# Catholic Record. "Christianus mihl nomea est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

#### VOLUME XXII.

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## LONDON, ONTARIO, SATURDAY, FEBRUARY 3, 1900.

NO. 1.111.

### The Catholic Record. London, Saturday. February 3, 1900.

REV. DR M.GLYNN.

Many kind words have been spoken lately about Dr. Edward McGlynn. The sad six years that wrung his heart of light and vitality and cast o'er him the shadow of a death all too early are not forgotten ; but his friends choose rather to remember the record of his faithful ministrations whilst pastor at St. Stephen's.

We saw him but once after he had been entrapped by Henry George. It was on a lecture platform, soon after he took the step which saddened those who admired and loved him. He spoke with his old time vigor, but the voice was changed. Clear in deed it was, but hollow. His face was stamped, we thought, with fathom less misery : and ever if we saw a lonely man it was Dr. McGlynn de livering his speech that night as if fighting against fearful cdds, and de termined to succeed.

What he suffered during his estrangement from the Archbishop can be conjectured only. That he suffered intensely we know, for sorrow strikes deep roots in strong natures. Arrogant he was, some say ; but the little children and a good many New York tramps prefer to believe otherwise. Whatever his faults, we are sure his sympathy and charity have ere this interceded for him before the Great White Throne.

#### YELLOW JOURNALISM.

Sensational journalists are awaken ing to the fact that slovenly concocted lies about the Boers as a whole are looked at askance by even the guilible public. The prisoners at Pretoria receive, so we are informed by reliable authorities, every attention. The officers, of course, are not regaled with club-fare ; but they manage "to live on good Datch food, which, whilst wholesom , will be an invaluable boon to their livers." Mr. Chamberlain has ere this re-

pented himself of not having taken the advice of Sir Wm. Butler. When the Irish General spoke some words of wisdom he was looked upon as a visionary by the magnates of Downing street, and was called home or given a hint to send in his resignation, so that there might be no obstacle to the imperial istic policy and to the peculiar way of bringing it to successful issue. Events quack medicines and Medford rum, monstrated the timeliness of

like to see the precious critics on a ism." march of twenty miles, with a waterfamine and Boer bullets as companions. It is bad enough to have brave men playing the game without having our ears filled with twaddle befouling hard

PROTESTANTISM IN NEW ENG-LAND.

earned military reputations.

The Catholic Standard and Times has a scathing arraignment of Protestantism in New England, which may sur prise those who have long believed in the staunchness of its religious belief. Referring to the fact that some of the best families of Pilgrim days are Catholles, the writer goes on to say that pulpits endowed by men who believed in the Divinity of Christ are occupied to-day by Unitarian preachers who have no hesitation in saying that Christ was a " very ordinary person, destitute of culture, and narrowed by a too strict interpretation of the Hebrew religion." Not only in Plymouth but in every old town in New England many Unitarians derive their whole support from fands left by Congregationalists, Presbyterians, Episcopalians and members of other sects that maintained the divinity of Our Lord for the support of churches, chapels, colleges and schools in which all the articles of the Apostles Creed were believed and taught in the days of the testators. Several of the leading colleges founded by God-fear ing men and women are dominated today by professors who glory in blas pheming God and in substituting their own sickly imaginings for revealed truth.

It is certainly a case of obtaining money under false pretences That anyone of common decency should de vote funds to any other purpose than that laid down by the testator is regrettable; but that ministers should do it, and in many instances meanly and hypocritically, must make us que tion the genuineness of our picturesque civilization. "In the light of such doings," the writer says, "one can see the force of the idea of the exasperated Boston Methodist who attached a board to one of the Unitarian meeting houses, on which he had written : 'Hell is only five miles from here." . . There is no doubt but that the two thousand sects invented in New England have resulted from the thinking of shallow pated New Englanders, that they could invent a religion which, like their " would fill a longfelt want and which

\_\_\_\_\_ JOHN RUSKIN.

John Ruskin, the best stylist of the century after Cardinal Newman, is century after Cardinal Newman, is and leave the best part of them inclusion inclusion the set of th silent, either because the years had dimmed the brightness of his intellect, or because he had done his work and had nothing more to say.

He was, to our mind, strangely out of keeping with this century. True, he loved some of the things in it. But be politicians-to stand at street cor- of the world. I know your readers from first to last he was a hving pro test against its pretense and sham and self-glorification. He labored to imbue it with noble ideas and to open its eyes to the beauty of nature and life, and though surrounded by men who hung upon his every word, he dwelt in spirit in a land whose atmosphere was untainted confronted by an array of voters he by smoke of factory and whose inhabitants went their way content with little and unskilled in the devices of money-getting. How he scorned sham his power to grant them. and lashed the money-kings who piled up gold wet with the tears of women and little children, and rescued them from a fate worse than death, are matters of history. He may not have for the generation of fifty years hence the same meaning as for ourselves, but his pages will never cease to stimulate some to helpful action, and to make sweet music in the ears of those who have any regard for the beauty and sublimity of the English language. Dispite his unreasoning hatred of

the Catholic Church, he says :

"I am persuaded that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism, and has never been otherwise then productive of true holiness of life and purity of character. From the moment when the spirit of Christianity had been entirely interpreted to the Western races, the sanctity of womanhood worshipped in the Madouna, and the sanctity of childhood in unity with that of Christ, became the light of every honest hearth and the joy of every pure and chastened soul.'

Many of our readers have read the following passage :

"I believe the first test of a truly great man is his humility. I do not mean by humility doubt of his own power or hesitation in speaking of his opinions ; but a right understanding of the relation between what he can do and say, and the rest of the world's doings and sayings. All great men not only know their business, but usually know that they know it; and are not only right in their main opinion, but they usually know they are right in them; only they do not think much of themselves on that account."

Arnalfo knows he can build a good

and of course, successfully. We sheald future will be in the form of Catholic- and we have murmuring once more, olies is here for, our work is their them by the Church was simply an auing show : they develop the body as their true parents before God. We and leave the best part of them inculcate into them the obligation to much and think none; they listen to also pray for them till we all shall meet platitudes that have been as oracles the redeemed, the ransomers and the from the lips of grandsires, about keep- Missionaries in our Heavenly Father's ing quiet so as to preserve the peace house. But gratitude makes it a duty for me to give you a little description of our work, and to show you how hard community. We do not want them to it is to spread the Gospel in those parts ners delivering harangues on the tar will be as pleased to read my report to

you, as we are to read their names with iff or to be versed in the arts of the iff or to be versed in the arts of the their donations for us in the columns ward heeler; but we should like to of the Irish Catholic. A rapid sketch see them at the polls eligible to vote under a few headings will, I trust, be and as capable to do it in an intelli- welcome. gent mann r. A vote, moreover, is the one thing valued by the ordinary member of Parliament ; and when he is he will take care, no matter what his the Reformation in the name of rogress. Religious conceptions, "broader," "deeper," "higher," "more vital," "more Christocentric," than those which satisfied the souls of

personal inclinations may be, to listen to their demands, and to do what is in

> Dublin Irish Catholic A VOICE FROM AFRICA.

the day. Beliefs once sacred are now pronounced to be metaphysically or psychologically impossible. The on-Bishop Augouard, C. S. Sp. - Letter From the Centre of the " Dark Con-Brazzaville, 2 000 miles from the

Atlantic, 17th March, 1899.

Dear Sir-Impossible to select a bet ter day than St. Patrick's Day to acknowledge the receipt of the Irish it. One by one we wrest from nature Catholic in this the innermost casis of her carefully guarded secrets, and this civilization and Catholicity of this im-mense African continent. The Fathers mense African continent. very existence in this almost lost, and, certainly little known corner of the field of the Divine Husbandman, where we die slowly in the arduous work of snatching human beings from the teeth of the cannibals at the constant risk of ot the cannibals at the constant risk of God, taken togethet with the detection of these savage trines, form what is called the deposit of faith. This deposit is complete and perfect. As a condition of salvation men must accept it, adding

We jointly beg to thank also through your columns the generous benefact nothing to it and taking nothing from it. Human philosophies are in great part tentative, unstable and transtent, ors, the many Catholics of both Ireland and England, who have so generously but the truth of the Lord endureth forresponded to my former appeals on be ever. What was true in the early days of Christianity is true now, and half of the Oabanghi Vicariate, and the Missionary stations in the very centre of cannibalism. Our dear conall this babble about bringing our frere, Father Ebenrecht, of Blackrock College near Dablin, has faithfully for faith into harmony with the concluwarded to me the alms which those quite true that human conclusions noble and charitable Catholics, especially the Irish, who have shared with us drawn from divine truth may need modification. Theological opinions, out of their poverty, have so generous-ly sent him for our Mission, together with the donors' intentions, which I am

with the donors intentions, which I am happy to say, have been scrupulously compiled with. On this great day of St. Patrick, the Apostle of Ireland, we have fervently prayed for our Irish benefactors. Like Hagener was born of a Virgin Mother-that He taught and worked miracles to evince the truth of His the great Apostle in his youth, we are voluntary exiles from the land that teaching-that Ho chose and appointed bore him and us, to win all beneath the sweet yolk of Jesus Christ. We continue St. Patrick's work in Africa. The Irish continue the same wherever Beauling—that he conse and appointed this [apostles—that He founded a Church, instituted Sacraments, died, rose again, and ascended into Heaven—that He sent the Holy Spirit Providence scatters them to the four winds of the earth, and the generous friends of the Missionaries, whose names I read in the list of benefactors little faith may find much that they do not relish or understand in the deposit in the Irish Catholic, prove once more, if proof were wanted, that there exists no kind of Christian charity, to help which, they are always ready to put their hands in their pockets. Charity of faith. But they must take it as it stands, no matter how the scientists rage. They have no right to pick rage. They have no right to pick and chose and tinker, as the neo Chiistians are doing. The religion of that school, with all its prattle about begets charity ; this is why they are so blessed in their holy religion, and why vital Christianity, is a desert of un-belief, concealed by a fog of fine out of their poverty comes forth the hundredfold for themselves and for themselves and for those who become phrases. We Catholics talk of progress, but their objects of their alms. We see the in a widely different way from that in proof of this everywhere around us, which up-to date Christians use the where we come into contact with non Catholic Missionaries. Richly supportword. Religion is progressive, for ex ample, in the sense that the faith is being extended throughout the world. ed from their co-religionists at home, they lavish fabulous amounts of money The missionary spirit has never de parted from the Church of God. We the Catholic Missionary receives but little help; yet the blessing of God, which is with him, produces wonders. may say that religion is progressive in We go ahead, we christianise, we civ-ilise, we plant with our hands, and we the Church attains to a fuller and more

and again silence. The great trouble with many of them is they bar-ter their manhood for the pass-ter their manhood for the passof mathematics. Oatsiders may modi-fy their beliefs to suit the passing fashions of the hour, and in the name of progress mutilate the faith delivered to the saints. The old Gospel is reasonable enough for us -- Providence Visitor. THE VAGARIES OF NON CATH-OLIC PREACHERS. The variations and vagaries of the

TO BE CONTINUED.

PROGRESS IN RELIGION.

The preachers are busy reforming

former generations, are the order of

ward march of human intelligence, in

religion as well as in scientific matters demands a complete overhauling of

Underlying all this fine talk is a

faulty conception of the nature of re

vealed truth and of man's duty toward

What was true in the early

sions of modern science and scholar

ship is unChristian. It is perhaps.

which appear to be well grounded to-

creeds and confessions.

non Catholic pulpit are becoming remarkable and astounding. The preachers have rent and tora "the seamless garment of truth" until few can recognize it. They are so liberal that they are ready to tolerate any form of theological error, and we venture to predict that this liberality will drive a large part of their flocks into infidelity, while many of them will have the good fortune to seek rest and security in the bosom of the Catholic Church. The Catholic Church will gain by their vagaries. American Protestants will see her grandeur and divinity. Even "to her grandeur and divinity. Even "bo the eye of God," as one of our own writers says, "the Church must look wonderful." She is the only mirror of Himself, and "the only institution which will be prolonged into eternity. The grandest monarchies of earth will cast no shadow in heaven. Dumbness and oblivion will pass upon all philos-ophies. Not a single literature has any eternal meaning. The most mag-ntificent civilization represents nothing on the other side of the grave. Where as the grandeur of the Church on earth is but a prelude to its grandeur in heaven." For that reason, in spite of their affected supercliousness, Protestants cannot be really indifferent to the Church. They would not talk about They know her so much if they were They know that she is the only institution in the world which so much as professes to be divine or to exercise a divine auch r-ity. Even avowed infidels are ready to prophets, last of all spoke to man by his Son, making known a body of docsay, as Cardinal Newman said: We must either give up the belief in the Church as a divine institution altotrines concerning the Devine nature and human destiny. The historic facts gether, or we must recognize it in that about the earthly career of the Son of God, taken together with these doccommunion of which the Pope is the With him alone and round head. about him are found the claims, the prerogatives and duties which we identify with the kingdom set up by Christ. We must take things as they are ; to believe in a Church is to be lieve in the Pope." The lamented Cardinal Newman's

words find an echo in the hearts of the most conspicuous Rationalists But they have quite a different estimate of the sects, even the most wealthy and powerful. The world tolerates them precisely because it sees that they have not a single feature of the kingdom of Christ. That is their merit. They are essentially local or national, as well as purely and ostentationaly human; and if they so far forget their day, may be rejected in the light of origin, and the purpose for which they were framed, as to pretend to imitate the true Church, either in her doctrine or her ritual, they become objects of or ner ritual, they become ooj-cts of ridicule. The world easily distin-guishes between the Church and the sects. We have reason to be aston-ished, and more than ever at this moment, that men endowed with many excellent gifts, and anxious above all things to belong to the Kingdom of Christ, should be less discerning than the world itself in confounding it with palpable counterfeits. Even unbe-lievers perceive and proclaim that " if God has made a revelation, the Church of Rome is its only witness." They only deny the premises in order to es-cape the conclusion. And in this they are more rational though less religious, than others who contend imprudently that there is a Church of God, which is "the pillar and ground of which is "the print and ground of truth," and then point to some chaotic sect, which teaches anything or noth-ing, in proof of their assertion. The unbeliever makes mistakes, but not of this kind. He attributes to the Church human schemes and worldly maneu-vers, because nothing higher is dreamed of in his own philosophy. Why should she be animated by mo tives which never influence himself? And why should she ignore arts and stratagems which constitute the whole stock in trade of her adversaries? He does not consider that it is God's work which she has to do, and not her own, and that she has a deep conviction that she can only succeed by doing it in His way. Hence her total indifference to the provocations and outrages of the world. She knows that it is, and always will be, "the enemy of God, and takes its animosity as a matter of course. To make alliance with it, as the sects do which are an integral part of it, would be to commit suicide .---Doc-American Herald.

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no well-regulated family should be Sir Wm. Butler's advice. Blocd has wtthout." Then the newspapers are been spent-much of it needlessly; controlled by atheists. What else can wives and mothers mourn the loss of one expect when so many Godless coldear ones, and brave men have taken leges exist and are helped to become their last look at the sun, to make a powers in the land by some unholiday for Chamberlain. The Lonworthy Catholics. One can harddon mobs who erstwhile hailed him as ly pick up a newspaper that is free from blasphemy. It may a great man are just now chary of their approval. be done unconsciously because many

Not that it proves anything save of the writers and editors are desti that the popularity dear to the politic tute of principles, and have, so far as ian is a very variable quantity and sound thinking goes, thoroughly un that the electors may not call up Mr. trained minds, but it is none the less Chamberlain to receive the first politiinexcusable. cal prize.

the field inefficiently equipped, people

are asking what did Mr. Greene say

sometime ago. Joseph does not like it

-bat Joseph must take his medicine.

The clique that dressed him in the

robes of a statesman is beginning to

That Protestantism is a dismal The favor bestowed recently on Mr. failure in New England does not oc-Greene, sometime British agent at casion us any surprise. It is the same Pretoria, must have grated on his overeverywhere, though not so pronounced strung nerves. It will be remembered in certain sections as in the land of that Mr. Greene did what was in his the Pilgrim Fathers. The offspring power to prevent hostilities, and inof Luther's corrupt heart was still bora curred by so doing the wrath of Mr. when it came into the world, and all Chamberlain, who had him recalled. attempts to galvanize it into life have When he came to England he was re proved ineffectual. garded as one of the chief obstacles to

We are fully aware of the fact that the success of the magnificent schemes outside the fold there are many Godevolved from the brain of Mr. Cham. fearing men and women and we agree berlain, and was forthwith tabooed and with Carlyle that religious belief when thrust out into the outer darkness of it seems heartfelt and well intentioned ministerial disfavor. It was all very is no subject for harsh and irreverent well in the beginning, when the investigation. But what Protestantism streets were gay with multi-colored has of any value is due to the Catholic tunics, echoing with the clash of arms Church, or as Dr Johnson used to say : and noise of patriotic buncombe, and "if Protestantism enjoys a good loaf, it radiant with the glamor of anticipated is because Cutholicity furnished the victory; but now that soldiers have been

rashed into death-traps and sent into grain that entered it." Within the last twenty years it has beeu reeling and staggering along life's highway like a man sick unto death. Despite its material advantages and traditionary influences, it is advancing swiftly to dissolution, and imagine the clothes are too large for with prominent divines substituting

dome at Fiorence; Albert Darer writes calmly to one who had found here slaves amongst the slaves of Satan faults with his work :

" It cannot be better done, etc., and they see something divine and God made in every other man they meet and are endlessly, foolishly and in-credibly merciful."

Again he tells us :

"No nation can last which has made mob of itself, however generous at heart. It must discipline its passions, and direct them, or they will discipline it, one day, with scorpion whips. Above all, a nation cannot last as a money making mob ; it cannot with impunity-it cannot with existence go on despising literature, despising science, despising art, despising na ture, despising compassion, and con-centrating its soul on Pence."

And Ruskin proved England on these several counts, with much satisfaction to himself.

OF INTEREST TO YOUNG MEN.

We have more than once called attention to the fact that many of our young men are not voters because they are too crassly ignorant or negligent to see that their names are on the lists. The exercise of the franchise is one of the ways by which one can best help his country, and the individual who does not avail himself of it should be banished to some desert island.

And yet strange to say they are the first to cry out when any injustice is done them or when they or their compatriots do not get a share of the good things of political life to satisfy them. Often-and more's the pity !- they have not spirit enough to cry out ; they murmur in bold indignation meetings within closed doors for the purpose we suppose of allowing the

illse, we plant with our allows, and we precise comprehension of revealed truths in her custody without, however, adding one jot or title to them objectively considered. No thoughtful man will presume to say that the truths which God growth. I should have liked to acknowledge much sooner the alms received, but alas ! a poor African Bishop not only has no secretary, but he must put his hands to many things, and do manual has been pleased to reveal contain no more than appears at the first glance. work which his venerable colleagues in the episcopate in France and Ireland They are full of depths of meaning which little by little dawn upon the have no need to do : hence there is understanding of believers. Doc-trines do not increase and multiply, often an unavoidable delay in keep often an unavoidable detay in keep ing up correspondence even with my nearest and dearest friends. Still my heart does not forget my Irish bene-factors. As they know me, at least by name and by work so do I know them by their charity, which is daily the fact that matters like the Imbefore me, when I ascend the altar. And what I do, all our Misisonaries do also. For when they behold the work for nearly nineteen centuries, subse-of their hands the success of their quently came to be defined. This is It is sad there is so much military knowledge going to waste. After every battle of the present war, we hear some expert telling us how things evald have been managed differently, sid that "the Christianity of the thing else stirs their singgish blood, labour, they cannot help saying that no more a change than for the germ but for the charity of their Irish hidden in the scorn to unfold and be

#### GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given : The Chris-tian Father, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholic Belief (paper) 25 cents, cloth (strongly bound) 50 cents. Address : Thos. Coffey, CATHOLIC RECORD office, London, Oatario.

When the condi-When the condi-tions are right the light leap of a Chamois may start an avalanche which will bury a village alive. It takes but a little thing when the conditions are



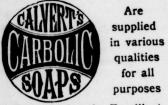
food, means a body ill nourished, a nerv-ous system on starvation rations and the blood sluggish and corrupt. There is no protection against the **ava-**lanche. There is protection against dis-ease. When the nerves are unstrung, the mind is irritable, the stomach weak and distressed after eating, the brain dull and sturies the conditions are time for and distressed after eating, the brain dull and stupid, the conditions are ripe for serious illness. This may be averted and the system restored to sound health by the use of Dr. Pierce's Golden Medical Discourse. It denotes the block bicovery. It cleaness the blood, strengthens the stomach and organs of digestion and nutrition, nourishes the nerves, and produces sound and vigorous health.

health. "Six years ago last August," writes Mr. Daniel A. Carter, of Yost, Rowan Co., N. C., "I was statacked with malarial fever; was in bed nus-days, and then taken with chills. Had, this six months. My spleen became enlarged, and I was in bed off and on for four years. I went to the doctors and some of them said I had dys-pepsia, others said I had liver trouble. So I paid out money and nothing did me any good. Last August two years ago. I commenced taking Dr. Pierce's medicines, and used ten bottles, and now I can do as big a day's work as any man. I am 32 years old. I now weigh iso pounds."

The People's Common Sense Medical Adviser has been aptly termed "the Bible of the Body." It is sent free on receipt of stamps to pay customs and mailing only. Send 31 one-cent

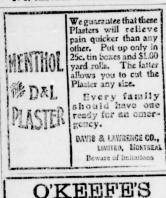


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### GLENCOONOGE. By RICHARD BRINSLEY SHERIDAN

KNOWLES. CHAPTER XXVL-CONTINUED.

CHAPTER XXVL-continues. "Only that you may come back the sconer," answered my sweet girl. Where-upon we sealed an agreement, which was enbacquently ratified in family conclave, that I should start for home in a week's time; and on our way to the inn we set-tled other important things—that Alicia should have an invitation to Liverpool before very long; that each of our letters was to be answered on the very day it was received; and that I was to be kept well posted up in every item of news con-cerning those whom I knew at Glen-conoge. Alicia said she had never be-fore had the least idea there was so much that was interesting in the place; and that she supposed if you could only know all about people, you would learn a good deal that was new and exciting. But just at that moment we were too deeply engrossed in our own prospects to push outside speculations very far. We pres-ently recognized Mr. Chalmers in the solitary figure passing a gap in the bran-wood on the margin of the lake; but we could concern ourselves no more about him at that moment than casually to way chance; and when we got to the inn, though we made a pretence of inquiring what was the outlook there, I believe that neither of us heard the answer. Conn and the book keeper, on the contrary. what was the outlook there, I believe that neither of us heard the answer. Conn and the book keeper, on the contrary. gave us severally most interested hear-ings-Conn following me into this room ings—Conn following me into this room and that, as I gathered together my stray belongings. He couldn't believe his ears when I told him that there was to be a when 1 told him that there was to be a year's waiting. It seemed to him a life-time, and a desperate matter entirely; and agreed with me that it was a condi-tion not to be endured. As we were about to go downstairs again, I inquired after "No. 7."

"No. 7." "'Gad, he's the queerest man," said Conn, "I ever came across. I can't make him out at all. Both of us have done all we could to make him a bit cheerful, and he's better than he was: but still he mopes, wanders about, and keeps by him-self for the most part, doing nothing. 'Gad, I believe there's ascrew loose some-where. He's taken a violent fancy now to that painting in there belonging to my wife. I declare he has off-red her twenty pounds for it. I always said it was a pounds for it. I always said it was a grand picture entirely, and indeed, taking all things into consideration, I don't know whether it wouldn't be better-however, she won't, and that ends it. But can you understand a man in his senses doing Alicia told me, as we walked home-wards, that the book-keeper's views about "No. 7" were similar to those of

about "No, 7" were similar to those of her husband—only perhaps rather more sympathetic. It was trouble, the book-keeper thought, which had unhinged the poor man; but still she thought his con-dition not so serious now, and that he was already on the mend. "But we did not talk much of him," added Alicia. "Next Wednesday is cast-ing its shadow over Mrs. Hoolahan. She says she hopes papa will be the purchaser,

ing its shadow over Aris. Houshall, Sue says she hopes papa will be the purchaser, and asks us to use our influence that she and Conn may not have to go away." "For goodness' sake, don't raise her hopes in that direction. Your father can t endure the book-keeper, and he says that Com has grown altow thet to indethat Conn has grown altogether too ind lent since his marriage.

