THOSE PRELIMINARIES.

Rev. L. A. Lambert in N.Y. Freeman's Journal. Dr. McAllister (continuing his remarks on Canon 28 of Chalcedon)—The see or seat of ecclesiastical authority at Constantinople is honored with the highest designation known to this No reference to the ecclesiastical seat or throne of old Rome transcends the expressions "the most holy throne of New Rome" or "the most holy throne of the most holy Church at Constantinople.

Freeman-We take you at your You say these titles referred to calted "authority" of the exalted throne of Constantinople, and that they are the highest designation k nown to the council. Now, if we find that the council gave still a higher designation to the authority of Rome it will follow that the council recognized in the throne of Rome the prim acy or supermacy of authority. Very well. This Canon 28, which you quote says that the most holy Church of Con-stantinople "should also in its ecclesiastical relations be exalted and hold the second place after that(of Rome).

To give Constantinople second place after Rome is certainly to recognize Rome as holding first place. Then if, as you say, the titles given to Constantinople indicate high authority, the statement of Canon 28, that Con stantinople should hold second place aiter Rome, shows that the council recognized in Rome the first place in authority. In other words, it recognized the Pope's primacy of author-

That this is what they intended to do, and actually did, is evident from the letter of the council to the Pope giving an account of what had been In this letter they said : " As the head over the members, so had Leo (then Pope) by his representatives had the hegemony among them (the fathers of the council)." As you love to quote Greek, you know that "hegemon" is Greek for leader, guide, and hegemony means leadership, predominance, superiority. In the same letter they state that they had taken the Pope as their guide in order to show to the sons of the Church the inheritance of the Here, then, is a positive recognition by the fathers of the council of Chalcedon that the primacy, the leadership, belonged to the Pope. It for this reason that they state in the same letter that "we brought the whole contents of what we have done to thy knowledge and have communicated it to thee for confirma-It was for this same tion and assent." reason that Anatolius, the occupant of "the most holy throne of Constanti nople," wrote to the Pope that the confirmation of Canon 28 depended on the

Then, high as were the titles con ferred on the throne of Constantinople, and great as the authority implied by them, the fathers of Chalcedon found means of recognizing and indicating a still higher authority in the throne Rome, the chair of Peter. It is passing strange that in your profound meditations on this council you did not

The doctor goes on to give what he

calls confirmatory points, thus: Bishop of Rome, protested most vigor ously against this canon when it was offered and first discussed in the McAllister council. As advocates of the papal claims, then being persistently urged by Leo the Great, they vehemently op-posed the adoption of a canon which, if it meant anything, denied his

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Freeman-As we have seen, Canon 28 recognized the Pope's primacy when it declared that the Bishop of Constantinople should hold the second place after the Pope. No sophistry can throw dust enough to hide this fact from view. Had the council thought of denying the primacy of the Pope they could easily have formulated a decree denying it point blank just as Dr. Mc-Allister could formulate a distinct and clear denial of it if called on to do so. They could have said, for instance, that the Bishop of Rome does not hold the primacy; that the Bishop of Constantinople is not second after him, but stands in all things equal to him. This would have been easy to say if they wanted to deny the Pope's prim-But they did not say this or any thing like it, and consequently we must conclude that they did not want to say it, or even think of saying it. Instead of this, they recognized the Pope at first, when they honored the Bishop of Constantinople by saying he

should hold second place after the Pope.
As it is evident that the Council did not think of denying the primacy there must have been some other reason why the papal delegates, and afterward the Pope himself, opposed Canon 28 and refused to give it his formal confirmation when petitioned to do so by the fathers of the council, by the Bishop of Constantinople and by the Emperor

Marcian himself. Luckily we are not left to the hazard

of a guess on this subject. Pope Leo in his letters to the Emperor, to the Empress Eudocia and to the Bishop of Constantinople gives clearly and emphatically the reason of his refusal to confirm Canon 28. In all that he says there is not the slightest reference to any denial of his supremacy by the canon 28. Why this silence? It is bishops. Why this silence? It is consolid the canonical form of the canonical any denial of his supremacy by the observed. His supremacy had homage personally; they all go to palatable to our separated brethren. companions drew it from its covering,

supremacy the Pope would thave so stated. There is no time so opportune and imperative to insist on a claim as when that claim is denied. Silence on such an occasion would be to admit the truth of the denial. Of all the early Popes Leo the Great would be the last to pass without reproof a denial of his authority. We must assume that the Pope knew the

meaning and intent of the canon at the time it was passed better than Dr. Mc-Allister does fourteen centuries after. And we have his own statement of the reasons why he refused to confirm it. The denial of his supremacy is not given as one of those reasons. This fact alone is enough to upset all the doctor's far fetched theorizing about

Nothing is clearer from these letters of the Pope than that his own supremacy was not in question. He writes as a superior, whose authority is not questioned; he writes in defense of the Canons of Nice and of the rights of the Eastern Bishops who were degraded by Canon 28; he writes more particularly in defense of the ancient status of Alex andria and Antioch, whose preroga-tives were encroached upon by the raising of Constantinople to the first rank after Rome, as Canon 28 proposed to do. In his letter to the Emperor Marcian Leo says: "To the before named (Anatolius, Bishop of Constantinople, it ought to suffice that with the help of thy piety and by my consent he has received the bishopric of so great a city. He should not esteem lightly the imperial city; but ne cannot make it an apostolic see (such as Alexandria and Antioch); nor must be hope to increase by injury done to others, for the privileges of the churches, which are defined by the fathers and fixed by the decrees of the venerable synod of Nice, must be destroyed by no injustice and altered by no innovation. On this point I must, by the help of Christ, persistently discharge my duties, because this care the guarding of the canons) is committed to me (by God), and it would involve me in blame if the regulations drawn up under the Holy Nice (on the rank of the churches) were violated by my consent-far be it from me-and if the wish of our brother (Anatolius) had more weight with me than the common good of the whole house of God."

Those are the words of the head, looking to the welfare of the whole house of God. Here it will be noted that the Pope does not condemn Canon 28 for raising Constantinople to an equal rank with Rome-which it does not do-but for raising it to the rank next after Rome, and thus depriving the Patriarchates of Alexandria and Antioch of their ancient prerogatives.

In view of Dr. McAllister's statement that Canon 6 of Nice denied the Pope's supremacy it is strange to see the Pope upholding so strenuously that very It would not be surprising to canon. see the doctor insisting on the wisdom of a canon that denies the Pope's supremacy, but to see the Pope, and such a Pope as Leo the Great, insisting on the enforcement of it is indeed passing The only way to explain it -in view of the fact that Leo the Great was not an imbecile or a booby, which all know he was not—is to suppose that he knew that Canon 6 did not deny his supremacy, and that he was a better judge of its meaning than Dr. McAllis-

It may be asked as a matter of interest, why did the Pope insist so strongly on the observance of the canons of Nice, which neither affirmed not de-nied his supremacy? It was because Canon 4 had regulated the manner of selecting and confirming Bishops and Canon 6 had fixed the rank of Alexandria and Antioch, and because Canon 28 of Chalcedon changed the manner of selecting and confirming Bishops and deranked Alexandria and Antioch by raising Constantinope above them and giving it rank second The order was Rome only to Rome. Alexandria, Antioch. Canon 28 would change this order to Rome, Constanti nope, Alexandria, Antioch, thus displacing the latter two.

It was this that Pope Leo objected to in Canon 28, and, not to any denial of his own authority—which was not in It was to this deranking of ancient Eastern sees that the Pope objected, and in condemnation of which he wrote to Anatolius, Bishop of Constantinople, whom he believed to be the author and promoter of Canon 28. In his letter Leo said: "But Anatolius, although first the beginning of his pontificate, and then his consecrating a Bishop of Antioch had been irregu-lar, had unfortunately gone so far astray that he had endeavored to abolish the regulations of Nice, and thought that the fit time had come to deprive the sees of Alexandria and Antioch of their rank, and in the districts subject to Constantinople, to de-prive all the Metropolitans of their

Here, as in his letter to the Emperor, the Pope is contending for the rights and prerogatives of episcopal sees in the East, in the Byzantine Empire.

on 28 on the ground that it deried his not been attacked or threatened by Canon 28, and, therefore, was in no need of defense.

Had Anatolius believed himself equal in rank and authority to the Pope he would have resented the severe reproaches of this letter. He would have said: "I am your equal in authority in the Church, and as such my official conduct is not subject to your dictation. Govern in your own province, and I will govern in mine. Do not interfere beyond the limits of your authority." Such a reply would lave been most natural if Anatolius had believed that the Pope's interference in the affairs of the East was not justified by his supreme authority in he whole Church. nople. On the contrary, his reply was crucifix in ebony, ivory and gold. in a tone of humble submission. He assured the Pope how far he was from setting himself against any order contained in his (Leo's) letter. He informed the Pope that he had complied with his commands with regard to Archdeacon Actius and Deacon Andrew; that, as ordered, he had reinstated the former and excluded the latter from the Church. He explained that, in reference to Canon 28, he was not in fault. He shirked the responsibility for that canon, and shifted it on to others, and concluded by saying that its confirmation depended on the

Pope. Had Anatolius believed with Dr. McAllister that this canon denied the Pope's supremacy he would certainly not have written in the above tone of submission and obedience. But he be lieved, and all Christians of that time, except schismatics and heretics, believed with him, that the Bishop of Rome, the successor of St. Peter, held supreme authority in the whole Church. No other hypothesis explains the submission and obedience to the Pope of this occupant of "the holy of Constantinople. throne '

Dr. McAllister, having proved with great industry and lavish expenditure of labor and learning, that the Pope and the Council did not agree on Canon 28-a fact about which there has never been any doubt - goes on to argue that there are here two infallible authorities in contradiction. already replied to this position at some We will only say here and now that Canon 28 is a legislative, not a dogmatic, act. As infallibility is concerned only with dogmatic acts, definitions of faith, and not with legis lative acts which may change as time changes, the opposition between Pope and Council about Canon 28 involves the infallibility of neither. To find the contradictions by which he seeks to disprove infallibility, he must look for them among those things which are in the sphere of the infallible function. Those things are definitions of revealed truths — that is, dogmatic decrees, articles of faith, not acts of ecclesiasti cal legislation, which, unlike dogmatic decrees, are subject to change.

It seems hard to get the doctor to understand the difference between the enactment of a law and the affirmation of a revealed truth, between an ecclesi astical regulation and a dogmatic defi-And yet if he would combat Catholic principles he must learn it, and learn that infallibility concerns ogmatic definitions. As contradic tion in these would prove his case, he should direct his energies and his Greek to discover them. Thus far he

has not found them. By the way, what has become of the Commercial Gazette? We have not seen it for many weeks. In the interests of education, it should give us an opportunity of reading the doctor's letters—that is, if he is still writing any. We cannot be expected to answer them unless we see them. Besides, his light should not be hid from us under a bushel. After all, perhaps, the paper is not to blame. The doctor himself should see to it. The study of ancient canons and Greek roots should not make him forget modern amenit-

THE POPE'S CHRISTMAS.

Pall Mall Gazette,

Even the Vatican and Sacred College composed of grave and reverend seniors, are not insensible to the gen eral movement of love and good will.

They make presents to each other, send the compliments of the season and pay their homage at the feet of the

The Cardinals of the Curia—that is to say, those who live in Rome-and those of the various dioceses of Italy sent, according to custom and in their quality of Princes of the Church, salutations and good wishes to the Catholic Sovereigns of Europe-Austria, Hungary, Portugal, Spain, Belgium, Saxony and Bavaria, poor Italy being the only exception through the Ambassadors accredited to the Vatican. This usage of the Papal Court is of very ancient date, and is most scrupulously observed. Theletters all bear the date of Nov. 25, St. Catherine's Day. Of course, the Cardinals out of Rome send letters to the Pope, all of which have to be answered by There is not a word about the See of the Secretary of State, Cardinal Ram-Rome and its supremacy, in virtue of polla; but it is said that Leo XIII.

graceful little speech, replied to by the that is the way of the saints, the old-Pontiff himself, who afterward enters fashioned way, by preaching the abso-

be present to give us a picture of the kind of preaching that converted scene: The White Pope—in reality as well as in name, for he is clad all in Sales' time, and in my humble opinion white-receiving the altegrated and the Red Pope, the Prefect of the Propagan American people. That 'liberality da. Cardinal Ledochowski, and the which induces some priests to da, Cardinal Ledochowski, and the Black Pope, the General of the Jesuits, Father Martin, surrounded by the Princes of the Church in their gorgeous robes of scarlet and real lace; version. Those who are inclined to geous robes of scarlet and real lace; version. the reply of the Bishop of Constanti- as its chief ornament a magnificent rebaptized on condition are obliged, at

HALL CAINE IN ROME. The Well-Known Novelist Studying the

Church and the Vatican. Hall Caine, the well known novelist

who has come to the front so rapidly in the last few years, is in Rome. The author of "The Christian," "The Manxman," "The Deemster" and other well-known works, is studying the Church and the workings of the Vatican. Of his impressions, Mr. W. J. D. Croke, the well-known correspondent of the Catholic Standard and Times, writes:

A CHAT WITH HALL CAINE. During the past week I called on Campion, who, along with Blessed Mr. Hall Caine, but he was out. He came subsequently to return my call, and Blessed Ralph Sherwine, was came subsequently to return my call, and Blessed Ralph Sherwine, was and I then had the great satisfaction of hearing him speak of his visit to the Eternal City. Unfortunately, he is very shy of interviewing in Rome, saying: "I have been so much in the newspapers that I feel no taste for saying anything." The real reason of his sileece is that he is studying and that talents and his gentle and smishle

his conclusions are still unripe. ized," he said to me, "how great the persuasion of his friends to receive Rome was, and by Rome I the order of deacon in the Established Church, a weakness which he never organization." Then he paused muscoased to deplore to the end of his life. ingly. For upwards of an hour he Finding that his religious doubts in never ceased to return, sometimes by a logical sequence and sometimes by an intellectual jump, to emphatically Oxford and repaired to Douay, utter his wonder at the variety and after completing his course of divinity amount of genius and system and with great applause, he took his power which we express in the word terior call to the religious state, the ment, too, at the power of confession, to which I answered: "You can never know the humanity or the spirit and was afterwards sent by the genuality of a man unless you have been to confession to him. Go thither."
Will he ever? I do not despair of it and one ecclesiastic is occupied in the sacred ministry, being almost sure that the mind of the greatly esteemed for his eloquence, author of "The Christian" is undergoing a transformation. It is certainly undergoing a widening. MAY WRITE A BOOK.

In England he received help from being facilitated in his study of Roman ecclesiastical ruling. him in the papers," he said, aft dismayed by the physical weak-ness and uplifted at the intel-lectual power of the Pontiff." Mr. Hall Caine is learning the city of Rome, chiefly the ecclesiastical city, him again in this connection. Most of his inquiries put to me concerned the Curia. At one point he quoted the Pope's Christmas speech about peace between Church and State in Italy: "When was it ever considered de path of just reparation? How I should have liked to hear the Pope utter those solemn words!" This remark of the novelist and thinker impressed me more than any other. In person Mr. Caine is slim and tallish. The tint of his hair is redish gray, that of his beard brighter. He has the aspect of a Russian and of a Russian Christ in the tradition of painters, and more truly that of a native of the Strathelyde. And he is a Manxman. speech is pondered and rapid, nervous an English accent. He has graceful

NO MINIMIZING.

The subjoined extract from a zealous priest, deeply interested in the missions, is not without its significance. It contains a very great truth, and to its statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to these physical trials, every great truth, and to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong to min addition to the statement that it is wrong the statement th imize doctrine we may add that, while making the fullest and most uncom his converts:

"Priests, however, who go on these deposition and death.

gether into the presence of His Holi- Nor is it necessary to hurran for the and having reverently kissed it, held ness, when a Cardinal Deacon, new American flag at every turn. There it in the air while the holy confesser Oreglia di Santo Stefano, delivers a is only one way to make converts, and pleaded "not guilty." into familiar conversation with each.

It is a pity no layman is allowed to Ecclesiam nulla salus. This is the white-receiving the allegiance of the it is the only kind that will convert the preme authority in But such was not noble apartment of the Pontiff, with remember the oath Protestant converts the foot of the altar, to take : a sincere heart and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy Catholic and Apostolic Roman Church. So help me God and these holy Gospels, which I touch with my hand."—The Missionary.

AN ENGLISH SAINT.

Interesting Sketch of Blessed Edmund Campion, S. J .- His Martyrdom.

One of the most illustrious among the English Jesuit Fathers who suffered for the faith during the reign of Elizabeth, was Blessed Edmund Campion, who, along with Blessed

ng anything. The real reason of his sileece is that he is studying, and that talents and his gentle and amiable disposition. Though unsettled in "I never fancied, still less real religious matters, he was induced by and by Rome I the order of deacon in the Established Church, a weakness which he never creased in proportion as he advanced in his studies, he at length quitted young convert next proceeded to Rome where he joined the Society of Jesus, eral to Prague, in the Kingdom of Bohemia. There he was ordained priest and remained for seven years learning and zeal. At the end of this time he was sent by his superiors upon the English mission.

After a narrow escape from the perse cutors upon landing at Dover, Father Lord Salisbury and Mr. Balfour to Campion went up to London, where he being feelighted in the campion with great success, holding study of the disputes and conferences with the heretics, which were the means of terviewed one of the Pope's chamber many conversions. From London he lains for three consecutive hours about it. Will he write of it? I did not ask visited various counties, gathering him, but I believe that he will resur- everywhere abundant fruits of his zeal rect a character out of his last book and eloquence. His great success in and place it in Rome. "Den't put the conversion of souls rendered him a enecial object of batred to the heretics splendid description of the Pope's who left nothing undone to effect his appearance on New Year's morning. capture. After thirteen months of I will only put this much: "I was missionary labor Father Campion, like our Saviour, was betrayed by a false brother into the hands of the perse cutors, being taken along with two other missionary priests at Lyford, in Berk shire, in the house of Mr. Yates. The deeply and well, and we shall hear of three confessors of the faith were con veyed to London on horseback, with their legs tied beneath their steeds and their arms bound behind their backs. In order to expose Father Campion to the derision of the populace, who crowded the streets in consequence of meaning for a nation to enter on the its being market-day, a paper was fastened to his hat, with these words written in large capital letters: "Campion, the Seditious Jesuit." same day, July 22, he was delivered up in charge to the Governor of the

During the four months that elapsed before his trial. Father Campion was treated with great barbarity, being several times put to the rack to induce him to divulge the names of those who had harbored him and also the partic ulars of an imaginary plot which formed the subject of his final accusaand impressioned. He has in a formed the subject of his final accusa marked way what Americans consider that it seemed as if it had been intendnervous gesticulations. His hair is ed to make away with him in this sparse and long. He dresses exquismanner. All these sufferings he endured with incredible patience, supported by the Divine grace, which he never ceases to implore. On entering the chamber of torture it was his custom to kneel down on the threshold to im plore the Divine mercy, and while stretched on the rack he was heard conaddition to these physical trials, every manner of persuasion and every artifice was used to evercome his constancy, promising explanation of the truth, it but all proving fruitless, he was must be done with all the unction and brought up at the November sessions sweetness of St. Francis de Sales, if we with seven others at the bar of King's would emulate him in the number of bench, charged with a treasonable plot and conspiracy to compass the Queen's "Priests, however, who go on these deposition and death. As the was unmissions should not be carried away able to hold up his hand in answer to with the idea that they are to minimize the charge, through the cruel usage to Cotholic doctrine in order to make it which it had become Cotholic doctrine in order to make it which it had been subjected, one of his

A few days later he was tried with his companions before a special jury, who, at the direction of the Attorney General and without a shadow of reliable evidence, found both him and his fellow prisoners guilty of a treasonable conspiracy, upon which they were sentenced to death in the usual manner. The intervening time before his execution, from November 20 to December 1, was spent by Father Campion in fer vent spiritual exercises by way of preparation for his last passage. this time he was often pressed with promises of life, liberty, and even of a handsome provision on condition of his conforming to the Established Church, With to all of which proposals he refused to listen. On the morning of his execu tion the blessed confessor of the faith was taken out of prison, along with Fathers Ralph Sherwine and Alexander Briant, who were condemned to die with him. After mutual embraces they took their places on the hurdles and were drawn through the streets of London to the gallows at Tyburn, surounded by heretical ministers, who still aimed at their perversion, and by many others who spoke to them words of consolation or sought their blessing

On arriving at the place of execution, Father Campion, who was the first to suffer, addressed a few words to the assembled multitude, protesting his lovalty to the Queen, for whom he prayed, and begging all the Catholics present to recite for him a credo when they should behold him in his agony. The last words which crossed his lips as the cart was drawn away, were: "I die a true Catholic." The two compan-ions of the blessed martyr suffered with equal constancy. Both of them had, like Father Campion, been subected to cruel tortures during their imprisonment in the Tower. three martyrs were beatified with many other victims of the same persecution on December 29, 1886.

May Become a Priest

The fact that Delancy Iselin Kane, son of Colonel Delancy Astor Kane, of New York, has entered the Jesuit College of Stonyhurst, in England, has given rise to the report that the young man intends to become a priest. The rumor has set New York society

agog. Colonel and Mrs. Kane are at pres ent sojourning in England. Mrs. Kane is the daughter of Mr. Adrian Iselin, who is not a Catholic, though his children have all been baptized in the faith, and the family is noted for its munificence to Catholic institutions. Mrs. Kane is devoted to the church and Colonel Kane was recently converted to Catholicism after having been for many years a vestryman in Trinity Episcopal Church.

Delancy Iselin Kane, who is the only child, and who is a descendant of the first John Jacob Astor, is twenty years old. At The Paddocks, the summer home of his parents at Davenport Neck, New Rochelle, N. Y., he has received instruction from Father Van Rensselaer, of St. Francis Xavier's, New York, who is familiar with Stony. hurst, and from priests of the cathedral of New York One of his cousir Charles Astor Bristol, was educated at the college in which he is now a

Tennyson's Catholic Friends.

The issue of the Century contains a very readable article by V. S. Scott O'Connor, who writes upon "Tennyson and his Friends at Freshwater. one portion of this paper mention is made of the fact that the deceased poetlaureate counted amony his Freshwater friends the Catholic priest of that place. Father Hawthornthwaite, with whom he was accustomed to pass some of his spare hours in pleasant converse Another of the poet's Catholic friends at Freshwater was Wilfrid Ward, one of the leading spirits in the Oxford movement which brought so many dis tinguished Anglicans into the Catholic Ward, we are told, lived at Freshwater in a place called Weston Manor, into the broad fields surround ing which opened a pleasant lane that ran to the right of the Briery, as Tennyson's Freshwater abode named. Mr. O'Connor cites the following stanza in which, in one of his , Tennyson praises the character of this Catholic friend and neighbor of

Farewell, whose living like I shall not find, Whose faith and works were bells of full accord;
My friend, the most unworldly of mankind,
Most generous of all Ultramontanes, Ward;
How subtle at tierce and quart of mind with

mind. How loyal in the following of thy Lord!"

In Tennyson's estimation, doubtless, all Catholics ranked as "Ultramon tanes," and in one sense, that of loyalty to the Holy See, the appellation fits all the faithful. The word, moreover, came in very handily for the meter of his verse, and Doctor Ward probably found no fault with its application to his Catholicism.

Always there is seed being sown silently and unseen, and everywhere there come sweet flowers without our foresight or labor. We reap what we sow, but Nature has love over and over that which Justice gives us; shadow and blossom and fruit that spring from no planting of ours.—George Eliot.

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Nature makes the cures LORD EDWARD FITZGERALD

An Historical Romance.

BY M. M'D. BODKIN, Q. C.

CHAPTER XIII. YOU SHALL NOT LACK A PRIEST."
- Merry Wives of Windsor.

"A child of conscience."

-Merry Wives of Windsor. "Ready to starve and dare not touch."

—Henry IV. Part II.

Henry IV. Part II.

Sir Miles Blake lived very quietly for a rich Irish landlord of those days. His feeble health forbade excitement, and inclination seconded the command of prudence. As for Mark, he for the most part took his pleasure elsewhere than at home. So it chanced that there was but one other visitor at Cloonlara when Maurice Blake arrived. They all four met at dinner. Mr. Spenser O'Carroll, to whom Maurice was introduced, was of slight, graceful figure, with a face fresh, eager, graceful figure, with a face fresh, eager, and bright as a boy's. It seemed a mere freak of nature that his light brown hair He looked a was touched with grey. He looked a youth just verging on manhood. With amazement Maurice Blake learned, later that this seeming youth youth just verging on manhood. With amazement Maurice Blake learned, later in the evening, that this seeming youth was a Catholic priest, full fifty years of age. Born in Ireland, educated in Paris, Father O'Carroll's French training had given a surface smoothness to a nature eminently Irish — Irish in its depth and strength of sentiment; Irish in the poetry of its patriotism; Irish in the purity of its devotion to religion. His was a wild and strange life — quite unsuited, one would have thought, for that slight boyish frame and gentle, cultured spirit. But the very qualities that seemed to make his weakness made his strength. He was a boy in temperament as well as in appearance; he laughed at hardship and danger with a boy's enjoyment. A high-strung devotion, which sordid minds never know, sustained him through the most terrible ordeals.

There was a price on that handsome There was a price on that handsome young head. It was valued at £500 in the Castle market. He had lain like a fox for days and nights in a cave in the hillside when the yeomen were encamped at the foot, with gallows set and halter ready to save the trouble of a trial. He had said Mass for his persecuted flock, starving for spiritual comfort, in mountain gonge or lonely raying when every starving for spiritual comfort, in moun-tain gorge or lonely ravine, when every wind that came moaning by whispered the coming of their persecutors, whose coming meant pitiless slaughter.

With the authority which his holy

coming meant pittless stangater.

With the authority which his holy character gave him he blessed the babe at the font, he blessed the husband and wife at the altar; above all, he brought the blessing and comfort of religion at the death bedside to the ears and hearts of the repentant sinner. The story ran that its the write of a recruit he had visited in the guise of a recruit he had visited and confessed a dying Catholic prisoner in the barracks of the yeomen. His youthful appearance often stood him in athful appearance often stood him in od stead. He had been once arrested and tortured to make him confess his own whereabouts.

own whereabouts.

