII. and his wife, Elizabeth of York, which stands in the centre of the chapel he built behind the Confessor's tomb

ccursed axe and exchanged an earthly for a heavenly crown. We wonder if Sir Walter Raleigh did

not get the inspiration for his apostrophe to death in the course of a visit to the Abbey. A little space here suffices for those who in life were not satisfied with kingdoms.

THE BEAUTIFUL HOME LIFE OF THE MEXICANS

There is a tradition that an American preacher once started for Rome to convert the Holy Father from the error of his ways, and returned from the Eternal City a staunch Catholic. Mak ing due allowance for the scrength of inherited prejudices, we do not besitate to say that if the sectarian missionaries that set out to "evangeliza" Mex ico do not have the same experience, it is mainly because they have not the sincerity of the honest bigot that undertook to deliver the Pope from the evile of Popery. One reads the letters which a Protestant correspondent has been sending regularly for years to the Boston Herald; one remembers that his observation was not casual or local, but systematic and general ; one reflects that this keen journalist from Boston has seen American society at its fairest, and that this son of the Puritans can have no possible bias toward Catholics; and then-one wonders what the preachers have to give the Mexicans in place of the singularly beautiful home life they now enjoy. The domines groan in spirit over what they consider the be The domines groan in nighted condition of our Southern neighbors ; they believe they need conversion to a purer gospel and a higher civilization. What has American Protestantism to offer as argument and inducement?

It strikes the unprejudiced observer that Mexican manners and morals are signally rich in those more precious fruits of civilization in which we are poorest. One need not be blind to the great merits of the American charac ter-if, indeed, the past year has left us any distinctively, American character-to recognize this. "Oh, it is a fine thing to grow old in Mexico!" says Mr. Guernsey. Fathers and mothers are never made to feel that they are mercifully permitted to live with their children. The authority of the ancients is patriarchal, and children and grandchildren delight in respecting it. The best seats are kept for them; the young people rise when they enter the room; the best servings at the table are theirs ; the children, big or little, greet them with an affec tionate kiss upon the hand ; their right to rule is never questioned by so much as a glance ; and when they die they are tenderly mourned.

It is good, too, to be young in Mexi-Child-murder is practically unknown. They have a proverb down there that " every child comes into the world and a basket of bread with it.' Children are welcomed "up to any number," and the basket of bread seems not to fail. When the children grow into their middle teens they still remain children. "Brothers are openly fond of their sisters, and little boys are proud to be seen in public with baby sisters." Servants are treated like human beings. You meet a gentleman in mourning and find that he has lost an old servant-"A good old soul, and he has been with our family forty-two years." Their little ways are reasonably in our steamer Leo XIII., and I can as-sure you it was no sinecure in voyages of eight hundred miles.

you care to bend low, the Latin in-scription which tells how the Scottish queen submitted her royal neck to the cars and machinery into Mexico, it cars and machinery into Mexico, if they will; but, in the name of Christianity, let there be no attempt to import the manners or the morals of Protestant America. - Ave Maria.

THE MASSACRE OF A MISSION. ARY.

ly Ghost Brother and a Obristian Native Child Killed by Cannibals. Holy

Writing to the Right Rev. Dr. A. LeRoy, superior general of the Congre-gation of the Holy Ghost, Mgr Prosper Augouard, C S Sp., Bishop of Sinita, announces the violent death at the bards of African hands of African cannibals of a very zealous missioner in the person of Brother Severino Wanderer. This devoted religious was born in 1866 at Buchofen, in the Diocese of Passau, Bavaria. After consecrating his life and labors to the most abandoned souls and making his profession in the mother house of the order in Paris, the voice of obedience called him, to his inexpressible joy, to work for the salva tion of fierce savages in Central Africa. At St. Paul of the Rapids, on the banks of the Oubanghi, he devoted himself body and soul to the works of the mis-After years of sacrifice and zeal sion he died the death of a martyr.

