## The Catholic Record.

LONDON, SATURDAY, Jan. 30, 1904.

SOCIETIES.

We suppose, says one of our friends, that most people notice the wild ambition a few individuals have for establishing clubs, etc. There are enough and to spare: but they can always see room for one more. Their energy boils over, though it does simmer down later on. They talk much, and succeed betimes in unloading a brand new organization with merits all its own on the

We do not wish to discourage enthusiasm. It is a good thing to see, if only to convince us that it is possible. But the promoters of schemes should ask themselves: Is anything new in the way of societies needed? If they reply in the affirmative we may further query if any antagonism arising from the fact that in such and such a society they have failed to get office influences their answer. Such things have happened ere this. An individual who has seen his plans for self aggrandizement fade into thin air is very apt to seek an atmosphere that is more congenial to his vanity.

We believe that we have societies fraternal and temperance sufficient for our needs. To develop them and to bring them to greater efficiency, to unite and to work them on systematic lines, can enlist all our energy and enthusiasm. Instead of having club rooms here and there in the city, why not erect some building that may house all our societies? By this means Catholics would be brought more in touch with one another: our needs would be understood, and all would benefit by the interchange of ideas.

## THE TEMPORAL POWER.

Our esteemed contemporary the Christian Guardian is eulogistic of the present kindly occupant of the Papal chair. But it regrets his "re-actionary" attitude towards the Italian Government. We suppose if a marauder stole say some of the Guardian's leaders our editorial friend would demand justice and risk being dubbed re-actionary. The trouble is that some editors approach the question of the temporal power with pre-conceived ideas and with a smattering at history cuiled from anti-Catholic pages. They take it for granted that the brigands who broke through the walls of Rome and acted most commendably, and they have been patting them and their descendants on the back since 1870. They cannot see what is plain to unbiased readers of history that the war against the Pope was a war religion. Nor will against tion, or deck it in the vesture of Right. other human being, but on this question, as on others, theological partizans are less truthful—to quote Dean Farrar-less high-minded, less honorable, than the partizans of political and social causes, who make no profession as to the duty of love.

We have written on this question in preceding issues, but for the benefit of readers who may be tempted to give credence to the fables that find their way into the daily press, we subjoin a few words from the Duke of Norfolk's protest against the Italian usurpation.

"In demanding the liberty and inde or in demanding the liberty and inde-pendence of the Pope we as English Catholics demand what regards and concerns ourselves. The religious lib-erty of a considerable element of British subjects is at stake. We English Catholics, like those of the whole world, recognize the supreme authority of the Pope both in dogmatic and moral ques-Pope both in dogmatic and moral questions, and in those of external ecclesiastical discipline. It is the Pope who nominates our Bishops, etc. . . It is clear then that were the Pope to cease his protests and resign himself to the political and judicial position created for him by the Government which occupies Rome, fourteen millions of British subjects would be put under the foreign influence be put under the foreign influence of the Italian State—become lord and master of the Pope—that is to say, be intolerable, for the Pope's character and mission place him above all states and all nations; and above them he must

remain to exercise his universal minis-

AN ANSWER TO OBJECTORS.

Judging from a few letters before us. the saloon keeper is of such a delicately tempered nature that the merest reflection on his business causes him discomfort and pain. This is information to us: for we have thought that a bar-keeper to be successful should be dead to sentiment and as hard as the coins he rakes over his counter. We could not see how it could be otherwise. We could not conjecture how the work our simple mind it stood for the least
years before.
But the only picture which I shall praiseworthy outlet for human energy. But some saloon keepers do feel things, especially when an "impertment writer" does not place them on a pedestal and burn incense before them because they contribute some of their easily gained money to various objects.

### THE POPE AS MEDIATOR.

With war imminent between Russia and Japan, jurists are talking again of establishing a tribunal for the purpose of adjusting differences of wrangling rulers. The world had such a tribunal when it accepted the mediatorship of the Vicar of Christ. Early history records instances of the wise and salutary intervention of the Roman Pontiffs, and in our own days Leo XIII. settled the dispute between Germany and Spain. If the Popes, as a writer has said, resumed the authority which they had in the time of Nicholas I., or Gregory VII., it would be the means of obtaining perpetual peace and conducting us back to the Golden Age.

### ST. BLAZE.

FEBRUARY 3.

The feast of St. Blasius, or St. Blaze -as the old writers in English were accustomed to write it—is growing in popularity among American Catholics, and it is no unusual thing in these later days to see the churches crowded with people, desiring to have their throats blessed on this day. An old pastor, the other day, in a reminiscent

mood, told this incident:
In the early days of his ministry he was assigned to a parish, that in the words of a bishop, was sadly afflicted with "dry rot," and piety and devotion were at a low ebb. Throat trouble tion were at a low ebb. tion were at a low ebb. Throat trouble especially among children, was quite prevalent in the parish, and he determined to introduce the custom of blessing throats, assigning certain convenient hours of the day for the various classes of people—school children in classes of people—school children in the morning, women in the afternoon and men in the evening. The novelty drew as he put it, and the applicants for the blessing were quite merous. At an hour when he had desired to be at leisure for some other work, a pompous individual, father of a family, presented himself to the priest, saying that he had brought his wife and children to the church to have their throats blessed, and peremptorily they admit robbery of which the sisted on the priest then and there Pope was a victim, as unlawful. going out to the church to perform the They close their eyes to the usurpanot announced. The caller then added, tion, or deck it in the vesture of Right.

They would fain condone intrigue and violence and espouse the monstrous principle that successful stealing deprives the victim of his rights. And because the Pope does believe that the commandment "Thou shalt not steal," is still in force, he is "reactionary!" Our contemporary would be repaired to the church with all his "Of course, Reverend, 1 ary: Our contemporary would be he repaired to the church with all his sane-minded enough in the case of any family and their throats were blessed and his children the following year were remarkably free from all sickness.
"And now," added the old pastor with a chuckle, "this man is the very first

min at the railing to have his throat blessed on the 3rd of February." But little is known of the saint's life, but what little is known is graphic ally and sweetly told by that charming writer whose deft pen is now silenced forever—Miss Starr—in "Some Short Lives of the Saints," written a few

years ago and in this sketch she says, writing of the city of Rome:

"If we make a turn to the left, round the Coliseum, the ancient a nphitheatre of Rome, where she kept her wild beasts, her lions, her tigers, her leopards, we come to an ancient church, built on the foundations of the house where Clement I. was born, where he lived and which he gave to the Christians as a place of worship. This was so near the Coliseam that Clement must often have heard the lion roar and must often have heard the from variant the loopards and panthers growl, when the Christians were made their victims instead of brute animals; but none of this frightened him when, hearing St. Peter and St. Paul preach, he became a fervent Christian ; not only a Christian, but a chosen companion of these apostles sharing their labors and their dangers. In the year 100 of the Christian era he was martyred, not, however, by being thrown to the lions, but from a cliff overlooking the sea in

Crimea.

The house, or palace, as it really was, which he had given to the Christians became a chapel. Over this was built another, very much larger; in-

lars were cut down until they came to what was solid enough to build a church what was solid enough to build a church above it, and thus, as you see, there were three churches on one foundation. The middle church was filled up with bricks and stones and all sorts of solid rubbish thrown down by the earth-quake, and thus it was hidden from the

eyes of men and actually forgotten.

The beautiful church resting on two othes churches had been built so long that everybody called it ancient; when, in 1854, the paster of the church, the Rev. Joseph Mullooly, a Dominican Father, discovered this second church, and then the first church, and brought to light the wonderful pictures which had been painted on the walls and even could be other than brutalizing, and to the square pillars more than a thousand

tell you about is the picture of St.

This holy Bishop was holy as a youth. When he became of age to choose a pro-fession he studied medicine, which he always practiced with the fear of God efore his eyes and with untold charity. Finally he became a priest and then a Bishop. But after this, by an inspiration from God, he retired to a moun-tain where he lived in solitude, having no companions save the wild animal, who became as gentle as lambs with him. If any of them met with an accident or were ill they came to Blase who always healed them.

Agricola, the Governor of Cappadocia, at this time came to Sebaste to find out all the Christians, in order and out at the Christan, in the to to truth they denied their faith or put them to death. To do this according to the ways of Rome he sent his men into the forests to capture the wild beasts roaming through them, and here they found Blaze, surrounded by them, but perfectly safe, and even car essed by them, as a faithful dog car-esses his master. Astonished, they went back to the Governor and told went back to the Governor and told them what they had found, He guessed that the one who could thus tame savage beasts was a Christian, for he had often seen the lions lick the hands and feet of Christians in the Coliseum in Rome; therefore he told them to bring Blaze to him and see if he would sacrifice to idols. Blaze followed his captors willingly, saying : You are welcome ; I have long expected you.

When Blase refused to sacrifice to idols the Governor ordered him to be put in prison; but no sooner was it known that Blase was in the city, in prison, than every one who was sick hurried to him to be cured. Among them was a woman who brought her little son, strangling from a fishbone which he had swallowed and from which which he had swallowed and from which to one could relieve him. With many tears she besought him to deliver her child from the cruel bone, and Blase, praying fervently to God, not only re-lieved the child, but promised to cure all who might be afflicted in the throat

and appealed to him. This was in the year 316, and what do you think we saw when we visited this old underground church of St. Clement in Rome with Father Mullooly for our guide? On one of the square pillars a picture of a Bishop; before him a woman is kneeling with a child in her arms, imploring the Bishop to relieve his throat, which he touches

and cures.

"And this," lwe said, "is the same good St. Blase who is invoked on his feast day, the 3rd of February, in Ame ica, in behalf of so many little children who are suffering from scarlet and cures. fever and diphtheria and croup; and not only by children in the arms of their parents, but by grown-up people whose throats are afflicted, and by those who wish to keep a sound throat and a

The very one we are assured; and can you not believe how trankful we were that we had, from the time we first heard of St. Blase, put our throats under his invocation; and will you not try to realize for how many hundred years St. Blase had been asked to cure

You may ask why the priest, when he blesses your throat on the third day of February, holds to it two blesses andles, crossed, while he makes over your throat the Sign of the Cross; and will be interested to know that St. Blase said to the woman whose child he cured in the prison; "Offer, every year, a candle in memory of me and you and all who follow your example will

Our holy Bishop of Sebaste, St Blase, after enduring many torments, performing many miracles even while under e hands of his tormenters, was allowed to receive his well-earned crown as a martyr by the edge of the sword.—R. . Gleaner, in Catholic Columbian.

## GODLESS HOMES.

Thousands of Catholics, says the Milwaukee Citizen, reside in what may be termed "Godless" homes. They may go to church on Sundays, but their are without evidences of God or religion. There are no religious pictures on the walls; there are no Catholic books or papers about the ouse; at no time in the year, not even during the month of the Rosary are there family devotions. (October) are there family devotions. Where all these things—religious pictures, Catholic books and papers and Catholic family devotions—are lacking, the home may be termed a Godless

tians became a chapel. Over this was built another, very much larger; indeed, very spacious, and adorned with many beautiful pictures. This, about the space of t

carthquake that the walls and the pil- ments for family devotions during the evenings of October, would give a Christian aspect to the household.

interest in things religious and insure a certain Catholic public spirit among the children. It is putting a low ap praisal an the value of your soul and the souls of your family if you grudge the expenditure of \$5 or \$10 a expenditure of year for Catholic books and papers.

## BOTH ARE COMMANDS OF THE

A little anti Catholic sheet published somewhere up the Hudson offers to pay \$100 to the first person who can find a text in the Roman Catholic Bible forbidding children or adults to eat meat on Fridays.'

As an offset to this, and to show that it is a game that two can play, we hereby offer to pay \$100 to the first person to can find a text in the Protestant Bible forbidding children or adults to ork on Sunday, or any text abrogatday holy and do no work on it.

The Catholic finds sufficient authority in the Bible to make it obligatory him to abstain from meat on Friday In Matthew xviii., 17, our Lord said: "If he will not hear the Church, let him be to thee as the heathen and the pub-

The Church forbids the use of meat on Friday, and the Catholic, not wishing to be classed as a heathen, hears the Church and abstains from meat on Friday. He has the same reason for keeping the Sunday, namely, the authority of the Church-the only authority any Christian has .- N. Y. Freeman's

### DANGER IN THE WORKSHOP.

ONDITIONS THAT SHOW THE NEED OF A SOCIETY OR SODALITY FOR WORKING BOYS IN EVERY PARISH.

A gigantic evil in our midst in the prevalence of immoral conversation in workshops and factories, writes "A Catholic Workingman" to the New World. Our Catholic boys and young men who must earn a living are com-pelled to work with all classes of people. Employers, as a general rule, care not how low down in the social scale a man is, so long as he is a good workman and there is profit in his work.

In factories men and boys are crowded together. The good must associate with the bad. The church-going religious element is usually in a minority. The immortal scoundrel who revels in boasting his crimes and ridiculing innoconce is a conspicuous figure in nearly all workshops. Such a tirade of abuse and ridicule prevails against innocent youth that many pretend te be immoral to escape persecution. It takes a heroic youth to defy the immoral wretch who delights in reviling in-nocence. But the human brute, the educated barbarian with the instinct of a beast and the tongue of the demon is not alone in promoting the diabolical work of hell itself, but, unfortunately, we are sorry to say, he is aided by men who sometimes go to church: men who would not use the frightly impure language themselves, but they laugh and jeer at the youth when he is assailed by the immoral scoundrel. Instead of protecting the boy they join with the devil to hasten his ruin.

The irreligious immoral scoundrel can only be reached by appealing to employers of labor to place him under the ban. The workshop man who goes to church regularly or occasionally should be encouraged to save innocent youth from ruin instead of aiding to fasten upon him evils worse than death tself. If a man were to cut off a boy's leg or arm it would be doing small harm compared with the harm done in start-

ng him on an immoral career.
In all parishes there ought to be a society or sodality for working boys.
When working boys are expected to be long to a society or sodality with school boys many fail to do so, and unfortunately just at the most dangerous period they are only slightly within religious

I believe more Catholic working boys are led a way from the Church through the evils of the workshops than through all the other evils combined. Boys' minds are poisoned and their faith wrecked, and after working hours they easily walk in the way of sin.

## CATHOLICS AND SUPERSTITION.

THE CHURCH HAS NO USE FOR SPURIOUS RELICS - FOR TRADITIONAL ERRORS OF ANY SORT.

A Protestant friend maintains that there is a great deal of superstition in the Church. Some of the relics venerted by Catholics, he says, are absurdly false. He declares that he saw it stated in a book written by a priest—he didn't give the title-that a marble table on which Abraham was about to sacrifice his son and the saddle of one of the Three Kings are exhibited in a village church in Italy. What can be said in reply to such assertions as to How am I to defend Catholics assertions as these

Superstition on the part of Catholics s not to be defended, but deplored. Stranger relics than those referred to are known to have been produced and exhibited in churches, but it ought not to be necessary to state that this was in violation of ecclesiastical enactments. At what a slight cost of time and money might not such homes be converted into Christian homes! A few dellars would how some above a slight cost of time and dulgences to put a stop to the abuse of exhibiting false relics, of palming off

respondent referred is the Rev. Father Grisar, S. J., and he was writing of past uncritical age—the time of the Crusades, when the clever Greeks who We mention particularly Catholic books and papers, for these influence the thought of the home, cultivate an of unauthenticated and spurious relice of unauthenticated and spurious relics were more than willing to exchange them for the gold of credulous Latins.

To accuse the Church of superstition is as absurd as to assert that the law is calculated to encourage the commission of crime. The discipline of the Church is directed to the correction of errors, the suppression of disorders, the removal of abuses and the extirpation of vices—superstition included—which spring up among the faithful. The collections of ecclesiastical councils furnish abundant proof of two truths: first, that there have been at all times many abuses to be corrected—an effect, in some measure necessary, of the weakness and corruption of human nature ; secondly, that at all periods the Church has labored to correct these abuses, so that it may be affirmed without hesita-tion that you cannot point out one without immediately finding a canonical regulation by its side to check or

Agobardus, a Bishop of Lyons in the ninth century, wrote a book against the superstitions, false miracles, etc., then current. It contains this strik-ing passage: "Our miserable world is ing passage: "Our miserable world is now oppressed with so much foolishness that Christians are found who believe things more absurd than the pagans themselves could be persuaded to be-lieve." Superstition is long lived. Two centuries later, in a "Mirror of empty observances. Superstition dies hard. It is a long span from the eleventh to the twentieth century, but even at this late date for but even at this late date for-tune-tellers flourish and fakes abound. If there is more superstition among Catholics than among Protestants it is for the same reason that there is inevitably more shadow, where there is most substance. Superstition springs from religious feeling misdirected or unenlightened. The sentiment must exist and also be strong.

The Church has no use for spurious relics—for traditional errors of any sort. When she encounters them, even though they be covered with the mask of religion she denounces them without anger as without pity.

### CANDLEMAS DAY.

Among the many feasts which the Church has established in honor of the Mother of God is that of the Purificaion, or as it is more commonly called, Candlemas Day. The purpose of its nstitution was twofold. First, to direct our attention to the purification of the Blessed Virgin; to the presentation of the Child Jesus in the temple and the meeting of Simeon and Anna with the Child Jesus and His parents. Secondly, as an expiation for the ex-cesses to which the Pagans usually gave themselves over during the month of February. Hence we have the feast fixed for the second day of that month.

Should this, however, be Quinquages.

Faith teaches us it is so, as long as we are in the grace of God. It is grace Should this, however, be Quinquages-ima, Sexagesima or Septuagesima Sunday, then the Mass of the feast is transferred to the next day if no greater feast fall en that day. But the candles there is laid up for me a crown in eter-

likewise avail themselves of the opportunity to secure a supply to be used in their homes for those occasions when it becomes necessary to administer Holy Communion or Extreme Unction.

Commemorated by the feast, as has heretofore been indicated, is the day when the Blessed Virgin went to the temple to offer a sacrifice to the Lord in compliance with the law of Moses. Such was the obligation resting upon every woman who had given birth to a child. Of course, the Mother of God was exempt from the law, yet she com-plied with its provisions through a spirit of humility and obedience. And her example should not be without most fruitful lessons to Catholics in general and Catholic mothers in particular. It teaches all the rigid obedience we should give the laws of Holy Mother Church. It is a reminder to the Catho lie woman that when God has bestowed upon her the great prerogative of motherhood that see should not fail to make a visit to the church and thank

The feast teaches still another lesson According to the Jewish law it was necessary to present the first born in the temple that it might thus be consecrated to God. Here, again, we are taught the lesson of humility, and taught by God Himself. As He was God, Our Lord was subject to no human law, yet He complied with its require-ments that we might learn this lesson. And as to the part of Simeon in the

great feast that is, perhaps, best re-counted in one of the anthems used on this day. Simeon, it reads, received an answer from the Holy Ghost that he should not see death before he had seen the Lord's Christ; and when they brought the Child into the temple, h took Him into his arms, and blessed God; and said, Now lettest Thou Thy servant depart, O Lord, in peace. And in another, \* \* She cometh, a virgin bringing in her arms, the Son begotten copies and representations of sacred things as originals, etc., are never relaxed. That table and saddle have dispersely to be the Lord of life and death,

## JESUS-OUR BROTHER AND

In the works of the Godhead, the hree divine persons acted as one and had equal share, and the same we must say of all their works, for they are ever one and inseparable : and yet for sake of better understanding His three-fold personage of Father, S and Holy Ghost, we seem for the ute Creation to the Father, Redemption to the Son and Sanctification to the Holy Ghost; and we bring this thought home to us still more when we think of our Lord having taken our humanity and hail Him as the "New Adam," "Jesus Redeemer of the World," Brother and Friend to all mankind. So let it be, and from our heart of hearts let us hail our Lord and Saviour, our most loving and most loved Brother, our dearest and best—

our bosom Friend.