"That boy" was never suspected to be
the notorious "Papist priest," who for
years had disturbed the country side,
celebrating Mass, hearing confession, in-

celebrating Mass, hearing confession, in-structing the ignorant, consoling the liv-ing, encouraging the dying, "in open flagrant violation of law and order."

It was rest and recreation to Father O'Carroll when the round of his unceas-ing duties brought him within range of Cloonlara, where welcome and security always awaited him, and where secret chambers and passages rendered detection impossible.

To Maurice Blake that evening was one of the pleasantest of his life, none the less pleasant because at first he sat a silent but delightful listener to the others. Talk was a fine art in those days, and priest and baronet were adepts in the art. It had not degenerated, as in our modern days, to a mere crazy patchwork of slang, slander, and scoff. "From grave to gay, from serious to serene." it freely wanslander, and scoff. "From grave to gay, from serious to serene," it freely wandered. Hand-in-hand with bright jest and pleasant story and badinage came wisdom, doffing her solemn mass and sombre garments, and making merry with

Mark Blake, too, talked well and appreiatively on such topics, though more oldly than the others. There was a subcid pungency in some of his observa-ions that gave zest to their earnestness, as olives enhance the flavor of wine.

20 YEARS OF BONDAGE

Dr. Chase's K.-L. Pills Loose the Shackles of Constipatien and Stomach Disorders.

In summing up the causes of human misery it will be found that by far the greatest sources of disease originate in derangement of the Stomach and Bowels. derangement of the Stomach and Bowels. People will abuse their stomachs and neglect the calls of nature till they bring on themselves her vengeaine. To get back to nature's paths, to have the Stomach and Bowels once more fulfilling their function properly, to clear the system of all the results and consequences of poisons accumulating and circulating in the Blood is the work of Dr. Chase's Kiduey-Liver Pills.

Pills.

Mr. Thos. Miller, Lucknow, Ont, says that he was afflicted with Stomach Trouble and Constipation for about 20 years, during which time he tried almost everything he heard of, but to no purpose. Mr. H. Day, the popular druggist, sent him a sample of Dr. Chase's K.-L. Pills, The first dose he took did him good, and they have proved so effectual in his case that he recommends them to all those afflicted as he was

These Pills may be had of all Dealers at 25 CENTS A BOX.

By degrees the talk slipped round to living topics — to the laws under which I they lived — their relentless savagery; the people amongst whom they lived — their long-suffering patience, and their child-like good humor.

On this theme the priest was at once inspired. His love of his people was an absorbing passion. His pictures were from life. His stories moved to smiles and tears. So simple were they, so sad, or so truly they pictured the life of his people, whose quaint humor, whose odd turns of phrase and thought, whose lighthearted playfulness in the intervals of misery are no more than the sunbeams

son, a child of twelve; and when the o'd man died, the poor lad stole away, when the corpse was carried to an outhouse to await its burial. For two days he disappeared, and early on the morning of the third, the boy was found fast asleep at the great gate of the Wickhard demesne. lady's coach and four had almost led over the forlorn little creature as he lay there in the mud. The horses shied and so saved him. Some strange freak of compassion seized her ladyship as she saw the desolate little waif lying so still, almost under the horses' feet. He was a pretty boy, for all the rags and mud. Her ladyship was touched by the sight. Her ladyship was touched by the signs. Here one son had died about the same age, and she had consoled herself since with the conversion of Papists. Now the mother's instinct in her stirred. She had the poor waif lifted gently into the carriage, for he was so weak with fatigue and hunger he

ould not stand. Then the horses were wheeled round, and she drove straight back. The poor child's story touched the great lady's heart. For two days and nights he had meant. For two days and hights he had wandered through wood and mountain in foolish terror of being taken by the police. No food but haws and blackberriers had passed his lips. Then all the sense went to the policy of the poli out of him, he said. 'There was no strength in his legs, nor light in his eyes. He staggered like a man that had drink in him.' He could not tell how he came he said. ying there in front of the gate.

lying there in front of the gate.

"Who can say what vague thoughts and longings were in her heart, as she patted the pale cheek of the desolate boy. and longings were in fer desolate boy. This thought, at any rate, be sure, was surely amongst them. Here was a chance to win a young soul from the blind superstitions of Popery.

"The child was carried to the kitchen, and set before a comfortable fire that warmed his numbed limbs. A basin of the bloom back was prepared, and

warmed his numbed limbs. A basin of wholesome broth was prepared, and bread broken into it. Her ladyship meant to feed him with her own white hands. The hungry longing in his face pleased her. There would be a novel pleasure in relieving it. The boy watched her eagerly with grateful, longing eyes. Then the poor weak little hand fluttered over the forehead and breast in the sign of the Cross. Lady Wickhard caught the gesture, and understood it.

"'What are you doing, my boy?' she

flagrant violation of law and order."

It was rest and recreation to Father O'Carroll when the round of his unceasing duties brought him within range of Cloonlara, where welcome and security always awaited him, and where secret chambers and passages rendered detection impossible.

They were a pleasant little party that were gathered in the great hall. A smaller table had been drawn close to bright wood fire that burned cheerily in the low grate, changing the chill of the autumn evening to a genial glow. Fire, table, and party were curtained round with a huge crimson upright screen, that made a room within a log crimson upright screen, that made a room within a log crimson upright screen, that made a room within a log crimson upright screen, that made a room within a log crimson in the low grate, changing the chill of the autumn evening to a genial glow. Fire, table, and party were curtained round with a huge crimson upright screen, that

with a huge crimson upright screen, that with a huge crimson upright screen, that with a huge crimson upright screen, that with a huge crimson upright screen, that with a huge crimson upright screen, that with a huge crimson upright screen, that with a huge crimson upright screen, that with a huge crimson upright screen, that with a looked at her sharply, with a quick suspicion in his eyes. 'Is it? Is it?' he whispered. "Then an evil thought came into her head in the disguise of a duty. She would cure him of such supersition once would care him of such supersition once and for all. She nodded her head. "To her amazement the feeble hand and the wine came, their talk played."

When the dainty dinner had disappeared with the wine came, their talk played feely on a hundred topics, striking light from all. Literature, art, politics and resign were discussed in turn, the discussion growing more serious as the evening wore away to night.

To Maurice Blake that evening was one of the pleasantest of his life, none the less of the pleasantest of his life, none the les

—all in vain.

"Then she set savory mess beside him "Then she set savory mess beside him so that the steam of it should be in his nostrils, and so left him. An hour later she stole back into the kitchen. The food was then untouched. The boy lay very quiet, leaning wearily and patiently back in the chair. His eyes were half-closed; the face seemed paler even than before. Her heart relented; something of admiration took the place of her impatience.

"The child had conquered. With her own hands she got some hot bread and milk ready, and brought it to him. She raised the little hand that lay so quietly

raised the little hand that lay so qu on his lap. It dropped from her grasp limp and lifeless. Startled, she touched his face with her hand. It was stone cold. The heroic spirit had gone to its re-ward. The child was dead. It dropped from her grasp eless. Startled, she touched th her hand. It was stone

There was silence when the story end-d. Then Mark Blake laughed a little

ed. Then Mark Blake laughed a little bitter, scornful laugh.

"What folly!" he muttered, half aloud.

"What silly, cruel folly to preach or practice! Did our merciful Mother Church, Father, really command this poor child to starve itself to death?"

"No," said the priest shortly. "The poor child was in this mistaken—the sacrifice was not demanded. But was his self-devotion, therefore, the less noble? He died for his faith! This, to your thinking, was folly, and the martyr was a fool; but the soldier who dies on the battle-field for his king—a weak, wicked mortal like himself—is a hero!"

The priest spoke with warmth.

Mark Blake replied, still sneeringly, "Whence had you your story, reverend father?—for to me it borders closely on the marvellous."

"From the lips of Lady Wickhard have

the marvellous."
"From the lips of Lady Wickhard her-self," returned the priest. "For her, at least, that sad death was no theme for least, that sad death was no theme for laughter. Her thoughts and hopes turned towards the faith that could in-spire such devotion. She sent for me, and I came. She has returned to the

neither man in his hate nor woman in his lust." The priest, it is likely enough, knew something of this, and the other hated him for his knowledge, and feared

hated him for his knowledge, and reared him too a little, it may be. Mark bit his lips hard, to keep back the bitter retort—for his father's face was turned to him in grave surprise and re-

" Forgive me, reverend father," he said at last, in a tone that might be jest or earnest, as it was taken. "I will trouble you no more. With your permission I

people, whose quaint humor, whose odd turns of phrase and thought, whose lighthearted playfulness in the intervals of misery are no more than the sunbeams on the surface of a life whose depths are dark and cold.

Sir Miles and Maurice Blake listened enthralled, but Mark now and again dropped a phrase or two carelessly, almost contempuously, that jarred painfully on their earnest mood.

"You remember the Wickhard evictions?" said the priest to Mark, who nodded assent. "Well, amongst the victims was an old man of eighty years—Pat Dunn was the name—who died that night in an outhouse where he was thrown.

"He had lived alone with his grandson, a child of twelve; and when the o'd he added abruptly, turning to his com-

panion. "No." answered Maurice sharply. "I

am a Catholic."

"Like myself," retorted the other with a careless laugh. "Well, good night, and do not forget your night prayers."

Maurice Blake was too excited by the strange new life into which he had got a glimpse, to settle at once to sleep. The fire burned brightly in his room, but at the further window behind the shadow of the deep curtain the moon threw a of the deep curtain the moon threw a beam of pure white athwart the dark-

Maurice, as is the fashion of youth, dedeserted the prosaic comfort of the r light for the unsubstantial splendor light for the unsubstantial spiendor of the moonshine. He threw open the win-dow, and stepped out on the little stone balcony that projected from the angle of the wall. The view was superb. From his perch he could see over the whitened tree tops away for miles to the broad flash of the lake symphering calmy in the still. f the lake, slumbering calmly in the stil it was a rich land and a it be wondered that the fair. Can it be wondered that the thought came into his mind that all this vast heritage by right of birth should be his own? Can he be blamed if he dreamed a dream, brief as bright, of what his life might be with happiness to

A fair face looked in upon his soul, with eyes tender and truthful, and made him dizzy with delight.

The cool night wind that began to creep in from the lake roused him from his reverie. Then came back the remembrance of the high and stern duty to

his life was vowed. He cast away his cigar, that fell with a mg trial of sparks through the night, losed the window, and drew the curtains lose, shutting in the cosiness and shut ing out the moonshine, and ten minutes

ater was alseep. later was alseep.

It was a pleasant life he led at Cloon-lars, and he enjoyed it keenly. In all forms of manly sport he was marvellous-ly proficient, and proficiency begets de-light. His shot gun was as deadly to the light. His shot gun was as deadily to the wild duck, snipe, grouse, and partridge, as his rifle had been to the big game of America. His horsemanship won the ad-miration of the hard-riding county folk, who reluctantly confessed the supremacy

of the stranger.

Sir Miles was his guide through the pleasant ways of literature, as Mark was the companion of his field sports. Yet while his respect and affection for the older man, who treated him like a son, grew daily deeper, the instinctive repugnance he felt for Mark Blake from the first pear totally disappeared.

first never totally disappeared. Sir Miles treated him as a son, Mark as He had a manner when he a brother. iked almost as charming as his father's. Even in his bluff frankness there was a touch of refinement. The hardest sub-stances take the finest polish, and his heart was as hard as flint, and as cold stances take the finest polish, and his heart was as hard as flint, and as coid. There was no place in it for pity or love. Like the flint, too, a short, hot spark of anger was the only warmth which his anger was the only warmth which his bardships the poor woman's heart was the college were put out on the street, and between the sorrow and the hardships the poor woman's heart was the college were put out on the street, and between the sorrow and the hardships the poor woman's heart was cold, never happened him hefore.

He was so frank, so cordial, so full of cheerful spirits at times, that Maurice would half forget his distrust, when a look or word for the most part to some poor wretch who implored help or pity, revealed the wild beast nature under the cover of the smooth and charming man-

ner he could so well assume.

For some time back Sir Miles, broken with sickness, had entrusted the management of the vast estate almost entirely to his son, and by degrees the tenants wer beginning to realize the change of government, though Mark was somewhat kept in check as yet by his fear of his father's resumption of the reins.

It would wrong Maurice Blake to sup-It would wrong Maurice Diake to suppose his secret mission was forgotten or
neglected. He lost no chance of making
himself acquainted with the people, in
which task he was well seconded by
Father O'Carroll, who readily consented
to become a member of their association. "As a priest," he said smilingly, "I am already ex-officio a traitor, and worthy of the worst punishment the law has at its On their own showing I am no worse by becoming a rebel.

CHAPTER XIV.

I DO LOVE THAT COUNTRY GIRL -Love's Labor Lost.

Call it not love, for love to Heaven is fled.
Since sweating lust on earth usurped his name:
Under whose simple semblance he had fed Upon fresh beauty, blotting it with fame, Love comfortth like sunshine after rain, But lust's effect is tempest after sun;
Love's gentle spring does always fresh remain:

main; Lust's winter comes ere summer's heat be done: Love surfeits not, lust like a glutton dies; Love is all truth, lust full of forged lies." Christy Culkin's first care on the day

after their arrival was to slip away down a path that led through the heart of the demesne, and beyond that through a hawthorney lane to where a cottage stood, just within the uttermost skirting of the od close down by the lake.

wood close down by the lake.

It was a pretty cottage, and comfortably built by Sir Valentine Blake in the old days, for his foster mother and her husband, with flowering creepers on the walls and an orchard at the side, and well-fenced fields of pasture land and tillage in front. For they held at an easy root, and Mark Blake, knowing his

were listened to with open-mouthed de-light. But on one topic his mouth was tight shut. He could not be got to speak one word about the old master or his one word about the old master or his fate. His mother appealed to him to tell her at least if her "darlint boy" was safe and well. Stimulated at once by affec-tion and environment. ion and curiosity she tried all sorts of

tion and curiosity she tried all sorts of devices quite in vain.

"You might as well try to coax a weasel out of its hole as coax a secret out of Christy," she complained to her husband.

"Na boclish, mother," Christy replied composedly to all her teasing. "The secret is not mine to give or share. I have only the lend of the loan of it for safe keeping, and I'll give it back, please God, as I got it. One word borrows another. If we wance got talking there's no knowing where we would stop. It's like taking the cork out of the poteen bottle just to tase it. Moryah! Troth it is not long afterwards till the last drop is gone down the red lane."

But Christy had a harder trial than even his mother's questioning.
When he first visited his father and mother he had noted a pretty girl of about twenty years, who moved about the place, not as a servant moves, but like a

daughter of the house.

This young girl had kept shyly apart and busied herself, or seemed to busy herself, about simple household duties, while the old folk sat on either side of the state of the sta

while the old look sat on either side of their returned prodigal, and questioned, and wondered, and rejoiced, and wept over him with many a "Glory be to God," "Think of that now," "Was the like ever Do what he would Christy's eyes would keep wandering to the pretty figure dust-ing the bright-colored delft at the great dresser that filled one side of the kitchen. Small blame to him that eyes and mind turned in spite of himself to that ani-mated picture, and then the blood began to course quicker and warmer through his veins as he gazed on that fair face, which, flushed a little now with curiosity and ex-

citement, was one to charm a severe critic than Christy.

A perfect type she was of Irish beauty Blue-black hair, with a shine and wave like the deep lake's water when the light breeze curls it, framed a forehead low and white. Eyes as blue as the sky that mirrors itself in the summer lake glanced side long looks under their long lashes at side-long looks under their long lashes at the group by the fire. The merry sparkle in those eyes, the sancy dimples lurking ound the ripe red mouth, spoke a spirit as frolicsome as a kitten's. A kitten could scarcely be brighter or more graceful in its movements than that dainty figure. A plaided kerchief was pinned modestly over her swelling bosom, and modestly over her swelling bosom, and the pretty bare ankles and feet glanced the pretty pare anxies and teet glanced white under the short scarlet petticoat. Thackeray seemed to have found such a beauty in his rambles through Ireland just fifty years afterwards when he

See her as she moves, Scarce the ground she touches, See her as all moves.
Scarce the ground she tou
Airy as a fay.
Gracefol and duchess.
Bare her rounded arm.
Bare her rounded arm.
Bare her little set is:
Vestris ne'ts showed
Ankles like to Peggy's.
Braided i her hair.
Soft her look and modest.
Thin her little waits.
Comfortably bedieed.

Christy's mother, when her first excitement was passed, caught his eye re-turning from one of its frequent excur-sions, and answered its questions in

"It's Peggy," she said. "Peggy Heffer "It's Peggy," she said. "reggy," nan. Don't you know Peggy? But it's a wool-gathering I am. How could you know the baby that was born five years after you left for foreign parts. But you mind Con Heffernan, a near friend of your father's? He was a tenant under that Clearanstown, worse luck! Well, my dear, it is better nor fifteen years my dear, it is better nor fitteen years since Con was down with the slow fever, very weak, and dying by inches. Things went from (bad to worse wid him, and when he died late in the autumn there was near hand a half-year's rent due, not counting the hanging gale, a thing that

hardships the poor woman's heart was bruck entirely, and she died in the bed within, calling out constantly, 'I'm coming, Mike, I'm coming, I was lonely without you. But her wits came back clear and steady before she died, and the only word she had in her month was to only word she had in her month was to be good to the poor little colleen she was leaving behind her. Troth that was the blessed gift she left us. It's she that is the joy of our heart and the light of our eyes, and sad and lonely the house would

be without her.

"Come here, Peggy acuschla," she
went on; "come over here at wanst.
What are you afeared of? It's only our own boy Christy. Sure, you often hear tell of Christy. Well, he's come home to s at last."

Peggy came when she was called, smilng her welcome with a flash of white teeth and of blue eyes that shot out a ook half saucy, half shy, as she stretched a plump, dimpled hand to Christy.

"Kiss him, asthore," said the mother kiss him, child, can't ye, and him s long away. Is it a stranger ye'd make of the boy in his father's and mother's house

Peggy pouted her red lips demurely for the salute like an obedient child, and comical tantalizing look in the mischieve like an obedient child, with a

ous blue eyes.

The young country girl, who had never been twenty miles from home in her short life, was cool as a cucumber. The seasoned old warrior, who had travelled half-way round the world, was over-whelmed with confusion.

A belated blush strove to find its long-forgotten way to his face, and turned the

brown of his sun-burned cheek to rich mahogany color. He fidgetted with his hat and blackthorn, and dropped both on the floor.
"Where's your manners, Christy?

said his mother reprovingly. "Troth, I'm ashamed of you." Thus encouraged, he touched with his wn the sweet lips that were raised to

him invitingly.

That kiss sealed his fate. Thenceforand his sealed mistate. Thencefor-ward he was Peggy Heffernan's slave. Mischievous Cupid had wrought another of his madcap muracles. He had drawn fresh water from the hard, dry rock. He had made the withered, old, weather-beaten bough bud and bear sweet-smelling blossoms.

faith of her fathers, and now, through the broad acres that call her mistress, the poor are at peace."

It was plain that between the priest and the heir of the house no love was lost. If rumorsspoke truly, Mark Blake's life was wild and reckless—"sparing life was lost. If the lost of the lost

girl's plaything. Yet there was an interest in the game, too, in which strength and beauty played their respective parts. The flowering creeper never shows more beautifully than when it makes mirth of beautifully than when it makes inruh of the gnarled oak, or the sturdy grey tower. At times Christy's quiet humor, was more than a match for Peggy's lively playfulness. But for the most, he was mocked into glum silence.

TO BE CONTINUED.

FIVE . MINUTE SERMONS. Fifth Sunday After Epiphany.

THANKSGIVING.

Giving thanks to God the Father."-Col. iii.

Although thanksgiving to God in the time of presperity, dear brethren, is a thing often left undone, this neglect at such a time is not because giving thanks is a difficult performance. For the failure to comply with this obligation which we owe to God does not then arise from burdensomeness, but from want of thought or from carelessness

And so it is usually enough to remind of God's bounty those who are receiving good things and who are for-geful of the debt of gratitude due to God, and they will acknowledge in some way more or less perfectly the dispensation of Divine Providence in their behalf.

It is in adversity that the duty of giving thanks becomes hard, and the difficulty of submitting to God great, because the operation of His providence is at variance with our views. gin to feel the weight of the yoke and heaviness of the burden, unmindful that Truth Himself has declared, "My yoke is sweet and My burden light. Just now I would bring before you especially the motives which should urge us to thanksgiving, even at the time when desolation seems to reign triumphant in the city of the soul.

brethren, if there is any one truth more certain than the rest, it is unquestionably this: that God is dealing with us individually in a spirit of mercy and love. Holy Writ supplies evidence of this so abundantly that there is scarcely a page of the Holy Book which does not gleam with the brightness of divine love and mercy. From that hapless day whereon our common father forfeited God's love for love of woman, God's mercy has been around about the sons of Adam and God's grace has been struggling with each one of them for mastery over concupiscence. A strange spectacle this indeed, and full of mystery! Omnipotence pleading with weakness, that weakness might become strength! Strange indeed and mysterious, yet divinely true. And what God has done and was doing and is doing for the individual, is especially manifested by what He did for the people which He chose for His own.

Behold Israel in Egypt! The faithful nation is subject to hard masters. The dark night of bondage is upon the Yet it is not always night. dawn begins to break, Moses voice is heard, and soon the sun of day pours down upon scattered hosts of Pharoah falling beneath the mighty walls of water in the depths of the sea. The Jewish people are in the wilderness in an arid land where there is no way and no water. Alone? No, for their God goes before them in clouds by day, and by night in flames of fire, ever present testimonies of His merciful care. His people have not bread nor meat. Manna from heaven and flocks of quail supply their needs, and from the springless rock fountains of sweet waters gush to quench their bitter God! our God, how Thou in all Thy ways. Behold this nation wandering for forty years, often forgetful of Thee, yet upon them is lavished the tenderness of a loving

The Jewish race and God's dealings with it are but types of the soul and divine Providence, which is constant and active and intelligent and which is exercised for each of us, disposing the means to the end, and the end is God Himself. Whatever the means may be that Providence orders, they are good, indeed they are the best for Whether it be heat or cold, hunger or plenty, joy or sorrow, that

leads us to God, let us thank Him for it, for it is good. Let us trust Him, for He is faithful, and let us bless Him, for He is merciful. Let this be our daily confession to Him. cies of God I will sing for ever." This Tells Where Health May be

And that is more important than making money. If your blood is impure, Hood's Sarsaparilla is the medicine for you. It cures scrofula, sait rheum, rheumatism, catarrh and all other diseases originating in or promoted by impure blood and low state of the system. Found.

HOOD'S PILLS are easy to take, easy to operate. Cure indigestion, headache. Maltine with Cod Liver Oil-A Food,

Medicine, and Digestive.

Thousands of invalids are starving—starving in the midst of plenty and despite the tender care of loved ones. Health is restored, not by what is eaten, but by what is digested. Maltine with Cod Liver Oil is a food, for it is rich in the nourishing properties of wheat, oats, and barley; a medicine, for it is combined with the best Norwegian oil, which it renders palatable, non-irritating, and readily assimilated; and a powerful digestive, for it acts rapidly upon starchy foods, making them soluble and capable of supplying in abundance the elements of nutrition. One battle is of greater remedial value than ten bottles of any emulsion. Try it. Medicine, and Digestive.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Auti-Consumptive Syrup. It is a purely vegetable Compound, and acts promptly and magically in subduing all coughs, colds, bronchitis, inflammation of the lungs, etc. It is so PALATABLE that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits. LEAGUE OF THE SAC General Intention fo

(Named by the Cardinal Pr by the Pope for all CATHOLIC SEAMEN'S HO

TUTES. Messenger of the Sa It may be a grand sig that calls up a feeling o a great ship swings fro sails away on the bros ocean until the horizon The little wor cut off for days, or w from all intercourse wi men ashore, lost sigh mense expanse, and pl help of loving hearts a ose who follow the hood deserve much con

a purely temporal po are much more to be p eternal interests are co of the numberless vess from port are blessed v of a priest, so that they are constantly ex have, in case of a death without hope of ance; and though al end prosperously, the deprived for the most of religious instruction Nor is their lot muc when they reach thei Those who port town is are al

thousand and one await "poor Jack" He is met by "lar aptly terms them in phraseology, who w his hard earned wag and harassed by v every side and in ev as he lands. Thus, ure soliciting him, a ly advice or sacrame in imminent danger the shipwreck of his And yet there is n seed of grace than soul of the sailor, w back so readily to th and to whose charac

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per. He is inure ready at all times for fice and heroism. there is wherewith t in all, resources en fervent Christians. These same idea in other and more i American Messeng 1890, six months or adian Messenger Holy Father enjoin of the League to "Great the Sea: needs, and miscella supplies for which first of all it may world at large seen little aware or ve ful of the immense beings who live by their time upon th ermen upon all co to hundreds of tho

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D. RMONS.

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and is doing for

cially manifested

the people which gypt! The faithndage is upon the ways night. ak, Moses' voice is sun of day pours hosts of Pharoah e mighty walls of of the sea. The n the wildernessre there is no way ne? No, for their n in clouds by day, ames of fire, ever of His merciful have not bread nor heaven and flocks ir needs, and from fountains of sweet uench their bitter ir weary limbs. rfml ways. Behold this

for forty years, hee, yet upon them derness of a loving and God's dealings pes of the soul and which is constant telligent and which ach of us, disposing end, and the end is hatever the means vidence orders, they they are the best for be heat or cold joy or sorrow, that et us thank Him for Let us trust Him, and let us bless Him, ul. Let this be our ul. Let this be our to Him. "The mer-sing for ever."

re Health May be ound, important than making lood is impure, Hood's medicine for you. It it rheum, rheumatism, diseases originating in ure blood and low state of

are easy to take, easy to gestion, headache.

od Liver Oil-A Food, and Digestive.

and Digestive.