"I know he does. Oh, Horace! it was throw he does. On riorace it was so hard to keep the secret. Only to think of her being in the same house with her own brother, and not to know it! Sarely he might do something for them, if he would only be same house.

"What can he do? Would you have him take them on his shoulders and support them?" He told you he was rich !"

Liquid Extract of Malt

**(tract of Malt** Is made from the best Canadian Barley Malt and English Hops; and is nut on in 16 outputs of the business, and all his is nut on in 16 outputs of the business, and all his is nut on in 16 outputs of the business, and all his business and all his blow.

conscious. Not only has this young mountaineer the well-developed physi-que, the lissomness and strength, the clear quick eyes, and the health which might be expected from the hardiness of his rough bringing-up, but he has also the spiritual qualities — instinctive refine-ment, genercity of sentiment, self-abnegation-qualities which one regards as the fruit of generations of culture. But what am I asying? Perhaps in this instance, too, it is the effect of culture, the culture of former generations. Are you descended from the Irish Kings, Alicia?"

you descended from the Irish Kings, Alicia?" "We are. But that is all so long ago, there is no use talking about it. Besides, so many say the same that have no claim." "Yes, of course; it is a common joke. But seriously, Alicia, some of this peasantry must be descended from those who stood high in the social scale of their day. The history of the country has been brought low; and the same fate has so often followed the descendants of those who deposed them. I am thinking just now of Edmund Spenser, the poet who wrote the Faerie Queene—in Elizabeth's """"

"Yes."

"Yee." "He wrote an account of the methods by which the Elizabethan subjugation of Munater was effected, in order that the horrors he described might be repeated in other parts. Starvation was the most effective of the weapons. Have yon ever read his terribly vivid picture of the creeping forth, out of the mountain fast-nesses in which the Irish had been penned, 'anatomies of death,' as he called them, crawing on their hands and knees because their legs would not bear them, them, crawling on their hands and knees because their legs would not bear them, flocking to a plot of watercresses as to a feast, eating dead carrion, happy when they could find it, and scraping the very carcases out of the graves? For his share in this Irish war, Spenser was rewarded with some estates confiscated from the Fitzgeralds, earlier English settlers. And then a generation or so after, these same with some estates connected norm that and Fitzgeralds, earlier English settlers. And then a generation or so after, these same estates, having descended to Spenser's grandeon, William Speneer, are again con-fiscated under Cromwell's rule; and William Spenser, is among the mixed crowd of tiled and landed families, and men, women, and children of poor de-gree, who were ordered to transplant themselves to Connaught. What Crom-well did to the native and Catholic popu-lation in the South, had already been done in the North by James the First; and wholesale reversals of position took place afterwards under Orange William, and in the succeeding years when the lowe - compelling, piety-teaching penal laws, bribed sons to oust their Catholic fathers from their possessions by professfathers from their possessions by profess-ing Protestantism. A few, a very few native families have recovered from each native failings have recovered from each reverse, and have risen again after the desolating wave had passed: but the great majority who remained in the country have become fused with the tillers of the soil. We think the marriage of Cong and the body become investigation contry have been been been well with a solution of the soil. We think the marriage of Conn and the book-keeper extraordinary, but there must have been many such mesalliances in this country. If the truth were known, perhaps his blood is as blue or how ".

"Oh! what matter if it is-or if it is not. Conn is a good fellow, and she is fond of him. I have been thinking, while you were speaking. Horace, that perhaps that brother of hers might help them to

emigrate." "Alicia, you are a hard-hearted little

monster. But what else is there for it?" "But what else is there for 11?" "I confess I don't perceive what else there is for it. But it is a melancholy thing to see old times and old faces glid ing away, and to know that in a little which our will he in tench with them to Ing away, and to know that in a fittle while you will be in touch with them no more. Poor Glencoonoge ! my best-loved home! I shall not know it soon, the hand of Change is so savagely at work upon it. It used to be a constant place, always the home! I shall not know it soon, the hand of Change is so savagely at work upon it, It used to be a constant place, always the same, whatever changes there might be elsewhere. But I begin to feel as if henceforth it will be a sad place, fill of in Glencoonoge." I have wondered more than once at that disfigurement?" he said. And I told him of their present difficult-ies, a full account of which, as of the previous matters, he heard now for the its time. Nor did I let the opportunity pass without saying a word in praise of conn's talents, of his courage and pati-

THE CATHOLIO RECORD

here too long, and must go to work and make up for lost time." "Strange!" he said, "that very thought has been in my mind all day. But you are happier than I; to you home is a reality. To me it is only a Will o' the Wisp. It lured me all the way from Australia, drew me capering over Europe, and having led me here, it disappeared and left me in darkness. I thought its light was quenched, but all this time it has been flitting back across the seas, light was quenched, but all this time it has been flitting back across the seas, and now, stationed in Polycarry, is shin-ing to me from there." "I don't understand you." "When I passed through London, after been form there months ago. I found at

"When I passed through London, after leaving here four months ago, I found at my agent's a letter from my partner. He urged me to hasten my return, and said the business was too much for his old hands, and was languishing for want of me. I was then on my sister's track, as I thought, and paid no attention to what he said. But now-well, now, his words are returning on my mind, are becoming every day more attractive. More and more my thoughts travel out towards Polycarrya. There, at least, I am wanted and can be of use."

There, at least, I am wanted and can be of use." "I am heartily glad," said I, "to hear you speak like this. It is a sign of return-ing health. You are better in every way, I see it in your face. Yee, I hope you will go; movement, action, they are what you want. They will bring forgetfulness and a new life." "If it is a delusion," he resumed, san-guninely "which makes me think, as I do now, that once more on the other side of the world, I shall be able to accept the inevitable and settle steadily to the work which lies to my hand, without turning hungry eyes hitherwards, shall at least always be able to remind myself that life was nowhere more empty for me than here."

"What had happened now? I wondered "What had happened now? I said and sitting down beside him, I said, "Have you spoken to your sister ?"

"Have you spoken to your sister ?" "Yes, many times. She is as kind as she would be to any other stranger whom she thought sick in body and mind. But can I value that—I?" "She does not suspect—you have not

"She does not suspect—you have not told her who you are ?" "No, I dare not-that is the plain rea-

"No, I dare not-that is the plain rea-son. I cannot run the risk." "Surely it would make her happier to know that her brother still lives ?" He laughed scornfally. "Much she thinks about her brother! The most distant thought of him never crosses her mind. No, her happiness is complete. All her heart's desires are satisfied. She All her heart's desires are satisfied. She is infatuated with her pessant-husband, and there are times when I can almost understand it. There is some pleasing quality about the fellow which I myself cannot quite resist; and if in so short a time it has overcome my ill-will, it is not wonderful, considering all things, that he

wonderful, considering all things, that he should have gained her affections. It is strange! there is not the faintest reference to him here," and he took up the letter lying at his side and scanned it again. It was the book-keeper's letter to Miss Walsingham, which he had shown me that day on the old martello tower, and in my rendering of which I had erred so egregiously. So he was brooding over

egregiously. So he was brooding over that still, and all the bygone time, not withstanding his new-born desire to ge

into harness again ! Well, I told him that so far as I could indge, that letter was written long before the book keeper was conscious of her at-tachment to Conn Hoolahan, and that I

tachment to Conn Hoolahan, and that I was satisfied that up till quite recently she had not acknowledged in herself any idea of marrying him. And I gave him reasons which led me into a detailed ac-count of all I knew of Conn's courtship. and of the accident which had brought it to a climax. Mr. Chalmers listened intently to every word. "I have wondered more than once a

"Fifty points!" gappen conn, "do you think the man has gone clean out of his senses?" "It is by a very famous painter.-Sir Thomas Lawrence," said the book-keeper, quietly. "He painted the portraits of everybody of note in England in his day from the royal family downwards. Just think! He was only a country inn-keep-er's son. He was very fond of drawing when a child-taught himself-meed to draw on doors with a bit of chelk, map out faces, and hills, and cows, and I don't know what else with stones on the ground, and everybody around came to him to paint signboards. And then he went to London and studied art, and ended by becoming the greatest painter of his day." " "Ahl" said Conn, shaking his head, "if he had stuck in his native village he'd never have been the man he was. I declare 'tis a pity for people to bury themselves alive when there are such chances in the world." "Then on the other hand," continued the book-keener. "a portrait, except in

themselves alive when there are such themselves alive when there are such chances in the world."
"Then on the other hand," continued the book-keeper, "a portrait, except in rare instances, is valued by no one out of a man's own family—which makes this offer so strauge. But 'No. 7, as we have remarked so many times, is a very pecaliar man. Good gracions! What's that!" What startled her was the apparition of "No. 7" himself standing in the docrway holding the handle of the open door. "Pardon me," said he, "I heard voices and thought I might have a chance of finding you both here. May I come in?" He looked from one to the other, letting his eyes fall, after his inquiry, on Conn. "Surely, sir," said Conn, "if you will. I'd have asked you in if I had thought you cared to come," and as he spoke he placed a chair for "No. 7." "The days are three hours longer now, sir," said the book-keeper, recovering from her confusion, "than when you were here before. I suppose it was the long evenings that drove you away so suddenly." "Yes, sir," said "No. 7," " many changes r since then—for me—and for you; and more to come I hear?" "Yes, sir," said Conn, "this day week the sale comes off." "You don't much care I should think

the sale comes off." "You don't much care I should think

how it goes?" Conn laughed carelessly. "Faith I don't know, sir; for myself I don't much care. My wife there would prefer we should remain where we are. But if we must go, we may do better out in the world beyond. That's what I tell her when she does be fratting." "Well, well," said the book-keeper, who did not out a relish a third narty's being

did not quite relish a third party's being taken into confidence, "we need not disciss that now.

"You have not seen the world," said "No. 7," after a pause. "It is a brighter place than you think. Fortunes are to be won and positions to be made there; while here you are likely to stay for ever at the same level." "Just what I say!" cried Conn,

triumphanily. "No. 7" turned his eyes slowly upon Conn. "You have seen the world. Conn. then?"

"I know of men," retorted Conn, "who have gone out from these parts, men of my own name and blood, men by whose side I have stood in the village school side I have stood in the viriage school when we were children together, and who thought me a lucky fellow when I got employment in this inn: who, less fortunate as they thought than I, have had to turn their backs upon their native place, and going to Dablin, England, America, are to-day writers, lawyers, and members of Parliament. Not a man or members of Parliament. Not a man or members of Parliament. Not a man or boy in Ireland but knows their names, not a house in the land but would be proud to welcome them; and should some of them come to these parts where they were born, every hill around would blaze

" No, not one." "Tim hasn't done that, anyhow. Whatever else he may be, he's warm-

vears?

FEBRUARY 3, 1900.

TALES FROM THE MISSIONS.

Graphic Reports of the Non-Cathol Propagan

contains the usual instalment of inte esting reports from the priests who a aducting the missions to non Ca conducting the missions to hon Ca olics. In every case the reports sh progress and success. A number incidents are cited which show perha-more graphically than any statist could, how hungry many non Catho people are for the truth.

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"This was borne in upon us," "This was borne in upon us," tinue the missionaries, "at B Brock, where our first non Catl mission was given. One of the Fat had conducted a Catholic miss after which the pastor, Rev. The Danne, kindly consented to send a invitations to the non-Catholics of own to attend our series of lectu The postmaster of the place, the being asked to write a list of pr nent non-Catholics, begged the p to desist from his purpose and not h late the Catholics of his charge 'not one of the bigoted towns-pe he said, 'will deign to notice the Much to his surprise and to the derment of all the Catholics, or opening night the church was cro o the doors, and it seemed as if non-Catholic neighbor was in at

OUT OF THE MOUTH OF BABES

"An incident, not devot pathetic coloring, deserves a me in connection with the Broad mission. A woman of the p pleading poverty as an excus away from the church in ord obtain employment offered by Catholic circles. The priest ex lated with the pervert, but all advantage, for she was determi sacrifice herself and family fo wordidly benefits that might a The oldest of her children was girl eight years of age, who had entered the portals of the C church. She was forced by her to attend services in a se temple, and the child knew not the faith which her mother abar One day, during the non ( mission, the tot returned from and stamping her tiny foot u floor to give emphasis to her as vowed that never more would prevailed upon to sit in a nonchapel. 'I am a Catholic, I and so are you ; everybody is about that church now, and w to go there every Sunday.' T child listened to the conve occasioned by the lectures, an her Catholic schoolmates chi for descrling the Church wh topic of discussion, she redo away with the source of and succeeded in reverti

"After leaving Broad B fathers returned for a non mission to New Milford, where olic mission had been given the season. Episcopalianism ates this section of the state votaries appear to be thoug earnest believers. Through friendship for Rev. Thoma pastor of New Milford, the MINISTERS LENT THEIR EN

mother.

to make the mission a succ as numbers render a missic ful. The Baptist preacher a the series of non Catholics from his pulpit, advising

FEBRUARY 3. 1500

The current issue of the Missiona

Conn was silent, and drooping his head, looked into the fire. After a long time he said, in a low voice : "But if he is dead, Jane ?" "And if he is not?" she answered, quick-

ly. Conn said no more. But the bookkeeper knew well enough by the tone of his silence that if he was acquiescing in her his silence that if he was acquiescing in her wishes, it was not because he was satisfied with her reasoning. In truth she was not altogether satisfied with herself for hesi-tating to adopt so easy a way of escape from their present dilemma; a dilemma of her own making, since it was caused entirely by her doubtings and dreads and shrinking sensitiveness. Was she not inconsistent or inconsiderate? Well, no. Once more she decided in her own mind that she was not. But at least she felt that poor Conn must be more than human if he did not think her so. "Conn" she said at length," you have talked to me sometimes of your mother. I

talked to me sometimes of your mother. I know how fond of her memory you are.

know how fond of her memory you are, You never let a Sanday pass without going to her grave before or after Mass. I think, sometimes, of those long hours you have told me of, when her last illness was drawing to a close, and you used to sit be-side her bed, and she would talk fufully of all kinds of things—of her girlhood, of the all kinds of things of the girmood, of the people passed away whom she had known, of the infancy of her children, and of your wayward brother Tim : she loved him the best of all her sons—I suppose because he was so wild, and gave her so much trouble, was been added for the count has across

was so wild, and gave her so much trouble. She longed for him to come back across the sea, that she might touch his face again before she died." "You mind everything I tell you, Jane," and the young man, thrilled to find his stray unconscious words treasured in her heart, rose impetnously, and knealing at her side, passed his arm around her wrist locked into her areas and hung upon waist, looked into hereyes, and hung upon

her words. "You needn't wonder at it, Conn. What is there so interesting to me as you Her hand was resting on his head, and she looked him full in the face as she con-tinued: "Many a letter you wrote to Tim tinued: "Many a letter you wrote to 11m at her dictation, and many a message you were to give him. You know you have not forgotten nor omit-ted one of them. You have her prayer-book—it was her father's before her—an old and worn and soiled as it is, you have it bound up in many wraps and locked away out of harm's reach, because she wished it kept for him, and made you promise you would one day give it into his promise you would one day give it into his ands. If some one coming by were to see that book—some antiquary, perhaps, who found it was of an old date or of a binding quite gone out of fashion, or had old prayers in longer used, and looking on it as a curi-city were to tempt you with some fancy price, would you forget that it belongs to Tim? would you forget that your m made you promise, and trusted you to give it him in memory of her ?" "Don't Jane; don't !" said Conn, "you

"Don't Jane ; don't !" said Conn, "you make ashamed of myself. I didn't think of what I said. Of course you must not sell the picture. You haven't a right to." He said no more, but fell into a train of thought which his wife, happy in his manifest affection and in this new proof of her influence. was in no harry to bring of her influence, was in no hurry to bring to an end. The untended lamp had to an end. The untended lamp burnt itself out. The ruddy glow o burnt itself out. The fuddy glow it the fire filled the room, making warm shad-ows, and fell on the faces of the young husband and wife. "Did he never write a line in all those



### THE CATHOLIC RECORD

#### FEBRUARY 3, 1900.

### TALES FROM THE MISSIONS. Graphic Reports of the Non-Catholic

Propaganda

The current issue of the Missionary contains the usual instalment of interesting reports from the priests who are conducting the missions to non Catholics. In every case the reports show and success. A number of incidents are cited which show perhaps more graphically than any statistics could, how hungry many non Catholic sople are for the truth.

From the state of Connecticut Rev. Edward Fishnery and Rev. Poter Mc-Clean report that they were convinced "we are struggling with infidelity rather than with sectarian Christian-

ity." "This was borne in upon us," con tinue the missionaries, "at Broad Brock, where our first non Catholic Occo the Fathers mission was given. One of the Fathers had conducted a Catholic mission, after which the pastor, Rev. Thomas Danne, kindly consented to send some invitations to the non-Catholics of the town to attend our series of lectures The postmaster of the place, upon being asked to write a list of prominent non-Catholics, begged the pastor to desist from his purpose and not humi-late the Catholics of his charge, for 'not one of the bigoted towns-people, he said, 'will deign to notice the call. Much to his surprise and to the won derment of all the Catholics, on the opening night the church was crowded the doors, and it seemed as if every non-Catholic neighbor was in attend

OUT OF THE MOUTH OF BABES.

"An incident, not devoid of pathetic coloring, deserves a mention in connection with the Broad Brook mission. A woman of the parish pleading poverty as an excuse fell away from the church in order to obtain employment offered by non-Catholic circles. The priest expostu lated with the pervert, but all to no advantage, for she was determined to sacrifice herself and family for the wordidly benefits that might accrue The oldest of her children was a little girl eight years of age, who had never entered the portals of the Catholic She was forced by her mother church. to attend services in a sectarian temple, and the child knew nothing of the faith which her mother abandoned. One day, during the non Catholic mission, the tot returned from school, and stamping her tiny foot upon the floor to give emphasis to her assertion, vowed that never more would she be about that church now, and we ought to go there every Sunday.' The poor child listened to the conversations occasioned by the lectures, and when her Catholic schoolmates chided her for descrling the Church which was the topic of discussion, she resolved to do away with the source of reproach and succeeded in reverting her mother.

"After leaving Broad Brook the fathers returned for a non Catholic mission to New Milford, where a Catholic mission had been given earlier in the season. Episcopalianism dominates this section of the state, and its friendship for Rev. Thomas Kelley, pastor of New Milford, the

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MINISTERS LENT THEIR EFFORTS to make the mission a success, so far as numbers render a mission successful. The Baptist preacher announced the series of non Catholics lectures from his pulpit, advising his parish Very truly, (Miss) C. S. Parish, Run-

way : A month or so before this young way : A month of becau becau with a serious sickness which proved to be his last illuess. During his sickness a minister called to offer him spiritual comfort. He asked him if he wouldn't like to join the Church before he died. Yes, sir, I have made up my mind to join the Church and I hope to God I will live long enough for that.' 'Why Why not let me baptise you now, then, and take you into the Church to day? The Church I have decided to join is the Catholic Church, for I believe in that Church, and I am waiting for the priest to come and baptize me ' God spared bis life till the missionary arrived. Simple and touching was his profession of faith. 'Father, I am awful glad to see you; I want you to

baptise me, because I believe in your Church.' 'How long,' I asked, 'have you believed in the Catholic Church?' Since the time you gave your first mission out here, three years ago, I be-lieved in what you preached, though I could not read any of those books you gave us. I am convinced that the Catholic Church is God's Church.'

"After questioning him upon the essential truths for salvation, I found baptism, he believed sufficient for which I administered that afternoon. lli as the poor fellow was, the follow-ing day-Sunday-he edified the whole neighborhood by bundling himselt up and going down a mile or more to at tend the lectures at the school-house He was a case of a son returning to the faith of his fathers, for Catholic blood ran in his veins on his paternal side. His grandfather was a Catholic from old Erin. Several weeks afterwards he was called to his reward. May he now intercede with God for the conversion of numbers of the well disposed o his race found in the country districts

of Virginia and West Virginia ! Father Payne quotes the following communication which he received FROM A BAPTIST PROFESSOR AT LYNCH

BURG.

"Rev. Father Payne-Dear Sir : I have been invited to speak before the Woman's Missionary Union of Virginia, Ost. 17, on the 'Advance of Catho ''Among the convorts present at licism in Virginia.' I am sure that your penetration will tell you that in old gentleman who walked six miles the assignment of the subject there may have been some thought of a discussion of the means of checking Cath I wish to assure olicism in Virgina. you that I shall not discuss it from that standpoint, but from a perfectly fair and courteous one. I need some information which Miss Roberts of this city thinks you would be so kind as to furnish me. I wish to know, first of prevailed upon to sit in a non-Catholic chapel. 'I am a Catholic, mamma, bers among the Virgina Catholics in and so are you; everybody is taiking the last ten years. I would like to know roughly how many new churches have been consecrated within that 1 am anxious to get at the work of the women of your church as minutely as possible. I wish also to know as much as possible of your edu-cational work. Would you be willing to tell me to what agency you ascribe the most important influence in furth ering the work of the Church? Can you let me have some of the printed reports of your various organizations? I wish to repeat that no unkind or un fair use will be made of anything you give me. I shall write largely in the spirit, 'Go thou and do likewise.' I votaries appear to be thoughtful and intend to try to create a sympathy earnest believers. Through personal with your work rather than an antipathy to it, and to plead for a broader charity among the sects and greater unity of Christians in our warfare against sin and our work for the Master. Will you not help me by

olic Church is like a piper line-a com-parison easily understood in that oil region-that gathered its doctrine at the source and has brought it down, pure and incorrupt, to the present time. Both of the daily papers gave extended reports of the week's lectures, but the lectures themselves were poor-ly attended. The pretty Green is Protestant to the core, and its prejudice is both intensive and extensive. It was only a few years ago that some of its cit!zens

TRIED TO LYNCH A PRIEST because he deprecated war with Spain. The present pastor, Rev. M J Regan, was not discouraged by the light at tendance, but at once took steps to have another mission in March next, to extend several weeks. He is de termined that his non Catholic neigh bors shall know more about Catholic ity than they know now. "Prairie Dapot also

"Prairie Dapot also lies in the oil territory of Ohio. The town of one thousand inhabitants has only seven made Catholic families, and these have the Depot only a temporary abiding place. The A. P. A's monopolized the query box ; not one question was asked for information, each and every one containing an attack on the Church and her ministers. They overshot the mark, as usual, and the better class of citizens showed their disgust at their rude assaults. The few Catholics were strengthened in their faith the A. P. A's. were discredited ; some honest souls were brought a step nearer to the Church. honest souls

The apostolate is having a fair number of converts at their home church. While the parish records for previous years show an average of only two or three converts per year sixteen have been received within the last ten months, and thirteen more are taking instructions at present. eral of these are the fruit of former non Catholic missions. The prospect in Cleveland is full of promise.

A NUMBER OF INTERESTING INCIDENTS are reported by Rev. Thomas F. Price, who preached in North Carolina. He writes : Among the converts present a in the early morning to be present on He is familiarly known the occasion. around Raleigh as 'Squire Barbee and is a respected justice of the peace and a notary public. His conversion to the faith, as he related it, is a little

peculiar and very interesting. "Before becoming a Catholic,' said he, 'I was reared in the Methodist Church, and had risen to be a colporteur and exhorter, and was well on th way to become a licensed preacher. how I loved the work and And how I did exhort at the big meetings I remember once, when we had a big camp meeting, I was called on to ex-hort, and didn't I roll it out ! I was in my prime then, and had a powerful, deep-sounding, round voice, and I worked it for all it was worth. Ex hausted with my efforts, I was shortly after walking slowly through the grounds, where all were engaged in that delightful picnicky part of the meeting, eating the social dinner, en joying themselves in talking about their neighbors and discussing every-thing in general and the preachers in particular. As I passed near one group I heard a lanky, long-haired countryman pipe out in a loud, nasal "I tell you what, that was one twang : of the rousinest sermonts that ever I hearn ; if Bre'er Barbee ain't the allhredest, powerfullest preacher in this here country you may take the last chaw of rosum and the last dip of snuff I've got." "Go 'way, man," was the reply of his companion, in the deepest contempt; "why, you don't know nothin'. Why, the fac truth is Bre'er

been a long time holding 'out, but when she began saying that rosary she couldn't any more keep from entering the Catholic Church than a hungry possum could keep from a Novemb And so we are all persimmon tree. And so we are all here to day blessing God, and praying Him to extend the Catholic faith throughout old North Carolina.'