How close are the ties of family and what strength and courage they bring to the individual members! A brother is a brother the world over. Distance may come between, time may cool affection, differences may lengthen the chain, and yet if there be the least drop of human nature left it will per-force keep the link of brotherhood unbroken; and the heart will long for reunion and hope of meeting again in brotherly affection as long as life lasts to make it possible. Next to brother-hood comes true friendship, and so, as the true brother is the best friend, the best friend after our brother, or in Confession "written by a Bishop of Worms, we find penances assigned for worshipping the new moon, offering prayers at a cross-road, etc. Divinaare doubly so by Redemption; we are trebly so by Sanctification, for it is then that the love of the three Divine Persons culminates in an unending love, since they would prepare us by grace for endless union with them in the happiness of Heaven. It is by this spirit life, this life of grace, that Our

Lord and our God would be our Brother

and the Friend of our hearts during this earthly pilgrimage. It needs only our co operation to make this union possible and effective. Our Lord knocks at our hearts for entrance and says, "Son, give Me thy heart." The Father and I wish to make Our abode with thee. We have created thee. We have redeemed thee. We would make this salvation perpetual by our abiding with thee through grace, or by our indwelling through the Holy Spirit, and so your triune God would be enthroned in the would pay welcome homage to them in your Faith, your Hope and by your Charity. And thus Our Lord, Man and God at once would be our Brother and Friend as He desires—our Brother tolory as our Field to seeist us. Our to love us, our friend to assist us. Our brother to console us, to cheer and chide us; our friend to aid us, and to work with us in the great struggles of life. What a strength we would feel from such a union, and what great things we would do and dare once vinced that such a union is ours! And that gives conrage and strength, and we can say with Job that we know ou Redeemer liveth, and with St. Paul feast fall on that day. But the candles are blessed and distributed and the precession held on the first mentioned day.

It is also the day when the Church blesses the candles she may need in her ceremonies during the coming year, from which fact the day derives its more common name. The laity should

So let it be with us. United in our hearts to our Brother and Friend, Our Lord and Saviour ever dwelling there as long as we are loving and true to Him by the keeping of His Commandments. Let us go through life confid-ing in His goodness, at peace and at rest with all the world, because possessing Him, the God of Peace and of Love, and serve Him faithfully till that day when He will take us to Himself and make our earthly anticipations eternal realizations-in the possession of the Beatific Vision of "Jesus the All Beautiful" forever and ever in Heaven with the splendor of the Father and the Holy Ghost. — Bishop Colton in the Buffalo Union and Times.

### LACK OF AUTHORITY MEANS SPIRITUAL ANARCHY.

At a meeting of the Catholic Converts' League, held in New York City a short time ago, Jesse Albert Locke presiding, 1Dr. Joseph H. McMahon told some interesting truths. From the religious controversy now going on in the daily press Dr. McMahon argued that a spirit of unrest is abroad. The dector deprecated the retailing of seandal in a forum which was incometent to deal with the abuses which all deplored. The trouble is that certain weaklings in the faith fly to the newspapers for comfort and inspiration, wholly unconscious of the materialistic spirit which dominates the average secular newspaper. The reverend lecturer believed that the enemies of the He compressed household. amount of truth in his declaration that The more our born Catholics grow in importance and wealth, the less grows their grasp on their religion. It is the serious convert who is one of the great hopes of the American Catholic Church. This is where the work of the intelligent convert comes in. He knows the spiritual anarchy that lack of authority means and can bear impartial testimony against these detractors who make the Church enemies."

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or The Yankee in Ireland BY PAUL PEPPERGRASS, ESO.

CHAPTER IV.

LANTY'S PROPENSITIES .- WEEKS INTRO-DUCES HIMSELF INTO THE LIGHT-HOUSE,—FINDS THE KEEPER ENGAGED SHOOTING HOLLAND HAWKS .- TAKES A CRACK AT ONE HIMSELF. - ASSURES THE KEEPER YANKEE BOYS CAN HIT SWALLOWS WITH A RIFLE BALL.—RE-COMMENDS THE IMPORTATION OF YANKEE LECTURERS TO SMARTEN THE

It wanted still two hours of sunset when Lanty Hanlon left the lighthouse with the mallard wing in his pocket for Uncle Jerry. His pace was now more hurried and purpose-like than when last seen wending his way through the dark glens. His song too had entirely ceased, and he held his blackthorn stall no longer carelessly under his arm, but grasped it firmly in his hand, like a traveller resolved to let no grass grow under his feet till he had accomplished his journey.
On passing the road below Else Cur-

ley's cabin, however, he looked up to see if the old woman was in sight, that he might make her a sign of friendly recognition; or perhaps it was a wholesome dread of a second unceremonious visit from Nannie, that made him turn his eyes in that direction. Be that as it may, neither Nannie nor her mistress seen, but in their stead, and much to Lanty's surprise, appeared the tall figure of the stranger, issuing from the door of the little mud cabin, and making his way down the hill in the the lighthouse. stopped suddenly, not well knowing what to think of this. He had seen the stranger, a full half hour before, quit-ting Lough Ely, and setting off towards Crohan, and naturally concluded he was by that time far on his way home. A moment's reflection, however, convinced him that the man must have hid himself behind some rock or hillock, and waited there till he could venture up unobserved, to pay his usual visit to Else

Curley. This manœuvring was by no means satisfactory to Lanty; on the contrary, it served greatly to confirm the bad opinion be had begun to entertain of his purpose in hovering so constantly about Araheera Point. Lanty Hanlon was not a man remarkable for an extra amount of shrewdness-it was the very reverse with him; shrewdness was not an ingredient to mix with the mercury of his nature at all. But the stranger's conduct was so palpably suspicious that he could not for an instant resist the idea of some plot between him and Curley. In the first place, the man had been only two days in the country when he found the old woman out—nay, went as straight to her cabin as if he had been sent there on a message, and since that time visited her every day, remaining with her often hours together. As for his pre text of fishing, it was the flimsiest in the world; for no one who saw him cast a line in water could ever imagine he cared a gray groat for the pleasure it afforded. Then his close and frequent inquiries about the Lees, and his knowledge of certain private affairs of the family, already communicated to Else Curley-these, we say, put together, were clearly suggestive purpose on his part, and quite enough to raise suspicion in minds far less cor structive than Lanty Hanlon's. Be sides, Mr. Lee was himself a stranger in the place, having resided but eighteen months at the lighthouse, and during that time had seen but little company The peasantry of the neighborhood, in deed, looked upon him at first as one who disliked society, preferring a quiet life at home to making and receiving visits. Hence they seldem troubled him, except on matters of business, and then only as little as possible. To be sare, the officers of the ballast board spection round the coast; and Father John was seen, too, sometimes trotting John was seen, too, sometimes trotting down in that direction, with his saddle-bags bobbing behind him; but Mr. Lee was a Catholic, and Father John was the priest of the parish. All this was very natural. But it soon began to be whispered about that Captain Petersham, of Castle Gregory, was seen occasionally stepping ashore at the point when our yachting on Lough Swilly, and, what looked stranger still, taking Miss Lee with him gut the lough taking Miss Lee with him up the lough to visit his sister. This latter circumstance led the good people, by degrees, to regard Mr. Lee as somewhat above the rank of a common light-keeper, for Tom Petersham was the crack gentle man of the county, and (though what reduced himself) always felt a peg or two above associating with the squires and newly-fledged baronets of the district. So they concluded, after various speculations and gossip on the matter, that Mr. Lee must have been once a real gentleman, whom reverse of fortune had obliged to accept his present humble situation as a last resource And so they continued ever after to regard him, saluting him with eve mark of respect when they happened to meet about the lighthouse, and never presuming to intrude on his privacy except to settle their little business ctions, or when he chose to em ploy their services about the light-

Now, Lanty Hanlon saw all this long ago, and regulated his intercourse with the family to suit the case precisely. He asked no questions, made gies, came and went just as he pleased and yet, as he often was heard to say himself, knew as little about Mr. Lee, or his private affairs, as the blackest

stranger in the kingdom!
Young, active, and ond of recreation Young, active, and fond of recreation, Lanty always found Araheera Head a capital spot to indulge in his favorite pastime of gunning and fishing, and shortly after Mr. Lee's arrival found gentleman quite as fond of the as himself. And thus an intiwacy grew up between them all at once-an intimacy, by the way, which each felt it his interest to cultivate; Lanty for the sake of the light-keeper's influence with the neighboring gentry, in whose

power he often unfortunately found light-keeper for the skill as a sports and the himself, and the light-keeper for the sake of Lanty's skill as a sports-man, in his frequent excursions on Lough Swilly. Besides Lanty kept a pair of black greyhounds, the best ever ran on four feet, and the terror of all the game-keepers in the three baronies. These enabled him to supply his friend with "hare's ear" flies, and if the truth must be told, with haunches, for his table too, occasionally, without troubling his conscience greatly about the infraction of the game laws. Then he was moreover an excellent shot with either rifle or birding piece, and could bag a brace of grouse or wild ducks on sea-side or ountain as prettily as the best landlord's son in the parish - always remen bering to reserve the wings for Mr. Lee's and Uncle Jerry's fly hooks. Sometimes, too, the light-keeper would find a white trout for breakfast of a morning, or a salmon for dinner, without any distinct recollection of having caught them himself, or bought them from any particular fish-hawker of the neighborhood. For reasons such as these, and others quite unnecessary to mention, Lanty soon became a co and welcome visitor at Araheera Head, and indeed finally grew to be so special a favorite with the light-keeper that he a favorite with the light-keeper could hardly prevail on himself to take his boat or his gun without Lanty at his elbow. He even offered him a salary larger than his limited means could weil afford, to live with him altogether; but Lanty invariably refused, prefer ring a free foot on the hill side after his dogs, and a ramble on the sea-shore with his rifle, to all the inducements he could offer. These rambles, however, often brought him into trouble; but it they did, he always depended on Mr. Lee to get him out of it. On such occasions the honest light-keeper would bluster and swear as stoutly as a Dutch burgomaster never to speak another word in the villian's behalf, should it him from the gallows, and often even went so far as to order the men bers of his family never to let the scoundrel inside his doors again; but somehow or other these resolutions never held out—all his indignation seemed to vanish in his sleep; and be fore the sun got up on the following morning, he was sure to despatch a note to Tom Petersham, or some other gentleman of the neighborhood, to beg their interest in the unfortunate fellow's behalf. Lanty, in fact, was never out of scrapes for a week together since Mr. Lee first saw him. He had either fallen foul of a bailiff, or beaten a policeman, or cudgelled a game-keeper, or spread a salmon by torchlight, or stole game-keeper, or game-cock, or—something was always are to be wrong, whenever he was abent three days at a time from Araheera light-house. Intimate, however, as Lanty was with

the family, he knew nothing of their history save what he picked up from an odd word dropped now and then between Mary Lee and the light-keeper, or between himself and old Roger nessy, when they went up the tower of an evening to chat and trim the lamps together. What he learned from the latter, however, was never very satisfactory, for Roger considered himself too respectable and important a personage to hold much confidential intercourse with a light headed scatterbrain like Lanty Hanlon. But whilst Roger said little of the family connections directly, he indulged frequently in little sneers at the pretensions of the in the world they found the arms or their carriage panels, and if they didn't one and all inherit their gentle blood from "Shemus Sallagh" or Oliver Cromwell. This contemptuous way of speaking about his neighbors was plain ough, and Lanty understood it. The nobler families of the south was a subject on which Roger loved very much to descant in a sort of soliloquial tone, when he sat down of a summer's evening in the lantern to burnish up the flectors, with Lanty at his side. called on him three or four times a Many a long sigh would be draw, talk-year, but that was on their tours of in- ing over the olden times, when real ords and ladies used to throng the halls of a certain castle in the south (surrounded by their servants in splendid liveries), to drink the choicest wines or liveries), to drink the choicest wines or dance to the music of the old lamily harp; and if his companion ventured to inquire the name of the castle or of its owner, little information would be ge ously averse as Roger was to the reve-lation of family secrets, he could not hide from his quick-witted companion the conclusion warranted by his fre sides, Roger always wore a curious oldfashioned coat when serving dinner anything else to enlighten Lanty as t antecedents of the family. coat was once a bottle-green of fine texture, as might be seen by those shady little corners here and there where the sun had not been able to peep, nor the wear and tear of half a century entirely to reach. With a few redeeming spots like these, however, excepted, the rest of the garment was threadbare, and polished as the cuff of a sailor's jacket. The high, stiff collar, the buff facings, and the long tails would have plainly showed it had once been livery, even if the two lonely gilt button son the high waist be-hind, bearing the family crest, had been last and gone with the crest, had been lost and gone with the rest of the brotherhood. Every day, before the bell rang for dinner, did Roger divest himself of his working-dress, brush over the few white hairs that still remained to cover his polished scalp, and then put on his bottle green livery with as much care and tenderness as if it had been wove of spider's o. Poor Roger! many a scold he from Mr. Lee for keeping up his ridiculous old notions, and many a laugh had Mr. Petersham at his profound salutations, when he came to visit the family; but laugh or scold, it

> every remonstrance.
>
> This obscurity in which the history the mysterious conduct of the stranger, led Lanty Hanlon to suspect some deep plotting between him and Else Curley. As for the latter, he had little fear she and decent, like old gentlemen who had

was the same to Roger: on he went, practising the same old habits, despite

would take part in anything directly tending to bring misfortune on the light-keeper or his family; but still she might meddle so far with the danger as to bring them into trouble without actually intending it—and all for the sake of gold, to obtain which he supposed the miserly old creature was pre pared to run any risk, even that of her salvation. "Hooh!" he muttered, "for that matther, she'd go to the de'il's door and singe her ould beard at the key-hole to earn a sixpence; and as for you, my auguangh," he continued, gazing after the retreating figure of the stranger, "ye've the cut of a schamer about ye, any way. Be all that's bad, I niver saw ye with a fishin rod in yer hand yet, but ye put me in mind iv one i' them big longnosed cranes down there standing up to their knees in the wather, watchin round for the little innocent shiners to make a pounce on them. F'eth, may be it's some sworn inemy i' the family ye are, keeping their thrail all the time since they left the south; or may be it's a sheriff's officer ye'd be in purshuit of an ould debt; or, by jaminy king, who knows but yer some discarded sweet heart sneakin' after Mary Lee. If yer discarded sweetthat, I'd advise ye lave the country or buy ye coffin. But whatsomever ye are, yer a chate any way, that's sartin; and so, may sweet bad luck attind ye, and that's my prayer fo night and morin, sleepin and wakin; and Lanty shook his fist at the stranger as he disappeared over the brow of the hill; "and since ould Else has tuck ye in tow," he concluded, spitting on his stick and again heading for the moun tains "I'll just stand by and look on; but one thing I'll be bould to tell ye both, cute and all as ye are, that by the powers o' pewther ye'll have to rise early and travel fast if ye hope to get the blind side if one Lanty Hanlon." Leaving Lanty to pursue his journey across Benraven, we return to the stranger. After examining for some

ime the structure of the narrow bridge over the chasm called the 'Devil's Gulch," he raised the latch of the gate, and finding it unlocked, pushed it open. The light-keeper's lodge, facing him directly as he entered, was a long low cottage fronting full on the sea. The light tower rose up close by its side, with its great round lantern on top, to the height of 150 ft. from the rock, as smooth and white as marble. The doors, walls, and window sashes of the lodge were also white and clean as numan hands could make them; even the black stone steps by which ascended to the hall door shone bright and spotless as polished ebony. place, however, notwithstanding the care and trouble it cost, looked still and deserted. For full tenminutes the

stranger stood in front of the house gazing round him, and yet no one cam to bid him welcome. A little white bantam on the grass plot before the oor, scraping up the greensward and calling his family round him, was the only sign of life to be seen. In such remote spot he naturally hoped the pre sence of a stranger in his garb would draw some one from the house; but he was mistaken. At length, tired of waiting, he advanced to the door and knocked again, and yet no one came. Then turning the handle and opening the door, he stepped over the threshold, and found himself all at once in a long passage or entrance hall. On either side of this hall hung several spears and fowling pieces, here and there, fishing rods resting in brass sockets against the wail, and suspended from the ceiling. half a dozen or more reels of jack lines, with hooks and leads attached, ready for use. It was evident from their superior quality, and the excellent condition in which they were kept, these articles were used more for amuse ment than profit. Beyond, however, and near the opposite extremity of the assage, hung two light oars of beautiul finish, and close beside them a small sail of Russia duck, with its little sheet might judge from its appearance, but The stranger seemed to notice this last mentioned article with special interest; and the cold smile that overspread his long face as he looked at it plainly showed he knew well by whose delicate fingers it was handled last. Proceeding along the hall like a connoisseur in a picture gallery, he came at last to an o ntering without further ceremony, sat | down on the first chair he saw, and carelessly throwing up his feet on the seat of another, began to gaze about the coming of some one, should he wait

till morning.
About this apartment, in which the stranger now found himself seated all alone, there was a general air of comfort and taste, which at once suggested the idea of a lady mistress far above what he might expect to find at a light keeper's lodge, and especially at s emote a point as Araheera Head. comfortable, and everything arranged in excellent taste, there was still no-thing in it either new or fashionable. Massive picture frames with grim looking faces in the background hung here and there round the apartment their rich gilding was gone, and their edges, stripped and black, made sad contrast with the newly-painted walls. The harnsichord in the corner had lost its silver handles, by which in olden times it was so often drawn out into the merry circle, and the ancient clock opposite, now silent as a tombstone, glared over at its once light-bearted companion with a melan-choly expression of countenance. They had, doubtless, been friends together for many a year, and in their early days had oft conversed pleasantly from opposite corners-each after his own fashion. But age, alas! had now left his mark on both. The clock's open, good-natured face was bleared and wrinkled, so much so, indeed, that its early associates could scarcely have recognized it; and the harpsichord's once burnished case had lost all its polish, and its edges were stripped and lean, like the elbows of an old coat. Still, though both were broken down and somewhat shabby, they were clean

seen better days. And there, too, near the fireplace, was the high-backed sofa with its heavily-carved feet and double ows of brass nails along the edges But conspicuous above all appeared the old family Bible lying in state upon the centre table, under its vellum cover and iron clasps. Everything in the and iron class. Everything in the room spoke eloquently of the past, for everything looked ancient and venerable, even to the bird cage over the window, where the gray linnet sat dozing with his head under his wing.