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sublatable, non-irritating, I with the best Norweghan splatable, non-irritating, milated; and a powerful cits rapidly upon starchy am soluble and capable of lance the elements of nutriss of greater remedial value any emulsion. Try it.

nd for a pleasant, safe and for all affections of the sfully met with in Bickle's o Syrup. It is a purely and, and acts promptly and duting all coughs, cold, mation of the lungs, etc. LE that a child will not restant price that will not extend the state of the lungs. at a price that will not ex-m its benefits.

LEAGUE OF THE SACRED HEART. General Intention for February. (Named by the Cardinal Protector and blessed by the Pope for all Associates. CATHOLIC SEAMEN'S HOMES AND INSTI-TUTES.

Messenger of the Sacred Heart.

It may be a grand sight, but it is one that calls up a feeling of sadness, when a great ship swings from her dock and sails away on the broad bosom of the ocean until the horizon hides her from The little world affoat will be cut off for days, or weeks, or months from all intercourse with their fellow-men ashore, lost sight of on the immense expanse, and placed beyond the help of loving hearts at home.

Those who follow the sea for a livelihood deserve much commiseration from a purely temporal point of view, but are much more to be pitied when their eternal interests are considered. Few of the numberless vessels that put out from port are blessed with the presence of a priest, so that the seamen-and they are constantly exposed to mishap
-have, in case of accident, to face death without hope of priestly assistance; and though all their voyages end prosperously, they go through life deprived for the most part of all chance of religious instruction or exhortation.

Nor is their lot much more enviable when they reach their temporary des tination. Those who know what a sea-port town is are also aware of the thousand and one temptations that await "poor Jack" as he steps ashore. He is met by "land sharks," as he aptly terms them in his own peculiar phraseology, who wheedle him out of his hard earned wages : he is assailed and harassed by visions of vice on every side and in every shape as soon as he lands. Thus, with every pleas ure soliciting him, and with no friend ly advice or sacramental succor, he is in imminent danger of being lured to

the shipwreck of his soul. And yet there is no better soil for the seed of grace than the strong, manly soul of the sailor, whom danger calls back so readily to the thought of God, and to whose character stern discipline in the discharge of duty and a life of hardship have imparted the finest tem-per. He is inured to suffering and ready at all times for acts of self sacrifice and heroism. In many a Jack-tar there is wherewith to make a saint, and in all, resources enough for good and

fervent Christians. These same ideas found expression in other and more forcible words in the find a striking one in what followed. American Messenger, when in May, 1890, six months or so before the Canadian Messenger saw the light, the Holy Father enjoined on the Associates of the League to pray for the Men of "Great, indeed, is their needs, and miscellaneous the spiritual supplies for which there is very reas onable demand, in their behalf. And first of all it may be stated that the world at large seems to be either very little aware or very strangely forget ful of the immense numbers of human beings who live by the sea and spend their time upon the waters. The fishermen upon all coasts easily count up to hundreds of thousands. The crews to hundreds of thousands. The crews of merchantmen, whalers and other craft may safely be reckoned among the millions; whilst the ocean-steamers and naval fleets of all nationalities may be regarded as so many populous vil-

lages and towns. "All these men are habitually exfew exceptions, are far removed from the opportunities of divine worship and the help of the sacraments. The surroundings amid which they live, though of themselves fitted to awaken feeling of awe and to turn the thoughts towards the Creator of the vast and wandering billows, become so familiar to them by custom, that they scarcely arouse a sentiment of anything And even beyond what is seen. though the Psalmist, in the ecstasy of his delight over the wonderful works of God, appeals to the men of the sea as witnesses who can furnish strong evidence, it is greatly to be feared that the witnesses are painfully slow in forthcoming.

"They that go down to the sea in ships, doing business in the great waters : these have seen the works of the Lord and His wonders in the deep. He said the word and there arose a storm of wind : and the waves thereof were lifted up. They mount up to the heavens and they go down to the depths And they cried to the Lord in iction." (Psalm cvi, 23.28)

their silliction." Unfortunately there is scarcely any class of men reputed to be so reckless in behavior or so little open to the ences, rendered safe, wholesome, in impression of holy thoughts and outbursts of thanksgiving to the Creator as the men who go down to the sea in ships. Sailors are seldom locked upon as good patterns of Christian de meanor; and it is only in cases of churches, and where French or Eng imminent shipwreck that they seem to lish speaking priests may be found be, according to common aroused to the necessity of calling upon lodgings may be provided for sailors, the Lord, saving: the sea, and Thy paths in many able stopping places, by members of waters." (Psalm ixxvi, 20.) Indeed, the Catholic Truth Society and others. it is even said that, in the midst of the mightiest storms, seamen show a since its opening, some three months special forgetfulness of the Lord above since. has been such as to prove the them Whom the winds and the waves Sailors, in fact, have a bad

general misconduct. remember that, with regard to sailors ent to them, though so many of their as well as to other classes of men-pro numbers were co-religionists, whilst fessions, trades, religious orders and others were ever eager to come to their congregations—common repute is not to be held as the faithful exponent or the infallible guide of correct judgment. The men of the sea have their for him. His evident gratification is,

and about to sail for her far-off haven ! From the moment she clears her dock until she lies at mooring in her port of destination, the men of the sea are at their several posts of duty. During the whole voyage they so manage that, at every single moment of the day or night, some one is on the lockout for dangers ahead, some one is steadily keeping watch to guide the ship direct ly on her course, many are busy in keeping her decks clean, and her sails well set to catch the favoring breeze. They watch for indications from the sun and the moon and the stars. They make their soundings and test the temperature of the water. They are temperature of the water. They are always under the very strictest discipline, working and eating and rest ing according to the most exact rule, giving their thoughts and their time, their care and their labor, both individually and in combination, to the one great end and aim-to keep the ship in fit condition, to guide her ever onward to the port. And, in carrying out their purpose, it seems true to say that there is no class of men who work with greater earnestness or more unremitting toil than sailors during a voyage. Idleness seems to have no dwelling place on board ship. Yet theirs is not the dogged sullenness of labor sometimes to be observed in workers in mines, in whom the very sinews and muscles seem to be stimu lated by the overmastering greed of Oh, no ; your rollicking, jolly

rain.

painstaking, honest-hearted fellows are the men of the sea." Messengers, in other languages, recommended, on the part of the Father, the same intention to the Members of the Apostleship throughout the world. The mode of expression varied, but the train of thought was much the same. All acknowledged that little hitherto had been done for Catholic sailors as a class; all admitted that they were much exposed to dangers of every description, and concluded that they stood in need of special helps. The word went out; and "Jack's" interests were made the subject of urgent prayers before the God who stills the tempests on the bosom of the ocean as well as in human hearts. The intention of the month of May, 1890, produced great results.

Splendid, cheerful, hard working,

If ever we needed a proof of the efficacy of the prayers of the League in union with the Sacred Heart, we would The great maritime nations were naturally foremost in the matter. The subject was taken up first, we believe, by the Catholics of England; but the credit of opening the first Catholic Sea-men's Club may be rightfully claimed by the Branch of the Catholic Truth Society of Montreal. During the autumn and winter of 1892 the project was thoroughly discussed and plans matured; and though the resources were insignificantly small, the follow ing spring, that is, in the last week of April, 1893, relying on God's help and on the promised assistance of a few charitably-disposed persons, the work was inaugurated. In the September number of the Canadian Messenger the auspicious event was thus placed on record: "By a happy coincidence, almost upon the twenty fifth anniversary of its foundation, Montreal has inaugurated a work, destined, it is hoped, to obtain the happiest results. To this old Catholic port have ships from disseamen might feel themselves at home. With commendable zeal, Protestants have established a home, which is made as attractive as possible. But prayermeetings and the ministrations of Protestant clergymen make it impossible for conscientious Catholics to frequent

such an establishment. "A room has been now procured. and facing upon the river front is the sign 'Catholic Sailors' Club'. It is under the patronage of the Catholic Truth Society and other laymen, assisted by an influential committee of ladies. This room is thrown open to Catholic sailors of all nationalities. Games are placed there, stationery of every sort, and most of all literature. In course of time, a library will, no doubt, be established. Meantime, newspapers and periodicals, chiefly Catholic, are provided in abundance, either to read at the Club or to carry away upon foreign service. Who can estimate the blessing of such provision? Reading, the most powerful of all influstructive . . . Cards will be posted upon the walls of the Club and repute, In course of time, as the work grows, "Thy way is in or at least they will be directed to suit

"The attendance, at the Home, since, has been such as to prove the necessity for such an institute. At the very first meeting, the sailors, while name for recklessness, profanity and general misconduct. Now, it is always worth while to board why Catholics were so indiffer faults, it is true, but they have their many great virtues as well. Look at that graceful ship weighing anchor one of the first meetings, some fifty

in founding the Club.

"A formal opening of the room was held on the 30th May, at which there was, first of all, a numerous attendance of sailors. The ladies of the Committee, the members of the Catholic Truth Society and a number of prominent citizens were present. Speeches explanatory of the object of the work were made by Dr. (now Sir William) Hingston, Hon. J. J. Curran, solicitor general; Mr. Martineau, who had been deputed by the Mayor; Messrs Casgrain, Semple, McNamee and John Feely, President of the Cath-olic Truth Society. Rev. Father Hudon, S. J., rector of St. Mary's college, and Father Jones, S. J., appeared on the platform. Music, in which the sailors took part, and the serving of refreshments enlivened the Those present were most evening. Those present were most enthusiastic in support of a movement which opens out so wide a field for New donations of money were good. made to the work, with promise of more, which served to stimulate the efforts of those who have thus far succeeded in interesting a large section of the public.

"Since that auspicious event of May 30th, the work has gone on prosper-ing, and the attendance has steadily increased. Every Thursday evening concert has been given, in which the tar seasons his labors with mirth and sailors themselves have taken part. song, and seems to glory in his 'life on the ocean wave,' for its own sake. Several of the city church-choirs have kindly volunteered their services, and have already, in no slight degree, contributed to the success of these entertainments.

"These musical treats are intended to act as a counter attraction to the many dives and low resorts which abound in the neighborhood, where music and intoxicants are freely dis pensed, and poor Jack is lured on to his ruin. Such are the main features of the work now undertaken for the

first time by the Catholics of Montreal. "This is a cause in which all may interest themselves. All nationalities, ince sailors of various nations already frequent the club; all parishes, for be ides the approval of His Grace the Archbishop and most of the parochial clergy, it has been placed on such a basis that all have a share in its workings. It belongs to no parish, or con regation, or society, or confraternity. l'hose at a distance may give a helping hand by offerings, even the smallest, of money, of Catholic literature. even by the alms of their prayers. Those near at hand can do no more serviceable work for the great cause, ad mojorem Dei gloriam, than by actively occupying themselves with the

welfare of the sailors From what precedes, we see that from the very inception of the work there was no hesitation and no misgiv ings; that the good people of Montreal were thoroughly in earnest; that the main outlines of the project were clearly marked out, and that much was accomplished in practically carrying

out the plan proposed and in a remark ably short time. Four years have since elapsed, and each succeeding season has been marked by some improvement intro duced for the entertainment, comfort or moral benefit of our seamen. concerts are still kept up; the distri bution of devotional books and articles of piety, such as beads and scapulars, has been increased; temperance pledges are still given to a great many; contributions of illustrated papers and magazines are received, as formerly, from all parts of Canada; the of visits of sailors to the Club has risen, during the last year, to the unprecedented figure of 17,000; 1,000 belong to the League, which forms here a special branch under the title of Apostleship of the Sea."

Some new features have been added since the first year or so of the exist ence of the Club. Every Sunday evening the sailors join in the way of the Cross, while the pictures of the Stations are thrown upon a screen: which devout expedient has been found to on the present success of the work they appeals strongly and in a sensible manner to the piety of the sailor. At the close of the meeting, confessions are heard. A special ward in Notre Dame Hospital is always a Jack's disposal, and should he, through sickness, be obliged to avail himself of such provision, he can count upon the faithful attendance of his chaplain, on visits of the charitable Ladies of the Committee, and on every comfort Christian kindness can suggest. And if it be God's will that he should die, far from home and family, he yet will die among friends; and on the mountain side, in the Catholic cemetery, a Christian burial awaits him, with the last sad but hope inspiring rites of Holy Church, for, through the influence of the Committee, a plot of ground has been set apart for Catholic seamen.

The greatest material advance, however, was recorded in the short history of the Club, when instead of the old room a spacious building was leased, at great expense, for the better accommodation of Catholic sailors visiting this port. Though still in a condition of inferiority, when we consider the well furnished and roomy quarters which our Protestant fellowcitizens are able to place at the disposition of seafaring men, the painful contrast is far less noticeable now than formerly. The Protestant Sailors' been in operation for the last thirty years, so it is not to be wondered at that their financial condition should be more prosperous than our own. The great business firms controlled by

sailors-all Catholics who were then in ally to their own work; while the port—met, and passed a series of resolutions thanking all who had a share and Protestant passengers are appealed to alike—have heretofore all been turned over to their treasurer. These moneys, and whatever other sums are realized by concerts and dramatic entertainments, held during the ocean passage, go to swell their build. Catholics. ing fund, now amounting to many thousands of dollars. At this stage of our work, it would seem to be an thus collected for what is misleadingly termed the benefit of the Sailors' Insti tute in Montreal.*

Protestants, all the world over, with the alert to secure donations for their "Sailors' Saug Homes," or "Retreats," for their hospital and mission-ary ships at the fishing banks, and for their innumerable club rooms in every port. Their conduct in this respect is highly commendable; but is it not rather humiliating, when in contrast with so much activity, we are forced to consider the apathy of Catholics, as displayed until now, in similar matters?

Thank God, there is an awakening of late years, and the cause of Catholic eamen has been zealously taken up in other countries beside our own. the Montreal Club was started, several great seaports in the United States can poast of similar institutions. Catholic sailors may now find their wants provided for in French and even some Spanish and Italian ports. But the deal of a Seamen's Home has been more perfectly realized by our fellow Cathlics in England than elsewhere. subjoined clipping, from the London Tablet, July 3, 1897, may serve to show what has been effected in the world's commercial metropolis:

taken the heavy responsibility of pro-viding a home for Catholic seamen in the port of London opened new premises on Wednesday afternoon, at 10 Wellclose square, Leman street, E. It is not merely a place of recreation for Jack ashore; but he receives board and lodging, the use of readingrooms and library, and is able to breathe a clean and wholesome atmos phere, free from the temptations which would otherwise beset him and all at a cost to himself of 15s. a week. There are 27 cubicles-but it would require 32 cubicles to be in use to make remunerative—each fitted up with a good bed, etc. Over the door of each is the name of some patron saint. The energetic and genial secretary, Mr.

"The Committee which has under

Raikes, informed us that these cubicles were the gifts of separate donors, the ost of each cubicle being £4. Besides his bedroom the seaman receives, in the way of board, four good meals a day, beginning with ham and eggs, tea, coffee, bread, butter, marmalade, etc., for breakfast : substantial joint, vege tables and pudding for dinner; tea similar to breakfast, and a supper of gruel or rice. The total cost of the remises is estimated at £500 of which a sum of £200 has been borrowed and the remaining £300 is yet buried in the charitable minds of future benefactors, lying there, it is hoped, at substantial interest. The whole undertaking has received the blessing of the Holy Father, which is inscribed, framed and set up, plain for all to see, in a prominent place on the walls of the new re creation hall, which on Wednesday was tastefully decorated with the flags of all nations hing round the walls. A brilliant company of ladies and gentlemen was assembled to give the enterprise a good 'send off,' and it numbers and distinction count for their worth, there need be no anxiety

on the part of the Committee to restrain them in their noble efforts. "The Count de Torre Diaz, the President of the Committee, introduced His Eminence Cardinal Archbishop to open the new premises, which he did in a speech full of encouragement and began three years ago. It was a matter of importance, not only to seamen in the port of I ondon, but it was an example to Catholics all over the world. Lately, in Italy, he had made enquiries, and the Patriarch of Venice and the Archbishops of Naples, and Genoa were willing and anxious to promote the movement for the protection and comfort of seamen frequenting those ports. Adverting to the Royal Navy he said that a great number of Catholic sailors were in the English Navy for whom no provision was made. He did not object to the great advantages which the Admiralty conferred on the Church of England, but what was good for others was good for the Catholic sailer too. He felt that there was recognition being made of the needs of Catholics, but provisions of a greater kind ought and would be made. He did not expect chaplain afloat with every squadron, but they ought to have chaplains at stations where squadrons called. The matter required organization and careful

watching, but it could be done. "A beginning had been made, and no doubt their rights would be satisfied. But Catholics must show themselves interested. They had been guilty of neglect and lethargy in the past in re gard to the wants of their seamen; an awakening had now taken place. They had in fact been forced into Home, it must be remembered, has activity for the protection of their own Catholic sailors by what had been benevolently done by others. Homes were established, chiefly religious, in which Bible reading and prayer meet. ings took a prominent place, in which things Catholic men could take no part, and it became necessary to make part, and it became necessary to make suitable provision for them. In the Hood's Pills hable, beneficial. 23c.

ailors had passed through their home, and now they hoped to have a great many more. The men had not religion thrust down their throats, but they were in a good Catholic atmosphere where every facility was provided for them to do their duty. Moreover he believed the home was open to non-

"His Eminence spoke then of the advantages which the literary department afforded by making up packets imperative duty of influential Cath-olics to take some measures looking to a more equitable distribution of sums Torre Diaz moved a vote of thanks to His Eminence, which was seconded by Canon Akers and carried with accla mation. Mr. Raikes gave a history of praiseworthy zeal have ever been on the work and appealed for financial tour of inspection through the build ing and were entertained with orchestral music and light refreshments.

In the partial list of gentlemen and ladies present, as given in the Tablet, we find many members of the foreign and the English nobility; members of the secular clergy and of the religious orders, Dominicans, Jesuits, Oblate and others. We take this as an evi dence of the general interest awakened in all classes for the work of Catholic Seamen. But the present account of the work at large would be lacking in one of its most important and interesting features if we omitted to call attention to the great and noble efforts made in France to better the spiritual and bodily condition of the poor fishermen of the Banks.

A missionary and hospital ship had ndeed been fitted out, but scarcely had she joined the fishing fleet when she was wrecked on the rock-bound coast of Newfoundland. Nothing daunted, the generous hearts of French Catholics replaced her, the following season, by two new vessels built expressly and better adapted to the char itable errand they were to accomplish God alone knows the full extent of good that will be effected by such pious munificence, and the greatness of the reward He holds in reserve for such admirable perseverance despite a first venture which ended in disaster.

The Montreal institution, as our As sociates may have remarked, is kept up by the voluntary contributions of the citizens; its prosperity, not to say existence, is consequently precario We have no doubt but that all other institutions of the kind are similarly circumstanced. Two ways might be suggested, both necessary, to ensure the stability of our several desultory undertakings: the establishment of local and of a general organization, on the lines, perhaps, of the great work of the Propagation of the Faith. Catholics becoming members of the local organization would impose on them selves a fixed tax, in keeping with their means, to be levied yearly. A small percentage of the proceeds would go to establishing a common fund to be administered by the general organiz ation. The latter would extend to all the Catholic world, and its headquarters would be fixed upon by mutual agreement of the local organizations.

It goes without saying that this implies the formation of an international committee, one capable of giving a stronger impulse and a surer direction to the whole work and to the various seaport or naval chaplains. Quarter ly or yearly reports, sent to existing centres, would encourage all members in the prosecution of the good work would show what is being done elsewhere, and would bring to their notice exceptional cases of hardship or difficulties encountered.

Would it not be advisable also to adopt a flag, of simple and appropri ate design, to be carried at the masthead of missionary ships and hoisted over clubs, institutes or homes would catch the eye of a jack tar far sooner than any printed signboard especially if the same device as that on the flag were used as a heading for the pledge cards, church service cards, letter paper, etc., distributed at the Club rooms. The colors alone might be made to vary, if deemed advisable, according to the different nationalities.

We recommend once more to all Associates, in the name of the Holy Father, this eminently Catholic and charitable work.

PRAYER O Jesus! through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the holy sacrifice of the Mass in reparation of

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short time they had been at work 2,000 all sins, and for all requests presented through the Apostleship of Prayer: in particular for the continued prosperity and greater extension of the Catholic work in behalf of the men of the sea.

Amed.

"All donations intended for the Catholic Seamen's Club should be directed to Rev. E. J.,
Devine, S. J., who is at present the Chaplain
of the Catholic Seamen's Club and who resides
at St. Mary's College, Bleury Street, Montreal.

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London, Saturday, February 5, 1898. CURIOSITIES OF THE DIVORCE COURT

Many are the anomalies resulting from the divorce laws of the United States, but seldom have there been more ludicrous episodes in connection therewith than have recently occurred in the Superior Court of Indiana. The curious spectacle was witnessed of a mother and her daughter appearing before the Court on the same day applying for divorces from their respective husbands. The mother charged her husband with intoxication, while the daughter's accusation against her's was cruelty. In another suit, the evidence given elicited the fact that the applicant's two sisters had been divorced, their mother had been divorced three times, their grandmother twice, and two aunts had also been each divorced twice.

THE ELECTIONS.

The dissolution of the Ontario Legis lature has been announced in the official Gazette, and the date of the nominations for the next Legislature is fixed for the 22nd inst. The polling will take place on March 1. It is the duty of every elector to vote, according to his conscience for the candidate who is most likely to assist in securing honest and economical government for the country. Any one who would take a bribe for his vote, or assist in bribing others is not worthy of having or of exercising the franchise.

We are happy to be able to say that up to date religious issues have been kept out of the campaign, such as those which were introduced into the last three general elections by the Conservative party, causing much irritation and ill-feeling, without benefitting those who introduced such issues. Appeals to prejudice and bigotry are boomerangs which injure more those who send them forth than those against whom they are directed.

FAIR PLAY AT LAST.

A wonderful change has been effected in Belfast. Under the new civic law, Catholics are for the first time well represented in the City Council. Hitherte the Orangemen succeeded, by the unfair distribution of the wards, in monopolizing all the seats in the Couneil, but now that a fair arrangement of the wards has been effected the Catholics are seen to be strong in numbers, and the result has been to liberalize the Council. The new Lord Mayor also declared in a recent speech that he is pleased to find that a better spirit is becoming manifest, and that the population of the city testants will be on a more friendly and all his efforts will be directed to important Catholic meetings.

AN IMPUDENT ORANGANIZA-

supreme judgeships of the United him unto Himself.

States, objection was again made on the same ground as before, but the President nominated him notwithstanding.

Once more the farce of opposing his confirmation by the Senate was enacted by the A. P. A., but ill success taught It is there shown that Mr. Scott, equally this organization a needed lesson of discretion, and it now makes a virtue of withdrawing its opposition, but on certain condition which it lays down. Ex Congressman Linton, from Saginaw, Michigan, is a leading Apaist,

and he wants a job from the Government at Washington, so the A. P. A. made it known that, provided Mr. Linton were appointed to a position, the A. P. A. would assent to the confirmation of Judge McKenna.

Such an assent would be against A. P. A. principles; but what is principle to them if they can secure the loaves and fishes by abnegating it?

However, the office-seeking defeated candidate for the senatorship was not given the position he demanded, yet the Senate has confirmed Judge Mc-Kenna without asking leave from the moribund A. P. A. Of course the dark-lanternites are indignant, but no one pays attention to their ravings

If the appointment of a Catholic was an unprecedented act, it is full time that a new precedent of doing justice to all creeds should be established.

A HOT DISCUSSION.

The Rev. Dr. Lucas, Methodist, and the Rev. Dr. Grant, Principal of Queen's Presbyterian College of Kingston, are conducting a debate on the advisability of enacting a prohibitory liquor law for Canada. Dr. Lucas has certainly shown great courage and address: determination by going into the principal's own city to discuss the question on a public platform, and it cannot be denied that both speakers show great ability in their defence of their respective opinions. There is much to be said on both sides of this question, whether or not it is expedient and right to limit so far the freedom of the many who use intoxicating drinks in moderation, because a few abuse their liberty in this respect.

Dr. Grant, while maintaining the negtive of this, is by no means a friend to intemperance or even to the occasional use of liquors in moderation, but he believes that men are not to be brought by compulsion to be total abstainers, whereas Dr. Lucas maintains that the use of liquors at all is sinful. In this he undoubtedly goes too far. The Presbyterian General Assembly at its last meeting formally condemned Principal Grant's views.

The proceeds of the sale of tickets to the debate will be divided between the charitable associations of Kingston-Catholic and Protestant.

BRIDES OF THE CHURCH.

Many brides have been contributed to the Church by the stately English families who have remained staunch to the "old faith." Two sisters of the present Duke of Norfolk, the Ladies Minna and Ethelreda Howard, were, respectively, a Carmelite nun and a Sister of Charity, Lady Edith Fledling, sister of Lord Denbigh, is a nun in the Convent of St. Vincent de Paul. Paris. Miss Mary and Miss Edith Clifford, sisters of the present Lord Clifford of Chudleigh, are both nuns, as is Miss Mary Dormer. Aughter of the eleventh Lord Dormer. No less than four Miss Stonors, daughters of Lord Camoys, were all nuns; also the four Miss Petres, each named Mary, sisters of the present Lord Petre. Lady Frances Evelyn Bertie, daughter of the sixth Lord Abing, don, is a nun in the Visitation Convent, at Harrow, and there are many other moble and titled women who have given up brilliant positions in the world to spend their lives in humble convent walks.—" Kit" in the Toronto Mail and Empire."