A SANCTIFIED WOMAN'S STORY. "Another incident which may illustrate a very general condition here in regard to the Church-a condition of

fear. "In giving a mission at Hub a "in giving a mission at Hub a short time ago the little town seemed much interested in the Church. Among those who visited me was a 'sanctified' woman. She came to Mass one morning and requested an interview after Mass much to the disinterview after Mass, much to the disgust of my generous hostess, whose Irish blood could not brook the idea of the priest being compelled to wait his breakfast.

" 'I ain't committed nary sin,' be gan my interviewer, ' for nigh unto four years, when I took the Lord for my portion. When my husban abuses me for things about the house husband just smiles and prays for him.' ' You ought to be canonized, 'said I. ' What is that ?' she asked. I then tried to explain to her the true idea of sanctity. and how God is pleased with our trying to serve Him perfectly ; and, suggesting to her to examine her conscience more carefully, told her how to do it. She did not seem over pleased, but asked a number of questions and appeared really interested. I had some reason to believe this woman sincere, but so in found that, however much she would like to investigate the Catholie Church and however much she might desire to enter the Church, she

was afraid to do so " A JOINT DEBATE. R3v. P. F Brannan, the Texas mis

sionary, writes as follows : "I began my missionary work towards the latter part of last September, it being too warm in this climate to do anything before that time. My first mission was at Del Rio, a town of three thousand inhabitants on the Rio

Grande river, which divides Texas from Mexico. I had the commodious court house at this place, and the papers stated that we had the largest audiences that had ever before as sembled in it. The most interesting incident of my fall missions occurred at this place. I had just finished my lecture, of about one and three fourths hours, on the Real Presence, when a gentleman approached me on the ros trum as I was gathering up my books preparatory to leaving the court house. He extended his hand and said he was the Methodist preacher at that place I told him where I was staying, and invited him over to see me. He said : 'I would like to have an opportunity of answering your lecture of to night, with your permission.' I told him he should have the desired opportunity at any time that suited his pleasure. I asked him how much time he wished, and he said he only wanted twenty minutes. It was an appalling though to be standing in the majestic presence of a phenomenal genius who re quired only twenty minutes to demolish a doctrine which had been taught for nearly twenty centuries, and, of course, to incidentally annihilate a little man like me.

"However, I mustered up sufficient courage to say that he might have the twenty minutes and as much more time as he wanted. The following IS Baby night was the time selected by him, after I was through with the lecture for that evening. The large court house was literally packed with house was people, Protestants predominating three to one. He talked incoherently for about forty minutes. He was somewhat insulting, and subdued mur murs could be heard among the Catholics. He then stated that any one who accepted the doctrine in the sense in which it was believed by Catholics WAS FIT ONLY FOR A LUNATIC ASYLUM. This thrust did not evoke any sym pathy even from Protestants, so far, at least, as external circumstances would indicate. One Catholic gentleman was so overcome by his sense indignation that he got up and tried to tell the preacher what he thought of him. Then I had to arise, and allay the confusion by telling the Catholics to keep still and let him go on and say what he pleased ; that I hoped to be able to answer him comnoped to be able to answer him com-pletely and successfully on the follow-ing evening. The absorbing topic for the next day was the exciting in-cidents of that night. The whole town was thoroughly aroused. The next night, on which I was to answer the concatenated nonsense of this man, the court house was filled as it never was before. "Just here I would be glad to re linquish this pencil, and let another finish the story. It is safe, I think, to say that, figuratively speaking, not only the epidermis but the cutis vera was likewise removed, and 'laid on the fence.' This process, divested of all euphemistic and ornate phrasethe fence. ology, is denominated, in the expresand robust vernacular of Texas as taking off the hide.' The most in satiate desire for just revenge was gratified. The severity of the castigation was such that after its administra tion the speaker said that he forgave him and hoped that all the Catholics in the house would do likewise. When I finished he asked if he could say a few words. I replied : 'Certainly, say

PROTESTANTS BEING THE FIRST to set the example, and left the court-house. It was painful to see the expression depicted upon his counten-ance. His own Methodist congregation was there in a body and their backs vere turned upon him, moving out of the court house going to their homes. I felt sorry for him, but could shed no tears, as he brought it all upon himself. In a very short time after this most unusual and extraordinary occurrence, he and his family quit the town forever.

"Three persons were received into the Church at this place, and others doubtless will be a little later on. A number of ' prodigal sons ' and daugh ters returned to long neglected duties.

THE PERFECTION OF L FE The true, the useful, the fair, and the right are intertwined and circle about man like a noble sisterhood, to waken him to life, and to urge him toward God, the Supreme Good, Whose Being is power, wisdom, love without limit. The degree of goodness in all limit. The degree of goodness 12 and things is measured by their approach to this absolute Being. Hence the greater our strength, wisdom, and love, the greater our good, the richer and more perfect our life.

There is no soul which does not bow with delight and reverence before beauty and power; and when we come to true insight, we perceive that holiness is beauty and goodness power Genuine spiritual power is from God, and compels the whole mechanic world to acknowledge its absoluteness.

The truths of religion and morality are of the essence of our life ; they cannot be learned from another, but must be wrought into self-consciousness by our own thinking and doing, by habitual meditation, and constant obedience to conscience Virtue, knowledge, goodness, and greatness are their own reward : they are primarily and essentially ends, and only inci-

dentally means. Hence those who strive for perfec tion with the view thereby to gain recognition, money, or place, do not really strive for perfection at all. are also unwise; for virtue, They knowledge, goodness, and greatness are not the surest means to such ends, and they can be acquired only with infinite pains. The highest human qualities cease to be the highest when they are made sub ordinate to the ex ternalities of office and wea'th.

The one aim of a mind smitten with the love of excellence is to live con sciously and lovingly with whatever is true or good or fair. And such a one cannot be disturbed whether by the cannot general indifference of men or by their praise or blame. The standpoint of the soul is: What thou art, not what others think thee. If thou art at one with thy true self, God and the eternal laws bear thee up and onward.

The moral and the religious life interpenetrate each other. To sunder them is to enfeeble both. To weaken faith is to undermine character ; to fail in conduct is to deprive faith of inspiration and vigor. Learn to live thy religion, and thou shalt have little need or desire to argue and dispute about it. Truth is mightier than its witnesses, religion greater than its saints and martyrs. - Bishop Spalding

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### On the Head."

" Hit the Nail

3

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WINTER TERM BEGINS JAN. 2nd., 1900, at the

D-NORTHER A M Jusiness ollege

Owen Bound, Ont. This institution has unsur-passed facilities for giving thorough instruc-tion in all business subjects. Established 1881. Eighteen years of solid progress. It has the most complete quipment in Canada and is the only business college in the Dominion owning the building it occupies. Write for Catalogue and college journal (which are sent free) to C. A. FLEMING, Principal



oners to attend and false actions concerning Catholic doc-trines and practices. He assisted at one lecture, and extended to pastor and preacher felicitations at the good results they were attaining. One of the Episcopal ministers acknowledged the invitation to be present with a note, anguring good wishes to our en deavors, while the other clergymen of that persuasion came three evenings, and congratulated Father Kelly, thanking him as well for 'the in-

"While this mission went merrily on in New Milford the out-station, Brook field, was the scene of a similar re-vival. A mere handful of villagers, yet in this retired spot we were wit nesses to the liveliest kind of religious excitement called up by the unheard of temerity of Catholic priests coming to enlighten men who considered all our co religionists as benighted chil-dren of pagauism. There is one sec tion of New England where Puritanism still thrives, where priests are ab-horred, where our doctrines are satanic tenets, where the confessional is a money making scheme, where we are still offspring of the scarlet woman And even here the very revilers of our creed were so won over by the candid presentation of our doctrines that many were visibly affected in bidding us farewall, and begged us to return soon, that they might hear more of what was so illy understood before. One old fellow, who attended nightly, was heard to mutter on the closing evening: 'Wish to God I was an Irishman; then I'd be a Catholic' Of course he needs a large dose of in struction, but the frank though ignorant avowal was an indication of how his thoughts were changed."

at Pine Grove, alias "Dublin," in something more than mere national Highland county

Very truly, (Miss) C. S. Parrish, R m dolph Macon Woman's College, Lynchburg, Va "With the kind assistance of the

erudite pastor of Staunton, Va., who interests himself deeply in the missionary work, all the information avail able was collected and forwarded to

does from a sect which is notably the most intolerant in Virginia, is a sign that persuasion came three evenings, and congratulated Father Kelly, thanking him as well for 'the in-struction and pleasure derived from listening to the speakers.' "While this mission went merrily on "While this mission went merrily on sincere hearts, bringing them into the 'one fold under the one Shepherd,' is the Christmas greeting to his brother missionaries everywhere in this fair land of ours. IN THE OIL TERRITORY,

IN THE OIL TERRITORY. Missions in the Cleveland diocese were conducted by Rev. William S. Kress, Rev. John P. Michaelis and Rev. John P. Brennan. They write: "The Bowling Green lectures were given at the uncent rounds of a point

given at the urgent request of a non-Catholic, Edward Lossing, editor of the Bowling Green Daily Tribune. He agreed to engage the fine town hall and to induce the Methodists, who were having their services in it, pending the completion of their new church, to vacate it for our use. He promised to give a full report of the lectures every day and let us preach a Catholic mis Two sion to every reader of his paper. days before the opening of the mission, unfortunately, Mr. Lossing died ; still he obtained the grace of dying a Cathoile, and during the mission he was buried from the Catholic church. Ina Protestant memorial service held in the Baptist church on the previous Sunday, the minister told his people that Mr. Lossing had a leaving toward Rev. W. Gaston Payne, in his re port for the state of Virginia, tells the following INTERESTING STORY OF A CONVERT Rev. W. Gaston Payne, in his re following INTERESTING STORY OF A CONVERT

prejudice back of the conversion. In former missions. His baptism was at-tended with unusual and edifying cir cumstances. It came to pass in this in her origin. He said that the Catholic Church is cause she is apostolic in her origin. He said that the Catholic Church is cause as one man, the

Barbee ain't no preacher at all." "But I'll tell you one thing," he con tinued concedingly, "he is the hell of a resorter !" And how I laughed ! "It was as colporteur that the

WORK OF MY CONVERSION

was first begun. I had been reared, of course, to look upon Catholics as the devil's own imps, and I was in the supremest ignorance of the Catholic Church. One day, however, in looking over one of my colporteur works, was surprised to see that while the author spoke bitterly and contemtu ously against the Catholic Church, he admitted that it was much older than the Methodist Church, and was in fact the original Church-a thing to which I had never before given any thought, This admission lay long upon my mind, and troubled me grievously. I reasoned about it, but could find nothing to satisfy me.

" After a long time I resolved to see a priest and tell my thoughts and how I felt. So I did. The priest, however, received me coldly, and when I had finished my tale to him, he said, "Is that all?" and immedi-ately he turned his back on me and went out the side door, leaving me to find the front door as best I could. Strange to say, this treatment had a good effect on me. I came again, ill pleased but desirous to become a Cath The priest put me off, and it olic. was nearly two years before he would receive me into the Church ; but in the meantime he instructed and bap tized all my children, and finally allowed me to enter. I grew to lov this priest when I became better ac quainted with him, and his treatmen had a good effect on my whole life, though at the time I failed to see it. "When I was obliged to go to the

war my wife was still a Protestant, but I got her to promise me that she would teach the children their prayers and catechism, and say the rosary during my absence. Now let me tell you one thing,' continued the squire ; 'that

all that you wish.' "He began by denying that he had said that any one who believed the Catholic doctrine of the Real Presence was fit only for the lunatic asylum.

If so, there must be some trouble with its food. Well babies are plump; only the sick are thin. Are you sure the food is all right? Children can't help but grow; they must grow if their food nourishes them. Perhaps a mistake was made in the past and as a result the digestion is weakened. If that is so, don't give the baby a lot of medicine; just use your every-day common sense and help nature a little, and the way to do it is to add half a teaspoonful of

# SCOTT'S EMULSION

to the baby's food three or four times a day. The gain will begin the very first day you give it. It seems to correct the digestion and gets the baby started right again. If the baby is nursing but does not thrive, then the mother should take the emulsion. It will have a good effect both upon the mother and child. Twentyfive years proves this fact.

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### THE CATHODIG RECORD

### The Catholic Record. Published Weekly at 454 and 486 Richmond street, London. Ontario.

MORE HAZING OUTRAGES.

from the injuries inflicted.

out, and then bound tightly to trees.

object of punishing at least the ring

leaders ; but as usual every effort is

being made by those concerned to

shield the guilty ones, and to throw the

The frequency with which outrages

of this character occur is a disgrace

to the educational system of the age.

It is true that the horrible practice of

hazing dates back for generations,

but it is none the less condemnable

for this fact. It could not be kept in

existence in the enlightenment of the

nineteenth century if education were

based upon religion ; and hence we

observe that, as we have several times

stated in our columns, these exhibi

moral and religious basis. Then, and

not till then, will the abominable

practice of hazing become a thing of

the past. But it is hopeless that such

a change will be made in education

unless the authority of the Catholic

Church be recognized, for there is no

other Church organization which has a

fixed system of morals and dogma.

There is, therefore, nothing left to us

but to pray that the so-called Christ

ian world may be brought to recognize

THE FRENCH ADVANCE IN

CHINA.

assailants of French missionaries and

Catholic truth.

authorities off the scent.

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Pees for the CATHOLIC RECORD. Rates of Advertising-Ten cents per line each insertion, sgate measurement. Approved and resommended by the Arch-blandps of Toronto, Kingshon, Ottaws, and St. Boniface. the Bishops of Hamilton, Feter-borough, and Ogdensburg, N.Y., and the elergy throughout the Dominion. Correspondence intended for publication, as well as that having reference to basiness, should be directed to the proprietor, and must reach be doned later than Tuesday morning. Arrears must be paid in full before the paper ean be stopped

when subscribers change their residence i is important that the old as well as the new ad dress be sent us

### London, Saturday, February 3. 1900.

#### NOT ALLOWED A SEAT.

Final action was taken by the United States House of Representatives on the 25th ult., in regard to Representative Roberts of Utah. He had not been allowed to take his seat on the meeting of Congress, and his claim was referred to the House Committee on privileges. It will be remembered that in defiance of United States law, Mr. Roberts retains his three wives in acstrength. cordance with Mormon usage. Tais was the reason for the objection raised against his taking his seat. The Committee reported adversely to him and the report was sustained. Mr. Roberts was expelled from the House by a vote of 780 to 50 It is thus set tled that polygamous representatives from Mormondom will not be received into Congress. Mr. Roberts declared that his moral obligation to remain with his three wives is more binding than the statutory laws which affect his case. He says also that he will not run again for Congress, but he adds that he has been "made a martyr to a spasm of prejudice." He declares that "it is undignified for Congress to make such extraordinary efforts to crush a system which has been already aband oned and is practically dead."

#### FRENCH ASSUMPTIONISTS PERSECUTED.

A French court has fined fifteen A sumptionist Fathers \$3 each for interference in a recent election in Paris, and has declared the Assumptionist order dissolved. French courts override liberty of action under the present anti religious regime, in a manner incomprehensible to the rest of the world. We may presume that the Fathers voted at the election, and probably used their influence for the election of respectable religious candidates for the Chamber of Deputies ; but this, it appears, does not agree with the policy of the Waldeck Rousseau Government, and hence arose the pro secution against the Fathers who used their right of franchise as French citizens.

Cardinal Richard, Archbishop of Paris, called on Thursday, the 25th

ernment yielded and promised full satisfaction for the outrages which had been committed.

Another horrible hazing outrage The French in Tonquin are highly has been perpetrated in an American elated over their success with the college. The atrocity was committed Chinese, and declare that they would at Theil College, Greenville, near have been opposed in their demands Sharon, Pa. Two freshmen named by Great Britain if the latter power Faust Davis and Walter Zummerman were not now so busy in South Africa. were subjected to the horrible treat-Several French papers asssert that now is the opportunity for France to extend ment known as hazing, and are, in consequence in a critical condition her sphere of influence in Kwang Tung, Kwangai, and Yunnan, while The young men were attacked in

England is so busily occupied elsetheir beds by the under-graduates where. The French people wish to see and graduates, and being dragged their influence recognized in China as therefrom in their night clothes, were on an equality with that of England. gagged to prevent them from crying

PENANCE AND WORKS OF Their brutal assailants next beat SUPEREROGATION.

them with heavy clubs and barrel What is described as "a new departstaves until they lost consciousness. ure" was inaugurated at the banquet The intelligence of what was going of the Methodist Union of Toronto on was brought to the freshmen's which took place on the 18th inst. in class by one or two of the members who happened to see part of the outthat city. A resolution was presented rage, and the whole class of freshmen by Mr. Chester Massey to the effect that all social amusements should be given turned out to effect a rescue, but were up by Methodists during one month in beaten off by the under graduates each year, so as " to direct all energies and graduates, who were superior to the awakening of a sound spiritual both in numbers and physical sense." The month of October was The faculty of the college are ensuggested as a suitable time for this gaged in an investigation, with the purpose.

The Rev. Dr. Carman, the General Superintendent of the Methodist body in Canada, strongly approved of the resolution, and it passed unanimously, Dr. Carman promising to urge its adoption by the Church.

There is in chapter 21 of the Westminster Confession, by which Presbyterians still profess to be guided, a clause (5) which mentions "solemn fastings" as one of the "parts of the ordinary religious worship of God,' "to be used in a holy and religious manner" in its proper time and season, and among the texts whereby this prescription is supported we find the following :

tions of barburity are unheard of in "Joel ii, 12: Therefore also now the Catholic colleges Surely the saith the Lord, Turn ye even to Me with all your heart, and with fasting only remedy which can be efficaciously applied to this evil is to reconstruct and with weeping, and with mourn the system of education on a thoroughly

"Esther iv, 16: Gogather together all the Jews that are present in Shusan, and fast ye for me, and neither eat no drink three days, night or day : also and my maidens will fast likewise and so will I go in unto the king.' It is understood, however, that this direction for fasting is a dead letter among Presbyterians, who have, with out exception, been in the habit of reproaching Catholics with performing upprofitable works of supererogation by observing the fasts of Lent, Advent,

and other penitential times. The Methodists also, who have rapidly approximated their teachings to Presbyterianism, during the hundred and odd years of their existence since they sep arated themselves from the Church of

China has been again obliged to England, have followed the course of make territoral concessions to France the Presbyterians in condemning fasts at Kwan Chan Bay, where the Chinese nd other works of penance as "arros

the sentiments of the Holy Father in that they would go up the river and MONTREAL SYNOD ON THE doctrines, and the services of the LEAGUE OF THE SACRED HEART. At the recent Syncd of the Anglican

the Churches of Rome and Geneva. Church of the Diocese of Montreal, a Her doctrinal confessions and dis resolution was introduced by the Rev. courses, composed by Protestants, set forth principles of theology in which G. Osborne Troop, and unanimously Calvin or Knox would have found adopted to the effect that " in the opinscarcely a word to disapprove. ion of the Synod, the time is opportune prayers and thanksgivings, derived for the presentation, by means of illus from the ancient liturgies, are very generally such that Bishop Fisher or trated lectures or otherwise, of the antiquity and continuity of the historic Cardinal joined in them. Church of England ."

A very passable crazy quilt might Mr. Troop announced that he made be constructed by these methods, but this motion "without any idea of starting a mission in opposition to the they are scarcely a suitable foundation for the constitution of a society which Roman mission which was at the presis to be the "pillar and ground of ent moment being held in the city, truth," and which undertakes to pass but rather that the Church should do all judgment upon the truthfulness or it legitimately can to give the plainest falsity of the doctrines of all Christen. and simplest statement of the historical facts which every churchman ought to dom.

know." We do not call in question the right of the Church of England clergy to make known to their flocks, and to others who attend their services the basis upon which their Church rests its claims to be the Church of Christ. But we detect in the speech made by Rev. Mr. Troop in sustaining his motion, and in the speeches of other members of the Synod, the aggressive spirit in which the motion was made, and we

> themselves that the resolution will be put into effect by misrepresenting Catholic doctrine, and putting forward a false version of history as the real pasis of Anglicanism.

" If there is anything in this wide world which is anti-Roman, it is the Bible or Sacred Scriptures : if there is anything in the world that is anti-Roman, it is the Book of Common Prayer."

It would be beyond the scope of short article in our columns to go over the whole field of Catholic theology to show that Catholic doctrinal teaching own hands." is strictly Scriptural, but this is done ably in many Catholic works easily acessible to our readers, such as "The Faith of our Fathers," "Catholic Belief," "The Sincere Christian," " Milner's End of Controversy," etc. We will therefore confine ourselves here to a few remarks on some of those passages of the Anglican Prayer Book which make special reference to Rome as the

centre of the universal Christian Church, and we shall thus see whether the Catholic or the Anglican Church is the Church of Holy Scripture.

mon Prayer has the temerity to assert that "as the Churches of Jerusalem Alexandria, and Antioch have erred so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

As by the Church of Rome here is meant not merely the local Church of the Diocese of Rome, but the whole Western Church, this is equivalent to asserting that the whole Church of Christ on earth has erred, and the

#### **FEBRUARY 3, 1900**

occupies a middle position between

Pole might have heartily

Her

#### GENERAL INTENTION FOR FEBRUARY 1900.

Recommended to our prayers by His Holiness Leo XIII.

American Messenger of the Sacred Heart. By freedom of education, we do not mean that every individual or association of men and women should be free to educate others as they please, or even to offer instruction to others, whether privately or publiciy, without any regard or responsibility to the reigion or laws of the people whom they seek to instruct. This would be lie. ense, not liberty ; and yet though this distinction should be clear, the confusion with which many are accustomed

to use the term liberty nowadays, leads them to accept as a first principle, that education should have the same free. dom which the press, for instance, wrongly assumes, so that any person And what is the present condition of who chooses, whether mentally and the Church of England, as a consemorally competent or not, may underquence of this page of history and comtake to train others, young or old, and instill into their minds principles which are just as likely to be hurtful, as help-The facts are notorious. We need to religion and society. People go no farther than to the Anglican who would promptly condemn and re-Church press and clergy for an acpress such liceuse of education, were count of the lugubrious war which is they asked to judge it under its proper now going on in Auglicaniam between name, are but too willing to tolerate it when introduced in the name of lib erty

While on our guard against confounding license with liberty of education, we must also avoid another source of confusion, which arises partly from the fact that we commonly look to the

civil power to repress license in this as in other matters of public welfare, and partly from the fact that during the past century, the civil power has verywhere been usurping the domain of education as one of its proper functions. Now, most men and women are content to take a fact for a principle, and to imagine that a thing which is the English Reformation ;" so that wrong in itself can become right, if "the Reformation is undone, and accepted by a majority or by a reasonamong the parochial clergy there is a able number of people, for a reasonable reign of lawlessness, anarchy and selftime; and, because the masses look placidly on this usurpation, the convicwill, the only remedy for which is for tion may obtain that the state has not the people to take the law into their only the duty to protect and promote

the free exercise of the sacred rights The Southern Churchman of Richwhich parents have to educate them, but also the exclusive right to permit them to exercise this function at all. Babel-like confusion, said : "The This conviction would be a source of Bishops may be able to do but little. If hopeless confusion, as it would effectunothing is done by them, something ally put parents at the mercy of the will be done by the State." It extate, for the exercise of a sacred and inalienable right, given to them by God, not by the state, and, therefore, s Church itself " nothing will be done. right which the state must not only The advanced clergy will not obey the spect, but also protect and promote injunctions of the Bishops. It is the and which, moreover, it cannot without suicidal injustice appropriate as its same with our Church in the United own.

