'Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XX.

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The Catholic Record.

London, Saturday, December 3, 1898

A TRUE SAYING. It has been well said that "creative epochs are invariably epochs in which men believe. Faith watches by the

REASON.

and doubts over their graves."

cradle of nations, and criticism argues

"The farthest reach of reason," says Pascal, "is to recognize that there is an infinity of things above it. It must be weak indeed if it does not see thus far."

The wise man knows that he knows little, but the fool in his self-complacency has reached the ultima thule of knowledge.

IMPERIALISM.

Lords Salisbury and Rosebery have ceased beating the war drum and Europe is resting quietly. Marchand has stepped out from Fashoda and Cham berlain is now at liberty to build the railway to connect Cape Colony with Egypt. And so the policy of Imperialism goes on-a policy which consists in robbing the natives of their own, and which, however glorified by the friends of "civilization," will have ever as accuser the saying : " Thou shait not steal." But the tourist will wait for many a year yet before he will be able to run down by rail from Egypt to the Cape Colony Territory, for Abyssinia is in the way and Menelick may possibly object to the scheme of Mr. Chamberlain.

THE CHAMPION ON THE RE. FORMATION.

The Catholic Champion, a High Church journal, does not believe in the spotless purity of either the lives or methods of the Reformers. It says that "the ruthless pillaging of sacred shrines and violation of vows on the part of women and men who undertook the work of purifying the Catholic Church have made the Reformation a stench in the nostrils of Christendom."

Their distinguishing characteristic was lack of principle. "Lecherous thieves and unprincipled intriguers set about the task of destroying the Catholic religion for which Christ died."

THE ACCEPTABLE TIME.

We are told that the present season is a time set apart by the Church for a preparation for Christmas. And she tells us also that preparation means repentance-a cleansing of the soul from all defilement, from meanness and bitterness, from low ideals, from love of vanity, from all that mars the beauty of life. It means that the future must mark a strenuous upholding of the principles laid down by the God of Bethlehem. The man, therefore, who endeavors to prepare himself for a worthy celebration of Christmas will begin to understand the deep significance of the words, "tidings of great joy." They were a message of liberty to a world enslaved. To individuals bound down by vice and error they were laden with consolation and hope. The dark shadow was uplifted and the rays of glory fell down on the tearstained face of men. The Son of man set up a school and taught His people, and His lessons have, like seed, fallen into human hearts and regenerated and influenced the generations of the world.

We too must need pause awhile and read them and understand them and we shall learn that all the noise and fulsome eulogy of what we have done and our pitiful strivings and bickerings and our success, which is often a disguised failure, can never find place in a heart dominated by the spirit of the Infant God."

OUR YOUNG MEN.

We heard recently an address to young men. It was compiled from Samuel Smiles' works and was given out in an unctuous manner and with accent peculiar to the denizens of garrison towns. We wondered why the gentleman unlocked his wisdom treasure for the gaze of the multitude. press.

There was no election at hand and for his less fortunate brethren. It so. But we should like to ask why the was a beginning, and we hope that boy and girl should not be encouraged sciously—on the side of exaggeration;

as we do of Andre and his balloon.

What we want, however, for young men is work and not talk. If our gentlemen of leisure will frequent the club rooms and learn how to help them ; if defend it. they will step over the caste lines and persuade themselves that the laborer and mechanic are individuals with souls, they will understand that they can perform incalculable good. We are not in carping mood, but we have no hesitation in saying that our separwork, an example that may well be their societies. They know the members and are not afraid to speak to them even when some of the "aristocracy" are in sight. They encourage and assist them in the fight for bread : they smooth the way for the feet of the young and inexperienced and show in a practical way their sympathy and in-

" IF."

Anglicans tell us that the vagaries of "High Church and Low Church" do not concern doctrinal pronouncements, and thereby affect not unity. If Bishop Colenso, in confessing, says Rev. Henry Gauss, "that he could believe and receive the miracles of Scrip. ture heartily, if only they were authenticated by a veracious history; if Matthew Arnold is singled out as a champion to whom churchmen above all should not be willing to ignore their debt of gratitude, and yet the most frenetic infidel never uttered more blistering blasphemies; if the Rev. G. Gorham in denying baptismal regeneration and the highest ecclesiastical tribunal of the Church sustaining him; if Fred. Denison Maurice in accepting a public expression of thanks for questioning and denying eternal punishment; if Archbishop Hampden in being publicly branded by his Church organs as being as well known a heretic as Arius; if Dr. Littledale in calling the Reformers "utterly unredeemed villains;" if Charles Kingley in extolling them as providential factors and divinely potential figures in the Church; if the Church in setting the seal of public condemnation on the writers of essays and reviews, as being saturated with deadly heresy, afterward honored its leading contributor as Primate of England; if Queen Victoria, supreme head of the Church, during her visit to Scotland, with unfailing courtesy attends the Kirk and receives the Lord's Supper from the hands of a dissenting minister-if all nese mutually destructive, hopelessly irreconciliable, eternally incompatible opinions and teachings are mere emotional vagaries, sentimental differences in which fundamental truths are not sacrificed, and identity of principles still preserved, then we are confronted by one of the most stupenduous and inscrutable enigmas that ever baffled human reason, enough to make the head reel, the mind grow dizzy, the heart faint.

GOOD LITERATURE.

We have repeatedly called attention to the responsibility which rests upon parents of protecting their households from the influence of pernicious literature. Not only should the book and newspaper which are openly immoral be banished, but everything that tends to it or suggests it.

The criminal negligence with regard to this important matter is incompre-

hensible. which a Catholic book or newspaper rarely enters. Cheap editions of its lascivious illustrations are there to be read and wondered at by the boy and girl, but the book of instruction or the Catholic weekly, which if notal ways brilliant is at least clean in tone, are debarred admittance. It is no wonder that the children become old too soon, and when in their teens have a knowledge of the varied forms of iniquity and a hankering after the things that obtain the commendation of the secular

Children, of course, need not confine him that he should try to do something would be unwise to compel them to do of the saints, etc., leans rather heavily themselves to religious books-and it

the end may not be yet; but we sus- and advised to read now and then a pect that we shall hear as much of book dealing with the teachings of our article, Mrs. Ward is without the him during the next twelve months their holy religion. If this were done fold; not having reached the light church Progress. we would have more filial reverence, better sons and daughters, in a word, Catholics who are proud of their faith and able and ready to explain and to

Some Catholics have a habit of regarding a Catholic newspaper or book as something unworthy of notice. The veriest rot from another source will, if heralded by the critics, receive a gen. erous welcome, but a Catholic, production will be met with pitying condesated brethren give us, in the line of cension. We are unable to ascertain the reason. Their intellectual standimitated. They take a live interest in ard may be very high, or delving perchance into abstruse problems they may have little time to devote to anything that does not bear the mark of genius! Perhaps, also, they regard things Catholic as unrefined, rough, utterly unfit to merit any degree of patronage! But whatever the reason maybe, we say that the parents who neglect to provide suitable reading for their children are blind to their duty and are unconsciously moulding them for the service of the world.

HELBECK OF BANNISDALE.

Mrs. Humphrey Ward's latest novel has been so widely discussed and so ably reviewed on both sides of the water that any further criticism on our part would seem almost superfluous.

To our idea, it is a book full of contradictions and inconsistencies, as must ever be the case when a portrayal of the Catholic faith is attempted by one who is herself without the fold. In Laura we do not need much penetration to detect an embodiment of the author's own thoughts and opinions regarding the spiritual world; and in the realistic picture given us of the frank and lovely, but youthful agnos- Catholic Church in making converts. tic we find a second edition of Robert Elsmere's sophistry.

Helbeck "the Catholic" and scion of one of the oldest ancestral families in England, is the leading character. Around him and Laura the interest of the reader concentrates itself. The impression which Mrs. Ward intends to convey by the manner in which she depicts Helbeck, his household, and his environment, we would infer to be, that-considering all beliefs as open to objection-the Catholic faith compels most admiration; but it is so obscured by superstition, and its members so trammeled by priestcraft, that its fundamental principles are buried almost out of sight.

Again, some of the characters are hardly consistent. Take for instance Helbeck's sister, Augustina. We are first introduced to her as she alights from the carriage that has brought her to Bannisdale-a dignified and elegant woman-such as we should expect to find one whose earlier years had been passed amid such surroundings, and in whom we at once perceive the reflection of her grand and stately brother. They may be poor, these Helbecks, we say to ourselves, as together they enter the old mansion which has been inhabited-as the author tells us-by Helbecks for generations; but let poverty bereave them of all worldly possessions, it can never divest them of the mantle of a distinctive personality. We watch with interest this "ladye of high degree " ascend the old oaken staircase, and, as she closes the door upon us at the landing, we await with impatience the period at which we shall again meet her. It never comes. An altogether different personage is We know of Catholic households into presented to us a few pages further on; who from that point until the end of the volume wearied us rather with novels and the Sunday newspaper with her senseless chatter and unpardonable its garbage heap of world tattle and ignorance, in regard of the pertinent questions on simplest truths put to her by her step-daughter-in fine, the act of her, who sprang from a race remarkable for their steadfast adherence to the Faith in time of direst persecution, renouncing it now for a husband, will be received by every Catholic

reader as absurd. Williams is a wishy washy, hackneyed character fast becoming obsolete even among the proverbial Protestant Sunday school writers.

Mrs. Ward, occasionally, in her interpretation of indulgences, the lives

strikes every convert as something so sweetly receivable, namely, the Doctrine of the Communion of Saints.

Regarding it from an artistic stand point, the book is a work of genius. It is all so very real. Bannisdale, its woods and fells, and the old tangled garden rise up before us as distinctly as if we too had walked there in company with the wayward Laura. In the distance we can hear quite plainly "the tumbling greet with its floodvoice." When Mrs. Ward describes of our own view, which is not in entire she takes the reader with her to the accordance with that of either Dr. he sees the subject in all its beauty with his own eyes. Can beauty with his own eyes. Can be anything he more vivid then the very spot; and, as she speaks, anything be more vivid than the religion as well as emotional picture she paints for us of the little -is one grand element in the formathe very 'secreta' of the old faith."

The characters, too, speak for them selves; though we sometimes must apologize for smiling rather broadly at some of the doctrine to which they give utterance; but we know their good points quite well, from Helbeck down to old Daffody, whose characteristic definition of Purgatory speaks for itself-"Heaven and hell are verra well for foak as are ower good, or 'a mish mash."

And Laura-what of her? Poor, poor Laura! We can still hear her Father Leadham can persuade mehe must." And Father Leadham, Helbeck and the rest, what have they done to persuade her? Their method was surely not the manner of the

Laura's tragic death - the intense hoplessness breathed in the concluding words of her farewell letter to her father's old friend-" death ends all -the utter desolation which seems to from that period—illustrate the author's

great dramatic power. Bright-obstinate - kind-heartedunhappy Laura-"this blind witness to august things." After all, does Mrs. Ward believe to be true the things she Daffody, that she has yet "a deal to larn from Romanists i' soom ways."

tion of the supernatural life. The abter of historical fact, Christianity sence of religious art, when it is not explicable by fanatical errors, is a sign of a deficient spiritual life.

The above religious art, when it is not explicable by fanatical errors, is a sign of a deficient spiritual life.

The above religious art, when it is not explicable by fanatical errors, is a sign of the Roman Empire, and many

the spirit of anarchy has dethroned the down into a feeble spark. made statues and pictures, however excellent they may be, cannot take the church and bedroom indicate the ab sence of the robust and living piety that characterizes a truly Christian

people.

No dwelling house or edifice of any kind should be considered acceptable and satisfactory for the use of a Catholic Christian unless bearing the imprint ism, a Scripture story, a Gospel Mys-

where Catholics abound. all persons of culture, however hostile Brandenburg and Pomerania.

outward expression to one's faith is a palpably nothing to do with religion, sign that it is sadly deficient in vital- of continuous industry. The North of "Out of the heart the mouth Ireland is more prosperous than the nition of his noble conduct.

but, as we remarked on commencing speaketh," and our dress and our dwelling places, like our actions, speak

THE RELATION BETWEEN BE-LIGION AND NATIONAL SUC-

London, England, Tablet,

The Spectator, in stopping the controversy on this subject from which we have reprinted some letters, delivers its own opinion on the matter in a leading article, from which we take the following :

We cannot allow the discussion to pass, however, into the limbo of forgotten controversy without a statement Welldon or his hard hitting opponent, pilgrimage chapel, so haunted by tion of character, and that character Laura? We can almost fancy our States; but we are wholly unable to selves standing with her, gazing up at believe that the character which Christhe wonderful window, that "breathed tianity was intended to produce is the very 'secreta' of the old faith." of either personal or national prosper-We cannot see, for example, how

Christianity can tend to produce the conquering warrior, can conceive, rather, of a State occupied solely by men who because they were sincerely Christian would refuse to kill other Christians, or would, at all events, confine such killing to the strictest selfdefence. That it is possible to be a Christian and yet a conqueror we do not deny, have, indeed, repeatedly af-firmed; but that Christianity makes of ower bad-but 'i most o' foak are juist that composite character an ideal one, and, therefore, helps to create it, is an ssertion which seems to us directly contrary to the essence of the Christian That Christianity is unfavorpassionate appeal to Helbeck — able to absorption in the accumulation of wealth hardly needs argument, and is, in fact, an idea maintained by Christians of every shade of opinion. They all declare that saintliness and wealth can hardly go together, and all dislike the notion that the teachers of religion, though their occupation is the highest and should be the most saintly, can rightly be seriously intent upon the acquisition of gain. Nor, though we shall grievously offend many English minds by saying so, can we accep the dogma that Christianity is specially favorable to the virtue of industry brood about and around Bannisdale We doubt if it teaches productive work as a duty, except to the limited extent required by the maintenance of the man himself and his household. If that duty can be performed without labor, or by spasmodic labor, or by the labor of a hour a day, there is nothing whatever in Christianity to prevent the remaining time being devoted to any-Is she sincere? If so, we would cultivation of personal holiness through gently remind her, in the words of old study, or meditation, or intercourse with other minds. The resigned races -such as Bengales, if converted, would be—the races which accept poverty as indifferent, as the Indian and Russian PRIVATE CHRISTIAN ART.

The art of a people is the visible expression of its ideals and aspirations. Christian art is the corporeal manifestation of the supernatural life. The abolter of highest type. As a matter of highest type. Christians

The Catholic Church always and everywhere keeps alive the holy flame of religious art, but where faith is unfruitful, where devotion is cold, where type, or temporarily in suspense. masters of taste, that flame may die Quakers, who are among the best of Factory- Christians, have grown rich, but the Moravians, who are equally good, have remained poor. The French, who are place of the creations of the private the least Christian of Christian peoples, artist inspired by faith and charity. A are splendidly prosperous, while the religious art that is confined to the Armenians, who at least believe to the extent of martyrdom, are the most oppressed of all the races within the Turkish Empire. little or no connection between national success and Christianity.

Nor can we, if we narrow the controversy to Catholic and Protestant, agree with Macaulay and Dr. Welldon. of faith. Niches for sacred effigies, It is not even true that in all cases ornaments vocal with Christian symbol. Protestantism has secured earthly prosperity, and Catholicism the reverse tery, a holy legend, portrayed in bas-relief, or, at least, a cross, a mystic anything except that Protestantism had monagram, or a sculptured angel above attracted the strong races, and Catho the door, should mark the dwelling and licism the feeble ones, just as Stoicism the office or workshop of every true in the Roman period attracted the Catholic; and wayside shrines, cal-varies, and stations of the cross should be found in every rural neighborhood with Sweden, which is entirely Pro where Catholics abound.

Such is, and has always been, the case in all truly Catholic places and times since the Church first came out of the catacombs and arrayed herself in the garments of beauty. Beauty is the splendor of truth; and hence it is the splendor of truth; and hence it is that Catholic lands are recognized by even the Protestant cultivators of

to the Church, as the most "pictur-seems to us that if we accept prosper-seque" and "romantic." We do not ity or power as tests of religious truth done. It will be a long time aim at "picturesqueness;" but this is —and we accept neither, holding that one of the innumerable illustrations of a single man under sentence to corture the law that they who seek first the Kingdom of God shall have "all things added unto them." The absence of an impulse to give to multiply, and the habit, which has

South of Ireland because the North of Ireland is occupied, or at all events directed, by men of the Scoto English breed, who are restless in poverty, who love order, and who are nearly as industrious as the worst race heaven, the Chinese. Fill Ireland with ultra Catholic Flemings, and Ire-Fill Ireland land would be filled with a people making money every day, streams, her meadows, her fish, and, above all, her many facilities for manufactures. England is great because of the blood of her people, their energy, their freedom, and their industry, not because of their creed. Celtic Huguenots, and she would be a little land, very happy, very contented, very good, and with an entire incapac-ity for the empire of the seas, which is the source and guarantee of British prosperity. It is true that the magniicent tolerance of Englishmen has enabled England to rule dark races, far exceeding her sons in number, without popular rebellions ; but does that tolerance proceed from her creed or from her superb pride, the pride of Roman patricians mingled with a respect for the results of personal liberty, which she derives from her race and her his-toric development? Pagans steeped to the lips in evil doctrines grow as rich under British protection as Englishmen themselves. Is it the truth of their faith that makes the Parsees one of the most prosperous of communities, or is it their own energy, and industry, and love of acquiring cash? It seems to us that religion is degraded, not elevated, when we try it by a test, the logical conclusion of which is that the Apostles ought to have developed into Ministers of State, and the Disciples into the Barings of the ancient world. There is fatness and the pride of fatness in such a view of truth and its

We have no proof that the submissiveness (of the character of Catholics) is anti-Christian, or that if the non-Teutonic white rices had adopted the doctrines of Luther they would have developed the qualities which make for earthly success. That the Latin races are dying we think probable though not certain, as they have died before and risen again; but, granting the theory, is it certain that they are dying of Catholicism? Those who know them best, their own priests, say they are perishing of the want of it, that Italians have never lost their paganism, that Frenchmen have become Agnostics of a defiant type, and that Spaniards have relapsed into the hopeless materialism which was so strong a feature in their characters when they con-quered the New World and desolated the Netherlands. To say in the same breath that they have abandoned Cath olicism, and that Catholicism is the cause of their decay, is palpably unfair. If all Catholics were decaying alike there would be some reason in the argument, but who makes the assertion about the Prussians of the Rhine, or who doubts that the Russians, Catholics in doctrine though not Papists in discipline, may yet dispute with the Protestant Teutons the sovereignty of the World? We dislike the spiritual pride which dictates Macaulay's opinions almost as much as that pride of purse which believes that a creed could be sent on earth by God in order that it votaries might have extra skill in the accumulation of wealth. Does the Protestant accumulate faster than the Jew, or conquer more rapidly than Alexander, Napoleon, or Pizarro?

AN INFIDEL REBUKED.

An Incident in Santiago of Moral Cour-

Santiago, Nov 8 -A young infidel in Santiago, named Pietiado, stood up to make a speech at a public assembly, but counting too much upon the nonreligious principles of his audience, he began to speak in the most disre-spectful and audacious manner of our Lord and the Blessed Virgin, when one of the first gentlemen of Santiago (Don Macario Ossa) rose from his seat and made an indignant protest against the insult. He then knelt down on the platform and made a solemn act of reparation in presence of all. So elo-quent and soul stirring were his words that all present were struck with awe and reverence and listened with bowed heads, while the young atheist slunk away and has not been heard of since. several days the house of Don Macario Ossa was besieged with visitors-ladies, gentlemen, priestscoming to congratulate him upon his in braving human respect, courage for his audience was by no means com-

posed of the most practical Christians. The Archbishop sent him a heart of gold and the Catholic journals were full of his praises. When asked how he came to speak with so much eloquence, he answered, "I do not know, I do not even remember what I said. exposed himself to mockery and insult, but in reality received only praise for his conduct. Needless to tell the immense amount of good his example has another will dare to offer public insult to our Lord in Santiago. proved that it was not for want of faith, but through lack of moral courage that there were not more to protest against it. His Holiness Leo "Motu proprio," names Don Macario Ossa knight of the Order Pia, in recog

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SOLITARY ISLAND.

A STORY OF THE ST. LAWRENCE. By John Talbot Smith, author of "Brothet Azarias," "A Woman of Culture," His Honor the Mayor," "Saranac," etc.

CHAPTER IV.

Before his departure for Albany Florian seemed so satisfied about his relations with Ruth that Linda forebore to question him. But she gave Ruth no peace until she had worried some information concerning their midnight adventures.

"We sailed to that little island where Scott lives," said Ruth, "and sailed back again. There was nothing more to do."

"Where is the island?" said Linda. THE SICK ROOM.

"What is its name?"
"It has none that I heard of. It looked so lonely and small that I named it Solit-ary Island in my own mind."

And so the island was thereafter called

by all who were concerned in the Squire's escapade.
"I must go see it some time," said
Linda. "And Florian did not get spiteful
once the whole evening, nor say harsh
things now get mody.""

once the whole evening, nor say hards things, nor get moody?"

"Why should he?"

"Well, he was in a queer state of mind that night," said Linda, "although he didn't show it, nor tell me why. I thought something was going to happen."

She said this so roguishly that Ruth

"I see I must out with the whole thing you stubborn heretic," Linda went on.
"Now tell me, please, haven't you and
Florian come to any agreement about your

future life?'
"Long ago," said Ruth.
"But that's the old story," pouted
Linda, "it was 'if' here and 'if' there.
What I am dying to know is, if you have
done with 'ifs.'"

"No," said Ruth briefly.
"Then his heart failed him at the las "Then his heart failed him at the last minute, for as sure as Florian rowed across the bay so sure was he of ending suspense that night," said Linda; "and I must say I am glad of it, for while you remain on the fence, Ruth, he will put off his departure for New York."

"He will not have to delay long," Ruth

"He will not have to delay long," Ruth said. "I am pretty near a decision now."
"You are going to stay on the Methodist side. I can tell it by the length of your face. And you so sensible, so tender about public display, and all that. I credity ou with better sense. Well, I'll go to see you sit on the conviction bench and hear you shout glory when the spirit series. you."

seizes-you."
"There are Methodists and Method-

ists," said Ruth, meekly.

"Forgive my impertinence," Linda

"Forgive my impertments, Extract pleaded.
"You would make Mormonism sweet if anything could. I shall not pester you with questions any more, but leave everything to time and le bon Dieu. But ob, my heart is just bound up in the idea of being your bridesmaid, and it will break into little bits if I am disappointed."

Florian returned from Albany successful, and the girls met him at the depot. "It's all settled," said he. "All your father has to do, Ruth, is to deliver himself up to the marshal, when he will be released on parole and no further trouble given him."

"How can we ever thank you?" said Ruth tearfully; for her anxiety had been very severe.

"It was none of my doing. The gover-nor was only too glad to hear my proposi-tion, and there was no diplomacy required. I had dinner with him afterwards, and found out the true inwardness of the whole matter."

whole matter."

"I should have been there," said
Linda. "I do so want to dine with a governor! What a place this is--not a distinguished man in it!" "And what did he say to you?" asked

"So many things that it will take som time to relate them. When we have had dinner you shall hear every word."

But events had been happening in his absence of a week, and before dinner his mother felt urged to call them to his at-tention. Mrs. Winifred was full of anxiety with regard to many things, but never found it necessary to make any parade of her feelings before her family "Seemingly, dear," she said to Florian, who was most patient with her, "we're going to have trouble in various ways, and I was wondering if you noticed any-

thing."
"Did you notice anything, mother? said Florian. "Well, I can't say that I did, but it's

hard sometimes to decide. Now, there' "Linda?" said Florian, smiling. wasn't aware there was anything the

No, to be sure not," said she, abashed that no other had found anything amiss with Linda; "but seemingly, Florian, she doesn't eat much, and she grows thin and white with every day; but of course I'm wrong."
"No, you're not, mother," said Florian,
"I did take notice, not so

umping up.

jumping up. "I did take notice, not so very long ago, either."
"Then, Sara," began Mrs. Winifred with more hesitation—"I don't know. I'm not sure, but seemingly she's quite indifferent to her religion lately. I may

e wrong—"
"No, no," said Florian; "but that's a gentle way of saying a very serious thing, oother. Go on; you're not wrong."
"She has a great liking for Mr. Buck, seemingly; of course I wouldn't say that she had, but her actions—and then if

SCALP

CURED BY CUTICURA I was suffering tortures from a diseased scalp. I was scratching my head from morning till night. Little pimples broke out all over my head. I had no rest. I washed my head with hot water and CUTICURA SOAP, and applied CUTICURA as a dressing. Now my head has n't a pimple on it, and my hair is growing splendidly. ADA C. HARRELL, 330 Grand St., Jersey City, N. J.