The reference to the entrance into are becoming imbued with a a convent of Miss Mary Dormer resentiment of religious toleration. minds us that in St. 1 Peter's cemetery He said also that he believes the time attached to the parish of London, Oat., is at hand when Catholics and Pro- there appears a modest monument which tells us that in the year 1866 footing than has ever been the case, there died in London, and was buried here, the Hon. Henry Edward Dormer, an that end. He added that the Catholics officer in Her Majesty's service. He was interpreter? Certainly He could, and of Belfast have on many occasions brother of the lady above referred to. manifested their desire to live in har. We had the pleasure of knowing him ticularly the New Testament, to be the mony and peace with their Protestant well, and a more saintly soul we never neighbors, and they had on several oc- knew. He received permission from casions invited him to be present at the Dominican Fathers to carry a key hour often found him praying did so design. most devoutly before the Blessed Sacrament. The preceding hours of and commissioned His apostles to teach guilty of the most atrocious acts. The A. P. A of the United States the evening were oftentimes employed are certainly not wanting in impud- in carrying the necessaries of life to Testament was written, and when the ence, whatever other qualities they the poor, and bringing words of consolation and comfort to the sorrowpoured in their protests against the in the ranks of St. Vincent de Paul So | heaven, they were written for the use | pravity which is almost incredible in family, by throwing them into the appointment of Judge McKenna of ciety of this city, and was a model to of different portions of the Church, so one so young. We have not had time sacred rivers whenever the parents California to a position in the Cabinet the other members: his ample means that they were not even gathered into to recover from the shock of such an might think they had already as many of President McKinley, but the Judge were liberally but secretly placed in one book for some hundreds of years. occurrence when we learn that a few as they could conveniently keep. was appointed in spite of this manifestathe collection bag each Sunday. In the meantime the whole gospel days ago an attempt was made by three ation of bigotry and fanaticism. The While he was on his death-bed permis as Christ delivered it was preached boys ranging from fourteen to sevenobjection against him was that he was sion came from his father, Lord Dormer, everywhere orally and by tradition, teen years of age to set fire to a pile of

In another article in this issue, dealing with the School Question, we make reference to an address recently delivered by the Rev. J. G. Scott before the Guelph Branch of the Bible Society. with many other Protestant ministers, is animated with a spirit of intense hostility to Catholics, leading them to misrepresent Catholics in every possible way.

Beside the misrepresentations therein referred to Mr. Scott made use of the occasion to insinuate that Catholics show disrespect to the Bible and charge it with the inconsistencies and vagaries of the variety of churches, minis ters, creeds and commentators which Protestantism has produced.

In developing this idea he said "He challenged thedependence of the Roman Catholic Church on tradition such is most unreliable and came through corrupt agencies. the voices of the fathers any more to be depended upon. They are not unanimous: their writings are too voluminous for ordinary reading : it needs special preparation to read them. and no two fathers agree. The Bible, on the contrary, is its own witness, bears its own fruit, tells its own story. The Bible meets the world's want, it was written for all lands and all ages, it brings the knowledge of Christ, it is adapted to the varying capacities of men, it has in it the invincibility of Almightiness, it is a regenerating

This language Mr. Scott considers to be a sufficient proof of the Protestant theory that each individual should interpret the Bible for himself and determine his own religion therefrom without any authoritative guidance from even the Church of God. He says, and this is the main thesis of his

"He would not deprecate any guidance or assistance in inter-preting the Bible, but to say that it is unsafe to read it without such guidance would be to say that God did not know how to speak to His children without man's assistance. It can only go to the heathen through Protestant urces, without note or comment.

We shall here consider briefly each of these statements.

Catholics do not and never have shown disrespect to the Bible. We regard it as the undoubted word of intellectual and physical order has God, and as such it is reverently read, and its teachings are implicitly believed. It is such Protestant divines as Dr. Henry Lyman Abbot, Professor Robertson Smith, Dr. Briggs, and many others who have brought it into disregard by maintaining that it is spurious in part, and, as alwhole, only the word of man, who have been the cause of the disappearance of the general belief which has existed in its divine inspiration. Thus also it will be remembered that a Protestant Bishop who retained his office till death wrote several well-known books where in it is maintained that the Bible is as than the Hindu Vedas or the writings of Confucius. This was Bishop Colenso of Natal. Such opinions are not held by Catholics; but even in our own sect, was deposed from his professorship for teaching similar views partially if not wholly, but this gentleman still retains his ministerial them. It is clear, then, that Catholics Bible; but we do attribute them to the very principle which Mr. Scott maintains, that individual Protestants need not the guidance of the Church to interpret the Bible correctly. The or half century. vagaries prove the fallacy of such a

contention. But could not God speak to His children without man's intervention as an in juvenile crime and depravity. sole guide of the Christian after He in-

all nations, not a word of the New various gospels and epistles were

Elsewhere St. Paul, writing to the juring him so severely that he has Thessalonians, in his second Epistle exhorts them: "Therefore, brethren, stand firm and hold the traditions you have learned whether by word or by

our epistle." (2 Thess. ii. 14.) From this we learn that the traditions delivered by the Apostles were to be observed, whether they were given orally or by writing. This is a doctrine quite different from that taught by Rev. Mr. Scott, who also denies that the Church may teach authoritatively. Christ teaches differently from this also, as He commands to hear the Church," as He that "will not hear the Church, let

him be to thee as a heathen and a publican." Is this the category in which Mr. Scott desires to be enrolled? The authority of the Church, yes, of the Catholic Church, is the same to-

THE ALARMING INCREASE OF JUVENILE DEPRAVITY.

day as when Christ instituted it.

When we consider the great progress which scientific research has brought about during this nineteenth century, which is now rapidly drawing to its close, and the wonderful discoveries think that the many improvements unmixed gain to mankind, and that as time goes on the human race is constantly becoming both happier and better year after year. Yet we cannot entirely close our eyes to the fact that with all the improvements of the century, and especially in spite of the progress made in physical science during the past fifty years, there are features about the civilization of the present day which make us seriously doubt whether our real progress has not been backward instead of forward. We say this in view of recent developments which have shown that, amid all the intellectual and physical progress which have undoubtedly marked the age in which we live, there seems to be a moral deterioration in the condition of the rising generation which is most alarming, and which makes us fear that

more than what has been gained in the been lost in the field of morality. There is this faculty in man that the discoveries of one generation are made the groundwork of new researches, so that the total amount of knowledge is increased more than proportionately to the amount of new genius and labor applied to any subject. Thus we do not go to an extreme if we assert that during the last fifty years there has been greater progress in science and art than during the three centuries which preceded this period, and, from the impetus which has been given to discovery of late years, we may reason brought forth.

do not attribute these vagaries to the gressed are not more than counterbalanced by a certain moral retrogresing generation, during the last quarter

guilty of the greatest crimes which dis- suggest. stituted His Church, we should adopt grace humanity, but during some Mr. Scott's rule of faith. But there years past there appears to have been naturally expect the doctrine proof the church, and the midnight is not a particle of evidence that He a serious change for the worse in this claimed two or three years ago by When Christ established His Church able for a child of tender years to be

Recently the province was shocked beyond measure by the deliberate murder of Mrs. Orr by the boy Allison, and the written during the sixty-six years details of the act as confessed by the which followed His ascension into youthful criminal have shown a de- ting rid of the surplus babies in a objection against him was that he was a Catholic, and that the appointment of a Catholic to the President's Cabinet was unprecedented.

Again: when the President's intention to transfer the judge to one of the supreme judgeships of the United specific against him was that he was a Catholic to the President's cabinet was unprecedented.

Again: when the President's intention to transfer the judge to one of the supreme judgeships of the United specific against him was that he was a Catholic to the President's Cabinet was unprecedented.

Again: when the President's intention to transfer the judge to one of the supreme judgeships of the United specific against him was that he was a Catholic to the President's Cabinet to enter a Dominican novitiate. His and it was of the gospel thus taught that St. Paul said: "There are some from his father, Lord Dormer, and it was of the gospel thus taught that St. Paul said: "There are some priest, and he had set his heart upon that trouble you and would pervert the gospel of Christ. But though we or surprement a present of age to set and obey their parents as long lumber at the foot of Tecumseh street, and it was of the gospel thus taught that St. Paul said: "There are some priest, and he had set his heart upon that trouble you and would pervert the gospel of Christ. But though we or surprement progress." In the foot of Tecumseh street, and it was of the gospel thus taught that St. Paul said: "There are some priest, and he had set his heart upon dearns of age to set are to a pile of Tecumseh street, and it was of the gospel thus taught that St. Paul said: "There are some priest, and he had set his heart upon dearns of age to set are to a pile of Tecumseh street, and it was of the gospel thus taught that St. Paul said: "There are some priest, and he had set his heart upon dearns of age to set are to a pile of Tecumseh street, and it was of the gospel thus taught that St. Paul said: "There are some priest, and he had set his heart upon dearns of age to set are to a pile of Tecumseh

since died of his wounds.

To the philanthropist such occurrences as these must be very distressing, but to the Christian they are still more so; and it is a fair subject of inquiry if we seek what may be the cause of this progress backward. We think we can safely say, without fear of contradiction, that the modern system of education which ignores responsibility to God for our actions, is largely to blame for this unfortunate state of affairs, that responsibility being now only slightly, if at all, impressed upon children in the schools.

A generation ago God was not ignored in education to the extent which is the case at the present day, and the result is seen in the increase of depravity in the rising generation.

The increase in the number of juvenile offenders against the laws States, and we believe that the real cause of the evil is what we have indicated. Catholics in both countries have endeavored to counteract this evil tendency, by means of religious teaching in the Separate and parochial schools; but we fear that, with the resulting therefrom, we are apt to present tendency to exclude all teaching of religion and morality which have been made have been an in the Public schools, the evil will continue to increase, unless our educators are induced to see its true cause, and to apply an efficacious remedy.

> FRAUDULENT REPRESENTA-TIONS ON THE SCHOOL QUESTION.

The meetings of Toronto Presbytery Society, held last week, afford us new evidences of the spirit of hatred against Catholics which animates nearly all the ministerial gatherings, and even those in which Protestant laymen as semble mixed with the ministers, if the gathering be specially for promoting some religious purpose. At the Presbyterian meeting the

question of government aid to the Indian schools of the West was warmly debated for a while, some of the minastute provisions of the law, that the isters explaining that the government must do for the Indians what white men | Catholic ratepayers were made to contribute to the support of Protestant or do for themselves. Hence, it is necessary that the Government should pay even for the education of Indian children. A few of these clergymen maintained that, this being the case, it is expedient that the education furnished should comprise the teaching of religion, which was admitted to be a necessary part of education, as there can be no morality without a definite religious training, which the Indians cannot obtain, as a rule, except in their schools. The Rev. G. Milligan spoke strongly in opposition to this view of the case, ference with the rights of Protestant ably expect that the progress of the not denying, indeed, the validity of the Canadians to rob Catholics of their hardmuch, but no more, inspired by God next fifty years will be even greater argument used, but pointing out that got earnings in order to educate than what the last fifty years have the Indians are for the most part taught by Catholic teachers, and therefore the are paying from their own means sole We have no desire to be pessimistic, best way to meet the Catholics is to ly for educating their own. He took and we appreciate the advantages oppose religious Indian schools, and this position on the Manitoba question, which science has conferred upon the Mr. Milligan's views prevailed. It is amid the applause of those present. or of Victoria University of Mr. Scott's human race during the nineteenth thus seen that the Presbytery of Despite these misrepresentations and century; nevertheless we cannot but Toronto have practically pronounced the threats to which we have been subfeel regret that these advantages are that their real reason for opposing the jected if we maintain our rights, we marred by serious drawbacks, which government grants given to schools shall continue to assert them until justmake it doubtful whether the scientific which teach religion to the Indians is ice be obtained. office without retracting one iota of and artistic improvements which not because they think that religion mark how greatly the world has pro- should not be taught in order to civilize them, but because Catholics have been the most industrious and successsion which has been growing more and ful missionaries in doing this work more noticeable, especially in the ris- nay, rather than that Catholics should be permitted to continue the noble work in which they are engaged, the We are led to make these remarks Presbytery would prefer to see the red by the lamentable increase we have man grow up in his paganism, while noticed within the last few years the government might perhaps supply him with some inadequate book on In years past it was a thing unheard morality, not founded on our obligaif Ho had designed the Bible, and par- of that children of from twelve to six- tions to God, but upon such motives as teen or eighteen years of age were a heathen or an Ingersollian might

In such a book of ethics we should respect, and it is now nothing remark- Col. Ingersoll-that suicide is a com mendable mode of putting an end to earthly troubles-to be taught, a doctrine the promulgation of which was immediately followed by several suicides, which were traceable to it, or we might have the Hindu mode of get

In this system of morals, also, children would be taught that they should respect and obey their parents as long

THE BIBLE AND THE CHURCH. let him be anathema." (Gal. 1, 7, 8.) church on Sunday, the 16th inst., in- Australia, under the system recommended by these sapient Torontonian Christians. As to the rights of property, the teaching would be, in the schools advocated by the same children of Knox, that they should obey the laws, after the manner followed by the Lacedemonians of old, that is, obey them as long as there would be danger of their violation being found out, but if an opportunity occurred to appropriate their neighbor's property on the sly, why, it would be very convenient and highly moral to do so.

All this would be the character of the morality taught if the Presbytery's programme were consistently carried out, but we are too well acquainted with the respect these gentlemen have for consistency to suppose they would carry it out faithfully. Their purpose is to have Presbyterian, or, at the least. nondescript Protestant, schools established under government patronage, has been remarked for many years that is to say, sectarian, under the prepast both in Canada and the United tence of being non sectarian schools, just as was done by the Manitoba government when Catholic schools were abolished in 1891.

This Manitoba iniquity has been also sustained by the Presbyterian Assembly. We must, therefore, here remark that the pretence of the Presbytery and the Assembly, that the aid given by the various governments, whether to the Catholic Indians or the Separate schools of Manitoba, are a union of Church and State, is a gross misrepresentation of the case. In the case of the Indian schools, the Government never gave an apportionment equal to the expense of maintaining them. These schools have cost the Catholic people hundreds of thousands of dollars beyond the governand the Guelph Branch of the Bible ment apportionments, so that the merely secular education of the Indians was paid for from this source only in part, while the religious education was more than kept up by voluntary offerings. The same thing is to be said of the Separate schools, which have been chiefly maintained by the Catholics taxing themselves for this purpose: and while doing this, though not one cent is contributed for their maintenance by Protestants, it has frequently occurred, through the

> Public schools. Thus the whole ground of objection to Catholic Separate schools is taken away. We have only to add to this in regard to the Guelph Bible Society meeting that the Rev. J. G. Scott, a Methodist minister, makes the same false representation as the General Assembly, when speaking of the Manitoba school question. He practically asserts that the Pope's exceedingly mild reference to the case was an undue inter-Protestant children, while they

ALWAYS "HOSTILE."

Says our neighbor the Express of Wednes-

Says our neighbor the Express of Wednesday:

"The intensely hostile attitude of a large portion of the Roman Catholic Church toward intemperance is one of the significant facts of the time."

We beg to remind the Express that the Catholic Church has always been "hostile" to intemperance, as she is to every other infraction of the divine law, But intemperance presupposes temperance, and temperance implies use. It is not the use, therefore, but the abuse, that constitutes sin. There are persons, however, so constituted that the use of wine invariably leads to abuse. For such, total abstinence is the only remedy. But to decry absolutely the use of wine as sinful is not Catholic doctrine. Those who do so, had they been present at the marriage feast in Cana, would doubless have rebuked the Lord for changing water into the best brand of wine, especially when there is a biblical hint that the guests were already hilarious.—Buffalo

THE "DARK" AGES.

Many years ago we prophesied that the unscholarly phrase "Dark Ages," as applied to Catholic times, would pass away to make room for a better expression—"the age of faith and light." The prophecy has already come true. Scholarship is now ashamed of a counterfeit phrase, coined in the mint of prejudice, and zealously circulated by the green-goods men of controversy. Already we have grown aweary quoting such judgments as this one, which appears in an article in Literature, over the signature of the clever agnostic. Prof. Goldwin Smith: "Hume and Robertson have long been consigned to disgrace for their want of accurate erudition, especially in relation to the Middle Ages, which to them are merely the Dark Ages; while to the medievalist of our day they appear to be the special ages of light."

It is hard to make your modern progress-

self-consciousners. Either that Scotchmawas a wag or he lived a good many hundred years ago.—Ave Maria. THE MODERN MORAL CODES. As an outcome of this deplorable condition

As an outcome of this deplorable condition of public opinion among so many American of to day, Mr. Chapman discerns amon those individuals a two fold moral cod There is, says he, with those folks the cod of practice, which is based upon rationalis and egotism; and the code of their theolog which is altruistic and uppractical. In the everyday life, the men who hold these twodes follow the first one, but if they be que tioned about its character, like Peter, the deny it; and with regard to the second the everyday life, the men who hold these tv codes follow the first one, but if they be que tioned about its character, like Peter, the deny it; and with regard to the second the conduct is just the opposite: for that the profess, but in practice contradict. Out these two conflicting codes, Mr. Chapmadds, has been evolved a "scientific more ity," which needs no especial description be recognized by other people, of whice says he, "an ingenious mind can make ethical puree compared with which the this slab grued of Macbeth's witches is a wate soup." This false and fictitious morality hecome so prevalent in the modern wowhereof Mr. Chapman writes that its phraology, he remarks, has gotten into public tand conversation, to the injury thereof, a it also permeates and perverts the political and social theories of those who shape the actions in accordance with its promptin to imagine that it is not in enlightened committies that this perverted public opinivith regard to faith, morality and social political virtues exerts any influence, let histen to Editor Godkin again, who, speaki of the lax ideas prevalent regarding the mriage bond, says that although one might inclined to think that in the older states pic opinion would favor the indissolubility that tie, or at least its difficult solution, fact is that in Rhode Island and Connecticand he might have included other east states—divorce is as easy and as little of reputable as in the newer commonwealth—Sacred Heart Review.

A SAD LACK OF ORIGINALIT

Father O'Neil, whose regretted retirem from the editorial management of the Ros Magazine, is referred to under the hea "Various New Publications" in the pre-Magazine, is referred to under the heaving arrevision of the Review, has a concluding wo freproof for Rudyard Kipling. It appethat this popular author, in his story, "Cains Courageons," illustrating in some gree the sea life of our Gloucester fishern falls into an error in which too many peindulge who are ignorant of the teachings practices of the Catholic Church. The take is surprising in a man of Mr. Kipli supposed intelligence, and Father O'justly takes him to task for it. It consist repeating the hackneyed falsehood the Catholic priest assumes the power of giv followers of his faith liberty to commit for a stated period. It is not necessar tell Catholics that a priest only gives abtion for sin committed to the truly penif and that the pardon comes through God, not from any earthly tribunal. Mr. Kip has been often praised for his originality he showed little of it when he gave rene currency to a lie that is stale, flat and unfitable.—Sacred Heart Review.

BRITISH RULE IN IRELAN

An English Catholic clergyman recedelivered a discourse on the distress in land in his Church. In reviewing the evof the Queen's rule of sixty years in country he said that 900,000 had died of ine and 1,500,000 had been evicted for paying impossible rents. It was eviden said, that no country in Europe had be badly governed, not even under the sul as Ireland had been. If some of this m which was unjustly wrung from the Irish payers were devoted to public works, su arterial drainage, light railways, etc., would never hear of distress.

What a record! We are told that Englis the promoter of Christian civilization that those who have the good fortune to under the rule of John Bull enjoy the lings of peace, prosperity and happilere we have a glimpse at the real public handred thousand people starv death in sixty years! This is an averate the way of the saver. And while this savilur of the saver.

death in sixty years! This is an avera 15,000 a year. And while this awful pr of extinction was going on England forcibly taking from Ireland nearly \$13 forcibly taking from Ireland nearly \$13 000 annually in unjust and unlawful tax. And what of the eviction of 1,56 persons for non-payment of rent? must be reckoned with the other ac cruelty and plunder in making up Irel grievance against the brutality of the \$8 Is it strange that Ireland and her scat sons and daughters refused to join it is it strange that Ireland and her seasons and daughters retused to join is shouts of joy which went up in other of the empire during the jubile? I had naught to rejoice over. Her comight prevent her from uttering the curses which British cruelty called but it could not obliterate the deplunder, of ruin and destruction marked the Victorian era.—Boston Rep.

NEWMAN.

Tis a sad and a bitter experience one's idols shattered; to behold one's dwindle down into the merest, commo eyeryday mortals; to watch the Ximpartial criticism expose the inner lessness of characters we have admired loved. And so this extract from the ial page of a Canadian journal grissorely: "The next generation, broug wholly outside the range of the perso fluence of Newman and his friend wonder why such a fuss was made of fluence of Newman and his triend wonder why such a fuss was made ov union with the Church of Rome, to wh union with the Church of Rome, to wh was no acquisition, as he was no loss Church of England." Well, it will wrench to reconstruct our judgment of man on lines so diametrically opposed decision of the world at large during thalf century; but we trust we are iduly pertinacious in maintaining events that the second pertinacious in maintaining events that the second pertinacion in the second pertinacion of the St. John (Telegraph, informs us that the master of Europe and America have been gantly at fault for fifty years in their eof the English Cardinal—why, that se We forthwith hur! Newman down for pedestal he has for decades occupied We forthwith hur! Newman down fi pedestal he has for decades occupied private shrine; and are prepared to if Mr. Hannay desires it, that the C was unmeretfully drubbed by "m Christianity" Kingsley; that he c write decent English prose; and that Kindly Light," about which the wor tinues to make more or less ridiculous s the veriest doggerel that ever massed as poetry. When intellectual gi ed as poetry. When intellectual g liver their well considered judgmen hooves ordinary mortals to waste in giving their adherence thereto; doff our helmet to the giant of C journalism—Ave Maria.

THE DIVORCE EVIL.

Rev. E. W. Worthington, an E

Rev. E. W. Worthington, an Eminister of Cleveland, in a recent se Marriage, said: "All honor to the Church for its witness to the indiss of the marriage bond, save by deal yet public sentiment on this subject gerously low."

And the further from Catholic pringets the lower it gets. The evil of which now threatens the life of Chriciety was unknown in Christendom revolt of Luther, miscalled the Ref. From the time that "reformer" gat the Landgraye of Hesse permission From the time that "reformer" gat the Landgrave of Hesse permission two wives at the same time, and He divorced his wives ad libitum, the grown and spread through Westers endom, and the divine institution of has-outside the Catholic Churchsacred and sacramental character.
The Episcopal Church, of which

self-consciousness. Either that Scotchman was a wag or he lived a good many hondred years ago.—Ave Maris.

THE MODERN MORAL CODES.

As an outcome of this deplorable condition of public opinion among so many Americans of to day, Mr. Chapman discerns among those individuals a two fold moral code of practice, which is based upon rationalism and egotism: and the code of their theology, which is saltruistic and unpractical. In their everyday life, the men who hold these two codes follow the first one, but if they be questioned about its character, like Peter, they deny it; and with regard to the second their conduct is just the opposite: for that they profess, but in practice contradict. Out of these two condicting codes, Mr. Chapman adds, has been evolved a "scientific morality," which needs no especial description to be recognized by other people, of which slab grued of Macbeth's witches is a watery soup." This false and fictitious morality has been evolved a "scientific morality." This false and fictitious morality has been evolved a "scientific morality." This false and fictitious morality has been evolved a "scientific morality." Which needs no especial description to group of the proposite of the condense of the material contract, and as a mere contract morality. When the salt matriage there remained but the natural contract, and as a mere contract would to-day. And what is more natural contract, and as a mere contract than that men and women who long for variety should take Protestantism at its word, and run about in hot haste mating and remained but the natural contract, and as a mere contract than that men and women who long for variety should take Protestantism at its word, and run about in hot haste mating and remained but the natural contract, and as a mere contract is considered by the Protestantism at its word, and run about in hot haste mating and remained but the natural contract, and as a mere contract is claimed that persons who have been rescued from error and separatism.

It should be added that As an outcome of this deplorable condition of public opinion among so many Americans of today, Mr. Chapman discerns among those individuals a two fold moral code. There is, says he, with these folks the code of practice, which is based upon rationalism and egotism; and the code of their theology, which is altruistic and unpractical. In their everyday life, the men who hold these two codes follow the first one, but if they be questioned about its character, like Peter, they deny it; and with regard to the second their conduct is just the opposite: for that they profess, but in practice contradict. Out of these two conflicting codes, Mr. Chapman adds, has been evolved a "scientific morality," which needs no especial description to be recognized by other people, of which, says he, "an ingenious mind can make an ethical purce compared with which the thick slab gruel of Macbeth's witches is a watery soup." This false and fictitious morality has become so prevalent in the modern world whereof Mr. Chapman writes that its phrase ology, he remarks, has gotten into public talk and conversation, to the injury thereof, and it also permeates and perverts the political and social theories of those who shape their actions in accordance with its promptings and principles. And if anybody be tempted to imagine that it is not in enlightened communities that this perverted public opinion with regard to faith, morality and social and political virtues exerts any influence, let him listen to Editor Godkin again, who, speaking of the lax ideas prevalent regarding the marriage bond, says that although one might be inclined to think that in the older states public opinion would favor the indissolubility of that tie, or at least its difficult solution, the fact is that in Rhode Island and Connecticut—and he might have included other eastern states—divorce is as easy and as little disreputable as in the newer commonwealths.—Sacred Heart Review.

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Commission between the shade the test meaning for the shade the state of the state NEWMAN.

Tis a sad and a bitter experience to see one's idols shattered: to behold one's heroes dwindle down into the merest commonplace eyeryday mortals; to watch the X-ray of impartial criticism expose the inner worthlessness of characters we have admired and loved. And so this extract from the editorial page of a Canadian journal grieves us sorely: "The next generation, brought up wholly outside the range of the personal influence of Newman and his friends, will wonder why such a fuss was made over his union with the Church of Rome, to which he was no acquisition, as he was no loss to the Church of England." Well, it will be a wrench to reconstruct our judgment of Newman on lines so diametrically opposed to the decision of the world at large during the past half century; but we trust we are not un duly pertinacious in maintaining even our most cherished opinions; and when James Hannay, Esq., sometime historian of Acadia, and actual editor of the St. John (N. B.) Telegraph, informs us that the master minds of Europe and America have been extravagantly at fault for fifty years in their estimate of the English Cardinal—why, that settles it! We forthwith hur! Nowman down from the pedestal he has for decades occupied in our private shrine; and are prepared to believe, if Mr. Hannay desires it, that the Cardinal was unmercifully drubbed by "muscular Christianity" Kingslev; that he couldn't write decent English prose; and that "Lead, Kindly Light," about which the world continues to make more or less ridiculous "tuss," is the veriest dorgerel that ever masqueraded as poetry. When intellectual giants deliver their well considered judgments, it behooves ordinary mortals to waste no time in giving their adherence thereto; and we doff our helmet to the giant of Canadian journalism—Ave Maria.