States. No one will present these min-Freedom of education is the free and isters for trial, and if he did, what unimpeded exercise of the right which parents have to educate their children, prospect is there of the trial doing any determine what is best for them to

earn, and to choose their teachers. Surely a Church which is in this in-This right springs from the duty which extricable state of confusion, and cryparents have of providing for the mening out for the intervention of the al and moral, as well as for the physical, welfare of their children. civil power, which is an agglomeration duty they are not free to neglect, but of all religions and of no religion, is they must be free to exercise it in ill qualified to bring before its tribunal their own way. Both the right and the whole Church of God, to be judged duty of parents to educate their children are quite as sacred as their right by the standard of its "Book of Com and duty to nourish them in their infancy, and foster their physical devel-

thority, not only over the children, but

also over their masters in all that per-

tains to their education. In God's pro-

vidence, they are naturally the best

fitted to judge what branches of knowl-

edge their children should acquire,

how much time they can devote to

right, so as to see more clearly the

shameful injustice of those who would

deny or limit it. Leo XIII., in his

Encyclical Officio Sanctissimo, thus

speaks in general of the rights of par-

ents: "In those duties which are as-

life, let fathers know that many

sumed in the very act of imparting

are contained, in accordance both with nature and with justice ; and that these

rights are such that a man may peither

free himself from exercising them, nor

deprive any man of the same, since

one cannot lawfully be absolved by

man from duties by which he is bound

to God." Now among these rights is

surely that of educating the children

for whose birth the parents are respon-

sible ; since they are bound to see that

If the proposed historical preachers opment. The right, moreover, is as to be selected in accordance with the inalienable as the duty, and even when, unable to discharge the duty synodical resolutions tell a true histhemselves, they entrust their children ory, they must state such facts as to school or tutor, they still retain au-

#### FEBRUARY 3, 1900.

tim into the world if he afterwa tirely neglects his culture and and suffers him to grow u mere beast, to lead a life us others and shameful to himself ally, a natural impulse and moves parents to educate the ren, and for this purpose the natural fitness, at least to sel petent masters or schools, wh emselves are not competent charge this duty. If it be asked why we insi

rights and special fitness of p educate their children and, as quance, on their freedom t schools or masters for them, remembered that education m merely to convey or impart a amount of information, or, been erroneously described, municate what we know to does not know ;" it is not si struction, even when by instru mean the training a young m before it can receive and ma truth of science ; for instructi a part of education, which h not with one or the other of or spiritual faculties, but w them, or rather with the ent of the child, which it seeks out, cultivate, develop an physically, intellectually and oulding every part of the one of its training every serve, and act harmoniously soul and its higher spiritua making imagination subo reason, and subjecting all t pire of the will. For the parent education means e than this : it means not i perfect natural developme child, but the supernatural progress of the child in th Christ, growth in sanctifyi in the habit of virtue, in t which turns every earthly to heavenly account. It is then, that, parents worthy o are jeatous of their right to the r children masters who them in such ways. When, therefore, we plead dom of education we do n

any power on earth should freedom of education we that any power on earth sh this freedom, which belong by natural right, but we no earthly power should s or repress it and demand th power should protect or p something of great benefit fare of the state, and whi this pro estation and den natural law, we appeal to edgment of this law by the alists of every age, and to enci (f statesmen who hav found wanting every oth on which they thought or 1 up a system of national With states, justice must be tion and aim of every law ne pretext whatever, whet sity or of economy, or of ome fancied civic advants dara abandon it witho about their own destruct not do to claim that pare are not competent to atten cation of their children, left to themselves, they neglect it entirely, or fu very imperiectly. Part very nature of things, ar competent to educate their at least to select their sch ters, than the ordinary to State school system, and i rule in this matter. It is ents who are brought u difficult for parents,

systems are usually in give their children the m nev need. Hence, charge of the education under this pretext, the attempting to remedy an largely its own creation, remedy, far from curit perpetuate. The State parents to perform the di ing their children by pa with the necessary mean ishing those who negle it has the right to prov children whose parents to educate them, and whose guardians will n task ; it may require all know the very little that quired to live as law-a dustrious members of s may provide special cou cal instruction for such s received a full primary who may wish to offer candidates for special n cial service, but its ri tions stop here. Even economy cannot justify assume as its own the r to educate their childre the injustice done, it i which seeks to save m pense of all that is mos effective as a means of perfecting the characte Finally, the State has to assume entire charg tion of children, or to this prerogative, und that common schools fo fellow feeling," as we pressed but lately, thou of students who go to c universities never lean ing is ; that the State the same moral print minds of all." as if thi except in a State in agree on the right m and require "that the instruction that es prevent him from ba of injury to human decent parents could I more, or a national ed State as well as an i tion from their parent add a religious edu

Kensitites, Ritualists, Broad Church men and Erastians, to ascertain to what extent Anglicanism has the right have the assurance from the speakers to sit in judgment on questions of Christian doctrine and truth. Archdeacon Taylor of Liverpool complained in the pulpit of St. Audrew's Church, in July, 1898, that "more than one half of the parish churches in Eng Thus Mr. Troop said : land, to the number of eight thousand one hundred and eighty three, are more or less Ritualistic, reversing the work of

promise?

mond, Virginia, commenting on this presses further the fear that by the

The 19th Article of the Book of Com

other Frenchmen have been several inst, at the residence of the Fathers and expressed his sympathy with times defeated, two of the defeats them in the persecution to which they having been recently inflicted. have been subjected, and to the editor The viceroy of the two Kwang of Le Croix, which is their organ and provinces has been dismissed and Li anti-Ministerial, he said : "I urge Hung Chang has been appointed to you to persevere in your work with succeed him. It is expected that, with simplicity and firmness." The Cardithe knowledge of western countries nai's action in the matter will, no which Li Hung Chang will bring to doubt, give great offence to the Govbear upon the administration of ernment, but they will not be able to coerce him by terror into becoming be better respected. The Chinese one of their partisans.

LEO XIII. AND THE ITALIAN GOVERNMENT.

Act

A despatch from Rome via Paris asxistence

The Chinese Government has proserts that Cardinal Capocolatro, Archmised to punish the prefect who began bishop of Capua and Prefect of the Vatican Library, made a speech a few days ago in which he stated that " Pope punishment to be inflicted is to be nothing less than decapitation. We Leo XIII. is merely awaiting a Government capable of accepting his invita. | are sorry that it is deemed requisite port. to inflict so severe a penalty ; but it This is interpreted to mean tion."

appears to be necessary to use most that when there will be an Italian stringent measures to bring the un-Government which will be ready to civilized population of that country negotiate a reasonable settlement with to a sense of what is due to other the Holy See, the present state of affairs, whereby the State and the Church | nations.

are in an attitude of hostility, may be turned into one of good will, so that harmony may be restored, and that for the general good. The present | the attacks made upon them. condition is very injurious to the wel total exclusion of religious teaching in the State schools, and it is to be hoped that the Cardinal's announcement may result in a change for the better.

The obstinacy of the Government is the cause of the existing estrangement, Chinese regulars who were engaged in the same, it is now conceded that works but a better understanding may result the work of exterminating Frenchmen. of penance and "supererogation" are sooner than present indications would The Chinese were totally defeated, necessary for the sanctification of lead us to expect. Cardinal Capoce- about two hundred being killed. The Christians.

latro is very intimate with the Pope, French warships in Chinese waters How changed are the Methodists of and there is little doubt that he speaks further announced to the Government to-day from those of the olden time !

ant and impious." There is, in fact, a special "Article of Religion " in the authorized book of discipline of the Methodist Episcopal Church of the United States which declares specificfically that

"Voluntary works-besides, over and above God's commandments-which are called works of supereroga tion, cannot be taught without arrog For by them me ancy and implety. affairs, the rights of foreigners will do declare that they do not only render unto God as much as they are bound to io, but that they do more for His sake must learn that though they claim to than of bounden duty is required, have the only " Celestial Empire " on whereas Christ saith plainly, When ye have done all that is commanded you the face of the globe, they are not the only people who have the right to say we are unprofitable servants. This teaching is also found among

the articles of the Mathedist Church of icles of religion framed. Canada, and likewise of the Church of the war against the French ; and the England, from which it has been bodi ly taken. The Presbyterian Confession of Faith has a chapter of like pur-

It has been said very truly that the proposed change is "a new departure;" deniable. and it is worthy of remark that it is certainly with design that the new penitential season is proposed to be kept, not with fasting or abstinence

The Government of China has also like that of Catholics on Fridays and agreed to pay 200,000 taels, or about fast days, but with abstinence from \$300 000 indemnity to the families of social festivities, so that it may not ap Church and State may operate together Frenchmen who have been killed in poar that this new departure is an imtation of the Catholic practice. Never-

Toward the end of December a comtheless it cannot be concealed that the fare of the people, especially in the pany of eighty French soldiers was principle is the same, to do penitential sent into the interior, and later in the works.

same week, three companies of marines It is equally by design that the month were sent for a similar purpose. These of October is proposed instead of the Saintly in his professions, unscrupul. encountered bands of murderous assail | penitential seasons of Lent and Adous in his dealings, zealous for noth ants, including some regiments of vent, observed by Catholics; but all

time server in action, a placable enemy and a lukewarm friend, he

religious and the worldly enemies of

homilies, which are also authoritative these, instead of dealing in the fiction as part of the doctrinal standard of the told by Rev. Mr. Troop to the synod, Church of England, assert that all as that the present Church of England Christendom for nine hundred years ' is the Church of Augustine, of Aland more was sunken into gross idolafred, of Magna Charta," and continus try, that is, until the articles of the ously of pre-reformation times. Church of England were concocted.

mon Praver."

good ?"

study, and for what avocation in life St. Augustine brought to England All this is, of course, a direct conthey should prepare ; and as they are, the same faith which the Catholic tradiction of the words of Scripture also, the most interested, as they are Church holds to day, and it was from that the Church of God is "the pillar under God chiefly responsible, a Pope that he received his authority watching over the mental and moral and ground of truth," and that the as Archbishop of Canterbury, and development of their off-spring, it is gates of hell should not prevail against clear that they should have free choice the modern Church of England differs the Church of Christ. But independof the masters to whom they entrust from the Church of England which was ently of this there is a coolness about their children, so that they may repose in communion with the universal or this charge in men and women who as the assertion which is the more as-Catholic Church of antiquity, as much tar as possible will replace themselves. tounding when we consider the cir-Salf evident though it be that the as the latter differs from Buddhism or cumstances under which the Church of right of parents to educate their child-Mahometanism and more than between England was established and her artren follows directly from natural law, Catholicism and Judaism in its head, it is important to keep in view some reasons why they should possess this

its constitution, its unity of faith, its As Rev. Mr. Troop declares that he doctrine, its ministry, its public worwishes the people of the Church of England to know the history of their ship and ritual, and its entire discipline. Church, he should be thankful to us for

ecalling some incidents of that history. We remark that the attendance of Protestants at the explanations of Cath and the few facts we will give are unolic doctrine recently given by the

We will for the present pass over the Paulist Fathers, and especially by Father Younan in Montreal, was exdetails of the uxoriousness of Henry VIII, who first instituted that Church ceedingly large, reaching an average because under subjection to the Pope of about one thousand five hundred he could not freely exercised his lustful every night. It is evidently this fact passions. We will here summarize which has raised the anger of Rev. Mr. from Lord Macaulay's history the Troop, but he will scarcely better the manner in which the boasted Book of conditions by a series of falsified historical lectures. Common Prayer was compiled.

Lord Macaulay says : "The man who took the chief part

the life they have imparted be preserved and properly developed and perfected, not only in what concerns A GOOD SUGGESTION .- A plous pracin settling the conditions of the allitice, which ought to be adopted by all the body of their offspring, but chiefly in what concerns the soul. "He who ance which produced the Auglican Catholic families in places where the Augelus bell is not regularly beard, in what concerns the soul. has caused a man to exist must, as far has been proposed by an English has caused a man to exist must, as far priest. He suggests that in each as it is possible and necessary, secure household a little bell be rung thrice, to him the things which are necessary as in the Angelus, the fourth ringing for a human and social life-this being the kind of life to which man is born," is the maxim of Grotius. "It is not to serve both for the prayer and for the was in every way qualified to arrange call to meals. The practice requires is the maxim of Grotius. the terms of the coalition between the only a modicum of good-will; and if easy to imagine or all only a modicum of good-will; and if easy to imagine or allow," writes conscientiously carried out, will help Blackstone, quoting Puffendorf, "that a parent has conferred any consider-able benefit upon his child by bringing to cultivate the Catholic family life.

ng, bold in speculation, a coward and

Popery. "To this day the constitution, the -Ave Maria.

### THE CATHOLIC RECORD

tim into the world if he afterwards entirely neglects his culture and educaand suffers him to grow up like a mere beast, to lead a life useless to others and shameful to himself. Finally, a natural impulse and instinct moves parents to educate their children, and for this purpose they have a natural fitness, at least to select competent masters or schools, when they themselves are not competent to discharge this duty.

If it be asked why we insist on the rights and special fitness of parents to educate their children and, as a consequance, on their freedom to schools or masters for them, let it be remembered that education means not merely to convey or impart a certain amount of information, or, as it has been erroneously described, "to communicate what we know to one who does not know ;" it is not simply instruction, even when by instruction we mean the training a young mind needs before it can receive and master some truth of science ; for instruction is only a part of education, which has to do, not with one or the other of the bodily or spiritual faculties, but with all of them, or rather with the entire nature of the child, which it seeks to bring out, cultivate, develop and perfect physically, intellectually and morally, moulding every part of the body, and one of its senses to training every serve, and act harmoniously with the soul and its higher spiritual faculties, making imagination subordinate to reason, and subjecting all to the em-pire of the will. For the Christian education means even more oarent than this: it means not merely the perfect natural development of the child, but the supernatural also ; the progress of the child in the ways of Christ, growth in sanctifying grace, in the habit of virtue, in the wisdom which turns every earthly experience wonder to heavenly account. It is no then, that, parents worthy of the name are jealous of their right to choose for the r children masters who can perfect them in such ways.

When, therefore, we plead for free dom of education we do not ask that any power on earth should grant this freedom of education we do not ask that any power on earth should grant this freedom, which belongs to parents by natural right, but we protest that no earthly power should seek to limit or repress it and demand that the civil r should protect or promote it as COW omething of great benefit to the welfare of the state, and while we base this proestation and demand on the natural law, we appeal to the acknowledgment of this law by the great mor alists of every age, and to the experi encs of statesmen who have tried and found wanting every other principle on which they thought or tried to build up a system of national education. With states, justice must be the founda tion and aim of every law, and under no pretext whatever, whether of neces sity or of economy, or of the hope of ome fancied civic advantage, can they dara abandon it without bringing about their own destruction. It will not do to claim that parents as a rule are not competent to attend to the education of their children, and that if left to themselves, they would either left to themselves, they would be neglect it entirely, or fulfil this duty very imperfectly. Parents, by the very imperfectly. Parents, by the very nature of things, are much more competent to educate their children, or at least to select their schools and mas ters, than the ordinary teachers of the State school system, and if there be any rule in this matter, it is that the parants who are brought up under such systems are usually incompetent to cation in France, shows us what forces give their children the moral training they need. Hence, in assuming racy, to undermine religion and the charge of the education of children moral order itself. We have been accus under this pretext, the state is vainly attempting to remedy an evil which is largely its own creation, and which its remedy, far from curing, is sure to perpetuate. The State should help parents to perform the duty of educating their children by providing them with the necessary means, and by punishing those who neglect this duty ; it has the right to provide schools for children whose parents cannot afford to educate them, and for orphans, whose guardians will not assume this task ; it may require all its citizens to know the very little that is strictly required to live as law-abiding and in dustrious members of society, and it may provide special courses of technical instruction for such as have already received a full primary education, and who may wish to offer themselves as candidates for special military or offi cial service, but its rights and func-tions stop here. Even the pretext of economy cannot justify its attempt to assume as its own the rights of parents to educate their children ; for, besides in many places of creating a state the injustice done, it is false economy monopoly in the very function, which which seeks to save money at the ex pense of all that is most precious and effective as a means of developing and perfecting the character of its citizens. Finally, the State has no right either to assume entire charge of the education of children, or to limit, or make difficult for parents, the exercise of this prerogative, under the pretext that common schools for all create "a feilow feeling," as we have seen it ex-pressed but lately, though the thousands of students who go to our colleges and universities never learn what this feeling is ; that the State should see "that the same moral principles sway the minds of all," as if this were possible, except in a State in which all would the instruction that everyone needs to

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rn, not Church. It was on theories ideutical or similar with these that Sparta of old once based its system of education, with what disastrous results the whole world is witness ! for the physical proved courage of its citizens soon worthless without the virtue and moral heroism which had no abiding home in that had been torn from home hearts before they could feel its influence and inspiration. France made this same experiment as a result of her revolution in the name of liberty, with the result that after fifty yeart of disorder and petty revolutions, even the Voltairian M. Thiers advocated true freedom o education by permitting those who could educate young men, and who could train them to religious habits as well as in science, to take part in their education. "The State university," he wrote in a public letter, "has fallen into the hand of phalansterians, and evidently wants to teach our children,

together with some mathematics and natural sciences, a great deal of demagogism; I do not see any way of saving the country, except by granting The education given by the clergy freedom of teaching. seems to me far better than that our

State professors prepare for us. My antagonism is now sors prepare for us.

lurned against the social enemy which is the mania of the demagogue I do not intend to surrender to it. wish to save from destruction the last hops of social order, which is evident attached to Catholic Institutions. For fifty years France has been enjoy ing the fruits of the conversion of M. Thiers and his fellow statesmen, and now that Catholics are about to celebrate this event, the socialist members of its government are conspiring together with a view to making attend ance at State schools compulsory. For the past eight years they have been taxing the religious men and women in charge of Catholic schools and convents with a view to impoverishing them, but they have not succeeded in robbing them of their pupils. Now, at length, they are to introduce a law, by which no one can become eligible to any State office or employment without attendance the last three years of his college or secondary school course at a State school or university.

This is to entice away the pupils from schools in which religion is taught as well as science. To cut off the supply of professors, it is proposed to delare unlawful the vows by which they bind themselves together in orders for teaching, because, forsooth, it is un lawful to renounce one's natural rights In his noble letter to M. Waldock Rous seau, the Compte de Mun boldly attacks the motives which have inspired this law, and pertinently asks why government is so fearful of religious education, and why it insinuates that pupils who have received it are faithess or false to the State, when it has not a single instance in proof of its as sertions, though it had lately, in the Dreyfus affair, several instances of what it considered faithlessness on the part of those who had been educated in its own lycees

It is a strange sight, indeed, that of a country striving to destroy what is best in the life of its citizens, and denying the most sacred rights of men whom she may need, but too soon, to defend her very existence. It seems impossible that the socialist efforts against religious education in France should succeed any more than the Kulturkampf has succeeded in doing the injury it sought to inflict upon the Church in Germany. Still the open attempt of the socialists to control eduare at work, under the guise of democtomed to boast that such S ate despotism would be impossible in our own coun try, but there are signs by which one can predict that will soon be our misfortune. Many of our citizens idolize our free or common school system, though the more intelligent look to the system of denominational or Separate schools which obtains in England and in Canada as approaching the ideal sys tem for a country like ours; but while the prospect of getting the masses to take the more intelligent view grows daily more hopeless, the common school, the idol of our people, is daily becoming for the politician a source of political theorist a lucre, and for the pulpit from which the same moral prin-ciples, or what is the same to him, the same partisan political principles may be made to sway the minds of all. With our strong aversion to socialism we have fought hard against state monopolies of our great public enterprises and industries, but by a strange inconsistency we seem to be on the eve monopoly in the very function, which, when administered by the state, must necessarily generate a spirit of social ism among our citizens. Perhaps no laws made by our state legislatures are less closely watched than the laws which regulate the education given in our schools. Parents who should be so jealous of their sacred right to educate their own children seem to take no concern about the enroachments that may be made on their exercise of this right. For this reason we are asked to pray that they should take this interest, and that our legislators may be moved to recognize that the interests of the state and of all its citizens are better served by laws which protect and promote the rights of parents than agree on the right moral principles; by those which repress or limit them. and require "that children receiva In all we have said we have not advanced a plea for the rights of cuilprevent him from becoming a source dren, since these are identical with the of injury to human society," as if rights of the parents; nor for the decent parents could not give this and rights, or rather, the mission of the decent parents could not give this and rights, or rather, the mission of the keep Naw Year's Diy on Jap. 13th more, or a national education from the Church in this work of educating the and Fourth of July on Jaly 16th; and State as well as an individual educa young. The Church has never failed tion from their parents, and, we might in this mission, and it has invariably add a religious education from the triumphed in some measure over the he will be understood, unless he obeys understand Simeon's song and pro- ises and the fallacy of his prophetic

iniquitous governments that have tried the decree of Pope Gregory XIII. It is to suppress its rights ; but like Christ, the Church, His spouse, has always tried to insist on the right s and duties of parents in the great work of edu cating their children, and instead of interfering with them, has always helped them by providing schools and masters in whom the parents could trust, being in this as in all things, a model to the state, which can only help its citizens in such an exalted work as that of education, by imitating the

#### TWO WOMEN.

Church which Christ commissioned to

teach all nations.

She crept into the vacant church Through empty aisles and bare; A faint perfume hung o'er the gloom, Vagne as an unprayed prayer; In robe and crown each saint looked down And frowned to see her there.

Each gazed upon her from his place— Peter and John and Paul; She found nor peace nor pain's surcease, So coldly looked they all, As she failtered lone to the altar stone, Where shone the candles tall.

And there enthroned, immaculate, And there entroned, immachate, Tender and pure and wise, She saw the grace of a woman's face, The love of a woman's eyes; And Mary's smile bent down the while Above her mute surprise.

Not hers to know the might that lies

Not here to know the market is In through majasty; She could but guess the tenderness, The sister sympathy; She made her prayer to Mary there With lowly heart and knee. The tall saints watched her as she went,

Each in his gold and blue : Aloof from her, a trespasser, Stern men they stood, and true : But Mary smiled, and the clasped Child,

He understood and knew.

#### Theodosia Pickering Garrison in the New Lippincott. THE GREATEST SOCIETY IN THE

WORLD.

The Apostleship of Prayer 01 League of the Sacred Heart is the largest religious association in the world. It now has over twenty five million members and thirty two magazines in all the principal languages of the world are published to advance its Interests

Every Catholic should during this Jubilee year become a member, as its duties are very easy, and the blessings obtained through the united ravers very great.

The League of the Sacred Heart is the most powerful organization in the Catholic Church ; and wherever it has been started it has worked a revolu tion, making good Catholics more fer vent, and bringing indifferent Catholics back to their duties, and has been the direct means of a great many conversions.

Its united prayers for the general and special intentions of the members ach month, are bound to be heard and answered for the prayers of a few are powerful ; how much more must be the prayers of the twenty five million members of the League ; to which are added the prayers and Communions of the members of all the religious orders of the Church, who are all affiliated with

the League. The duties and obligations are very simple, and do not require over one minutes time. They are so easy that the most indifferent Catholic can fulfil them ; all that is required to become a member and to share in all the graces and blessings is to be enrolled by a promoter, to receive a badge and each morning make an offering of your prayers, works and sufferings during the day to God in union with the Sacred Heart of Jesus-only this. It can be made vocally or mentally, or can be made in the form which is the one nost generally used. The following

pretty hard on Rev. Shaw and those of his way of thinking, but it is true. They must use the Pope's time. When he takes snuff in the Vatican they must sneeze in Boston, --- N. Y. Freeman's Journal.