I thought I would go frantic with itching scalp humors. I lost considerable of my hair of which I had an abundance. I tried several remedies, they failed. I tried CUTICURA SOAP, they have been supported by some relief immediate, itching completely gone. Mrs. M. JUDAN, 246 Halliday St., Jersey City. Sold throughout the world. POTTER D. & C. CORP., Sole Props., Boston. How to Produce Luxuriant Hair, free.

our father saw anything wrong he would

your father saw anything wrong is would be put out."

"I should think so," said Florian; "and Sara would be locked up, as she must be, I fear, before this unhappy affair is ended. She hasn't enough mind to know what religion is, and I fear—I fear—"

He passed into a meditation without finishing the sentence, and tapped the table with his fingers. A sob aroused him. Mrs. Winifred was weeping and was plainly ashamed of herself for the action. "Well, I don't think the matter re

quires—"
"I know it," said she; "but then
I couldn't help thinking of her being a
minister's wife, seemingly."
"Time, time," said Florian, "give me
time and I'll move Mr. Buck in another direction. He is afflicted with the desire of converting us all, Pere Rougevin in cluded. Was the Pere here to see us

"No," said Mrs. Winifred.
"I must tell him, then. He is good at devising sharp manoeuvers. Perhaps he will think of something. But now Linda must be looked after. If we lose that flower—"

He went out to hunt her up, without finishing a sentence whose import he did not realize while he thought of it. Linda

not realize while he thought of it. Indus was eating grapes in the garden.

"That looks well," thought Florian, and called her to the veranda. "You are to come with me this afternoon," said he, "and make one of the Squire's triumphal procession homeward. Here, what's this? procession homeward. Here, whose your You are too pale. And why does your dress fit so loosely, Miss? I noticed it a week ago, and to-day I noticed it still

more."
"I never fatten till winter," said she soberly; "and then I am thinking a good deal lately."
"Sleeping, you mean. What about?"
"About your visit to New York, Florian," she said, holding up some grapeleaves to shade her face.
"You needn't hide it. I know you're more than ever determined on going

more than ever determined on going there, and I was thinking how I should

there, and I was thinking how I should amuse myself when you were gone."
"I won't deny your assertion, Linda, but my going is far off. There are too many obstacles in the way."
"I know them, and I feel wicked enough to wish they would stay in your way a long time. What nonsense," she added, "to borrow trouble! While Ruth wayers and Sare is under Mr. Ruck's wavers and Sara is under Mr. Buck's

spells we shall not lose you."
"You remind me of my chains," he
said smiling to hide his real annoyance.
"And there is another more binding than

they."
She looked at him inquiringly.
"I won't tell you. Be content that
while Ruth wavers and Sara affects Mr.

Buch I shall remain--and then longer perhaps, he said sighing.

Linda stood looking and thinking a random, and questioning why these things should be. In a few months the most perfect object of the perfect scene would make part of it no longer. That would make part of it no longer. That sun and sky above her; those marvelous islands, whose perfumes the fresh winds fanned to the shore; that water whose beauty was beyond that of jewels; the quaint town, so old and so clean and so loved, its white-headed and dark-headed people, its green foliage and antumn fruits, its bells and sweet and harsh poises; the stars that heaprinkled the noises; the stars that besprinkled the river firmament as well as that of heaven the ghostly moon, the white-winged boats, and a thousand other loved, familiar things, would all be just as they were to-day and last night, but her brother would be gone. Nay, there was a time when she herself would make no part of the scene, and yet the glories of it would remain; newer eyes would gaze upon it and see, perhaps, all that remained of her—a white stone in the graveyard, and a name. white stone in the graveyard, and a name. How could that little world of which she

was the center ever get along without her? Would it not be strange to feel that Linda Wallace lay out of sight in the earth, and children played thoughtlessly on her grave, and no one spoke of her more? She began almost unconsciously to weep. "This is all there is of earth," said she,

and one might as well live in a desert Heaven is the only thing worth striving 'A correct sentiment," said Florian.

"Dry your tears and come in to dinner. Your liver is plainly out of order when you become so religious.

She laughed and went in with him, and was gay enough for the rest of the day until the boat was fitted out and the three were sailing to Solitary Island. The wind was quite fresh at 3 o'clock in the oon, but not too much so until they entered Eel Bay. There some caution was required up to the very landing-place in front of the hermit's dwelling, for the wind blew straight down the channel. It was very awkward of Florian that he should have thrown his hat into the air as the hermit and the Squire both came

the door.

He was so vain of his good news!

"Look out, boy!" said Scott and the

quire together. But it was too late. The boat capsized and threw the crew into the rough water. There being no danger, the Squire raged and became profane. The girls both swam into shallow water and were helped ashore, laughing and yet a little fright ened. Florian was cast down with

shame. "The house is open to you," said Scott, "and you young ladies had better light a
good fire and dry you clothes or you'll
ketch a tall cold. And when you go
a-sailin again jes' look out who runs the
boat."

boat."
"It never happened before," muttered

"Two sure."
"The sure."
"There it is," said Scott; "mighty big pay forso little value. "Twon't hurt the girls, I'm sure."
"I'm not." said the youth briefly or her."

'm not," said the youth briefly as he "I'm not," said the youth briefly, as he ooked apprehensively at Linda climbing the rock in her wet clothes. However, they appeared at sundown with clothes dried comfortably, and none the worse for their ducking. Florian had also put himself in proper shape and was entertaining the admiring Squire with his account of the admiring Squire with his account of the square of the same of the world not suit the condition of one so near death."

He walked suddenly to the window choking. "Do I realize it, Linda, that I may lose you?"

He took out Bonaventure's Life of Our Lord, and when he had gone to the sick-room and had announced the safe. looked apprehensively at Linda climbing their ducking. Florian had also put minself in proper shape and was entertaining
the admiring Squire with his account of
Albany and its notables.

"Ah! Florian," said he, "there's where
"Ah! Spaning kindred spirits,"

"It is so appropriate," she murmured:
"It is so appropriate," she murmured:

said the Squire.

"I don't want the lad to give solitary,
Pen'i'ton," said Scott; "let him double
up, if he wants to, but let him stick to

Clayburgh and happiness. He'll go wrong sure, if he gets out into these dizzy conventions. He hasn't got the right—well, I don't know what to name it, but here's the place for him to thrive."

"Theory, theory! Scott, I'm obliged to you for what you've done, and if I could make you a sensible man I'd do it; but I cau't, so call and see me and Ruth—she's sweet on you—when you feel like it. Come, girls—home, home to that confounded government." He ran down the shore to the boat after a hearty handshake with the hermit, while Ruth poured her gratitude upon the solitary.

"It's all right, Miss," said he. "I'm content, and I hope you'll pray for me that I may never be more unhappy than I am now. Go ahead. I'll call to see ye some time."

me time."
He stood on the rock in front of his

some time."

He stood on the rock in front of his house long after they started.

"It makes me lonely to look at him," said Linda—"we going to our cheerful homes, he to his solitude."

"He is like a man dead," said Florian. The next morning Linda awoke with a high fever and a slight cough as the effects of her wetting the day before, and Florian felt a severe twinge of grief as he saw the extreme pallor of her countenance and its faulty bloom. She had taken a chill during the night, but a little addition to the bed-clothing had banished it. No alarm was felt. In healthy people these little irregularities occur and pass away, and so it would be with Linda. Mrs. Winifred, however, was anxious. The girl was not strong, she said; a doctor could be easily summoned; and then no one knows what might happen.

Youth laughed at these anxieties until pain came to add its warning—pain in the lungs sharn and distressful—and the

pain came to add its warning—pain in the lungs sharp and distressful—and the the lungs sharp and distressful—and the cough grew more racking with every hour. Towards night it grew serious. They tried their old house remedies and wished to treat her illness as a cold, a mere cold, which youth and health throw off so easily. But in vain. Linda grew more feverish and caught her breath more frequently. She was banished at last to bed and the doctor called in.

There is his knock at the door. Every one looks cheerful on hearing it, and the

one looks cheerful on hearing it, and the physician, smiling as he enters, gruffly desires to know what people have been doing to get sick this fine weather. Why, even the old are full of silly thoughts of escaping this year's rheumatism! And Linda there with her brows contracted with pain! Pakaw! nonsense! Pain in with pain! Pshaw! nonsense! Pain in the lungs? How do you know it's the lungs? What do women know about the lungs? Lungs, indeed! Pains when you breathe, hey? Ah! where have you caught cold? Ducked in this weather? Yacht upset? Who upset it? Never mind who? But I will mind, and I'll call him a donkey, an ass. a mule, to upcall him a donkey, an ass, a mule, to upset a yacht with a woman in it? Why not have drowned at once instead of coming home to take a pain in the lungs, and get a fever and a pulse at one hundred and ten? Why go out on the water in

stormy weather?
"Why do anything naughty and nice?"
says Linds between two frowns of pain.
"There's Eve over again," says the "There's Eve over again," says the doctor, writing out prescriptions with a laugh. "I'll call at 2 o'clock in the morning," said the physician. "I'm going out ten miles into the country, and I'll call coming back: have the door open for me. Good-night, Miss Linda. You have the prince westerday, you are have for me. Good-night, Miss Linda. You had the 'nice' yesterday; you are having the 'naughty' to-day."
Outside he looked significantly at Flor-

Poeumonia" said he-"not necessal ily fatal, but apt to be. Follow my directions to the letter until I return. W

tions to the letter until I return. We may bring her through." Florian stood holding the door and looking out into the glowing night. The cherry voices of sailors came up form the river, and the lights at the mast heads shone like colored stars. He was hot and disturbed. Linda's days were over perhaps, and that one dear obstacle to his ambitions was to be removed by death. He went in again with a smiling face, and ran against Mrs. Winifred crying silently. What could he say? Death was bitter What could he say? Death was bitte

What could he say? Death was bitter enough, but she was to suffer death so often that he hastened on into the sick-room and left her unconsoled.

"Shall I stay with you," he asked, "or do you prefer to sleep, Linda?"

"I can't sleep," she answered with a hushed voice; "and if I doze it is better to have some one near and the lamp.

to have some one near and the lamp burning. I am very ill, Flory, and I am

"Afraid, dear?" trying successfully to steady his voice. "Afraid of what? though he knew right well the cause of her fear, and trembled because of its truth. How sad he would feel if death stole on him so suddenly, and he so

"Of death," she answered. "We talked of many things, Florian, but never of that, never of that? And it is so hard to die. Tell me something of it, Florian; you have read of it many times."

"If you are near to it," said he, "you

own feelings can tell you more than books or men. Mostly the dying are indifferent to the agony, particularly where they have led good lives or innocent lives like yours, Linda."

Linda."

"Yes, yes, I lead an innocent life," she said simply. "Thank God for that! Innocence is something."

"It is all, 'said Florian; "it has never known sin, and does not know suffering. But what a subject for a patient who is to get well. It would be better to go to electric a shall I read to you?" leep; or shall I read to you? "Read to me, Flory, and talk as you

He went down to his study to select a

volume. There were many books in his possession and he knew them all by heart; dangerous books none of them, only the best and purest grain of the world's harvest. What should be select? "Nothing too pious, for that would frighten the poor child; nothing frivolous,

for that would not suit the condition of

"If I were a young man—" Scott said.

"But you aren't—you never will be.
When you were, you didn't follow your own opinions; so what use to inflict them on the young fellow, who doesn't care a button for your solitary way of living?" said the Squire.

"It is so appropriate," she murmured:
"I am having my passion."
He read to her until her eyes closed in uneasy slumber, and then sat watching the flushed face and thinking. Mrs. Winifred was the only other person who said the Squire.

and light colors, and her chamber was fitted up accordingly. In the dim light it looked like a dream. Her pale forehead and flushed cheeks on the pale were more an outline than reality. It scared him when he thought how short the time until they might be on another pillow in the graveyard.

"Linda!' he called suddenly in an overflow of anguish. She awoke with a start, and at the same instant he heard a carriage at the door.

arriage at the door.
"The doctor has come again," he said

"Did I frighten you?"
"No," looking around in amazement, and then, with a sigh, realizing her sad

When the news went out of her dan when the news went out of her dan-gerous illness a number of friends called, but Rath and Pere Rougevin alone were admitted along with the doctor, and see-ing them Linda began to fear because of all the trouble in her behalf. Three all the trouble in her behalf. Three visits from a doctor in so short a time, one from the priest, and the distant sound of doors closing so frequently, with many little circumstances to which she had hitherto paid no attention, were at the least ominous; and even while they stood about her smiling cheerfully, she closed her eyes to keep back the bitter tears that would fall in spite of her determination to be brave and hopeful. They tion to be brave and hopeful. They understood the reason of the grief, and

understood the reason of the grief, and could say nothing.

Sara, coming in as her sister's tears were falling, was impressed, as only her shallow soul could be impressed, with a wild fright that prompted her to scream. Fortunately she restrained the inclination, since it was purely personal, and a little thought convinced her that it was another's, not her owndeath-bed she was attending. Pere Rougevin prevented a scene by banishing the whole company, himself included, from the room, leaving Ruth to attend the patient.

Ruth to attend the patient.

"Wait," said Linda, feebly. "If I am going to die I must get the sacraments."

"I can do nothing more than hear your confession," said the priest; "you are not in sufficient danger for the reception of the others." "The look in Linda's eyes was a very

pleasant one at this precise, official declaration, and it said clearly that she regarded Pere Rougevin, stout, flushed, and short though he was, as an angel.

"I thought I was dying," she stam-"Nonsense, child! But you may die

and its well to be prepared," he said.
"You must be ready to live or die, as God wills."

"Alas!" murmured Linda, with a fresh flood of tears, "I am only too will-

ing to live."
"There's no sin in that," was the sen tentious remark, and she proceeded with

her confession.
"I must be very bad," she said to "I must be very bad," she said to
Ruth afterwards when they were alone.
"I am terribly afraid of dying."
"Who is not?" said Ruth. "And then
it is so near us always. I have tried to
get used to the thought of it, but I can't.
I suppose it does indicate a lack of some
good religious feeling that we ought to
have."
They were all surprised one day at a
visit from Scott, the hermit, who walked

They were all surprised one day at a visit from Scott, the hermit, who walked in as informally as a friend might, and found his way to to the sick-room. In his solitude Scott looked picturesque, with his rough ways and dress, and curly red hair; but in the dainty sick-room he was as much out of place as an Indian in full war-paint. All were startled, and Mrs. Winifred so much so as to lose her senses. Old habits are strong, however, and she offered him a foot-stool instead of a chair, vainly feeling for its absent back while vainly feeling for its absent back while her eye sstared rudely but helplessly on

the apparition.
"No, thank ye. I'll not come in," said "No, thank ye. I'll not come in, said the hermit, with his eyes fixed on Linda." I jest heard the little girl was sick, and I thought it might have been the duckin'. I'm glad you're better, Miss. Take care of yourself. Good-morning."

He was off in an instant, but Florian seized him almost rudely and pushed this intent bin study.

him into his study.
"You are very kind," said he, "and

you must not go until you are thanked and hear all about Linda." "She's gettin' well," said the hermit.
"I reckoned so from her eyes." Scott began to examine the books in

the room with interest.

"All of 'em good, sound ones," he said, if their names mean anything. Would you like to borrow some?"

"No, thank ye; I han't no need of 'em, but I'm right glad to see you with sich books. I guess I'll be goin'; I'm kind of hasty in my call, but usually I don't "We're so obliged to you," Florian re-

plied, "and would be very glad to see you The hermit made no remark as he left the room and ran against Mrs. Winifred outside in the hall. The lady evidently wished to say something but was discon

certed at the right moment. "What is it, mother?"
"Linda!" gasped Mrs. Winifred—"the gentleman—seemingly—"
"Oh! Linda would like to see you

a rain before you go, Scott,"
"Anything to oblige the young miss,"
said the hermit, and he followed Florian into the sick-room.

"I wanted to thank you," whispered Linda; "you are very kind. Send me some wild flowers—the very latest." "You'll have 'em to-night, Miss," said the hermit. "Good-day, ma'am—good-

And he hurried awkwardly from the room.
"I shall call on you soon," said Florian
as they parted. He merely bowed grave-

as they parted. He is TO RE CONTINUED.

Diseases of the Throat and Lungs
Are extremely frequent in this climate, and
their danger lies in the opinion too often entertained that they will wear themselves out.
That they do not and that hundreds are being
furried in consequence to untimely graves
is one of the most patent facts of our existence. The only rational treatment is to employ Maltine with Cod Liver Oil, a preparation of inestimable value in all pulmonary
complaints. In addition to supplying the oil
in a form in which it may easily be assimilated and without disturbing the stomach, it
represents the nutritive properties of wheat,
oats, and barley, and is therefore a reconstructive and tissue former of eminent value.
Not less important is the action of maltine on
starchy foods. These are rendered digestible and capable of replacing the wastes of
the body. This is nature's own method.
Try Maltine with Cod Liver Oil. Diseases of the Throat and Lungs

The Children's Enemy. The Children's Enemy.
Scrofula often shows itself in early life and is characterized by swellings, abscesses, hip diseases, etc. Consumption is scrofula of the lungs. In this class of diseases Scott's Emulsion is unquestionably the most reli-

CATHOLIC TRUTH SOCIETY OF SCOTLAND.

Meeting in Dumfries.

London Tablet

The annual meeting of the Catholic Truth Society of Scotland was held in Dumfries on Tuesday in last week. private business sitting was held in the afternoon in the new Catholic school and in the evening there was a public gathering in Brook street Hall, pre-sided over by the Archbishop of Edinburg.

The Right Rev. Dr. Turner, Bishop of Galloway, on behalf of the meeting and in his own name, extended a cordial welcome to the delegates of the Society in coming to Dumfries to hold their annual demonstration, which gave them an opportunity of becoming acquainted with one of portant movements which had taken place in the Catholic body for many years. They certainly esteemed it a very high privilege that the Catholic congregation in Dumfries should be so specially marked out by the Central Council to receive a special visit for

the purpose of promoting the great work which that Society had in hand. The Rev. J. Stuart, Edinburgh, submitted the report of the Central Council. It mentioned that a depôt for the Society's publications had been opened sy thoroughfare in Glasgow. and had already yielded good results. It had been the aim of the Council to issue a penny pamphlet each month.
They conducted their business on trade principles at a fair profit. The finanes were flourishing, the turnover last year amounting to £160. At an anti-Catholic meeting of ex Priest Slattery's one of the members had sold six hundred Catholic pamphlets, and advantage had been taken of other hostile meetings for a similar purpose.

The Archbishop of Edinburg, speaking on "The Catholic Truth Society and its Work," said it aimed at instructing the more ignorant Catholics n the truths of their religion, and at removing misconceptions among outsiders, not by controversy, but by friendly explanation. He remarked that the hostility shown to Catholics in this country was due to ignorance, for which non-Catholics were not to be blamed, for they had been reared in an atmosphere of prejudice, but as they came to be better understood, those bitter feelings were passing away. great change in this respect had occurred during the last twenty years, and had been brought about alm perceptibly, Much of the hostility was directed against a state of things which was non-existent except in the imagina ion of those people.

THE CATHOLIC CHURCH AND THE BIBLE. The following paper on this subject, written by the Rev. George Angus, St

Andrews, was afterwards read by the Bishop of Galloway: In his recent Letter to the Bishops of Scotland our Holy Father, Leo XIII. observes that "great praise is due to the Scottish nation, as a whole, that they have always shown reverence and love for the Inspired Writings." And the Pope adds, "We find that, in revering the Sacred Scriptures, they are in agreement with the Catholic

Church. There are two points in which Scot land and England are, more or less, agreed. The first is the respect due to the Lord's Day; the second, the reverence for the Bible. We should, I think, be careful in both these matters to strengthen the things that remain," and not in any way, by pre cept or example, to weaken spect and reverence for both God's Word and God's Day. Lord Braye it more truly of Scotland, that the people cling "at least to one Catholic law, the observance of Sunday. Every seventh day our beloved country makes one grand national Act of Faith in abstaining from servile work. The late Archbishop Smith, who sent me to St. Andrews, strongly depre cated "all such practices as tend to interfere with the due observance of Sunday;" and condemned certain growing customs, "which in Scotland, of all countries in the world, are apt to give grievous offence to the religiousminded of the community, to alienate from the Church those inclined to look favorably upon it," and added that it was "the Bishop's duty to see that the sanctity of the Sunday or trenched upon, that the feelings of those who may not always think with us be not wantonly injured." And a higher authority reminds us that all things may be lawful but not always

expedient. Now as our fellow-countrymen, our kinsmen after the flesh, although, alas not belonging to the household of faith, make an act of faith in the obs rvance of the Lord's Day, the Christian Sabbath, so too do they make another act of faith in their respect for the Holy Scriptures. They pride themselves upon their knowledge of the Bible. They say they are Bible Christians. I remember, a quarter of a century ago, hearing Father Kenelm Vaughan say to the late Cardinal Manning, "We, my lord, are Bible Christians." And I think that Catholics are the only real Bible Christians in the world. But as regards non-Catholic submission to the Bible my friend, Father Humphrey, S. J., says in his "Divine Teacher" that this submission and reverence are "the nearest approach to the act of faith which is, or can be, made out of the Catholic and Roman Church. There is a submission of reason and will to something Divine

as Divine. Nevertheless it cannot be denied that this submission, this reverence and respect for the Bible are, however praiseworthy, as the Pope says, yet hope-lessly illogical. How and where, we

may affectionately ask, do you get the which Bible? And what of the multitude of Christians who lived, and believed, and died, before the New Testament was written? It was not until the fourth century that the Bible, as it the lady now is, was collected into one whole, occasion and proclaimed to be the Inspired Word of God. It could not be to these early Christians the Rule of Faith, for of the it did not exist, and we see that those over of who try to make it out to be so differ served, who try to make it out to be so differ served, widely amongst themselves as to its true interpretation and meaning. The Bible is the Word of God, but as the Word of God it requires a Guar Protest.

dian and an Interpreter.
THE CHURCH THE GUARDIAN OF THE

"dispensers (or stewards) of the mysteries of God." In other words, guardians or caretakers of the Sacra-ments. And, again, that "the Church is the pillar and ground of the truth. And we say that the Church is the form guardian of the Bible, and that it be-conden ongs to her, and her alone. There is, of course, a certain controversy as to more what is, or is not, part of the Sacred
Scriptures. Thus the Church of Scotland does not accept the Apocrypha, or Deutero Canonical books, as inspired. Nor does the Church of England, although she allows portions of them to be read in church for edification. Many years ago when the late Prince Consort died, the Queen caused a verse from, I think, the Book of Wisdom, to be inscribed upon a memorial stone erected in the Highlands to the memory of her husband. And this at the time raised a considerable outery among certain of our Presbyterian fellow-countrymen. But I might ask them, as Cardinal Newman did long ago, why do you accept the Book of Esther, and not the Book of Wisdom? On what authority is the Song of Solomon inspired, and the Book of Wisdom net inspired? Why accept the one and reject the other? And, again, if you take the Bible only as a rule of faith you will find it difficult to prove plainly and distinctly the Divinity of Jesus Christ, and a good many other verities which you happily, and rightly, believe. In a word, you do not learn the Christian Faith from the Bible you learn it, as a matter of fact, from your parents when you first begin to Our Father" at your mother's knees, before you ever saw, or could read the Bible; and then you go to

unto salvation.

