

# The Catholic Record.

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

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## The Catholic Record.

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REV. DR. MGLYNN.

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 over 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 fathomless misery; and ever if we saw a lonely man it was Dr. McGlynn delivering his speech that night as if fighting against fearful odds, and determined 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 ever this interceded for him before the Great White Throne.

### YELLOW JOURNALISM.

Sensational journalists are awakening to the fact that slyly concocted lies about the Boers as a whole are looked at askance by even the gullible 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 Dutch food, which, whilst wholesome," will be an invaluable boon to their livers."

Mr. Chamberlain has ere this repented 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 seek in his resignation, so that there might be no obstacle to the imperialistic policy and to the peculiar way of bringing it to successful issue. Events have demonstrated the timeliness of Sir Wm. Butler's advice. Blood has been spent—much of it needlessly; wives and mothers mourn the loss of dear ones, and brave men have taken their last look at the sun, to make a holiday for Chamberlain. The London mobs who erstwhile hailed him as a great man are just now chary of their approval.

Not that it proves anything save that the popularity dear to the politician is a very variable quantity and that the electors may not call up Mr. Chamberlain to receive the first political prize.

The favor bestowed recently on Mr. Greene, sometime British agent at Pretoria, must have grated on his overstrung nerves. It will be remembered that Mr. Greene did what was in his power to prevent hostilities, and incurred by so doing the wrath of Mr. Chamberlain, who had him recalled. When he came to England he was regarded as one of the chief obstacles to the success of the magnificent schemes evolved from the brain of Mr. Chamberlain, and was forthwith taboed and thrust out into the outer darkness of ministerial disfavor. It was all very well in the beginning, when the streets were gay with multi-colored tunics, echoing with the clash of arms and noise of patriotic buncombe, and radiant with the glamor of anticipated victory; but now that soldiers have been rashed into death-traps and sent into the field inefficiently equipped, people are asking what did Mr. Greene say sometime ago. Joseph does not like it—but Joseph must take his medicine. The clique that dressed him in the robes of a statesman is beginning to imagine the clothes are too large for him.

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 could have been managed differently,

and of course, successfully. We should like to see the precious critics on a march of twenty miles, with a water-famine 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 earned military reputations.

### PROTESTANTISM IN NEW ENGLAND.

The Catholic Standard and Times has a scathing arraignment of Protestantism in New England, which may surprise 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 Catholics, 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 funds 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-fearing men and women are dominated to-day by professors who glory in blaspheming 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 devote 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 question 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 attacked 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 quack medicines and Medford rum, "would fill a longfelt want and which no well-regulated family should be without." Then the newspapers are controlled by atheists. What else can one expect when so many Godless colleges exist and are helped to become powers in the land by some unworthy Catholics. One can hardly pick up a newspaper that is free from blasphemy. It may be done unconsciously because many of the writers and editors are destitute of principles, and have, so far as sound thinking goes, thoroughly untrained minds, but it is none the less inexcusable.

That Protestantism is a dismal failure in New England does not occasion us any surprise. It is the same everywhere, though not so pronounced in certain sections as in the land of the Pilgrim Fathers. The offspring of Luther's corrupt heart was still born when it came into the world, and all attempts to galvanize it into life have proved ineffectual.

We are fully aware of the fact that outside the fold there are many God-fearing men and women and we agree with Carlyle that religious belief when it seems heartfelt and well intentioned is no subject for harsh and irrelevant investigation. But what Protestantism has of any value is due to the Catholic Church, or as Dr. Johnson used to say: "If Protestantism enjoys a good loaf, it is because Catholicity furnished the grain that entered it."

Within the last twenty years it has been reeling and staggering along life's highway like a man sick unto death. Despite its material advantages and traditional influences, it is advancing swiftly to dissolution, and with prominent divines substituting literary criticisms for gospel instruction, and reading the Bible to pieces in their blasphemous fury, we may be pardoned for thinking that Matthew Arnold was not far wrong when he said that "the Christianity of the

future will be in the form of Catholicism."

### JOHN RUSKIN.

John Ruskin, the best stylist of the century after Cardinal Newman, is dead. For some time he has been 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 from first to last he was a living protest 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 tainted 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 and lashed the money-king 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 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 than 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 Madonna, and the sanctity of childhood in unity with that of Christ, became the light of every honest heart 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 opinions, but they usually know they are right in them; only they do not think much of themselves on that account."

Arnolfo knows he can build a good dome at Florence; Albert Durer writes calmly to one who had found 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 incredibly merciful."