THE DIVORCE EVIL.

Rev. E. W. Worthington, an Episcopal minister of Cleveland, in a recent sermon on Marriage, said: "All honor to the Roman Church for its witness to the indissolubility of the marriage bond, save by death. And yet public sentiment on this subject is dangerously low."

And the further from Catholic principles it gets the lower it gets. The evil of divorce which now threatens the life of Christian society was unknown in Christendom before the revolt of Luther, miscalled the Reformation. From the time that "reformer" gave Philip the Landgrave of Hesse permission to bave two wives at the same time, and Henry VIII. divorced his wives ad libitum, the evil has grown and spread through Western Chrisendom, and the divine institution of marriage has—outside the Catholic Church—lost its sacred and sacramental character.

The Episcopal Church, of which the Rev.

General William Booth and Commander Ballington Booth, father and son, shrewdly manage to procure an uncommonly large amount of free advertising for themselves. The General is the father of the Salvation Army, the Commander is head of the "American Volunteers," an organization born of a family misunderstanding over the manage ment and control of the material possessions of the former. The General established the army in England and succeeded in accumulating a large amount of property. The current of contributions in time attained to a handsome volume, all of which was sedulously guarded by the venerable promoter of the movement, whose zeal for the spiritual salvation of the "unchurched" has never interfered in the least with his keen skill in temporalities.

NONSENSE ABOUT CONVERTS.

There is a certam class of Catholics, jejune in mind if not in years, who are in the nabit of speaking slightingly of converts from heresy and unbelief, as if these could not be expected to understand our holy religion as well as persons "born in the Church."

This practice is an un-Catholic and even a wicked one. It is certainly extremely silly: for no one is born in the Church. Some one, not long ago, asked Rev. Peter Yorke, the brilliant editor of the San Francisco Monitor, if he were a "convert." Father Yorke acknowledged the soft impeachment, confessing that he had been a Pagan until he was six days old!

No one is a Catholic until he is baptized; and plenty of people who were baptized in infancy and have been Catholics ever since are about as ignorant of Christian doctrine, and of Catholic principles and practices, and as devoid of the spirit of true religion, as it is possible to be.

The value of one's thought and utterances on religious subjects does not depend upon the length of time one has been a Catholic, but upon one's knowledge of theology, and sacred history; one's familiarity with the writings of the Fathers and Doctors of the Church, the lives of the sainis, and the traditions of the Christian Commonwealth; and one's degree of interior union with Jesus Christ.

Many of the greatest of the Fathers and Doctors of the Church, and thousands of martyrs and canonized saints, have been converts from Paganism or heresy. St. Paul had persecuted the Church of God; and St. Augustine had apostatized to one of the worst heresies that had ever existed, in spite of the most renowned exponents of divine truth and Bishops of the Church were originally Protestants.

Was anything lacking in the Catholicity of Newman, Manning, Brownson, Faber,

Bishops of the Church were originally 110testants.

Was anything lacking in the Catholicity
of Newman, Manning, Brownson, Faber,
Ward, Hecker, Goerres, Gfroerer, or hundreds of other nineteenth century apostles
and prophets of God?

Have any of those who comment on the
unreliability of "converts" a right to consider themselves better Catholics than Wood,
Gilmour, Curtis, Northrop and other living
or recently deceased members of the American Hierarchy who were brought up as Protestants?

ARGUMENTS ON MAMMON.

A day came when the Revolution had run

A day came when the Revolution had run itself out; the lords of yesterday became the servants of to day; the leaders of an hour ago found themselves the victims of the present moment. And the hands of the Sansons continued—through all changes and mutations—to start the Guillotine, and to raise the severed heads for the eager populace to gaze upon them. What a strange and striking dispensation! The very authors of the Revolution ascended the scaffold that they had erected for the King. Marat escaped it only to fall beneath the dagger of a woman. The nobility, the clergy, the King, had all passed away, and the Guillotine still called for victims, Danton's head fell into the hands of a Sanson; Couthon's head rolled into the same grasp; Robespierre's head dropped under the pressure of the same hands. The mighty Revolution was over; it is very authors became its prey; its own children, like those of Saturn, were devoured by their parent. When calm returned, and the mad fury of the most sanguinary of all earth's revolutions had passed away, the people began to look around for the Sansons; but the famous, or infamous, executioners had disappeared completely; they had vanished as if the earth had swallowed them. History tells of their works, but it does not record their deaths. Whither did they fly? Where did they end their lives? 'Questions

power, only to detest the oppressions and inequalities bearing upon the liberties and rights of mankind to the pursuit of happiness,

power, only to detest the appressions and inequalities bearing upon the liberties and rights of mankind to the pursuit of happiness, to which it gives rise. They were not wedded to traditions and ideas from the practical workings of which they escaped to the New World. They were cousumes with hope and yearning for a broader, freer, higher order of political lie than they had been accustomed to. It was a comparatively easy matter when the time came for their spokesmen to embody the ideals of justice and freedom which they cherished, in a practicable, scientific system of political organization constituting a government by the people and for the people.

In the European nations it is absolutely requisite for the masses to unlearn much of political and dynastical creeds, intricately intermixed with their vague aspirations for democracy. This is necessarily a slow and tedious process, and unless hastened by a revolution of violence precipitated by extraordinary causes, requires a long time to effect a tangible solution. In all the old countries there are abundant evidences of the operation of this transformatory agency, in the presence of aggressive political parties adhering to radical platforms of constitutionalism, and in groups and factions committed to out and out revolutionary principles. Everywhere, even in Russia, despite the power and sway of unbending absolution, there is a manifest movement among all classes, including both the ruling and the ruled, in the direction of liberalism which shades strongly to undilated democratic faith and hope.

This is particularly true of Italy, where the throne is tottering under the combined weight of corruption, extravagance, inefficiency on the one hand, and the hostile spirit

This is particularly true of Italy, where the throne is tottering under the combined weight of corruption, extravagance, inefficiency on the one hand, and the hostile spirit of the ever growing multitude who stand ready to tear down the emblems of royalty, on the other. The venerable reigning Pontiff may not live to see the republic, it is true, but even stranger things have hap pened. The Italian republic, in any event, appears very much at the present writing like manifest destiny.—Catholic Universe.

LAST WORD ON ANGLICAN ORDERS-PERHAPS.

LAST WORD ON ANGLICAN ORDERS - PERHAPS.

Nobody can possibly sympathize with the prelates of the English Church if they complain of having to listen to "a thrice told tale" over the vessed question of Anglich to the told the body of the told tale of the English Church if they complain of having to listen to "a thrice told tale" over the vessed question of Anglich to the told the told tale of the English Church if they complain of having to listen to "a thrice told tale" over the vessed question of Anglich and as an answer. It amounted to nothing more than a protest, and a protest resting upon an argument which proved that the propose is a device to amous some portion of the Anglican communion with the belief that the signatories had a good position to defend, and the other portion, who do not want any bond of connection between Rome and the Anglican distributions of the "Reformers." It was, manifestly, not intended to put the Pope in the wrong, and he would be a liberal commentator who would honestly find it was intended to put the signatories in the right. It is not a little told worthy that the claims it put the connection of the "Reformers." It was, manifestly, not intended to put the Pope in the wrong, and he would be a liberal commentator who would honestly find it was intended to put the signatories in the right. It is not a little told worthy that the claims it put the connection of the "Reformers." It was, manifestly, not intended to put the Pope in the wrong, and he would be a liberal commentator who would honestly find it was intended to put the signatories in the right. It is not a little told to the property work the results of the property works that the claims it put the property of the property of the property of the property of the property works that the claims it put the property of the property of the property works and the property of the property of

that have been heretofore unanswered.

Nearly the two thirds of a century ago the reverse of the companions of the city of Mourtand, and the heart of meeting of the companionship of their fellow beings. The companionship of their fellow beings and the companionship of their fellow beings. The companionship of their fellow beings and the companionship of their fellow beings. The companionship of their fellow beings and the companionship of their fellow beings. The companionship of their fellow beings and the companionship of their fellows and the companionship of thei

sion for all the whole Church; and lastly, we offer the sacrifice of ourselves to the Creator of all things which we have alrady signified by the oblations of His creatures. This whole action, in which the people has neces sarily to take part with the priest, we are accustomed to call the Eucharistic Sacrifice."

The Archbishops are respectfully requested to state whether this means a belief in the Real Objective Presence in the communion service, or not. Will they respond in good faith to this invitation, or will they seek refuge again in those resources of language which justify the description that it was invented to conceal men's thoughts? This is one of the most interesting questions of the hour, for on the answer may depend the decision of the religious belief of millions.—Philadelphia Standard and Times.

OBITUARY.

Mrs. B. Murphy, Ottawa.

Died, on the 7th instant, at her residence, 37
St. Patrick street, Mrs. B. Murphy, relict of the late Michael Murphy. Deceased was born sevenly-two years ago in Nenagh, County Tipperary, Ireland. She came to Ottawa about forty-five years ago, where she has since resided. Her husband died about thirty-three years ago, the funeral took place on 9th inst. Mass was celebrated at St. Bridget's church, Very Rev. Canon McCarthy being celebrant, Rev. Father Newman Deacon, and Rev. Father M. Nally sub-deacon. After Mass the large funeral cortege proceeded to Notre Dame cemetery.

The pall-bearers were: Messrs. P. Cassidy, J. Carrol. J. Mundy, P. Minehan, J. O'Boyle and M. Driscoll. To Mrs. Murphy's survivorsher son, Michael, and daughter, Mary—we extend our sympathy in their sad bereavement. Requiescal in pace.

January 21, 1898. MRS, B. MURPHY, OTTAWA.

ALL ABOUT MONCTON.

Moneton, N. B., Jan. 1898.

To the Editor of the CATHOLIC RECORD:

Dear Mr. Editor—I have for years read your paper with increasing interest and pleasure. But to further broaden and enlighten, your mind you should come to Moneton! This is the one spot on earth where Protestanism is roperly protected! First we have the "Lawand Order League" (the P. P. A. ander a new name, By the way, the President took off his coat and wanted to fight a man at a meeting some time ago. We also have the Sons of Engiand (another P. P. A. ahas), then the ladies (bless their dear hearts), not to be behind hand in the good work, formed a society called the "Loyal determination never to allow the Forest to bring his ironclass up the muddy waters of the Peticodiae. I fell like saying as the late Artemus Ward did on a similar occusion was a society called the "Young on though waters of the Peticodiae. I fell like saying as the late Artemus Ward did on a similar occusion was a society called the "Young on though waters of the Peticodiae. I fell like saying as the late Artemus Ward did on a similar occusion was a society called the "Young on though waters of the Peticodiae. I fell like saying as the late Artemus Ward did on a similar occusion was a society called the "Young on though was society called the "Young on though was a society called the "Young on the Saynee River," on the Sabnuch the "Protecting," religion we have 'nt an anythme to reaction of the say on a single to be a second on though on a labout the sare headers to say, are all Orangeman. We are almost as holy as Toronto, where, I believe, they do not allow the beer to work on Sunday, We are not cultured; we have 'nt time to read; our grammar is weak and unprotected; our language roainful and free." Some of us don't know whether Shakespeare is an individual or a new brand of flour. We have not entured; we have 'nt time to read; our grammar is weak and unprotected; our language roainful and free." Some of us don't know whether Shakespeare is an individual or a new brand of fl Moneton, N. B., Jan. 1898.

Mr. James Anderson, of Guelph, familiarly known as the Laird of Puslineh, has in his possession a unique and valuable heirlosm which he prizes very highly. It is a bronze medal which was presented to his father, the late John Anderson, by His Holiness Pope Leo

late John Anderson, by His Holiness Pope Leo XII.

The reason of the presentation was this:
Many years ago, when Mr. John Anderson
was factor to the Duke of Decoying, the crops in Scotland were a
failure. Nevertheless several hundred farm
laborers came over from Ireland to obtain
work harvesting in Scotland. As there was no
work for them to do they were in a hard plight
indeed. Mr. Anderson cared for them, supplying food and shelter for some weeks and finally
engaged a schooner to take them back to Ireland.

engaged a schooner to take them back to fre-land.
The facts of the case were represented to the Pope, Leo XII., and he appreciated the kindness to his Irish Catholic children so highly that he sent the medal and a letter to Mr. Anderson. The medal has a beautiful medallion of the Pope Leo in his pontificial robes.
The translation of the Latin inscription is: "Presented to John Anderson, Esq. Helium Holiness Leo XII. for kindness to his Catholic brethren. Dated at Rome, 19th July, 1827."

A charity sermon will be preached by Very Rev. Vicar-General McCann, in St. Joseph's church, Leslieville, on Sunday evening next. February 6, under the auspices of St. Vincent de Paul society. Musical Vespers will be sung by the choir, ander the leadership of Miss Murphy.

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Rev. Vicar-General McUann, in St. Joseph's church, Leslieville, on Sunday evening next. February 6, under the auspices of St. Vincent de Paul society.

Musical Vespers will be sung by the choir, under the leadership of Miss Murphy.

Pure bees wax candles for sale at the Catholic Record Office.

The day was done. Andre and Marie Anquetin were eating their simple evening meal. The little sitchen in which they sat was such a kitchen in which they sat was such a room as one may see in almost any of the farming districts of Normandy; small and neat. The furniture was plain, but the white muslin curtins at the windows, and a shelf filled with geraniums in bloom gave it an air of geranium and the same of th mfort. Andre and his wife were old. The deep wrinkles and hard lines of their faces, their bent figures and halt ing gait, told a tale of trouble and hard

"I do wish Jean would come home," said the woman, as she arose from the table and began clearing away the dishes. "It's fifteen years since he went away, and it do seem as if he might come back to see his old mother.

The little column and husband.

The little column are also as the might come back to see his old mother. If he had only been easy like Lus Mignot and stayed at home, how happy we should have been."

"I told you," replied the old man, "that you should let well enough alone. The lad was a fine boy, and would have been forehanded here as well as in America. I do believe if you can't get your porridge among your own folks, strangers won't give it to you. It was your high notions that did it, and now we must bear it the best we

Marie was silenced, and without saying more, Andre went out and sat on low wooden seat beside the door, while his wife washed the dishes and tidied up the room. When she had made the house neat she went and stood beside her husband. The sun was setting, making the rows of brightcolored flowers in the little garden glow in the rich light. The apple trees were white with their snowy promises of barvest. In the distance the poppybesprinkled grain waved in the gentle

"Ah, Marie," he said, taking her hard and wrinkled hand in his, " Nor mandy is beautiful in May."

She did not heed his remark. Draw ing her hand away, she said. "I am going to mind Dame Robbe, and may not come home until late. The old woman is mighty used up, and isn't long for here. Don't sit up for me."

Taking his pipe from his mouth, the

old man slowly arose and faced his wife. "I don't like this," he said. "Before the lad went away you were always a working and saving to set when he got big. He went You made him. He has and left us. been away for fifteen years, and ever since be left us you have been a working and a saving for him when he What good are we get comes back. ting, out of life? Not any. I think it is time to stop.

Why, Andre, you wouldn't have the old woman suffer for want of care, would you?"

" he continued ; " but it is not Dame Robbe that you care for, it's her money that you want to save for the

Without replying, Marie Anquetin moved up the street as fast as her bent form and halting steps would let her, and was soon lost to view in the gathering gloom. Her husband watched her retreating figure, not without feelings of sorrow. When she could no longer be seen, he re lit his which had gone out during the discussion, and resumed his place on

She was a beauty the little cottage. then. On market days, when they stood in the great square of Rouen sell ing their vegetables and flowers, many a passer by would stop to look at the pretty flower-vendor and her handome husband. Those were happy When their child was born they called him Jean. His winning way gained for him the good will of all the village people. Andre and Marie were justly proud of him. "I don't want him like we are, his mother would often say, as she and her husband talked it his prospects and planned for "He must be like the fine the future. folks that used to come to the chateau when you were under butler and I maid, Andre."

Perhaps so, but it takes money, and piles of it, to be like them," the father would reply.

I know that, deary, but we can earn and save, and when he grows up he will have enough to start on. will be a fine thing to have our Jean a great man.

Marie Anquetin was one of these people who could love intensely; yet uch was her nature that many passions, many hopes could not find a place in her heart at one time. Gradually the motherly instinct gained the ascendancy, and while she yet loved her husband, she did not feel towards him as she had before the child was born. Her ruling passion was love for For him she lived, toiled, and hoarded the fruits of her labors Year after year she gave her life to

One morning, coming from confes sion in St. Ouen's, before she took her place in the little cart beside the great square, she heard a man say to his companion that America was the best place on earth for a young man to be come rich and prosperous. Her ideas of America were vague, but she at once resolved than Jean should go to might have seen the look of pain that that place, wherever it was. A dozen times she repeated the word to herself. that she might not forget it. An hour later, when the man stopped before the this village, so he tells me," said his little cart, she made bold to ask about guest this America which he had spoken of. On their way home she talked incessantly about that strange country and dre. Jean, until Andre, wearied with her prattle, got down and walked far in

From that day she never wavered in it.

her determination that Jean should go to the land of riches. If sometimes she said to herself, "Jean might stay here to help about the place," motherly ambition kept her to her re-

When the boy was sixteen she had saved enough to pay him his passage and start him in life, and in spite of Andre's protests, Jean was sent across

"It most breaks my heart to have him go," she said, when the neighbors came to bid him good bye, "but mother must not stand in the way of her child. He can love me as well away from me as under my nose. She saw him go down the road and across the fields; then she went into the house and shut herself away, in her boy's room, from her neighbors

The little cottage seemed very lonely after Jean had gone. In all those years of living and caring for the boy, the wife had grown blind to the need of her husband. Now that her idol had left her, he who remained behind neither cared for nor would receive the little kindnesses and tokens of affection that were resumed after many years of neglect. Not that they lived unhappily together—but the poetry of their early married life had become

They both kept to their work: Andre that he might support himself and wife, and Marie that she might save for Jean. Every sou that she got was carefully hidden away along with the letters that came from over the sea from her boy. When she had nothing else to do, which was seldom, or when When she had nothing a moment could be stolen from work, she would take from its hiding place the shining hoard, thinking, as she touched each piece, of her Jean and the good it would do him. When she she would take from her hus band's money a few centimes to add to her own store.

The years passed, the pile grew lowly but steadily, while old age crept slowly on with relentless pace. She was no longer young, but her beauty had gone. When she stood in the market place of Rouen no one noticed.

"Joan must go with us to market o day," she said to her husband one morning. Her voice trembled, and a great tear rolled down her deep wrinkled face. Joan was her neice I have ceased to be attractive. Joan s beautiful and must take my place. If she succeeds, I will stay at he work in the fields, and care for the sick. I shall be just as useful, and Jean's pile will grow.'

Joan took her aunt's place, and Marie never went to market again. Mornings when Marie saw Joan leave for Rouen the tears would come to her eyes as she thought of the days when she was young and beautiful.

Even the dullest of us have times of reflection when the past comes back with startling clearness. As old An dre Anquetin sat there in the twilight he years seemed to roll by in a long, dismal procession. The light of his pipe went out, his head rested against the casement of the door ; he had fallen A slight noise made by opening and shutting the gate aroused the deeper. Before him stood a man. was well dressed, wore a full beard, and carried in his hand a small bundle.

"My good man," he said, "can you direct me to the inn in this town? "There is no inn here. Strangers More than thirty years before, he don't come this way. You will find an and moved into inn at the next place across the fields,

"I have travelled a long way and Can't you give me lodgam tired.

ing?" said the intruder. Andre hesitated a moment. don't think I can," he said. see, Dame Anquetin is away and might

not like it. I don't think I can."
"Did you say your name was An quetin?" said the stranger.

"Yes," replied the old man; "I am Andre Anquetin. My wife's name is Marie.

"I know a Jean Anquetin in America." continued the young man. You know Jean, you? Heaven bless you, come in, and if Marie don't like it,-well, well, she wen't mind if you tell her of her Jean.

The old man seized the stranger and led him into the kitchen. "Well, well, you know our Jean! Sit down while I make a light. It's a blessing you came this way."

He bustled about to light a candle. and quickly set before the stranger the best he could find in the little cupboard ; then he seated himself near hi

"Now tell me all about my son," he "Is he well? Is he rich? said. Will he soon come home? Tell me

"Yes," answered the stranger, is well, and in the years since he left home he has grown from a big boy into a strong, thoughtful man. 'Just like me," interrupted the old

man, "just like me, but go on. "He speaks of you often, and never eases to think of you and his mother.

He loves you both. "Of course, and we both love him," said Andre, "while his mother works night and day to save money for

him The young man laughed, yet had the candle given more light, old Andre

came to the face of the young man. Works to save money for him Why, he is rich, richer that anyone in

But why don't he come home and let us share his fortune?" asked Andre. "We have worked and saved for He is a thoughtless, wicked lad

"Do not say that, he is working for Soon he hopes to come home and make you rich and happy all your life.

"If he don't come soon it will be too late ; we shan't want his help."

In his excitement the old man moved the candle, which at best gave but a dim light, near his guest. As he did so his eyes caught the flash of a ring upon the stranger's finger. It was one of those silver bands such as the peasants of Normandy wear, of no value, yet peculiar to themselves. He gazed at it for some time, then, reach ing across the table, took the stranger's hand in his and examined the bauble more closely. "My son used to wear a ring like

that," he said. "His mother gave it to him when he left home."

" And my mother gave me this," replied the stranger.

The old man looked up, the smiling yes of the guest told their story, and in an instant they held each other in a embrace.

" Heaven be praised for this. Come near the light, my boy, my eyes are dim; let me look at you. Your mother will be wild with delight. I will go to "No, father," said the son; "let

her continue her good work. Do not let her know until morning. She will be tired when she comes home, and seeing me may be too much for her Let her know in the morning, and to morrow we will have a holiday Neither you nor she shall ever work But come, father, let us go again. into the garden ; it is warm here.

The two men left the room, and arm in arm, wandered through the The garden and out into the fields. conlight shone upon them as they The clock in the village talked. struck 10.

"We must go in now," said the son : " we are both tired.

Your room is ready for you," said "Ever since you went old Andre. away your mother has had it in readifor you when you came back Good night. Heaven bless you, as it has us all. Good night."

Taking the candle, the young man the short flight of stairs and climbed entered the little room. It was just as he had left it years before. There he had left it years before. There were his kite, his top, and all the playthings that he used to love so well, while on the table was a bunch of fresh flowers. The perfume came to him like a breath from heaven.

As Jean was very tired, he was soon sleep, dreaming of childhood scenes With the father it was different. His son's coming home gave him so much pleasure that he could not sleep; beides, he must tell Marie when she came back, that a stranger was upstairs. He laughed softly as he thought how curious it would be, and how sur prised in the morning when she should

ind out that it was Jean. Some time after midnight the wife returned. Old Dame Robbe was dead. Marie had seen the work of the Great Destroyer so many times that his awful presence did not disturb her. She was ironing a song of the people. Sae had hardly entered the house when Andre

arose to tell her the news.
"What, you up?" she said. "Get

"Hist, don't make so much noise There is a visitor upstairs in the boy's room," said Andre.

The old woman stood glaring at her husband, surprised into a silence which gave him a chance to offer an which gave him a chance "He came apology for his offense. "He came here," he continued, "and begged of me to take him in. He was all tired out with walking, and so I let him

sleep in the boy's room."

The old woman turned livid with rage. "Beast!" she hissed. "A stranger in my boy's room! I won't have it. I will go and pull him out, and she moved towards the door which

ed to the stairs. Andre caught her and held her "Marie," he said, "have a The man has money, heaps of care. He will pay us well, more for his night's lodging than we can earn in

At mention of the money the woman became calmer, but she did not cease talking about it until after they were

"We must charge him a good

rice," she said. "It's no small thing take a stranger into one's house. price." He ought to bless heaven that he has a place to lay his head, instead of having to tramp across the fields. If he is rich, he can pay well, and our boy's

pile grows so slow."
"Come, come, Marie, enough of
this. I want to sleep, so say no more
about it. I will settle with him in the morning.

"You! you settle with him! No. not you. Why, you would let him go without paying a sou, and our boy'

oile be no larger. Andre Anquetin was soon asleep not so his wife. The thought of the gold set her brain on fire; she could not sleep. A dozen times she asked herself how much she should charge the stranger for his night's lodging. Surely a shining gold piece would not long walk; perhaps he would give her wo. If she told him how she was saving that her boy might come home, no doubt he would be might come. home, no doubt he would be generous. A fever seized her. She clutched her hands together as if she already had the coins in her possession. Supposing he refused to pay her more than a few silver pieces. No, no, he would not do that, and yet he might. Why should she pot take just a few bits while he the coins in her possession. Supposing she not take just a few bits while he slept? She would be sure of them then, and very likely he would never not to help us in our old age. I told miss them. Jean needed them more Marie she was a fool, and now I know than this man. But if she should be turned out, the gendarme would arrest

her, and she would be sent to prison The thought overpowered her, and she lay quite still. How loud and terrible seemed to her the heavy, regular breathing of her husband. endure it no longer. The darkness and the stillness affected her, and her great desire to possess the money took complete possession; of her. Rising from bed, she put on an old skirt and a heavy blouse. Her heart beat fast, and its throbs sounded so loud to her that she felt as if it must awaken her husband. She looked at him, but he was fast asleep. With stealthy tread she climbed the stairs. At the open door she stopped to listen. The door she stopped to listen. The breathing of the sleeper came to her distinct and clear, yet it was almost lost in the beating of her own heart. For a moment she hesitated, a thousand houghts of other days surged through her brain as she stood there, but the one great desire that had brought her

there urged her on.