That apartment, dear reader, was an epitome of the history of Ireland, and might have furnished materials for a finer allegorical picture than ever Claude Lorraine drew—her heroes without a name or monument save those poor rotting shreds of canvas—the fire of her music dying out day by day, nay—alas that we should say it !—al-most as cold and dead as the blackened embers on her desolate shrines-her once brave and stalwart sons now wrapping their emaciated limbs in their tattered garments and resigning themselves, without a struggle, to serfdom and the grave. Had the author of the Giaour," who could see even in the fair but lifeless form of woman the picture of "Greece, but living Greece no more,"-had he lived to sit there and gaze around him, how much more sublime the inspiration he had drawn from those sad, crumbling relies! glories, save the glory of her faith, had

But the stranger's heart was not one of that mould. On the contrary, he scanned every article of furniture in the room with a cold, prying curiosity, that accorded ill with the fashionable sporting dress he wore, and having at last completed his survey, drew chair to the centre table, and opened the sicred volume.

Had he been a lover of old books, he might have paused to examine the title page before he proceeded farther, and curiously illuminated letters exhibited, but especially an ancient and copious note in the margin, purporting to show that the book was printed at Madrid in the year 1467, by a native of Mentz, at royal request-a fact which might have greatly surprised those French and German litterateurs who claim for Louis XIV. and Frederic II. the honor of having been the only patrons of the art before that period But the gentleman was either not of that class, or ignorant of the tongue, in which it was printed, for he ran his eye hastily over the page, without seeming to notice either date or

language.
Without pausing a moment, he turned over leaf after leaf, glancing merely at the top and bottom of the pages, and evidently in search of something he understood was to be found there. spent some five or six minutes in this search, and at last, having discovered what he sought, drew from his breast pocket a small book of tablets, copied what items he thought necessary, and then, hastily closing the Bible, (stealth-ily watching the doors of the apartment

all the while,) clasped it as before.

It happened in replacing the book he dropped something on the floor, and instantly picking it up, found it to be a silver beaded rosary, with a gold crucifix attached, and of exquisite workmanship. The image was of the purest gold, the nails in the hands and feet were diamonds of great brilliancy, and the cross, on which the figure hung, ivory inlaid with some precious metal, and bordered with small but costly pearls. It was evidently the relic of some pious ancestor, for the beads were much worn, and the edges of the cross had lost their original sharpness, and grown round and smooth from the wear and ear of years. It was curious to see how the stranger smiled as he held up the sacred trinket between his finger and thumb. A child could have in his countenance how little he re spected either the image or the reality the Cross or the Crucified. Whilst engaged, however, in this contemptuous inspection of the venerable and precious relic—the sneer on his face grov ing deeper as he gazed—he was startled by a shadow suddenly darkening the window, and turning to see what it was, at it plainly showed he knew whose delicate fingers it was little boat an hour before, peeping through the glass. The face was so might have seen, from its peculiar ex-pression, he had been mistaken for ome familiar friend, whose visit had een expected. The side light troubled een expected. ner so much at first that she could see nothing distinctly in the room, and raising both hands to shade it off, happened to throw back the broad-brimmed hat she wore, and thus revealed in full view to the stranger, now advanced within arm's length of the window, a countenance of extraordinary beauty. But there was little leisure left him to gaze upon it—for in another second the laughing girl had discovered her mistake, and, startled by the close proximity of a man so utterly unknown to her, and trembling with shame and confusion at her apparent levity, bounded back as if a spectre had confronted her, and flew away from the window like an

affrighted bird. The stranger called to her to stop and listen to his apology; he knocked on the glass, and even attempted to raise the sash and follow her; but all was in vain : away she ran over the green lawn, her tresses streaming back on the gentle breeze, and disappeared over the edge of the precipice. instant the disappointed sportsman stood spell-bound, hardly able to tell whether the form was a vision or a reality. And no wonder! Her figure so light and airy, her extreme grace of motion even in the confusion and hurry of her flight, and the exquisite beauty of her modest face, might well indeed have raised such an illusion in minds far more philosophic than the strang-

And now again all was still as before not a sound was to be heard but the sullen break of the sluggish wave against the rocks, or the occasional call of the little proud bantam still scraping

on the green.

The sun had sunk by this time with in an hour of his setting, and crowned the far-off summit of Renraven with his

golden light. The sky was cloudless, and the air as balmy as the zephyrs that play round the base of the Hima-layas and fan the banks of the ancient Hydaspes. Stealing outfrom under the shadows of the island appeared the white sails of the coasting vessels, with scarce wind enough to give them motion—so calm had it grown for the last hour; and away beyond them, in the west, rose the dark form of the Horn, round whose top the wings of countless sea birds might be seen wheeling and glinting in the rays of the setting sun. The scene was as grand

and picturesque as one might care to look upon, and yet it seemed to awake but little interest in the stranger. In deed, the sullen look of disappointment on his face, as he gazed through the window on the world without showed but slight relish for the world without, poetry of nature. At last, turning away abruptly from the case-ment when he saw there was no likelihood of the young lady returning, he retraced his steps to the hall door, and was just about to follow the visionary form to the edge of the rock, when, to his great relief, he heard the sharp crack of a rifle, within twenty paces of where he stood. Looking in the direction of the sound, he saw smoke curling slowly up from the sea; then a water spaniel sprang on the bank, and began to shake the brine from his dripping sides; and finally, a man in a pea jacket, with his pantaloons rolled up over tops of his boots, and a gun in his hand, suddenly made his appearance. He suddenly made his appearance. He was apparently about fifty years of age, stout and hearty looking, and carried in his face, as he approached the stranger, a look of welcome which it was impossible for a moment to mistake. "Good evening, sir," said he, touch

ing his hat to his visitor, hardly able he in climbing up the rock. The stranger slowly introduced his arms under his coat tails, and made a grave and respectful inclination of his

Sorry von found no one in the house to bid you welcome," said the stout gentleman, wiping the perspiration

from his face. "Rayther think the apology should come the other way," replied the stranger, drawling out his words.

"O, don't mind that, sir; when you ound nobody in the house, you perfectly right to make yourself as much at home as possible.

"Mr. Lee, I presume—the gentle-an here in charge?"
"The same, sir, and quite at your

ervice-that is as soon as I can manage to catch breath again. Heigh-ho! By George, I haven't gone through as nuch these ten years before. That confounded Holland hawk has the nine ives of a cat—and—and I verily beieve a few to spare besides. Pheugh! heugh!

"Been gunning, I perceive." "Yes; fired fourteen balls-nine of them clean into his body, and there he s, yet, sound as ever.

Well, now, that's rayther uncommon -ain't it?" said the stranger, without noving an inch from his position 'should think one was enough."

"The birds not natural, sir," re-plied Mr. Lee; "that's the best explanation I can give.

"Justso," said the stranger, nodding stinted assent—" not natural." "Besides," added Mr. Lee, "though he looks large in the water, the fellow is really as light as a feather. I believe

in my soul, sir, you can no more pierce that bird with a ball than you can a piece of floating corkwood. 'Can't eh?' "No, sir, it's impossible. I'm living here eighteen months, or thereabouts, and during that time I can safely say

wasted more powder on him than would blow up the tower." Well, look here, why not snare him?"

'Snare him!" "Why, yes, trap him by night, since you can't shoot him by day."

"O, tut, tut! no, sir, the bird's game. Moreover, you might as well to snare a fox in a market place.

"Well, take him flying, and meet him with the ball," said the stranger, now thrusting his hands deep into his how thrusting his hands deep into his breeches pockets, and hitching up his cap behind with the colar of his coat; "seen swallows killed that way."
"What swallows with a ball?"
"You girk how own dail?"

"Yes, sir; boys can do it in the section of the country I was raised in." The light-keeper turned a sharp, earching eye on the stranger, and canned him from head to foot without aying a syllable in reply. The last ord sounded odd to his ear. In fact suggested a sort of vegetable idea and the figure of the man who uttered it helped to give that idea, ridiculous is it was, something of a specific form. Or, rather, his tall, lithe figure, freekled ace, and long, straight, made up a parsnip kind of personality that tickled the light-keeper's fancy very much and made him laugh. "Well," said the stranger, mistaking

the laugh, "it requires considerable experience, I allow; but still our boys can do it, and as to that creetur there I guess I can hit him flying myself."
"Flying! ha! ha! My dear sir, the bird never flies."

"He's got wings—hain't he?" "Can't certify as to that," responded the light-keeper; "never saw any, at least—and what's still more remarkable,

he never quite this shore.' "Why, you don't mean that there particular bird, do you?"

'That identical bird, sir." "He's got a mate, I reckon, and goes off once in a while-don't he?'

"No sir, he has no mate-never had Excuse me," said the stranger

attempting a smile; "I'm not long in this section of the world, I allow, but guess I've been raised too near one Phineas Barnum, you might hear of, to believe such a story as that;" and the speaker thrust his hands down lower till into his pockets, and looked know-

ingly at the light-keeper.

'I know nothing of Phineas Barnum,''
responded Mr. Lee, grounding his rifle
and resting on the muzzle, "but I repeat to you, nevertheless, that the bird you see floating on the water there before your eyes has never been out of this bay for the last eighteen months,

and during that time was never seen in any other creature's company, man, bird or beast."

"Shoh! you don't say so—summer or winter? Why, I rayther think that's impossible—ain't it?"
"Summer and winter are all the same to him," replied the light-keeper.
"I have seen him in January, when the storm threatened to blow the lanters storm threatened to blow the lantern off the tower, and the sea to wash this little island and all it contains into the deep,-I have seen him at such times sitting as calm and composed on the swells of the sea as a Turk on an ottoman smoking his pipe. He's ever swam, sirlook at him now beyond the boat there -see how the rascal comes sailing up to us like a swan, with his arched neck and look of proud defiance.

" Is the piece loaded ?" inquired the stranger, in a quiet, modest tone

No, sir; load to suit yourself there's the gun, and here's the powde and ball. By George, if you kill him, I'll say you're the best marksman Donegal."
"My name is Weeks," said the

tranger, slowly drawing the ramrod-Mr. Ephraim Weeks.

"Weeks," repeated the light-keeper;
"rather a scarce name in this part of
the world."
"Well, yes; I guess so—Ephraim C. B. Weeks, 'he added; "Mr. Robert Hardwrinkle of Crohan's my cousin, B. Weeks

sir. You're acquainted less or more with the family, I presume."
"Have heard of them, sir; and quite a respectable family they are by

all accounts."

"Well, yes; pretty much so, I reekon, for this part of the country—should be happy to see you at Crohan,

Mr. Lee, whenever you've a leisure hour to spend. My cousins often won-der you hain't called and brought Miss spend, My Lee with you of an evening."
'Your cousins are said to be very pious, and of high literary acquire observed Mr. Lee, not appear

ing to value over much the invitation so unexpectedly and patronizingly ten-dered, "and I fear quite out of Miss Lee's sphere and mine. We are plain people here, sir, unambitious of further intercourse with the world than what chance sends in our way. Are you "All ready; and now have the

goodness to remain just where you stand, and look straight into the bird's eve whilst I take aim." So saving Weeks knelt down, and resting the muzzle of the rifle on a projecting rock, waited in that position for nearly ive minutes, giving the bird time, as he said, to forget there was a second party in the play. "Now, then," he cried, at last, "hold your hand up, to attract his attraction :" and as Mr. omplied, he took deliberate aim and fired.

Capital shot!" exclaimed the light-keeper. "Capital shot, by George—not the first time you handled , I suspect.'

We-ell, no-not exactly the first," drawled out Mr. Weeks, with a modest complacency that well became his grave, sallow countenance; "I've handled the article more than once, I

Both now looked anxiously around. here the bird might be likely to rise; but no bird came up to dot the smooth surface of the water.
"Down rather longer than usual,"

said the light-keeper, at length break-ing silence, "and that's a sure sign you haven't touched a feather of him.

"Guess you're mistaken," responded eeks; "he floating out there some-Weeks; where as dead as a door nail. Ah! by cracky! there he is lying flat on the water; see!"—and he pointed with one hand while he shaded his eyes with

one nand while he shaded his eyes with the other—" see, there he is!"
"Where? Ah, yes! by George! and there he is, sure enough; well, now, who could have thought it!" exclaimed the light-keeper, seemingly much delighted with the discovery.

The object, however, to which the little whitish colored buoy, a few fath oms beyond a boat, that lay anchored within gun-shot of the island. As it rose and fell on the light swells of the sea, it looked by no means unlike a dead bird floating on its back. Mr. Lee saw the mistake in an instant, and resolved to humor it.
"Dead as a herring!" he exclaimed,

taking off his hat and rubbing up his gray hair in an eestasy of delight. " Ha! ha! the villain! he's caught at

last."
"He'll never trouble you again, I'll bet," continued Weeks, coolly handing over the rifle. Then laying his hand quietly on Mr. Lee's shoulder, he added, "I make you a present of the bird, my friend, for I really think you deserve it richly, after such an almighty waste of powder."

The light-keeper gravely bowed his thanks. "Well, there's one condition I would

make, Mr. Lee, and I kinder think you'll not object to it; namely, that you stuff the creeter, and hang it up here in the passage among the fishing Certainly. Mr. Weeks, most cer-

tainly, sir, your wishes must be grati-

tainly, sir, your wishes must be gratified."

"And look here; you'll have the
goodness to use this for a label :" and
he drew a card from a richly chased
silver case he carried in his breast
pocket, and handed it to the lightkeeper; "affix this, if you please, to
the upper mandible, that your visitor's
may know who shot the bird—not that
I care to make a personal boast about I care to make a personal boast about it—for did you know me well, you would say if ever there was a man who despised boasting, that man is Ephraim C. B. Weeks. But I've a notion, somehow, that it would just as well for the old European countries here to know what sorter people we are in the new world beyond, and consequently think it's the duty of every free born American, wherever be goes, to enlighten mankind as to the character, enterprise, social advancement, and universal intelligence of his country-men. Yes, sir, it's a duty our people owe to oppressed and suffering humanity to make their habits, manners, customs, laws, government and policies known

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in the realm; on the other hand, how-ever, it struck him there was quite a ever, it struck him there was quite a contrast between the gentleman's language and personal appearance. How that happened he was at a loss to think, and therefore it was he made no reply, but kept glancing from the card the stranger, and from the stranger to the card.

rather think, Mr. Lee, you haven't met many of our people in your The light-keeper replied in the nega-

"Well, sir, you now see before you a real American—a tree born American, sir—a citizen of the great 'Model Republic; "and the speaker again thrust his hands into his breeches pockets as deep as they could well go, shook up the silver at the bottom, and with a self-complacent smile on his thin lips watched the light keeper's countenance for the effect of the startling announce-

But Mr. Lee did no more than merely compliment him on his birthplace, assuring him, at the same time, he should always feel honored, as he did then, in making the acquaintaintance of a citizen of the republic of Washington, the model recepting of the world ton, the model republic of the world. "But with respect to the stuffing," he "But with respect to the scumpy," no continued, endeavoring to restrain a smile, "I fear there is none to be found here who understands it."
"Well, send it up to Crohan; I shall

see to it myself; guess we Yankees know a little more of those things than you do here in the 'Green Isle.''

"No doubt of it, Mr. Weeks, no doubt of it. I'll send it immediately,

and consider it a very special favor in-

deed."

"Now, then, talking of Americans,"
said Weeks, arresting the light-keeper by the arm, as the latter began to move towards the lodge, "why don't you bring some of our men over here to enlighten you, eh? You have natural talent enough, I guess, if you'd only proper means to develop it. Could you only get up an association with funds enough to pay Yankee lecturers, you would soon wake up to a sense of your Employ our lecturers, that he had labored among the people, against would soon wake up to a sense of your capabilities. Employ our lecturers, sir, and send them over the country that he had 1 open your eyes wider than ever they opened before."

opened before."
"Don't doubt it in the least,"
modestly replied the light-keeper "but won't you come in, and have some refreshment after your evening's exer-cise? Come in, sir, and honor my little

cise? Come in, sir, and honor my fittle cabin with your presence at least."
"Hold on," said the American, again detaining the light-keeper on the steps of the threshold. "Look here a minute, if you're not in a killing hurry. I should like to say a word or two about shooting that Holland hawk—it may cream about when the steps of the steps of

"Well, look here," persisted the "it's only a word or two. I Yankee: was just going to say that my mother had a consin once, called Nathan Bige-low, and a shrewd man Nathan was. Well, he was said to be somewhere about the shrewdest in that section of about the shrewdest in that sectors at the country. So the folk thought all round. It there happened to be town meeting, Nathan was sure to be chairif referees were appointed by the iet judge on a heavy case of district judge on a heavy case of damages or the like, Nathan was cer-tain to be one of them; or if the parson and deacon had a quarrel, Nathan was always called in to settle it. Then he was consulted by half the farmers round, coming on seed time, and by the selectmen about the taxes, and some-times by the new minister about the doctrine best suited to his congregation -though the fact is, Nathan never cared much for any particular kind of religion himself—that's a fact. So, as I was going to remark, cousin Nathan had a favorite saying of his own—"

"Hillon, there!" interrupted the light-keeps. "Sonary Man

light-keeper: "pray excuse me, Mr. Weeks—hilloa, there, I say! Are you all dead? Roger, let some one see to the lantern; it's almost lighting time. Come in, Mr. Weeks, and take a seat at

"Wait a minute—well, as I was saycousin Bigelow had a favorite saying of his own—'Take good care, boy, and that she word don't waste your powder.'' It always back again! don't waste your powder." It always came ready to him, somehow, and he could apply it to every which thing in rocking-chair, reading Tom Paine's 'Age of Reason,' and Martha Proudfut, his wife, knitting her stocking right. his wife, knitting her stocking right opposite, with the 'Pilgrim's Progress'

throughout universal creation. If it be our duty as a nation, to redeem the world from ignorance and slavery, as it world from ignorance and slavery, as it is, beyond all question, then I say it's the special duty of each and every citi-the made it a kind of text to spin a sermon from, and a better sermon he could preach any two states of the sermon he could preach any two states of the sermon he could preach any two states of the sermon he could preach any two states of the sermon he could preach any two states of the sermon he could preach any two states of the sermon he could preach any two states of the sermon he could preach any two states of the sermon he could preach any two states of the sermon he could be served to the sermon he could be served to the sermon he could be served to the serv the special duty of each and every citizen of that nation to contribute his portion to the advancement and final completion of the great work. We must be known, sir, in order to be imit As the speaker went on to develop his views of the great scheme for promoting the moral and social welfare of the human family, the light-keeper held the card out before him, and read in bronzed copperplate the following address: Ephraim C. B. Weeks, Ducksville, Connecticut. address: Ephraim C. B. Weeks, Ducksville, Connecticut.