Again he tells us:

"No nation can last which has made a 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 nature, despising compassion, and concentrating 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 so the cry is—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 boy orator to have his say about the down-trodden Catholic, because they are never productive of practical results, and then grow silent until some-thing else stirs their sluggish blood,

and we have murmuring once more, and again silence. The great trouble with many of them is they barter their manhood for the passing show; they develop the body and leave the best part of them overgrown with weeds; they talk much and think none; they listen to platitudes that have been as oracles from the lips of grandsires, about keeping quiet so as to preserve the peace and become eventually ciphers in the community. We do not want them to be politicians—to stand at street corners delivering harangues on the tariff or to be versed in the arts of the ward heeler; but we should like to see them at the polls eligible to vote and as capable to do it in an intelligent manner. A vote, moreover, is the one thing valued by the ordinary member of Parliament; and when he is confronted by an array of voters he will take care, no matter what his personal inclinations may be, to listen to their demands, and to do what is in his power to grant them.

### A VOICE FROM AFRICA.

Dublin Irish Catholic.  
Bishop Aungour, C. S. Sp. — Letter from the Centre of the "Dark Continent."

Brazzaville, 2 000 miles from the Atlantic, 17th March, 1899.

Dear Sir—Impossible to select a better day than St. Patrick's Day to acknowledge the receipt of the Irish Catholic in this the innermost oasis of civilization and Catholicity of this immense African continent. The Fathers of the Society of the Holy Ghost, with the Bishop of this extensive Mission at their head, beg to offer you our deepest gratitude for the publicity which you have given to the world at large of our 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 falling ourselves a prey to these savage human flesh-hunters and cruel man-eaters.

We jointly beg to thank also through your columns the generous benefactors, the many Catholics of both Ireland and England, who have so generously responded to my former appeals on behalf of the Oubanghi Vicariate, and the Missionary stations in the very centre of cannibalism. Our dear confessor, Father Ebenrecht, of Blackrock College near Dublin, has faithfully forwarded to me the alms which those noble and charitable Catholics, especially the Irish, who have shared with us out of their poverty, have so generously sent him for our Mission, together with the donors' intentions, which I am happy to say, have been scrupulously complied with.

On this great day of St. Patrick, the Apostle of Ireland, we have fervently prayed for our Irish benefactors. Like the great Apostle in his youth, we are here slaves amongst the slaves of Satan voluntary exiles from the land that 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 Providence scatters them to the four winds of the earth, and the generous names I read in the list of benefactors 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 begets charity; this is why they are so blessed in their holy religion, and why out of their poverty comes forth the hundredfold for themselves and for themselves and for those who become their objects of their aims. We see the proof of this everywhere around us, where we come into contact with non-Catholic Missionaries. Richly supported from their co-religionists at home, they lavish fabulous amounts of money; the Catholic Missionary receives but little help; yet the blessing of God, which is with him, produces wonders. We go ahead, we Christianise, we civilise, we plant with our hands, and we water with our blood, and God gives 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 work which his venerable colleagues in the episcopate in France and Ireland have no need to do; hence there is often an unavoidable delay in keeping up correspondence even with my nearest and dearest friends. Still my heart does not forget my Irish benefactors. As they know me, at least by name and by work so do I know them by their charity, which is daily before me, when I ascend the altar. And what I do, all our Missionaries do also. For when they behold the work of their hands the success of their labour, they cannot help saying that but for the charity of their Irish friends many of the little children around them, now civilized Christians, would have been eaten by the cannibals. Yes, the work of the Irish Cath-

olics is here for, our work is their work, and the little ones for whom you sent names to be given them in baptism, hold you dear in their little hearts, as their sponsors, as their true parents before God. We inculcate into them the obligation to pray always for those who were the chief means to ransom them. And we also pray for them till we all shall meet the redeemed, the ransomers and the Missionaries in our Heavenly Father's house. But gratitude makes it a duty for me to give you a little description of our work, and to show you how hard it is to spread the Gospel in these parts of the world. I know your readers will be as pleased to read my report to you, as we are to read their names with their donations for us in the columns of the Irish Catholic. A rapid sketch under a few headings will, I trust, be welcome.

TO BE CONTINUED.

### PROGRESS IN RELIGION.

The preachers are busy reforming the Reformation in the name of progress. Religious conceptions, "broader," "deeper," "higher," "more vital," "more Christocentric," "more universal," are the order of the day. Beliefs once sacred are now pronounced to be metaphysically or psychologically impossible. The onward march of human intelligence, in religion as well as in scientific matters demands a complete overhauling of creeds and confessions.