The following is an extract from the letter written by Bishop Augouard : "My Lord and Right Rev. Father, a line in all haste from the Oubanghi to announce another terrible death. After a journey of twenty-two days by our little steamer Leo XIII., we arrived safely in this station, but to learn the appalling news of the treach erous massacre of our dear brother Severinus, killed by the ferocious Bondjos, and to hear that our Father Gourdy narrowly escaped the same had fate. The brother was massacred at two days' journey from the mission, as he was going by boat to the station of the Holy Family, whilst Father Gourdy went by land. " Contrary to our fears, Providence

willed it that the remains of the poor brother were conveyed to the mission to receive a Christian burial. The body, robbed of its clothing, save the inner garment, showed four ghastly wounds. One, a fearful one, in the throat, which must have caused instan taneous death, was inflicted by a knife; the others by assegaies.

"The Christian child, a young boy, who was with the brother, was also massacred and, moreover, eaten by the ferocious cannibals. On the same day Father Gourdy was attacked on the road, and only escaped by a special intervention of Heaven. Four of his men were terribly wounded, but. thank God, none mortally.

"I pen these few words under the shock of the greatest emotion and in all haste, to send my letter by a boat that leaves Brazzaville. Oh, pray with us that God may put an end to our long and cruel trials; send us kindly new laborers to fill the places of those who have recently been called to their reward.

" As for me, I expect the arrival of Father Moreau in this station. I am very sorry I could not meet him at the station of the Holy Family. After leaving St. Louis I got a swelling in my left foot, and it turned into erysi pelas, which was very painful. Not-withstanding this, I had to pilot the little steamboat. For want of hands I had the honor of being the captain of our steamer Leo XIII., and I can as-

CONFESSION AS A FAD.

THE CATHOLIC RECORD

pastor of an Episcopal church in this city has introduced "oral con-fession," and offers his services as "ghostly father " to those members of his flock who hanker after spiritual diversion in that form. In a news paper interview on the subject, this "advanced" clergyman bastens to advanced " clergyman hastens to explain that confession, as conducted by him, is not the " real thing " but just a mild imitation of the ancient Christian custom, with none of the objectionable features that obtain in

the Roman Catholic practice. According to his own description of the ceremony, it is a supe fluous and utterly useless affair, devoid of all pre ensions to sacramental character and significance. For this reason, Bishop conard, who is hostile to ritualistic tendencies in general, amiably coun-tenances the innovation, as a harmless frill, evidently on the theory that as it is purely decorative in its nature and purpose, the fad can work no harm while it may gratify the peculiar tastes of the pastor and a portion of his flock for this sort of make-believe vival of old customs, and thus hold the Church together.

The pastor admits that he possesse no power to remit sin or absolve the sinner. That the penitent receives God's forgiveness without any formularies whatever, and that if he choose to go to "confession" to his pastor after having been cleansed from sin, it is merely to seek the comfort which the average person is supposed to de rive from the sympathy of a trusted confidante.

There does not seem to be any good reason why, in the circumstances, a person should prefer the pastor's offices in this direction. The married man or woman would go to confession much more comfortably, and, we may add, with all deference to the pastor's sincerity, safely to wife or hus band, as the case might be, if he or she felt truly and humbly re-pentant, and was conscious of divine absolution. And the young man or young woman, having obtained the forgiveness of heaven, might reason-ably expect to find as indulgent and a "confessor" in father or helpful mother, as in an oustsider whose only title to such confidence exists in his presumed readiness and ability to sympathize with and encourage the regenerated soul.

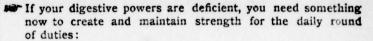
When Christ established the Sacrament of Penance and ordained that His ministers should represent Him in the tribunal of contession. He certainly contemplated an institution of some force and utility. It is impossible to discover anything of practical value in our Episcopalian friend's idea of confession, no matter from what point of view it is regarded. It is quite easy, however, to understand why Low Church bishop should indulgently tolerate "confession" conducted in

accordance with such an idea.-Catholic Universe, Cleveland. Worms derange the whole system. Mother Graves' Worm Exterminator deranges worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced.