"Humph! By my word of honor," he muttered at last, "that's a very magnificent affair." Then running his eye over the person of his visitor, he seemed somewhat puzzled what to say. The card case protruding from his pocket, the rings on both hands, and the massive watch chain round his neck, were all apparently of the costliest description, and might well have adorned the person of the highest noble in the realm; on the other hand, how-

a moment after, "excuse me; I'm entirely ignorant, you know, of your national characteristics. When longer acquainted, I shall understand you better. And now, my dear friend, let us step into my room—but hold! who comes here? By George, its Tom Petersham, in the Water Hen, to pay us a visit." us a visit. TO BE CONTINUED.

### FATHER MARTIN'S SURPRSE PARTY.

here, from town to town and village to village, and I'll bet a fourpence they ll him the slightest note of disparage mont. First at the bed of suffering, first in the confessional, the dreary afternoon of winter or the close, suitry evenings of summer; first to utter the word of comfort to a half-despairing sinner; Father Gardiner was also the leader in every plan the young members of the congregation advanced "Hold on," said the American, again detaining the light-keeper on the steps of the threshold. "Look here a minute, if you're not in a killing hurry. I should like to say a word or two about shooting that Holland hawk—it may serve to show you what kind of people ware in the States. Well, to begin with, we calculate never to miss a shot at either man, bird or beast. You may smile, sir, but it's the fact, nevertheless. My mother had a cousin once, called Nathan Bigelow—"

"Excuse me, Mr. Weeks—let us step into my office, if you please; I've some into my office, if you please; I've some into my office, allow me—iust for an open and allowed Father Gardiner; so when it be supported to prosper unless Father saying laugh or cheery smile of approbation gave its blessing to the was complete without him, no bazaar was the state of proper or the result of approach of a proper or devention, and the variation of a lumination, and the variation of a luming was that t loved Father Gardiner; so when it be-came a settled fact that in view of his long record of earnest labor, the Bishop had appointed him pastor of a wellknown church downtown, the parish of

St. Dominic was a unit in its grief.

There was a farewell reception held in St. Dominic's hall, at which a "handsome purse"—to quote a time-honored phrase employed by the Morning Chrenicle in describing the laffairm was presented to the aston. St. Dominic was a unit in its grief. affair—was presented to the aston-i-hed curate, now suddenly become the pastor of a prosperous congregation. Father Tom uttered his thanks in a few heartfelt words, which were met with a shower of tears and open lamentations, the very next morning de-

arting for his latest charge. On the following morning Father Martin made his appearance. was no reception given in his honor; no brass band turned out to welcome him. He came—a slim, dark man, of a stooping figure, despite his youth-ful age, with a quick, nervous manner, and quietly enough took up his waiting

dutie Around his confessional that night the number of penitents was small.
At high Mass next morning he preached the sermon. It was plentifully criticised. John Edwards, who had been to college and who was president of St. Dominic's Literary Society, declared that the speaker's voice, was poor and the matter dry. Clementine Hall agreed with him, adding ing," he continued, still drawing out that his gestures made her nervous; his words slowly, "as I was saying, while Mrs. O'Garrigan sighed profoundly, declaring she'd give much—that she would—to have Father Tom

> In Sunday school that afternoon the boys talked, laughed, even went so far

being largely in favor of Father Tom.

The days went by, rolling, as days ever do, into weeks and months. The new curate was no longer new. Things were examined a better than a More new curate was no longer new. Trings were assuming a better shape. More penitents stood about "the box" on Saturday nights. Order in the Sunday school was fully restored, and the Meadville. people were becoming accustomed to those slight changes always incident

in a parish to the advent of a new assistant. But there seemed to be little question of the fact that Father Martin was unpopular in some quarters. No charge could be brought against his zeal in the performance every duty, but there was a certain bluntness of manner—an occasional

bluntness of manner—an occasional sharpness of speech—that repelled the advances of many and evoked much unfavorable comment.

Exactly four years from the date that witnessed the unwelcome advent of Fatter Martin into St. Dominic's parish, its people received another surprise. It was whispered among the teachers in the Sunday School, first of all; then the report spread like wildfire that Father Martin was going to leave them! At first, the rumor was

st wore what he called ticklers, because, as he said himself, they were the oily men who ever tickled humanity in the far light place, namely. Tom Paine, and george washing to leave them! At first, there was prangupon the greatest man ever the world produced—and I guess, Mr. Lee," said the greatest man ever the world produced—and I guess, Mr. Lee," said the seekers, in the beddin't hit the mark, he hit somewhere within a mile of that neighborhood.

"Very true," assented the light to washing to leave them! At first, thermor was discounted that he had been offered a pastorate and had accepted it.

"Very true," assented the light washing to wash a great and a good mn; all until that; and I trust your nation, in the first flush of its proper is within a mile of that neighborhood.

"Were true," has a great and a good and it was world that a possession is never appreciate within a mile of that neighborhood in the high the proper is the world that a possession is never appreciate within a mile of that neighborhood in the high time was a great and a good and it was to world that a possession is never appreciate with a was common our grasp. Then we awake to the fact is, will not forget his wise counsels either."

"Hope not; well, what I was coming at Natan's old saying, 'Take good and, Briting had been offered a pastorate and had accepted it.

"Hope not; well, what I was coming the the washing to the world that a possession is never appreciate with the people of St. Dominie with regard to the young curate. He was a babut to leave them, and at once into the production of the prod

privilege of making his First Communion because Father Martin had caught him sticking pins in the heeis of a boy on the bench before him the very day preceding the great event. Johnny was sent home in disgrace. Johnny was sent home in disgrace, but he learned a lesson from his ex-perience which served him in good

There was little time for demon-stration. Father Martin had been tendered a charge in a poor country district and had accepted it. Just four days were allowed him in which to make adieus, and these, to his sur-prise, were far more affecting than he had expected. His natural humility had always closed his eyes to the knowledge of any regard that the congregation might feel for him. Indeed, his prompt acceptance of the Bishop's offer had been all the more ready because of a doubt as to their affection.
"I did not guess it would be so hard to go," Father Martin confided to himself in the privacy of his own pleas-ant room. "I have thought from the ant room. "I have thought from the first that my people did not care for me, but they certainly show much evidence of good-will. It makes me very sad to leave them."

A poor parish, viewed with city eyes. of care. A tiny but comfortable church stood in the pretty village which served as the business part for all the surrounding country. These was no pastoral residence, however, the priest hitherto in charge of the mission residing in the town of Middle ton, where he shared the rectory of the ton, where he shared the rectory of the parent church. St. Mary's had always been a mission of the church in Middleton, until the Bishop conceived the idea of creating a new parish comprising the village of Meadville and the country adjoining.

An eight-mile drive from Middleton An eight-mile drive from Middleton was required every Sunday to convey the priest to St. Mary's. The first Sunday of Father Martin's incumbency being a rainy, disagreeable day, the young Father's spirits were anything but bright. A week passed, Father Martin had spent the time visiting his Martin had spent the time visiting his new parishioners, acquainting himself with the condition of affairs, and endeavoring to discover just what he might expect of them. A rectory was sadly needed in Meadville; that he had soon discovered. It would place him in touch with his people, spare him the long journey from Middleton him the long journey from Middleton every Sunday, and render him able to give to his congregation an undivided attention. However, for the present, that matter was entirely out of the question. The priest put the thought

He was sitting in his room at the Middleton rectory one morning, a day or so after his second Sunday at Mead-ville, when a special letter was brought him signed by a prominent gentleman of St. Dominic's congregation, begging that he make his appearance that evening at a certain house in Meadville.
"The business we are transacting is of much importance and you must not fail to be present," ran in the brief letter in part, "A carriage will call letter in part, "A carriage w for you at 7. Please be ready."

open on the table before her, and your humble servant in the corner, studying his book-keeping—many a time, I say, did cousin Nathan turn round to me, did cousin Nathan turn round to me,

now? I left all my affairs straight there, I know. Well, time will tell." Promptly at the appointed hour a closed carriage stopped before the rec-tory door, and Father Martin was carried at a good pace over the eight miles that intervened between Middleton and

Meadville.

He was driven rapidly up the main street of the village; then the carriage made a sharp turn into Locust avenue, a pretty street which Father Martin knew quite well, because upon it his little church was situated. The driver halted before a neat frame dwelling that adjoined it, and which, the priest had noticed, had been billed for sale. Now, however, there was every appearance of occupancy. The place must

brief address.
"Reverend Father," he said, "it is but he learned a lesson from his experience which served him in good stead, for, when at length permitted to approach the altar it was with every outward appearance and inward feeling of devotion.

The company of this meeting to express to you our deep appreciation of your labors during the four years you worked so faithfully among us in the parish of St. Dom.nic's. Your department of the company of the comp parish of St. Dom.nie's. Your depart-ure was so unexpected that we had scarcely realized you were about to leave us, before you had actually gone. But that did not prevent us from look-ing into your needs and showing you we are not insensible to your present requirements. The house that you find yourself in has been purchased and furnished by the grateful members and furnished by the grateful members of St. Dominic's congregation, who, together with the pastor, Father Byrne, send you loving greeting. We beg you to accept this offering accompanied by our hearty good wishes for your welfare in the new duties you have lately assumed."

As Mr. Parsons stepped down amid the applause of the assembly. Father and furnished by the grateful members

As Mr. Parsons stepped down amid the applause of the assembly. Father Martin struggled to his feet, and tak-ing the vacated place upon the plat-form, essayed to make reply. For a few moments speech was impossible. When he at length found words they

falling in a measure, but my repeated lapses caused many hurts, or so I sometimes heard. Of a naturally sensitive nature, I exaggerated every slight, fancying I was not loved at all by the good people with whom my lot was cast.
What, then, is my surprise and delight
this evening to discover there is a warm spot in your hearts for me after all. This is a thought that fills my soul with happiness to overflowing and renders me incapable of expressing to you all and to each dear member of St. Dominic's congregation, as well as its esteemed pastor, my deepest grati-

That evening was one of unalloyed That evening was one of unalloyed happiness to priest and people. It was late when the company withdrew to meet the last train for the city. Father Martin was driven to the Middleton rectory to spend his last night within its walls. The next day he took up his residence in his own completely-appointed home, and to this day with a pointed home, and to this day, with thriving congregation growing around him and tenderly revered by all, he never tires of repeating for the enter tainment of his friends the story of Father Martin's Surprise Party.—Lydia Stirling Flintham in The Orphans

There are within us several memor there are within the mind, each has its own; and homesickness, for example, is an ailment of the physical memory.— Balzac.

He that overcometh shall inherit all things .- Rev. 21:7.

Give Holloway's Corn Cure a trial. It re-noved ten corns from one pair of feet without my pain. What it has done once it will do gain.

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### I AM THE LORD THY GOD.

In the first law given to the world through Moses, God said: "I am the Lord thy God Who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have house of bondage. Thou shalt not have strange gods before Me. Thou shall not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth, or in the waters under the earth; thou shalt not

dore them or serve them."
The law is plain and simple. It not only clearly points out to us what we must do, but it likewise positively sets forth for us what we must not do. It contains, therefore, a command and a prohibition. The opening words, "I am the Lord thy God," indicate most unmistakably to us the Giver of the law, and as a consequence the absolute obedience we must render unto the same. The law is supreme because the Law Giver is supreme. These, togetler with the words following, "who brought thee out of the land of Egypt, and out of the house of bondage," serve as a forth for us what we must not do. of the house of bondage," serve as a preamble to the commandments themselves. They denote our deliverance from the slavery of Satan.

The command, therefore, contained in the law is to adore, to love and to the law is to adore, to love and to the law is to adore, to love and to the law is to adore one God conty.

serve God and one God only. The prohibition is that we do not give worship to idols or to living creatures the honor that is due to God. Hence the obligation rests on us from the law to adore and love God with all our hearts. And to adore God is to acknowledge Him to be infinitely perfect and the

Creator and Conserver and Supreme Master of all things.

Then as to the manner of adoring God. This we do by faith, by hope and by charity. By faith acknowledging God to be truth itself; by hope, good ness itself, and by charity, acknowle edging Him to be the infinite good; and finally by the virtue of religion, which is the manifestation of all and our utter dependence upon Him. But it may be asked, What is this virtue of religion? It is a habit by which we render unto God that worship which is due Him. As man is a being composed of both soul and body, interior worship, worship of the soul, is not sufficient. Hence to render full compi being. Hence to render full compli-ance with the law and truly worship God he must render exterior worship as well as interior. This is the virtue, or the habit, of religion.-Church Progress.

### IMITATION OF CHRIST.

THAT THERE IS NO BEING SECURE FROM TEMPTATION IN THIS LIFE.

Dost thou think to have always spirtual consolations when thou pleasest?
My saints had not so, but met with

My saints had not so, but her winds many troubles and various temptations and great desolations.

But they bore all with patience, and confided more in God than in themselves, knowing that the sufferings of this present time are not worthy to be compared with the glory to come.

(Rom. 8, 18). Wouldst thou have that immediately, which others after many tears and great abors have hardly obtained? Expect the Lord, do manfully, and be of good heart; do not despond, do

not fall off, but constantly offer both soul and body for the glory of God. I will reward thee most abundantly, and I will be with thee in all thy tribu-

Hatred of one's faults is a step to-

ward amendment, but not amendment

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JANU.

## The Catholic Record.

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LETTER OF RECOMMENDATION.

Ottawa, Canada To the Editor of The Editor of The Catholic Record, London, Only.

Dear Sir: For some time past I have read your estimable paper, The Catholic Record, and congravulate you upon the manner in which it is published.

Its matter and form are both good: and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend It be the fatibitul.

Blessing you, and wishing you success.

Believe me, to remain.

Yours fatthfully in Jesus Christ,
Yours fatthfully in Jesus Christ,
Apost. Deleg. Ottawa, Canada March 7th 1

LONDON, SATURDAY, Jan. 30, 1904.

Col. Lynch, who was convicted of high treason for fighting against England in the Boer war, and who was sentenced to imprisonment for life, has been pardoned by King Edward VII. Press despatches state that, at the request of Mrs. Lynch, Sir Thomas Lipton interceeded with the king in her husband's behalf.

The Ontario Government has made another appointment that will meet with much commendation from all quarters, the placing of Dr. Moher as Superintendent of the Brockville Asylum, to succeed the late lamented Dr. Murphy. We congratulate the Government on its excellent choice, and we wish Dr. Moher every success in his well-deserved promotion.

### THE OPEN BIBLE.

" Wattis," the Glasgow, Scotland, correspondent of the Montreal Star, gives the following, not flattering, picture of a New Year's morning in that

"I had nearly forgot the New Year. No that I had ony reason to min' on it for it brocht me naethin' but twa boxes cigars, an' as I dinna use sic things I micht as weel been without them. ept that they showed that somebody was thinkin' o' me. An that's aye somethin' in these hardhearted days. I can home in the early oors o' the first day o' the year, an' as I kept the cen tre o' the street in case I knocked doon by the howlin', singin' drunken erood that staggered alang the pavement, I thocht we had 'na muck! be prood o' after a'. The only particular thing I min' o' seein' on that three mile walk-although there was plenty to see-was a puir, decent lookin woman dragging' a man likely her man -frae amang the feet o' the passers by an' layin' him close in to the wa' then stannin' beside him to keep him frae bein' trampled on. An' we think we are

And this in the much boasted land of "the Open Bible!"

## WM. O'BRIEN'S RETIREMENT.

The resignation by Mr. William O'Brien, M. P., of his seat in Parliament has at last become a reality. Several months ago he announced his intention of resigning, and it was said that the intended resignation was the consequence of dissensions in the ranks of the Irish Parliamentary party. The existence of these dissensions was strenuously denied by the Irish members, and as no evidence was forth coming that they existed, reasonably, we must be lieve that they were purely imaginary.

Mr. O'Brien's colleagues endeavored with one accord to induce him to reconsider his determination to leave Parliament, and this is another evidence that the dissensions were imaginary. In fact, it was a case of the wish being father to the thought in the minds of the enemies of Ireland; for we must remember that Ireland still has enemies to whom it is gall and wormwood that the land question has been satisfactorily settled. In Parliment, indeed, the settlement was carried by a very substantial majority, which amounted almost to unanimity-but the very fact that there was a minority which voted against the Land Purchase Bill shows that there is a party, though a small one, which is irreconcilably opposed to any settlement of the grievances of which Ireland had such just reasons to complain.

Mr. O'Brien's retirement from public life will not change his patriotic views in regard to the necessity of Home Rule, and we may expect that so far as his health will permit, he will continue to devote his talents towards the amel-

ioration of the condition of the Irish people, as earnestly as he did while he was a member of the House of Com-

### THE POPE'S HEALTH.

It has been a favorite pastime of sensational press correspondents and other quidnunes to report the serious illness or even death of the Pope with out there being the least foundation for such rumors. It is not a matter for surprise, therefore, that the busybodies have been recently at work in this direction in regard to Pope Pius X. A rumor of his death was circulated a few days ago in Madrid, and a despatch from Rome tells us that when it reached the ears of the Pontiff, he exclaimed to a friend:

"What, already? Leo was left in peace for five years after his election, while with me these rumors have begun at the end of only a few months. may be a good thing to look at such report from a superstitious standpoin but I am quite the other way, and think it may even prolong my life."

The Holy Father's health is very good, and there is no reason at all for alarm regarding him.

### THE BIBLE AND THE KING'S CORONATION.

We have received from C. W., Liver pool, N. S., an enquiry for further information in regard to a statement made in our columns concerning the Bible used at the coronation of Edward VII. The difficulty of our correspondent lies in this, that the statement made in our columns had reference to the Bible used at the coronation of King Edward VII., and not merely to the gospels, whereas he has some authority for believing that only the book of the four gospels was used on the occasion.

Our statement was to the effect that the British and Foreign Bible Society had made an offer to supply the copy of the Bible on which the King should take the Coronation Oath, and that the offer was accepted. A beautiful special volume was accordingly prepared for the purpose; but before the time of Coronation arrived, it was discovered that the Bible to be presented, like other copies of the "authorized version" now circulated, did not contain the so-called Apocryphal Books of the Old Testament. In fact, the Bible Society does not now issue at all any copies of the Bible containing these books, inasmuch as on May 3, 1827, a resolution was passed by the London Society that "no association or individual circulating the Apocrypal Books shall receive aid from this Society.'

It was further ascertained that the Bible used at the coronation of Queen Victoria had in it these books, and as King Edward's Coronation was appointed to be patterned on the model of that of Queen Victoria, it was determined by the Archbishop of Canterbury that the offer of the Bible Society could not be accepted, and the president of the society was so officially informed.