The mocnlight filled the room with mellow glow. She could see the form of the stranger ; the upper part of the face was hidden by his arm, thrown over the forehead, his clothes folded and laid over a chair, and on the table beside the flowers she had put there in the morning was a pile shining gold. She could see nothing else. The gold pieces fairly glowed before her excited vision. seemed to burn great holes in her brain, and fill her whole soul with a wild delirium. She thought only of that beautiful yellow pile and her boy Jean. She felt like screaming with de light, but her parched lips gave no Silently and carefully she tip toed her way into the room like a cat approaching a mouse, and stood there before the table and the golden treas The man slept. She took a few ure. of the gold pieces and put them in her pocket, then she reached for more. A slight noise stopped her. The man moved in his sleep. In her excited ancy she thought he was awake and had discovered her taking the gold. Her agitation knew no bounds, the blood coursed through her veins with quickened speed; the strength of fury and despair came to her. She turned, and with a spring seized the sleeper by the throat, while her knees struck him upon the chest. The shock awoke him, and he tried to free himself, but the bedclothes hampered him. He could not speak, for she held with a grip of The frenzy was on her, and to iron. all his efforts she opposed an irresistible pressure. For an instant he looked into the face that bent over him, and, like one in an evil dream, knew it for the face of his mother, but still like one in a dream struggled vainly to speak. Little by little his convulsive writhings lessened. In a few moments he ceased

to struggle and was still. He was Relaxing her grip, for her strength was gone, she got down from the bed, catching her foot in the coverings as she did so. For a moment she thought that the man had seized her, and she turned pale with fear. Giving fierce pull at her clothes, she loosened the coverings of the bed, and the hand The ring of the man was exposed. upon the finger glistened in the moon ight and attracted her attention. Raising the hand fearfully in hers, she turned the ring upon the finger. A sickening fear overcame her, for the little silver band had a strange familiar

"No, no," she muttered to herself Her heart almost stopped beating. With a terrible despair she seized the head of the man and dragged it into the strong moonlight.

Then she understood. In the morning while dressing him elf, Andre Anquetin softly hummed a tune such as long years ago he used to sing when he wished to send little Jean into the land of dreams "Marie has awakened before me," he thought,

but I will have my little surprise. will go to wake Jean." the thought of the meeting. Slowly he climbed the stairs and stood at the door of Jean's room. He saw his son upon the bed, and kneeling beside him, the mother singing her gentle lullaby, the luliaby of a mother and a woman bereft of reason. It was only for an instant ; the next moment the disease, that of the heart, which for so many years he had feared, smote him. He was again with his son.

Years have passed since then, yet the peasants, when they go by the deserted house and the barren fields, still cross themselves and utter a prayer.

Here Rests Your Hope. New remedies come, and new remedies go; but Scott's Emulsion is the great rock founda tion on which hope of recovery from weak throats and lungs must rest. It is the Stand-ard of the World.

Old Men and Kidney Disease. Aged persons troubled with weak back, im paired kidneys, pain in the back and base of abdomen, scalding urine, with a small quantity of water at a time, a tendency to urinate often, especially at night, should use Dr. Chase's Kidney Liver Pills. You know the Doctor's reputation, you know the value of his work, and that Dr. Chase would not risk his reputation on an unknown and untried remedy. Every druggist in Canada sells and recommends them.

Six Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that DR.
THOMAS' ECLECTRIC OIL—an absolutely pure combination of six of the finest remedia.

The healthy glow disappearing from the are sure symptoms of worms in children. Do not fail to get a bottle of Mother Graves' Worm Exterminator; it is an effectual medi-





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St. Augustine's Way.

"With the intelligent compassion of man who had himself had painful experience of errors of the head and heart, the Bishop of Hippo said: 'Let those show themselves pitiless towards our separated brethren who know not at the cost of what exertions and pains the truth is found; how difficult it is to cure the mental vision so as to render it capable of looking on the Sun of Justice, and what groanings and sighs must go up to God before his thoughts are understood even in a slight degree. Treat them with a gentleness truly Christian and Catholic,' those brethren whose return you ardently desire.

- Cardinal Perraud.

Does It Pay To Tipple?

You know it don't. Then why do you do it? We know why. It requires too much self denial to quit. The Dix n Cure, which is taken privately, is purely vegetable, is pleasant to the taste, and will remove all desire for liquor in two or three days, so that you would not pay 5 cents for a barrel of beer or whiskey. You will eat heartily and sleep soundly from the start, and be better in every way, in both health and pocket, and without interfering with business duties. Write in confidence for particulars. The Dixon Cure Co., No. 40 Park Avenue (near Milton St.), Montreal.

Dyspepsia and Indigestion.—C. W. Snow & Co., Syracuse, N. Y., write: "Please send us ten gross of Pills. We are selling more of Parmelee's Fills than any other Pill we keep. They have a great reputation for the cure of Dyspepsia and Liver Complaint." Mr. Chas. A. Smith, Lundsay, writes: "Parmelee's Pills are an excellent medicine. My sister has been troubled with severe headache, but these Pills have cured her."

A GREAT record of cures, unequalled in medical history, proves Hood's Sarsaparilla possesses merit unknown to any other MEDI-CINE.

A Queer Accident

One of the handsome side altars in the Church of the Paulist Fathers at Columbus avenue and Sixtieth street, New York City, was badly damaged one night last week by the crowd that had gathered to attend the mission

services now being held there. The mission was given for married women, and the church was crowded nightly. Oa the occasion in question the aisles were filled with people who were not able to secure seats. the pulpit the throng was the most dense, and while the listeners were pushing forward to get closer to the preacher they were forced against the altar railing, which succumbed to the pressure and went down with a crash.

With that obstruction out of the way, the women made their way into the inclosure and broke the slab of marble at the foot of the altar with their weight. It will require more than \$500 to repair the damage.

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Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

a bottle.

It's not the cough, but what it may end in, that makes it so serious. The cough may be cured, the serious consequence prevented by Dr. Chase's Syrup of Linseed and Turpentine. Price, 25 cents, at all druggists. tine. Price, 25 cents, at all druggists.

Mr. T. J. Humes. Columbus, Ohio, writes:

"I have been afflicted for some time with Kidney and Liver Complaints, and find Parmelee's Pills the best medicine for these discases. Those Pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatice Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste.



OUR BOYS AND G Habit of Courtes

FEBRUARY 6, 1896.

It would be well, my dear girls, to always remember t ness is at all times a mar breeding, and some of our greatest men have been not courtesy. Many years ago boy of a publishing house boy of a publishing house procure, from Edward F proof sheets of a book wh been examining. The the vast library, lined from ceiling with books, in fea bling. But Mr. Everett, the dealth where he was his desk where he was ceived the boy with reass tesy, bade him sit down, che as he looked for the proofasked, "Shall I put a pa them for you?" as polite visitor were the Governo The boy departed in a very frame of mind. He had be his own estimation by M kindness; and has never f

Johnny's Friend

lesson it taught him.

A little fellow was conva scarlet fever and in very because, as he said, "it'l before I can have anythin the boys again." Sudden tion was attracted to a pi tied to a long string and w with a fishline sinker t through the open window he was in. Eagerly he u grimy note, laboriously school acquaintance. It We thout you mite

That is wy we are doing asked the other boys to d evry day we are all of a send you a letter threw This is my bote on the papor. I cannot drawr But you wunt kare. All are agoing to drawr thers

This letter was sig "Frank." It made no Johnny that Frank's ske much out of drawing or ling did not agree with M By his simple thoughtfu turned what bid fair to be validism into one of the iods of Johnny's whole bo

The Refiner A little bit of gold wa hid in the earth. It ha long that it thought it sh used, and it said to itself "Why do I lie idle he

I not picked up, that me One day, a man dug it it, and said : There is some gold but I cannot use it as it i

it to the refiner.' When the refiner got into the smelting pot, fire to melt the gold. little piece of gold felt

fire, it began to tremb I wish that I had la earth. But the fire grew hot and at last the gold melt the earthy part of the i are over; now I shall sh But its troubles were

The man took it once m to hammer it into some said the g trouble it is to be gold dross or common eart have been put to all thi "That is true," repli you had been dross, you had all this pain, but

have become what yo beautiful gold ring." The piece of gold, is th The dross of common faults and weaknesses finer. He sends trials us, to make us good to take away our defec Pain is one of the tri it patiently, God will by it. He will make

gentle. Next time ye pain, say to yourself: Father is ta faults: I must be patie Little Th Robert Brown was

at a large building putting up, just oppo-house. He watched t day to day, as they bricks and mortar, them in their proper His father said to you seem to be very with the bricklayers you be thinking ab any notion of learnin

I was just thinking v

a brick is, and yet t built by laying one b Very true, my be it. Just so it is in All your learning is to another. walk all around the done by putting or Your whole other. up of one little mom Drop added to drop Learn al things. couraged by great le parts. You could

to the other side. to attempt great th the whole of that gre one brick upon anot Saved by His F "Whenever I se roaches," remarke the Grunewald Ho

one of the species

mountain, but step

OUR BOYS AND GIRLS.

Habit of Courtesy. It would be well, my dear boys and girls, to always remember that politeness is at all times a mark of good breeding, and some of our noblest and greatest men have been noted for their courtesy. Many years ago the errand boy of a publishing house was sent to procure, from Edward Everett, the proof sheets of a book which he had been examining. The boy entered the vast library, lined from the floor to ceiling with books, in fear and trem But Mr. Everett, turning from his desk where he was writing, re ceived the boy with reassuring cour tesy, bade him sit down, chatted kindly as he looked for the proof sheets, and asked, "Shall I put a paper around them for you?" as politely as if his visitor were the Governor General. The boy departed in a very comfortably frame of mind. He had been raised in his own estimation by Mr. Everett's kindness; and has never forgotten the lesson it taught him.

Johnny's Friends

A little fellow was convalescing after scarlet fever and in very low spirits because, as he said, "it'll be forever before I can have anything to do with the boys again." Suddenly his attention was attracted to a piece of paper tied to a long string and weighed down with a fishline sinker that flew in through the open window of the room he was in. Eagerly he unpinned the grimy note, laboriously written by acquaintance. It ran:

We thout you mite be lonesum That is wy we are doing it. I hev asked the other boys to do it two. evry day we are all of us agoing to send you a letter threw the winder. This is my bote on the bottom of the papor. I cannot drawr verry good. But you wunt kare. All the other boys are agoing to drawr thers for you two." letter was signed briefly "Frank." It made no difference to Johnny that Frank's sketch was very much out of drawing or that his spelling did not agree with Mr. Webster's By his simple thoughtfulness he had turned what bid fair to be a dreary invalidism into one of the happiest periods of Johnny's whole boyhood.

The Refiner,

A little bit of gold was once lying hid in the earth. It had lain hid so long that it thought it should never be used, and it said to itself:

"Why do I lie idle here? Why am I not picked up, that men may see me

One day, a man dug it up, looked at it, and said : There is some gold in this lump but I cannot use it as it is; I must take

it to the refiner."
When the refiner got it, he threw it into the smelting pot, and heated his fire to melt the gold. As soon as the little piece of gold felt the heat of the

fire, it began to tremble, and cried: I wish that I had lain quiet in the earth.

But the fire grew hotter and hotter, and at last the gold melted, and left all the earthy part of the lump by itself. 'Now," said the gold, "my troubles are over; now I shall shine.

But its troubles were not over yet The man took it once more, and began to hammer it into some shape. "Ah," said the gold, "what a trouble it is to be gold; if I had been

dross or common earth, I should not have been put to all this pain.'

'That is true," replied the man; "if you had been dross, you would not have

beautiful gold ring. The piece of gold is the human heart. The dross of common earth means its faults and weaknesses. God is the refiner. He sends trials and troubles to us, to make us good and strong, and

to take away our defects. Pain is one of the trials. If we bear it patiently, God will make us better by it. He will make us brave and gentle. Next time you have to bear

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SONS,

pain, say to yourself: 'My Father is taking away my faults: I must be patient.

Little Things.

Robert Brown was one day looking at a large building which they were putting up, just opposite his father's house. He watched the workmen from to day, as they carried up the bricks and mortar, and then placed

them in their proper order.
His father said to him: "Robert, you seem to be very much taken up with the bricklayers; pray what may you be thinking about? Have you you be thinking about? any notion of learning the trade?'

said Robert, smiling; "but I was just thinking what a little thing a brick is, and yet that great house is built by laying one brick on another.

Very true, my boy. Never forget Just so it is in all great works. All your learning is one little lesson added to another. If a man could walk all around the earth, it would be up of one little moment after another. Drop added to drop makes the ocean. Learn from this not to despise little Learn also not to be dis by great labors. The great couraged by great labors. The great est labor becomes easy if divided into parts. You could not jump over a mountain, but step by step takes you to the other side. Do not fear, then, to attempt great things. Remember, the whole of that great building is only one brick upon another."

marble counter, "it puts me in mind human to err and to diverge from the of a pet of the same description I had plain but narrow way of righteousness. in a hotel in Indianapolis. I was doing nights then, and after 12 o'clock the time hung heavy on my hands.

"One night a big roach crept on to the counter, seeming rather weak. I conceived the idea of taming the bug, just for sport, and I took the thing in hand, and with a lump of sugar soon made friends with it. I put it into a made friends with it. I put it into a little box for a few days and fed it sweets, and, do you know, that in a veek's time the roach would answer to a soft whistle and trot over the counter to eat sugar from my fingers. I really got to like the creature, and it seeme When I left the hotel and went out West I took the bug with me and had occasion to be very glad that I did. I used to keep it in a small box near my bed, and one night, being very tired, I went to bed very early and did not close the cover of the box the roach had been fed and seemed to be asleep. During the night I was awakened by a sharp pain in my ear and when I opened my eyes I saw in the dim light that the room was filled with smoke and my roach on the pillow by my side. The thing had smelled the smoke and had bitten my ear to awaken me. The hotel was on fire. and the creature had realized this and had saved my life by its thoughtful-ness, as in a half hour the building was mass of ruins, but we were safe, although I lost my clothes."-New Prieans Times Democrat.

How a Prince Learned a Lesson;

There was once a young prince who could not bear the sight of a spider or a fly. "They are such ugly creatures that I cannot look at them," he said 'They are never of any use, and l cannot understand why they were ever made. I should like nothing better than to know that every one of them had been killed."

In the course of time this young prince became a man and was made a general in the king's army. One day great hattle was fought, and he was so beset by his enemies that he was obliged to hide himself in a thick wood. Being very tired he lay down in the shade of a spreading oak and fell While he was thus sleeping asleep. While he was thus sleeping under the oak, he was discovered by one of his enemies, who crept quietly oward him, intending to kill him. But just at that moment a horsefly bit the prince on the hand and awakened He sprang up quickly, and see him. ing his danger, drew his sword to de fend himself. But the coward, who had hoped to take him by surprise turned about and ran away as fast as

his legs could carry bim. Several days after this, the prince, being still closely pursued by his enemies, concealed himself in a cave not far from the seashore. He had een there but a short time when a spider came out from under a rock and ove its web across the cave door.

Even before the spider had left off its weaving several soldiers who were searching for the prince passed that

"See this cave?" cried one. likely he has hidden himself within let us stop and see."
"Nonsense," said the others; "do

you not see the spider's web across the door? How could he go inside without brushing that down?'

And without another word they all

hurried on and made no stop.

The prince, who had heard their raised his hand toward heaven words. and thanked the Maker of all things for His goodness. Afterward, when he had driven all his enemies out of had all this pain, but you would not the country, he was fond of telling learned from the spider and the fly And never, so long as he lived, could he bear to see anyone hurt the smallest creature.

CHATS WITH YOUNG MEN

The great demand upon our columns during the past few weeks has forced us to leave out our "Chats With Young Men." As this is the first week in the New Year this department has appeared in the CATHOLIC RECORD, we think it not inappropriate to reproduce from the Catholic Universe the follow ing excellent advice to its readerswhich we doubt not our Canadian young men will find as applicable as did those of the neighboring republic. And while on this subject — at the risk of being considered late—we wish all the readers of this department a happy and prosperous New Year :-

"Of course we all intend to turn over the proverbial new leaf on the threshold of ninety eight. Some of us may fancy there is no need to do so on account of the condition of the old Perhaps some of us feel perfectly satisfied with the record of the year about to close. Possibly we haven't a grave balance of sins of commission against us. How many of us can persuade ourselves of the same thing touching faults of omission? If we feel tempted to acquit ourselves of culdone by putting one foot before the other. Your whole life will be made and shortcomings in various direction we can rationally lay claim. We must tions, which subtract from the sum total of all the good that we justly attribute to our lives and actions covering the past twelve months, we had pages of the unwritten book. No when the estimate of our conduct is entirely flattering to self esteem. There few lives that can suc-

It is also very human to deal leniently with the evident and unmistakable evidence of occasional departures from the straight path. Young men especi-ally should guard against the dangerous effects of this tendency.

"Nothing is more beneficial to us, spiritually, than frequent and search-ing examination of conscience. The Church, with a tender maternal solicitude for our welfare, recommends the practice of constant revision of our thoughts and words and deeds. manner we shall profit by careful like and rigorous introspection, as it were of our conduct with respect to things sublunary. For example, if we go back over the dying year to the day of its birth and weigh the results of our endeavors in every line of action, we shall see whether we have, as a matte f fact, progressed or retrograded. We cannot remain stationary. we have gone forward we are obliged to admit that we have lost ground This is the time to take an inventory of our spiritual, mental and material stock in trade. How do our asset compare with our liabilities? Are we actually better off than we were this time last year, or worse? A faithful adjusting of our accounts will show If we are better off, are we as well off as we should be considering the mean and advantages and opportunities that There's the have come to our hands? ruo. And it is just here that the necessity and atility of proposing to ourselves a new set of earnest, practical resolutions to be firmly lived up to comes in. Turning over a new leaf is an inspiring and needful performance if it be followed by an intelligent and serious determination to inscribe on the virgin page a record of better and higher deeds and a steadfast adherence to nobler ideals than actuated such achievements as the history of the ex-

piring year shows forth. "Youth is prone to ascribe failure to every cause except the true one. If our material affairs have not prospered as we hoped and expected they would, when we opened this year's accounts we do not hesitate to lay the blame at some other door than our own. Lucl was against us, the fates were unpro pitious. Those whom we trusted and on whose good offices we counted and depended largely for the anticipated betterment of our condition and posi tion, either betrayed or deserted us If they had only done what we felt jus ified in expecting them to do do, things would have been different. Success instead of disappointment would be written all over the pages o our chronicle and the balance would be immensely in our favor. The fact that the contrary result manifests itself s direct proof that somebody has not lived up to the contracts which we have had secretly arranged in our own minds. Unless we be perfectly sin cere with ourselves in this accounting, that Somebody will be anybody or everybody, except ourselves. persons refuse to admit, even to them that they are absolutely to selves. blame for the untoward aspect of their fortunes in any connection. Young men, too, often satisfy their scruples by holding others responsible for that which they them-selves are individually chargeable.

This is particularly true with regard to the failure to advance their interests in a worldly sense. For instance the young man in business as a mechanic clerk or whatnot, who has contented himself simply with the routine have become what you are now-a everybody of the lesson which he had requirements of his position; who has year, beyond the prescribed period of his daily tasks, to the acquirement of knowledge or skill in his avocation, will explain the want of improvement in his condition or prospects by disclosing a conspiracy against him on the part of others who have followed a different course. These other people have spent their leisure in increasing their fund of information by reading and study, becoming more dexterous in the performance of their work by thoughtful attention to its details and a settled determination to get to the front rank in their calling. In consequence they have passed onward and upward over the head of the dawdler. will continue to progress by the same means while he stands by critizing their acts and questioning motives. It doesn't take extraordinary perception to discern what the ultimate

outcome must be.

"Let us have the new leaf by all means and a set of ringing resolutions to begin the new year with. Whatever be the record of '97 and all the of Christ, its unity, holiness, catholicyears that have preceded it, counts for little now. It stands forever and irrevocably fixed. The past does not pelong to us. The present is ours and it is a very vague and uncertain possession. To be of any avail, therefore, it is absolutely necessary that what we resolve to do, must be done at once, we can rationally lay claim. We must begin at once to put into execution whatever plan for future conduct we adopt. What shall this be? First of all let us resolve to live up faithfully best take pause and seriously scan to our religious convictions. The once more the balances that adorn the grace of true faith is the most precious gift of God to man. Let us make up matter what may be the verdict of our our minds to be worthy of it, and to conscience, there is strong reason to prayerfully meet and discharge the distrust a too favorable conclusion. awful responsibilities which it entails. And there is greater reason to do so What shall it profit a man to gain the whole world and lose his soul? our highest duty and ought to be, by all manner of means, the chief concern "Whenever I see one of those big roaches," remarked Clerk Ritchie, of the Grunewald Hotel, last night, as one of the species ambled over the of the grant of the species ambled over the of the species ambled over the of the species are precious lew fives that can successfully withstand the search-light of our lives. If our Catholic young men would only get this vital truth deeply rooted in their hearts and minds of the species ambled over the output of the species ambled over the doubtful or suspicious character. It is

moralizing and sermonizing. If they would only get the right point of view on that subject the rest would be plain sailing. They would perfectly under stand that loyalty to this transcend ant spiritual trust did not preclude but would promote success in the minor affairs of existence. "Seek first the kingdom of God and His justice, and all things will be added unto you. This promise of divine assistance is just as pertinent and potent to-day as i when first uttered. It is an out rage to the goodness and greatness of the Almighty to question, as so many of our nominally Catholic people appar do, the sincerity and power of the Voice that spoke those words. we have frequently said before in this place society everywhere furnishes practical demonstration in unnumbered instances that true devotion to the cause and exactions of faith is not incompatible with the highest degree of material, and social prosperity. Some of the most successful careers in trade and professional life, in art science and in all the avocations of useful service have been and are those of eminently good and truly pious men. Intelligent application of our religious principles will inevitably develop the best powers of mind and body and as sist us in the attainment, in the best measure, of all legitimate aspirations

and ambitions in the material order. This then should be the key note o our resolutions for the coming year.
If it is not, the new leaf will prove unavailing and we shall fall short of the ability to carry out in practice what we propose to our own impotent self-conceit and fatal vanity. Let us turn over the new leaf in good faith and make up our minds to keep it in such a condition that it will honor to us. Then we may confident ly look forward to a Happy New Year.

"QUESTION BOX."

Father O'Connor in Philadelphia Catholi Standard and Times.

Philadelphia Times, Jan. 18. Rev. Joseph V. O'Connor's question box had among its patrons last week almost every form of belief, from the agnostic, who sees science and Chris tianity in conflict, to the Catholics who not satisfied with the greater graces vouchsafed him as a son of the true Church, wishes to deny the possibility of slavation to any outside the visible fold. Almost all of the larger Protest ant sects which have resulted from private interpretation were repre sented in the queries, while here and there was a question that identified the writer as the possessor of a belief exclusively his own. From among them these samples are selected:

" Did Masonry exist J. C. asked: before Christianity?" Speculative Masonry, as we know it, had its origin in England in the eighteenth century. Its ritual contains passages which prove that it did not exist before Christianity. The Masons of the Middle Ages, as organized, were guilds of workmen in that trade. There were Masons at the building of the temple at Jerusalem, it is true, but

they were stonemasons. H. E. S. (1): "A very near relative died suddenly. While not a vicious or immoral man, he was careless. Would your Church have hope for such a one?' Yes. No one knows what passes be tween God and the soul at the moment

of death. The poem regarding the sinner killed by a fall from his horse says : Between the saddle and the ground He mercy sought and mercy found.

pray for his soul.
(2). "Why does the Catholic Church claim to be the one true Church, to the

exclusion of all others?" Any Church which does not make this claim has no logical reason for existence. The fourth chapter of Ephes ians makes this plain, particularly the sixteenth verse. Christ established a Church, not churches. He commanded His Apostles to teach and His people to believe "all things whatsoever" He commanded. There can be but one true doctrine. Catholics teach one, and say it is the truth of Christ. Non-Catholics allow each individual to interpret for himself and destroy the Church idea, resulting in a mass of conflicting opinions, some of which must of necessity be false. A Church that is not infallible cannot be true. Only one claims to be infallible.

(3). "You are arguing in a circle when you prove the Church by the Church

The Church is existent, self-evident. and therefore needs no proof of its existence. Its position as the Church ity and apostolicity are proved by history, tradition and the Scriptures. Tradition preceded the written word. The Scriptures are only appealed to when the inquiring non-Catholic is one, who accepts the Bible, it becoming then a common base of argument. An unsigned note asked: "What

would you do with a young girl who is in love with a young man, gives him presents and throws herself in his way, when he doesn't care for her? Father O'Connor made this the occasion of reprimanding such unmaidenly conduct, showing its danger, and that

one of its consequences is to excite the disdain rather than the admiration of the one whose love is desired. J. E. M. said that in one of the lectures the speaker had advised not only Catholics, but Protestants, to have nothing to do with Catholics who became Protestants, and asked : "Why do you say this? Is not the saying of 'ex priest' Slattery true: "Have you ever known the 'Romish' Church to

While such a remark could not be ecalled, the answer was that no less a Protestant than Dean Swift said tha he perverts received from the Catholics were the weeds thrown out of the Pope's garden. No Catholics leave his Church for a good motive; this is a safe assertion, for he knows that no other church has anything better to offer spiritually. As for the so called "ex-priest" Slattery, the Baptists learned that he was a weed, for they also threw him out of their garden. The true history of ex-priests and ex nuns, where they actually are so, makes sac reading, as they left a life of self sacrificing work for God to stir up ani nosity against the faith which they in their hearts know to be true, but which interferes with their u governable passions.

"C. C." did not understand reply regarding what becomes of unbaptized children and asked for an explana

They enjoy a state of happiness, but are denied the beatific vision. This is a free gift of God and not a right, and as children of God the baptized only evjoy the inheritance of their

"Miss A," Baptist, asked: (1).
"Why does the Catholic Church baptize by sprinkling instead of using much water, the way our Lord was bap tized?"

Baptists say they do not believe baptism necessary for salvation, but are nevertheless particular as to the form This view has been aptly termed "the necessary form of an unnecessary act. The Catholic Church believes baptism to be a sacrament essential to salvation (John iii., 5). Hence it is that the Church accepts several forms and permits lay persons to baptize in case of danger of death when a priest cannot be procured in time. We have the "baptism of desire," where one sincere ly desires actual baptism and tries to secure it, but dies before he receives.