FACTS ABOUT HEALTH

It is Easy to Keep Well if We Know How-Some of the Condisary to Perfect Health. the Conditions Neces-

The importance of maintaining good health is easily understood, and it is really a simple matter if we take a correct view of the conditions required. 185 In perfect health the stomach promptly digests food, and thus prepares nourishment. The blood is employed to carry this nourishment to the organs, nerves, muscles and tissues which need it. The first great essential for good health, theree make a Specialty • fore, is pure, rich blood. Now it is certainly a fact that no medicine has such a record of cures as Hood's Sarsaparilla. It is literally true that there are hundreds of people alive and well today who would have been in their graves had they not taken Hood's Sarsaparilla. It is depended upon as a family medicine and general regulator of the system by tens of thousands of people. This is because Hood's Sarsaparilla makes the blood pure. This We is the secret of its great success. Keep your system in good health by keeping your blood pure with Hood's Sarsaparilla, which absolutely cures when other medi-cines fail to do any good whatever.



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dulged, and when they become super annuated they are comfortably pensioned.

And there are no "new women " in Mexico. Mr. Hobson's most amazing performance is no longer the sinking of a coal-hulk in the harbor of Santiago. The hundreds of hysterical women in Chicago and Kansas City who shamed American womanhood by publicly kisa-ing him after his speeches, have suc-ceeded in making him who was a hero yesterday an object of contempt to-day. Such a scene could never be to-day. Such a scene could never be enacted among the women of Mexico, so often described as romantic and emotional. They shun publicity, and emotional. and would shudder at such boldness "They find nothing hopeless in their domesticity," says Mr. Guernsey : there are no sex problems among them. They have their privileges, and so need not worry about their "rights." Their loyalty to their husbands excites the unbounded admiration of the American observer. And their devotion is not unreturned. In Mexico. men are not too busy nor too indiffer

ent to show affection for wives and to share in their lives. We shall let Mr. Guernsey speak here : Your lawyer who has most important busi-ness of yours in his hand, who has his ante-rooms filled with clients every day, who is as busy as a cabinet minister, will disappear at a critical moment and be gone a day. You ask where he is, and his clerks reply: "Why, it is his wife's saint's day, and he is celebrating it with his family." His pro-spective fee may be \$10,000, but he does not care a fig. His wife's yearly fete is more to him than all the dollars piled up in the National Bank of Mexico. . . . Among Mexican men of my acquaintance, men of culture and position, their worship of their wires is a matter to be marvelled at. They literally live for their wires and children. Now, if the missionary societies of Guernsey speak here :

Now, if the missionary societies of this country want to be honest with themselves, let them ask what American Protestantism has to offer to Mexico in place of this sweet and beautiful life. Can it teach Mexican home children reverence for authority and respect for age? With its estrange It is of bronze and was made by the choleric Italian sculptor who broke Michael Angelo's nose. The tomb which attracts most people is that of the hapless Mary Queen of Scotr. She lies on one side of Henry VII's Chapel, her savage rival Eliza-beth on the other. You may read if

of eight hundred

"On our journey we were also favored with a visit from the Bondjos who had the audacity to land on deck of our boat and take with them two guns belonging to military men who traveled with us on board the Leo XIII.

"Two other steamboats and a large size barge have been attacked about the same time and in the same place. Several men were wounded by the attacking oBudjos. Oh, the ferocious creatures who respond in such a strange fashion to the blessings we bring them ! May the Lord accept the blood of our beloved victim and return it in abundant blessings on those unfortunate cannibals.

"St. Paul of the Rapids, 1st Sept. 1898

The death of this poor brother from a worldly point of view was sad in the extreme ; but in the eyes of his fellowmissionaries it was not without its consolation and its glory. He offered up the sacrifice of his life for the conver sion and salvation of the benighted people in the midst of whom he labored and suffered. On the very eve of his martyrdom he concluded a letter with these words: "God be praised for these sufferings ! The good God died for these cannibals as for us."-Philadelphia Catholic Standard and Times.

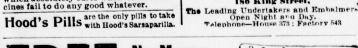
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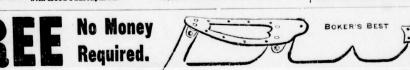
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with Hood's Sarsaparilla. 25c. There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if we had a cough, a cold or any affliction of the throat or lungs, we would try Bickle's Anti Consumptive Syrup. 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 plasant as syrup.

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