Assembly, say, "the Mother of us all—out of which we all came." At her knees, then, we learn the "Our Father," and the "Hail Mary," and the Creed, and a great many other things, and she gives us the Bible as a source, and the chief, but not the only, source of the chief, but not the only, source of theological doctrine, and as a devetional manual. We all know that the Missal and Breviary are really, for the most part, selections from Holy Writ, and the same may be said of what are called Popular Devotions. Take the two are not actually mentioned in Holy Writ-and as to the last of the Gloriou Mysteries most non-Catholics agree with us in believing in, and hoping to share, "The joy and glory of all the saints," in the heavenly country. So of the Way of the Cross, and other nonliturgical services, which need not be enumerated. If Catholics, or some of them, do not actually read the ipsis sima verba of Holy Scripture as much as do Protestants, they are quite familiar with the Life of ou sacred mysteries connected with the same, as recorded in the Bible. Moreover, our religion is not antiquarian : it is a present living belief in a present living Christ, holding actual com-munion with a living Lord and Saviour, and with His Blessed Mother and the Apostles and Saints, as real living beings, and not merely men women whose names are men-

guished ex Moderator of the General

whole of the Scriptures to be read by everybody? Well, the answer issimply because the Church is the Guardian, and people may sometimes as St. Peter tells us, "wrest the Scriptures to their own destruction." Guardian must guard, and must inter pret. Philip the Deacon said to th Ethiopian who was reading in the Ok Testament: "Understandest thou Testament: "Understandest the what thou readest?" And the repl was: "How can I, unless some ma show me?" If forty different people read the Bible and interpret it fo themselves, they may quite easile evolve from its pages forty difference religions. But does anyone reall want to read the whole Bible through chapter after chapter, book after boo It will be allowed that there are certa passages in the Sacred Writings whi are hardly suitable for mixed congr gations, or virginibus puerisque, hear read, or to peruse : and surely is not absolutely necessary to salvati to be able to give a correct list of

Kings of Israel and Judah, or an curate account of the journeys of Paul. As a matter of fact, in put worship at least, all denominating agree with the Catholic Church, choosing what shall, and shall not, read to the people. Both the Church Scotland and the Church of Engla select chapters, or lessons, for Sun or week-day services. And in private devotions, I image, there is a sim I remember, a process of choice. I remember, a small boy, being on a visit to s friends in a country house: they longed to the Established or

Church of Scotland, I am not

Scriptur Testame favorit hymns is qui least there

people,

St. Paul tells us that the clergy are not bo

the Holy Scriptures, which make Christians-not other people - "wise Now the Cathelic and Roman Church is, as I have often heard a distin-

Of the fifteen mysteries only

tioned in the Epistles and Gospels, but

who died 1800 years ago.

But it may be objected, if the Catholic Church is the Guardian of the

Bible, why do you not encourage the

Th

may affectionately ask, do you get the Bible? And what of the multitude of Christians who lived, and believed, and died, before the New Testament and died, before the New Testament was written? It was not until the fourth century that the Bible, as it now is, was collected into one whole, and proclaimed to be the Inspired Word of God. It could not be to these early Christians the Rule of Faith, for it did not exist, and we see that those who try to make it out to be so differ who try to make it out to be so differ widely amongst themselves as to its true interpretation and meaning. The Bible is the Word of God, but as the Word of God it requires a Guardian and an Interpreter.
THE CHURCH THE GUARDIAN OF THE

BIBLE. St. Paul tells us that the clergy are

St. Paul tells us that the clergy are
"dispensers (or stewards) of the mysteries of God." In other words,
guardians or caretakers of the Sacraments. And, again, that "the Church is the pillar and ground of the truth. And we say that the Church is the guardian of the Bible, and that it belongs to her, and her alone. There is, of course, a certain controversy as to what is, or is not, part of the Sacred Scriptures. Thus the Church of Scotland does not accept the Apocrypha, or Deutero Canonical books, as inspired. Nor does the Church of England, although she allows portions of them to be read in church for edification. Many years ago when the late Prince Consort died, the Queen caused a verse from, I think, the Book of Wisdom, to be inscribed upon a memorial stone erected in the Highlands to the memory of her husband. And this at the time raised a considerable outery among certain of our Presbyterian fellow-countrymen. But I might ask them, as Cardinal Newman did long ago, why do you accept the Book of Esther, and not the Book of Wisdom? Oa what authority is the Song of Solomon inspired, and the Book of Wisdom net inspired? Why accept the one and reject the other? And, again, if you take the Bible only as a rule of faith you will find it difficult to prove plainly and distinctly the Divinity of Jesus Christ, and a good many other verities which you happily, and rightly, be In a word, you do not learn lieve. In a word, you do not learn the Christian Faith from the Bible you learn it, as a matter of fact, from your parents when you first begin to lisp "Our Father" at your mathematical knees, before you ever saw, or could read the Bible; and then you go to the Holy Scriptures, which make Christians-not other people-" wise

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unto salvation. Now the Cathelic and Roman Church as I have often heard a distinguished ex Moderator of the General Assembly, say, "the Mother of us all— out of which we all came." At her knees, then, we learn the "Our Father," and the "Hail Mary," and the Creed, and a great many other things, and she gives us the Bible as a source, and the chief, but not the only, source of theological doctrine, and as a deve-tional manual. We all know that the Missal and Breviary are really, for the most part, selections from Holy Writ, and the same may be said of what are called Popular Devotions. Take the Rosary. Of the fifteen mysteries only two are not actually mentioned in Holy Writ—and as to the last of the Glorious Mysteries most non-Catholics agree with us in believing in, and hoping to share, "The joy and glory of all the saints," in the heavenly country. So of the Way of the Cross, and other nonliturgical services, which need not be enumerated. If Catholics, or some of over, our religion is not antiquarian it is a present living belief in a present living Christ, holding actual com-munion with a living Lord and Sav-iour, and with His Blessed Mother, and the Apostles and Saints, as real living beings, and not merely men whose names are menvomen tioned in the Epistles and Gospels, but

who died 1800 years ago.

But it may be objected, if the Catholic Church is the Guardian of the Bible, why do you not encourage the whole of the Spriptures to be read by everybody? Well, the answer issimply because the Church is the Guardian and people may sometimes, Guardian, and people may sometimes, as St. Peter tells us, "wrest the Scriptures to their own destruction." The Guardian must guard, and must interpret. Philip the Deacon said to the Ethiopian who was reading in the Old Testament: "Understandest thou what thou readest?" And the reply was: "How can I, unless some man show me?" If forty different people read the Bible and interpret it for themselves, they may quite easily evolve from its pages forty different religions. But does anyone really want to read the whole Bible through, chapter after chapter, book after book? It will be allowed that there are certain passages in the Sacred Writings which are hardly suitable for mixed congre gations, or virginibus puerisque, to hear read, or to peruse : and surely it is not absolutely necessary to salvation to be able to give a correct list of the Kings of Israel and Judah, or an accurate account of the journeys of St. Paul. As a matter of fact, in public worship at least, all denominations agree with the Catholic Church, in choosing what shall, and shall not, be

Both, like many other good which. people, they had in the morning family prayers, during which a portion of Scripture was read. This duty was performed, with extreme unction, by the lady of the house, and on one occasion, when a chapter from the Od Testament was about to be read, observed some hesitation on the part of the hostess, and a turning over of leaves. After a pause she observed, "I don't think chapter so andso is very edifying, so we will pass on and read the next chapter." And in her choice she was wise. All people, Protestants and Catholics, have their favorite portions of the Bible, just as they have their favorite devotions, or hymns, or spiritual books. And this is quite intelligible, and Catholics at least are allowed perfect freedom in such matters. "Where the Spirit is, there is liberty," that "liberty wherewith Christ has made us free." net bound down to join in a hard, frigid form of prayer, as are Episcopalians, condemned to listen to extemporaneous effusions, as are Presbyterians, any more than we are obliged to employ the somewhat botsterous methods of the Salvation Army.

VERNACULAR VERSIONS.

But I hear it objected, what of the Bible in the vernacular—in the vulgar tongue—understood by the people? I say then that we have the Bible in our own language, as anyone may discover for himself by going to a Catholic bookshop, and we encourage the reading, more especially, of the New Testament, as indeed do our separated friends and brethren. It is often asserted that Luther was converted by coming across some texts in a German Bible: which texts he must have read hundreds of times as a monk in the recitation of the Divine Office: but, in may be, according to some, all nonthe early part of Luther's life, there existed, published by authority, several editions of the Bible in the German sense, but we cannot deny that accounts tongue, as there are French and German and other translations of the Bible in the present day. I do not believe that it is absolutely essential to salvation, however useful and edifying it may be, to be able to read the Bible, or to be able to read at all. I know some very good Christians who cannot read. Before the invention of printing, how could people read the Bible? And, as I have above pointed out, the Bible did not exist in its present form until the fourth century, and, I presume, some at least of the Christians of those days were saved, and are now with Christ. By all means let the Bible be read, but it must be read with humility and docility, and under that guidance which the Ethiopian, when reading in the book of the prophet Isais, desiderated, as we find recorded in the Acts of the Apostles. The Catholic Church asks no more than this from those who, "sore distressed to find the path," are led to unite themselves to their true mother, from whom, by no fault of their own, they have been separated. But Catholics go to the Bible, not to find out a religion, not to discover whether the Catholic religion be true, but, being rooted and grounded in the faith once delivered to the saints, to be confirmed and edified in the same, using the Sacred Writings as a means of grace, of warning, comfort, and consolation, to enable them to go "from strength to strength, until they appear before God in Zion." To illustrate my before God in Zion." To illustrate my meaning I take a case, an extreme case, and, if you like, an impossible case. Supposing that every copy of the Bible existing everywhere, in print enumerated. If Catholics, or some of them, do not actually read the *ipsis* sima verba of Holy Scripture as much as do Protestants, they are quite familiar sima verba of Holy Scripture as much as do Protestants, they are quite familiar with the Life of our Lord, and the sacred mysteries connected with the same, as recorded in the Bible. Moresame, as recorded in the Bible. Moresame, as I believe, the Almighty, we should sustain a loss—a great loss, such as, I believe, the Almighty, Whose Word the Bible is, would never allow us to suffer, but supposing this did happen, the Catholic Church would go on all the same, fulfilling her mission and proclaiming, as she must proclaim until the end of time ("Lo! I am with you all days, even until the consummation of the world") the one un-changeable faith of Pentecost, the one

unchangeable faith of Rome. THE BIBLE AND RELICS, ETC. It had often struck me that the Bible confirms us, in our belief and practice, regarding some things, which those outside us regard as popular corruptions and vain superstitions. Two instances occur to my mind. Relics and miraculous pictures. We are often laughed at, or sometimes solemnly denounced, regarding such things. you mean that bones-or portions of you mean that bones—or portions of bones—of a dead body can work miracles?" I reply—Yes, I do mean it, and I find it in the Bible. We have recorded in the Old Testament the remarkable history of how a dead man we reised to life by comdead man wss raised to life by coming in contact-quite accidentally as the narrative seems to imply—with the bones, or relics, of the prophet Elisha. And this was under the old dispensation, a miracle worked by the the power of God using, as means, the bones of a saint not even a Christian, the relics of one who had never become partaker of the Divinity of Christ, as Christians are by baptism, as St. Paul reminds us. The dead man "revived and stood upon his feet," as the Protestant Bible phrases it. Well, if this happened under the Old Dispensation, why should it not happen under the New? Why should God if He pleases not do now what, as we all allow, He did then? Is "the Lord's Arm short-

somebody. Now, we are told, in the Acts of the Apostles, that the shadow of St. Peter healed diseases. What is a shadow? A likeness, a representation, shadow? Alkeness, a representation, of something or somebody, produced by the sun. We can see on the ground, or on a wall, the shadow of a man, or of a tree, or of an animal. So an animal may be frightened at its own shadow or library and the shadow or the shadow of the shadow or t likeness. Now if the Almighty in her children that sense of duty and deigned to work a miracle by means of personal responsibility. The Church the shadow or likeness of St. Peter, why can He not do so by means of other likenesses or representations, pictures, or portraits, or images, of others of His saints and servants. Again, we are often laughed at because of Holy Wells, and miraculous powers attributed to such. But was not Nasman, the Syrian, cleaused from his leprosy by the waters of Jordon? He thought other rivers would do as well-his own Abana and Poarphar, rivers of Damascus, for But God did not think so, example. But God did not think so, and insisted upon Jordon, and Jordon only, being the water of hearing to So of the pool of Bethesada Under certain conditions and at certain times its waters were blessed by God for health-restoring purposes. If God worked miracles at Siloam, why should not He allow the water Lourdes to be for the healing of the nation? Deny the miracles of the Bible if you like, but if you allow them, why limit the power of God? Why is he not to do, if it pleases Him, in our own times, what He did so many hundred years ago? And let us not forget that handker-chiefs and aprons were brought from the book of St. Paul to heal diseases. "Greater works than these shall ye do because I go to the Father." Miracles worked by bones, or relics, or handkerchiefs and aprons, and by shadows or likenesses,

of such are given us in the Word of God. I prefer the Bible. "Thy Word, O Lord, endureth for ever !" CATHOLICS BIBLE CHRISTIANS. So far I have written at the kind suggestion of the Bishop of Galloway. I have not pretended to say anything new, and what I have said has, no doubt, been often expressed before, less crudely, less roughly, and from a more learned point of view. Perhaps, however, something in these lines mayfrom its very plainness — gain a hearing, or, as the French say, give some thing to think about, and, at least, if it fails to convert, may shake or move. To dispel prejudice, to throw a differ ent light upon things, to show people that Catholics are, after all, not utterly unreasonable people, neither babies nor fools—if we can do this, it is some thing gained. My point is: We are Bible Christians. Others claim to be so, too. We have something, then, in common. May we not some day, have common. May we not, some day, have more? The Catholic mission is, in more? this country, to use a sporting phrase, heavily handicapped, and, like Jacob of old might say, "All these things are against me." And I do not agree with those good and sanguine people who fancy that this country, or England, is returning by leaps and bounds to Cath olic unity. Faber used to say there may be hopes, but no signs of such a consummation. There is a hope-against hope, as Newman wrote in the last few lines of the "Apologia." Per haps I am a Christian Pessimist. look for no great conversion of masses one by one, O Israel." "Come, O Lord, and do not tarry: forgive the offences of Thy people, and recall the wanderers to their own land." Fiat,

> advertently written contrary to the mind of the Catholic and Roman Church, to whose mind, as to the Mind of Christ, I desire, in all things, to be conformed. THE CHURCH AND ITS MAGISTERIUM.

The Rev. James M'Ginnes, Linlithgow, then read a paper on "The Apostolic Letter of Pope Leo XIII. to Scotland: The Church and its Magisterium." Christ. in establishing Hier ium." Christ, in establishing His Church, set up within it a certified body of teachers to whom He delivered body of teachers to whom He delivered His doctrines, whom He sent to teach the nations in His own name, whom He guaranteed from error while dis-charging this duty, and whom He commanded all to believe. This teaching body was to last to the end of time and was to be infallible in its dogmatic and moral teaching. These propositions were facts which lay the surface and could be as certained from the pages of the Gospels. To call them in question Gospels. To call them in question was to throw doubt upon the historical foundations of Christianity. This gift of infallibility only referred to the office of the Church exercised under the office of the Church exercised under the proper conditions, and was not at all in consequence of the learning or sanctity of the teachers. It belongs to them officially, for very foolish men were often raised up by Almighty God to confound the wise of this world. They could not do without an infallible Church even though they had the Bible. The Bible was a document which, like other documents, required to be properly understood, and a document misunderstoodwas no authority. The Bible did not explain itself. Inspiration could not be proved except on testimony of competent witnesses, and the only competent witness was the Church. The means appointed by Christ for teaching His religion was read to the people. Both the Church of Scotland and the Church of England select chapters, or lessons, for Sunday or week-day services. And in private devotions, I image, there is a similar process of charge. I remember, as a way bold that what He was pleased to before St. Matthew wrote his Goznel devotions, I image, there is a similar process of choice. I remember, as a small boy, being on a visit to some small boy, being on a visit to some friends in a country house: they belonged to the Established or Free longed to the Established or Free longed to the Established or sure longed to the Established or Sure longed to the Established or Free longed to the Established or sure longed to the Established or Free longed to the Church was flourishing before St. Matthew wrote his Gospel. Is the best-in fact the One True Blood Purifier. Agency and the Church was flourishing before St. Matthew wrote his Gospel.

to enter His flock they must enter the fold by the Church, for they were the shepherds in charge. If they would learn His doctrine they must come to their school, for He had taught them to the Church alone The Church could not make a man a monster, and a man who had no individual responsibility would be a mouster or fool, and the Catholic Church took care to cultivate in her children that sense of duty and existed for the individual; not the individual for the Church. Infallibility was the divine safeguard given and maintained by God for the continuance

of His work. (Applause).
CATHOLICS AND PROTESTANTS
The Rev. Philip Fietcher, Master of
the Guild of Our Lady of Ransom, in the course of an address on the responsibilities and duties of members of the Catholic Church towards their non-Catholic neighbors, stated that for thirty years of his life he was outside of the Church, being a converted Church of England parson. Those outside the Catholic Church were locked up in a grim prison house, built at the Reformation, and it was the duty of Catholics to try and deliver them out That was very diffiof their prison. That was very diffi-cult to do, for the walls had been built of bigotry, prejudice, and ignorance. Would anybody say that Jacob Primmer was not an ignorant man? (Laughter.) He had read a sermon of his that morning in the train, and he felt quite ill after it. (Laughter.) He advocated the dissemination Catholic literature among those outside the Church, and mentioned that he had been brought to a knowledge of true religion by reading a book written by Cardinal Newman.

Mr. James Carmont referred to the great changes which had taken place in the relations of Catholics to their fellow-countrymen. In the days of the so-called Reformation the encouragement given to Catholic literature was scanty indeed, and in Dumfries bonfires had been frequently made of Catholic books by zealous members of Kirk-sessions. As for holding meet-ings under the auspices of the Catholic Truth Society in those days, he was afraid they would have been equally unpromising. It was tried by one very zealous man in Aberdeen, who thought that a little wholesome discus sion on religious subjects would do his friends good. The poor fellow was imprisoned, and his death followed, for imprisonment in those days was very often equal to sentence of death. was greatly owing to the action of the Catholic Truth Society that the position of Catholies had improved so much within the last twenty years. It had instructed Catholies to inform non-Catholics most effectually. It had revealed to Catholics the strength of their numbers, and had shown non-Catholics where unity of religious belief and feeling were to be found, while all around was mist and confusion. There was a time when the religious controversy of this country turned upon the sayings and doings, character and conduct of Luther, Calvin, and Knox, and a great many of the worthies of the time. That mode of controversy was now as

dead as Julius Cæsar. (Laughter and applause.) These men had for the great part been given up by their former admirers, who absolutely refused to be bound by any consequences of their character and conduct, and very few indeed would go bail for their character. But if that phase of con-troversy had passed away it had been followed by one in which it required Catholics to be on their guard, because Bible, because the Bible itself was one Protestant neighbors was recognized

as being upon its trial. Oa the motion of Dean Sheehy, a vote of thanks was accorded to the Archbishop of St. Andrews and Edinburgh for presiding; and a similar compliment was accorded to the speak ers by Mr. Alf. Traver.

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PULLING DOWN THE CHURCH.

Whilst the papers are full of the sayings and doings of the late Prince Bismarck, the reproduction of an incident of some thirty years ago may not be out of place. It was while the great German was at the height of his power, and also in the midst of his persecution of Catholics, that one morning there appeared a cartoon upon one of the dead walls of the city of Berlin. The cartoon showed a church having a rope around the steeple, and at the ground end of the rope was a figure representing Bismarck pulling with all his strength. At his back, and leaning over his shoulder, was the picture of old Beelzebub himself, when the following colloquy ensued "What are you doing there, Bizzy, "Pulling down the my son?" Church," replied Bismarck. "Give it up, Bizzy, my son! give it up! I've been trying to do so for eighteen hundred years, and I've failed !"

FOOD FOR THOUGHT.

A sad example of the results which are to be expected from the lack of moral training in the schools of the day is reported from Pittsburg, Pa. Miss Nora Bitner, a highly respected young lady of the neighboring city of Alle gheny, passing through Ohio street of Pittsburg, came up with a group of young girls at play, whereupon she made some harmless jocular remark concerning the party, which they took offensively; whereupon three of the girls, none of whom exceeded fifteen vears of age, set upon Miss Bitner seizing her by the hair and throwing her prostrate on the ground. While in this position, she was kicked on the head and beaten into insensibility, so badly that she is expected to die. The three girls who assailed her have been arrested and are now in prison.

Such barbarous conduct could scarcely have occurred if there were moral teaching in the schools in which these girls were trained. Moral teaching usually impresses itself strongly on the minds of young girls, even when it makes apparently but small impression upon boys.

SHAMEFUL. There was on Thanksgiving day in Hoboken, N. J., one of those degrading exhibitions which have recently become so common, showing the low upon the sacred rite of marriage. An accepted the offer. They were married by Justice of the Peace Samuel Stanton,

no longer be said that it is recognized that God unites the couples who are joined in marriage, so man takes easily on himself the right of sundering them, though this is directly against the law of God.

A CASE OF BIGOTRY.

As the wave of anti-Catholic fanaticism has almost subsided in Ontario, it is lamentable to see one of the leading dailies of Toronto, the Mail and Empire, still fanning the small spark which creates bad blood between neighbor and neighbor. Its Saturday editions are notorious in this regard. Two weeks ago the editor made reference to a controversy which had been carried on in London, England, between Mgr. Vaughan and Dr. Welldon, the subject being "The Relation Between Religion and National Success." As might be expected, he gave a verdict in favor of Dr. Welldon, who, he said, had altogether the best of the argument. In another column we reproduce an article written by the editor of the London Spectator, the paper in which the controversy was carried on. It must be remembered that the publishers and writers of the Spectator are all Protestants. A careful perusal of the article will place the Mail writer in an awkward predicament. That he is a bigot, pure and simple, will be the verdict of all fair minded men.

We treat the subject at length in another article in their issue.

WHITE AND BLACK. Race troubles of a serious nature have once more broken out in Alabama, and a race war is threatened. As usual in such cases, both whites and negroes are to blame in the matter, but the present trouble originated with some white soldiers who beat so severely a negro soldier that his life is in danger. In consequence of this outrage, a crowd of negro soldiers attacked indiscriminately all the white soldiers and civilians whom they chanced to find, shooting at them, and wounding a number. The white soldiers who were in the city gathered round the headquarters of the provostguard, begging for guns and ammunition to take revenge on their adversaries, and cried when their request was not granted. The cause which underlies most of these race troubles is that the white population of the Southern States are in dread that the negroes may become the ruling race there-a state of things which they are determined to resist. The total negro population of the country is estimated at about 8,000,000, but as the greater part of these are in Southern States, the fear is that they may preponderate there in politics, especially as in the party political contests the whites are divided, and as the Republicans usually make a higher bid for the nego vote, that vote is given almost solidly for the Republican party, and thus the negroes are likely to obtain even more influence than their proportion to the population would entitle them to. Race troubles are likely to become more serious with the lapse of time, unless the whites become

BIBLE AND CATECHISM.

than they have hitherto been.