Again, "baptism of blood" is that in which one dies for the faith before hav ing the opportunity to be baptized. Baptism by water may be by immer-sion, sprinkling or pouring, if the form I baptize thee in the name of the Father and of the Son and of the Holy Ghost" is used. The intention of the baptizer must be to administer the sacrament. As to the form of using water, the Bible shows that baptism was given in prison and in houses where immersion was no doubt impos sible. The best pictures of the baptism of our Lord from the earliest ages represent Him standing in the river Jordan only partly immersed, while St. John the Baptist pours water from a shell upon His head. The significant fact remains that those who insist on immersion place less importance upon baptism than any others who baptize.
(2). "Why do you pray to the

saints? What power have they?" The Catholic Church believes in the communion of saints. Though this is a part of the Apostles' Creed accepted by many non Catholics, it is usually meaningless to them. St. Paul, Romans xv., 30, asked the Romans to pray for him. In Luke xv., 7, 10, we are told of the joy the angels feel 'upon one sinner doing penance. This shows that those in Heaven know. In Exodus xxxii., 7, 14, Moses on the mountain with God is told by Him of the idolatry of the people whom He threatens to destroy, but His anger is appeased through the intercession of Moses, who said of himself, "I was the mediator and stood between the Lord and you." Deuteronomy v., 5. The saints of the New Law, whose requests Deathbed repentance, it is true, is in instances were granted by dangerous, but not hopeless. We while on earth, are to us what Moses was to the people of Israel. have their power as the special

of God.
(3) "Why do Catholics confess their sins to the priest? Has he the power to forgive them?"

"He that hideth his sins shall not prosper, but he that shall confess and forsake them shall obtain mercy.' Proverbs xxviii., 13. St. James v., 16, "Confess your sins one to another." The first text cannot refer to confession to God, for who can hide his sins from Him? The second text is more explicit. The New Testament shows that Christ gave to His ministers the power to forgive sins. John xxi. Confession is obligatory on all Catholics, priests or laymen. Even the Pope must confess his sins. No instance is known of a priest or ex priest ever divulging a secret of the confessional. The Methodists in their "experience meetings" retain something akin to confession.

"E. J. B." a Methodist, asked: "Why is the Bible not the sufficient rule of faith?" The Bible consists in the true sense

not in the words. That it cannot stand alone without authoritative interpretation is proven by the many contra doctrines relying upon the same text for support. The devil him-self quoted Scripture when tempting our Lord in the desert. (St. Matt. iv. 6.) In II. Peter i., 20, we are told that "no prophecy of Scripture is made by private interpretation." In II. Peter iii, 16, referring to St. Paul's epistles, it says they contain "certain things hard to be understood, which the unlearned and unstable wrest as they also do the other Scriptures to their own destruction."

as sensible to put a copy of the laws in each citizen's hand and abolish our courts as it is to make the Bible alone the rule of faith. This is particularly true to non Catholics who pin their faith to a book kept throughout the ages in the hands of the Church which

they do not acknowledge.

Querist asks: "If, as Anglicans claim, no breach of continuity (apostolic succession is meant apparently)

occurred at the Reformation, what did

ccur ?" The best possible position they could occupy, if such were the case, of schismatic. Such is not the case,

nowever. J. H. McG. asks: "Suppose a husband comes home and finds his wife in an intoxicated condition, has she the right to interfere with his right to get in the same condition?"

Drunkenness is a grievous sin and not a right. Two sins, like two wrongs, don't make a right. There are cases where husbands have introduced to the home both the drink and the company which made a drunkard of the wife. Both should abstain entirely in such a case, as drink is an occasion of sin to them.

A. C. asked whether Baptists receive the sacrament of baptism, as they baptize differently from us?

The validity of Baptist baptism is

not affected by the fact of its taking the form of immersion. The intention must be to administer a necessary sacrament. The Baptists do not consider baptism necessary to salvation.

HOW SOME OF OUR READERS CAN MAKE MONEY.

Last month I cleared, after paying all expenses, \$355.85; the month previous \$260 and have at same time attended to \$260 and have at same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come of about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make work they want one. You can make more money and make it quicker than with any other household article on the market. I feel convinced that any lady market. or gen leman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Station A, Pitts-burg, Pa. They help you get started then you can make money awfully fast. MRS. W. H---.

NEWS OF VICTORY

James Thompson Cured of Diabetes by Dodd's Kidney Pills.

Dodd's Kidney Pills Have Many Startling Cures to their Credit in Bruce County-No Medicine Made Can Approach Them.

Paisley, Jan. 31 .- A marked peculiarity of the people of Bruce County is their firm belief in Dodd's Kidney Pills as a sure cure for Bright's Disease, Diabetes and all other Kidney troubles.

So many remarkable cures have been made by Dodd's Kidney Pills, in this county that the people's confidence in them is only natural.

One of those who have been rescued by Dodd's Kidney Pills is James Thompson, of Paisley. He suffered for years with "an extreme case of Diabetes," and was so bad he could hardly move. Almost every medicine on the market was tried, without ef-Then he tried Dodd's Kidney His recovery began at that Pills. Now he is fully restored to health.

Mr. Thompson is only one of many thousands who have been cured of Kidney Diseases by Dodd's Kidney Pills. The simple, undeniable truth is that every person who has used them for many of these diseases has been thoroughly and permanently cured. This cannot be said, truthfully, of any other medicine that has been used. Dodd's Kidney Pills stand alone, in proud position far above any rivals.

Dodd's Kidney Pills ALWAYS CURE

Rheumatism, Lame Back, Lumbago, Gout, Dropsy, Heart Disease, Gravel, Stone in Bladder, Sciatica, Neuralgia, and all impurities of the blood. They are the only medicine on earth that will positively cure Bright's Disease and Diabetes. Dodd's Kidney Pills are sold by all druggists at 50 cents a box, six boxes for \$2.50, or will be sent, on receipt of price, by the Dodd's Medicine Co., Limited,





supplied in various qualities for all purposes

Pure, Antiseptic, Emollient.

Ask your Dealer to obtain full particulars for you.

F. C. CALVERT & CO., Manchester. -DR. TAST'S-ASTHMALENE, gives CURES a night's sweet sleep & CURES

ASTHMA so that you need not sit up All Night gasping for breach for fear of suffecation. On receipt of name

and P.O. address will mail Trial Bottle. Dr. O. Tatt Bros. Med. Co., 186 West Adelaide Street, Toronto, Ontario.

Resolution of Condolence.

At a regular meeting of Branch No. 124, C.
M. B. A., held on January 14, the following resolution was moved by John McLaughlin, seconded by Jas. Ryder, and Resolved, whereas it has pleased Almighty God in His infinite wisdom to call to his eternal reward, on the 7th inst. Dr. Joseph O'Dwyer, of New York, brother of our worthy and respected Brother, Authony G'Dwyer; be it Resolved therefore, that we, the members of Branch No. 124, tender to Brother O'Dwyer our most heartfelt sympathy in this sad hour of his affliction.

Resolved that in token of deep sympathy cur charter be draped in mourning for thry days; and further
Resolved that a copy of these resolutions be noted on the minutes and one forwarded to the Catholic Rescont for publication.

Resolved the minutes and one forwarded to it noted on the minutes and one forwarded to it CATHOLIC RESORT For publication.

James Toohey. Pres.

Patrick O'Shea, Sec.

Biddulph. Jan. 25, 1898. Officers.

Biddulph. Jan. 25, 1888.

Election of Officers.

Branch 144, Teronto, Ont.

Spiritual Adviser, Rev. James Walsh: Pres'
ident, R. G. Baigent; 1st. Vice President, Wm
O'Connor: 2nd Vice President, J. C. Conlin;
Recording Secretary, John R. Loc; Assistant
Secretary, M. J. Crottie: Financial Secretary, Sondary, Constant Constant, D. Regan; Gnacd, Wm. Curry; Chancholl, D. Regan; Gnacd, Wm. Curry; Chanchor, H. A. Gray; Trustees, T. J. Lee, James A. Gorman, H. A. Gray, John T. O'Loane, Rev. James Walsh.

C. Y. L. L. A.

NOTES.

The Catholic Young Ladies Literary Association met on Wednesday evening at the residence of Miss C. Clarke, Crawford street, Teronto. A copy of the annual report sent to the Teronto Local Council of Women was read by the Secretary. A communication asking for history of the association and its work was received from Hamilton, where a communication of the manual communication and the work was received from the manual control of the communication of the secretary was instructed to attend to the matter. Reports showing favorable progress were made by the "At Home" committee.

mittee.

The ninth canto of Dante's "Inferno" was

The ninth carefully studied. Vocal numbers read and carefully studied. Vocal numbers were contributed by Miss Alice Walsh. The association will meet again on the evening of February 1st, at the home of Miss Maud Landy, 162 Strachan avenue.

E. B. A.

St. Mary's Branch, No 24, Almonte.

There was a good attendance at the regular meeting held in our half on Thursday, the 13th inst. Our members are all taking a deep interest in the branch, and the prospects for increasing our membership in the near future are good. We elected a member at that meeting, and have the promise of more new members next month. The effleers were installed by the very Rev. Cannon Foley. Chaplain of the branch, who also addressed the meeting at some length. He was pleased to see the branch in a prosperous condition and hoped to see its membership increasing by both young men and older men too: it was doing good work in assisting members and sympathizing with them in their distress. The society is revered in the east as well as in the west, this encouraging us to go on in our duty to our society and ourselves.

The following resolution of condolence was passed:

Whereas it has pleased Almighty God to call St. Mary's Branch, No 24, Almonte.

The following resolution of conductate was passed:
Whereas it has pleased Almighty God to call to her eternal reward the beloved wife of our brother chancellor, Timothy McAulifte, be it. Resolved that while submitting to the Divine will we tender our brother and family our sincere sympathy in this their hour of great addiction; and iffliction; and
Resolved that a copy be sent to our brother
and to the Grand Secretary for publication.
W. Lane, S. T.

C. O. F.

Election of Officers. St. Lee Court, No. 581, Toronto.

St. Leo Court, No. 581, Toronto,
Toronto, Jan. 23, 1898.
The officers of St. Leo Court, No. 581, was installed on last Wednesday evening by W. S.
Lee, Provincial Chief Ranger, Before installing the officers he gave an eloquent address on the duties of officers and the work of the order in general,
The following is the list of officers for 1898:
Bpiritual Director, Rev. S. J. Grogan, C. S.
R.: Past Chief Ranger, J. J. Nigntingale;
Chief Ranger, John Fahey; Vice-Chief Ranger, J. T.
Loftus; Financial Secretary, W. P. Murphy;
Treasurer, M. Mack; Trustees, P. Slattery, M.
Kelly and W. Judge; Conductors, J. O'Toole
and M. J. Fohy; Sentinels, D. R. Cusack and
M. Loftus; Delegate to the Convention, J. Mightingale; Alternate, W. K. Murphy.
The annual reports of the Secretary, and
Treasurer were read showing the court to be
steasily increasing in membership and the

Oscola, Jan. 28th 1828.

The first concert given under the auspices of the Oscola branch of the C. O. F. was held in the parochial entertainment hall of that place on the evening of Monday, Jan. 17th.

From every point of view it was most en-

the parochial cutertainment hail of that place on the evening of Monday, Jan. 17th.

From every point of view it was most encouraging and successful.

Dr. McCarthy, who has recently established himself in the locality, and a member of St. Mary's Court, Kingston, ably filled the chair.

Much credit is due the local talent and committee, who were unsparing of themselves in trying to present an interesting programme.

St. Columbus Court, Pembroke, nobly assisted by sending a representation, whose dramatic talent was greatly appreciated. Individually, all did well, but a special mention should be made of V. E. O'Meara, who, in his rendition of "How Bateese came home," brought down the house, if we may be permitted to use a hackneyed expression. His imitation of the habitant dialect, so difficult to attain, was excellent.

Miss Kenny, of Ottawa, who happened to be on a brief visit at this particular time, and although recuperating from a recent severe illness, contributed her part in a most generous manner. Miss Kenny's hisrionic ability is well known, and has won for her the plaudits of many a cultured audience, but no where is st. a secorded a mere warm-hearted reception than in Osceola. Her appearance on this occasion served to cement a friendship she had already won.

The roceeds of the evening surpassed the most sanguine expectations, and St. Pius Court has every reason to feel proud of its maiden concert.

The committee on behalf of the Court,

oncert.

The committee on behalf of the Court,
M. T. Multian,
B. J. Reynolds,
Martin Manion.

C. T. S.

The first meeting for the year of the St.
Mary's Branch Cathoiic Truth Society, Toronto, was held in the C. M. B. A. Hall, Cameron street. The election of officers for the ensuing year resulted as follows; Hon. President, Dr. A. J. McDonagh; President, E. J. Hearn; Vice President, Jas. Whalen; Recording Secretary, Wiss Kate O'Rourke; Financial Secretary, Miss Kate O'Rourke; Financial Secretary, W. J. Fulton; Treasurer, B. J. Cronin, On the conclusion of the elections a vote of thanks was tendered by Messrs. J. T. Loftus and B. J. Cronin to the retiring President, Dr. McDonagh, for the zeal and attention he had given to the society since its inception. In replying, the doctor briefly outlined the history of the society and spoke of the work it had done, the number of converts it had directly made and the prejudices it must have dispelled though the Society's paper, "The Impartial Witness," and through the wide distribution of their different nubilications.

though the Society's Paper.
Winness," and through the wide distribution of
their different publications.
The next meeting will take place on February 7, in one of the halls in the new Temple
Building, corner Bay and Richmond streets.

A. O. H.

Division No. 3, Toronto.

Another most successful meeting was held by Division No. 3, A. O. H., in Cameron hall, on Thursday evening.

They are persistent in their clores to make No. 3 the leading division of the Province. How pleasant it is to belong so a division where all is peace and harmony; where members have a ten er regard for the feelings of one another, in fact where the true lealings of friendship, unity and charity are morely every word and act of each and every member! The meetings are so conducted that it is a pleasure to attend them, and so we find that No. 3's meetings are always well attended. So it was on the last regular meeting, it being the night of installation of officers for 1893. Considerable business was lett over until pack i meeting. However the reports of the Division No. 3, Toronto.

Treasurer and Financial Secretary were read, and showed that notwithstanding the fact that the division had paid out a considerAble sum in sick benefits, there was yet a good healthy treasury and an increasing membership. This is very encouraging, and will no doubt speed on the efforts of the members. Other necessary business being disposed of, the President called on the County President, W. J. Moore, to conduct the installation ceremonies. After the had administered the obligation he congratuated the officers for having been elected to their different positions, and exhorted them to not forget the obligation they had first taken; he trusted the division would have no reason to rue the choice they had made and their efforts. The following officers then took their different positions: President, J. J. Brennan; Vice-Pres, E. Moore; Rec. Sec. P. Lyons; Finance Sec., P. J. Lowe; Treast, Typer, W. Pierces; Marshal, M. Fahey. Treast, Typer, W. Pierces; Marshal, M. Fahey. Brennan upon rising to speak was received with an outburst of aplause. He thanked them for having detect him to a third term, and promised owerk as diigently, and if possible more, and promised owerk as diigently, and if possible more, as he had in the past. After reviewing the pregress of the order, he thought that he members had done nobly in the past years to become before long the leading division of the Province. The other officers responded in a similar manner, all promising to do all they could to advance the order, and to work faithfully and earnestly for the society. The most piezsant feature of the evening then took place—it was in the form of a surprise to the Rev. Father Dollard. He society from the took place—it was in the form of a surprise to the Rev. Father Dollard. He society from the proposition by presenting him with an address, accompanied with a beautiful goid locket. Following is the address:

Rev. J. B. Dollard:

Rev. J. B. Dollard:

Toronto, Jan. 6, 1898.

Rev. J. B. Dollard:

Rev. Dear Father—Your friends and admirers of Division No 3, Ancient Order of Hibernians, having watched your course even prior to your adventmentation that we have been enabled to secure in you as chapian of our division, the zealous pastor of souls, the patrioric Irish man and britan poet and our own much loved soggarth whom the calout of the patrioric Irish man and britan poet and our own much loved soggarth whom. In casting about for some means by which we could, even triflingly, testify the high esteem in which you are held by us all, we thought that this locket would be the most acceptable to you, not indeed on account of its trinsic value, but as a token of the great respect and admiration that all true Irishmen enterstain for those who love and serve our long suffering and imperishable race and native land. I am charged with the very pleasing duty of presenting it to you. Be pleased to accept a man and happiness in His service and nat of dear old Ireland. When at the altar of you are of the ring up to limit the divine mysteries, may we hope that you will kindly remember your old friends of Division No. 3, Ancient Order of Hibernians of Toronto. Signed on behalf of the division, Joseph P. O'Neili, Hugh McCaffrey, George Moore.

Needless to say the Rev. Father was surprise, but—as is nearly always the case of an Irishman—he, in a few well chosen words, thanked the members for the presentation and address and promised to always remember the good feelings which have existed between himself and No. 3.

During the evening songs, recitations, etc., were liberally contributed by Bros. Dempsey, Donnelly; E. Kelly, Curran, Hernan, Hayes, Brennan, McCaffrey, Falvey, Duffy, Kelly, Taulty, and Richardson. The meeting then adjourned, all singing, the Irish national anthem. Rev. J. B. Dollard:

RESOLUTION OF CONDOLENCE.

At the last regular meeting of the Ladies' Auxiliary of the A. O. H., Division, No. 5, York County, held on Jan, 24, the fellowing resolutions were adopted:

Whereas it has pleased our Divine Lord in His infinite wisdom to remove from this world of sorrow the beloved child of our Sister member, Mrs. McCalfery, therefore be it
Resolved, That we, the members of Auxiliary No. 5, do extend to our bereaved Sister and her family in this their hour of affliction the love and sympathy which our sisterhood aims to inculcate in the hearts of its members. And we pray that God in His infinite mercy will comfort and sustain them in their sad affliction.

Miliction.

Resolved that a cepy of these resolutions be inserted in the minutes of our meeting; a copy tendered to Sister McCaffery, and one to the CATHOLIC RECORD and Catholic Register.

Signed, Katie Quirk, Mrs. Hernon, Mary

At a regular meeting of the County Board of Directors of the A. O. H., held January 28, the following resolution was unanimously adopted: That whereas it has pleased Almighty God to call to her eternal reward, Kathieen, the beloved child of our respected Provincial President, Brother Hugh McCaffrey, te it. Resolved that we, the York County Board of Directors, hereby express our heartfelt sorrow for the loss sustained by Bro. McCaffrey, his wife, and family, and extend to them our most sincere sympathy and condolence in their sad

inserted in the minutes of this meeting, and sent to Bro. McCaffrey and family, and also the Catholic Register and CATHOLIC RECORD for publication. J. J. Brennan, County President. P. J. Coady, County Secretary.

ARCHDIOCESE OF OTTAWA.

Branch of the Catholic Truth Society Started in St. Patrick's Parish.

Hitherto there has been only one branch of he Catholic Truth Society in the capital of the Jouninion, but it is now proposed that each surish should have a separate branch. Sain 'atrick's l'arish has taken the initial step, and he new branch has started under very favor

he new branch has statict and the health also health also have the A meeting was called for Sunday, the 16th As meeting was called for Sunday, the 16th history has been been been been been greater at the health and the health also have been green, among whom were thundred being present, among whom were the hundred being present, among whom were the present among t At that hold representative gathering of the ladies and gentlemen of the parish, upwards of a hundred being present, among whom were the following: Rev. M. J. Whelan, pastor; Dr. and Mrs. J. A. MacCabe, Mr. and Mrs. J. A. J. McKenna, Mr. and Alrs. E. L. Saunders, Mr. and Mrs. J. A. J. McKenna, Mr. and Alrs. E. L. Saunders, Mr. and Mrs. O'Connor, Mr. and Mrs. J. A. McCann, Mrs. McGarr, Mrs. King, Mrs. E. A. McCann, Mrs. McGarr, Mrs. King, Mrs. E. A. McCann, Mrs. McGarr, Mrs. King, Mrs. E. A. McCann, Mrs. McGarr, Mrs. Miss M. Gray, Miss B. McEvoy, Miss Nash, the Misses K. and N. Smith, Miss C. Galiagher, the Misses Holland, Miss N. Reardon, Miss Kearns, Miss M. Potter, Miss M. Gorman, Miss C. Matthews, Mr. F. R. Lattchford, Mr. John Gorman, Mr. John Murphy, Mr. Mr. Walsh, Mr. Joseph P. Dunne, Mr. W. C. Desbrisay, Mr. D. J. Harris, Dailon, Mr. S. Shandier, Mr. J. Linegar, Mr. Kearns, Mr. A. B. Kavanagh, Mr. F. Joyc, and Mr. McElroy, secretary of St. Michael's Parish Branch of the Catholic Truth Society, Toron o.

oron.o. F. R. Latchford, Esq., barrister, was called to be chair. E. L. Sanders, Esq., acted as secre-

F. R. Latchford, Esq., barrister, was called to the chair. E. L. Sanders, Esq., acted as secretary. The chairman explained the aims and objects of the society and read the constitution and by-laws governing branches, also the objects and workings of the reading circle. The election of officers then took place, with the following results:

President, Mr. F. R. Latchford; first vice-president, Mr. John Gorman; second vice-president, Mr. John Gorman; auditors, Mr. E. L. Sanders; representatives to Central Board of the Catholic Truth Society, Mr. Latchford and Mrs. Gorman; auditors, Mr. John Gorman and Mr. W. Kearns. The parish priest of St. Patrick's and his assistant are exofficion members of the committee, and what a glorious work it is:—to make known to our separated brethren the beauty and the grandeur of our holy faith. Thus the tairy are operating with our beloved clergy in spreading the light among those who are eager for it.—Thumen et Coelo ("light of hear eager for it.—Thumen et Goelo ("light of hear ea

They deserve their misfortunes who know not how to profit by them.

DIOCESE OF HAMILTON.

His Grace the Archbishop of Toronto was the guest of Bishop Dowling on Tuesday of last week. His Grace, in company with the Bishop and Mgr. McEvay, visited the Catholic institutions of the city and several of the churches. He admired particularly the handsome new windows in the cathodral. At St. Joseph's hospital His Grace met several old parishioners, one of whom had known him over forty years ago. It was evident that the lapse of forty years had not lessened the old-time devotion of this faithful parishioner to his former pastor. C. M. B. A. CONCERT.

An enjoyable concert was recently given in the C. M. B. A. hall by the two city branches, Mr. P. J. Dougherty being in the chair. A feature of the entertainment was an appropriate address by Rev. Father O'Reilly. Following was the musical programme: Instrumental solo, Miss Cauley; vocal solos, Miss Hanley, Mr. Dore, Miss Fee. H. N. Thomas; instrumental solo, Miss Cauley; vocal solos, Miss Hanley, Mr. Dore, Miss Fee. H. N. Thomas; instrumental solo, Miss Hanley, Mr. Dore, Miss Fee, M. T. Thomas; recitation, Miss Hunt; vocal solos, Mis Vizard, Miss Lalibert.

Farewell to Father Feeny.

One of the most interesting and touching ceremonies that ever took place in St. Basil's school house, took place there hast evening. Some time ago The Expositor announced that Bishop Dowling had transferred Rev. Father Feeny to another sphere of labor as parish

While the change is promotion to Father Feeny, the announcement caused a pang of keen regret among the parishioners to whom the rev. gentieman had long ago endeared himself. St. Basil's shool room was crowded to excess, not only with the people of St. Basil's but with a fair sprinkling of repre entatives of other denominations. Shortly after 8 o'clock, Rev. Father Leanon took the chair, and in a few neat and touching words voiced the deep regret of the whole parish at the removal of Father Feeny from a scene where he had labored so acceptably for eight years. The ceremony this evening was the spontaneous feeling of the parishioners. He had at the morning service paid tribute to the true personal worth of Father Feeny, as well as to his deep affection for him. He then called upon Mr. Wm. Barron to read an address from the parish. While the change is promotion to Father

ocep affection for him. He then called upon Mr. Wm. Barron to read an address from the parish.

Mr. Barron stepped forward and read an address, which was accompanied with a cheque for the sum of \$200. Mr. Savage hat.ded over the cheque. The address read as follows:

Rev. J. J. Feeny, Curate of St. Basil's church;

Rev. J. J. Feeny, Curate of St. Basil's church;

Rev. and Dear Father—It is with the greatest we learn that you are about to leave the parish of St. Basil's, Your cordial and genial manner, your kindly and generous heart, and your friendly intercourse with all your parishioners have won our love and affection. It bains us deeply to loose you. We are glad to know, however, that you will now have a parish for yourself, and that your appointment is a step in the right direction to promote your pastor, Rev. Father Lennon, was ill and away on a three months' vacation, how you managed the affairs of the parish with kindness and ability. Your attention and attendance to the Sunday school and various Catholic societies, your frequent visits to the sick of the parish, your priestly and fatherly advice were such that we could not allow it to pass without mention.

We hereby hand you from the parishioners of

We hereby hand you from the parishioners of St. Basil's, on the occasion of your leaving us, the enclosed token of our regard and affection.
W. Barron,
Chairman Parish Com.
A. Sayage, Secretary.

CATHOLIC FORESTER'S TRIBUTE.

The Catholic Order of Foresters, of which hody Rev. Father Feeny was the spiritual adieser in Court S. Basii's, presented the reventleman with a handsome gold-mounted ane and a gold-mounted umbrella, bearing untable inscriptions. They also presented him with a beautifully iduminated address, couched in the following terms:

and a gold-mounted unbreila, bearing suitable inscriptions. They also presented him with a beautifully iduminated address, couched in the following terms:

Rev. and Dear Father.—Having learned with deep regret of your resignation of curate of St. Basil's parish, and consequently as chaplain of our court, we, your brother Foresters, have taken this opportunity of expressing to you our deep sense of gratitude for the many valuable services you have rendered the court since its organization. You have always been ready with willing counsel to aid us spirtually and temporally in carrying on the noble work of our order, and we fully realize that the present high standing of our court is largely due to your untiring efforts. As a slight token of the esteem in which you are held by the members, we now ask you to accept this cane and umbrella, and desire you, in accepting them to consider more the spirit in which they are given, than their intrinsic value.