### ST. BLASE.

Holy Church honors on the 3rd of February one of her noble champions in the person of St. Blase, who suffered death for the faith of Christ, thus be-coming a martyr. He was Bishop of Sebaste, in Armenia. In his time the Christians suffered many persecutions, from which the holy Bishop did not escape. That his life might be saved to his flock the saint withdrew to a grotto in Mount Aseus. Here he spent his time in penance and prayer and preparing his soul for the great crown Whilst there the aniof martyrdom. nals of the forest became his friends. They allowed him to caress them and followed him about wherever he went. One day a hunter accidentally came upon the saint in the midst of these animals. The hunter reported him to the governor, who sent officers to apprehend the man of God. The saint

cordially met them at the door of his cave and said : "You are welcome, for now I see that God has not forgotten me." When the soldiers took away the animals followed. The him The soldiers became terrified, but St. Biase re-assured them and said : "Be not afraid, they will do you no harm," and then he ordered them to go back. They obeyed him and looked sadly after him until he was out of sight. While on his way to prison many of the people came to the roadside to bid him farewell and ask his last blessing. Among them was a poor woman who carried a child in her

arms. A fish bone had stuck in the child's throat, and the poor mother was inconsolable, fearing that the child would choke to death. She begged the saint to have pity on her and cure her child. The saint knelt down, prayed, blessed the child with the sign of the cross, and it was immediately cured. When brought before the governor, the saint was ordered to sacrifice to Refusing to do so, he was the gods. beaten with clubs, thrown into prisor and finally beheaded. The Church

venerates this saint as having special his feast day-the 3rd of February-it is a custom in many places for the priests to bless the throats of the people, and to ask God to cure them if have any throat trouble, or to beseech God to protect them from any uch evils The ceremony is per formed by the priest holding cross two burning candles, touching the neck of the faithful and saying the following prayer: Through the interces-sion of the holy Bishop and martyr, St. Blase, may the Lord preserve you from

every disease of the throat, in the name Father, and of the Son, and of the Holy Ghost. Amen."-- The Sodalist.

THE PURIFICATION.

Rev. Father Ryan in "A Crown for Our Queen.

"Now dost thou dismiss thy servant, O Lord, according to thy word, in peace. Because mine eyes have seen thy salvation. Which thou hast prepared before the face of all people. A light to the revelation of the Gen tiles, and the glory of thy people Israel." (Luke, ii.)

Forty days after the birth of Jesus, His blessed Mother, accompanied by Joseph, went up to the Temple for her purification and His presentation Sinless as Mary was there was no

drous beauty of the young mother, the resemblance between her face and that of the Child a-nestling in her arms, the gentleness of Joseph : all this at tracted their attention but though they were almost touching the Mystery of Mysteries they knew it not. How often we are face to face with the supernatural and it passes us by unheeded ! Are we not surrounded by mysteries, sacraments, facts above nature filling all hours, and somehow we seem blind to their presence ! Are we not dwelling in the awful every-whereness of God from first to last of life half the while heedless of the mys-

terv So they in the Temple-the lookers on in the day of Mary's purification and Christ's presentation stood in the shadow of the supernatural ; but they went their ways merely passing wondering remarks upon Mary and Joseph Child. and th

And Mary went her way-the sharp point of the sword of sorrow entering her heart; but as day follows day, it will sink in deeper until her soul shall be transfixed with sorrow.

The Mother of the Victim must also be a victim. "The Man of Sorrow" must have a mother of sorrow. Few and intense the pangs. She saw, in spirit, every footstep of

Christ until the nailing of the feet on Calvary. No wonder that the sorrowful hasten

to the Mother of Sorrows ! She can compassionate sorrows every pang because she suffered them all.

And where the Mother of Sorrow is with her will be found the Man of Sorrows-Mother and Child together. Seven great mysteries of sorrow divide the days of her life.

The world worships joy-goes forth to meet it, welcomes it-walks in its light-but flies, or tries to fly, from grief. And yet after all that, earth by is vain, fleeting and unsatisfying. A ghost of grief haunts the footsteps of every joy.

Only spiritual joys can satisfy the from pr oul-joys that spring graces, sacraments, obediences to God's laws. And these fill the heart with that holy peace which this world can neither give ner take away. souls beside the greatest earthly sor power over diseases of the throat. On rows the highest spiritual joys can be found interclasping one another. Sor row was to be one of the most power ful elements in the holiness of the Blessed Virgin. Ramember that from the moment of her Immaculate Conception on up until the moment of her death her life was ascensional. Every moment she rose higher in sanctity Her graces and merits were constantly multiplying ; until she reached heights to no other creature accessible, and though finite, manifested, more than all other beings combined, the awful sanctity of God Himself.

As towards all other creatures her holiness was and is incommunicable no being ever bore the image and likeness of God a Mary did and does now in heaven. We are His images, now in heaven. We are His images, but imperfect. But in Mary the divine image is perfectly mirrored. Omnipotence cannot create a more perfect spiritual work And the sign of that spiritual work is sorrow. Her life before Calvary was a martyrdom of suspense and fear and expectation. Her martyrdom on Calvary is only surpass ed by that of her Saviour-Son. And, after Calvary she suffered the martyr-dom of waiting. And always in perfect conformity to the will of God !

THE ONLY TERMS.

#### reasoning, we will let the New York phecy and Anna's blessing. The won-San reply to him.

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reasoning, we will let the New York Sin reply to him. "Justic Brewer," says our contemporary, "speaks of the 'drawing closer together' of 'the ancient enemies, Catholicism and Pro-testanism,' as an indication of this approach-ing unity of religious sontiment; but is there practically any evidence of such drawing to-gether? Intolerance is less than it was a century ago. Religious discussions have lost their old acrimony; now even believers and infilels can argue together anicably, ... but has the gulf of separation be-tween Catholicism and Protestantism been filled up, bridged over or even narrowed? Waars are the two less radical in their con-filled in p. bridged over or even narrowed? Waars are the two less radical in their con-filled in or in any degree lessened its claims; it still offers to Protestantism no possibility of unity with it, except on the constition of rigitance to the papal supremacy. Within a very few years the Pope, by reliasing to ac-cept the radiity of the Anglican orders, has reacting pronounced the whole Church of togitance to the papal supremacy. Within a very few years the Pope, by reliasing to ac-cept the radiity of the Anglican orders, has reacting pronounced the whole Church of togit terms frame offers in the inteceenth contary are the same as it set it offered in the eighteenth century, and they will be the same in the two the churdy the anglitem in 1900 than was Paus VII, in 1800 " This may seem hareh language to the ease of those of our Procestantism in 1901 the parts of those of our Procestantism to 1901 the parts of those of our Procestantism in 1901 the parts of those of our Procestantism in 1901 the parts of those of our Procestantism in 1901 the parts of those of our Procestantism in 1901 the parts of those of our Procestantism in 1901 the parts of those of our Procestantism in 1901 the parts of those of our Procestantism in 1901 the parts of those of our Procestantism in 1901 the parts of those of our Procestantism in 1901 t

This may seem harsh language to the ears of those of our Protestant friends who sincerely long for Christian unity, and whose zeal in that mathave deluded them into the ter may the joys of their lives-but countless belief that the day of their desires is approaching. But it is the truth, nevertheless The only terms which Rome holds out to those who seek unity with her-and in no other way than by the recognition of Papal supremacy can real Christian unity ever be effected-are the same as those which General Grant offered the Southerners who asked to be allowed to return to our national union - unconditional surrender. - Sacred Heart Review.

#### JUBILEE YEAR.

A prominent and devout layman of our country thinks it is desirable that all the faithful should be induced to pay public honor to Christ during this Jabilee Year by wearing a heartshaped badge of some suitable material, with or without the Holy Nime stamped thereon. We are asked to express our oplaion on this subject. The idea is eminently pious ; but instead of a badge of any sort we would suggest a cross. What better symbol of Christian faith and practice could It is regrettable to notice there be? that the emblem of redemption is less used than formerly-possibly the ross is not so much gloried in now-Half a century ago it was adays Catholic onsidered a distinctively symbol ; any one wearing a cross or rucifix was understood to be a memper of the old Church Bat now when non Catholics place crosses on the steeples of their churches, and are removing unsightly monuments in cemetries, replacing them by those beautiful Celtic crosses, the taste of many of the faithful is for badges and Fortunately, the crucifix is buttons. required to be placed above our altars, or we should fear to find an anatomically impossible or artistically insufferable statue in its place. Stick to

the cross, say we .- Ave Maria.

E. B. A.

Sarsfield Branch, No. 1, Hamilton. Sarsfield Branch, No. J. Hamilton. The following offlers have been duly in-sailed for the year 1990: Casplain K-v Dr. Walter; Presiden; John Fishavan; Vice-Pres-ident, C. Burden; Rec. See., P. Dawd; Fin Sec., N. J. Curran; Preasurer, J. P. Bali, Marshal, M. 1sull: Assistant Marshal, C. Bishop; Steward, J. Keating; Inside Guard, P. Laughney; Outer Guard, P. Curran. The meeting was well attended, Applications for membership were received, and others prom-ised for the next meeting. W. Lane, S.T.

Sunday schools were established in every parish of the vast dio.cse of Milan by St. Charles Borromeo-Sunday-schools which we of the present age complacently imagine are an invention of our own, and which Protest-ants would fain believe to be an invention of Although the closing year of the cen--Father Haskins

is the general form of the morning offering for members of the first degree.

"O my God. I offer Thee my prayers, works and sufferings this day in union with the Sacred Heart of Jesus, for the intentions for which He pleads and offers Himself in Holy Mass, in thanks giving for Thy favors, in reparation for our effences, and for the patients and thirty of the Confin unrevealed. Mary, the of all our Associates: especially this month for Christian Progress." month for Christian Progress." GRACE OF THE JUBILEE YEAR.

Every Catholic, it makes no differnce how cold and indifferent he is, or how lax he has been in the practice of his religion, intends, after a while, to do something for the salvation of his If he only could be certain of soul. the length of time he has to live, he could put it off for a number of years, but as life is uncertain, the best thing of the Holy Spirit, came the aged he can do is to act at once and prepare Simeon, a just man and devout, " who for the inevitable.

This Jubilee Year will be the only one the most of us will ever see, and for that reason we should take advantone to be enrolled in the League of the Sacred Heart.-Catholic Columbian.

### WANTS HIGHER AUTHORITY.

Rov. Samuel Show of Boston, declined to have service on Christmas, assigning as a reason that the day was fixed upon by the Roman Catholic Church, and he wants higher authorty. Then why does he keep New | Year's Day, Decoration Day, Fourth of ity. July and Washington's birthday on the days he does? Does he not know that of many in Israel and for a sign that were it not for the decree of Pope shall be contradicted; and thy own Gregory XIII. issued in 1582, he- soul a sword shall plerce that out of Gregory XIII. issued in 1882, ne-Shaw-would not now keep those days at the time he does? To be consistent he must reject the calender of the civil-vision the whole future history of the he must reject the calender of the civilized world-that of Pope Gregory-and go back to that of Jalius Casarr rather, the mission of the keep haw rears Day on out 1044 a this work of educating the and Fourth of July on July 16th; and The Church has never failed all the other holidays twelve days later. Rev. Shaw cannot date a letter so that

real need for her compliance with the ceremony of purification, as there had been no need of our Lord's subjecting Himself to the rite of circumcision.

They complied with the requirements of the law in order to leave us an example of obedience. And besides the mystery of her Motherhood and the divinity of the Child were in this way arms the everlasting God. Joseph carried the turtle doves as humble offerings. Never had God received

had been waiting for the consolation of Israel." For it had been revealed to him that before death he would see with his own eyes the Lord's Christ. Mary he had known in the days of her aged heart. He took the child. And trembling arms and blest God. And He took the child in his then his voice rose in song : thou dost dismiss thy servant, O Lord, according to thy word in peace. Bocaus: my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: A light to the revelation of the gentiles, and the glory

of thy people Israel." Simeon blessed them, and said to Mary the Mother : " Behold this child is set up for the ruin and resurrection Child and he tells it to the Mother : for of the term. Child and he tells it to the Mother : for Lest, however, we should be judged she is to be involved in it-to be part

and portion of it. Anna, the prophetteners in the Temple-but they did not

tury is still very young, it has elicited an abnormally large amount of twentieth century predictions from indivi-duals who appear to be desirous of ranking as prophets in their various countries. Here, for example, is a justice of our supreme court, the high est tribunal in the land, whom one would hardly expect to see essaying the role of a seer, predicting that the next contury will be noted for greater Christian unity. Speaking the other day before a Congregational gather-ing at Washington, D C., Justice Brewer said :

offerings. Never had God received such homage in Heaven or on earth as when Mary presented her Child in the Tomple. It was an infinite offer ing and the little Christ gave to His Facher in that hour infinite homage. Into the Tomple, by the inspiration of the Holy Spirit, came the aged

Nobody would rejoice more than the Raview if Justice Brewer's prediction that the twentleth century will see Christianity realized should prove true. We fear, however, that the Justice, excellent jurist though he may be, has age of the graces and opportunities Mary he had known in the days of her that are offered us. Now a good be childhood. He had been present at in very clear or correct ideas regard that are offered us. Now a good be childhood. He had been present at ing Christian unity. He seems to coning Christian unity. He sooms to con-sider that as a sort of a religious trust And or combine, to be effected in much the same way as commercial consolidations are effected. "I look," says he, "in the coming century to see a cleaver conception of the fundamental truths -a putting behind us as of little significance the minor differences of creed and doctrines ;" and, again, he tells us that "we must learn to do business as the business man does. He eliminates every unnecessary expense." His exaggerated statement regarding the affiliation of Catholics with Protestants, in various forms of works, is also, to

our thinking, another evidence that the worthy Justice has no adequate of what constitutes real Coristian upity in the religious sense

by our non Catholic readers as too

ess, also entered the Temple and gave magisterial and unylelding if we thanks to the Lord. There were lispointed out, in our own way, the incorrectness of Justice Brewer's prem-



er New and GRAND PANSIES All of 1939 with a set of straight or circular rows of and a slite by help, can a different color? I for our how that the close is the first our for the straight on how that the close is the first our for the straight one of the benty and true to color? If not, you have black or the benty and true to color? If not, you have one to be not you perfection prove attained. As the straight of the straight of the straight of the color benery color. Prove Start

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John Lewis Childs, Floral Park, N. Y.

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THE CATHOLIO RECORD

Beard Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

LXX.

6

We had begun to consider Luther's relations to general humanity, but have been diverted into a consideration of his relations to moral purity, as it is about this point that the apologies of his zealous defenders chiefly turn. We will, therefore, finish this up, and then revert to the question of his

A special interest attaches to the on of Luther's moral teachings question of Luther's moral teachings from the light they cast upon the view of morality held by some modern Pro-testants. The Lutherans, to do them justice, soon came to reprobate Luther's teachings respecting the relation of the sorce, at least in their grosser excesses. Yet as we have soon and to speak of Tet, as we have seen, not to speak of Milton and Romeyne, a modern Amer-ican Bishop and a theological profesican Bishop and a theological protes sor, both of intensoly Protestant charches, (the former holding Anglo-Catholiciem in especial horror) commit themselves, the one in print, the other in correspondence, to the intrinsic lawin correspondence, to the intrinsic law-fulness, and the latter to the occasional possible expediency of polygamy among Christians, the latter defending even such possible unions formed after baptism, at least by persons of rank. Would that the professor stopped

here. He is in perfectly good stand. ing. He is not suspected of any ec-contricities of teaching. He belongs to a great and leading Church. His own life is beyond reproach, and his instincts of pudicity, so long as un-troubled by the fanaticism of theological championship, are the same as those of any other Christian man. Yet when asked what he thinks of certain declarstions of Luther, too abominable to be stated in a family paper, authorizing in certain circumstances an inconceiv-ably loathsome compound of adultery, incest, and imposture, he has given an answer that is enough to take away the breath. He owns, to begin with that the passage in question is " hidcous." He uses this very word. He notes that, on account of its bideousnees, it has been left out of some later editions of Luther's works. These pro-fees to be complete editions. Those who buy them of course suppose they have Luther precisely as he is. Not finding this hideous passage in their own edi-tions, they will, naturally, if they bear it quoted against him, declare it to be a malicious fabrication of the Catholics, or Calvinists, or Free thinkers. To omit it from a protessed edition of Luther's Collective Works, Saemmeliche Werke, is just as distinctly an immorality as Luther's own addition of allein in his translation of Romans III, Yet this theological professor (building on Doctor Sheldon's apology, but leaving Sheldon quite out of sight) not only defends Luther in virtually all he does and says (except in the point of courtesy) but extends his defence to cover the immorality of his modern editors, in suppressing a vital instance of his teaching. The professor is act-ually infatuated enough to declare this suppression identical in principle with the expurgation of certain classics intended for the study of youth ! A strange defence, to give out something of Luther's as so beyond measure loaththat ripe and learned scholars can not be trusted to read it without danger motal corruption !

Having made such work of the endeavor to defend the suppression, what has he to say about the passage itself. He owns it to be "an extreme case," but declares that Luther's decision " is agreeable to the deeper principles of right." The deeper principle of right, according to Luther, and his defender, right. is this. The great end of marriage is the multiplication of the human race. Wherever, therefore, the sacredness of a particular marriage stands in the way of a more rapid multiplication of the human race, the sacredness of mar riage must give way. The form of marriage may be maintained, and sometimes ought to be, but in certain causes a husband ought to give his wife as broad a license (covering it, however, with false representation) as Spartan husbands sometimes gave their wives, in the interest of securing ro buster citizans to the state. And this vagrant license, which pagan Athens would not allow, and which pagan Rome, in her purer days, detested, is presented by the teacher of a leading theological school as agreeable to the deeper principles of Christian moral ity ! The more multiplication of the human race is not the end of Christian marriage. It is the multiplication o the human race within the ethical bounds of Christian morality, guaran teeing unshaken mutual faithfulness, genuineness of birth, purity of home Where offspring can not influence. be born and reared under such in fluences, Christians will refuse to have offspring. Yet, in Luther's eyes (and ial appointment of God. in the eyes of his modern defender) so entirely does the mere multiplication of offspring outrank everything that he declares a chaste nun or monk to be unworthy to rock the cradle of an unlawful child ! The parents of this, he declares, though they would have pleased God better by entering into marriage, have pleased Him even now, whereas the monk and nup, remaining chaste, will certainly be damned by reason of their chastity ! This conclusion is legitimate, from that principle which Lather and his defender declare to be sound and supreme, but which is the principle of a beast, not of a man, least of all of a Christian.

conclusion. So long as these teach-ings of Luther are not emphatically reprobated by the whole Protestant world, it will be hard to stand up

against this imputation. From times absolutely immemorial, earlier than history, we find heraids and ambassadors held sacred. Vio lence offered to them has always been abhorred, as shaking the very possi-bility of human intercommunication. In the Iliad we see how neither craft nor brutal force oversteps this invio lable limit. Yet when the Pope sent two nuncios to the empire, ambassadors standing under the solemn sanctions of international law, that

sanctions of international law, that absolutely unscrupulous man, Ulric von Hutten, formed a plot to intercept them on their return. In this plot Luther fully concurred, and expressed his disappointment when it failed. Sigismund's failure to keep his pledge of asfe-onduct to the plate to one What I suffer cannot last long ; what I have deserved is sternal. An active penitence is exercised by depriving ourselves of any satisfactions of body or mind, with an intentions of body or mind, with an inten-tion of making some atonement to the Divine justice; by bearing patiently any contempt or injury, and offering it to the Almighty in expistion of our of safe-conduct given to Huss is one of the commonplaces of invective against the Catholics, although that safe conduct bound the Emperor but in no way the Council. Yet when a plot is formed to intercepi ambassa-dors, against whom no charge is lying, Fourth Sunday after Epiphany. Luther finds nothing amiss in it, and our theological professor finds nothing amiss. Had Hutten intercepted the

legates and murdered them (as very probably he intended doing) it would doubtless have been all right in Luther's eyes, and would doubtless have appeared, though "an extreme case," yet agreeable to the deeper principles of right "in the eyes of our

theological professor. The truth is, Luther had a very strongly developed religious nature but apparently not a strongly de veloped moral nature. Reverence for right, for truth, for purity, do not eem to have formed a very decidediy predominant part of his character. His theory of justification and his correspondence with Melancthon both show that he concerned himself very little about any renewal of our nature in this life. "Sin, sin mightily, but believe more mightily," is his watchword. A Christian man can not lose his justification, even if he would, so long as he does not lose his con-filence." "There is but one mortal sin, the loss of confidence," incredulitas, that is, as all his teaching shows, the loss of confidence in one's own justification. "Sin by unchastity, or by murderousness, times innumerable, and you lose nothing by it, so long as you do not lose your confidence.' Loss of goodness, or failure to achieve it, seems to count for little with him. "Work out your own salvation with fear and trembling," is a part of Paul's gospel, but hardly a part of of Luther's. He looks for a magical change in our natures, at death, or at the day of judgment, but he seems to be perfectly content to let that take care of itself. So utterly devoid was the gospel with which he imbued the German masses of any care for the cultivation of holiness, that when at last, after Luther's death, Melancthon and Oslander began to insinuate that some attention to this might not be amiss, the anti Lutheran heresy nearly cost Osiander his life, and cost the children of Melancthon house and fortune, and in one or two cases years of liberty. I shall come back to this matter o

justification, but meanwhile we will consider how far Luther can be called Charles C. Starbuck. humane. 12 Meacham street.

North Cambridge, Mass. IMITATION OF CHRIST. OF PENITENCE.

which lightens every burden, and sweetens every yoke. Sanctify them, In order to apply these truths to our own case when any sfliction befails us, we ought to retire into the closet of our sweetens every yoke. Sanctify them, by taking as your model Jesus who has suffered so immeasurably for you ; has suffered so immeasurably for you; sanctify them by meditating on pur-gatory, which will be lessened by patiently bearing the cross; sanctify them by a firm hope of attaining that Heaven where the angels are prepar-ing for your a giving a strengt group arts, and reason thus with ourselves: Is it not an article of faith, that when committed the first mortal sin after baptism my portion from that moment ought to have been with these like myought to have been with these like my-self, the reprobates in hell? Alas, my God, how many years should I have already passed in that place of horror! Instead of those horrible and ever enduring torments, for which thou hast graciously exempted me, thou art pleased to send this affliction, and yet I murmur, am impatient, and untract-able. ing for you a glorious, eternal crown of victory. Pope St. Gregory says "We can become martyrs without fire or sword, if we preserve patience and divine charity." What a joy will be ours, if we can justly say : it is true, I have often offended my Lord, but it

I have often offended my Lord, but it is now in my power to offer Him suf-feringe, thus giving Him pleasure. Let us bring Him many gifts of patience and submission to the will of God, and in the hour of death, for our consolation and eternal joy, we shall experience, how truly the apostle St. James spoke when he said: "Blessed is the man that endureth ternation. is the man that endureth temptation, for when he hath been proved, he shall receive the crown of life which God

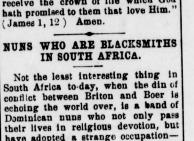
FIVE . MINUTES' SERMON.

### SUFFERINGS, A SIGN OF PREDILECTION

"Behold a great tempest arose in the sea, Matt. 8, 23.)

A tempest at sea is a graphic picture of the storms of suffering and misery which we must undergo during life. When the thunder peals, the lightning flashes amidst rolling billows; when the wind shricks, as it were ; when as the foaming waves rise to mountainous heights leaving behind a yawning abyss that threatens to ingulf the ship that is turned about like a leaf in a whirlwind, then even the sturdlest mariner's cheek blanches, and the fear of death enters his soul. Thus it hap-pens when in the voyage of life, the lark clouds of impending misfortune threateningly gather above, and around us, when disease prostrates us, when poverty and ill-fortune destroy our former prosperity, when all kinds of calamities crowd around us, when the angel of death appears and snatches a dear one from our midst, then indeed we tremble with a fear not unlike that of the apostles when they thought they saw a watery grave open to engulf them. But "Jesus said to them ; Why ar

you fearful, O ye of little faith ?" (Matt. 8, 26.) Jesus addresses the selfsame words to us: "Wby are you tearful." Why do you fear the weight and the burden of the cross? Is not every trial sent to lead you to God? The world may contradict the statenent and attempt to undermine it by a thousand arguments, but nothing is more true. In prosperity and good fortune, we so easily forget God and secome oblivious of the end for which we are created, we do not seek our happiness, our heaven above, but are satisfied to find it here on earth, we lose sight of the one thing necessary, namely, the salvation of our immortal Daring trials and tribulations, souls. however, God and heaven are near us our helplessness compels us to seek God, to lift up our hearts to Him in anxious supplication, then we try by penance to make ourselvas worthy of being heard on account of the despair of our bleeding hearts; we are com. peiled to think of the future, to seek that peace which the world with all its promises and allurements cannot give. Who can enumerate the perverted and hardened sinners, who have found



have adopted a strange occupation-" passing strange," say all who know of it. Eager to sow the seeds of faith in South Africa, they established themselves some time ago near King William's Town, Cape Colony. The New York Herald tells the rest

of the story : " In the new country where the nuns set up their habita tion the Boer neighbors looked upon their work with suspicion and resent

ment and even the English looked with disfavor upon the convent. The consequence was that the Sisters bought an extensive farm, and finding that farm laborers were scarce in a land where most of the digging was for gold and for diamonds, solely as a means of self-support the nuns put their hands to the plough. But accidents will happen even in a con-vent, and in time the ploughshare became broken. There being no blacksmith in that region the nuns sent to Capetown and got the materals to build, and the tools and implements to supply a smithy. A blacksmith as a tutor was found, and the nuns learned how to blacksmiths. They have thus far proved not only their equality with man, but their superiority to him, for, when the blacksmith, disregard ing his religious environments, went on a prolonged spree, the nuns speed-ily forced him out of the settlement, and determined henceforth to do al their own work.