The Rev. John Laing (Presbyterian) in an article in the Toronto Westmins ter, a Presbyterian organ, says that twenty-five years ago other denominations disapproved of the use of the Shorter Catechism by Presbyterians on the plea that doctrinal teaching is a mistake, and that the Bible is the only proper text-book for children and youth; that the Catechism is merely man's book, and that practice, not theory, should be inculcated in religestimate now put in the United States ion. He adds that "the trend of Christian sentiment is now in the opposite oak bedroom set of five pieces and a direction," and the Methodist Church dozen yards of carpet were offered to has issued a new Catechisn "deany couple who would consent to be signed to supersede the series now in married in the show window of a use." If the Methodists desire really Hoboken store, and a couple named to propagate their doctrines and to Felix Kustenen and Rosa Tukkanen teach them to the youth, this recent move is a wise one, though it is inconsistent with the position they have and while the marriage ceremony was hitherto taken that reliance should be proceeded with a great crowd was in placed solely on the text of the Bible front of the store shouting and without note or comment. The sects applauding in approval of the show. are being gradually convinced that The only redeeming feature about the many of the things in the Catholic proceeding was that it was that no Church which they formerly conminister debased his profession by demned, as unscriptural or anti-scriptperforming the ceremony. On other ural, are either truly scriptural, or occasions, however, ministers have have been wisely instituted by the been found willing to do this under Church. The use of a doctrinal Catesimilar circumstances. It is no won- chism is one of these things, which der that divorces are so frequent in now the sects find advantageous. Mr. New Jersey and other States, where all Laing remarks that a great part of the the sacred character of the married New Methodist Catechism is plagiarized other." (St. John xiii, 35.) state is abolished or ignored. It can from the Presbyterian "Shorter Cate-

plagiarized from Catholic practice in having a Catechism at all, and nearly all their doctrines are a plagiarism from Catholic belief; that is to say, all, except certain erroneous teachings which they have added to the faith once delivered to the saints.

FLORAL OFFERINGS. .

Reference has frequently been made in the columns of the CATHOLIC RECORD to the fashion of sending what are known as "floral offerings" to be placed on the coffin of deceased friends. Now, while a floral "cross" or an anchor" or other such symbolical device looks very nice, the question arises: Where's the good? In fortyeight hours, or at most within a week, the flowers are withered and the memory of them has passed away. Not so with those other offerings which are sometimes substituted, but, unfortunately, only at rare intervals: the spiritual offering of Masses and prayers for the repose of the soul of the deceased friend. A notable substitution of the Christian for the Paganish form of offering is noted in our Ottawa column in our present issue. The example is one well worthy of imitation.

While on this subject there is a cognate matter to which we desire to direct the attention of our readers, and more particularly that of the executive officers of the various Catholic societies. On the death of a member or of a member's near relative it is the custom to pass and publish " resolutions of condolence" with the surviving members of the family. This is all right and proper so far as it goes; but, as was aptly remarked by a correspondent of the RECORD in an issue of 8th October last, in the following words:

"Indeed were the vast majority of such productions published in any of the secular papers without the names of the organizations being given, they might easily pass as emanating the Oddfellows, the Independent Foresters, (or Freemasons) or such like. There is in them a Paganish superfluity sympathy for the surviving relanot the slightest attempt to beg mercy for the poor soul which may be so much

"De Profundis" has hit hard, but can his statement, as above, be gainsaid ?

CHRISTIANITY AND NATIONAL PROSPERITY.

Considerable discussion has been going on in the newspapers and maga. zines during the last few weeks regarding the assumed decline or decay of the Latin nations, and the Protestant periodicals do not hesitate to attribute this decay to the fact that these nations have adhered to the Catholic

This discussion appears to have been originally suggested by the references made by Lord Salisbury to certain "decaying nations," while the war was going on between the United States and Spain. There can be no doubt that in a covert way Lord Salisbury had Spain in view while he spoke in this way, though he afterward endeavored by kindly references to that country as one with which Great Britain has friendly relations, to make more friendly to the colored people it appear that his references were rather to China and perhaps Turkey and other non Christian countries, than to any which profess Christianity in any form.

The London Spectator, the New York Evening Post, the Nation, and other journals have raised the question whether it is on account of the religion they profess that these Catholic nations are gradually, and in some instances rapidly declining in power, or that it is because they are backward in the matter of temporal prosperity that they are Catholics. In other words, does the Catholic religion militate against national prosperity, or is it a sign of national ignorance and unthriftiness, that nations adhere to Catholicism, or do the two conditions act and react upon each other in such a way that they may be both partly the cause and partly the effect of each other?

Mr. H. Hensley Hesson caused much attention to be directed to this subject by some articles in the London Spectator under the title "National Success and Christianity." In one of these New Testament ascribes to the Christian Church a double function, and authorizes mankind to demand a twofold evidence of her divine claims. The Church is primarily the society of disciples, certified to be such by their behavior, and notably by their mutual love; for, "By this," said Christ, "shall all men know that ye are my disciples, if ye have love, one to an-

But Mr. Henson maintains that this to be somewhat on the side of Protest-

chism." In fact both these sects have is not enough. The Church is also, ording to him, " a healthful and illuminating influence in the general life of the world," inasmuch as Christ side of Catholicism, especially during said in the sermon on the Mount, (St. Matt. v, 13, 14,) "Ye are the sait of even of his nephew, Louis Napoleon, the earth. . . . Ye are the light of until the date of his overthrow at the world."

He continues :

"The Church must not only produce saints, but also command the homage of the general conscience by the whol some consequences of her doctrine and discipline. I suppose the charge against the Roman Church may be stated in this way. National greatness is ultimately determined by national character: the main work of religious systems is the discipline and developnent of character; but precisely where the Roman Church has had a free hand, national character has degenerated, and, by inevitable consequence national greatness has declined."

In reference to this thesis, Cardinal Vaughan subsequently wrote to the Spectator, and in his letter he shows the absurdity of Mr. Henson's contention. The Cardinal says that all this which Mr. Henson writes is

"Just the sort of thing that we might expect the 'rich man' of the Gospel, from the vantage-ground of his high social position, to have written concerning poor Lazarus. To his way of thinking, his purple and fine linen and his daily sumptuous repasts were of course the clearest indications that Heaven's blessing rested on his head, and proofs unmistakable enough of divine favor. Lazarus, on the other hand, from this empurpled gentlenand, from this empurpied golden-man's point of view, can hardly be described as a success. Financially, indeed, he was a dead failure, and the wreckage of his worldly career was, no doubt, ascribed to his peculiar religious profession which, presumably, made it difficult for him to deal successfully in business with less scrupulous men, and to outstrip competitors in astuteness and cunning. His sorry plight - lying there, covered with sores and unseemly rags—must have implied (to use Mr. Henson's expresion) 'something seriously faulty' in the religion he professed.

His Eminence points out that there is no warrant whatsoever in the New Testament for the view that temporal prosperity is a test of the truth of relig-

"The one solitary instance in the New Testament, occurring to my mind in which any promise of riches and dominion is made is found in St. Mat thew iv, 9; but then it is the devil who makes it: 'All the kingdoms of the world and the glory of them will I give thee if thou wilt fall down and worship me.' A reward promised to devil worshippers will hardly be invoked by Christians, even though they be mempers of that kingdom upon whose possessions we are constantly reminded

the sun never sets.'' It is beyond doubt that the New Testament, when promising a reward for those who faithfully serve God, promises what is purely spiritual, and never temporal prosperity. Under the Old Law, it is true, temporal prosperity was promised to the Jewish people, as a nation, as long as they would remain faithful to God, but no such promise was made to Christians under the New Law. So far is this from being the case that we have the words of our Lord which so astonished he Apostles: "Hardly shall a rich man enter the Kingdom of Heaven,' and, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter Heaven." If, therefore, we are to test the value and truth of a religion the worst criterion whereby we could possibly judge is that of temporal prosperity. It was one of the signs which Christ Himself gave of His divine mission that "the poor have the gospel preached to them." (St. Matt. xi, 5.) St. James also says : "Hath not God chosen the poor of this world, rich in falth, and heirs of the kingdom which God hath promised to them that love Him? . . . Do not the rich oppress you by might, and do they not draw you before the judgment seats?" (ii, 5, 6.)

Nevertheless, we are not to under stand that riches in the goods of this world are absolutely evil, or that the rich cannot attain heaven. When Christ's Apostles, supposing, at first, that this was their Master's meaning, asked. "Who then can be saved?" He answered: "With men this is impossible, but with God all things are pos-

sible. Riches may be so used to the spiritual advantage of their possessor that articles he takes the stand that the they will contribute towards laying up for him treasure in Heaven; but it frequently happens that nations, as well as individuals, acquire riches and temporal prosperity by injustices which cry to Heaven for vengeance.

But let us pass over the further consideration of this view of the case. Is it not a fact attested by history, that the worldly wealth and prosperity of nations shifts about very variously?

At the present moment it does appear

tantism, but at some former periods it was the other way, and within the present century it appeared to be on the the reign of the first Napoleon, and Sedan. This was more markedly the state of the case during the time of Philip II. of Spain, as Cardinal Vaughan points out. But, on the whole, the preponderance of temporal prosperity has been in the past rather on the side of Paganism and Infidelity. Historians speak of the ancient Roman Empire as the most mighty which the world has ever seen, and in its splendor, magnificence, power and military glory, it appears to be certain that it eclipsed every empire of modern times. An ancient Roman might have argued in favor of polytheism, very much in the same way as Mr. Henson and the newspapers have argued in favor of Protestantism on the score of national prosperity.

Still the Catholic nations of Europe are not necessarily decaying because Spain has met with a temporary humiliation.

Spain has been unfortunate during the present century, but there is enterprise and energy there, which led to great progress during the seventeen years of peace which the country enjoyed before the recent war. It is, of course, comparatively a weak power, having but a small population in comparison with its neighbors, but we have no doubt it will begin again to prosper as soon as it shall have arisen out of its present difficulties.

France and Austria are not backward or thriftless nations and Belgium, though small in population and extent, is at least as prospercus, for its size, as any country in Europe. Add to this that the countries called Protestant, Great Britain, Germany, the United States, Switzerland, all owe to Catholics, who form a very large percentage of their populations, much of their prosperity. In fact Protestantism is by no means so predominent in any of these countries, that it can be fairly boasted that their present successes in the race of life is due to their Protestantism. At all events, the present condition of things must not be taken as surely permanent, whereas it may be transitory, and may be notably changed within a single generation.

THE PROPOSED ANTI ANARCH. IST CONGRESS.

There is much speculation regard ing the result to be expected from the meeting of the International anti-Anarchist Conference which began its first session at Rome on 24th Nov. It was at the suggestion and on the invitation of the Emperor William of Germany that the various powers decided to hold the Conference, and the report now is that a large number of Anarchists are flocking into the Eternal City, presumably with the intenthe Congress. These enemies of all it is known by experience that the tion of assassinating the delegates to order have adopted many disguises with the purpose of concealing their identity, but the favorite mode of hiding themselves is asserted to be by assuming the garb of priests and monks, as the most likely to avert suspicion from them. If this be true, it is possible, and even probable, that some of the clergy may be subjected to a good deal of annoyance from being suspected or arrested as anarchists in disguise.

Extraordinary precautions are being taken by the police and military to guard the foreign Ambassadors and Delegates from any Anarchistic on slaught, the Corsini palace in which they have assembled being surrounded by these guardians of the peace, as if an assult by a mob were anticipated. Two thousand persons, who are either known Anarchists or are suspected to be such, are under arrest, and will be kept in prison while the Congress is sitting. Care will also be taken at the frontiers to exclude foreign Anarchists who may attempt to flock in, as do vultures where they expect to find their

The shocking outrages committed by the wanton exploding of bombs in France and Spain, amid crowds of unoffending and unsuspecting people, the assassinations of President Carnot and Premier Conovas, and so recently of the Empress of Austria, and similar atrocities, have awakened the rulers of nations to the fact that energetic measures must be taken to suppress the evil in its source if possible.

The St. James Gazette said recently in an article on this subject :

"There is something ridiculous in the idea that great gov-ernments should be menaced by ernments should be menaced by little, crawling and malignant mod-

steps to put a stop to such a ridiculous state of things. Nothing is indeed more natural, and, indeed, more proper than that the powers should me to the resolution to make an end of the lugubrious farce."

It ought not to be difficult to find some means to repress this diabolical work, and ordinary criminals are certainly deterred, to a great extent at least, from the commission of their crimes, by the consciousness that they will be condemned if they are found to have committed them, to a long term of imprisonment, or to capital punishment. But these terrors do not appear to have any effect in deterring the Anarchists. The assassin Lucchesi, for instance, would not have selected the public streets of Geneva, and the hour of 1 o'clock in the afternoon for the commission of his crime, if the ordinary penalties of crime were held in dread by him ; and at his trial he gloried in his deed and bade defiance to the tribunal before which he was arraigned. What can society do against criminals of this kind! All the governments of Europe have

consented to be represented at the proposed Congress of Berlin, but Lord Salisbury in accepting the invitation seemed to be of the opinion that but little practical good will result from it. Nevertheless it seems to be within the bounds of possibility to find some means which will be a deterrent, or at least a means which if it do not actually deter the Anarchists from the perpetration of new outrages, will take from them the power of carrying out their atrocious designs. There can scarcely be a doubt that, when the Congress will meet, the experienced statesmen who will assist at it will devise some antidote which will be partially, if not entirely, successful in preventing Anarch istic plans from being put into execution in future. Some writers have suggested that beside imprisonment for a term of years or for life, public flogging would be a deterrent. Others suggest that they should be sent back to the country from which they come when it is known that they are accustomed to utter Anarchistic sentiments, so that they may be watched by the police of their own country.

Usually civilized States give refuge to political offenders, who have fled from their own countries, but Anarchists ought not to be included in this category, for they are enemies of the human race. It is to be hoped, therefore, that the Congress of powers will find some means to diminish their ferocity, by punishing them adequately when they manitest their principles, and much more, when they propagate

It is eminently proper that the proposed Congress should meet by invitation from the German Emperor, whom the Anarchists proposed to kill on the occasion of his visit to Palestine. Some of the British papers throw doubt on the reality of this plot, but appearances seem to show that it was a real one. Whether this be the case or not, and it is not probable the German Emperor would escape their notice. It was necessary, at all events, that some one should take the initiative, and we hope the result of the deliberations of the Congress may be an effectual remedy for the evil it is designed to

THE CATHOLIC TRUTH SOCI-ETY IN TORONTO.

It is a gratifying fact to note the progress that is being made by the active branches of the Catholic Truth Society in Toronto. Both branches eem to vie with each other in promoting the success of the society, and this is, indeed, a very healthy sign. Public meetings are held during the fall and winter months-that of St. Mary's Branch being held in St. Andrew's Hall, which has a seating capacity of about six hundred, and that of St. Michael's Branch being held in St. Vincent's Hall, which is not quite so large. Addresses are delivered by one of the reverend clergy, treating upon important dectrines of the Church. Non-Catholics are invited-the meetings are publicly advertised - and the interest shown is a matter of gratification to the efficient and hard-working officers of the respective branches. This does not constitute by any means the works carried on. The hospitals, houses of refuge and central prison are visited by representatives of the society, and the spiritual interests of those confined therein are therefore well looked after, The publications of the society are being sent to the different parts of the world - to the United States, Great ern versions of the sect of assassins, Britain and Ireland, Australia, etc. One of the most popular of the society Canadian publications is the lectu delivered by the late illustrious Arc bishop Walsh, entitled "Some Thin Which Catholics Do Not Believe A later edition of this par phlet has been issued, which v revised by the Most Rev. Are bishop shortly before his death a which contains a full page engravi of His Grace. Copies of this pampl and also a catalogue of the socie publications may be had by enclos 5 cents in stamps to the Correspond Secretary, St. Mary's C. T. S., 798 K street west, Toronto.

Taken altogether the work this society is worthy of em tion, and we look forward much hopefulness to the glor results which must ensue only to our own people but also to non-Catholic population who under the educative influence of Catholic Truth Society.

THE SUPREMACY AND CHO OF A POPE.

P. C. of Chatham, N. B., asks answer certain objections raised Protestant friend against the Sup authority of the Pope over the Church of Christ.

The Protestant friend admits when Christ built His Church up Peter and gave him the comma feed the lambs and the sheep of the St. Peter was endowed with th preme authority, but he maintain St. Peter died without transmitt to any successor; and as there one in the Church possessing Christ authority to transmit th premacy, the Popes cannot claim There are several modes of a

ing this objection. We may fi peal to reason, thus: The head the Church is essential to its existence, and it was to presen unity of the Church and ma authority efficient that Christ a ed St. Peter to the Primacy. T this purpose the perpetuity Primacy was absolutely necessar from this necessity, it must alv found in the Church of Christ, Church must always possess the of continuing it on the death

who holds the supreme authori Certainly the possessor supreme authority in the Ch Christ must be conscious of it i to exercise it, and the Churc must be conscious of it, otherw authority could not be obeye no one but the Pope has ever to possess it, nor has the Chur admitted the authority of an claimant. It must, therefore truly in the Pope, and in no

Secondly. We may adduce lowing proof from Holy Script It is a mistake to say that n the Church possesses the auti appoint a successor to St. Pe Christ gave the plenitude of

to the Apostolic body when H "All power is given to me i and on earth. Go ye, theref all nations . . . teachin observe all things whatsoev commanded you; and beho with you all days, even to th mation of the world."

xxviii., 18 20.) Again:

" As thou (the Father) hat into the world, I also have (His Apostles) into the world and not for them only do I for those also who through shall believe in me : that th be one, as thou, Father, in in Thee . . . that may believe that Thou has And the glory which thou me, I have given to them, may be one, as we also

(xvii; 18, 22.) And He said to them aga "Peace be to you. As hath sent me, I also send you Receive ye the Holy Ghost,

Here we observe that to all the power and glory ne the preservation of the Christ's Church were give to His Apostles, to enal propagate His Gospel, and nations all things which H ed. To enable them to do He gave them collective power to govern and ma in the Church which He I from His heavenly Fathe therefore their duty to I Headship in the Church established it by the ap St. Peter to that office successor must, therefore, under such rules as the deem it proper to ordain.

Thirdly. The Church it ized to interpret and dec means the successorship to be maintained, subject any teachings which o have given on the matt place. This follows as a Canadian publications is the lecture delivered by the late illustrious Archbishop Walsh, entitled "Some Things Which Catholics Do Not Believe.' A later edition of this pamphlet has been issued, which was revised by the Most Rev. Archbishop shortly before his death and which contains a full page engraving of His Grace. Copies of this pamphlet and also a catalogue of the society's publications may be had by enclosing 5 cents in stamps to the Corresponding Secretary, St. Mary's C. T. S., 798 King street west, Toronto.

Taken altogether the work this society is worthy of emulation, and we look forward with much hopefulness to the glorious results which must ensue not only to our own people but also to the non-Catholic population who come under the educative influence of the Catholic Truth Society.

THE SUPREMACY AND CHOICE OF A POPE.

P. C. of Chatham, N. B., asks us to answer certain objections raised by a Protestant friend against the Supreme authority of the Pope over the whole Church of Christ.

The Protestant friend admits that when Christ built His Church upon St. Peter and gave him the command to feed the lambs and the sheep of the flock St. Peter was endowed with this su preme authority, but he maintains that St. Peter died without transmitting it to any successor; and as there is no one in the Church possessing from Christ authority to transmit this su premacy, the Popes cannot claim it.

There are several modes of answer ing this objection. We may first appeal to reason, thus: The headship of the Church is essential to its very existence, and it was to preserve the unity of the Church and make its authority efficient that Christ appointed St. Peter to the Primacy. To effect this purpose the perpetuity of the Primacy was absolutely necessary, and from this necessity, it must always be found in the Church of Christ, and the Church must always possess the means of continuing it on the death of one who holds the supreme authority.

Certainly the possessor of the supreme authority in the Church of Christ must be conscious of it in order to exercise it, and the Church itself must be conscious of it, otherwise that authority could not be obeyed. But no one but the Pope has ever claimed to possess it, nor has the Church ever admitted the authority of any other claimant. It must, therefore, reside truly in the Pope, and in no one else. Secondly. We may adduce the fol-

lowing proof from Holy Scripture. It is a mistake to say that no one in the Church possesses the authority to appoint a successor to St. Peter; for Christ gave the plenitude of authority to the Apostolic body when He said :

"All power is given to me in heaven and on earth. Go ye, therefore, teach teaching them to commanded you; and behold, I am with you all days, even to the consum-(St. Matt. mation of the world." xxviii., 18 20.)

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" As thou (the Father) hath sent me into the world, I also have sent them (His Apostles) into the world . and not for them only do I pray, but for those also who through their word shall believe in me: that they all may be one, as thou, Father, in me, and in Thee . . . that the world may believe that Thou hast sent me. And the glory which thou hast given me, I have given to them, that they be one, as we also are one. (xvii; 18, 22.)

And He said to them again: "Peace be to you. As the Father hath sent me, I also send you.

Receive ye the Holy Ghost," etc. Here we observe that to the Apostles all the power and glory necessary for the preservation of the unity of Christ's Church were given by Christ to His Apostles, to enable them to propagate His Gospel, and to teach all nations all things which He commanded. To enable them to do this work, He gave them collectively the same power to govern and maintain order in the Church which He had received from His heavenly Father. It was, therefore their duty to maintain the Headship in the Church as He had established it by the appointment of St. Peter to that office. St. Peter's successor must, therefore, be appointed under such rules as the Church may deem it proper to ordain.

Thirdly. The Church itself is authorized to interpret and declare by what means the successorship of St. Peter is to be maintained, subject, of course, to any teachings which our Lord may man's life—the life of any man, how have given on the matter in the first ever little it may be marked with what place. This follows as a necessary con.

One of the most popular of the society's sequence of the establishment of the Church by Christ, with universal authority to teach and preach His Gospel to the consummation of the world. Now, not only at the present day, but from the very beginning, the fathers, doctors, and historians of the Church, attest that the successorship to St. Peter was constantly kept up. Sts. Cyprian, Augustine, Jerome, Athanasius, Basil, Chrysostom and innumerable other Christian writers from the earliest times attest the constant tradition of the Church on this subject, and point to the Pope as being the supreme Bishop of the Church, and the success or of St. Peter. St. Irenæus, but a few years after the death of the Apostle St John, gave a list of successors of St. Peter down to his date, and asserted that all the Churches, that is, the Churches established in all parts of the world, must agree with the teachings of the Roman Church, which has the principality, whereby is evidently meant the supreme authority. Later, other Christian writers also gave lists of Roman Pontiffs to their respective dates. Among these we may mention Optatus and Eusebius, the father of Church history.

> It is acknowledged even by the Protestant historian, Mosheim, that in the third century this universal authority of the Pope was everywhere admitted. But it could not have thus prevailed over the whole Church of Christ if it were not divinely instituted, for the Church as originally founded by Christ is declared in the Word of God to be "the pillar and the ground of truth." (1 Timothy iii, 15) Christ also has promised that against His Church the gates of hell shall not prevail. (St. Matt. xviii, 16.) It follows from this prerogative of inerrancy or infallibility of the Church, that her constant practice and belief in regard to the essential constitution of the Church is, of itself, independently of any direct scriptural testimony, sufficient to establish a Christian doctrine.

where does the New Testament declare that it contains all that Christ taught, or all that that Christians are to believe. Christ requires us to hear the Church, but nowhere does He say we are to try the doctrines of the Church by the New Testament Scriptures. We are, on the contrary, told by St. John the Evangelist that many other things Jesus did, beside those which are written in the Gospel, and there were certainly many of His teachings, especially those of His last forty days on earth, which have not been recorded. There can be no doubt that many of the traditional usages cf the Church are founded on these teachings, and even the teaching of the Church at any one period is sufficient to establish such a doctrine as coming from Christ, so that the Church never changes her doctrines, which are truths divinely revealed, and never ceases to teach the truth. Now, as it is undeniable that the Catholic Church has always recognized St. Peter's successor, and has all nations . . . teaching them to observe all things whatsoever I have always taught that he is the divinely always taught that he is the divinely appointed head of the Church, it is the the magnetic duty of all Christians to recognize His supreme authority, in accordance with the words of Christ addressed to his Apostles as the teaching body of His Church:

"He that heareth you, heareth me and he that despiseth you despiseth me, and he that despiseth me, despiseth Him that sent me (St. Luke x. 16 And into whatsoever city or town you shall enter shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorra in the day of judgment than

(St. Matt. x. ii. 15) for that city." It being once shown that the Church has authority to elect the Pope or supreme Pontiff in such manner as she may regulate, it is not necessary to enter into the details mentioned by our correspondent to the effect that the Pope is chosen from among the seventy Cardinals, and by the votes of the Cardinals, some of whom are not Bishops. This is stated by our correspondent as part of his difficulty, inasmuch as his friend thinks the choice should rest at all events with the Bishops as the sucessors of the Apostles. The Popes are elected according to the rules which have been made by the supreme authority of the Church. The details may vary at times, but whatever may be the mode adopted by the Church for the continuance of the supreme Pontifical authority, that mode is the one to be followed, and there can be no doubt of its lawfulness.