While we will keenly feel holes of your company and sound advice at our court meetings, we hope you will still retain a connection with St. Basil's court, in the hearts of whose members, we assure you, dear Father, you will ever have a warm spot.

In concluding, we trust that an ever-guiding Providence will bless your labors in your new field, and that your highest ambition will be attained in the noble work in which you are engaged.

Fraternally signed on behalf of the court:
D. J. Monahan, Deputy High Chief Ranger; Patrick Shanahan presented Father Feeny with a

Recording Secretary.
The address was read by Mr. Waller, and Mr. Shanahan presented Father Feeny with a handsome gold-headed cane and umbrella.

On behalf of the Young Ladies' Sodality, an address was also presented. It was read by Miss Minnie Quinlivan, and the Rev. Father was also handed at the same time a purse of fifty golden dollars. The address was in these terms:

Dear Rev. Father — Having heard of your

bear Rev. Father — Having heard of your well-deserved promotion to the parish of Acton, we meet you this afternoon to offer a paring tribute of affectionate regard, and at the same time to give expression to the deep regret which your removal occasions.

Your career amongst us has been marked by fidelity to the sacred duties of our holy calling, and the spiritual band which united you to the people of Brantford, is not to be severed without pain. In reinquishing your duties here to undertake the more onerous obligations of a pastorate, our Sodailty must sustain the loss of a prudent, zealous director, and the parish an earnest and devoted priest.

But the sorrow of separation is to some extent mitigated when we reflect that a wider sphere of usefulness awaits your priestly functions, and though separated by distance we shall still be united by the ties of friendship and goodwill, and in the hearts of the children of Mary your name will be enshrined, for to us, in an especial manner, you have been a counsellor and guide; we, more than others, are indebted for your kindly ministrations.

While your efficient and zenerous assistance was extended to the various spiritual works of the parish, the Sodailiy of the Blessed Virgin was the object of your special solicitude, and we have, indeed, been edified by your piety and zeal for the honor of our Immaculate fortiling in the season it is our prevailing.

and zeal for the nonor of our immacusate Mother.
Gratitude is the fairest blossom of the human hear; and on this occasion it is our prevailing sentiment. We would fain mingle its sweet fragrance with the odor of our good wishes, to be borne away to your new home, where we hope you will enjoy health and prosperity for many years to come.

We beg your acceptance of the accompanying token of our gratitude and esteem, and ask of you, dear Father, just one little prayer each time it may remind you of our affectionate farewell.

time it may remind you of our affectionate farewell.

Signed on behalf of the Young Ladies Sodality: Bridget Barret, Jean Cahill, Mary Hanlon, Mary Savage, and Minnie Quinlivan.

Father Feeny was deenly touched, and replied with great emotion. He thanked his warm friends for the great kindness and consideration they had always shown him, and no words that he could use would adequately express his gratitude to them for their love and regard. The kind words of this occasion would sink deep in his heart and remain with him as long as life lasted.

Neat and sympathetic speeches, suitable to the occasion, were made by Dr. Henwood, Messrs. Robert Henry, J. Bruce Walker and Joseph Stratford.

Father Feeny leaves on Tuesday for Acton, of which parish he has been appointed parish priest.

A very agreeable surprise was tendered the Rev. Father Haley of Acton, by the members of the Georgetown choir, on the eve of his departure to his new parish of Macton. The members of the choir assembled at the residence of Mr. John Ryan, where they presented their beloved pastor with a magnificent gold-headed cane, and the following address, read by Miss Katie Ryan, the presentation being made by Miss Celia Langan;

To the Rev. P. Haley. Acton:

made by Miss cella Lagan;
To the Roy. P. Haley, Acton:
Rev. and dear Father—Having learned with
deep regret that you are about to sever your
connection with the people of Georgetown,
and continue your work in a new field of labor,
we, the choir, cannot but take advantage of
this occasion to endeavor to coavey to you in
a slight degree the esteem in which you are

held, and to express the sorrow we feel at the thought of your intended departure.

Dring the four and a haif years you have how the policy intended departure.

Dring the four and a haif years you have how the policy intended departure.

Dring the four and a haif years you have how the policy intended the policy of the policy intended and they come—hence the perfect to go and they go the policy of the pol

ARCHDIOCESE OF KINGSTON. Memorial Services at Marysville for the Late Father Mackey.

Deseronto Tribune, January 28.

Descronto Tribune, January 28.

Interesting and impressive services were held in St. Mary's church, Marysville, on Wednesday morning at 915, being what is commonly called the "Month's Mind" or Requiem Mass for the renose of the soul of the Rev. Michael Mackey, who massed away at his residence in Belleville, on Wednesday, Dec. 22nd, 1897. As stated in the Tribune at the time of his death, the venerable ciergyman, who was a native of Ireland, had reached the advanced age of eighty-four years, and had been for forty-nine years in holy orders. He received his education at Regiopolis College, Kingston, and was the first student to attend that institution. He was for many years priest in charge of the Tyrendinaga mission, which formerly embraced the town of Descronto. He was revered by his parishioners and leid in high esteem by people of all denominations. Owing to advancing years he resigned his charge and retired from active work a few years ago, and made his home in Bellevine. A paralytic stroke caused his death. The funeral took place on Friday, 21th Dec. last, the remains being interred at St. Mary's church.

The attendance at the services was very large, so much so that sleighs and cutters could not find accommodation in the sheds, and the fences around the church had to be utilized as hitching posts. The church was densely filled with people, many of them coming great distances, to do honor to their dead friend, adviser and priest. The clergymen present were as follows:—It, Rev. Mgr. Farrelly, Belleville; J. Connolly, Belleville; J. Fleming, Tweed; T. Care, Brewer's Mills; A. Carson, Frankford; and Father Meckeyer, grand nephew of the late Father Mackey. Celebrant of the Mass, Monsignor Farrelly andressed rhe congregation, and made an eloquent and touching address, paying an affectionate tribute to the memory of the dead priest. In his opening remarks be suid: We are here for the threefold purpose of showing the esteem, veneration and love which we had for Father Mackey; to upto the suid and selections becaus

DIOCESE OF PETERBOROUGH. A Faithful Priest Honored.

One of those social meetings so expressive of the unity of the Church and of the good will have existing between the faithful priest and ever existing between the faithful priest and his devoted people was held in the beautiful hall of the C. M. B. A., Lindsay, on Thurs-day evening, the 27th ult., in honor of Rev. Michael J. Maguire, who has lately been ap-pointed purish priest of Brighton and Wooley his Lordship Bishop O'Connor of Peter-

by his Lordship Bishop O'Connor of Peterborough.

At the appointed hour about a hundred of parishioners had assembled and when the guest of the evening entered the hall accompanied by Monsignor Laurent, Father Phalen (the new curate), Father Bretherton, P. P. of Downeyville, and Father McCoil, P. P. of Ennismore, they were cordially welcomed and conducted to reserved seats on the dais.

George McHugh, Esq., M. P., was then appointed chairman, and on taking the chair he tnankfully acknowledged the honor conferred on him, and said it was to him a very pleasing duty to preside at such a meeting—a meeting assembled to bid a fitting farewell to a faithful zealous priest, and to give some tangible proof of the manner in which his services are appreciated by his grateful parishioners.

The chairman then called on Mr. W. F. O'Boyle to read the address. While it was being read Mr. J. R. O'Neill presented the reverend gentleman with a well filled purse of gold, at the proper time.

The following is the address:

gentleman with a well filled pu the proper time, The following is the address:

The following is the address:

To Rev. Michael Joseph Maguire on the eve of his departure to the parish of Brighton:

Rev. Father—It is with sincere regret that we, the parishioners of St. Mary's church, Lindsay, have learned that you, in obedience to our revered Bishop, are about to remove from our midst.

While regretting your departure from amongst us, we cordially congratulate you on your well merited promotion; and we also desire to extend our congratulations to the parishioners of Brighton, over whom our beloved Bishop has been pleased to appoint you as parish priest.

to extend our congratulations to the pairsmont pers of Brighton, over whom our beloved issingly has been pleased to appoint you as parish priest.

Words fail to express our kind feelings on this occasion. For the pass two years you have been a faithful and zealous curate under our estement and venerated pastor, Monsignor Laurent, to whom our hearts go out with the affection of dutiful children to a kind and loving father; and you, Rev. Father, as our confessor our guide, and our true friend, share that affection.

In token of our gratitude we ask you, beloved Father, to accept this purse as a souvenir of our parting farewell, and as a piedge of the high esteem in which you are held by the congression of St. Mary's, Lindsay.

Whist we wish you every success in your new parish, let us assure you are Father, that you bear with you not only our best wishes but also the good-will and respect of the citizens of Lindsay generally.

In bidding you adden we respectfully request your kind remmbrance at the altar occasionally, and well with a long, happy, useful life, and in the end be rewarded with the crown of the good out faithful servant.

On rediving the manuscript Father Maguire following replied, thanking the parishioners of the good of aithful servant.

On every succession of the good of his high servant, and for their generally replied, thanking the parishioners of the good of and faithful parishioners of the would always been to him a great purse. He felt that, although he had endeavored to do his duty to the best of his humble about, he did not at all merit such reward from the good people of St. Mary's.

The two years spent in the parish as curate he would always cherish as a happy period of his life, for it had always been to him a great pleasure to obey his worthy superior, Mgr.

Laurent, to worth and the parishioners of Lindsay, for whom he would always here to him the cold weather, to pay their respects to Father

CHURCH ATTENDANCE.

CHURCH ATTENDANCE.

We append a couple of letters which appeared in the St. Thomas Journal of a recent date, on the subject of attendance at church.

LETTER FROM "MALCOLM.

A year or so ago in making a study of the St. Thomas churches, I commented on the sparse attendance, especially at the morning services, in all the Protestant churches. At that time, the fear crossed my mind now and again, that the Protestant churches were scarcely nolding where wendered the services of the services of

York City, draws sharp attention to this subject. Speaking of the half-filled churches he says;

"Now, it is clear to anyone who will look, that people do not go to church as generally as they once did. The percentage of non-church-goers in the community has been steadily increasing for more than a generation, and within the last ten year the letting out of waters. Speaking brief, the churches are but meagrely attended. The remaining out of waters. Speaking brother here are exceptions, of course, The Roman Catholic churches have not yet been seriously affected by the change, but even they have not been without their warning. There are in the new New York about twelve housen are filled; not one-half of them are winter months, while during summer one-third of them are practically closed, and, with the exception of the Roman Catholic, the rest are metropolis. In an average New England country Jown, or a Kansas or California village, less than one half of the people are to be found in church on Sunday."

This is a serious state of affairs, if true—and I rather fear that it is too true. People do not go to church, and probably the most alarming feature is that they are not ashamed of it. Mind you. I am speaking of the respectable families, too. They take their families on Sunday from a summer to the parks, to excursions—anywhete rather than to church. And if you ask them about it they will defend their positions stoutly, thus showing that they of one conviction.

Having raised this angry question and proved beyond a doubt that people are gowing indifferent to the churches, Rev. Mr. McConnell asks dubiously what had better be done about it. Hear him:

"Under these new conditions, what is the church to say or do? Shall she lift up her voice to the multitude who are iding or playing on the Lord's Day, and rebuke mem for the church to say or do? Shall she lift up her voice to the undividue of the many shall defend the chur Bays:
"Now, it is clear to anyone who will look.

has thus far found the control of th

senger."
The outlook seems dubious enough for the churches, and the reverend gentleman is fearful that whilst the churches have been disputing as to whether this or that creed is the right one, their congregations have been slipping away to fields of pleasure, where there are no disputants. His ending is almost pathetic in its truthfulness:—

right one, their congregations have been s fpping away to fields of pleasure, where there are no disputants. His ending is almost pathetic in its truthfulness:

"We are disputing among outselves like a lot of Roman pedants while the barbarians are at the gates. We are concending that our doctrinal formularies shall be accurately framed, that our liturgies or our rejection of liturely shall be such as will best serve for the united workshop of the great congregation, that our orders or our contempt of orders shall express our belief concerning the ministry. The things are all-important enough. But it is more important that we should have a congregation than that there should be a church than the shoul

be a people than that there should be a ministry."
It now behooves all the churches—Protestant and Roman Catholic—to be up and doing ere the enemy make farther progress. To-day it is the Protestant churches that feel the heavy hand of indifferentism, to-morrowit will be the Roman Catholic, for no people in these days will long stand being driven to church. Whether, indeed, there are any measures that can be taken to permanently bring back the influence of the churches may well be doubted. If not, there only remains an ignoble capitulation which would be a decided ser-back to civilization, since the influence of the churches and civilization have always travelled hand in hand. Let us trust, though, that away may be found out of the present danger, though truth to say the clouds are banked up very ominously all along the church horizon. Malcolin. REPLY OF THE CATHOLIC TRUTH SOCIETY, ST.

to say the clouds are banked up very ominous yail along the church horizon. Makedim. REPLY OF THE CATHOLIC TRUTH SOCIETY, ST.

Sir—It does not appear to Catholics that however liberal or broad-minded the average Protestant writer or speaker may be on any other subject, it is impossible for him to treat of Catholic worship or the motives that anion of the control of the control of the control of the control of Catholic doctrines and practices, or eise downof Catholic worship or the motives that animate clergy or laify in matters secular or religious without displaying misconceptions of Catholic doctrines and practices, or eise downright malice—often it is difficult to determine which, but in either case our cherished religion or ourselves, are held up to ridicule and scorn, Yesterday it was Sam Blake, Q. C., of Toronto, now it is "Malcoim" in the Ingle Nook; tomorrow it will be somebody else, who does not, but ought to, know better.

It is with your correspondent. "Malcoim" and hisquoted authority, the Rev. S. D. McConnell, that we desire to off. ra word of remnstrance regarding their assertion that Catholics are "driven to church by the threats of their elergy" and that, too, under penalty of being "eternally damned." Hear what "Maicoim" says: "To-day it is the Protestant churches that feel the heavy hand of indifferentism, to-morrow it will be the Roman Catholic, for no people in these days will long stand being driven to church."

Listen also to Rev, Mr. McConnell: "Shall we say with the Churchof Rome, "Except you come to the church, you will be eternally damned? Rome has thus far found that declaration potent enough to keep her churches filled—with those who believe it. It is open to us to raise the same cry, if we can get anybeig to believe it. But it is the peculiarity of that cry, that it fails of an effect if there be the smallest hesitation or doubtfulness in the ton of he messenger.

It dees not appear to occur to these gentlemen that there could possibly be other and more notent reasons who Catholics should altend public worshipon Sund's more faithfully than their Frotestaut neighbors, than the decidedly insulting one of being "driven" there—poor,

miserable ignorants—by their "wily" priests!
Now. Mr. Editor, your clever correspondent "Malcoim" is well known to many members of the Catholic Truth Society of St. Thomas, and we believe him to be above imputing to any one what is low and mean, even if true, unless provoked to so do in pure self-defence.or in the interests of morality and good citizenship. That being admitted, freely, it is difficult to account for his remarks in this case. Probably he misunderstands our position and teaching.

Let us consider the facts. I Does the/Catholic Church "eternally dann" any man who neglects to attend divine service on Sunday? Assuredly not. It is the history of the sure, and justly so, for reach of day, but he is not "eternally danned." That yet the sure, and justly so, for meach of day, but he is not "eternally domned." That yet on the Protestant churches "eternally are in my poor soul because he neglects, or observes in an imperfect manner, the keeping of sunday for it is only by the traditional testimony for it is only by the traditional testimony of the Catholic Church the Catholic Church that people know that no unnecessary labor may be performed on the first day as the week instead of on the seventh as laid down in the ten commandments. There is not one single passage in the bible that commands us to stead of the seventh (Sunday) instead of the first day of the week (Sunday) instead of the first day of the week (Sunday) instead of the first day of the week (Sunday) instead of the first day of the week (Sunday) instead of the first day of the week (Sunday) instead of the first day of the week (Sunday) instead of the first day of the week (Sunday) instead of the first day of the week (Sunday) instead of the first day of the week (Sunday) instead of the first day of the week (Sunday) instead of the seventh (Sunday) instead of the first day of the week (Sunday) instead of the seventh (Sunday) instead of the seventh (Sun

Jesus told her He would build her on the room Peter, against which the gates of hell shou not prevail. The Catholic Truth Society, St. Thomas.

The local examinations of the Toronto College of Music (in affiliation with the University of Toronto for Lindcay and the surrounding district, will be held at St. Joseph's convent, Lindsay, under the personal supervision of Mr. F. H. Torrington, director, Toronto College of Music. Copies of syllabus, containing full particulars as to the required work, fees, etc., will be sent free on application to the Secretary, Toronto College of Music, 12 and 11 Pembroke street. Toronto. Pupils are prepared for these examinations in both the theoretical and practical departments of music, at the convent, the number of those successful in the past year, testifying to the thoroughness of the work.

MARKET REPORTS.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

LONDON.

Solve to bush.; Deas, 45 to 48 3-5c, per bush.; rye, 33 3-5 to 36 2-5c, per bush.; corn, 36 2-5 to 39 1-5c, per bush.; beans, 30c to 50c, per bush. to 25c, per bush.; beans, 30c to 50c, per bush. There was a large supply of meat, and beef was in large supply, \$4.50 to \$6.50 per cwt. Lambs, 8 cents a pound. Good veal, 6 cents a pound by the quarker. Dressedhogs, \$6.75 per cwt. Turkeys, 9 cents a pound. Geoes, 6 cents a pound. Ducks, 70c a pair. Fowls sold at 59 to 55 cents a pound. Ducks, 70c a pair. Fowls sold at 59 to 55 cents a pound. Solvents a bag. Parsnips, 50 cents a bag. Cathong Cabbage, 25 to 40 cents a dozen. Young pigs sold at 55 a pair. A few mich cows, were oftered at \$35 to \$10 apiece. Hay was all prices—from \$5 to \$6.50 a ton.

TORONTO.

TORONTO.

Young pigs soid at \$5 a pair. A few milch cows, were offered at \$35 to \$40 apiece. Hay was all prices—trom \$5 to \$6.50 a ton.

Toronto, Ont., Feb. 3.—The offerings of wheat are fair; there is a good demand, and prices are firm; cars of red and white, north and west are quoted at \$7 to. 1 Manitoba hard wheat, North Bay, is quoted at \$1.08, and grinding in transit, at \$1.10; No. 1 hard Midhand is quoted at \$1.04. Flour, firm; cars of straight rollers west are quoted at from \$1.20 to \$1.25. Mill-feed, steady; cars of shorts are quoted at \$12 to \$13, and bran at \$10 west. Rye, firm; cars west are quoted at \$10 to \$1.25. Mill-feed, steady; cars of mixed are quoted at \$20 co., and white at 72 west; peas, strong; cars north and west are quoted at 35c.

Montreal, Feb. 3.—Manitoba wheat was quoted on. Change at \$36 c. afloat, which is about equal to \$2c, in Brandon. The transactions in Ontario of No. 2 red were considerable, with sales at \$7c. or equal to \$2c, in store here. Oats advanced here, being quoted at from 29c, to 30c, in store. As high as 33c, was paid for May shipments. Buckwheat fetches \$7\tilde{c}\$, in store, while peas, on soot, are quoted at \$2.50. Flour—Winter wheat patents, \$4.60 to \$4.85; straight rollers, \$4.25 to \$4.30; bags, \$2.05. to \$2.10; best Manitoba strong bakers, \$4.90; second do. \$4.50; and low grades, \$2.70; Hungarian patents, \$3.30, Meal—Rolled oate, \$3.40 per barrel, and \$1.55 per bag; Standard meal, \$3.25 per barrel, and \$1.55 per bag; 1 and Manitoba bran, \$13.35 to \$4.50. to \$2.10; here \$4.50 to \$2.10; here have \$4.50 to \$4.50; and No. 2 at \$8.50; at hogs are not so saleable, \$3.35 to \$4.50. \$8.50; fat hogs are not so saleable, \$3.50 to \$4.50. \$8.55; ta hogs are not so saleable, \$3.50 to \$6.60 to \$8.55; ta hogs are not so saleable, \$6.35 to \$6.50. \$6,75; fat hogs are not so saleable, \$6,35 to \$6,40. The local market range:—Canadian pork, \$15 to \$16 per bbl.; pure Canadian part land, 7 to \$16 per bbl.; pure Canadian part land, 7 to \$16 per local part land, \$10 to \$16 per lb.; hams, 10% to \$12 per lb.; bacon, 10 to 12c. Butter and cheese quiet; Quebec September cheese is quoted at 7 per land part land, \$15 per lb.; batter unchanged; finest creamery is quoted on the basis of 18 to 18 per land, \$15 per land

Cosc. PORT HURON.
PORT HURON.
Port Huron, Mich., Feb. 3.— Grain,—Wheat, per bush, 8 to 88 cents; oats, per bush, 22 to 23 cents; corn, per bush, 28 to 32 cents; rye, per bush, 40 to 12 cents; buck wheat, per bush, 23 to 25 cents; bariey, 50 to 60 cents per 100 pounds; peas, 40 to 45 cents per bush.; beans, unricked, 70 to 80 cents per bush.; picked, 90 cents to \$1.00 per bush.

70 to 80 cents per bush.; picked, 90 cents to \$1.00 per bush.
Produce.—Butter, 12] to 15c per pound; eggs, 18 to 20c per onzen; lard, 6 to 7 cents per pound; oney. 7 to 10 cents per pound; cents per pound.
Hay and Straw.—Hay, \$5.00 to \$5.50 per ton. on city market; baled hay, \$3.00 to \$5.50 per ton. on in car lofs; straw, \$2.50 to \$3.00 per ton.
Vegetables and Fruits.—Potatoes, 55 to 69.00 cents per bush; apples, green, \$2.50 to \$3.50 per bush; dried, 3 to 4 cents per pound.
Dressed Meats.—Beef, Michigan, \$5.00 to \$6.50 per cwt; Chicago, \$6.00 to \$7.25 per cwt.
Pork—Light, \$1.00 to \$4.25; choice, \$4.25 to \$4.55; heavy, \$3.50 to \$4.00; live weight, \$3.00 to \$3.55 per cwt.
Poultry—Chickens, 7 to 8c per pound; fowls, 55; ficty, 55.50 to 51.50; file pround; fowls, 5 per cwi. Foultry—Chickens, 7 to 8c per pound; fowls, 9 to 10 cents per pound; turkeys, 9 to cents per pound; turkeys, 9 to cents per pound; turkeys, 9 to cents per pound; preparent, 15 cents per pair, ve; geesc, 7 to 8 cents per pound.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Good lambs are in request at from 4 or 4c per pound.

For hogs the prices of last Tuesday were paid, but values iust now are on the down grade, and a reduction is inevitable. We do not repeat the prices of the early part of the week because to-day they were more nominal than real.

EAST BUFFALO.

week because to-day they were more nominal than real.

East BUFFALO.

Least Buffalo, N. Y., Feb. 3.—Chttle — Receipts all consigned through mainly for export. Veals and calves—Prime tops sold at \$5 to \$8.25; fair, light to good, \$5.50 to \$7.55. Hogs —Good to choice Yorkers, \$4.00 to \$4.02; prime selected light Yorkers, \$4.00 to \$4.03 mixed packers grades, \$4.05 to \$4.05; mixed packers grades, \$4.05 to \$4.05; mixed packers and Lambs — Native lambs, choice to extra, \$5.80 to \$5.09; fair to good, \$5.50 \$5.75; cuils to common, \$4.75 to \$5.25; yearlings, fair mixed to choice wethers, \$4.50 to \$4.25; cuils to choice to selected wethers, \$4.55 to \$4.99; good to choice mixed sheep, \$4.35 to \$4.05; common to fair, \$3.90 to \$4.25; cuils to common sheep, \$3.25 to \$3.85.

VCLUME X

THOSE PRELIM

Rev. L.A. Lambert in N.Y McAllister (still c Chalcedon) — One of I bered as the eightie Council of Chalcedon tempt that some of authorities in Churc understood the write repudiate that gen

freeman.-We do the doctor considers th ties in Church history how these authoriti stand that Pope Le Council of Chalcedo they had before then his formal confirmati In his letter to the

been at the Council, ten to him asking Leo wrote: "I do that you all know he confirmed the doctri Synod of Chalcedon. been able to learn the assent of my leg my letters to Anat nople, if he had bro the Apostolic See that no one may ing of that which Synod of Chalcedon sent in regard to directed this letter and fellow Bishops the Synod named, that you may all kr by my legates, but firmation of it, I hav what has been dor only, as must alw regard to the sub account of which was assembled at

Emperor, in agree tolic See. Now, since the the Council in his how could any "h Church history" h he repudiated the numbered 80? A Julian of Cos, Leo crees of Chalced Spiritu Sancto ad tem definita."—le Leo, the succeeding wrote: "The Sy ex divina inspi Letter 145.

In sending the to the Emperor nition of faith at Emperor had desi patched, and he h remove all occa would bring it ab trine and peace w vail."-Letter 11 In his letter to I his nuntius at urges him to use

firming the Synor the Bishops of Now, in view, Leo, what are we Allister's "higest history," who un repudiating the Did the doct letters which he

ly? If so, how

look the above qu them, why did h

Emperor so that t

authorities " to contrary to what to be the fact? advocates requir history? It will be obs confirmation of t don is limited to trinal decrees. Canon 28 he is s ive acts. This confirm, and invalid, becaus dependence of the Proconsular Asi

Antioch the ra them. McAllister. so to understan to reach the v argument. Freeman. — This

in your

from the Patria

prove that the Council? An them, why try sion? Was th in your mind straight? McAllister. this connection Council of Cha

primacy of a Church. Freeman. that, you sho energies to p time in givi The way to pr -was to quote extracts when ence to a den authority by and would h Bu kind, for the tracts can be Instead of qu