It is now a matter of history that all this occurred, and that the Bible offered by the Society was not used at the coronation for the reason given. The letter of the Archbishop declining the gift was published in the newspapers, and it was mentioned that, as ome consolation to the Bible Society, the gift of a Bible would be accepted by his Majesty, not for use at the Coronation, but as a souvenir or mem-

orial of that great occasion. Our correspondent notices a statement which is at first view, apparently at variance with the account of the matter as given above. He says that according to a history of the world in my possession, printed about 1785, only the four gospels of the New Testament are used in that (coronation) service, whereas your (our) remarks are applied to the Bible."

We must here remark that whatever may have been the case before 1785, it is certain from what occurred in 1901 that a Bible was used, and that it was considered as a matter of importance that a complete Bible should be used such as the traditions of the Church of England authorized. Hence our comments, even if they were somewhat amusing, were justified by the facts. We remarked that it was an incongruous situation for the Bible Society to find itself in that it had not on hand a copy of the Bible which was considered fit for use by the civil and ecclesiastical heads of the Church of England, for the purpose of the administration of a solemn oath.

The salient facts of the case are

1. Protestantism from the beginning professed that it was founded upon the Bible, the whole Bible, and nothing but the Bible," which being the "sure Word of God" is the only sure foundation from which the true

Christian religion is to be known.

2. The Bible was asserted to be sufficient guide for each individual, so that every Christian could find therein what he should believe.

3. Protestantism from the beginning

has been unable to agree upon what really constitutes the Bible. The Con tinental Protestants to this day, and especially those of Geneva, accept the so called Apocryphal Books of the Old Testament as part of the Bible. We possessed till recently a Latin version of the Bible which was issued by Tremellius and Beza, and which contained the whole Bible as accepted by Catholies, and in it the so-called Apocrypha was inserted without any suspicion being thrown out in regard to the nonauthenticity of Judith, Tobias, Wisdom, and the other books which Englishspeaking Protestants now reject as Apocryphal. In the greater number of Continental Bibles these books are still to be found.

Down to 1811 the same books were printed in the English Bibles, but so far as the Church of England was concerned, they were subject to the clause | inst. in the sixth Article of Religion:

"The Church doth read them for example of life and instruction of manbut yet doth it not apply them ners; to establish any doctrine," etc.

The Church of Scotland had before it this doubtful acceptance of the Church of England, from which it drew the inference that as the books were regarded in England as somewhat dubious, the Scotch Church, which aimed at a more thorough reformation than that of England, should reject them entirely. Hence in the Westminster Confession we are told that they "are of no authority in the Church of God, nor to be any otherwise approved or made use of than other human writings."

It was by mere accident, therefore, that while one section of English speaking Protestantism received these books as of partial authority, another section

rejected them altogether. 4. In 1811, Presbyterianism, which had been formerly persecuted both in Scotland and England, grew more bold, and began to insist violently upon the exclusion of the "Aprocrypha" from the Bibles of the Bible Society. To this demand there was opposition, but a nal decision was reached, as we have indicated above, in 1827, and thus we have now only mutilated Bibles from the Bible Society. This is why this Society failed in its attempt to furnish Bible for the coronation.

Queen Victoria was crowned in 1837, which year was so near the date of the above decision, that Bibles were easily obtained which had not been mutilated, and thus King Edward VII., who adhered to the rite of Queen Victoria's coronation, insisted upon having a Bible which had not been tampered with in this respect, and this accounts for the statement of facts on which C. W. asks for an explanation. We may refer our correspondent to the American Cyclopædia of 1873 vol. ii. p. 617, as an easily accessible authority on these details.

5. It thus appears that the basis on which the present English Protestant canon of Scripture rests is not either the individual judgment of Christians or any divinely appointed Church authority, but solely the authority of an irresponsible Society which undertook of its own accord the work of distributing Bibles in the various languages of the world. From its original modest pretension of merely distributng the acknowledged word of God to souls hungering after the truth, it has come to be the autocratic arbiter of what is and what is not the word of God, and Protestantism has practically accepted its dictation, or perhaps we might more properly say, the dictation of the Presbyterians of Scotland in this matter, which is is but an inconsiderable fraction of Protestant-

ism as a whole. 6. We are told that the Jews of Palestine have the Old Testament without the Apocrypha. We maintain that the Christian Church, and not the Jews of Palestine, is the Judge appointed by Christ to decide this ques tion. Besides, the Jews of Egypt had the Apocrypha in their Bibles, and why should not their testimony be worth something, if the matter is to be decided by the Jews? But we must remind our correspondent that the ultimate judge of this question is not the Jews either of Egypt or Palestine, but "the Church of the living God, which is the pillar and the ground of truth."

According to the decision of the Christian Church, the so-called Apocrypha is canonical Scripture, equally with the rest of the Bible. Our remarks upon the incongruity of the Protestant situation are, therefore, perfeetly justified by the facts.

## THE AMENDE HONORABLE.

Some time ago the CATHOLIC RECORD directed the attention of the learned and erudite editor of "Notes and use of the word "Romish" as connected with the Catholic Church. As Potter of New York. was anticipated, the apparent insulting editor in a recent issue of the Star, religion without any particular creed.

after quoting from several Dictionaries, showing that the term was therein used -which, however, does not make it less

gentlemanly apology and retraction: Somebody has sent me a copy of the CATHOLIC RECORD, London, Ont., of Nov. 21, 1903, in which my attention is drawn to the foregoing marked paragraph.

The writer in the London CATHOLIC RECORD considers "Romish" an "in-sulting expression." If it really is so an "inand is so generally regarded, I made a great, though involuntary, mistake in using the term. I have, therefore, to ologize for ignorance which seems nost culpable, and I shall never again employ a word which the RECORD assures me "is a term of contempt, used only by ignorant bigots," among whom I am est unwilling to rank myself.

Cognate to the foregoing the following letter appears in the Notes and Queries column of the Star of the 16th

### A KIND LETTER.

Editor of Notes and Queries:-Regarding your unintentional offence to Roman Catholics by using the word 'Romish'' in your ably conducted colamn, the reason of it, I believe, can be seen by having regard to a shade of meaning the dictionary-makers have apparently overlooked. It needs no demonstration, that certain words English, having the terminations ling," "ist, or "ish," are thereby ade diminutive. A "weakling," made diminutive. A "weakling," as everybody knows, is an individual worse than weak, and "whitish," is something not quite white. A person wishing to say an object was not real brown would probably declare it had a "brownish" look. Therefore, "Romanish" or "Romish," is not quite Roman (Catholic,) and, in this sense, the words are used, in disparagement by over-zealous controversalists, with whom, I am sure, the editor of "Notes and am sure, the editor of "Notes and Queries" has little sympathy. Therein lies the disrespect, if there is any. Certain it is, that if two men were ar guing for or against the Roman Catholic Church, and one of them used the term ' his religious belief, or Romish. rather his antagonism to the Papacy would be at once disclosed. For the same reason such words as "papist" or 'popish," are objectionable to Roman Catholics. In all this it may be argued. there is very little sense or cause complaint, but on equally good ground, it may be proved, with Cardinal Newman, I think, that the world is ruled by sentiment and not by argument. By a natural law, a slighting meaning been infused into the words in question, the use of which hurts the feelings or sentiment of Roman Catholics. St. Etienne St. T. F. L.

### ANOTHER PROSPECTIVE HERESY TRIAL.

The decidedly rationalistic views of Christian teaching which have been propounded and maintained from time to time by divines of the highest repute among the Protestant denominations may be regarded as a sure barometer to the state of Christian belief in those religious organizations.

It is now nearly four hundred years since Luther nailed to the door of Wirtemburg Cathedral his celebrated theses which were the foundation on which Protestantism was built. 'Among these theses there were some new and hitherto unheard-of doctrines, as those of the nature of Christian faith and of the sufficiency of faith to salvation without charity and good works; but at all events the great fundamental doctrines of Christianity were kept intact, such as a belief in the Unity and Trinity of God, the absolute inspiration and authority of Holy Scripture as God's infallible Word, the Atonement offered on the cross by Christ the Saviour of man, for the sins of mankind, and some others.

Catholics foretold with confidence that when once these new doctrines were accepted by men as the Christian teaching, the authority of the Catholic Church as the Supreme and unerring guide to faith being set aside, these fundamental doctrines would also disappear one by one until the new Christianity should be undistinguishable from Rationalism or Deism.

It is now undeniable that the prognostications of Catholic divines have been fully verified, and that Protestantism is rapidly arriving at the stage in which it shall no longer teach any doctrine at all as a revealed truth distinctive of Christianity.

Our readers will remember that but a few years have elapsed since Dr. Briggs of New York Union Theological Seminary convulsed the Presbyterian church of America by rejecting the fundamental teachings of Christianity, and he was seconded by a Professor of Lane Seminary, Cincinnati. Even at this time, the Presbyterian Church was horrified to find such teachings propagated within its pale, and the heretical professors were practically expelled therefrom.

But to the astonishment of many Christians the Protestant Episcopal Church welcomed Professor Briggs to itself without demanding that he should become more orthodox, and he is at the present moment one of the trusted Queries" in the Montreal Star, to the clergy of the Episcopalians, and has been ordained a minister or priest by Bishop

Other denominations are also coming expression was unintentional, and the to the same ideal of Christainity, as a

and we have within the past few weeks the charge of heresy brought against the professor of philosophy of Boston offensive - he makes the following Methodist University, Dr. Borden P. Bowne, that he rejects the doctrines of Christ's Atonement, and the authority of Scripture.

It is not wonderful that there should and when such a thing occurs, the Church does its duty when its asserts the revealed truth, and rejects the eacher of error from its bosom, unless he renounce his false teaching. But in be practically endorsed by the throwing aside of the charges which have been brought against him. The Rev. Methodist Church, Medford, Mass., and Professor Luther T. Townsend of Professor Bowne, but it is indicative of a great drifting away of Methodism from the orthodox Christian faith when we find such clergymen as Chancellor James R. Day of Syracuse University, and the Rev. Charles Parkhurst, editor of Zion's Herald, the New England organ of Methodism, defending Professor Bowne from the attacks of his assailants.

Professor Day says of Professor Bowne:

"He is the greatest metaphysician of the day. It is absurd to charge him ith heresy."
Dr. Parkhurst says:

"He (Professor Bowne) has saved many a reader, and many a student to a life of faith and good works who otherwise would have wandered off into hopeless unbelief."

The probability is that the charges of heresy against the Professor will be thrown out, and thus the Methodist Church will proclaim that it is no longer necessary to believe the doctrines of Christ in order to be a good and exemplary Christian.

### A LITERARY REVOLUTION IN JAPAN.

Japan, while in its present state of excitement at the prospect of a war on a gigantic scale breaking out within a few days, or even a few hours, could scarcely be expected to be meditating an immediate and fundamental change in the character of its language, yet this is what it is actually doing.

Some of our readers may not be aware that Japanese writing is identical or almost identical with the writing us ed in China. That writing is not phonetic or alphabetic like all the languages of the Western world, but is ideographic. That is to say, the writing of all the countries of Europe and America consists of a limited number of characters which represent the sounds used in speech. By the combination of these characters the sounds of the words spoken are represented, and thus the sounds uttered suggest the written characters to be used for the representation of any word, and vice versa, the written characters indicate with more or less accuracy the sound or pronunciation of the word We say " with more or less accuracy." because these languages are, for the The purpose of alphabetic writing is indeed to represent the sounds of the language, but the attempt to thus represent sounds has been imperfect, and it is for this reason that we say modern languages are only approximately phonetic. Thus the letters of the English word bold represent correctly the four elementary sounds which make up the spoken word. But when we write the letters bowled to represent a word sounded in precisely the same way as hold it is evident that we depart from strict phonetism; and so the case goes all through the English language.

The Italian and German languages are almost strictly phonetic. English and French depart very greatly from phonetism, but in a somewhat loose way, it is commonly said that all these are phonetically written languages, inasmuch as they are based upon phonetic principles, even though they do not strictly adhere to them.

The Japanese and Chinese languages. as written, are based upon principles entirely different from those we have used represent ideas, and not sounds.

Thus the English word man, translated in French is homme, and into Italian uomo. In Japanese and Chinese the words meaning a man are different; but the same written two-stroke character is used for the idea man, while the kind of a man, as a farmer, a trader, a lawyer, a magistrate, etc., is indicated by adding to the character for man another character signifying the nature of his occupation.

In this manner different languages may be written with the same signs, and this is what occurs not only in China with its divers languages, and in Japan, but also in the neighboring

ity" is the basis on which nearly six hundred million people use one written language, though their spoken languages differ widely.

Considering the readiness with which the Japanese have adapted themselves to western manners during the past generation, it has been a cause for surbe individual heretics in any Church, prise that they did not before now adopt the Roman letters for the representation of their language. But the very fact of the immense territory over which the Chinese written language was intelligible, and of the vast populathe present instance it is very probable tion which used it together with its that Professor Bowne's teaching will picturesqueness, made it so attractive that they were unwilling to change it for any light cause, or at least, until they should be thoroughly convinced of George A. Cook, pastor of Trinity the superiority of the Roman alphabet. But, at last that conviction has come. It is now recognized that the European the Boston University, are engaged in letters are more easily learned and read preparing the charge of heresy against and are more adapted to be printed by means of movable types, or to be written with a pen or typewriter, and so, the Japanese government has now determined to adopt the Roman letters as the national mode of writing and print-

There is not the least doubt that the change will within an incredibly short time advance the civilization of Japan, and increase the number of learned men in that country, as it will remove the greatest possible obstacle to learning which is that, at the outset, any one who began to follow learning as his career in life was met at the threshold with the difficulty of mastering a mode of writing which requires many years of study of word-forms or ideographs, which are, after all, only the beginnings of learning; and therefore, the time would be much better spent in more advanced work.

Hereafter, when the new method of writing shall be in full vogue, Japanese students will have to spend a comparatively short time in the most elementary work, and thus years which would have been wasted under the old method of writing will be spared for study of more important matters. We have not the least doubt that the change will be the cause of a more rapid advance than we have witnessed yet in the civilization of the flowery kingdom.

We are satisfied also that the Japanese language itself will feel the influence of the modern dress it will put on in such a way that its grammatical forms will be simplified, and its awkward sentences and modes of speech beautified and rendered graceful as another immediate effect of the change, and to the progress of the country will thus be given a new impulse. The way will also be prepared by this new national movement for the more extensive acceptation of the Christian religion, and thus in many ways will Japan's condition be improved under the new departure.

There is not an instance in history when so great a change has been made all at once in the language of a country as this which has been effected in the Island Empire.

## COUNTRY SCHOOL TEACHERS.

The trustees of our country schools are not enthusiastic, in praise of some of most part, only approximately, and not the secular teachers. We have gone absolutely and accurately phonetic. over the ground and are satisfied that distrust and dislike on the part of both parents and board officials is not imaginary. They are, we regret, very much in evidence. The teachers may be inclined to deem this an exaggeration of existing conditions, but we assure them that our statement rests on indubitable proof. And so acute is the feeling in some quarters that the question of closing some schools until teachers conscious of their duties and responsibilities can be found is a subject of discussion.

We know, however, that in some cases trustees expect a teacher to be a paragon, and in others dissatisfaction arises from a too attentive hearing on the part of parents to the complaints of their irreverent offspring. A teacher, however qualified, cannot inject brains into her pupils, nor can she be blamed for non-progress of the scholars when they are allowed to pay little or no attention to home study. Furthermore, she is not a menial owned body and soul by the trustees, but she occupies a responsthus briefly explained. The characters | ible position, and is entitled to all reasonable support by every member in her particular district. It must be borne in mind that the failure of some of our schools is due not only to the faithlessness and incompetency of teachers, but also to the arrogance and constant and oftimes unjustifiable faultfinding of the trustees.

But in the cases we have investigated the officials are heart and soul with the educational interests of their respective sections, and have, moreover, abundant proof to show that these interests are neglected by some school teachers. "Too much flirting," says one: "too great an anxiety to get into the matrimonial band-waggon, countries, and this "broad universal- says another. They all agree that the

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THE CATHOLIC RECORD

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ceremonies, Rev. Dr. Farrell and Rev. Dr. O'Reilly, Cleveland. — wher of priests from within and without the city were present, among them being Revs. John O'Connor, G. P. Jennings, F. T. Moran, George J. Vahey, T. P. Lamb, J. P. Brennan, P. J. O'Connell, I. J. Wonderly, Thomas Fahey, Chas. Moseley, John Walsh, John Maloney, C. A. Martin, F. A. Malloy, T. F. Conlon, Salem; K. P. Banks, Ashtabula; L. A. Brady, Gallon; George Brannigan, Grafton; J. A. Michenfelder, Feilevue; P. J. Quinn, Norwalk, Rev. Thomas F. Quinn was unable to be present, owing to sickness.

Superintendent of the Brockville Insane Asylum, Expires Suddenly.
Brockville was profoundly shocked yesterday about noon to hear that Dr. J. B. Murphy, Superintendent of the Hospital for the Insane, had suddenly dropped dead after coming home from church.

levue; P. J. Quinn, Norwalk, Rev. Thomas F. Quinn, Norwalk, Rev. Thomas F. Quinn was unable to be present, owing to sickness.

The sermon was by Rev. John Machale, rector of St. Malachi's Church, a personal acquaintance of Mrs. Quinn, and was as follows:

"We have come together today, dear brethren, to express our sympathy with a family, bereaved by the passing away of a behalf in union with the Holy Sacrifice of the Mass.

"And what is this terrible thing called eath that brings into this world so much of sorrow? It is as St. Paul tells us the 'wages of sin'—a punishment we all deserve, because of our iniquities and from which there is absend of life—a passing away of soul and streament of the levels of life—a passing away of soul and streament of the levels of life—a passing away of soul and streament of the levels of church in the morning with his wife and children, and after church chatted with several definition in its or several office of distinction in its or several office. He was at various times diffinition in the legislative sessions of the province, prior of St. Dominic's Convent, in the legislative sessions of the province, prior of St. Dominic's Convent, in the legislative sessions of the province, and after church chatted with several after that he felt especially was highly and after church door. He appeared to be in excellent health and to O. K. Fraser said that he felt especially was hing, n. D. C., of the Holy Rosary Convent, Minneapolis, Minn., and finally appeared to be in excellent health and to O. K. Fraser said that he felt especially was hing, n. C., of the Holy Rosary Convent, Minneapolis, Minn., and finally appeared to be in excellent health and to O. K. Fraser said that he felt treat, and it is the late in coming around to the church that he felt tired, and for the health and to O. K. Fraser said that he felt tired, and it is the late in coming around to the church that he felt tired, and for the health and to O. K. Fraser said that he felt tired, and it is in the late in coming arou

FATHER DINAHAN, O. P.
DECEASED.

Of the many sons whom old St. Pater's has given to the Dominion Order's in the United States, only fl. e are left. The others have fought the good gift. They labored with zeal in the vineyard of the Lond. They hore the heat of the Lond of the London o

MARRIAGES.

GUINANE GILLEN.