There is no poem in the world like a we call adventure. - Father Faber.

DOVES WATCHED THE BURIAL.

While the body of John A. Bloemeke was being lowered into the grave on Sunday afternoon, three pretty fantail pigeons alighted upon a cross over an adjoining grave, and seemed to be watching the ceremony and listening to the chanting by Father Albert Stecher. Bloemeke was a young Newarker, and was buried in the Cemetery of the Holy Sepulchere after funeral services in St. Peter's Church.

A number of societies to which he belonged attended the funeral, and everybody was deeply impressed by the appearance of the doves. Under-taker Brueckner went within three feet of the birds at one time, and they did not fly away. When the funeral party withdrew, the three birds flew down from the cross and alighted upon the new-made grave. - New York Sun.

WHAT TO DO FOR THE DEAD.

When one has died, relatives or friends should interest themselves at once in providing a proper Christian funeral. First of all, the priest should funeral. e notified, and arrangements made, if possible, for a solemn High Mass. A Mass should never be omitted, as it is the one thing necessary. Of what benefit for eternal rest shall be the elegant shroud and costly casket? We often hear of Catholics who pay \$20 or \$30 for a shroud; \$80 or \$90 for a casket ; \$40 or \$50 for a grave ; \$50 or \$60 for hearse and carriages, and then come and tell the priest that they are too poor to have a Requiem Mass said, though it should entail but a dollar of

Love the soul of the departed more than his body, and do the things that will really benefit him. After the in terment, Masses should be frequently offered; Communions received; the stations of the cross made, and many prayers recited for the soul of him whom we love. What have we done for our departed friends? What are we doing these November days?—New World.

THE SOUL AND THE BODY.

The materialistic notion that the soul is simply a function, or group of functions, of the body, has revived in modern times by reaction from the equally false notion, introduced by the French philosopher Descartes, that the soul is a distinct and separate sub-It must be remembered that nostance and the body merely its temporary garment or habitation.

The Catholic philosophy teaches that the soul and body together constitute or formative principle of the body.

The human soul is to the human body has given us a law, that He was in just what the animal soul is to the one substance, the soul being the active animal body, or what the vital print render to every man according to his just what the animal soul is to the ciple is to the plant, or the active or formative principle of any corporal element is to that substance. survives the body because some of its powers—namely, reason and free will—are independent of it, belonging to a higher realm and having as their supreme object the Being and Law of But because soul and body are both integral and essential parts of a human being, they are destined to be united again at the Resurrection. -Church Progress.

FREEDOM OF THOUGHT.

One hears a good deal these days bout freedom of thought. People are physically free to think as they please, but they are not morally free. The dictates of sober, common sense are against any such freedom. The object of the intellect is truth, and the intellect is no more at liberty to turn away from it, morally speaking, than away from the pole. The fact of the matter is that a vast deal of what is called free thought is free guessing. No solid reason is at the bottom of the vagaries thereof. The curious feature of the whole business is that people who clamor for freedom of thought in re ligious matters, straightway question he sanity of a man who elects to think that no such man as Napoleon ever or that the three angles of triangle are not equal to two right angles, or that the sun moves around the earth. Truth, whether religious, historical or scientific, is not to be trifle with in the name of liberty without some sacrifice of common sense.-Providence Visitor.

A GOOD EMPRESS.

The late Empress of Austria per formed deeds of charity as the saints used to do. When she bestowed alms she invariably did so in person; going about incognito, and trying to concea her benefactions, as did her namesake Elizabeth, the sainted Queen of Thur Taking only a friend, the Aus ingia. Taking only a friend, the Austrian Empress would go at nightfall into the squalid quarters of Vienna or Budapest. Dressed in the plainest garb, the two would thread the narrow alleys and climb the tottering stair-cases of the poorest tenements. They never went without burdening them selves with flowers and fruit, no servant being allowed to render assistance. The slender, imperial hands were never weary of smoothing a pillow or cooling a fevered brow; and the late Empress' soft voice never failed in its message of hope and cheer. When young, her face was called the most beautiful in Europe; and those who did not know her as the poor knew her lamented that it had lost its youthful charm; but those to whom she ministered declared that no countenance could be more fair than that of the plainly clad lady who brought light and joy to their miserable abodes. Truly this charitable Empress was a

fitting and loyal follower of the Saint of Thuringia, in whose hands the loaves of bread where changed to roses.

THE " ALLIANCE "

A big, greedy boy devouring an upple was besought by a smaller boy, apple was who had helped him to steal it, to give him a portion of the fruit. The big boy refused. Then the little one said, Please let me have the core." the big one replied sententiously and ungrammatically: "There ain't going to be no core." Foolish little France built the Suez Canal and helped England to grab Egypt. Now England has possession of the Canal and says that France shall not have any part of Egypt, not even the mis erable little core called Fashoda. Moral, for little countries : Don't go into partnership with bigger ones in any scheme of spoliation. ber two, for big countries like the United States: Don't make alliances for purposes of plunder with older parties who have had centuries of experience in that line and can cheat you out of your share in the swag every day in the week. Moral num You will never succeed in ber three: finding an honest partner in the burglary business. If you want to look at the fool partner in any scheme of rascality, step over to the mirror .-Boston Pilot.

THE PASSING OF HELL.

The question of the existence of hell is exercising some of our Boston con-temporaries. The whole discussion emporaries. we believe, grew out of the licensing of a certain minister who did not be lieve in the doctrine of eternal punish-The old - fashioned belief in an eternity of fire for those who die in sin is being widely repudiated as incommensurable with modern conceptions of the loving kindness of God. The clergy do not believe it; at any rate they do not preach it, and a misty phrase of Emerson's carries more weight than the words of Christ and the belief of the early Church. whole trouble with people who refuse to believe in everlasting punishment is just this; they prefer to take a purely sentimental view ot God instead of looking upon Him in the light of reason and of His own positive revelation. God is merciful, but He is just also. God is our Father, but at the same time He demands our obedience, if not from love at least from fear. takes to His heart the repentant sinner, He condemns to eternal pain those only who by their own act are self works-these are first principles of Christian teaching-and escaping the conclusion, howsoever un palatable it be, that eternal reproba tion is the lot of every man who cut off in the blossom of his sin and called to his account with all his imperfections on his head, enters, foul with iniquity, into the presence of the All Holy .-Providence Visitor.

CARDINAL GIBBONS IRISH HOME.

Writing to the Catholic Journal of Memphis, Edmund D. Whelan, its Irish correspondent, gives an account of the place in Ireland where Cardinal Gib-bons attended school during a part of his boyhood. This was in the pretty town of Ballinrobe, in County Mayo.

Ballinrobe, says Mr. Whelan, enjoys the distinction of being, if not the birthplace, at least the place where the most distinguished rican prelates-Cardinal Gibbons-received the rudiments of his early education. This eminent son of Erin and of the Church returned with This eminent son of his parents, who belonged to the neighborhood of Ballinrobe, where the future Cardinal attended school, taught by a teacher named Rooney. I saw the house where he lived with his father and mother, at present occupied by an old schoolmate of the Cardinal's who conversed with me about his dis-tinguished class fellow. The old Catholic church at Ballinrobe is now in ruins, with a tall square tower still in a pretty good state of preservation, which contained, it is said, the first bell that tolled the death knell of the In this church, it is said, penal laws. In this church, it is said, Cardinal Gibbons served Mass as a

When the Cardinal was over on a visit some years ago he came to Ballin-robe and reviewed the scenes of his boyhood. He went among the poor ople, sympathized with them manifested a deep concern for them

AN UNFORTUNATE COMPARISON.

The editor of the Review of Reviews, who seemingly belongs to the number of those individuals who believe that who believe that the Catholic Church in the Philippines should be despoiled of its possessions, makes a rather unfortunate compari on when he say that the Philippines stand as much in need of drastic law -meaning thereby enactments against the orders in the island—as England did in the time of Henry VIII. were conversant with the best English Protestant opinion regarding Henry VIII.'s confiscation of the monasteries, he would know that that confiscation is now regarded as an atrocious pillage, for which there was not the shadow of an excuse. Let him read Doctor Jessopp on that happening, and we hardly imagine he will advocate the employment of Henry VIII.'s methods against the Philippine orders. Another unworthy insinuation of the

editor of the Review of Reviews is his assertion that the reason why the Vatican's efforts to promote peace between this country and Spain failed was because the Pope showed too inordinate a concern for earthly wealth. If Editor Stead is desirous of retaining the large number of Catholic subscribers who take his magazine, he will do well to refrain in future from calumniating, without any warrant, the Head of their Church.—Sacred Heart Review.

PRAISE FROM A MINISTER.

Rev. A. J. Canfield of Chicago Says the Catholie Church is Doing Mor-Good Than Others.

St. Paul's Universalist church, Chicago, was crowded to the doors Sunday morning by an appreciative congregation, gathered to listen to the remarks of the pastor, Rev. A. J. Can field, relative to his views on changes in Church and State, and to ascertain the steps to be taken toward making a change in the creed and policy of the In the course of his sermon, Rev. Mr. Canfield thus referred to the Catholic Church:

"The Catholic church has a mony that I wish to speak of. On the first day of November the Catholic church celebrates All Saints' Day and on the second of the same month they celebrate All Souls' day. This All Souls' day is a beautiful thought and is a peculiarly appropriate festival and on that day that great Church has a prayer for all those who have departed whether they had been rich or poor, high or low, and there arises a prayer for the soul of the outcast as well as for those of happy home.

"Man is made in the image of God and there should be no distinction in our churches. The true spirit of Christianity is to put itself in touch with the common people. We members of this Church can not have any better mission. He was the holiest and He did place himself in touch and sympathy with the common people, and why can't we? He sent us into the world and I declare unto you that we

must throw wide the gates. "I wish to say right here that the Roman Catholic Church does more good in my estimation, than any other. While others argue the questions of sociology the cold snows of the bleak winters find and receive the footsteps of the Sisters of the Catholic Church, who, despite weather and inclemencies, go their way in their missions of good and helping the poor. The Catholic Church does more good to day because no organization in the world has ever adapted itself so nicely to its surroundings as it does. Churches must be flexible and meet their environments, and this is just exactly what the Cath olic Church does. It is flexible and meets ali classes and conditions and any organization that refuses to do this must perish in the future.

PARISH PARAGRAPHS.

The St. John's (Altoona) Church Quarterly. The curb guard brigade in front of the church has not been mustered out Poor fellows! Truly there would be less bigotry if

there were fewer persons who call themselves Catholics giving the bad example of ignorance, neglect of duty, foul speech, intemperance and other degrading vices.

Parents should provide for the long winter evenings good wholesome reading for their homes. Cultivate a taste for reading in the boys and girls. It is a great safeguard. Many who spend money foolishly will not buy a book or subscribe for a Catholic paper.

Wonder if any of those strange of latter day Christianity discovered by our contemporary, St. Paul's Record (Pittsburg) can be found in St. John's congregation We hope not.

Says the Record : "A close observer will find some remarkable peculiar ities among the devout worshipers in the Cathedral. There is the 'one legged' Christian, who insists on adoring on only one knee. The 'tramp' follower who wanders into the nearest church, especially when there is a collection in his own. The modest believer who takes his position near the door and mantains it against all rivals. The steadfast brother who imagines that the outside seat of the pew belongs to him personally. The ruminating idiot who spits on the floor of the church. The tight fisted strategist who imagines he is saving his soul by dodging church dues. And, worst of all, the selfish, mean, contemptible, un fair man or woman-usually womanwho stands in the aisle to rush into the confessional ahead of those who have been in a pew patiently waiting their

THE CATHOLIC ALMANAC OF ONTARIO.

This excellent Annual may now be obtained at the CATHOLIC RECORD office. Price, 25 cents, each. Per dozen, \$2.00. This year's edition is by far the most complete, interesting and instructive that has yet been issued. It should command a large sale, as it is a book that will be found most useful in every Catholic home in Ontario.

NEW BOOKS.

"How to Pray," translated from the French of Abbé Gron, S. J., by Teresa Fitzgeraid, Edited with preface by Father Clarke, S. J. Published at Soho Source, London, Eugland, by Thomas Baker. The best reference to this excellent book is found in the preface, wherein the distinguished Jesuit writer esteems it a privilege, both for himself and the translator, to have taken a part in introducing it to English readers, assured, as they are, that the work will be a not a poor disconsolate soul that has long struggled against aridity and desolation in prayer, and also enable many whose prayers have hitherto been imperfect and ill-directed to gray better than they have ever done before.

New Branches in the Bay of Quinter

month.

The Branch starts with fourteen members:
nd, under such capable and zealous officers,
will increase steadily. Its President, Bro.
Ryan, is one of the most successful merchants
in this section of country.

Ings.

1. has long been Father Quinn's desire to have a branch in this parish, and he was the first to make application and sign the roil.

A meeting was held in the parish hall on the 15th Nov. to institute the new brich, when the Organizer, Bro. W. P. Kilhace's, of Windsor, assisted by Bros. Edwards Gaulin, McNeil, Fox and about two other enthusiastic brothers from Desmio, installed as officers the following. President and Spiritual Adviser, Rev. John Scholl, Windsor, Rev. Gaulin, McNeil, Fahey, Vice-President, M. Shaughnessy; 2nd Vice-President, P. Cassady; Rec. Sec., D. Murphy; Asal, Sec., J. B. McGuinness; Fin. Sec., John Hogan; Treasurer, P. McApine, Rev. of Marshal, James McAuliff; Guard, E. geno McCarthy; Trustees, Bros. Farrell, T. J. McGurn, F. McGurn, Doyle and Drummy, After the installation a regular meeting was held, the order of business and ceremonial being thoroughly explained by Bro. Kiliackey, and much interest aroused among the members

ers.
The gavel and ballot-box were presented the ranch by Brothers, McNeill and Edwards, espectively, of Deseronto, for which they revers a hearty vote of thanks.
Father Quinn spoke very feelingly concerns the kindness of the Deseronto Brothers, and yarmly commended Bro. Killackey for the

warmly commended Bro. Killackey for the good he is doing.

Arrangements were made whereby the members would in turn sit up with Bro. McCauley, a resident of this place, though a member of Branch S6, who recently had his leg broken,—thus showing a true fraternal spirit. Branch meetings will be held on the first and third Tuesday of every month, and visiting brothers will always be welcome.

Napanee Enrolled.

Napanee Enrolled.

The beautifully furnished and well-appointed A. O. U. W. Hall, through the kindness of the local lodge, was used on Wednesday evening the 16th ult., for the inaugural meeting of Napanee Branch, 303, of the Cathode Mutual Benefit Association of Canada.

Sixteen members were enrolled and duly initiated by Grand Organizer Kilackey, casisted by Dr. Ryan, of Kingaton, Grand Medical Supervisor of the Association, and Brothers E. J. Edwards and F. McNeill, of Deseronto.

The beautiful but simple ceremonial of the Association was impressively gone through in detail, and the following officers installed for the current term: Spiritual Adviser, Rev. Father Hogan; Chancellor, Rev. J. T. Hogan; President, D. J. Hogan; Vice-President, W. J. Normile; 2nd Vice-President, Jas. O'Brien; Rec. Sec., John McKinty; Asst. Rec. Sec., Neil B. Mathewson; Fin. Sec., P. Gleeson; Treas, A. H. Gannon; Harshal, R. H. McNeill; Gaard, F. Lee; Trustees, Bros. Keogh, Shechan, Van Norman Byrnes and McDonald.

The first and third Thursdays of each month were set apart as regular meeting-place were taken.

Rev. Father Hogan expressed great pleasure.

Rev. Father Hogan expressed great pleasure at the success which had attended the efforts of those engaged in establishing this branch, and complimented Bro. Killackey on the manner in which he as organizer does his duty, and also praised very highly the Deseronto Branch, of which he is also Spiritual Adviser.

St. Joseph's Court 370 held their fifth annual concert and social in Dingman's Hall, Toronto, on Thanksgiving evening, Thursday, the 24th ult. The paironage on this occasion far outnumbered any previous event, in consequence of the court's popularity and the eminent talent taking part on the programme. So great was the attendanced, Many gentlemen were quite willing to remain at the deor or landing outside hall room, to witness the entertainment, as the performance was an up-to-act one. The hall was beautifully decorated for the occasion, under the careful supervision of H. Sloman, artist and decorator, who spared no pains in making the interior surroundings inviting to the audience supposed of popular and energy.

making the interior surroundings the audience.
Court 370 is composed of popular and energetic members who have made all their entertainments a success and in consequence usually bring in a flow of applications subsequently. We can boast of one of if not the largest court in the Province at the present, and are also proud to state we have four of our rev. clergy on the roles carrying heavy policies. I might further say we have three police officers on the list.

The committee having charge of arrangemong members and associates by his di-ring efforts and attention to the duties in-umbent upon him. The management was onducted in a most business-like manner. chief Ranger J. W. Mogan was chairman of

conducted in a most constance of the Color Ranger J. W. Mogan was chairman of committee.

As the C. O. F. is strictly a fraternal society, as the C. O. F. is strictly a fraternal society, the extends the hand of friendship to all Catholics. Those within the age limit who are physically sound and who do not belong to such organizations as the C. O. F. should do so at once, and begin the New Year well. There are close on one thousand Courts constituting the Order, and they are within the reach of all. Remember, your duty is to protect and provide for your dear ones dependent upon you that they may face the world with means and not be left to its cold charity, which is sometimes the case.

M. J. Cannon, Correspondent.

Toronto, Nov. 24, 1898.

OSCEOLA.

Wednesday evening, the 9th inst., many wellwishers of Dr. McCarthy, who has been for
sometime an esteemed resident in our midst,
gathered to tender him a farewell. This was
also the first occasion upon which our new parceital haul was thrown open for a social evening. On assembling at 7, p. m. the bidden
gests were greeted by a pleasant scene—tasteful decorations where touches of color, blended
in a manner artistic, brightened the apartment
and lent lustre to the already beautiful and
well-spread table.

Supper, or indeed a banquet worthy of larger
towns, was daintily and gracefully served by
the ladies of the village. The most interesting
feature of the programme, however, was the
reading of an address, and presentation of a
handsome gold-headed cane, to the honored
guest. The doctor's surprise was genuine, and
although deeply affected he expressed his grattude in a well-worded reply. He alluded to
his advent in the place, some eleven months
ago, when he was kindly received. Those who
has avent the head of the same warm
friends. Rev. Father Devine then rose, and in
his usual happy style, speaking as pasto of
the parish, added his commendation in terms
strong and appreciative. In the loss abunt to
be sustained, he deplored not only a skilful
physician but an exemplary Christian but no
be sustained, he deplored not only a skilful
physician but an exemplary Christian and a
citizen of sterling worth. The few hours remaining, although somewhat ofer clouded by
the shadow of regret, were agreeably passed in
games of progressive euchru.

Osceola has been, to use the words of Dr. McCarthy himself, his birthplace in medicine.
Most promising, then, is the outlook for the
future. Successful, to a wonderful degree, has
been the budding out of his career and bright,
are the prospects for the ripening thereof. He
has already received the assuraces of our
good-will and heartfelt wishes. We have only
to add that we trust carnestly he may be long
spared to discharge his ardone in his first field
of labor.

Just as there comes a warm sunbeam into every cottage window, so comes a love-beam of God's care and pity for every separate need,—Hawthorne.

PROTESTANT CONTROVERSY.

The Rev. John Moore allows that Lehmanowsky's narrative is probably not without some inaccuracies. It could hardly be absolutely precise, being given by memory after a num-ber of years. All that he claims for it is substantial correctness. He must have very extraordinary notions of substantial correctness. I myself am giving Lehmanowsky's story from the memory of half a century. I am, therefore, willingly surrendering to Moore a great advantage, of which I hope he will fully avail himself. He has not, however, impugned my for-

Let us see what history says and what the Pole says, concerning the end of the Madrid Inquisition. Both agree that Napoleon, on Dec. 4, 1808, issued an edict abolishing the Spanish Inquisition, and sent a small body of troops to enforce the decree at Madrid. agree also that the soldiers se cured the persons of such inquisitors as they found in the building, They agree that the French discovered subterranean dungeons and instruments of torture. Llorente expressly declares that many of Torquemada's prisoners were thrown into such dungeons, and that many even starved there. Even as late as 1570 (or thereabouts), a Spaniard, quoted by Froude, describes cer-Englishmen, confined in the Santa Casa of Seville, as nearly "muertos de hambre," dead of hunger. Llorente declares that the elder Spanish Inquisition, in a few cases, used confinement in these dungeons in lieu of torture to extort confessions. Nor does he any where describe these dungeons as having been subsequently walled up. No doubt, therefore, the French soldiers found subterranean dungeons at Madrid, and would have found them in any other house of the Inquisition. Llorente's language which I will presently give in a literal translation, apinconsistent with this, but it is only in the letter, not in the mean-

Moore sneeringly says that I make various affirmations of an improvement of character in the later Inquisition on the alleged authority of Liorente. Now my papers show unmistakably that I mean to be understood as giving L'orente's exact declarations, stopping short of his very words be cause at the time I had not the work by me. Moore's language, therefore, can only be understood as a cunning insinuation that I lie. He dares no venture to say so outright, for being ignorant of Llorente, beyond a few patches torn out of the work here and there, he is not sure what I may have to produce from it against him, and so contents himself with insinuating what he dare not declare. He should bear in mind that I am not a member of Boston Presbytery. I am a man of veracity. I am neither Scott F. Hershey, James B. Dunn, nor John Moore They, too, are men of veracity, doubtless, in all other matters, but in all that concerns the Roman Catholic Church they can be trusted no farther than they can be seen. Moore himself lies in the very passage in which he insinuates that I lie. He says, professing to cite my statement: "The prisoners had a very pleasant abode— " The spacious apartments, light, airy, with good food provided." Now here are prisons were dry and light, implies that they were well aired. On the other hand, "pleasant" and "spacious" change fundamentally the meaning of my statement, and were meant to change it fundamentally. The man lies, and knows that he lies, and means to lie. He slanders in lying and lies in slandering, and means to do both, because, with him, means to do both, because, with him,

"the end justifies the means." I have said that, to judge by Llorent, the Spanish Inquisition anticipated by a number of generations John Howard's prison reforms. Did John Howard insist on "spacious apartments," on "pleasant abodes?" Did he ask for rooms giving an outlook on the fields and flowers, or even on the street? He did nothing of the sort. All that he demanded was what, according to Llorente, the Spanish Inquisiton provided, and what, for the most part, it appears to have provided very early, rooms decently large, light and dry. He would also, in the English climate, have insisted on fires in winter, but these, in Spain, even on uplands of Castile, the Inquisition, as I have already shown, seldom furn ished. He would also have urged that the prisoners should be allowed to buy but in the Holy Office of Spain, as I have shown also, this privilege, though not quite denied, was reduced almost to nothing. Of course, a view out was quite at variance with The the notion of a secret prison. The chambers, although, as Llorente expressly says, "well lighted," were doubtless lighted by windows placed near the ceiling. If a prisoner caught an occasional glimpse out, it could only have been into a courtyard. At least this was all that was granted to Archbishop Carranza during the eight years of his confinement at Valladolid, or Salamanca, I have forgotten which, and a common man was not likely to enjoy what was refused to the Primate

I heartily wish I could have said that even the secret prisons of the Spanish Inquisition were pleasant abodes, and spacious apartments, such as those which Carranza subsequently enjoyed at Rome. Llorente, however, neither says nor implies any such thing, and as I simply reproduce

Liorente, I have neither said nor im-plied any such thing. Moore has faisified my representation with the malignity of deliberate wickedness. These are Llorente's precise words, found on page 300 of Volume I. of the

Boston Athenaeum copy of the authorized French translation made under the author's immediate supervision, the author's immediate supervision, Second Edition, Paris, 1818 This I have read from beginning to end, confirmatory documents and all, Latin and Spanish. There is no other authorand spanish. earlier or later. Every-thing purporting to be from a later edition may be safely set down as spurious, unless it can be shown to come from the Spanish edition of 1822, published at Madrid, which presumably contained no horrifying accounts of the revived Inquisition of Ferdinand the Seventh If it did, they are of no value, and signify little more than if Moore himself. Llorente is authority only for the history of the Spanish Inquisition from 1481 to 1808. The documents of this he had in hand, and he had no later. He fled from Spain in 1813 and only came back in 1823 to What wild things he may have received by wild report from Spain, in the breaking up of mind and body after 1820, are of no account. Even if he narrates actual abominations of the miserable Ferdinand VII. and his miserable minions, the truth of them can no longer be established by any ward of the dying Llorente.