" But the nuns went even further. They found that blacksmithing among the Boer and English residents was profitable work, and they built a smithy, with a brick forge, a strong capacious bellows of oxhide, and all the customary paraphernalia incident. al to the vocation of the votaries of Vulcan, and established themselves as a convent of female blacksmiths. The visitor who rides to the convent from King William's Town come upon the puns brown clad and busy, h ploughing and shoeing. Tethered to the strong oaken rack in the centre the way to God and Heaven in the of the shop stands a horse. With a school of the cross, and who now in nail-box beside her, a nun bends over the ranks of the holy penitents, stands the hind foot, with a foot resting in the ranks of the holy penitents, stands before the throne of God chapting the eternal hymn of praise ! Who can a red-hot shoe to the scorehing hoof. Beside her stands arother nun, who is busy making hinges, hooks and staples, ring bolts, and other articles of builders' hardware out of small rod and hard iron. The feminine black smiths of the Dominican convent are The presence of the experts. hammer-swipging nuns seems to ex ercise a sort of fascination over the rest of the neighborhood, for they will go out of their way on their daily tasks to gaze at the hard working Sisters of the smithy."

" FEBRUARY 3, 1900.



# "IRELAND IN PICTURES."



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Catholic writers, who died only a lew months ago. M. E. Francis (Mrs. Francis Blundell): "In St. Patrick's Ward." A pathetic story of a poor old Irish woman. Mme. Blanc : "The Norsling of the Count-ess." One of the most tender stories we have had the pleasure of reading. It is sweet, simple and touching. Anna T. Sadiller : "Marie de l'Incarnation." Illustrated. A sketch of the foundress and first Superior of the Ursulines of Quebec. Eleanor C. Donnelly : "Not Dead, Bu Sleeping." A Poem. Illustrated. Very Rev. F. Girardey, C.SS R. "Thoughts on the Firth, Sixth, and Nutth Commandments." Hustrated. Rev. Edmund Hill, C. P.: "Per Mariam." Illustrated. A Poem in honor of our Blessed

for 1900.

With Cover Printed in Colors.

### **FEBRUARY 3, 1900**

### OUR BOYS AND GIRLS.

A Clever Bird A gentleman brought with him from Mexicos parrot named Jocko. It hap-pened that the bird's perch stood for several days close beside an electric bell. When this was touched and the servant immediately appeared, Jocket would give a croak of astonishment. After a time it was evident that Jock began to see some connection between the button and the servant. At last after studying it for a long time an running his beak softly around it, Jock discovered the connection and presse the button. As the servant appeare the little schemer said, "Jocko's hur gry." The laughter of his mistrer and the astonishment of the servar did not disconcert him in the lease He had rung for what the wanted, an be insisted upon having it. The be insisted upon having it. The scheme worked well, to Jocko's man fest delight.

#### Charity.

A beautiful illustration of Christia charity is afforded in the following i cident. An eminent painter was r quested by Alexander the Great sketch his likeness. Alexander had scar upon his brow of a sword-thru For a time the artist was perplexed For a time the artist was perpicted to how he might make a good likem of the king, and yet show this def mity. He finally hit upon the explicit of having the monarch seated the throne with his head slightly reing upon his hand, thus concealing t When we sketch the charac SCAT. of others, let us kindly lay our has over the scars, and when others co to sketch us perhaps they also will the hands of charity over our scars, we have them, too. Thus shall en preserve and set forth the beauty of other, and forget the deformity t more or less mars us all.

#### A Boy With a Brush.

Ludovico Cangiagio, a fam Genoese painter, worked equally w it is said, with both hands. By unusual power he executed more signs and finished more great we himself, in a much shorter ti than most other artists could do the aid of several assistants.

At the age of seventeen Cangia was employed to assist at paintin fresco the front of an elegant ho On beginning his work, the other ists, who were Florentines, observ his youthful appearance, conclude could be nothing more than a gri of colors - "a boy with a brush and wondered at his presumption. soon, therefore, as he took up palette and set to work, they bee apprehensive that he would spoil ev thing ; but after a few strokes of pencil, they had reason to be of a different opinion, and paid tribu his uncommon abilities

#### A Boy's Diary.

A mother describes in the Iat how she came to look upon the ru in her boy's drawer as his unw diary and the basis of his au diary and the basis of his ad graphy. She said to him one da "My son, your bureau dray full of rubbish. You had better

it out. Yes, that would be his great de

so we began. "This horseshoe is of no use-"Oh yes, it is; I found it grandpa's corn-crib, and he l

have it. These clamshells you'd break up for the hens-

Why, mamma, I got them beach, you know, last summer ribbon-l And this

'Here is that old tin flute

me two Christmasses ago. Did

have a splendid time that day? "Well, this bottle is good for

ing-" "Oh yes, it is. That is the

used for a bobber when we we ing at Green's Lake. A bla

pulled that bottle away under

stroy these historical relics w

to obliterate pleasant memories

The snow is lying out in the It has been swept from all t

walks, and that makes good sl

The butchers and grocers ha

going about with jingling be

Just now a little queen pass

sat in a rocking-chair that

securely on a pretty red sled.

shawl had been put on the ch

and then she sat down an tucked all about her. On her

a coat ; she wore a jacket, a

the jacket a white flannel st

must have been hers when

bady. A tightly fitted hoo veil over her face completely

little queen. Her horse is h

He has no gloves on, and no

and his shoes are quite old,

prancing and kicking in the

lent fashion, and when the lin nearly falls from her throne l

the horse starts off at a co trot, and the bell on his new

gayly. Here they come ba I hear them laughing. The

prancing and arching his generally behaving in a reck

ner. How the little queen

and, strange to cay, so does Away he goes down the hil trot, and the little queen

back with great dignity.

The little queen lives in rooms, probably, with a g

other people living in the se

There may be no carpet of

boys have been snow

Then the mother thought the

A Little Queen.

Cardinal Newman says that it has always appeared to him that an instinct of sexual grossness is inherent in Protestantism, although he does not profess to have come to a final committed.

It is the only way left us to return to God when separated from Him by sin. There is a penitence of heart, and an active penitence; the one affective, the tribulations, mounted the heights of other effective ; they must be united as the several circumstances of our condition require.

An active or effective penitence is to be put in practice when sickness and any involuntary affliction befalls us, or when through a penitential spirit we nunish ourselves.

We practice it when in sfil ctions : As often as we receive them with this intention, that being criminals in the sight of God, we look upon them as a punishment justly sent by a tender parent for our amendment; or merciful judge, who indicts a penalty in this life in order to spare us in the nex . In a word, as often as we contess our sins with true repentance, and receive the punishment with due sub mission.

In order that these two interior acts may make the deeper impression on our hearts, it will not be improper to ccompany them with the following re flections

That if the crimes for which we are punished were to be weighed against what we suffer, how light would the latter be in comparison with the form-

That what we endure is by the espec-

That His design in sending it is our advantage, in satisfying by it for our offences.

That it is in order to remind us of our wickedness ; since we seldom think on it before we feel the hand of God. That if by the sacrament of penance. we are already restored to a state of grace, this silliction is sent us as a means of satisfying the divine justice for the temporal punishment due to our sins

That the punishment due to mortal sin unrepented of, is sternal damnation, fire never to be extinguished, and an irrevocable banishment from God.

That millions have perished, who perhaps were guilty but of one mortal ferings by means of the love of God,

count the number of lukewarm Chrisperfection and acquired sanctity ! Traly, therefore, did the angel speak

to the sorely-tried Tobias : because thou wert beloved by God, this trial had to come upon thee, and St. Pau remarks for our consolation "For whom the Lord loveth, He chatiseth, and Hescourageth every son whom He receiveth." (Heb. 12. 6.)

My dear Christians, does not the whole gospel contain examples where in those who suffer with Christ and carry the cross are called bless Do you wish to hear what the saints thought of sufferings? The daily prayer of St. Teresa was: "O Lord, let me either suffer or die." St. Aloysius, an angel in human form, said "There is no surer mark of predilection than the trials and tribulations sent us by God when we are striving to serve Him. These sufferings are a precious ring with which our Lord espouses a soul whom He oves." St. Chrysostom says "If God grants you the power to work miracles He truly grants you a great gift, but it is not so great as the one He bestows when he sends you misfortune and suffering. By receiving the power to work miracles, you become indebted to

God, but by enduring sufferings, God ecomes your debtor, and according to His faithful promise He will give you an eternal reward." How re-assuring and consoling are not these words should they not encourage us to per severe in the school of Jesus crucified Since the fall of Adam, afflictions and sufferings have been our inevit able lot. What will it avail to weep and lament, to groan and complain? No matter what you do, you cannot escape the trials and tribulations of this life. Willingly or unwillingly

ou must walk the way of the cross If unwillingly, you double the weight of your burden, offend God and lose merit for Heaven. As Christians, you firmly believe in a future life, in an eternal reward. What can be more reasonable than to sanctify your suf

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manner:

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up." "Oh, no ! That was our class for the last day of school, and to keep it. Why do you heap up such trash "That is a nice flute that Wil

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## OUR BOYS AND GIRLS.

A Clever Bird

A gentleman brought with him from Mexico a parrot named Jocko. It hap-pened that the bird's perch stood for several days close beside an electric When this was touched and the hell. servant immediately appeared, Jocko would give a croak of astonishment. After a time it was evident that Jocko began to see some connection between the button and the servant. At last, after studying it for a long time and running his beak softly around it, Jocko discovered the connection and pressed discovered the connection and pressed the button. As the servant appeared the little schemer said, "Jocko's hun-gry." The laughter of his mistress and the astonishment of the servant did not disconcert him in the least. He had rung for what the wanted, and be insisted upon having it. The scheme worked well, to Jocko's manifest delight.

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#### A Boy's Diary.

A mother describes in the Interior how she came to look upon the rubbish in her boy's drawer as his unwritten diary and the basis of his autobio-

graphy. She said to him one day: "My son, your bureau drawer is full of rubbish. You had better clear it out.

Yes, that would be his great delight so we began. This horseshoe is of no use-

"Oh yes, it is; I found it under grandpa's corn-crib, and he let me have it.

These clamshells you'd better break up for the hens

Why, mamma, I got them on the

beach, you know, last summer !" And this fa

### THE CATHOLIC RECORD prayer, and God is more pleased with

An Irreparable Loss.

No Time Wasted.

"But I haven't a cent to start with,

said a young acquaintance of Daniel Drew, who had called upon the great

financier for advice as to his future

"Lucky fellow !" exclaimed Drew

"vou'll not have to waste time losing

an inherited fortune before you com

Strong Through Resistance.

The young man cannot be strong until he has been tempted and has

earned to resist, but he will gain the

about with me, and never am a real sufferer but by my own fault." When a young man fully believes this many things will be easier for them.

To Double its Membership.

A young men's society has formed a "get one" club. Each member of this club agrees to secure at least one new

member for the association before May

inent place, each having a blank space

for the name of the new member se

tive to the workers, as no man will like

to have that space remain vacant very

far, and bids fair to prove a successful venture. This plan is said to be good

Desultory Reading.

Dr. Johnson said : "Snatches of

They are, however, in a cer

reading will never make a Bently or a

tain degree advantageous. I would put a child into a library, where no

unfit books are, and let him read his

choice. H child should not be dis

couraged from reading anything that

he takes a liking to, from a notion that

The Young Man's Room,

That clever writer, Ian MacLaren,

material beyond a fourth rate novel

vices. His mind is empty and ready

for any visitor—the first to come may be sin. What leads many a man

wrong is simply the deadly dullness of

aving for variety. Let

for smaller associations.

The names are posted in a prom

This in itself will be an incen-

The club has fifty members thus

mence to make one of your own.

lost time is gone forever.

career.

cured.

long

Clarke.

but the little queen does not care ; she has her papa, who plays horse with her, and a mamma who sings lullables, and the only world she knows is full of love, and she is the queen who received it all.

#### Reading

It goes without saying that a book worth reading is worth re reading. But it may be that all parts are not equally worth re reading. Thus it be-comes important to mark those parts deserving more careful and con aider ate attention. In reading a book or any article in the magazine for the S. J. first time, read rapidly to get the sense and general purport. In this rapid first reading, mark with letter A such passages as seem quite striking and as hallenge your attention for more care

ful examination. In re-reading give careful thought to these parts, and if they seem on reto these parts, and it they solve on the flaction to have a growing, valuable meaning attach the figure "2" to the A marked before, so it will stand as when expressing the square of A; But if on reflection they lose thus A2.

in value and your former judgment is not sustained by the second reading, then attach the radical sign to the A. Keep three things in mind :

The value of thought.

The beauty of thought. 2. The manner in which the author 8

has brought out its value or beauty, or Now, when you come to read the

book for the third time, the wheat being separated from the chaff, your time will not only be saved, but the Beauty of the selection will stand forth with increased distinctness.

strength of every temptation that he does resist. St. Bernard said : "Noth-ing can work me damage except my-self; the harm that I sustain, I carry A book so marked has an added value for all subsequent time ; the wit, wisdom, pathos, or grandeur of the author may be gained without the ommonplace. In addition to this, make a brief in-

dex naming pages marked by A on the more striking ones so marked. If a friend wishes to puruse your book, request him to mark likewise, only using a pencil of a different color. The passages on which you agree in the marks should then be re-read, and the more striking ones committed to memory for ready use. In this way you will fix the thought, as also the good expression of the thought, as a part of the mind's available content.

In re-reading the passages you determine to have enter your mind and hereafter dwell with you, the charac-ter of the guest should be scrutinized. The more prominent words should be examined in a good dictionary, and a growing meaning should attach to them. Words have a growth in mind. - Of them it may be said, as the mother to the babe

Ever, evermore shall it be mine To mark the growing meaning in think

eyes, And catch with ever fresh surprise and joy Thy dawning recognitions of the world."

it is above its reach. If this be the case the child will soon find it out, and Reading aloud should also be attenddesist ; if not, he, of course, gains the Read not for imitation but for ed to. instruction which is so much the more inspiration. Reading aloud with the likely to come, from the inclination inspiration born of the understanding with which he takes up the study. aids the memory, increases pleasure, and ssmetimes arouses the intenses feeling. It gives an ardor and zes which aid continuity of thought. It says: "When a young man's room has nothing in the shape of reading awakens the mind to a more active condition ; comparisons are more promptly made, and it causes the mind and an evening paper, it is not a to reject much to which it silently promising interior. It does not follow that its inhabitant plays the fool, but assents when the mind is not so aroused.

#### The Moss-Rose.

There is, so an old legend tells us, an angel whose duty it is to care for be sin. last summer " the flowers by day and to sprinkle them with dew at night. One day,

ten words from your heart than with ten pages read, perhaps not one word Those who are older can all fecan successful men who, when boys, were considered of less than ordinary ability and who have succeeded by sheer force of will. History is full of St. Teresa saw in a wonder meant. St. Teress saw in a wonder-ful vision the glory of the soul of a poor old woman who had said daily one Hail Mary really well. There are things I want you to take home to Erst, prayer is neces the names of men who have conquered stances. Think of Alexander H. Stevens, who was a dwarf in body think about. First, prayer is neces sary for you; it is easy; there is neither happiness nor salvation with but did a giant's work. Think of Chief Justice Chase, who in his boy out it. Second, prayer must be read in the presence of the All Holy God; hold gave little promise of his future great career. He was, we are told, near sighted, had an impediment in you must mean what you say. Third, it must be humble-From Con his speech and was stoop shouldered, shambling and slouchy in his appearference given by Father Dignam, snamoling and should in its who who wrote inspired poetry when he was blind; and of Beethoven, who com-posed music of unearthly beauty and CHATS WITH YOUNG MEN. grandeur when he was deaf. As one has said, "it stirs our blood to think Lost wealth may be replaced by in-dustry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever

of this strength of spirit which does nct know when it is beaten, but which, like a steel spring, will rise again the instant pressure is relaxed.' Work

That which is work for one man is play for another. No street laborer has ever worked as hard for a day' wages as a college student will to win a football game or a boat race in which he is an almost unobserved factor.

And in the world of business what differences are seen ! One man goes amerences are seen: One man goes to his daily labor like a slave to his task. He may work faithfully but without zest or ambition. His only aim is to earn the wages due at the end of the week or rather to get the wages thether he earns them or not.

His companion is a cheerful worknan who thinks nothing about the wages because his mind is upon his work. He wants to do something. If, as a result of his labors, he gets paid,

well and good, but the pay is not the uppermost thing in his mind. He inds such pleasure in work that it becomes play to him, and all days are day of gladness. In a part of Hamlet's eccentric re

marks at the time he was feigning in-sanity is a bit of philosophy that is worth considering. He has remarked that Denmark is one of the worst o prisons. Rosencrantz replies : " We think not so," whereupon Hamlet says, Why, then, 'tis none to you, for there is nothing either good or bad but think-ing makes it so." The phrase if ap plied literally may easily be shown to be absurd, and yet there is in it the germ of a philosophical truth. If we brood upon the irksomeness of labor, work becomes almost intolerable ; the thinking makes it so. If, on the other hand, our thoughts are turned to the results achieved, we work cheerfully labor becomes a recreation-the think ing makes it so. Thinking cannot fill an empty stomach. We may safely make that concession to the Gradgrinds, who, being devoid of imagination, insist upon facts ; but without making any drafts upon imagination we may insist on giving due considera tion to the fact established by observa tion that the aspect of work to the indi vidual depends less upon the character of the work itself than upon the mental attitude of the laborer toward it. In this limited sense at least Hamlet is right. Whether our daily labor shall be a wearlsome task or a recreation depends almost altogether upon the way in which we regard it. We can very easily work ourselves up into a state of there is no visible barrier against low

mind in which every fresh task appears to be an imposition, or into one wherein we become eager to have new and higher duties presented to us. Without carrying the il ustration beyond the bounds of sober reason we av safely say that each worker has

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fully die if I knew she forgave me." 'Let your mind be at rest,' replied 'It was I whom you inthe Sister. sulted. I recognized you when you entered the hospital. I heartily for give you.'

" The man died in the faith which could inspire such divine forgiveness and charity. Dearly beloved, let us, like that sweet Sister of Charity, forgive those who have injured us, no matter how great or how small the offense, and Christ will receive us in the hour of death. If we love, we can fergive, and love is His greatest com-

· Deeds are Fruits.

mandment.

\* Deeds are Fruits. Words are but leaves." It is not what we say, but what Hood's Sarsaparila does that tells the story. The many wonderful cures effected by this medicine are the fruits by which it should be judged. These prove it to be the great, unequalled remedy for dyspep sia, rheumatism, scrofula, sait rheum, catarrh and all other ailments due to impure or im-poverished blood.

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of Perry Davis' Pain Killer. Sure Regulators.—Mandrake and Danče lion are known to exert a powerful influence on the liver and kidneys, restoring them to healthful action, inducing a regular flow of the secretions and imparing to the organs complete power to perform their functions. These valuable ingredients enter into the composition of Parmelee's Vegetable Pills, and serve to render them the agreeable and salutary medicine they are. There are few pills so effective as they in their action. A PHTSICIAN is not always at hand.

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one Pain-Killer, Perry Davis.' 25c. and 50c. Severe colds are easily cured by the use of Bickie's Anti-Consumptive Syrup, a medi-cine of extraordinary penetrating and heal-ing properties. It is acknowledged by those who have used it as being the best medicine sold for coughs, colds, inflamma-tion of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite wit ladies and chil-dren.

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other atendoration, as well as for the standy to trails. For the SUM of BEVEN DOLLARS we should be pleased to express a copy of this beautiful bool and prepay charges for carriage, as new) to the CATHOLIC RECORD. It is a good book, well bound, gilt edges, weighs about thriteen pounds, is about five inches thick, eleven inches long, twelve inches wide. Cash must in every case accompany orders. Address, Thos Coffey, CATHOLIC RECORD.

order. Address, Thos Coffey, CATHOLIC RECOBD. London, Ontario.



Cobbett's "Reformation.

Just issued, a new edition of the Protestant Reformation, by Wm. Cobbett. Revised, with

be attained, if at all, by force or arms. Those who are older can all recal

up." "Oh, no ! That was our class badge for the last day of school, and I want to keep it.

"Here is that old tin flute yet Why do you heap up such trash?" "That is a nice flute that Wille gave

me two Christmasses ago. Didn't we have a splendid time that day ?" "Well, this bottle is good for noth-

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ing-" Oh yes, it is. That is the bottle I used for a bobber when we went fish ing at Green's Lake. A black bass pulled that bottle away under water ! Then the mother thought that to destroy these historical relics would be to obliterate pleasant memories.

A Little Queen.

The snow is lying out in the street. It has been swept from all the side walks, and that makes good sleighing. The butchers and grocers have been going about with jingling bells, and boys have been snow balling. Just now a little queen passed. She sat in a rocking-chair that was tied securely on a pretty red sled. An old shawl had been put on the chair first, and then she sat down and it was tucked all about her. On her lap was a coat; she wore a jacket, and over the jacket a white flannel shawl that must have been hers when she was a bady. A tightly fitted hood and a veil over her face completely hid the little queen. Her horse is her papa. He has no gloves on, and no overcoat, and his shoes are quite old, but he is prancing and kicking in the most violent fashion, and when the little queen nearly falls from her throne laughing, the horse starts off at a comfortable trot, and the bell on his neck jingles gayly. Here they come back again. I hear them laughing. The horse is prancing and arching his neck, and generally behaving in a reckl ss man-How the little queen laughs! ner. and, strange to cay, so does the horse. Away he goes down the hill at a safe trot, and the little queen is sitting

back with great dignity. The little queen lives in two small rooms, probably, with a great many

them with dew at night. One usy, them with dew at night. One usy, being tired, he lay down in the shade of a rose-bush aud slept through the summer hours. When he awoke he with forty volumes, the beginning of a summer hours. When he awoke he summer hours. When he awoke he my children, what reward shall I give you for this delightful odor and refreshing shade ?'

"Give us a new charm," answered the roses. And the angel, in grati-tude, gave each a garment of softest moss.

The origin of the snowdrop, as told in folk-lore, is qui e as poetic. Eve, the story runs, was morning because after her fall the flowers faded. But as she wept the snowflakes fell; and an angel, pitying her, breathed upon them and turned them into blossoms. -Ave Maria.

PRAYER.

What is prayer ? It is not to talk to God ? Begin by putting yourself into God's presence. Say to yourself : "I am going to speak to the Great and Eternal Creator- to Him on whom I depend for every breath I draw. He, the immense, the All Holy God, is look ing at me now ; all the sairts and angels are looking at me, pleased that I am going to speak to Him, interested in what I am going to say. And who am I before so glorious a God? A A poor, little, weak, helpless creature, wholly dependent on Him for even the breath with which to speak to Him ; and, more than this, I have sinned against Him, and not once, or twice, but again and again." Be real in what you say to God. It is no use to read pages and pages out of your prayer books, and not mean one word of what you have to read. God does not care for that sort of prayer. You must not treat Him as you would be ashamed to treat in as you would be ashamed to treat a neighbor, turning away even while you were greeting them. They would say, "Are you speaking to me?" You must look at God and speak to Him in Him arconce. The would be in His presence. Take pains to mean what you say. When you read

any other poet has the American taught us to do our duty by the oppressed, and the English parson was most truly a knight of God. Two or three Scotts one now expects, and "Henry Esmond," of course. Charles Lamb-but that is enough. One is satisfied, and is latro-

ley.

duced to this man before he enters that It were an unpardonable gau. cherie to warn this man against the danger of idleness and folly. His armful of books have naturalized him in another world."

eye, has a place, and he is supported

on right and left by Lowell and Kings-

A felicitous idea, for more than

Have A Purpose in Life and Keep at it The most dangerous thing in life is drifting. Like the ship the man who drifts is hopeless and helpless. He lacks ambition. He has no aim. He takes up with the first He takes up with the first work that offers, regardless of his fitness for it, and then shifts from employment, to employment or stagnates in some obscure corner. So the first essential thing to do is fill our sails with a masterful purpose.