In Ayton church, on Jan, 12, 1984, was witnessed a vey pretty wedding, when Mr Michael J. Guinane, of Kinkora, led to the airar Miss Bridget A. Gillen of Ayton, young est daughter of Mr. Wm Gillen, sr. The ceremony was performed by the parish priest. Rev. Father Owens, in the presence of a large number of invised guess. The bride look of hand some in a suit of blue and a braudful white hat. She was assisted by ber niece, Miss Maggie Gillen of Ayton, and Miss Hanna Guinane of Kinkora, sister of the groom, and Mr. Daniel Gillen, brother of the groom, and Mr. Daniel Gillen, brother of the groom, and Mr. Daniel Gillen, brother of the bride, very ably supported the groom.

After the ceremony all were driven to the home of the bride's parents, where a dainty decimar was served Mr. and Mrs. Guinane received a lot of valuable presents snowing the high estorm in which by hare held.

They intend moving to Coquitlam, B. C., where Mr. Guinane has been in the mining business for the bast few years.

BROPHY-KELLY.

A very pretty even occurred as St. Patrick's church, Kinkora, on Wednesday merging, Jan.

BROPHY-KELLY
A very pretty event occurred at St. Patrick's church, Kinkora, on Wednesday in raing Jan.
3, the occasion being the marriage of Miss Clara Kelly, daughter of the late James Kelly, to Mr. John Brophy, of Paims, Mich Precisely at 10 ocleck the oride, leaning on the arm of her brother. Francis, entered the church to the strains of Mendessehn's Wedding March sklifully played by the organist, Miss Kate Stock. They were met at the Communion rail by the groom, who was assisted by his cousin, Mr. John Bannon, of Ellice. The bride looked very graceful, attired in a hand

'There is never a lead of grief or care, But the Saviour knows it all; There is never a heart-ache anywhere, But He sees the tear drops fall.'

MRS MARY MCGARRY, RENFREW

MRS MARY McGARRY, RENFREW.

With deep regret the many friends of Mrs. Mary McGarry heard of her death, which took piace on the morning of Wednesday, Dec. 23, 19-3. She had gone to visit her sister, Mrs. Albert Dwyer of Port Dalhousie, and while the rewas seized with her fatal illness. Mrs. McGarry was the eldest daughter of the late Edward Dowdall, of Almonte, Her husband Thos. McGarry of Demond. Brother of Sheriff McGarry, died several years ago. To his young widow was left the care of their three sons. She proved herself a laving mother, and a wish guide. She was a brilliant woman, of noble qualities—charliable—and in every sense of the word a true Catholic. She made many friends and did much good in a comparatively short life—fify-two years.

Her three sons, Peter, in the West, Edward, hardware merchans and Thos. W. barrister atlaw, of Renfrew, are left to mourn a devoted nother, of whom it may be truly said. "The world is the better that she lived."

The funeral took place on Saturday, Doo. 29, from the home of her mother Mrs. Edward Dawdall, as Almonte, to St. Mary's church and thence to the Dowdall family plot in the Catholic cometery, and was largely attended.

May her soul rest in peace !

## THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXXXVI.

One of the two editors of the Diary, having lately had occasion to send me me some information which I had solicited, and which showed that Christian, although commonly a monstrous liar in these matters, is sometimes cap-able of telling the truth, has taken occasion to reproach me with having written an article in this Review, "the tone of which is thoroughly bad."

An article may be bad in theology. An article may be bad in theology. Now in every paper I have written in this Review, I have assumed, which is my firm persuasion, that the Gospel, while most agreeable to nature—for, as Tertullian says, "the soul is naturally Christian,"—is, in the strictest sense, intervention for the a supernatural intervention for the covery of humanity from a hopeless

I everywhere assume, even as firmly as I believe, that the central and only complete exposition of the Gospel must be sought in Trinitarian Christianity, as set forth at Niewa, Constantinople, Ephesus and Chalcedon, and those councils which have completed the definitions of these four great Synods.

I believe that Justification is by Faith alone, in the sense defined by the Apostle Paul and by the Schoolmen, namely, that we are justified only by a Faith which is informed and actuated

I believe that Christian Holiness is the fruit of the Holy Spirit, proceeding from the Father and the Son and work-ing in the hearts of believers unto justification, sanctification and eternal

I leave it to my readers, Catholic or Protestant, to deside whether any point of my theology is "thoroughly bad."

I believe that justice, truthfulness, purity, and perfect love, supreme to-wards God, and equal towards man, wards God, and equal towards man, are conditions without which, in their consumate perfection, no one, in the very nature of things, can attain unto the Beatific Vision. I leave it to my readers to decide whether any point of my system of morals is " thoroughly

I often, in my articles, much oftener than I could wish, am obliged to say of a popular anti Catholic controversiala popular and Cathone controversian-ist, that he is malignant, mendacious, or calpably ignorant, nay, sometimes that he is "an eyil man." Yet where have I insimuated a word of disparage have I insinuated a word of dispurger mens against any such man's private honor, or personal piety, worthiness, truth or benevolence, outside of the corrupting influence of his sectarian prejudices? I have, times innumerable, explained that my severest lan-guage must be understood as stopping within the bounds of this controversy. except that I have, indeed, re-echoed resident Cleveland's opinion of Mr. Lansing, that he seems to be eaten up with the love of notoriety, which I take to be a main cause of his vulgar virulence, whether towards Presidents or There is surely nothing "thoroughly bad" in remarking on a very discreditable and publicly notorious

Having a fair share of French blood, and a measure of Irish and Welsh, inter mingled with my prevailing English ancestry, I need not deny that I am not without something of the Celtic dislike to spoil the force of a period. Yet I appeal to all my readers, whether, in my severest invectives, I ever hesitate to damage their rhetorical effect by interjecting all manner of mitigating considerations, whether in mind at the time, or occurring to me afterwards. True, this is the exact opposite to the style in which these editors carry on controversy. I am willing to own that their manner of proceeding is not thoroughly bad," mine is. I am very willing to leave the public to determine on which side the "thorough badness" is to be sought.

Perhaps, however, my articles are thoroughly bad I am warranted, in honest indignation at the discovery, to make known that Luther, while, as Catholics like Mohler and Janssen own, he is on one side of his character a very sublime man, has another side which is thoroughly and disreputable, coarse, immortal, un-scrupulous, mendacious, blasphemous, at least in words and exhortations, and, by his own acknowledgment in their effects, fearfully blood thirsty He owns, also, thorough peasant as he was in ancestry, that, having risen out of his original condition, he desire nothing more than to see the peasantry reduced to a perpetual slavery. acknowledges, moreover, that his preaching has rained German morality, while yet he declares that he means to while yet he declares that he means to keep on preaching the same things, whatever may come of it, to Germany, or to the whole world.

Now I am perfectly willing to own that all this is "thoroughly bad." But I protest that it is not my badness. I am not Martie Lather, nor his you.

am not Martin Luther, nor his son, nor his grandson. My very latest drop of German blood appears to have come into England with Hengist and Horsa, A D. 449.

Moreover, I am sure no one living has a greater veneration for Lutheran learning, theological depth, and above all for Lutheran hymnody. And I an willing to own that when Lutherans are well Americanized, they are as good Christians as you would want to see. Christians as you would want to see.
They have more religious depth and
thoroughness than New Englanders,
and they have not yet learned, like
New England Puritans, to murder their children in the womb.

Besides, where have I said a word in disparagement of John Calvin, or indeed, though much his inferior, of John Knox i I wish that Calvin had let Servetus go and that Knox had not been so gleefu over the murder of Cardinal Beaton, but as good men of all persuasions thought then that it was right to burn heretics, and most of them that religious assassination and massacre might be, as Knox claims for them, "a godly deed," how can I complain if Knox and Calvin thought in this matter with so many others? As Bernard Duhr shows, this was not a question in controversy

between the two sides. Even now it is the general softening of manners, rather than a definite theory, which distin-guishes us from the sixteenth century. do not quite like to own that Presbyterianism is dearer to me even than Anglicanism, but I must acknowledge that I can never read Old Mortality without wishing that I had been a Covenanter. I don't see what there is in all this which these two editors, from their point of view, have a right

to call thoroughly bad, or bad at all.

However, one of these editors who has written me laments that having has written me laments that having been brought up "under evangelical light and truth," I should have lapsed into such sympathy "with modern Romanism." This gentleman's lamentations and condolences are of small account to me, especially as he intimates in the Diary that he believes that all Protestants except Baptists are that all Protestants except Baptists are

Romanists anyhow.

Now I own I was brought up " under evangelical light and truth." I was early taught, and chiefly from Catholic pulpits, to believe in God, Creati n, Providence. Redemption, Morality Holiness, Eternal Life. If Catholic preachers advanced peculiarities of their own belief, as they naturally evangelical light and truth. would, more or less, these points were treated only incidentally, so as to leave in my memory simply the great truths which are received in common by all in my memory simply the great truths which are received in common by all Trinitarian Christians. Does this editor wish me to abandon orthodox Christianity because I was so largely instructed in it by Catholics? I once had a French Protestant friend whom I was pained to observe slowly giving up one point of Christian belief after another, saying, at each surrender, "Why! the Catholics believe that." this editor wish me to follow such an unhappy example

Mr. Moody is quoted by a friend as remarking on the peculiar simplicity with which the Gospel is preached in American Catholic churches, and it seems that he gave large presents to a Catholic Indian mission. Now I can't help thinking that Dwight L. Moody was as much controlled by "evangelical light and truth" as any Baptist editor of them all. My sympathy with "modern Romanism." that is, with now living Roman Catholics, is neither more nor less than his. I can not help them with gifts, for I have little to give even for Protestant missions. But I can vindicate them, so far as truth requires, from the blunders, misrepresentations, and deliberate slanders of malignant assailants, such as these two Baptist editors. In this way I can do some hing to requite that large measure of "evangelical light and truth," with which I have been imbued, as well by Catholics as by Protestants.

Finally, I do not pretend to be a bet Protestant than Bichard Baxter. Yet he declares that, as concerns the vital point of Justification, he cannot discover the essential difference be tween Catholicism and Calvinism. And he bids us remember that Catholics trust in the same Saviour as we, and puts their hopes in the same Covenant of grace. Standing by the side of Richard Baxter, I think that I can afford to let the sullen anathemas of these two Bap-tist editors whistle by me like the idle wind.

CHARLES C. STARBUCK. Andover, Mass.

## ST. BRIDGID.

FEAST, FEBRUARY 1.

On the day of Bridgid's reception as a nun of the Church the solemn cere-mony of her profession was performed after the manner introduced by St. Patrick, the Bishop offering up prayers, and investing Bridgid with a snow-white habit, and a cloak of the same color. While she bowed same color. While she bowed ber head on this occasion to re-ceive the veil, a miracle of a singularly striking and impressive nature that part of the wooden platform adjoining the altar on which she knelt recovered its original vitality, and put on all its former verdure, re-taining it for a long time after. At the ame moment Bridgid's eye was healed. and she became as beautiful and as ovely as ever.

Encouraged by her example, several other ladies made their vows with her, and in compliance with the wish of the parents of her new associates, the saint agreed to found a religious residence for herself and them in the vicinity. A convenient site having been fixed upon by the Bishop, a convent, the first in Ireland, was erected upon it; and in obedience to the pre-

te Bridgid assumed the superiority. The renoun of Bridgid's unbounded charity drew multitudes of the poor to the fame of her piety attracted thither many persons anxious solicit her prayers or to profit by

her holy examp e.

The day on which the abbess was to terminate her course, February 1, 523, having arrived, she received from the hands of this saintly and venerable hands of this saintly and venerable priest the blessed body and blood of her ord in the divine Eucharist, and, as t would seem, immediately after her pirit passed forth, and went to possess Him in that heavenly country He is seen face to face and enjoyed without danger of ever losing Him. Her body was interred in the church adjoining her convent, but was some time after exhumed and deposited in a

plendid shrine near the high altar. In the ninth century, the country, being desolated by the Danes, the remains of St. Bridgid were removed order to secure them from irreverence and, being transferred to Down-Patrick were deposited in the same grave with those of the glorious St. Patrick. Their bodies, together with that of St. Columba, were translated afterwards to the ba, were translated alterware to the cathedral of the same city, but their monument was destroyed in the reign of King Henry VIII. The head of St. Bridgid is now kept in the church of the

Jesuits at Lisbon. Outward resemblance to Our Lady was St. Bridgid's peculiar privilege but all are bound to grow like her in interior purity of heart. This grace St. Bridgid has obtained in a wonderful degree for the daughters of her native land, and will never fail to procure for all her devout clients.

### FIVE-MINUTES SERMON.

Fourth Sunday after Epiphany TAKING COURAGE.

Sometimes, my brethren, we feel disouraged because we have not kept our good resolutions, and are even ready to say it is better not to make any at all, so often do we break them. I have no doubt there are some listening to me who began the new year courageously and with some sincere promises to God of leading a good life, and have already slipped back into the bad old ways; and now they say, What was the matter with my good resolutions? I did not mean to lie to God, yet I have not kept my to lie to God, yet I have not kept my word with Him; I have relapsed; I am as bad as I was before, maybe I am worse. What, then, was the matter with my good resolutions? Now, in considering this question let

us not get into a panic. God knows us just as we are, and far better than we know ourselves. Therefore He is not so cruel as to hold us strictly to all our promises. "God is true and every man is a liar," says Holy Writ, and our experience of human nature demonstrates Therefore He is no that although we are honestly determined to tell the truth, and do tell it, when we promise to God to behave ourselves properly, yet we know very well that in a moment of weakness we may break down, and that is understood when we make our promise. I remember reading of St. Philip Neri that sometimes on waking in the morning he would say, "O Lord, keep Thy hand on Philip to-day or he will betray Thee."

Hence it is a great folly to say, "I do not want to make a promise for fear I could not keep it." That would be good sense if you were going to swear to your promise, or if you were to make a vow. But a promise to attend Sunday Mass, to keep out of saloons to a vow. But a promise to attend Sun-day Mass, to keep out of saloons to stop stealing, to be more good natured at home, and the like is a very different matter. In such cases we must shut our eyes and go ahead, and mean-time pray hard for God's assistance.

There is such a thing as being too fidgety about the future, looking back too far into it or imagining temptations not likely to come up. Once there was an army officer who led an editying life, and who came to a priest of his ac-quaintance and informed him that he was in great distress, and teared that he could not persevere. "What is the matter?" said the priest. "Why I matter?" said the priest. "Why I know that duelling is a deadly mortal sin; yet if I were challenged to a duel I fear that I should not have the virtue to decline the challenge and suffer the disgrace which would be sure to follow.'

'But," said the priest, "has any one challenged you or is any one likely to do so?" "Oh, no! not at all; but—" But wait until the temptation comes. You have made up your mind not to committ mortal sin, and when this particular temptation comes God will give you grace to overcome it."

Do not cast your net too far out into

the stream; do not be in a hurry to promise to abstain from any particular sin or to do any particular act of virtue for your whole life except in a general way. In a general way you are deter-mined to keep God's law, honestly and firmly determined. As to this or that particular sin, you hate and detest it and have made up your mind against it; whenever the temptation comes you are resolved to resist it.

There are three things about which one should make good resolutions rather than about any others: First, the practice of prayer; second, going to contession and Communion; third, avoiding the occasion of sins The first two fill our souls with God's grace and the third keeps us out of danger. Put all your good resolutions into company with prayer and monthly, or at least quarterly, Communion; and you will have no great difficulty in pulling through. From mouth to mouth is not so long a time to keep straight, and a good confession and a worthy Communion is God's best help. Morning and night prayers are a mark of predestination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions, has very much to with an innocent life and a happy

## CANDLEMAS DAY.

Every Catholic should be sure that he is provided with a blessed wax candle, so that in case of the sacra-ments being administered to him or in his house, the prescribed lights will be ready in honor of our Lord's presence among us. It is also an old and deve Catholic practice for the dying to hold in their hands a blessed candle as a token of their faith. The feast of tle Purification, Feb. 2, is the day set apart by the Church for the blessing of candles. It is the day on which holy Simeon sang his Nune Dimittis, that hollowed chant, wherein he said: "My eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles." It should also be considered by us a privilege to make an offering towards the cost of the candles is be used in the sacred offices of the Church. Two pure wax candles at east must always be used at the cele bration of the Holy Sacrifice of the Mass. It should be carefully borne in mind that the candles offered Candlemas Day should be of pure wax, and not of par-affin or of spermaceti.

## LIQUOR AND TOBACCO HABITS

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and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain— these are within the reach of all who take care of their digestive organs. Take a teaspoonful of

ou will find that blotch puff and rouge-pot—they are counter-feits of nature. Abbey's will cure constipation, the enemy of a clear complexion.

At all Druggists 25c, and 6oc.

### SOME PATRONS OF THE MONTH

The first day of February is the feast of St. Bridget, the virgin patroness of Ireland. She founded the first Irish nunnery at Kildare. Once when she appeared with her companions at a synod, one of the Fathers exclaimed: "There is the holy Mary whom I saw in my dreams." Thenceforth she was called "Another Mary" and "Mary of the Irish," so closely did she resemble our Blessed Lady both interiorly and exteriorly. The daughters of her race should be proud to bear her name. February 2 is the feast of St. Cornel-

ius, a Roman centurion and the first Pagan to be converted to the religion of Jesus Christ. An argel appearing to him said: "Thy prayers and thy alms are ascended for a memorial in the sight of God." He was then bidden to send to Joppe for St. Peter, who was to instruct and baptize him and his house-

St. Blase (3d) was Bishop of Sebaste in Armenia. He is a great favorite on account of the help he affords to those who invoke him in all troubles of the throat. He gained this reputation in life by relieving a boy who was at the point of death from a bone which had pious custom of blessing throats on St. Blase's day. become fixed in his throat. Hence the

### Don't Leave Everything for the Clergy to do.

"To contribute liberally to Church charities, to pay pew rent, and attend Mass on Sunday, is not fulfilling Catho-lic duty," says the Michigan Catholic. To wrap one's self up in worldly interest and neglect the spiritual life; to be apathetic in the work of the Church and careless in Catholic duties is not fulfilling the religious labor expected of us. Don't leave everything clergy to perform. Do your share of God's work, for God's glory and the spread of Catholicity."

### THE GRIP AGAIN. This Dangerous Epidemic has Made

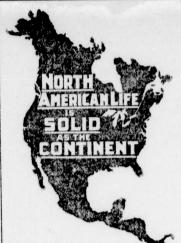
Another Appearance.

A SUGGESTION AS TO HOW TO GUARD AGAINST THE TROUBLE AND ITS PERNICIOUS AFTER EFFECTS.