These are Llorente's words, referr ing to the secret prisons : "It would hard to imagine anything more frightful than these sequestered apartments; not that they are at present such as they have been described, that is to say, deep, dank, musty and unwholesome; by these strokes of description it is easier to recognize the inexact and exaggerated reports of the victims of the Inquisition, than the testimony of the truth. I will not speak of that which they have been aforetime, but it is certain that to-day these places are good vaulted chambers, well lighted, free from damp, and in which it is practicable to ake a measure of exercise, de faire un

peu d'exercice. Now it would be just like this man Mooreto take the first half-sentence of my quotation and to parade it everywhere as proof out of my own mouth against There is no keeping watch and ward against the unappeasable malice and mendaciousness of these Refute and confute them, people. utterly, and they will still rage and rave, and slander and blaspheme. In one way or another they will still have the last word of you, and you may as well let them have it. You are not compelled to keep company with such ugly fiends, and what does it matter how much they gnash their teeth against you?

Llorente goes on to explain what he means by calling these secret prisons They were confined, "frightful." often cold, void of everything cheerful but the bare light and air, dark through the whole night. The pris oner could not communicate with friends, and hardly even with his counsel. He seems to have had only the few books that his judges allowed him. He knew not the state of his case, and saw hardly a soul but those most odious to him, his jailer and the inquisitors. He never heard Mass and never was allowed a confessor. Llorente leaves it doubtful, whether he had three words that I have not used, one when actually dying, though not object to the third word, for Llorente, in declaring that the secret in declaring that the secret is doubtful, whether he had one when actually dying, though I suppose he had. All the multiplied urgencies of the Popes, that the prisoners should be allowed a wider choice of advocates, and free communication with them, fell on deaf ears. Llorente himself signifies that the Holy See would have done well to lay Spain under a permanent interdict until it had overcome the obstinacy of the Holy Office. All these refinements of cruelty Llorente declares, remained, although they were very much less frequently applied, long after torture and subterranean dungeons had become a mere threat. Might he not then well call the secret prisons, at their very best, frightful, to say nothing of the blight

they cast on a man's civil honor? Let us now consider some of the slight divergences which Professor Moore is willing to own possible between History and the Pole. History describes secret dungeons as existing in all the Inquisitions of Spain, and as having every-where long ceased to exist, except as empty spaces. The Pole, in impudent opposition to the word of the one man who, best knowing the truth, had the least disposition to deny it, in favor of the Holy Office, crowds these long vacant spaces with wan and fainting prisoners. History, embodied in L'orente, assures us that, soon after 1750 torture utterly ceased, as throughout Europe, so throughout the Holy Office of Spain. Lehmanowsky represents the prisoners at Madrid as having been tortured recently. History and Llor-ent know nothing of the "Virgin of Nuremberg" in Spain, and scholarship instructs us that she never existed there Lehmanowsky puts her at the head of the stairs descending to the subterranean dungeons, as the engine of secret executions of which Llorente knows nothing, simply because there was nothing to know. History tells us that on Dec. 4, 1808, some of the Madrid Inquisitors escaped within the Spanish lines, and the rest were brought to Napoleon and sent by him The Pole assures us that to Bayonne.

they were all done to death by the indignant French soldiers, on the ground of the subterranean imprisonments which they had never ordered, and the prisoners had never suffered, and of the cruel tortures which they had never inflicted, and that they were murdered by the agency of an image that was not found anywhere within the Pyrenees. History informs us that on Dec. 4, 1808, there had been no Grand Inquisitor of Spain for many months. The Pole assures us that not only was there an Inquisitor General, but that he was waiting in the Santo Casa, devoutly ready to be the first to be hacked to pieces. History assures us that the Inquisition building, mak ing no resistance, received no harm.
The Pole invents for us several hours
of hard cannonading. History shows us the Santa Casa, with all its records. turned over, unharmed, to Llorente, and we find it, a year later, still under derived from Lehmanowsky, or reported by the sullen credulity of John his immediate charge. Lehmanowsky sends it, with all its contents, flying

If these now are the Rev. John Moore's unessential inaccuracies in Lehmanowsky's account, I think we shall all wonderingly ask, in what way Mr. Moore would go to work to devise more astounding tissue of lies for the Pole to propagate and for credulous fools to republish.

In my next paper I shall pay my at tention to some of the ways in which the Rev. John Moore himself writhes and twists to escape the cogency of my remarks as against himself and as

against his darling impostor.

Having read through the fourth volume more carefully than at first, I find that there were, not thirty-three, but forty-four, Inquisitors General, having among them one Pope, as Adrian VI. did not give up his Grand Inquisitorship of Spain until just before his death; thirteen cardinals three patriarchs; ten archbishops twelve bishops; five non-prelatica twelve Inquisitors General. There are some intricacies, from resignations and failures to act, and subsequent promotions, but the list is substantially as I have given it. And this is the great digniary who, as Lehmanowsky would have us suppose, could be smothered like a rat in a hole!

Charles C. Starbuck. Andover, Mass.

He could not be a Catholic worthy of he name who forgets the dead. our doctrine of purgatory is anchored he hope that the faith of our childhood shall grow stronger year by year. When a Catholic forgets the duty he wes to the dead it is a sure sign that his religion has grown dim. countries that fell away from Catholicism and abandoned the doctrine of purgatory, forgot that the wrongs of this world must be atoned for. people fall away from the Catholic Church the doctrine of purgatory is set aside. Those that remain faithful know that a God of infinite justice reigns above, so we do not let go of our friends when they pass away. If they are in suffering, we must help them. If they are in heaven, whatever we do comes back to our benefit. - Rt. Rev Bishop McQuaid.

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Fanged Out.—None but it

lungs and chest.

Fagged Out.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and despondency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a cure—one box of Parmelee's Vegetable Pills will do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parmelee's Pills.

Mr. Thomas Ballard, Syracuse, N. V.

articles entering into the composition of Parmelee's Pills.

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For Nine Years—Mr. Samuel Bryan, Thedford writes: "For nine years I suffered with ulcerated sores on my leg; 1 expended over \$100 to physicians, and used every preparation I heard of or saw recommended for such disease, but could find no relief. I at last was recommended of yive DR. THOMAS' ECLECTRIC OIL a trial, which has resulted, after using eight bottles (using it internally and externally,) in a complete cure. I believe it is the best medicine in the world, and I write this to let others know what it has done for me.

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Second Sunday of Advent.

ST. JOHN THE BAPTIST OUR MODE

PIVE . MINUTES' SERMON

THE PROFESSION OF FAITH AN THE PROFESSION OF FAITH AN THE WORKS OF PENANCE.

Behold, I will send my angel, before the way before (Math.11 10.)

How glorious is not the praise w our Lord gives to St. John in gospel of this day! He calls him angel who goes before Him, and

pares His way; yes, on another sion, He calls him the greatest bo Why has the illustrious woman. cursor of Christ been worthy of praise from the mouth of the E Truth? The desert around the J can give us the reason, for behol there, in the rigor of his penance garments are of camel's hair, his is locusts and wild honey, the ground his bed. Behold him in alted mission as the Lord's prea penance! How, with divine and unction, he moves the most ened sinners to tears of reper and now, behold him chair Herod's dungeon, because he h courage to tell a king to his face is not lawful for thee to have brother's wife." Soon the doors dungeon will be opened, the exe er will enter to put him to deat thus open to his holy soul, the the beautiful abode of bliss. thousand times blessed St. Joh have glorified God like no oth your angelic life; as a victim service of the Lord, you have r the crown of martyrdom, and, ward of your fidelity, are n throned with Jesus in the king the angels! Oh! may we, n piously revere thee, but be you ful followers in the heroic profe faith, and in the self-sacrificing penance ! Dearly beloved, neither the nor the block threaten us, on

of our faith, no bloody ma awaits us, but we are often ob suffer contempt on account of religion, yes, how often are obliged to endure, not only th est affronts, but the most u slights and temporal losses on of their very name! But let courage, brethren, we are dis Jesus Christ, we are the mem crucified head. Is the discip his Master? If they have h they will also hate you, says o If they have called the Mass house Beelzebub, how much

they not call) them of the ho Math. 10, 25.) Verily, to be tian and act as a coward, is tity, it is a contridiction Whoever is ashamed of his S of His doctrine, thus denies renders himself guilty of th condemnation in the gospel, Lord will also deny him b heavenly Father, on the dree of judgment. On the ot Christ says: "Blessed are men shall revile you, and you, and shall say all of evil against you fa My sake! Rejoice, and ing glad, because your rewa great in Heaven." (Math. We should, however, learn John not only the spirit of a the profession of faith, bu

self-sacrificing zeal of pena

Writ tells us that St. John

fied in his mother's womb, never committed a mortal si he performed works of p though he were guilty of the erimes. We, however, sinners, our souls are steel nevertheless, we act as thou no need of penance, no nee the justice of God. Has Go Heaven for us different fr enjoyed by St. John and saints? Has the Council reference to us, when it salife of a Christian must be penance?" Do not thes Christ allude to us: "I unless you do penance y likewise perish?" (Luke no, let us not deceive our who cannot deny himself sake, take up his cross dail Him, hopes, in vain for tvictory, which is given on defiled. Awake then, ari death of sin. The night the day has dawned. stands in our midst, and door of our hearts. He do to be born only in a colo rest in a hard crib, but I be born in our hearts be Christmas Communion. fore, begin now, to prepa habitation in our hearts of angels, let us make a t in He can dwell and b Let us rend the old gar that our souls may again with the garment of grad solve to give up those of tions which make us so God, to forget the anicaused Satan so much joy injury we have done neighbor's good name or

> proaching nativity, bless us the plenitude of graces. Amen. Globe Loan & Savings toria and Lombard E. W. Day, Manager Gings Co., says: "I conception of the continuation of the continuatio

be more fervent in pr courageously against ter

to be assiduous in the fu

duties of our state of life

true admirers and for John, the Divine Infant

NERVES must be fed on Hood's Sarsaparilla is the By enriching the blood it STRONG.

choicest rays upon the little tree,

heaven dropped its sweetest dew upon

it, and the winds never came to the

forest that they did not forget their

rude manners and linger to kiss the

little tree and sing it their prettiest

no harm threatened; for the ange

never slept,—through the day and through the night the angel watched

the little tree and protected it from all evil. Oftentimes the trees talked with

the angel; but of course they under-stood little of what he said, for he spoke

always of the Child Who was to become

the Master; and always when thus he

and threatened to devour its tender

foliage; sometimes the woodman came

with his axe, intent upon hewing down

the straight and comely thing; some-times the hot, consuming breath of

drought swept from the south, and

sought to blight the forest and all its

The Master came to the tree and be-

held it. He placed His hands upon its

smooth trunk and branches, and the

tree was thrilled with a strange and

and kissed the tree, and then He

Many times after that the Master came to the forest, and when He came

it always was to where the tree stood.

Many times He rested beneath the tree

and enjoyed the shade of its foliage,

and listened to the music of the wind

as it swept through the rustling leaves.

Many times He slept there, and the

tree watched over Him, and the forest

was still, and all its voices were

hushed. And the angel hovered near like a faithful sentinel.

Ever and anon men came with the

Master to the forest, and sat with Him

in the shade of the tree, and talked

with Him of matters which the tree

never could understand; only it heard

that the talk was of love and charity

and gentleness, and it saw that the

Master was beloved and venerated by

the others. It heard them tell of the

Master's goodness and humility, -how

He had healed the sick and raised the

dead and bestowed inestimable bless

ings wherever He walked. And the

tree loved the Master for His beauty

and His goodness; and when He came to the forest it was full of joy, but

The Master came one night alone

Then there was a great confusion in

tree was filled with terror.

The forest was sorely agitated, but

plied their axes with cruel vigor, and

beautiful branches were cut away and

cast aside, and its soft, thick foliage

was strewn to the tenderer mercies of

"They are killing me!" cried the

tree; "why is not the angel here to

But no one heard the piteous cry,

none but the other trees of the forest

and they wept, and the little vine wept

Then the cruel men dragged the de-

spoiled and hewn tree from the forest,

and the forest saw that beauteous thing

But the night wind that swept down

from the City of the Great King that

night to ruffle the bosom of distant

Galilee, tarried in the forest awhile to

say that it had seen that day a cross upraised on Calvary,—the tree on

which was stretched the body of the

Piles Cured Without the Knife, by Dr.

the tree was hewn to the ground.

the winds.

protect me?

no more.

dying Master.

with Hood's Sarsaparilla.

Strange men appeared, utter-

when He came not it was sad.

Then He stooped

glorious delight.

turned and went away.

coming through the forest.

forest could understand.

the forest.

No danger ever menaced it,

FIVE - MINUTES' SERMON.

Second Sunday of Advent.

ST. JOHN THE BAPTIST OUR MODEL IN THE WORKS OF PENANCE.

Behold, I will send my angel, before thy face, who will prepare the way before thee.

(Math. 11 10.) THE PROFESSION OF FAITH AND IN

How glorious is not the praise which our Lord gives to St. John in the gospel of this day! He calls him the angel who goes before Him, and prepares His way; yes, on another occasion, He calls him the greatest born of Why has the illustrious pre woman. cursor of Christ been worthy of such praise from the mouth of the Eternal Truth? The desert around the Jordan can give us the reason, for behold him there, in the rigor of his penance. His garments are of camel's hair, his food is locusts and wild honey, the hard ground his bed. Behold him in his exalted mission as the Lord's preacher of penance! How, with divine power and unction, he moves the most hardened sinners to tears of repentance, and now, behold him chained in Herod's dungeon, because he bad the courage to tell a king to his face, " It is not lawful for thee to have thy brother's wife." Soon the doors of the dungeon will be opened, the execution-er will enter to put him to death, and thus open to his holy soul, the way to the beautiful abode of bliss. thousand times blessed St. John, you have glorified God like no other, by your angelic life ; as a victim in service of the Lord, you have received the crown of martyrdom, and, as a reward of your fidelity, are now en-throned with Jesus in the kingdom of the angels! Oh! may we, not only piously revere thee, but be your faithful followers in the heroic profession of faith, and in the self-sacrificing zeal of

Dearly beloved, neither the dungeon nor the block threaten us, on account of our faith, no bloody martyrdom awaits us, but we are often obliged to suffer contempt on account of our holy religion, yes, how often are Catholics obliged to endure, not only the great est affronts, but the most unmerited slights and temporal losses on account of their very name! But let us have courage, brethren, we are disciples of Jesus Christ, we are the members of a crucified head. Is the disciple above his Master? If they have hated Me, they will also hate you, says our Lord. 'If they have called the Master of the house Beelzebub, how much more (will they not call) them of the household.' (Math. 10, 25.) Verily, to be a Chris tian and act as a coward, is a nonentity, it is a contridiction in itself. Whoever is ashamed of his Saviour or of His doctrine, thus denies Him, and renders himself guilty of the terrible condemnation in the gospel, that the Lord will also deny him before His heavenly Father, on the dreadful day judgment. On the other budgment. On the other when men shall revile you, and persecute
you, and shall say all manner
of evil against you falsely, for
My sake! Rejoice, and be exceeding glad, because your reward is very t in Heaven." (Math. 5, 11.)

We should, however, learn from St. John not only the spirit of a martyr in the profession of faith, but also self-sacrificing zeal of penance. Holy Writ tells us that St. John was sanctified in his mother's womb, and that he never committed a mortal sin; and yet he performed works of penance though he were guilty of the greatest We, however, are great sinners, our souls are steeped in sin, nevertheless, we act as though we had no need of penance, no need of amend o need of satisfying the justice of God. Has God created a Heaven for us different from the one enjoyed by St. John and the other saints? Has the Council of Trent no reference to us, when it says: life of a Christian must be a life of penance?" Do not these words of Christ allude to us: "I say to you, unless you do penance you shall likewise perish?" (Luke 13, 3.) likewise perish?" (Luke 13, 3.) Oh no, let us not deceive ourselves! He who cannot deny himself for Christ's sake, take up his cross daily and follow Him, hopes, in vain for the crown of victory, which is given only to the un-Awake then, arise from the death of sin. The night has passed, the day has dawned. Our Saviour stands in our midst, and knocks at the door of our hearts. He does not wish to be born only in a cold stable and rest in a hard crib, but He desires to be born in our hearts by a worthy Christmas Communion. Let us, there begin now, to prepare a suitable habitation in our hearts for the King of angels, let us make a temple, where in He can dwell and be enthroned. Let us rend the old garment of sin that our souls may again be adorned with the garment of grace. Let us resolve to give up those evil conversations which make us so often neglec God, to forget the animosity which caused Satan so much joy, to repair the we have done against our neighbor's good name or property, to be more fervent in prayer, courageously against temptations and to be assiduous in the fulfillment of the duties of our state of life. Thus, being true admirers and followers of St. John, the Divine Infant will, on His approaching nativity, bless us and bring us the plenitude of His Heavenly graces. Amen.

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OUR BOYS AND GIRLS. A GOOD ENOUGH BOY.

Ben Marquand was a boy of more than ordinary abilities, and might have been a leader in his class had it not been for his lack of exactness in the minor details that is always neces

sary to secure perfection.

He was quick at figures, but never imself to look over an ex ample that was only a fraction of a cen out of the way; and in writing his grammar test, if he were fortunate enough to arrange the sentences ac-cording to the rules, he was not in the least particular where he chanced to place the punctuation marks. And so it was in everything he did. Even in his conversation, he did not always stick to the truth. I do not mean that he would tell things which he knew were not true, but he was careless about what he repeated, and did not always report things exactly as he had heard them. His lack of reliability worried his parents considerably; but if it had not been for his Uncle Ben, it is quite probable his namesake wo have attained his majority with this

bad habit still clinging to him.
In his early days, Uncle Ben had In his early days, Uncle Ben had been a carpenter, but for many years back his friends had honored him by making him their representative in Congress. He was a splendid business man, as well as a model Christian, and looked upon young Ben's loose habits much more seriously than did his

One day, when Ben had been set to repairing the door of the pig sty his uncle made it his business to happen out in that region about the time he thought the work would be finished. Meeting Ben with his tools on his shoulder, he said :

"Well, Ben, my boy, have you made a good job of the work?"

"Good enough for a pig-sty," answered Ben, shortly, aware that his work would not stand inspection. "Let me see," replied his uncle, opening the door as far as it would go.

It is not hung plumb; see how it wags," he added. "Give me your swags," he added. saw and hammer, and see if I cannot straighten it.'

Ben handed him the tools reluct antly, and stood watching his uncle's nimble fingers as he deftly fitted the door to its place with as must exactness as if it had belonged to a mansion ininstead of to a pig-sty.

"There! is not that better?" he asked. "You see, I am an old carpenter, and my hand has not yet for-

gotten its cunning."
"But, uncle, what is the use in taking so much pains with a pig sty? What do those plump, long eared fellows care about the looks of their home, provided they get enough to

urged Ben. eat? "Nothing, probably; but, Ben, I have my own self respect to support, and what kind of a conscience would I have carried about with that door swinging the way I found it," was the

answer. Ben looked a little sheepish, but before he had time to reply, his uncle said, very kindly, but with a serious

look in his eye:
"Ben, I must acknowledge that I used a little deceit in happening out where you were at work this morning. The fact is I have been wanting to have a little talk with you, and knowing, from what I have learned of your habits, just how you would hang that door, I came out to have an object lesson for my text, and you see I have

not been disappointed.
"Your good-enough way of doing everything you undertake will certainly ensure your failure when you tainly ensure your come to take an active place in life. Your lack of precision in your studies may pass in the school room, but you will find accuracy demanded when you enter into business with the world. Among the first years that I was in Congress a little incident occurred that forcibly illustrates the value of exactness even in the most minute details. In a tariff bill that became a law that winter, one of the sections enumerated what articles should be admitted free of duty. Among the articles specified were all 'foreign fruit-plants,' mean ing plants imported for transplanting, propagation, or experiment. The en-rolling clerk, in copying the bill accidently changed the hyphen in the com pound word 'fruit-plants' to a comma, making it read 'all foreign fruit, and so forth. As a result of this carelessness, for a year, or until Congress could remedy the blunder, all the oranges, lemons, bananas, grapes, and other foreign fruits, were admitted free of duty. It was only a little mistake, but it cost the Government not less than two million dollars."

"Rather a costly comma," admitted en, thoughtfully. "I hope I shall Ben, thoughtfully. never make such a grave mistake as ' And yet, so far as precision is concerned, you are making greater errors every day," said his uncle. "To every avoid such grave consequences it is necessary to form habits of exactness in early life. Your fourteen years of indulgence will cause you many a hard battle, but if you right about face, and begin to fight in earnest, there is no reason why you should not finally suc ceed. Set a watch upon your lips at the very outset, for this habit of deviating from the truth has crept into your speech as well as into your fingers and pencil. Be exact in your work with your tools. It helps a boy to find out what "square" means. When he can saw to the line every time, he has a greater respect for truth. The skilled mechanic is usually a man NERVES must be fed on pure, rich blood. Hood's Sarsaparilla is the best nerve tonic. By enriching the blood it makes the nerves to the line in his speech."

"Then you think an apprenticeship "Then you think an apprenticeship to some good old carpenter would cure me of untruthfulness?" said Ben, humbly, for, though wounded by his uncle's plain talk, he had the good sense to appreciate the kindness that had prompted it.

"It might," admitted his uncle. "But, Ben, if self-will is not brought into the contest, even the most skillful

into the contest, even the most skillful master would fail in his efforts to teach you to apply to yourself the stringent rules that make the work of the craft s

"I do not intend that self-will shall be left out of the struggle," Ben re-plied modestly. "I am going to turn plied modestly. "I am going to turn over a new leaf this very morning, and if stretching lines and measuring planks will help it to stay turned, I am willing to begin an apprenticeship

right away."
"And I'll teach you the secrets of
the craft," said his uncle proudly, the craft," said h grasping his hand.

He kept his word, and Ben showed his gratitude by proving himself worthy of his master.

THE FIRST CHRISTMAS TREE.

BY EUGENE FIELD.

Once upon a time the forest was in a great commotion. Early in the evenng the wise old cedars had shaken their heads ominously and predicted strange things. They had lived in the forest many, many years; but never had they seen such marvellous sights as were to be seen now in the sky, and upon the hills, and in the distant village.

"Pray tell us what you see," pleaded a little vine; "we who are not as tall as you can behold none of these wonderful things. Describe them to us, that we may enjoy them with you.

"I am filled with such amazement," said one of the cedars, "that I can hardly speak. The whole sky seems to be aflame, and the stars appear to be dancing among the clouds; angels walk down from heaven to the earth, and enter the village or talk with the shepherds upon the hills.'

The vine listened in mute astonishment. Such things never before had happened. The vine trembled with excitement. Its nearest neighbor was a tiny tree, so small it scarcely ever was noticed ; yet it was a very beautiful little tree, and the vines and ferns and mosses and other humble residents of the forest loved it dearly.

"How I should like to see the angels!" sighed the little tree, "and how I should like to see the stars dancing among the clouds! It must be very beautiful."

As the vine and the little tree talked of these things, the cedars watched with increasing interest the wonderful scenes over and beyond the confines of the forest. Presently they thought they heard music, and they were not mistaken, for soon the whole air was full of the sweetest harmonies ever heard upon earth.

"What beautiful music!" cried the little tree. "I wonder whence it

"The angels are singing," said a cedar; "for none but angels could make such sweet music."