There have been and are great geniuses in the world who seem to go to the front not so much by effort as by native momentum which overcomes through its own innate force.

But it is not with the genius or with men of great mental endowments that we have to do. In the voyage which the most of us are sailing, com manding ability is not the safest or surest element of success. Where many able men fall there are many more of ordinary natural ability who succeed by virtue of an enduring passion, which triumphs over obstacles, your prayer book, stop from time to is not easily discouraged, does not time and ask yourself, "Do I really lose sight of the end for which it is

within his own control the elements of happiness or misery. It would be quite safe for anyone to accept Hamlet's dictum, and believing that "there is library. The Bible (a mother's supported by a good Shakespe nothing either good or bad but think ing makes it so," determine that work being inevitable he should make the best of it, doing his daily task cheerpocket edition also of some favorite plays for a walking tour; do you notice dear old Don Quixote, who jests fully and accepting its results as the at the dying chivalry with a tear in

sum of good. Such a worker would certainly find favor in the eyes of his employer and thus receive such reward as would make his thinking true. It is in that sense that Hanlet's words are philosophical. The action and reaction be tween thought and performance are such that if we think a thing to be good we make it good ; if we think it bad we make it bad. Within reasonable limits this is a true philosophy, and it is one that we can apply in our daily lives with excellent effect.

#### SISTER AND SOLDIER.

Cardinal Gibbons Tells an Interesting Story of the Late War.

Preaching in St. Paul's Church, Washington, the other day, His Emi-nence Cardinal Gibbons said :

Span He rooms, probably, with a great many mean what I am saying ?" If you do working and knows no such word as conscience. I once insulted one of there may be no carpet on the floor, this you will soon begin to love "fail." Success with most of us must your companions, and would peace-

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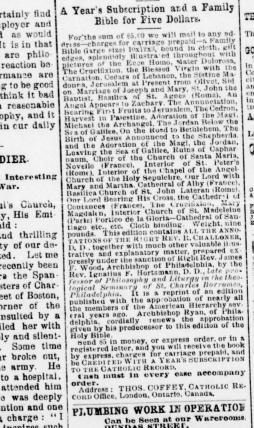
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"Many a narrative and thrilling story of the sublime charity of our devoted Sisters has been cited. Let me record one here that has recently been published. Shortly before the ish-American war two Sisters of Charity were walking in a street of Boston and while passing a corner of the street one was grossly insulted by a young person, who assailed her with vile langauge. She simply and silentvile langauge. ly pursued her journey. Some time afterward, when the war broke out, the youth enlisted in the army. was wounded and taken to a hospital. The Sisters nursed and attended him with motherly care. He was deeply impressed with their attention and one day said to the Sister in charge : " love the religion which inspires such sentiments as you exhibit and will embrace that religion. But I have committed a sin which weighs upon may conscience. I once insulted one of



### ABCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA. As mark of recognition of the many series read-red by the MacCab, Principal of the Normal School and of the interest always for the Normal School and of the interest always where the school of the Normal School and of the interest always for the Normal School and of the interest always for the Normal School and of the interest always for the Normal School and the Normal School and the School and the Normal School and the School and the School and the Normal School and the Normal School and School and

part of the city are been in Central and French school erected in Central and Ington wards. The choir members of St. Patrick's church were entertained at a bacquet in the Gimour House by Father Whelan, last week, as the House by Father Whelan, last week, as the revergend gentlemen has done for some years

House by Father Whelan, last work, as the house by Father Whelan, last work, as the processing of the second process of the second process Wery Rev. Canon Campean has universal sympthy on the demise of his venerable mother, which occurred at the homestead, at the construction of the poor under the aus-fice of the ladies of St. Anthony's Society of Alymer, Que. Is being arranged for, to come during February. Market and the poor under the aus-second the ladies of St. Anthony's Society of Alymer, Que. Is being arranged for, to come during February. Market and the poor under the aus-second the ladies of St. Anthony's Society of Alymer, Que. Is being arranged for, to come during February. The second for the poor under the line of the Gaussian and the second of the second the Gaussian and the second of the second the Gaussian and convent are built of the Gaussian and convent are built of the Gaussian and the second of the food will be in charge of the Gry Nuns. The parts of the people and besides that portion of the beorie who evide in the section now bout to be frame of the Gry Nuns. The parts of the gaussian and the necessary papers in the other has and the necessary papers were signed be and be walk a coule of miles to attend the fina and by His Grace the arrange of the area and the necessary papers in the other has and the necessary papers in the other has a serious loss in the ariange of the second the serious loss in the ariange of the area seriation and the second bar for the area finitable circles both in the set ariange of the second the series of the four second bar for the area finitable circles both in the set ariange of the second the second bar for the second bar second bar serious loss in the ariange of the second bar second bar second bar for the second bar second bar second bar second bar for the second bar second bar second bar second bar for the second bar second bar second bar second bar for the second bar second bar second bar second bar second for the second bar second bar second bar second b

Etienne Grondin, late of Quebec, has appointed pastor of Sturgeon Falls, re-Etienne Grennin, for Sturgeon Falls, re-appointed paster of Sturgeon Falls, re-g the late Rev. Father Gingras.

An olic Home," in ald of the funds of the Catholic Hospital, Water street, was held by the Ladies' Auxiliary in the Reception Hall of the Rideau street convent on Thursday even-ing of last week, and was well attended. The St. Patrick's Church Calendar for Thebrary, Issued on Sunday last, gives some Febraary, Issued on Sunday last, gives some

ateresting comparative statist	CS:	
tercound company	1899	1898
Baptisms	148	149 113
Confirmed	29	31
Burials	71 630	44 576
Masses Communions		13,450
In regard to finances the figu		en are
10 10 50 10 100	in a	1838

	1000	*****
Sunday offerings Pew rents.	$3,050 91 \\ 4,002 75$	2,540 3,783
Fuel collection	411 00 286 50	351 275
Other sources	155 00	111

And the following comment is added : "Although the receipts during 1889 ex-ceeded those of the previous year by 8811 28 the bulance sheet shows a deficit of 867.61. This means that some 'pull-back' parishioners have kept in their own pockets 1800, several months overdate for rent of pews, etc: Pay! Pay! Pay!!!"

Pay! Pay!!!" At present writing some hundreds of mem-bers from Guebec. Montreal, Ogdensburgh Prescott and various other places, including a number of priests, are in the city for the instal-lation of the Otawa Council of the Knigh's of Golumbus, and for the conferring of the Taird Degree Messrs, Reavy and Kenny of Conces, Organizers, are also here.

#### DIOCESE OF LONDON.

#### Requiem Mass for the late Father Dixon.

The parish church of Ashfield, Huron Co., was, on W-dnesdy morning, Jan. 24, crowded to the doors long before 10 a. m., at which hour it was announced the Solemn Requiem Mass would be celebrated for the repose of the soul of the hate Rev. Father Dixon, pastor of the parish, whose sudden and ismented death occurred on the previous Sunday just as he was preparing for the celebration of the Holy Surfice of the Mass and the in augustation of the Forty Hours' devotion. Father Dixon was always woled for bis <text>

useful presents were bestowed upon the bride. After a sumptuous breakfast, an early train to k the happy couple west for a few weeks. carrying with them the prayers and well-wishes of their numerous friends.

#### DIOCESE OF HAMILTON. Enjoyable Enterts nment in Aid of St.

#### Mary's Church. Brantford Courier Jan. 25.

Hary's Church. Brantford Courier Jan. 23. Their of Reitly, the new priest of S. Mary's farish, is decidedly to be comparatulated upon farish is decidedly to be comparatulated upon the selficity, the new priest of S. Mary's parish, is decidedly to be comparatulated upon the selficity of the comparatulated upon prise of the selficity of the selficity of the period program of point is the selficity of the period program of point is the selficity of the period program of point is the selficity of the period program of point is the selficity of the period program of point is the selficity of the period program of the life and words of the selfic period point is stories and words of the selficity and present to his words works are read in every civilized cour-ting and the paster of a church diperiod point words works are read in every civilized cour-ting and the paster of a church diperiod point words works are read in every civilized to be the selficity of the selficity and present to his what make the study of biography so bleaving and most instructive and women, and the what make the study of biography so bleaving and most instructive and we were now the security of the world was in reality. The history of the world was the read women and the what make the study of biography so bleaving and most instructive and we were now though the searth would be a desert, and the present divergence of a church dipendip and such studies of a church dipendip and such stored choristers. So poetry in the dormed was belier than ruch dipant and such stored the schore and no desert and the paster and such stored the schore and no desert and the present divergence field schore and not be and the schored houghts and moler and the paster and such schored the schore and not be stored point and such schored the schore and not be stored and and such schored the schore and not be stored point and such schored the schore and not be schored to point and suc

and poetry was the highest form of truth adorned. Of Longfellow, it had been said, "the gentl-est comforter, the wide world over of hearts and homes without number." Lowell declared that his sw-etest, softest verses were harsher than himself, and his words ' Better than gold is a heart that can feel for a neighbor's woe," are characteristic of his tender compassion for others. In old age he was still beautiful, When his friends Lowell Emerson. Holmes had all closed their eyes, he said, "You have taken your lamps and gone to bed, and I am but waiting to cover the embers," and in an-other poem,

"Something remains for us To do and dare, For even the oldest tree, Some fruit must bear."

Some fruit must bear." The Doctor concluded with some well chosen outoations, the last one telling the story of the faithful Evangeline's search for her lost lover. Applause throughout was frequent, and a vote of thanks moved by Dr. Kelly, and ably seconded by Mr. Robert Henry, was tendered the speaker, by Mayor Cockshut; who acted in the capacity of chairman. Miss Nolan of St. Hasil's choir, and Miss Ruby Shea of Hamilton, furmished the musical part of the programme. Miss Nolan is a favorite in Brantford, and she was in exquisite voice. She has the

part of the programme. Miss Nolan is a favorite in Brantford, and the was in exquisite voice. She has the faculty of always rendering something appro-priate, and last evening was no exception to the rule, as she same two of Longfellow's poems. "The Rainy Day," and as an encore. "The Bridge." Her first number, 'I think of Thee," was an artistic triumph and to this also Miss Nolan graciously responded with the sweet oid air, "Off in the Stilly Night." Miss Ruby Shea has never sung here before, but her re-appearance at any time will be heralded with pleasurable anticipation. She nopera, was a difficult one, but one fully die com pass. Her first number, aselection from Italian opera, was a difficult one, but one which de monstrated the depth and quality, of her-magnificent voice. Her encore number, "Lis-tion to the Soldiers in the Park," showed her to be equally pleasing in popular music, "Only a Withered Leaf," and "Dear Little Shamrock," were equally enjoyable. The vening was, altogether, a most delight-ful on the show the or Meily merits sincere commendation as the autor of one of the best events of the season.

commendation as the author of one of the bes events of the season. A substantial ats of the season. substantial sum was realized for St Mary's ref fund in less than two months, §320 been paid on the debt of the church, with any direct apdeal or assessment of the shioners proper. been paid any dir

### ARCHDIOCESE OF KINGSTON.

ST. CHARLES' CHURCH, READ. ST. Onations the League of the Sacred leart in connection with the congregation of t. Charles', the following ladies were appoint the charles', the following ladies were appoint

Treasurer Stanley, that this branch hereby ex-press their profound sorrow for President W. J. Sican in the great misfortune which has lately been his, in the inso of his estimable wife; and that this resolution he spread on the minutes of this branch and a copy be sent to The Canadian, and CATIVALE RECORD. M. P. Byrnes, Rec. Sec.

THE CATHOLIG RECORD

Election of Officers. Branch 172, Collingwood. The list of officers for ensuing year is as fol-

The list of officers for ensuing year is as fol-lows: Spiritual Advisor, Rev. E J. Kiernan; President, Wm. John Slean; Ist Vice-President, dent, Dani F. Byrnes; 2nd Vice-President, Patrick J Slone; Recording Screetary; M.P. Byrnes; Assistant Screetary, John J. Noble; Financial Screetary, James Guilforle; Treas-urer, D. J. Hauley; Marshal, W. B. H. Patton; Gailforle, Chas. Noble, W. B. H. Patton; Yanton John Slean. Or meetings are held the second and fourth Thursdays in the month. M. O'Byrne, Rec. Sec.

### OBITUARY

MR. ROBERT REID, LONDON.

MR ROBERT REID, LOSDOR For over half a century the late Mr. Robert Reid, Collector of Customs, had been a familiar figure on the streets of the Forest City. When quite a young man he left his native Scotland to begin a lif of industry in the new world Muttindes landed on our shores with the same object in view. Many were successful and at tained deserved prominence. Of the latter class tained deserved prominence. Of the latter class in begin a life of industry in the new world Multitudes landed on our shores with the same object in view. Many were successful and at tained deserved prominence. Of the latter class was Robert Reid. He was a type of man-one of those who, while bringing into play every fibre of a wonderful energy and perseverance in the laudable work of forwarding nis own interests, yet undertook a full share of the responsibilities of citizenshin-Amongst those who had climbed to the top round of the Indier as estimable men, may be numbered Robert Reid. In his character there was no semblance of that sham that is too often made to do duy for patriotism. Large-hearted, broad-minded, candid, honest, out spoken, a friend whose friendship was as true and as pure as virgin gold-such was lobert. Reid. And what a proceless lesson would a study of his life prove to the young men of our country in this age of tinsel and show and seeming worth. The latest trashy novels, stacked on the stalls of the news stands had no attraction for him. The works of soid worth embodying the brightest thoughts of the greatest men, were his constant companions, and the fruit of his studies rendered his companionship most val-nable and entertaining to his friends. London has lost a good and manly man, and many a one, argeingirt those who have dragened in years.

u-ble and entertaining to his friends. London has lost a good and manly man, and many a one, particularly those who have advanced in years, will miss that noble figure now hid away in the tomb. He was an honored citizen, mourned alke by alfelasses and tohis family he has left that priceless boon, an honored name. In the city he loved and served so well his memory will be kept green for many years.

MR. CORNELIUS CRONYN, STEPHEN.

MR. CORNELIUS CRONYN, STEPHEN. There died, at his residence, in the township of siephen. County of Huron, on Sunday morn-ing. December the 21th. Mr. Cornelius Cronyn, an old and respected resident, in the ninety forth year of his age after a lingering illness. With true Christian forbearance he bore his ill-ness atd when death's angel came He found him willing to accompany him to eternity, where we trust he is enjoying the reward pro-mused to those who love and serve the Heaven-ity Master.

mised to those who love and serve the Heaven-iy Master. The deceased was a good neighbor and an exemplary Cathoite. Although living a dis tance of eight miles from Mount Carmel church, for over thirty-live years he was always noted for his regular attendance. His aged wife and a family of three children sur-vive him: n-mely, Michael of the Township of Biddulph; Mary, wife of John Glavin, of the Townsnip of McGillivrary, and James, on the old homestead—ail will provided for. The funeral took place on Tuesday morning. December the 26th when Requiem Mass was celebrated by the Rev. Father Traher for the repose of his soul after which the remains were laid away in their last resting place in Mount Carmei cemetery. May his soul rest in peace!

MRS. JOHN MARTIN, OTTAWA.

MRS. JOIN MARTIN, OTTAWA. Death has claimed one of Ottawa's most widely and favorably known residents, Mrs. Martin, wife of Mr. John Martin, of the firm of Martin & Warnock. The deceased lady had been til for some months. She was the daugh-ter of the late Mr. William Burnett, a promi-nent resident of Napeau township. For over a quarter of a century, Mrs. Martin was a resident of Ottawa and few were more prominently identified with various relicious and philanthropic movements. She wis a con stant and faithful attendant at St. Patrick's church, where she was ever active in the stant and faithful attendant at St. Patrick's church, where she was ever active in the furtherance of all worthy objects. She was one of the early promoters of St. Patrick's Or-plan Asylum, and the success that has at-tended the work of that worthy institution was in a movied degree due to the earnest unself ish efforts put forth by Mrs Martin. At the time of her demise, the deceased held the pary to the Asylum. She was also an active mem ber of the Ladles' Auxiliary of the Water stree, hospital, and none were more unitring in their zeal than the deceased lady to pro-mote the interests of the United to a.

mote the interests of that institution. In o branches of church and charitable work, Martin was equally as energetic, and he workers and friends ever spoke of her i Mrs. THE TRANSVAAL WAR.

The second second second the second second

ral Buller's report leaves it to be under tood that the withdrawal was effected volua-arily in good order, and without losseither of toree or men. From the Boers, however, the account comes that the British were driven

stores of men. From the Bridish were driven back with great loss It is believed that the Boers have exagger-ated, yet the fact remains that the British have met with a great disappointment, as they were filled with the idea with which Buller set out on the task b fore him, saying: a they were going to relieve Ladysmith, and there will be no drawing back." In fact, General works in which same position in which he will be no drawing back. "In fact, General was be fire the advan o was ordered; and if his re-treat was forced, as may have been better or per-haps worse, thun it was back after the disas-trous battle of fugelarizer. General French is deing good work in the neighborhood of Colesberg, strengthening his position, and gradually herming in the Boers occupying the pince. It is delived by the war correspondents that he will soon drive out the

Scorrespondents that he will soon drive out the Bost force there, as it is asserted that even now the town is within his grasp Such asser tions may, however, be received with doubt. British reinforcements are still arriving al Capetown, and General Roberts will have i large force at his disposal to send assistance wherever he may deem it to be most needed He has now eighteen thousand men for thi purpose, and the number will soon be in creased.

Kimberly is still beleaguered as hitherto Kimberly is still beleaguered as intervolution Mateking is also believed to bestill surrounded by the Boers, but their force is said to hav-been reduced at this point to 2000 men, render ing the position of the brave garrison les unendurable. It has even been asserted tha Colonel Pumer, who has been en route from Rodesia since Dec. 13th to relieve Mafeking reached that town on Jan. 27th, and effected his purpose, but this news is not confirmed a vet

yet In England, and especially in London, the is a great depression of spirits owing to the r treat of General Builer, and the press are d manding that 50,000 more men be despatch at once to South Africa to make British succe outsin. The Continental press are expression great delight at the supposed success of the Boers.

OPENING OF THE FATHER MATHEW HALL.

### The Gorman Brothers at Dawson, West

### Osgoode.

On the evening of Tuesday. Jan. 16, the hall built by the Father Mathew Total Abstinence Society of St. John's church, West Orgoode, was formally opened. The formal opening of this hall was very properly selected as a most-appropriate time for a grand concert. The German Brothers of Ottawa were engaged for this purpose, and the great success and satis-faction given was well testified too by the loud applause that greeded all the events of the evening and the unparing words of praise that were to be heard at the close of the night's enjoyment.

applause that greeted all the events of the evening and the unsparing words of praise instruction of the open-land of the doors the crown words of praise that were to be heard at the close of the night's enjoyment. Long vetters the hour announced for the open-ing of the doors the crown was gathering. The grant was an ideal one for an outmat for young people. At last the doors were opened and finally the time for the drawing back of the curtain came, and Rev. Father McCauley. The pister and organizer of the great total abstinence movement in this part, appeared with his reined Rev. Father Cavanagh of Met-calfe by his side. In a moment or two one would have thoughthimself scated in some well equipped the are of a large city so complete therewith which was revealed to the eager eres of this larga audience at the first side of the curtain. Father McCauley was greated by a loud storm of applause and when this subsid ed he addressed the audience in few well-ing's entertainment; he congratulated the suitable and lasting monument to commemor-ate and perpetiate the holy cause of total abstinence from all intoxicanis into which they stand by that cause and make it a complete and everlasting success would be exemplified by the durability and substanial nature of the structure they had raised to commemorate it. He would, he side, infring no longer on the precious moments, for he knew they must be impatient wailing for the treat in store for them from the Gorman Brothers and Alesara, wall and O'Neil. Mr Cornelius Duggan actud as chairman, and in this capacity gave entire the would. An side infrage no longer on the precious moments, for he knew they must be impatient wailing for the treat in store for them from the Gorman Brothers and Alesara. Wall and O'Neil. Mr Cornelius Duggan actud as chairman, and in this capacity gave entire to the for the for man Brothers, suffice is to acce to tell in detail all about the tory we fit theil he mean were highly an

6.00. Live Stock-Live hogs, \$4.15 to \$4.25; stags, per Live stock—Live nost, 2 = bigs, pair \$3.0 bb, 2 to 25.60; fat beeves, \$3.50 to \$4.00 Dairy Produce—Eggs, fresh isid, per dozen 22 to 24c; eggs, basket bots, 20 to 22c; butter best rolls, 21 to 24c; butter, best crock, 20 to 22c; butter, creamery, 23 to 25c; cheese, bound 22c; butter, creamery, 23 to 25c; cheese, bound 22c: butter, creatury, 22.0 250 cheese, bound, wholesale, 9 to loc.; cheese, pound, retail, 13 to 14c; honey, per pound, 10 to 14c; lard, per pound, wholesale, 7 to 74c; lard, per pound, respace to tell in detail all about the different features of the night's pro-gramme. The Grams Brothers, suffice is to so, were at their best and were highly ap-prectated by all Mr. Wall made everybody go home with a pain in their sides from lauxding, and Mr. O'Neil though he suid he missed the train. would be welcome back "to North" The National Anthem, given with a vin that roused all to a sensibility of the martial feel-tings of the time, was the appropriate closing of the stand convert. The entries of Rev. Father McCauley. May be long live to as faithfully and as well serve his prople as he is now doing. Fides. pointai, who located to the prime base of the second state of the second by the carcases, 8 to 2; i kmb, by the quarter, 9 to ite. DIRONTO. TORONTO. TORONTO, Feb. 1.—Whest—Ontario red and white, 6 jet to 66; goose, 66e middle freights, Manitoba No. 1 hard, 156e gi 1. and 771e. Tor-buyers' bags, middle freights, at \$2.65 per were purchases, 700 sarks on a basis of \$2.55, sponto and west. Flour — Straight roller, in buyers' bags, middle freights, at \$2.65 per were purchases, 700 sarks on a basis of \$2.55, sponto and west. Flour — Straight roller, in buyers' bags, middle freights, at \$2.65 per were purchases, 700 sarks on a basis of \$2.55, sponto and west. Flour — Straight roller, in buyers' bags, middle freights, at \$2.60 per were purchases, 700 sarks on a basis of \$2.55, sponto and west. Flour — Straight roller, and straight freights in \$50, and shorts at \$17 to \$17.50a the mill door through western Ontario. Orn quiet : No. 2 American yellow quoted at 40e, track Toronto, and mixed \$34e; Canadian orn duil, at 38je track Toronto. Peas firm; ear lots 5ee, north and western Ontario. Manitoba west, ond 60e, cast. Buck-straight firmer; car lots of No. 2, middle freights sold at 400. cand 41e. Rye-Car lots 40e, middle freights, and 27c. east. Buck-50 at the freights, and 27c. east. Buck-50 at the freights, and 27c. east. Buck-50 at the freights, and 27c. east. Buck-51 at the No. 1 hard han toba wheat was quoted 40e mand good ; while oats 26 to north and west, 52 ber bbl, and in wood, 53 ber bbl. Montreal, Feb. 1.—The grain market is quiet 40e freights, abart. Fort William ; No. 2 40e freights, bl. 1 No. 2 onts are quoted 51 ber bbl, and in backs \$1.50 to \$15, 90 at \$1, \$100 to \$1, \$1, \$20 to \$15, 90 at \$1, \$1, \$100 to \$15, 91 to \$16, 91 at \$1, \$1, \$100 to \$15, 91 at \$1, \$1, \$1, \$100 to \$15, 91 at \$1, \$1, \$100 to \$16, \$1, \$100 to \$15, \$15, \$100 at TORONTO.

author adds : "With equal truth I may say : he watches over, not simply men in general, but over me, casselessly and unitermittingly. He follows me at every step through life with a providence so marked and so special that it though there were no others to provide for. We would ever fear, or doubt, or hesitate, or despiri fo were really and indeed initimately formations to himself that the loying arms of formation of the were really and indeed initimately of majotence are wound about him all the day long, and that nothing in heaven or on earth without permission from that Divine. Lover, whose love on the other hand is infinite and whose love on the other hand is infinite and whose love on the other hand is infinite and whose love on the other hand is infinite and whose love on the other hand is infinite and whose love on the other hand is infinite and whose love on the other hand is infinite and whose love on the other hand is infinite and whose love on the other hand is infinite and whose love on the other hand is infinite and whose love each and happy and to share in one measure the folicity of the sait." The few thoughts give only the finitest footations in this remerkable book. The hey words of Cardinal Gibbons: "We should be share to see a coopy of it in every family in the and it. I needs only to be known to have its intermerker." Infinite Love is the tille of the first article. The dot me sume and "I house to first on the other should be other shores on the other framework on Aut mand, steady; choice to extra. \$8 to \$8.25 good to choice, \$7 50 to i8. Sheep and lambs-Lumbs, choice to extra. \$6 55 to \$7; good to, choice, \$5.50 to \$5.5; common to fair, \$6 to \$6,50; sheep, choice to extra. \$5.50 to \$5.7; good to choice. \$5.50 to \$5.50; verilings, \$5.50 to \$5,75 Hors - There were 25 loads on sale, and prices opened active and higher by 5c to 10e; heavy were in fair supply, at \$4 55 to \$5.5 mixed. \$4.55 to \$5.5; Yorkers, \$1.90 to \$5.7 pizs, \$4 85 to \$1.95; roughs, \$1.30 to \$140; stags, \$3.25 to to \$3.75. DR.SPROULE

FEBRUARY 3, 1900.

has perfected the only

al and PERMANENT

cure for Catarrh. Local washes, sprays. baims, otc., only relieve for a time. They often do harm by driving the Catarrh germs deeper into the system. Con-

sumption, Bright's Disease, Pateful Stomach Disorders

the makes no charge for diagnosis He will tell you just what treat cost you Write before it is too late

Sound, Ont,

further particulars address Executors of Murray Estate, P. O. Drawer 478, Owen Sound, Ont

1900.