Every winter influenza, or as it is more generally known, the grip makes its appearance in Canada. Every few years it spreads and assumes alarming proportions. From all appearances proportions. From all appearances this is one of the years in which it will seize upon a great number of victims for every day new cases are reported As in searlet and typhoid fever, the after effects of grip are often worse than the disease itself. The sufferer is left with a debilitated system, short of breath upon the slightest exertion, subject to headache and heart palpita tion, affected by every change in the weather, and in a physical condition to invite the attack of more serious diseases, such as pneumonia and con-

sumption. A timely suggestion as to now be enable the system to resist the inroads of the grip and its after effects, is given by Mrs. Emma Doucett, St. Eulalie, Que., who says: "I had an attack of the grip which left me a sufferer from headache, pains in the stomach and general weakness. I used several general weakness to not help me general weakness. I used several medicines, but found nothing to help me until I began to take Dr. William's Pink Pills. When I began to take these pills I was very much run down and very and after using them a few weeks I was not only as well as ever but had gained in flesh as well. I can hardly tell you how pleased I am with Dr. Williams P.nk Pills, for I was feeling very hope less when I began their use."

These pills cure by making new, rich red blood, thus strengthening every part of the body and enabling it to throw off disease. You can always avoid imitations by seeing that the full name "Dr. William's Pink Pills for Pale People" is printed on the wrapper around every box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by writing to The Dr. Williams' Medicine Co., Brockville, Ont.



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## Crucifixes

St. Anne.....

# The Catholic Record, London, Ont.

The Feast of St. Bridgid, Abbess, and Patroness of Ireland, is celebrated February 1.

A Magic Pill — Dyspensia is a for with which men are constantly graupling but cannot exterminate. Subdued, and to all appearance to an another the properties of the superance varieties of the subject of a watch or scientific instrument in which even a breath of air will make a variation. With such persons disorders of the stomach nanof om the most trivial causes and cause much suffering. To these Parmelec's Vigetable Pills are recommended as mild and sure. Why will you allow a cough to lacerate your

Why will you allow a cough to lacerate your throat or lungs and runthe risk of filling a computation of the reason of the timely use of Bickie's Abti-Consump ive Syrto the pain can be allayed and the danger avoided. This Syrup is pleasant to the laste and unso rose set for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, etc., etc.

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## CHATS WITH YOUNG MEN.

No one has a right to be so busy as to ignore or trifle with the little cour-tesies of life. When a man is so absorbed in his own schemes that he cannot utter a cheery good morning to the family and to every member of it, when he is so wrapped up in his buying and selling or in his professional problem that he never stops to say "thank you," when even a social inferior renyou," when even a social inferior ren-ders him a personal service—why, that man is altogether too busy. He ought at once to begin to rearrange his programme with a view to making room for the small but indispensable civilities of human intercourse.

He Opened a Bank Account. Dear Sir-Following your advice, I opened a bank account with a \$1 bill seven weeks ago. But since then I haven't put in any more. Dollars are hard for me to save. Its discouraging. At this rate, it will be some time before I'm a millionaire.

It is hard to save, especially when one's income is small and one has many wants. But the conquest of that diffi-culty disciplines the will and strengththe character.

But do not wait until you have another dollar to deposit—put in halves, or quarters, or even dimes. It is aston-ishing how soon an account will grow if

millionaire—on anything beyond the reach of the average man. Fix your purpose on a moderate competence, go for it, and get there. It is unprofitable to long for what one cannot have and for what is not necessary for one's happiness or mission in life.

Put in the bank something every Saturday, if only a quarter of a dollar and watch your account grow .- Catholic Columbian.

### A Young Man's Chances.

A young man of capacity, industry and integrity has a field of individual effort such as has never before existed in this country. And success is neither harder nor easier than it ever was. Success never yet came to the laggard, and it never will. Let a young man be capable; have enterprise, be willing to work, and carry himself like a man, and he goes where he will. His suc-cess depends upon himself. No times, no conditions, no combinations of capital can stop a young man who has a deter-mination to honorably succeed, and who is willing to work according to the very utmost of his capacity and sinews of strength. The real trouble is that the average young man won't work. He has gotten the insane notion into his head that success comes by luck ; men are made by opportunities which either come to them or are thrust upon them. And he waits for luck or a to come along and find him. Instead of taking a sane view of conditions and seeing with a clear mind that as the trade widens opportunities increase, he takes the mistaken view that the rich are getting riches and the poor poorer. These are the con-ditions of mind and life which are keepthousands of young men down, and will keep them down. The times are all right. It is the young man who finds fault with them who is not.

Self Assertion as a Success Factor Many a well-educated man of good address and ability fails to win a satisfactory position in life because he tacks self-assertion. He has a shrinking nature and abhors publicity; the thought of pushing himself forward is repugnant to him, and so he is left behind in the race by the hustling, stirring, vigorous people around him, many of whom do not possess one-tenth

of his ability or natural advantages.

Many young people have a totally mistaken conception of the meaning of healthy aggressiveness. They fre-quently confound it with egotistic duently confound it with egotistic boastfulness, decry it as a lack of modesty, and consider it the sign of a petty, valgar soul. They think it unbecoming to try to make a good impression in regard to their own ability, and shrink from public gaze, believing that shrink from public gaze, believing that, if they work hard, even in retirement,

they will come out all right.
As a matter of fact, however, in this competitive age, it is not only indispensable to have our mental store-houses well stocked with superior goods, but it is also necessary to adver-tise them; for even an inferior article, if well advertised, will often sell rapidly, while a superior one, if pushed back on the shelves and not exhibited or spoken of, will remain on the dealer's hands at a dead loss.

No one sympathizes with the blatant,

over-confident youth who has the list of his accomplishments and virtues at his tongue's end, and inflicts them on any one he can induce to listen. He is the very opposite of the unassuming young man who, while con-scious of his power, makes no parade of it, but simply carries himself as if he

new his business thoroughly.
When questioned as to what he can do, a modestly self-assertive person do, a modestly self-assertive person does not give weak, hesitating answers, saying "I think I can do that," or "Perhaps I could do it," creating a feeling of doubt not only in his own mind, but also in that of his questioner, which undoubtedly acts to his disadvantage. He knows he can do certain things, and he says so with a confidence

hat carries conviction.

This is the sort of self-assertion or self-confidence that young men must cultivate if they would raise themselves to their full value. It is a quality as far removed from vulgar, shallow selfconceit as the calm exercise of conscious power is from charlatanism.

Thousands of young men are occupying inferior positions to day because of their over humility, so to speak, or fear of seeming to put themselves forward. Many of them are conscious that they are much abler than the superintend ents or managers over them, and are consequently dissatisfied, feeling that an injustice has been done them, because they have been passed over in favor of more aggressive workers. But they have only themselves to blame. They have been too modest to assert themselves or to assume responsibility when occasion has warranted, thinking

that, in time, their real ability would be discovered by their employers, and that they would be advanced accordingly. But a young man with vim and self-confidence, who courts responsibil-

ity, will attract the attention of those above him, and will be promoted when a retiring, self-effacing, but much abler youth who worked beside him is passed by. It is useless to say that merit ought

to win under any circumstances—the fact remains that there is very little chance for a young man, no matter what his ability, to forge ahead, if he lacks a just appreciation of himself and is destitute of that consciousness of power and willingness to assume responsibility which impress his personality on others and open the door to recognition of his

merit.
"'T is true, 'tis pity; and pity 't is 't is true' that modest worth that re-tires from the public gaze and works in secret, waiting to be discovered and to have prizes thrust upon it, waits in vain. The world moves too fast in this twentieth century to turn aside to seek out shrinking ability. We must all go to the world. We need not delude our selves with the idea that it will come to us, no matter how able or meritorious we may be. While actual inability can never hope to hold its own, even though, through self-conceit and agressive methods, it may succeed in pushing its way ahead for a time, it is frequent deposits are made, no matter how trifling.

And do not set your heart on being a billity rarely comes to its own.—Sue-

### OUR BOYS AND GIRLS COAINA, THE ROSE OF THE ALGONQUINS.

By Anna H. Dorse CHAPTER III.

THE SHADOWS OF THE STORM. The exuitant gleam faded from Altontinon's eyes, for no sooner had Tar-ra-hee left her than she felt that her anger had got the better of her craft; and if she wished to succed in her wicked de-

signs, it was a most impolitic way to begin by offending him.

On that very day she had inaugurated her malicious work. She had positively forbidden Coaina to leave the lodge that evening, and had uttered a slander resisted to be to Toron here by compling here. against her to Tar-ra-hee, by coupling her name with that of Ahdeek, the Iroquois, which she was crafty enough to know would, at some time or other, help to serve her purpose. She watched his retreating figure, satisfied that at least she had prevented him from seeing Coaina that evening; but when she saw, in the distance, that he turned into a lane of cedars which led to her own lodge, her bailled rage almost suffo-cated her. "He would see Coaina," she thought; "he will find out that her absence from the innocent enjoyments of the evening was compulsory, and having discovered this, would suspect her, and give no credit, henceforth, to coains's anything she might assert to Coaina'

njury."
The longer she sat there brooding over the failure of this, her first steps towards the accomplishment of her am-bitious scheme, the more intense grew her hatred, and forgetting that All Seeing Eye, before which the profound-est secrets of the soul are nakedly unveiled, forgetting all the divine teachings and claim of religion, forgetting death and the judgment, she vowed, with a bitter curse, that she would succeed in what she had undertaken, even if Coaina's reputation and life be

the sacrifice.

But her guilty fears were somewhat lulled to rest when, later in the even-ing, she again saw Tar-ra-hee among the young tolk, and observed that he showed much attention to Winonah, who exerted all of her coquettish

wiles and arls to charm him. The moon had arisen, full and unclouded, over the mountain, and every-

bestowed upon her daughter by the young Algonquin chief, walked slowly nomeward, full of thought concerning of the Blessed Virgin and fell asleep.

The Roce promise, and while a soft lead at all eyes, there is something like a mist—I don't know what it is, but it seems to shut out the sunshine."

"Coaina," said the good Father, "if nomeward, full of thought concerning the advantages of a marriage between them. Winonah tripped along lightly over the dewy turf, a little in advance of her mother, whose eyes watched lovingly the gracefully moving form, whose every motion threw out sparkles and flashes from the spangles and gold fringes which adorned her tunic and moccasins. How she loved the girl, but how savage and pagan was the love which gave birth to sins which would incur the displeasure of God, and would afresh the tender hearts of Jesus and Mary! It is said that when a soul voluntarily seeks evil, the prince of evil is ever ready with opportunities to serve its purpose, and so it seemed to

be on this occasion. Among the Iroquois who lived in the Among the requois who hved in the adjoining village, there were some few who, rejecting Christ preserved their own heathenish traditions, clung to the ancient customs of their ancestors, and, it was whispered, practiced in secret their idolatrous rites. But as they were peaceable, and observed all the civic rules of the mission, and inter-fered in no way with their Christian kinsmen or people, their presence was tolerated, in the pious hope that after a season, they might be induced to follow their example. Among these was their hereditary chief, Ahdeek, (Reindeer,) who had often distinguished himself in their great hunting expeditions, and excelled in all those accomplishments most highly prized and ap-preciated by the Indians. Ahdeek was handsome, vain, passionate, and it was said that he was dissolute in his ab that He had frequently seen Coaina, and had in various ways, endeavored to win a smile from her, by expressing his adsmite from her, so expressing an amount of the miration by signs, gifts and words; but she had invariably repulsed every advance he had make, and turned from him with a frown of displeasure whenever he ventured to approach her; but

supposed her to be absent at the festival, when, to his great joy, he saw her standing in the moonlight, leaning twice, to see her in close conversation with Ahdeek, the Iroquois.

against the moss-covered stile that led to the lodge. She was reciting the rosary, her eyes fixed on the cloudless heavens, and thinking that, as the moon was throned in glittering beauty among the luminous stars, so was the Blessed Virgin throned in heaven, and sur-rounded by the glorious angels, whose queen she is. It was a consoling and beautiful thought, and as they twinkled and trembled in dewy splendor, flashing out rays of crimson, blue and gold, Coaina almost imagined that she saw indeed felt friendless.

the nutter of their glorious wings as they bowed before their queen.

"Left all alone, like a wild pigeon in the empty nest! I am glad to see you, Coaina," said the audacious Iroquois, Coaina," said the audaenous requirements who had approached her unseen and unheard.
"Abdeek!" exclaimed Coaina, start-

"That is good; now I can say to you, face to face, what you are blind and deaf to in signs. I love you."

"Esa! Esa! shame on you! Ahdeek, leave me!" she cried.

"I will become a Christian. Coaina, if you will hear me!" he pleaded.

"To become a Christian will be a glorious thing, Ahdeek! but go; Father Etienne will instruct and baptize you."

the flutter of their glorious wings as

"No; I learn the Christian creed from you or none. I thought you Christians would give your life to save a

"So would I lose mine to save your soul, Ahdeek, but I shall never enter your lodge; I can never be more to you than a friend. I will pray for you. You must now go away," and Coaina turned from him and swiftly entered the lodge, while he, bailed and angry, strode off, almost knocking Altontinon down, he came so suddenly against her. She, as keen-eyed as a vulture, had seen him, as she approached her lodge, talk-ing with Coaina. At first she thought it was Tar-ra-hee standing at the stile, but when shd discovered it was Ahdeek, the Iroquois, she said: "Aha! yes!" and rejoiced in her wicked heart, because she knew that his having been there would help her evil plans; then asking Ahdeek if "he kept his eyes in his pocket that he might run people down in his path," she went into her dwelling, and calling Coaina, assailed her with the most violent abuses; affecting to believe that she had received the it was Tar-ra-hee standing at the stile. ing to believe that she had received the she uttered the mast injurious insinuations, nor would she listen to Coaina's explanations, but pretended to be outraged and grieved and horrified at her conduct, called her a hypocrite, and finally struck her in the face.

the blessed images of Jesus and Mary
of Jesus, in His bloody coronal of
thorns—of Mary of the seven dolors.
She watered the floor with hor tears;
she offered her griefs to them, and finally found consolation in the generous resolve she made to suffer patiently all the unmerited reproaches she had received, for them who had suffered so willing!y ten thousand more infinite and

bitter grief for her.

At last, her head resting upon her arm, she feel asleep, and was refreshed by the dreams of innocence. Once only did she awake. She had dreamed of her dead mother, as she sometimes did. and thought she was singing a soft lullaby to her, whose strange, unearthly melody thrilled through her heart, and awoke her. At first, she did not know whether she was awake or still dreaming, for she heard, while the whippowil sent his lamentations abroad through the forest, and the screech owl answered in shrill vibrations, the sweet wild notes of a flute, breathing assurances of a pure affection. Then she remembered transactions and while a soft transaction of the same transactions and the screech owl answered in shrill try, my Father, to be grateful—to be dutiful; but there's something," passing her hand over her forehead and eyes, "there's something like

Like a fair prairie blossom agitated by the morning winds, and scattering, from its rich petals, so Coaina threw off the sense of ill which oppressed her beams of the newly-risen sun shone through the vines that partially shaded her window, and bathed in light the sacred images of Jesus and Mary, which stood upon a little shelf at the foot of her bed. "My Holy Mother and Ad-vocate," she murmured, folding her long, tapering hands together as she kneft before them, "look at thy divine Son, and obtain for me a patience like

unto thine."

Her simple toilet was soon made, and hurrying out to the chapel she knelt in her favorite place, close beside the altar of the Blessed Lady, and assisted at Mass with the greatest devotion. Between the sweet and glorious mystery of the altar and the benign presence of Mary, Coaina's whole being reposed, as in a safe haven, secure from the rude storms

that threatened her.

Tar-ra-hee served Father Etienne at the altar that morning, as he was frequently in the habit of doing, and it was a touching sight to see this noble young savage bowing in such sweet sub-jection to Christ; to see his strong arms folded in meek and childlike devotion; his proud, handsome head bowed, in unquestioning faith, before the Lord of lords. Whom he received humbly and the truth. reverently under the form of Bread.

Coaina with a certain grave displeasure, and when she addressed her, spoke in a tone so harsh and sneering that she was deeply pained; but feeling innocent of offense and guiltless of crime, she omitted none of her duties, and persevered in all her accustomed attentions.

The news flew through both villages, and persevered in all her accustomed attentions. and when she addressed her, spoke in a tone so harsh and sneering that she was severing efforts to win her.

On the evening of the festival he had strolled down towards Altontinon's lodge, with searcely a purpose except to be near the home of Coaina, for he

For several days nothing occurred to

interrupt the tranquillity of the Village of the Lake. Altontinon behaved to

friends, and was surprised, once of

Tar-ra-hee had not approached her since the night of the Festival of the Assumption; she only heard his flute, now and then, under the trees around the lodge, and except that Father Etienne and her friends around the vil lage greeted her as kind as ever, and the little children gathered about her and hung upon her skirts whenever she appeared among them, she would have

The clouds were gathering around her, and their shadows were discerned by her delicate and sensitive percep coming, or in what storms they would burst; she trembled with the chill that often swept over her; she felt that no mortal could help her in this mysterious coming woe; but the darker grew her dread, the closer she clong to the ing; "I wish you well, but you must go away this instant. I am all alone."
"That is good; now I can say to you. face to face, what you are blind and deaf to in signs. I love you."

About the sanctuary, the oftener she fortified her soul with the divine sacraments, and with more constant tervor did she kneel at the feet of Mary, imploring her gracious protections.

But one day the clouds seemed sudenly to disperse, and again streamed the sunshine into Coaina's heart. Father Etienne walked into Altonti-non's lodge while herself and daughter were partaking of their evening meal, and Coaina, who was no longer per-mitted to eat at the same board with them, sat apart, busily engaged upon a piece of needle-work. Each one arose to welcome him; he returned their salutations with a cheerful air, and taking the chair placed for him, he drew it to the side of Coaina, and sat down. Altontinon's guilty heart was agitated by this unexpected visit; but when the good priest announced the object of it, she felt as if a bolt of ice had suddenly fallen upon it. "I have not only brought you my blessing to day, my good children," he said, "bu also most excellent tidings. This morning, while the assembly were in council, deliberating about the sale of some lands on the St. Lawrence, which they finally decided not to sell, Tar-ra-hee stood up and declared his intention to make our child here, Coaina, his wife, and asked the consent and approval of all present, including myself. There was not a single voice raised in dis sent against it : in fact, there was a murmur of satisfaction very audible, for we all knew, Altontinon, how precious is To-hic to her people. They are all proud of their 'rose,' and each one felt that the young chief's choice of a bride was not only a wise one, but a special pleasure to each in-dividual present. When I was called upon for an opinion—sit still, Coaina— I not only hastily approved of Tar-ra-Almost stunned by the injustice and hee's choice, but assured him, before violence of her aunt's conduct, Coaina, all present, that in such a union he without attempting to speak another would find all the good and happiness word in her own defense, withdrew to her own little apartment, and dropping the curtain of skins which separated it Etienne, laying his hand gently upon from the rest of the lodge, she threw Coaina's bowed head, "the assembly herself prostrate upon the floor before ratified its solemn approval and formal

hee."
"Thank you, my Father, for your goodness," she said gently, and with-out lifting her modestly downcast eyes; "Cyril is generous, but it is best, my Father, not to hope for too much. I have sometimes seen," she said, lifting her great soft eyes, and looking before er with a strange, far-off expression, the day which rose the brightest lose in wild, wintry tempests."
"Coaina, my child, these are dreams.