"But the stars are singing, too, said another cedar; "yes, and the shepherds on the hills join in the song, and what a strangely glorious song it

the other trees of the forest joined in The trees listened to the singing, but its happiness and its sorrow, for they, too, loved the Master. And the ange they did not understand its meaning : it seemed to be an anthem, and it was always hovered near. of a Child that had been born; but into the forest, and His face was pale with anguish and wet with tears, and further than this they did not understand. The strange and glorious song continued all the night; and all that night the angels walked to and fro, and the shepherd folk talked with the He fell upon His knees and prayed. The tree heard Him, and all the forest was still, as if it were standing in the presence of death. And when the angels, and the stars danced and carolled in high heaven. And it was morning came, lo! the angel had gone. nearly morning when the cedars cried They are coming to the forest the forest. There was a sound of rude voices, and a clashing of swords and the angels are coming to the forest ! And, surely enough, this was true. The vine and the little tree were very staves. ing loud oaths and cruel threats, and terrified, and they begged their older and stronger neighbors to protect them called aloud for the angel, but the from harm. But the cedars were too busy with their own fears to pay any heed to the faint pleadings of the humglory of the forest !" ble vine and the little tree. angels came into the forest, singing same glorious anthem about the it was in vain. The strange men Child, and the stars sang in chorus with them until every part of the woods rang with echoes of that wond-There was nothing in the rous song. appearance of this angel host to inspire fear; they were clad all in white, and there were crowns upon their fair heads, and golden harps in their hands; love, hope, charity, compassion, and joy beamed from their beautiful faces, and their presence seemed to fill the forest with a divine peace. The angels came through the where the little tree stood, and gathering around it, they touched it with their hands, and kissed its little their names, and kissed its little branches, and sang even more sweetly than before. And their song was about the Child, the Child, the Child that had been born. Then the stars came down from the skies and danced and hung upon the branches of the tree, and they, too, sang that song—the song of the Child. And all the other trees and the vines and the ferns and the mosses be held in wonder; nor could they understand why all these things were being done, and why this exceeding honor should be shown the little tree.

When the morning came the angels left the forest-all but one angel, who remained behind and lingered near the little tree. Then a cedar asked:
"Why do you tarry with us, holy
angel?" And the angel answered: angel?" And the angel answered: is sacred, and no harm shall come to

The little tree felt quite relieved by this assurance, and it held up its head more confidently than ever before.
And how it thrived and grew, and
waxed in strength and beauty! The
cedars said they never had seen the
like. The sun seemed to lavish its

Nothing More Useful. I can conceive nothing better or more satisfactory in the life of a man than to be able to assist young men to live a noble life. —Gov. Ramsdell.

Be Sincere.

Be honest with yourself, whatever the temptation ; say nothing to others that you do not think, and play no tricks with your own mind. Of all the evil spirits abroad this hour in the world insincerity is the most dangerous .- James Anthony Froude.

One Fall Leads to Another. It is easier to escape habit than to conquer it. Many a one who reads these lines will bear witness with the writer to the words of one who says 'I know from experience that habi can, in direct opposition to every con talked, he caressed the little tree, and viction of the mind, and but stroked its branches and leaves, and moistened them with his tears. It all aided by the elements of temptation, induce a repetition of the most unworthy was so very strange that none in the The mind is weak where it actions. has once given way. So the years passed, the angel watching his blooming charge. Sometimes the beast strayed toward the little tree

Advice to Young Men

Foolish spending is the father of poverty. Do not be ashamed of hard Work for the best wages you work. can get, but work for half price rather than be idle. Be your own master, and do not let society or fashion swal-low up your individuality—hat, coat and boots. Compel your selfish body to spare something for profit's sake. verdure: the angel kept them from the little tree. Serene and beautiful Be stingy with your appetite, but merciful to others' necessities. Help it grew, until now it was no longer a little tree, but the pride and glory of others and ask no help for yourself Be proud. Let your pride be of the One day the tree heard some one right kind. Be too proud to wear a coat you cannot afford to buy, too proud to be in company the angel had hastened to its side when men approached; but now the angel that you cannot keep up with in expenses, too proud to lie or steal or strode away and stood under the cedars yonder.
"Dear angel," cried the tree, "can cheat, too proud to be stingy; in short, be a man of integrity and individualyou not hear footsteps of some one approaching? Why do you leave me?"
"Have no fear," said the angel;
"for He Who comes is the Master." ity .- Catholic Monthly.

Keep Still.

In one of Dr. Burton's Yale lectures is the following advice to young men "When trouble is brewing, keep still. When slander is getting on its keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my latter years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did it. Silence is the most massive thing conceivable sometimes. It is strength in its very It is like a regiment grandeur. ordered to stand still in the midfury of the battle. To plunge in were twice as easy." Imprudent speech has done more harm than has gun-powder.

The Teacher of Athletics.

The time has come when one of the most important members of a college faculty in the eyes of the undergradu ates, and undoubtedly the most popular many colleges, is the profes sional athletic trainer w to it that the baseball, and rowing men give a good account of themselves when brought in of themselves when competition with other colleges. Within the past week the engagement of such a trainer by a large college con spicuous in athletics has been an nounced, and it is stated that his salary is to be \$3,000 a year. There are many members of the faculty of this college who do not get as large salary though their dignity is greater Not a few of these professional trainers ware college men, and the field for this kind of work is broadening. man who gave himself up to this kind of work twenty years ago would have been looked upon as little better than a prize fighter, but it is a recognized branch now. Half a dozen college girls have gone into this kind of work and have succeeded much better than the girls who have devoted themselves to teaching classics and mathematics angel came not.
"Alas," cried the vine, "they have This is an era of athletics and of phys ical development, and the effects are come to destroy the tree, the pride and

Farmers or Clerks?

The Montgomery, Md., Advertiser answers affirmatively the question,
"Does farming pay?" and adds:
"Why, then is it that life in the
country is tabooed and a young farmer

one who can manage labor successfully and conduct a plantation in a practical manner-looked upon as an object of curiosity, mingled with a suggestion of pity? There are a few men in this immediate vicinity who have the sagacity to perceive that the prospective advantages of agricultural life far outweigh the future in the business of mercantile field. They are in active charge of plantations near the city; they are making practical farm-ers of themselves; they are leading in-dependent, healthful lives, and buying more land each year with their earn-Their comrades have gone, as clerks, into the railroad offices or the stores of the city; are earning but little more than the bare cost of living ; are accounted most fortunate if in two years they get a week's vacation in which to spend all their earnings, A. W. Chase's Ointment.

Mr. George Browne, painter, of Woodville, Ont., Victoria Co., says:—"For thirteen years I was a sufferer from bleeding piles and the intense agony which I passed through during those years and relief I obtained by Chase's Ointment prompts me to give this testimonial. My physician wished me to have an operation but I felt I could be cured without the knife. Three boxes of Dr. Chase's Ointment stopped the bleeding and effected a permanent cure.

If you have catarrh, don't dally with local remedies, but purify and enrich your blood with Hood's Sarsaparilla. and are frightened at the unexpected approach of their employer at all times. In fifteen years they will be worn out old men-mechanical contrivances for doing a certain stipulated task—barely living within their modest income, and in continual fear lest their place shall be filled with a younger man. And the young man on the plantation will be influential land owners, with an assured income—a 'sound mind in a sound body'—both prosperous and

CHATS WITH YOUNG MEN. happy, of use to themselves, their familes and the communities in which they live.

Do All the Good You Can.

It is a solemn thing that centuries hence the man of that future time may be helped or hindered by deeds and words of ours spoken or done to-day A solemn thing that we influence people every day, and that influence may be perpetual in its consequences. A word may live in a heart for years and result in multiplied good deeds : an evil example may bear fruit in evil that will endure. Let us do all the good we can to all the persons we meet. We know not, any of us, how soon the night may come in which no man can

I remember some years ago there was one of those large Thames pleasure steamers, called "the Princess Alice" going down the river, when it collided with some other boat much larger than itself, and in an instant hundreds of pleasure seekers and were struggling in the water. I dare say some of you may remember that awful catastrophe-how the pleasure that day was turned into mourning in hundreds of families. How the hus-band, the mother, the daughter, that went out in the morning came not back at night, or came only as a lifeless body from which the soul had fled.

"A worn-out fetter, which the soul Had broken and thrown away,"

When the catastrophe took place some little help was at hand, but not much; and there was one man who, happening to be in a small rowing boat, pulled up to the place and rescued as many people as he could. All around him were men and women fighting for dear life, the drowning clutching hold of the swimmers and overwhelming them in their own death. Skirting about on the edge of the struggling mass the man picked up all he could carry safely, and, as he pulled slowly, off, agonized cries came to him to save "just one more." It was told by one of the survivors that the poor fellow, pulling at his oar choking with emotion, sobbed out to him-"Would God I had a larger boat!" It was an awful thing to pull away with the few and leave the many; to help the units, and leave the hundreds.

But at least the man did what he could. His power of help was limited by the size of his boat. yould you have said of him if he had drifted idly by and made no attempt to help his fellow-creatures? Does not this accord with the life of some of us? There are souls around you going to ruin, and you hold out no hand to help; there are hearts that love you and would listen to what you have to say, and you remain voiceless and dumb; forgetting that a mans' life consisteth not in that which he possesseth, but in the power that he exercises for good.

MANY GO INSANE.

WOMEN'S BURDENS ARE HEAVY AND HARD TO BEAR.

Unless Bodd's Kidney Pills are Used. Then Diseases of Women are Cured, and Suffering Ceases — Mrs. Ellen

Toronto, Nov. 28. -The daily papers from day to day contain reports of the wrecking of once happy homes, through the insanity of mothers, whose

reason has been destroyed by illness.

Women's burdens are many and
heavy, and hard to bear. They are, as a rule, borne in silence, for women don't want to incur the expense of calling in the doctor ; they don't want to suffering in silence, while their ailments are sapping their strength, un-dermining their health, and reason, and hurrying them to the grave.

It is needless to call in a doctor in most of such cases. The suffering woman can cure berself at very small Dodd's Kidney Pills are the expense. remedy she needs.

In ninety-nine of every hundred cases of "Female Complaints," the trouble has its origin in diseased Kid-Very soon the urinary, and reproductive organs are involved, and the sufferer becomes a frail and wasted

shadow of her former self. By restoring the Kidneys to sound health, and so ensuring their prompt and proper action, "Female Complaints" can be quickly, thoroughly

and permanently cured. Mrs. Ellen Dowson, 640 Gerrard St. E, has discovered the value of Dodd's Kidney Pills in these cases. She writes: "For over six years I suffered intensely with Palpitation of the Heart and Female Weakness. One of Toronto's best doctors attended me, and I used many different medicines, but got no relief, till I used Dodd's Kidney Pills. I have taken eight boxes, and am completely cured.

Dodd's Kidney Pills will do for all suffering women what they did for Mrs. Dowson. Test them. They'll convince you by curing you.

THINK about your health. Do not allow scrofula taints to develop in your blood. Take Hood's Sarsaparilla now and keep yourself WELL.

yourself WELL.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure and effectual. If your druggist has none in stock, get him to procure it for you.



CHOOP TOUGHT THE

After a few graceful words of thanks from Rev. Dr. Kilroy, the gathering dispersed.

The above account of the concert at Lorette Academy, Stratford, shows that the solid

ornamental. All the pupils who wrote at the examinations, last July, passed. The Academy in Stratford is keeping up the well-deserved reputation of Loretto as an Institution of a

DIOCESE OF PETERBOROUGH.

WEDDING BELLS.

DENOMY-BRISSON.

BURNS-MOYLAN.

CURNIN-O'SHEA.

in its noble work.]

ARCHDIOCESE OF OTTAWA.

St. Patrick's, Ottawa.

St. Patrick's church, which for several months has been undergoing extensive alterations, was re-opened for worship on the morning of the 2th ult., the feast of St. John of the Cross, in the presence of a congregation that filled the edifice to the doors.

For several years the accommodation of the church had been inadequate for the growing congregation, and early in the year preparations were made for enlarging and remodelling it. A full account of the alterations effected has already appeared in the CATHOLIC RECORD. The expenses of remodelling the church has been met by private subscribtion, and while there was no canvassing whatever, the response has been most generous.

At 9.30 o'clock His Grace Archbishop Duhamel, preceded by a long line of Ecclesiastics and Sanctuary boys, and robed in full Pontificals, entered the sanctuary and commenced High Mass, attended by the following: Archpriest, Mgr. J. O. Canon Routhier, V. G.; deacons of honor, Very Rev. Canon Foley, Very Rev. Canon McCarthy; deacon of office, Rev. J. Dunn; subdeacon, Rev. W. McCauley; master of cerementes, Rev. W. McCauley; master of cerementes, Rev. E. Groutx.

After the first Gospel had been chanted, the

folies, Nev. J. Donn; subdeacon, Rev. W. McCauley; master of ceremonies, Rev. W. McCauley; master of ceremonies, Rev. E. Groul.

After the first Gospel had been chanted, the Rev. C. J. Powers, C. S. P., of New York, ascended the pulpit and in an eloquent sermon of three quarters of an hour, spoke on the subject of the "Kingdom of the Church." In part, he said that the material structure of the ideal church was a thing of beauty for whose building the heart and the mind and the hands of men gave service. By the labor of the hand the ties of the mind took shape in the strength of granite, in the harmony of proportion, in the symmetry of parts, in the glow of color, and in the gleam of marble and gold. But it was the love of the heart that imparted nobility and sublimity to the mind that conceived and skill to the hands that effected the perfect work. In this thing of beauty built of love, God, who is love, made His house and dwelling-place. His presence was revealed, not indeed to a vision, but to faith in the witness of His word. Here for His presence sake His angels hovered around; here, as in Eden, He walked in love with His beloved. At the fountain of living waters ever flowing the weary of soul found refreshment. At the beavenly table, here ever spread, the hungered and athirst found meat and drink. Peace and rest abide as if in prophesy of the unutterable peacethat thrilled and filled the soul before the great white throne of heaven. But the house of God was but the witness to a fact, a restimony to a spiritual power. That fact was the greatest power of the world. It had made to be different which hone of Heaven. But the house of God was but the witness to a fact, a restimony to a spiritual power. That fact was the greatest power of the world. It had made to do do the difficulties, intrinsic and extrinsic, which made against its acceptance were considered.

The preacher the referred to the difficulties of accepting the sublime doctrine of Christ, on account of the opposition of weak human nature, and the di

nature, and average and the midst of a hostile world.

Notwithstanding all the opposition to it, the doctrine of the Church of Christ was a power of sucha sort as the Church of Christ was a power of sucha sort as to satisfy the intellectual wants of mankind. The doctrine, because of the Divinity of its origin, so lighted the human intellect that every great question found an adequate answer. And as a complement to the intellectual peace which came to man from the possession of what was commonly called Divine faith, there was given to his soul the great and might gift of love by which his life's order was broken to the fruition of a perfect work. The musical portion of the Mass was of rare merit, and was rendered by the choir of the church augmented to the number of some fifty voices, with organ and orchestral accompaniment, under direction of the choir-master. Processor Buels of the Canadian College of Music; M. Bonner, jr., presiding at the organ. The following was the programme:

Processional—"Marche Romaine"... Gounder Processional—"Marche Romaine"... Gounder of the church augment of the church was the programme:

Processional—"Marche Romaine". Gounod Introl.—"Os justi "C' The mouth of the just shall meditate wisdom, and his jungue shall speak judgment.—Ps. 36. "Kyrie".—Messe Solenneile. Gounod "Gloria". Gounod

March.

Key, Father Whelan entertained His Grace and the other visiting clergymen at dinner, immediately after Mass. In addition to those named above there were many other priests present, including Capuchin and Dominican Clears. Minors.

The work on the interior of the church will

The choir of the Sacre Cour church is busy practising Des Forge's solenn Mass for the feast of the Immaculate Conception, under the leadership of Rev. Father Chaborel, choir

isadership of Rev. Father Chabbrel, choir master.

The closing of the Cloister of the Sisters of the Precious Blood, in their new home, "Elm Bank," Ottawa city, took place on Tuesday, 23rd ult. On the preceding Friday, Saturday, Thursday and Moaday, hundreds of friends visited the institution previous to its enclosing. There will be a religious profession at the monastery of the Precious Blood, Bank street, on the 3rd of December. Miss Victoria Archambauli, of Clarence street, will take the holy habit, and Miss L. Renaud, of Hull, will pronounce her final your.

It was omitted to state last week that the preacher (in English) at the Benediction service was Rev. Father Whelan, pastor of St. Patrick's.

was Rev. Father Whelan, pastor of St. Patrick's.
Rev. Father Jodoin, Provincial of the Oblate Order in Canada, who had been a guest at the Hull presbytery for a few days. Has left for Maniwaki, to make his Canonical visit.
The new chapel of the Mount St. Antoine's orthanage, in the large and commodious building completed last autumn in New Edinburgh, will be blessed by Archbishop Duhamel on the 3rd of December. Several members of the clergy will be present at the ceremony.
Monday night, 21st, ult, the little orphans of St. Joseph's Home, celebrated the feast of St. Cecilia, patron saint of their Superior, Sister Cecilia. They carried out a programme of recitations and songs, after which they entertained the nuns of the institution. This good lady is a convert, and is a Scandinavian by the annual meeting of the teachers of

Cecilia, They carried out a programme of recitations and songs, after which they entertained the nuns of the institution. This good lady is a convert, and is a Scandinavian by birth.

The annual meeting of the teachers of the convert, was also as the state of the teachers of the country were in attendance. The chief feature of the meeting was a lecture by Mr. L. O. Page, school inspector of the Ottawa district. He spoke on geograph, history, and other subjects pertaining to pertical instruction. Revision of the Ottawa district. He spoke on geograph, history, and other subjects pertaining to pertical instruction. Revision of the ottawa district. He spoke on geograph, history, and other subjects pertaining to pertical instruction. Revision of the ottawa district. He spoke on geograph, history, and other subjects pertaining to pertical instruction. Revision of the ottawa district. He spoke on geograph, history, and other subjects pertaining to pertical instruction. Revision of the ottawa district. He spoke on geograph, history, and other subjects pertaining to pertical instruction, and the subjects pertaining to pertical instruction, and the subjects pertaining to pertical instruction, and the subjects pertaining to pertical instruction. Revision of the ottawa district in the center of the formation of the ottawa district. He spoke on geograph, history, and other subjects pertaining to pertical instruction. Revision of the ottawa district. He spoke on geograph, history, and other subjects pertaining to pertical instruction. Revision of the ottawa district. He spoke on geograph, history, and other subjects pertaining to pertain the delignful and instinction of the ottawa district. He spoke on geograph, history, and other subjects pertaining to pertain the center of the control of the ottawa district. He spoke of the otta

on Thanksgiving Day, and was a most successful and enjoyable affair, and also financially. The hall was decorated prettily with paims and autumn flowers, and the different tables were very artistically arranged. Mrs. R. W. Scott, Lady Caron, Mrs. J. P. Brophy, and Mrs. Clifford Sifton were the patronesses. The teatable was in charge of Miss Scott and Miss Moylan, assisted by Miss Inez Goodwin, Miss Edith Tobin, Miss T. Kavanagh, and Miss L. Lemoine. Miss Hency had charge of the flower table, and was assisted by Miss Grouard and Miss Ex Gourdeau, and Miss A. Kavanagh. Miss Exa Gourdeau, and Miss A. Kavanagh. Miss Garneau, assisted by Miss Girouard and Miss Haycock, looked after the ice cream table, and the Thanksgiving turkey was in charge of Miss Griffon and Miss Hughos.

A miscellaneous table was presided over by Miss Chadwick. During the afternoon delightful music was furnished by Valentine's orchestra, and Miss Kate Ryan rendered a violin solo with pleasing effect.

DIOCESE OF LONDON.

Rev. Father Kealy's Farewell. HE RECEIVES AN ADDRESS AND A PURSE FROM THE PEOPLE.

It was with mingled feelings of surprise and

It was with mingled feelings of surprise and does regret that the announcement was made on Sunday, the 25th inst., that, in obedience to His Lordship Right Rev. Bishop O'Connor, we were to be separated from our tried friend and kind guardian of our soulis, who has labored so earnestly in behalf of our sprittual welfare.

We look back over the six short years he has been among us and recall with gratifue the many times his words of wisdom have been to us a tower of strength, the many times he lent an attentive ear to our petitions and our tales of sorrow, and the many times he poured out the baim of consolation on the broken heart,

heart.

The little children loved him. His unremitting zeal in training their minds and hearts to virtue will ever be forally cherished. In socrection there was love, in his advise there was one; they think of all this and their childshearts grows as but these day he has a sweetest virtue.

their childish hearts grow sad; but the seed he has sown will live forever, and grow into flowers of sweetest virtue.

We had learned to appreciate his great virtue, high merits and rare talents, while his kind, courteous and unassuming manner won for him universal esteem, as was testified the following Tuesday evening, previous to his departure for his new parish, Fletcher.

The village hall was filled with a large, sadhearted audience to say "Good Bye" to their kind friend and counsellor. The stage was prettily decorated. Many flowers were grouped about in honor of the occasion.

Regrets were read by the chairman, Mr. Thos. Ryan, from Very Rev. Dean Murphy, who was unable to attend, owing to the inclemency of the weather. Mr. Bernard O'Connell stepped forward and read, in a clear and effective tone, the following address, the presentation being made by Mr. Francis McConnell:

Rev. Father Kealy, C. C., of Irishtown Parish:

presentation being made by Mr. Francis Mc. Connell:

Rev. Father Kealy, C. C., of Irishtown Parish;

Rev. and Very Dear Father,—We have assembled this evening to bid you an affectionate farewell, for we have learned with feelings of unfeigned regret that you are about to be removed from this parish to take charge of an other portion of the viney and of the Lord.

When you first came to Irishtown you were personally unknown any of rishtown you were personally unknown any of us, but we recognized in you one whom Christianity had elevated to the awersapiring dignity of coadjutor with God in the work of man's salvation—one of these whom the salt of the earth—the ambassador of Him who brings down to the level of death the swellings of pride, and clevates the humble of heart to eternal bliss—the envoy of Hearth—and as such we regarded you with respectful afterence.

But now, from you. Though undistinguished by any full that pleases the vanity of man, and unaided by the consideration that attaches to wealth and earthly power, yet have you unconsciously insinuated yourself into 'he hearts of all, and found lodgement there, be cause you have labored assidiously to realize the miracle of Christiansociety sung by Isaiah, and found of whom the Evangelist salt, we admire your being soo happily gifted with so large a measure of judgement, imagination, reason, and eloquence, which are the characteristic faculties of the orator, hence your delignative, splendid and convincing.

The parents of this parish are under lasting objections to you for the unremitting attention you have given to the rising generation. You have given to the rising generation, You have spared no pains in preparing the children of which are the characteristic faculties of the orator, hence your delignative, splendid and convincing.

The parents of this parish are under lasting obligations to you for the unremitting attention you have given to the rising generation. You have spared no pains in preparing the children for a worthy reception of the sacraments high educational order. And we bespeak for that excellent institution continued success

to you.

And may your inestimable services meet with
And may your inestimable services meet with the same blessing from God, and appreciation from the people in your new field of action as characterized them here. Signed on behalf of the congregation by the following.

ollowing:
James Murphy, Dean, Bernard O'Connell,
James Murphy, Dean, Bernard O'Connell,
Stephen
Jowney, Peter Sullivan, John Wingle, John
Arrpenter, J. J. McKenna, Mathew Williams,
Philip Carlin, John Eckert, John McIvor, John
McConnell

chilip Carlin, John Eckert, John Mclvor, John McConnell.

Rev. Father Kealy then arose and made a lengthy reply, reviewing the issues referred to in the address. He said there were times in every man's life when the lips refuse to utter what the heart would feign express. This was one of the happiest yet the saddest occasion of his life. He was happy because he knew he had their love and esteem, and sad because he had to leave the people who were so dear to him. He thanked the people for the kind manner in which they ever accepted his counsel and for their generosity during his stay amongst them, which would be ever fondly remembered by him.

As he concluded, grief unbidden gave wayeven strong men overcome with emotion.