SOUVENIR OF THE HOLY YEAR.

The Catholic Almanac of Cutario and

Clergy List. Splendidly Illus-

trated, Throughout

For sale by Thos. Coffey, London, Ont. -Price 25 cents.

1110.5

Parties 12

-3-3

(The

Infinite Loce is the title of the first article. The other, subjects of "Thoughts for All imes" are:

PART FIRST.

PART FIRST. II. Thoughts on the Nature of God. III. Thoughts on the Simplicity of God. IV. Thoughts on the Wisdom of God. V. The Biessed Trinity Reflected in Man. VI. Ves-tiges of the Blessed Trinity in Irrational Creaare thus produced. Catarrh PART SECOND.

are thus produced. Catarrh is in the blood well as in the head. Dr. Sproule's mett drives every germ out of the body. It de the head, stops the hawking and spittin sweetens the breath, strengthens the eyes, stores the hearing. But it does more than to its provide the the start of the strengthener the store start of the the strengthener the its and tones up the entire system. It at new life, energy, and ambition. The hardsh of life seem exister to bear. Work become pleasure. The man feels as if made over. Dr. Sprengte packets no charge for diagna-L Thoughts on the Holy Eucharist. II. Transuestantiation and Multiplication III. The Shadow of Sin : or, The Reasonableress of the Doctrine of Purgatory. IV. "Languish-ing for Love." or, The Pains of Purgatory. V. The Secret Workings of Divine Grace. VI. Union with God. ment will cost you Write before it to 7 to 13 Doane Street, Boston If you seem to show to PART THIRD.

L The Riddle of Life, II Dust to Dust and Ashes to Ashes. III. Man a Microcosm IV. O. Dein, Considered as a Molive. V. Pain, Considered as a Molive. V. Or One Faith and Our Practice. VII. Unity or One Faith and Practice. VII. Unity of Chath. VIII. The Religion of Protestants IX. Theology and Vivisection. Note—The Rights of Animais. If you seem to always have a cold in the head, if you hawk and spit, if there is a drop ping in the throat, if your nose is stuffed up ou have CAT DARRES

#### WHILE THE HEART BEATS YOUNG.

While the heart beats young ! O the splendor of the spring, With all her dewy jewels on, is not so fair a THE GREAT FARM

Of the Late John Murray, Owen The fairest, rarest morning of the blossom tree of May

of May Is not so sweet a season as the season of to day. While youth's diviner climate folds and holds us, close caressed. As we feel our mothers with us by the touch of

Sound, Ont, By order of the executors is now offered for sale It consists of 270 acres, more or less, 200 of which is a soil clay loam, well-drained, and in a first-class state of cultivation; three acres of iruit bearing orchard, the balance good pas-ture land, with a meguilectin trunning stream of spring water, and some property (centrally The buildings on the property (centrally face and breast : Our bare feet in the meadows, and our fancies

The siry clouds of morning-while the heart

While the heart beats young and ou: pulses leap and dance, With every day a holiday and life a glad ro-

mance, We hear the birds with wonder, and with won-der watch their flight. Standing still the more enchanted, both of hearing and of sight, When they have vanished wholly, for, in fancy, wing to wing We fly to heaven with them; and, returning. still we sing

still we sing The praise of this lower heaven with tireless voice and tongue. Even as the Master sanctions-while the heart heats young.

of spring water, and some limber. The buildings on the property (centrally tocated) consist of a large new two storey stone house, well finished; one barn 121370 (see with stone stabling for a hundred head of stock, having steam power and machinery in connection for chopping feed, and piping for hot and cold water to stable; also a hay barn 100320 feet; buildings all comparatively new, and concecied by competent judges not ex-celied in the province for farming purposes. Conveniently located two miles from the centre of the town road, the reby affording exceptional advantages for profitable faraning and for dairy purposes, supplying the ever increasing de-mand of the large shipping port for both dairy and vegetable products, all of which the bont-farm. The property is beautifully situated, overbeats young. While the heart beats young ! While the

The property is beautifully situated, over-orking the bay and gently sloping towards it, making one of the finest homesteads that could be desired, being in a healthy locality and on the whole one of the most valuable properties in Northern Ontario. For further particulars address For further particulars address While the heart beats young! While the heart beats young!
G green and gold old earth of ours, with azure overhung
And looped with rainbows, grant us yet this grassy lap of thine :
We would be still thy children, through the shower and the shine!
So pray we lisping, whispering, in childish love and trust,
With our beseeching hands and faces lifted from the dust.
By fervor of the poem, all unwritten and unsult.

Thou givest us an answer, while the heart beats young.

### -James Whitcomb Eiley.

#### MARKET REPORTS.

#### LONDON.

APPROVED BY THE APOSTOL'C DELE GATE AND THE AR HBISHOPS AND BISHOPS OF ONTARIO LONDON. London, Feb. 1. --Grain, per cental-Wheat \$1.05 to \$1.08; cats, 85 to \$8c; peas, 79c to \$1.00; barley, 80 to \$5c; corn, 75 to \$8c; rye, 85c to \$110; buckwheat, \$1.00 to \$1.20; beans, per busnel, \$1 to \$130. Secta-Clover seed, alsike, \$5 to \$1.70; clover, dc, red, \$5 to \$5 70; timothy do, \$1.75 to \$1.75; Farm Produce - Hay, \$5.00 to \$3.00; straw, per load, \$3.00 to \$3.50; straw, per ton, \$5.00 to \$5.00. AND BISBOPS OF ONTARIO. ["The history of Catholicity in Ontario is a grand history, and Catholic pa entscould easily supply their children with very valuable formatin by subscribing to the Catholic Al-mane."-Fergus Patrick McEvay, Bishop of ondon]

MARRIAGE.

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 of the composition and a great admitter to the C M. H. A. and a great admitter to Carnolic Record. Mr. S. Freel and Miss Eva. Coleman were monsman and bridesmaid. Many costly and croomsman and bridesmaid.

Heart in connection with the congregation of St. Charles', the following ladies were appoint-ed office bearers; President, Mrs. Howen; First Vice-President, Miss Mary Anne Lally; Secre-tary, Mrs. James Walsh; Treasurer, Mrs. Patrick Wims. The late Miss Mary Wims left a legacy of §100 to the church, to be expended by the pas-tor, Rev. Father McCarthy, as he thought fit. Father McCarthy having decided to creet side altars in his beautiful new church. Miss Wims' legacy will be devoted to this most praiseworthy object. Mrs. Wims and Miss Annie Wims have kindly do-nated §20 for this nurpose. The ladies of the League of the Sacred Heart, have undertaken to raise the blance necessary for the creetion of the side altars. All friends of St. Charles church who desire to contribute to this object will kindly send their donations to the Rev. Father AlcCarthy, Read. Two of the Sisters from the House of Provi-dence, Kingston, have been collecting for this mostion of St. Mary, Marysville, and in the mission of St. Mary, Marysville, and in the mission of St. Charles. The House of Provi-dence new houses and cares for two hundred and three nod mea and women and cares for seventy boys and girls in their orphanagz. The Rev. Father John Meagner, of Brock-ville, spenta few days here visiting his rela-tives and the Rev. Father McCarthy, The rev, gentleman is looking well, and likes his position and good people very well. He is

tives and the Rev. Father McCarny. The rev. gentleman is looking well, and likes his position and good people very well. He is assistant to the St. Vincent de Paul Hospital, under the charge of the good Sisters of Charity of St. Vincent de Paul and a branch from the Mother House in Kingston.

Vincent de Paul and a branch from the Mother House in Kingston. KINGSTON, Bis Grace the Archibishop gave a cheque for \$20 to the St. Vincent de Paul Society. The Archibishop gave a beautiful portrait of himself to the ladies of the congregation of St. Francis Xavier, Brockwille, who are now carry ing on a baz ar for the benefit of the heavy debi against the church. The buzaar has been very successful, and an account of it will ap pear in the RECOLD. The improvements made last year in St. Mary's cemetery added much to the appear-ance of that last resting place for our dear de-parted relatives and friends. His Graze the Archibishop has done much to forward this good work. Kingston's Catholies may well feel proud of their cemetery. The annual meeting of the cemetery ommittee will shortly be held. KEMPTVILLE.

#### KEMPTVILLE.

KEMPTVILLE. A most successful in is ion is being conducted in this mission by the Kedemptorist Fathers. The mission will last two weeks. This is but another proof of the good work carried on by the good pastor, Rev F. P. O'Connor. The Rev. Father MePhail and Rev. Father Flynn are the Redemptorist Fathers in charge of the mission. CHRISTMAS OFFERINGS. The following were the Christmas offerings in the places named. We shall gladly publish a full list if supplied by the proper anthorities : Marysville, § 40; Parismouth, §16; Choster-ville, §22; Read, §95; St. Mary's Cathedral, King-ston, §2,120.

C. M. B. A. Resolution of Condolence.

workers and friends ever spoke of her in the kindest terms of approval. Although a faith-ful member of St. Patrick's church. Mrs. Mar-tin early identified hersolf with the Catholic work of St. Mary's parish, and in its first years St. Mary's church. Bayswater, had in Mrs. Martin, a friend whose hand and purse were ever ready to aid the church work. Mrs. Mar-tin was always a friend of the poor, to whom she caye frely.

tin was always a friend of the poor, to whom she gave fr ely. The late Judge Burnett, of Colorado, was a brother of the decaased lady, the surviving members of the family being, William of Ne-peau; Daniel, of Michigan; Mrs. Win. Du-boroy, Gulburn; Mrs. Patrick Baxter, Hinton burg and Mrs. William Mears, Iowa; Mrs. Fred Lee and Mrs Dubroy, why resided with decaased were respectively daughter and nicec of Mrs. Martin. Her funeral took place to St. Patrick's church and thence to Our Lady's cemetery. Montreal road, on Friday morning, aud. not-withstanding inclement weather, was largely attended. R. I. P

MRS. CAMPEAU, RIGAUD, QUE.

Miss, CAMPEAU, RIGAUD, QCE. The sad intelligence of the death of Mrs. Campeau, Rigsud, Que, reached Ottawa on Thursday of last week. Mrs. Campeau, who was the mother of Very Rev. Canon Campeau, of the Archivishop's palace. was born at Van-dreuil on the 19th May, 1811, and was therefore nearly eighty-nine years of age. Of a kind and charitable disposition her many acts of benevo-lence will long be remembered by the poor of that norise.

lence will long be remembered by the poor of that parish. In February, 1882, Mr. and Mrs. Campeau celebrated their golden wedding with much eclat, their son, Rev. Cannon Campeau, offici-aling at the service, assisted by two intimate friends of the family, Rev. F. T. Adam, of the Sacrod Heart church Montreal, and Fev. A Labelle, parish priest of Aylmer. Archbishog Duhamel, then in Rome, wissing to give the happy old couple a mark of his esteem, sen-ment the inter of Mass acabiergrap suppong hem at the hour of Muss a cablegrain anout ing that our Holy Father the Pope had gran hem the Apostolic Benediction. Over one h them the Avostolic Benediction. Over one hun-dred and lifty persons were present at the ban-quet and reception which took place at the family homesterad. Eleven children and fifty grandchildren assisted at the ceremony. Of these four were at the altar and the rest formed a most hurmonious choir which rendered ap propriate selections. All Rigand, including

propriate selections. All Rizaud, including clergymen, turned out en masse to wish the bighty respected couple a long and happy life, Of this nothing remains but the happy reminis-cences of a spotless past. To day the whole parish mourns the loss of a pious and humble woman as it did fifteen years ago who hur. Campeau departed this life. Ten children are left to mourn her deeply lamented demise. Many are the tribures of respect and sympathy offered to the family on this sad oc-casion.

sympany onerce to the fainty on this sad oc-casion. Rev. Canon Campeau and Mrs. St. Denis, daughter of the decensed, were in Rigand to attend the funeral, which took place on Friday morning. His Grace the Archibishop and Mgr. Routhier, V. G., also went down to attend the obsequies.

#### (For the CATHOLIC RECORD) A TOLLING BELL.

It throbs, embittered, through the scented air-It pains the utter sweetness of the May-That weary bell? It grieves the birds away, And cheery iwitterings fail in dumb despair. The voice of Earth is woe. How else declare Her sense of sin? The cross, above, holds sway

Her sense of sin ? The cross, above, holds sway Over the bell-tower; and, alone, to day If cel its mighty presence. Who can bear The crushing weight of tears and thorns and blood? O lillies white abloom? O blessed bells That ring adown the vales of Paradise! O souls gone thither, naught of earth forebells. Your yousness of amethystine skice. Your surging bliss, in broad, illumined flood, -Caroline D. Swan.

-Caroline D. Swan.

### A GREAT BOOK FOR THE AGE

Thoughts for all times. By Monsignor Vaug-han, with a preface by His Eminence Car-dural Gibbons. One volume, large 12mo., cloth, 90 cents. New York. O'Shea & Co.

We must confess that an adequate review of this wonderful book is beyond our ability. Without doubt ' Thoughts for All Times'' is one of the most (ascinating books that we have ever read. It is at the same time as instructive as it is unctuous and soul-inspiring. Words fail us in our endeavor to describe its merits properly.

The right reversed author meets the wants properly. The right reversed author meets the wants of our times in a manner as consoling as it is convincing. He puts before us the knowledge of God, the truths of religion and our final des-tiny in simple, solid and unchaous language that charms and explicates the reader instead of repellang him. Indeed, the author makes the way of salvation more sweet and attractive than the briery paths of sin. The main principle pervading "Thoughts for All times" readily findis an echo in every tumana heart; namely, the principle of Love The author irressitibly infiltates us into this prin-ciple by appealing first to the magnetic power

The authories reaching the principle of Lore The authories reaching in the sense in the other the authories is a statistical authories and denotes in arr. painting musical sense in the value of the soldier, the daring of the explorer, the preseverance of the scholar and the un-dimening courage of the martyr. "Lore," any our author, "changes transforms and ambierant higher interaction of the scholar and the solution of the soldier, the daring of the explorer, is a solution of the scholar and the un-dimening courage of the martyr. "Lore," any our author, "changes transforms and ambierand higher impulse wherever its influ-ence penetrates. Love is so congonid to man, so completely in accordance wholly dispense with it. This would prove a sad and frarery world but for the bright, warm sunshine shed by loving hearts." After reminding us of the marvelous power of human love, our author exolains to us the sill more charming and con-soling principle of Divine love. The says: "In plain trath all love, such as we find among men, is but a dim reflection of the insatiable love of the Creator for His creatures. The impussioned sense of tenderness of a fond mother for her only child, or the sill sporting devotion of the bridegroom for his youthful bride, scree merits the name of love, nay, it is (even when purest and deepest and most in-tenses) but the veriest mockery of love, and no love at all when compared to the love that God bestows even on the least soul in the state of grace." The author's beautiful explanation of God's

The author is beautiful explanation of God's mersonal love for each individual is occassion in back thousands from the ways of sin to the bractice of a virtuous life. Man yearns to be loved individually and personally and on his own account, and not merely as one of a visit multitude. Now, as our author explains, it is not possible for a weak human creature tolove a whole multitude with any degree of intens-ity. Yet this is quite possible in Divine love. The author than proves b youd doubt that God loves each soul in the state of grace with a tove as intense and as personal as if no other soul existed ; for, as St. Paul teaches, "He hath loved me and delivered Himself for me." The

-Price 25 cents. TABLE OF CONTENTS. Photo of the Sacred Heat. Proclamation of the Universal Jubilee of the Holy Year. Nincicen Hundred. Astronomical Calculations for 1900. Litany of the Sacred Heat. On the Consecration of Mankind to thy Sacred Heart of Jesus. Jesuit Missions in Ontarlo. (Illustrated ) His Excellency the Most Rev. Diomede Fal-encie (Illustration). (Illustration.)

conio. (Illustration.) Catholicity in Ontario. (Illustrated.) Sketch of the Diocese of Hamilton. (Illus-trated.) The Congregation of the Resurrection.

(Illustrated.) The Church in Ontario. Religious Orders in Ontario-men Religious Orders in Ontario-

MY NEW CURATE.

All Story Gathered from the Stray Leaves of an Old Diary by the Rev. P. A. Sheehan, P. P. Doneralle (diocese of Clogne), author of "Geoffrey Austin: Student," "The Trimmph of Failure," etc. For sale by Thos, Coffey, CATHOLIC RECORD-office, London, Ont. By mail free on receipt of price, \$1, 50.

THE NEW TESTAMENT-25c.

For Sale at the Catholic Record Office

WE HAVE JUST PURCHASED A LARGE supply of The New Testament, nearly bound with cloth limp cover-prize 25 centre each. Translated from the Latin Vulgate, and first published by the English Collece at Rheims, A. D., 1582. With annotations, refer ences, and an historical and chronological in dex. Bearing the imprimatur of Cardinal Vugghag, on good encore with closer trans-

Printed on good paper. with clear type. Thos Coffey, London, Ont,



BINDER TWINE FOR FARMERS.

THE Warden of Kingston Penitentiary is pre-pared to furnish Binder Twine to farmers who make application prior to March 1st, 1990. Quantity and grade to suit purchasers Prices and terms make known upon application. J. M. Pl.ATF. Kingston. Ontario, January 22nd, 1900.





#### NOTICE TO CONTRACTORS.

Toronto, Feb. 1.-Following is the range of quotations at western cattle market this morn-EXTENSION OF TIME.

Toronto, Feb. 1.—Following is the range of quotations at western cattle market this morn-ing: Cattle-Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$3.50 to \$4.00; butcher, medium to good, \$3 to \$3.80; butcher, inferior. \$2.50 to \$3.00; stoekers per cwt., \$2.55 to \$3.50; Sheep and lambs—Sheep, per cwt., \$3.40 to \$1.30; lambs, per cwt., \$2.55 to \$4.75; butchs, per cwt., \$2.55 to \$2.75. Mikers and 'alves,—Cows, each, \$25 to \$3.0; entres, each \$2 to \$10. Hogs — Choice hogs per cwt., \$4.25 to \$4.75; likit hogs, per cwt., \$4.25 to \$4.75; likit hogs, per cwt., \$4.00 to \$4.25; hogs, cwt., \$4.00 to \$4.25; sws, \$3; sugs, \$2. **EAST BUTFALO.** East Buffalo, N.Y., Feb. 1.— Cattle—The orierings were 4 loads, 2 of which were Can-adas held for Monday's market; the trade was steady, and the feeling a little more encourag-ing; calves were in moderate supply, fair de-

Latest Live Stock Markets.

THE TIME for receiving Tenders for Im-provements at Port Colborne has been ex-tended until sixteen o'clock on Monday the THE reasonable for the second second

1111 1.

Department of Railway and Canals, Ottawa, 24th January, 1900. Newspapers inserting this advertisment without authority from the Department will not be paid for it. 1111-3

not be paid for it. 111.3 Of M. B. A.-Branch No. 4, Loudon, Meste on the 2nd and 4th Thurday 3 every month, at 8 o'clock, at their ball. Albion Block, Richmond Street. James P. Marray, Freident: P. F. Boyle, Secretary

thing, in rebutting charges again Catholicity and in explaining its do trines. They seem to imagine th knowledge of Christian doctrine b longs exclusively to the priesthood and so they are content to go o with the lessons of byegone days b coming dimmer with each recurring year, and thereby neglecting oppo tunities of untold good. We believe that one of the prin

VOLUME XXII.

The Catholic Record.

London, Saturday, February 10, 1900.

A TIMELY LETTER.

The magnificent letter of Arch.

bishop Begin will give the quietus to the

conscienceless humbugs who have been

taunting French Canadians with dis-

loyalty to England. He recounts briefly the services rendered by

French Bishops to the crown, and as-

serts that it would be impossible to

who have been more loyal than the

the politician : and to the intelligent Canadian who knows his French brethren, it is but an eloquent recital

of deeds which, whilst showing their

loyalty in the past, guarantee it for

But the whole business was worked

by those who believe in making polit.

ical capital by trickery and calumny.

A few letters started it, and forth-

with we had a mob of the "intelli-

gent "electorate howling and yelling

out what they had heard or what had been told to them.

Their hysterical and ignorant ravings

made a good many people bemoan that

such have any voice in Canadian af-

fairs ; but we suppose that on this

sphere of mixed blessings we must per-

force put up with "our intelligent constituents" who are driven like

cattle to the polls, who know practical

ly nothing about the question at issue,

and who are ready-aye, ready to ex-

ercise their lungs at the behest of

RELIGIOUS INDIFFERENCE.

What strikes us forcibly is the dense

ignorance of too many Catholics of the

tenets of their belief. We do not re

fer to those who have been turned out

on the world at an early age, but to

the individuals who have had oppor tunities to improve and develop their

minds. They know some things, o

course, bat too vaguely and too incom

pletely to be of any practical value t

themselves or to others. They may b

good, but they are not intelligen

Catholics. We have more than one

been astonished at the poor show

ing made by individuals from

whom we had a right to expect some

their political masters.

the future.

Bishops, than the clergy of Quebec. The letter is timely since it informs the timorous who were hoodwinked by

find even among the highest of England's aristocracy a succession of men

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pal causes of this lamentable a widespread ignorance is the i difference displayed by the fam for religious reading. The child are taught, at least by example, that catechism and other works of an structive character may be dealt w in a very perfunctory way. Cath parents, of course, wish their childre be devout members of the Church ; the boy and girl are quick to see little is done to put it into effact. T learn their catechism - are compelie learn it ; but when they see the devoted to their secular education, the anxiety over their progress arithmetic ; when their ears are with fireside gossip about social su or means of amassing wealth, they inclined to think that the cateching of very doubtful value to them, an it happens that many of the chil throw aside all religious reading after they make their first Commu

We hear much of our progress very little of our leakage. An there is a great deal. We have pastors complain bitterly of th difference of young men, of their a in regard to their religious int

They don't know better. should know, but the slip shod n of their upbringing in this rega not only deprived them of a kno of doctrine, but has given then taste for it .

Religious instruction must b the family. That is God's school-room.