It is the Christian's duty to receive with joy and gratitude whatever good our Father sends, without throwing a veil of cloud and doubt over His gifts,' said Father Etienne, cheerfully; but many and many a time since has he remembered her looks and words that

seems to shut out the sunshine."
"Coaina," said the good Father, "if
you were a pale-face, I should say you by the morning winds, and scattering, have the capors. You have been keep-in prodigal brightness, the dew-drops ing in-doors too much of late, and stooping too long at a time over this everlasting bead work and stitching. when she first awoke. The first red Altontinon, see to it, or we shall have

altentinon, see to it, or we snail have a burial instead of a bridal."
"I will see to it, my Father," replied Altontinon, with a double meaning; then dissembling with a self-possession worthy of a better cause, she rallied Coaina while she congratu she rallied Coains white she conglished her, and pretended to be highly thinked at the alliance. "Leave he with me, my Father," she continued,
"she is only coy—you know how
modest Coaina is—she has to think a little while—where a girl had two or three lovers, it is difficult to decide all

once—"
"My Father," said Coaina, in re ponse to Etienne's look of inquiry, "I have no lover—that is, I shall be the wife of Cyril, or none. He is all that I could ask or desire." Coaina knew that her aunt meant mischief by this hint, and that she referred to Ahdeek, the Iroquois; she therefore an swered as she did, with a slight hesita tion, because she remembered that Ah-deek had presumed to call himself her lover; and such was the tender and sacred regard which this young Algon-quin maid had for the truth, that she would not fully deny her aunt's state-ment, lest she should thereby offend

"Well, well, my child, cheer up You have a happy future ahead. Alton-tinon, hurry the wedding preparations, for I am sure Tar-ra-hee will not desire a very long delay," and Father Etienne,

A pure hard Soap SURPRISE

who constantly crowded to see her, generally slipped away from them, and by a back path found her way to the cnapel, to offer her newly-found happiness to the Blessed Virgin, and hide her modest blushes in the shadow of the sanctuary. We spoke of Coaina's "friends and foes." It is marvellous that so pure and lovely a nature should have a fee, but also life a world-large. have a foe; but alas! it is a world-old story how virtue ever excites malice; beauty, envy; prosperity, covetous-ness; and felicity, hatred and ill-will; so, after all, it is not strange that our Rose of the Algonquins had her enemies who, to conceal their plans for her ruin, assumed the guise of friendship, and were loud in their protestations of de-

were foud in their protestations of de-light at her good fortune. Never was happiness and prosperity borne with greater modesty. The cloud that had shadowed her heart seemed to have passed away. Altontinon and her cousin were more kind, and the strong protecting love of her betrothed, gave her a feeling of tranquil happiness. No duty was left neglected; no kindness left undone; no pleasure or assistance that she could afford was withheld. Skilled, as we said before, in hunting and fish ing, she brought the choicest dainties of the lake and forest to her aunt's odge, and so deftly did she perform all her tasks, so important had she become to Altontinon's comfort and Winonah' whims, that her aunt began to feel her. This was another incentive to her to carry out her selfish and malicious plots against the guileless maid, for whose approaching marriage the most plendid preparations known to these primitive people were in progress.

TO BE CONTINUED.

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Straiford, Ont. Jan. 18 – Rev. J. V. Tobia
of St. Josepo's Church preached on Sinday
last upon the death of our late beloved parish
priest the Very Rev. Dean Kilro, the city
Father Tobia took for nis tex. 'Weep Did
And thought that has been upor most in your
indefor the past few days in I am sure. still
uppermost, namely the sad separation which
death has caused between you and him who
for thirty years had been your counse lier after the control of the companies
to the result ill ill your hearts and will continue
to fill them for many a day. A. d. abe loss. A
freea' colamity has beful on you, and not only
you, but the whole city as well. Nay, more,
the death of Dr. K Iruy is a caused of sorrow to
the whole Gatholied colored of the colored the colored of the colored the colored of the colored the colored of the

bonored citizen. In fact, the citizens have given to him the hughest honors it was in their power to bestew They have come in an almost continuous procession to view his remained to the procession to view his remained a great many went to see in vast numbers and a great many went to see in vast numbers and a great many went to see in vast numbers and a great many went to see in vast numbers and seen shed around his bier. Many a lear has been shed around his bier, many a tear has been shed around his practical and the space of the command of his relatives, and especially his devoted sister, and in my own name. I wish to thank you have shown him. I wish to thank in burilour our Cathelie societies for their heart of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function in the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the function of the city who did him the honor of alterning the

with him.

It is there is, my new bothers, a seem of the months of the sound in the control of the sound in the co

CIRCLE

The first meeting of the New Year was very interesting and was well at a field.

History is being rapidly made at the present time. The war that seems iominent in the ones was discussed and the probable movement in the ones. We discussed and the probable movement in event of actual war of Japan, China, Russia France, England and the United States were noted.

In Face, things go from both owerse, Monsient Combes and his colleagues continue their work. There is a renewed interest in the Deschor of discipance there is to be a new trial. The dego quistion of Ireland goes, on despitallicities to the contrary. The ions hoved for Cathelle University may at last be granted to the Irish people. Mr Wyndham is giving the metter his attention just now.

Very special mention was made of a new book. Theirs Rivers' by Henry Van Dyke, authored the 'His Fluvers' is full of sunshine and cheer. The following area few of the impressions made upon one by the book: Though we must grow gray we need not grow old. Though life is a pitzlim age there are many pleasant places on the way. We should learn the secret of radiating happiness. Circumstances quite beyond our control often have a great deal to do with our successes and our failures. This should make us more humbe in our own successes and less ready to consure another's failure. What a relief it is when we have failed to be able to put at least part of the blame on to some one ose!

In the Sacred Heart Messenger for January there are two timely papers 'Why is there an Eastern Question' by T J Campbell, S. J. and 'Wagner' Parisfal' by Threeder Schmidt S. J. while admitting all the 5 au y and grand curf of the music of 'P

riew. A brief mention was made of the religious military orders of the Middle Ages, but a more complete study of these will be made later. The readings were taken from Rev. Father Lucian Johnston and Siducy Lanier. The

Academy Orchestra,
18 Plano—M. Brady,
18 Violine M. Cairns, N. O'Boyle
2ad Violine M. Cairns, N. O'Boyle
2ad Violine A. S'ollard,
Cello'—E, Kingsley.
Vocal Quartetta— Night

REGINA NOTES

REGINA NOTES

During the year that is gone very many changes have taken place in the parish. Rev. Father Van Hertum has returned to De Fer. Wisconsin. Prior to his departure he was presented with an address at dwel-flat opurse by his parishioners, who were most decidedly attached to their betoved pastor. By all classes and creeds Rev Father Van Hertum was respected and loved, and on and all were look the to bid him adieu. Now our parish is under the guidance and care of the Reverent Oblate Fathers. Rev. Father Saffa, to. M. I. is Superior. Rev Father Kasper, O. M. 1, is parish priest, and kev. Father Saffa, to. M. I. resides with them. These Reverent Fathers have in the short time they have been with them. These Reverent Fathers have in the short time they have been windered by the short the short time they have been windered and they have been windered and they have been wonders in arranging and beautifying our sanctuary and aliar. A new church is to be built in the very near future.

An Alar Society has been formed in Moose Jaw with Miss Green for President, Miss Friz parick Vice President, and Mrs. Geo Service (see Miss Web) for Seren sry. The sauter Rev. Father Kusper O. M. 1, reports favorably indeed of the good work alia and done on the should be shown.

The Regina A are Society has been re-organized and new officers elected; Mrs. C. J. MecCusker and Mrs. E. McCorshy are respectively President and 1st Vice President; while Mrs. L. Kramer, wite four very oponiar Principal of Gratton school, is 2nd Vice President; and when the work devolving on them, and we be apeak for these society much success.

There are very many "new comers' in our congregation, and one wond work alia and when members of our congregation are good, energet workers and one to congregation are good, energet workers and would not, to-day recognize one-half of the congregation are good, energet workers and would not, to-day recognize one-half of the congregation are good, energet workers and would not, to-day recognize one-half of the cong

members of our congregation are good, energetic workers and nave aiready shown their ability and willingness to assist in all good work.

Christmas night the usual Mass was celebrated at midnight by Rev. Father Kien, O. M. I. while Rav. Father K. West. O. M. I. while Rav. Father K. West. O. M. I. delivered a most elequent and touching discourse from Luke 11-15. "Let us go into Bethiebem," etc. On Sunday, Dec. 27, Rev. Father Lawombe O. M. I. the saintly and dearly loved nioneer priess of the North West, addressed St. Mary's congregation, and dwell in a mess stouching manner, on his experiences as a missionary and on the days long ago when he worshipped with Regina's pioneers. May God grant many years of usefulcess yet to the von-rable Father Lacombe!

Von Sunday evening after Vespers, upon in vitation of the parish priest, the congregation repaired to Gration school, and a society to be known as 'St. Mary's Social and Literary Association" was formed. This association has the decided approval of R. v. Fahrer Kasper, O. M. I., who is Spirifual Director and primitives to be of great benefit to the congregation Gration school is doing 'xcellent work and the very felicent management of our Principal Mr. L. L. Kramer, The C. M. B. A. have a flourishing branch here, and the congregation of St. Mary's seem to be keeping pace with the rapid development of the city. Miss Eduzabeth Rusk, of stoney Baach, Assa, was received into the bosom of the Catholic Church on the feast of the Eutohany. Miss Eduzabeth Rusk, of stoney Baach, Assa, was received into the bosom of the Catholic Church on the feast of the Eutohany. Miss Eduzabeth Rusk, of stoney Baach, Assa, was received into the bosom of the Catholic Church on the feast of the Eutohany. Miss Rusk had never been baptised, and, oure as the baba from baptism, she received Holy Communion. To picture such a cereived Holy Communion. To picture such a cereived Holy Communion of an adult, the reception of a grown person into the bosom of our fast is an emony see in the baba from b

to bias kedacid
The following is the programme:

PART I.

Entree—" Under the Double Eagle", Wagner
Academy Occhesus.

Pianos—I ens Gilbergia, M. Fleury
Violius—M. Culres, N. Olboy, 9, McGillis,
A. Soliard T. O'Brien, B. Kugsley,
Col o'—K. King-lein, 19, F. Giller pie,
Caotus—" Sweet Twiling Hour", Giebel
Instrumental—" 2d V s se" — Godard
1s: Pia 00—M. Fleury,
2nd Piano—A na Wilis.

Vocale Q iarisetts—" K ry Dance", Molloy
1st Soprano—Lia Gaivin,
2nd Soprano—E i. Brady,
1st Alvo—K stie Gamon,
2nd Alto—N the O'Boyle,
Instrumental Duets—Pa q uinsto, Gotschalk
Pianos—R Zoufeidt, E Gornan,
J Mechin Annio Wilis,
1st Violius—M. Cairus, N. O'Boyle,
2nd Violius—A. Scollard,
Vocal Solo—" May Moraing", — Denza
Mis Longagan.

Sounds of Soriog",
Academy Orchestra m. Godard

The viliage of Loughglynn, Ireland
and surrounding district were en fete
on the 19 h isst, because of the repected passor, Canon White from America, where he had been eag ged for over
ifteen month on an ardunus mission on b half
of the proposed new church at Loughglynn,
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in 19 half
of the proposed new church at Loughglynn,
in 20 to slave her had been reak ged in the setulalarival be
the stream of the restream of the proposed new church at Loughglynn,
in 20 to slave her had been med as quiet as possible would
artive; out when the news of his setulalarival be
the stream of the rection of the proposed new church at Loughglynn,
in 20 the proposed Angels of Buells viscon writer, that at the terrible battle of Buens Vista in 1847 M xican women were seen novering near the dade of dearn giving aid to the wounded, conclust the dade of will be dearn giving aid to the wounded, conclust the daying.

One noble woman was found surrounded by the mained and suff ring of both armies, uninstering to the wants of both with impartial tenderness. This heroic act, has been immorbalized by Whittier's beautiful poets. Vocal Solo—"When the Heart is Young",...

Vocal Solo—"When the Heart is Young ",...

Dadley Buck

His Galvin.

Scenes frm; Fairyland

Junior Pupils

Vocal Solo—"Cornencita", ..., G. Lane
E Brady.

Loughglynn had good reason to be thankful to their exited brethren across the sea. Where all had been so good. It would be invitious to single out the people from any particular. County for special praise; but still he feit he should pay a tribute to the reople he met in America from this County of Rescommon, and he mus, say that in generodly, public spirit, and capas it, for work their superiors are not to be fixed in America. The York Rev. Canon then proceeded to Speak mare particularly about his visit to America, and, in the course of an eloquent and instructive address, said that one of the many things when struck him most for init our nay he visits to the great cits a was the great religious forwor and zeal which axisted among the exile children of the Irish race. Their zeal for the beauty of Goo's House was semething wonderfu; and only did they see that heir own ohurches were models of what Christians ought to be, but they contributed gen rously to but dand beautify the churches of their native land. It was similar with education. Not only did ney pay ne heavy taxes imposed by the Sait to support the Sate schools, but they spent was sums in ranking mearificent schools in equipping them, and it supporting teachers to the secular and religious education of their woningren. The social status of the I ish in America had been improving wonderfully. The educated Irishman was far and away the uperior of the men of other nationalities in America. He was more brainly worked harder and better and in the large cities nearly slit the positions of trust were in the hands of Irish men. With all this, however, the greatest friends of the Irish race in America would adale then to stay at home. None out those who had been there could realize the awful trees and statu which exists in the large cities famely and worked harder and better and in this knower, the greatest friends of the lish made of the surge of the condition of the people under his creaking of the brain of the people and the theory was and improved schemes of

RESOLUTIONS OF CONDOLENCE. Brantford, Jan. 21, 1903.

was passed: Moved by B. J. Assilin seconded by Wm

Moved by B. J. Assilin seconded by Wm Smith.

That whereas it has pleased Almighty God in His infinite wirdom to remove from this earth our brother and sor of our estermed and much honored Ex-Chief Ranger, Bro. Patrick Spanahas, be it

Resolved, that we, the officers and members of St. B-sil's Court, No 531 of the Catholic Order of Foresters, assembled in regular meeting, do extend to the said pernets our deepestand hearifelt sympathy in their sad time of beraaven int. We commend them for consolation to Him who orders all things for the best and Whose chastisements are meant in mercy. And be it further

Resolved that it be spread on the records of this meeting, and that a copy be for warded to the breaved parents. And, further, that our charter be drafted for sixty days
Also that it be sent to the Catholic Record for publication

Signed, B J. ASSELIN, WM SMITH.

MARKET REPORTS.

LONDON.

London. Jan. 21 — "Assis per cented.— Whesper cental. \$1.28 to \$1,30; oats. 90 to 920; corn. 90 to \$1.00; barley, \$5 = 90; peas, \$1.00 to \$1.59 Decymbers 90c \$1.10; rve, 90 to 95c.

Moab—Dressed Hogs \$6.75 to \$7.50 pork. by 1k.
8; osef, by the quarter \$4.0 to \$7.00; ves \$7.00 to \$7.50; mutton, \$7 to \$9; tamb, per pand 8 to 10c.

Poultry—Spring chickens, per pair, 65 to \$1.00; inc. 21 to 22; catke us, per pair, 65 to 65; spring ducks per pair, 75c to \$1.25; turkeys dressed, per 1b. 13; to 15c; turkeys, live per 1b. 11 to 12); goese per 1b 9 to 10c.

East Buffalo Jan. 28. — Cattle— Receipts 375 head; market quiot; prime steers \$1.10 to \$3.50; shipping, \$4.50 to \$5.50; shipping, \$4.50 to \$5.50 to \$4.850; shipping, \$4.50 to \$5.50 to \$4.850; sheep \$2.50 to \$4.850; sheep \$3.50 to \$5.50; mixed \$5.30 to \$5.50; roughs, \$4.25 to \$5.30; pige, \$5.10 to \$5.55; roughs, \$4.25 to \$5.50; pige, \$5.10 to \$5.55; roughs, \$4.25 to \$5.50; sheep, \$3.50 to \$5.50; sheep, sheep and lambs—Receipts, \$1.400 head; sheep, should; lambs—Receipts, \$1.500 to \$5.50; sheep, \$4.500 to \$4.500; lambs—Receipts, \$1.500 to \$5.50; sheep, \$4.500 to \$4.500; lambs—Receipts, \$1.500 to \$5.50; sheep, \$4.25 to \$4.40; sheep, mixed, \$2.50 to \$4.40; sheep, mixed, \$4.50 to \$4.50 to \$4.50 to \$4.50 to \$4.50 to \$4 EAST BUFFALO.

mas Day for sale at the Catholic Record, London.

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The Catholic L LONDON, SATURDAY, FEB

THE IMPREGNABLE In a recent issue of the

Monthly a writer devotes of space to the subject of tional division and doubt Church. He is not pertu sight of one hundred and religious denominations In fact, he says event of the sects baving t own against the Roman Car clear that the smaller the d that takes it up the better cerned, as it has all the e long and bitter quarrel.

We do not believe this v favor with any considerable people. Here and there n some clinging to ancier shouting watchwords which ingless to-day and perpe hatreds which have inspirpages of history, but every dividual is more anxious fo war; for union than disuni And we are also of the

the call to arms is a trifle cannot conceive how t Church is to be held bas denomination quarreling terly with her. "The ve of Protestantism," says a author, "depends upon t its negative character dem that any amount of it can advance of the Church apparent.

Catholicism is old and It has met all kinds of a every clime under ever government, and it still l this much vaunted age of up-to date thinkers, as th regard it, with Huxley, as spiritual organization whi resist the progress of scie Matthew Arnold, as the that will endure while a sects dissolve and disappe

THE CHURCH EV PEROUS.

Moreover, the history ism in the United State think, give much comfort wish to combat it to d vanced in the face of tre culties it can be depended the way is smoother, to g well. It fronted prejudic the power and prestige race, and yet it has succ ing the allegiance of a cor ber of citizens. The Ma gers, if again on the plan vel at the standing of th they were wont to desp not think they would rus zine counselling a long against it. They did s like buisness in their when, as their descend

> THE EMBODIMENT The sensible Christis

weary of schism and sec

Without the fold earnes ing some bond of union, may deem their efforts

had a "sure thing."

cannot but look kindl tempts to subdue the s Their dissatisfaction they are-with charlat lirious imaginings on the utter failure of th Bible without an author and interpret it-they to investigate the clain They may be led to pu which have come to the or which have been b ment and education, the subject in a j They admit that the to be essentially an They are aware prayed for unity " may know that Ti Me." All this they k comes to securing m they hold conference fundamentals and nonto fashion resolutions to distract minds for from dissension and v resources in elabora but when all is sai experts are fallible obvious, unable to eff lineated in the Gos they begin to underst unity is that prov Redeemer, we may ha day of the one fold an not far distant.