As he concluded, grief unbidden gave wayven strong men overcome with emotion
wiped away a silent tear.

Dear, faithful people of Irishtown—Farewel

and if perchance we may never meet again
on earth, may we meet on the threshold of
olessed eternity where farewell is a word ur
known.

LORETTO'S FESTAL GREETING—THE ACADEMY PUPILS GREET REV. E. B. KILROY, D. D.—A VERY ENJOYABLE CONCERT.

OBITUARY.

MRS. MARY TOOHEY, NORTH CAYUGA.

On Tucsday, November Sth, there passed to eternal rest an esteemed resident of the township of North Cayuga, in the person of Mary Downey, relict of the late John Toohey. She was born in the county of Tipperary, Ireland, in the year 1812, and had thus more than passed to all the year 1812, and had thus more than passed to all the year 1812, and had thus more than passed to all the year 1812, and had thus more than passed to all the year 1839, and settled in the year 1839, and settled in the county of Prince Edward. Here she resided until her marriage with her late husband. Mr. and Mrs. Toohey then moved to the county of Haidimand, where they lived happily together until the death of the former in 1881. Since that, time the deceased enjoyed her usual good health until within two months of her death. The funeral took place on Thursday last from the residence of her son, Mr. P. Toohey, and proceeded to St. Stephen's church, Cayuga. The solemn Requiem High Mass was sunt by Rev. Chancellor Craven, assisted by Rev. Dean Laussie, pastor of the church. At the conclusion of the service the remains were conveyed to the Catholic cemetery and interred in the family plot.

Being one of the pioneer settlers of the township, she experienced the hewing of a beautiful nome out of Nature's forest. For her kindness she was respected by all who knew her Three sons and two daughters, all of whom were bresent during the last moments, are left to mourn the loss of a kind and faithful mother.

Mrs. Wm. Dunne, at the ripe old age MRS. MARY TOOHEY, NORTH CAYUGA.

MRS, WM. DUNNE, KINKORA.

It is our sad duty to chronicle the sudden death of Mrs. Wm. Dunne, at the ripe old age of eighty-eight, which occurred on the 23rd out, at the home of her son-in law, Mr. Jas. Keily. Deceased lwas a native of the county Tipperary, Ireland. She came to Canada about the age of thirty, accompanied by her husband and two children and settled in Onondaya, outly Brant, where over twenty years of her fife were spent. Afterwards she lived twenty-five years in Hibbert, where her genial disposition, ever ready to assist the needy, won for her many friends, who on hearing of her death will breathe forth a fervent prayer for the repose of her soul. of the queenly queen and the grief of the bereaved mother. Her regal robes were both tasteful and true to life, while she bore herself as one who is "every inch a queen."
Her daughter, Lady Mary Grey, was impersonated by Miss Devlin, and her second son, Richard, Duke of York, by Miss E. Moore, Miss Goodwin was Lord Hastings and Miss O. Macklin took the part of Father Martigny. The Maids of Honor were represented by Misses Bell, Wigle and Jonns were the Lords who tore the young Duke of York from the clinking arms of his mother.

A very enjoyable evening was brought to a close with a cantata, "The Vale of Pearls." In this 'pretty little piece some twenty or more young ladies attired as peasant girls were styposed to be searching for the pearl which brought good luck to the finder. In their sarch they were assisted by a band of little fairies, led by Miss Edith McGraw, who made a charming fairy queen. When all were krouped on the stage the scene was very pretty. The solo pairs were taken by Misses O'Neall, Quarry, Way, M. Idington, I. Welsh and M. Dillon.

After a few graceful words of thanks from Rey, Dr. Kitroy, the gathering dispersed.

cill breathe forth a fervent prayer for the re-one of her soul.

About ten years ago, after the death of her unsband. Wm. Dunne, she removed to Kin-ora, where the remainder of her life was spent.

Of her family of eight, all died young, with
the exception of Mrs. James Kelly, who died
about four years ago.
On Friday morning solemn Requiem Mass was
sung by Rev. Father O'Neill, after which the
tuneral cortege wended its way to the Irishtown cemetery, where all that was mortal of
Mrs. Dunne was laid beside the remains of her
husband.

husband. Deceased was a devout Catholic and died fortified by all the blessings of our Holy Mother the Church. May her soul rest in peace!

WEDDED AT PERTH.

Mr. Geo. A. O'Rielly, of Ottawa, Marries

Mr. Geo. A. O'Rielly, of Ottawa, Marries a Lady of the Former Place
(Special to the Catholic Record.)

Perth. Nov. 22.—A very pretty wedding took blace at St. John's Church at 9 o'clock, on the morning of 21st inst., when Miss Edith Lee. of Perth, daughter of jailor John Lee, was married to Mr. Geo. A. O'Reilly, son of Mr. John O'Reilly, License Inspector, of Ostawa. Evidencing the popularity of the young bride, the school children were given a holiday for the ocasion, and, in a word, it may be said that almost the whole town was en fete. The ceremony was performed by Rev. Father Duffus, P. P., assisted by Rev. Father Killeen, the latter subsequently celebrating High Mass for the first time in the history of the town on the occasion of a wedding, the musical portion being rendered by a choir consisting of the Sodality of the Children of May, of which the bride is a prominent member, and the church was filled by her many friends. Miss Jossis Connolly sang a solo. The bride, who was given away by her father, was dissisted by her cousin Miss Mena Lappin, of Montreal, while Mr. Frank O'Reilly, of Ottawa, Miss Gertie Lee, sister of the bride, was mid of honor, while Messrs. Peter Kehee and H. P. Noonan acted DIOCESE OF PETERBOROUGH.

In St. Joseph's church, Douro, on Tuesday, Nov. 15th, inst., a solemn Requiem Mass was celebrated by Father Keilty for the regose of the soul of his life-long friend, Father Connelly, parish priest of Hastings, who died a year ago, Father Keilty paid a glowing tribute to his memory. He was born in Perth, Ont, and baptized by Vicar-General McDonagh, whose memory is embalmed in immortal verse by the late lamented D'Arcy McGee. As a priest Father Connolly served for a short time as curate to Monsignor Farrelly, patriarch of the Kingston priesthood. Afterwards and in succession he served as parish priest in Victoria Road, Emily, Campbellford and Hastings. After reviewing his whole career Father Keilty went on to say that Father Connolly was one of nature's noblemen—a man essentially of the people and who loved the people—a man who always had a kind word on his lips for everybody—a man who had no regrets in connection with the past and was able to say a short time before he died, that if he had his life to live over again he would lead exactly the same kind of a life as he had aiready led. A man who would be held in loving remembrance by the people among whom he had ministered; his memory would always linger among them as a living benediction. Nor could such a man be ever forgotten by the priests whose proud privilege it was to be his friend. The kind of man who makes the Catholic Church the power she is among the masses—a man who, during the more than twenty-five years of his priesthood had worn the white flower of a biameless life—a veritable soggarth aroon—a perfect gentleman; always, everywhere and under all circumstances. Father Keilty concluded by a outoattion from D'Arcy McGee:

"Friend of my youth! farewell to thee

"Friend of my youth! farewell to thee Miss Mena Lappin, of Montreal, white Mr. Frank O'Reilly, of Ottawa, brother of the groom, acted as groomsman. Miss Gertie Lee, sister of the bride, was mid of honor, white Messrs, Peter Kehoe and H. P. Noonan acted as ushers. The bride was dressed in a beautiful suit of white organdial dress, trimmed in silk, over a white silk petitionat, with white veil and a wreath of buds. After the ceremony at the church a wedding breakfast was served at the residence of the bride's father on Drummond street. The large number of beautiful and costly weeding presents from friends in Perth, Ottawa, Montreal, Toronto, Carleton Place and other points testified to the high esteem in which the bride is held.

The members of the County Council, which happened to be in session, presented the bride with an address, accompanied by a purse of gold; the Children of Mary also presented an address and a handsome testimonial. Among the guests present from a distance were: Mr. and Mrs. John O'Reilly, Mr. Fred Lee, Miss Tessie O'Reilly, Mr. E. O'Reilly, Miss Dubois, Mrs. McCann, Miss Eveleen McCann, Mrs. Boyden, Mr. R. Devilin and Miss Margaret Hunter of Ottawa; and Miss Annie Traynor, of Carleton Place. Mr. And Mrs. O'Reilly, Carrying the well wishes for their future happiness, left for Toronto and New York on a wedding tour, on the lo clock train.

C. Y. L. L. A. NOTES.

The Catholic Young Ladies' Literary Asso-ciation met last evening at the home of Miss Annie McMahon, D'Arcy street, Toronto, The seventh and eighth cantos of Dante's "Inferno" were read and discussed. A most interesting paper on "Robert Emmett" was read by Miss Cose Fercuson. A short musical programme concluded the meeting. The Association will neet again on next Tuesday, November 29 to the residence of Miss Eleanor Kelly, 55 Frinity street.

A NOVA SCOTIA FARMER Tells How He Was Cured of Salt Rheum.

HIS FINGERS, HANDS AND WRISTS WERE A MASS OF CRACKS AND SORES, BY REASON, OF WHICH HE WAS UNABLE TO WORK.

DENOMY-BRISSON.

St. Peter's church, French Settlement, was the scene of a pleasant event, Tuesday morning, Nov. 15, the occasion being the marriage of Mr. A. J. Denomy, merchant, of St., Joseph to Miss Marie Brisson, of Drysdale. The bride having been a member of the choir for seven years, Rev. Father Courtois, assisted by the choir, saying a High Mass, as a slight token of their respect and gratitude for her services. The bride and bridesmaid (Miss Emelie Denomy) were attired in cream cashuere dresses and white veils. After the ceremony dinner was partaken of at the residence of the bride's father, Mr. John Brisson, after which the happy pair left to spend their honeymoon at Nugara Falls and Detroit. The many friends who assembled to witness the ceremony and to extend to then their good wishes testified to the popularity of the bride and groom Mr. and Mrs. Denomy will reside in St. Joseph. MASS OF CRACKS AND SORES, BY REASON, OF WHICH HE WAS UNABLE TO WORK.

To the Editor of the Enterprise:

I have read from week to week in your paper, testimonials from those who have been cured through using Dr. Williams' Pink Pilis, and as I have experienced much benefit from the use of that medicine, I believe it my duty to let others know they can be relieved from a very painful malady. I am now 75 years of age, and am at the present time, and in fact ever since I took a course of Dr. Williams' Pink Pilis about two years ago, have been enjoying excellent health. Before that time I had been ailing for some months, finally I was attacked with salt rheum, which came out mostly on my hands. It was not long after its first appearance before I was unable to do any work at all with my hands. I resorted to fall the domestic cures I could hear of, but the disease kept on its course, getting worse and worse, until the palms of my hands and my fingers were a mass of cracks, open sores and hideous seabs. I then got medicine from the doctors whice I used for several weeks, with no benefit my hands to the palms of my hands and my fingers were a mass of cracks, open sores and hideous seabs. I then got medicine from the doctors whice I used for several weeks, with no benefit my hands and my fingers were a mass of cracks, open sores and hideous seabs. I then got medicine from the doctors whice I used for several weeks, with no benefit my hands and my fingers were a mass of cracks, open sores and hideous seabs. I then got medicine from the doctors whice I used for several weeks, with no benefit whatever—my hands still becoming more crippled with the disease. My crock and several health, loo, at this time was poor, and I got discouraged aitogetier, believing her was produced to get a box and see what good the got the terrible complaintance that Dr. Williams' Pink Pills but concluded to get a box and see what good they might. I have been in the neighborhood, and it was suggested that I try them for sail rheum. I had not much fai To the Editor of the Enterprise :-St. Peter's cathedral, London, was well filled on Thursday morning, November 24, when Mr. Louis Burns, second son of Mr. James Burns, York street, and Miss Maggie Moylan, Dundas street, were united in the holy bonds of matrimony. The ceremony was performed at 9 o'clock, by Rev. M. J. Tiernan in the course of a Nuptial Mass. Miss Laura Hickey gracefully performed the office of bridesmaid, while Mr. James Burns assisted his brother as groomsman. The wedding breakfast was served at the residence of the bride. Mr. and Mrs. Burns have nosts of friends in this city, one and all of whom wish the happy couple God's choicest blessings. God's choicest biessings.

CUNIN-O'SHEA.

The Church of the Holy Angels, St. Thomas, Wednesday mording, Nov. 23, was the scene of a pretty wedding, Nov. 23, was the scene of a pretty wedding, when Mr. J. J. Curnin, M. C. R. engineer, was united in the holy bonds of matrimony to Miss Margie O'Shea, daughter of Michael O'Shea, Wellington street. Rev. Father Bayard conducted the ceremony. The bride looked charming attired in a blue broadcloth travelling suit. Miss May McVey, of Yarmouth, acted as bridesmaid, also attired in blue, while the groom was well supported by H. White, M. C. R. engineer. After the ceremony the happy couple drove to the residence of the bride's father, where a sumptuous dinner awaited them. The presents were both numerous and costly (showing the high esteem in which the bride is held by her many friends), including a handsome gold watch and chain from the groom. Mr. and Mrs. Curnin left on number 36 for the East amid showers of rice and good wishes.

HANLON-SAGE. amid showers of rice and good wishes.

HANLON-SAGE.

Quite a pretty wedding took place at the church of the Sacred Heart, Ingersoll, on Wednesday morning, Nov. 23 1898, the occasion being the marriage of Miss Kate Sage, daughter of the late Redmond Sage, and grand daughter of John O'Callaghan, Esq., of the town, to Mr. Henry L. Hanlon, of North Oxford, The ceremony was performed by the Rev. Father Connolly, parish priest. The bride looked most charming in her handsome gown of brown silk. Her bridesmaid, Miss Lizzie M. Sage, sister to the bride, was dressed in a very handsome gown suitable for the occasion. The groom was attended by

Miss Lizzie M. Sare, sister to the bride, was idressed in a very handsome gown suitable for the occasion. The groom was attended by Mr. Joseph Hennessy, of Thamesford. After the nuptial Mass the newly married couple with a host of friends drove to the residence of the bride's mother where a sumptions wedding breakfast was served in grand style. After the wedding breakfast a reception was held to the many friends of the bride. She was the recipient of a great many useful and pretty presents. Mr. and Mrs. Hanlon left on the evening train for befiance, Ohio, where they will spend their honeymoon. On their arrival Oxford,

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MARKET REPORTS.

MARKET REPORTS.

London, Dec. 1.—Grain, per cental — Red winter, \$1.20; soats, \$2 to \$6c; peas, \$9 to \$9c; barley. \$1 to \$1.07; corn, \$9c.

Dairy Produce—Eggs, fresh, dozen, 18 to 29c; butter, best roll, 13 to 15; butter, creamery, retail, 1910 20; cheese, pound, wholesale, 7; to 18ac, butter, creamery, retail, 1910 20; cheese, pound, wholesale, 7; to 8c.

Farm Produce—Hay, per ton, \$6.00 to \$6.75; straw, per lond, \$2.50 to \$3.00; straw, per ton, \$5.00; honey, per bound, 10 to 12c.

Veyetables—Potatoer, per bags, \$9c, 50 to 70c; potatoes, per bushel, 40 to 45; cabbaces, ber dozen, \$3 to 50c; onions, per bush, 1,56c to \$1.00.

Seeds—Clover seed, reff, \$3.20; alisted clover, seed, \$2.5 to \$4.00; timothy seed, per bushel, \$1.25 to \$1.75.

Lave Stock—Live hogs, \$4 to \$4.10; stags, per lb., 2c; sows, per lb., 3 to 34c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$3.50 to \$4.00.

Toronto, Ont., Decto.—Wheat — There is a good demand, and prices firm, at 70c for cars of red and white west; koose wheat is quoted at 70c west; Manitob, wheat is steady; No. 1 hard, Toronto and West, is quoted at \$14c, and No. 2 hard and No. 1 northern at 78bc. The flour market is quiet, with cars of straight roller, in bbis. Toronto freights, quoted at \$3.35 to \$3.40.

Millie is firm. The barley market is steady; loaded at 50c west. The corn market is steady; candada ellow is quoted at \$2 to 33c west, and American at 44bc Toronto. Onts are quoted at 21c for white west, and peas at 60c west.

Montreal, Dec. 1.—The following quotations are given in store at Montreal; Oats, 29 to 30c; peas, \$6c; rye, 57c; buckwheat, 48c. Flour continues in good demand, and prices are steady. Winter wheat patents, \$3.80 to \$4.25; straight rollers, \$3.70 to \$3.80, according to brand; straight rollers

Latest Live Stock Markets.

less.

Lambs are worth from 3½ to 4½c. per lb.
Sheep sell at from 2½ to 3½c. per lb., and for
extra good 3½c. may be counted on.
Calves are unchanged at from \$4 to \$6 each
for good calves, and from \$1 to \$2 more for
choice veal calves. A few of the latter class
are wanted.

EAST RUFFALO.

choice veal calves. A few of the latter class are wanted.

East Buffalo, N. Y., Dec. 1.—Cattle none on sale; calves in fair suppy; good demand and firm; choice to extra. \$7.50 to \$7.75; good to choice, \$7 to \$7.50. Sheep and lambs—20 loads offering; market in good position; native lambs higher; basis of bulk of salesat \$5.05 for choice lambs, but there were a few sales at \$5.70 to \$5.75; choice to extra. \$5.60 to \$5.75; good to choice, \$5.25 to \$5.50; fair to good, \$5.05 to \$5.25; sheep, choice to extra. \$5.40 to \$5.75; good to choice, \$5.25 to \$5.50; fair to good, \$5.05 to \$3.55; sheep, choice to extra. \$4.25 to \$4.00; good to choice, \$4 to \$4.25; common to fair, \$2.50 to \$3.50; chanda lambs in fair demand, and sold at \$5.35 \$5.50. Hogs—The market was active and higher, with \$2.50 to \$3.50 to \$3.50; sheep, choice \$1.50 \$3.50 to \$3.50; pigs. \$3.50 to \$3.50; vivals, \$3.15 to \$2.25; stakes, \$2.25 to \$3; the general basis prices was \$3.50 to \$3.60.

TEACHERS WANTED

WANTED, FOR R. C. SEPARATE SCHOOL sec. No. 3, Gienelk and Holland, a teacher holding 2nd or 3rd class certificate. Must be qualified to conduct a small choir in church. Applications received by T. Duggan, Dornoch P. O., Ont.

P. O., Ont.

TEACHER WANTED, MALE OR FEMALE,

Tor R. C. S. S. Sec. No. 12, Macton. Holding
2nd or 3rd class certificate. Duties to begin
January 4, 1899. State salary and experience,
One who can sing in a Church choir. Applications received up 10 Dec. 20. Apply to Michael
tions received up 5. Sec. Treas., Box 54, Linwood.

1050 2

WANTED FOR SEPARATE SCHOOL
Sec. No. 6, Biddulph, Catholic female
teacher, holding 2nd class certificate.
Apply
to Zacharia Melihargy, Lucan P. O.
Salary, experience, etc.

A TEACHER, HOLDING A PROVINCIAL or non-professional certificate, for school section No. 3, Admaston. Apply at once, staing salary. Duties to commence January Address Con. Lynch. Sec. school section No. 3, Admaston, Cullton P. O., Oat. 1030-3.

WANTED, FOR PUBLIC S. S. NO. 4., BIDdulph, Co. Middlesex, for the year 1899, a Roman Catholic female teacher, holding 2nd class certificate. Apply to P. Breen, Sec. Treas.. Eiginfield, P. O., stating salary, experience, etc. WANTED, A CATHOLIC FEMALE TEACH er, holding second or third class careful

WANTED, A CATHODO Third class certifi-cate, speaking French fluently and able to teach French and English, for Public school at Gower Point (La Passe). One to take charge of a choir preferred. Applications rating salary received up to Nov. 28. Address Rev. T Nap. Le Moyne, Gower Point, P. O., Renfrew, Ont. 1049-2. A FEMALE TEACHER TO TEACH IN THE R. C. S. S. Sec. No. 3 and 4 of Auderdon. Applicant to state salary. A. C. Mailloux. Sec. Tres., Amberstburg P. O. 1049-2c.

TENDERS FOR SUPPLIES, 1899.

The undersigned will receive tenders for supplies up to noon on Monday, Dec. 5. 1888, for the supply of butchers' meat, butter, dairy and creamery, giving price of each, flour, oatmeal, potatees, cordwood, etc., for the followins institutions during the year 1899, viz.:—

At the Asylum for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguisnene; the Institutions for the Deaf and Dumb, Belleville, and the Blind, at Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract.

Specifications and forms of tender can only be had by making application to the Bursars of the respective institutions.

N.B.—Tenders are not required for the supply of meat to the Asylum in Toronto, London, Kingston, Hamilton and Mimico nor to the Central Prison and Mercer Reformatory, Toronto.

The lowest or any tender not necessarily ac-TENDERS FOR SUPPLIES, 1899.

ronto.

The lowest or any tender not necessarily ac cepted.
Newspapers inserting this advertisement without authority from the department will

Newspapers inserting this advertisement with without authority from the department will not be paid for it. (Signed) R. Christie, T. F. Chamberlain, James Noxon, Inspectors of Prisons and Public Chartities, Parliament Buildings, Toronto, Nov. 21, 1898.



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1899

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"Thoughts on the Third and Fourth Commandments:" by Rev. Ferreol Girardey, C. SS.,
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Blessed Gerald Majella." (Prose.) Donatienne." By Rene Bazin. Story. Full Page Illustration: "The Crowning of the Blessed Virgin.

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VOLUME XX.

Lordon Saturday, December, 10,189 BOYS' SOCIETIES.

We are glad to notice that o articles on Boys' Societies are attract ing some attention. We cherish t hope that the New Year will usher an era of energy in this direction. is work that is needed. It w demand time and self-sacrifice but will bear fruit a thousand fold. hope to return to the subject in future issue.

A GOOD OMEN.

The "Kindly Light" is leadi many to the true fold. The labor Apostolic men and the example good Catholics, who, conscious of the responsibility, show by their lives t they have the God of truth and within them, are battering down walls of prejudice and misrepres ation. Our separated brethren do attach the same credence as former puipit fairy tales. They are inves ating the claims of Catholicity, and see for themselves on what basis rest and of what material are comp the objections against them. will see that the unity which the deemer left as heritage and distinmark of his children cannot be cla by the sects, who, without authority drifting slowly to annihilation. "criticism," so called, is playing h with the Bible.

The ministers do not venture to unciate anything save moral tudes or political disquisitions. friends have been robbed and wou and let us hope that they may wait long for the Good Samaritan

"SOCIETY'S" INCONSISTE

The members of a society estab in order to prevent cruelty to an waxed angry because Catholics d participate in their enthusiasn were reminded by a Catholic p that they did not know what they talking about. Cruelty to anin of course, condemnable, and is garded by every sane indiv But we should like to understan the members of those societies merciless in their condemnation teamster who tiluses his cattle, lenient toward the gentlemen ure who boast of their prowess hunting field and herald themse the world as the killers of so braces of patridges, etc. We co our inability of seeing how this judged by their principles, can clared void of evil. We do that it is so because Catholic phi teaches us the foundation o and duties, and tells us that v no duties of any kind to low

But we must not take the mem seriously. The man who is ve to his horses may be very un his groom, and the tender ladies who indulge in rhapsod duties to animals are sometime inconsiderate to their domest say "inconsiderate" because istic etiquette forbids unpa ary language; but the ma which some servants are tre unceasing toil to which they jected by the individuals wh the alert for the overwork and the ill-fed cow-would ju one in using some good An expletives. But it a fad ba the font of society, and h sponsors the individuals who and talk according to the fashion.

THE REASON WI

The Ave Maria has in a re a timely article entitled : A with a Moral. It tells us of lady who became conspic Theosophist. She rejoices in of Marie Agnes Walsh, and days of her youth and "ign Catholic. She may have b pupil in the Sanday school never really mastered the the Catechism, and hence he A sound knowledge of th our religion is ever a bar onrush of infidelity, but il Catholics are the sport of ex wind of error and spiritu

A fact, too obvious t looked, is that the avera has a very modest knowl