Underlying all this fine talk is a faulty conception of the nature of revealed truth and of man's duty toward it. One by one we wrest from nature her carefully guarded secrets, and this is progress in science. If there were no Revelation, save that which God has made through His marvelous works, perhaps progress in religion also would be possible. But we are now living under the Christian dispensation and God, who spoke by the patriarchs and prophets, last of all spoke to man by His Son, making known a body of doctrines concerning the Divine nature and human destiny. The historic facts about the earthly career of the Son of God, taken together with these doctrines, form what is called the deposit of faith. This deposit is complete and perfect. As a condition of salvation men must accept it, adding nothing to it and taking nothing from it. Human philosophies are in great part tentative, unstable and transient, but the truth of the Lord endureth forever. What was true in the early days of Christianity is true now, and all this babble about bringing our faith into harmony with the conclusions of modern science and scholarship is un-Christian. It is perhaps quite true that human conclusions drawn from divine truth may need modification. Theological opinions, which appear to be well grounded today, may be rejected in the light of fuller knowledge. But the distinctive, primary doctrines of Christianity—that God has redeemed the world—that His Eternal Son is the Redeemer—that the Redeemer was born of a Virgin Mother—that He taught and worked miracles to evince the truth of His teaching—that He chose and appointed His apostles—that He founded a Church, instituted Sacraments, died, rose again, and ascended into Heaven—that He sent the Holy Spirit to teach in His stead forever—these are truths that are fixed and immutable as are the eternal hills. Men of little faith may find much that they do not relish or understand in the deposit of faith. But they must take it as it stands, no matter how the scientists rage. They have no right to pick and choose and tinker, as the neo-Christians are doing. The religion of that school, with all its prattle about vital Christianity, is a desert of unbelief, concealed by a fog of fine phrases.

We Catholics talk of progress, but in a widely different way from that in which up-to-date Christians use the word. Religion is progressive, for example, in the sense that the faith is being extended throughout the world. The missionary spirit has never departed from the Church of God. We may say that religion is progressive in yet another sense. As time goes on the Church attains to a fuller and more precise comprehension of revealed truths in her custody without, however, adding one jot or tittle to them objectively considered. No thoughtful man will presume to say that the truths which God has been pleased to reveal contain more than appears at the first glance. They are full of depths of meaning which little by little dawn upon the understanding of believers. Doctrines do not increase and multiply, but are defined from time to time. People sometimes find it hard to understand how it is that the Church can be said to be unchanging in faith, in view of the fact that matters like the Immaculate Conception and Papal Infallibility, which were not defined doctrines for nearly nineteen centuries, subsequently came to be defined. This is no more a change than for the germ hidden in the acorn to unfold and become a stately tree, or for the roebud to develop into the full-blown flower. These two doctrines were parts of the original deposit, and the definition of

them by the Church was simply an authoritative declaration of the fact. Once a definition is made it is irrefragable, as much so as the axioms of mathematics. Outsiders may modify 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-CATHOLIC PREACHERS.

The variations and vagaries of the non-Catholic pulpit are becoming remarkable and astounding. The preachers have rent and torn "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 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. Darkness and oblivion will pass upon all philosophies. Not a single literature has any eternal meaning. The most magnificent civilization represents nothing on the other side of the grave. Whereas the grandeur of the Church on earth is but a prelude to its grandeur in heaven." For that reason, in spite of their affected superciliousness, Protestants cannot be really indifferent to the Church. They would not talk about 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 authority. Even avowed infidels are ready to say, as Cardinal Newman said: "We must either give up the belief in the Church as a divine institution altogether, or we must recognize it in that communion of which the Pope is the head. With him alone and around 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 believe 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 ostentatiously human; and if they so far forget their 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 ridicule. The world easily distinguishes between the Church and the sects. We have reason to be astonished, 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 unbelievers 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 escape 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 truth," and then point to some chaotic sect, which teaches anything or nothing, in proof of their assertion. The unbeliever makes mistakes, but not of this kind. He attributes to the Church human schemes and worldly maneuvers, because nothing higher is dreamed of in his own philosophy. Why should she be animated by motives 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.—American Herald.

### GOOD BOOKS FOR SALE.

We should be pleased to supply any of the following books at prices given: The Christian 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, Ontario.

It is with the soul as with the body: an attitude taken in negligence, and persevered in through inattention, results in malformity.—Soyvestre.







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 progress and success.

From the state of Connecticut Rev. Edward Flannery and Rev. Peter McClean report that they were convinced "we are struggling with infidelity rather than with sectarian Christianity."

"This was borne in upon us," continue the missionaries, "at Broad Brook, where our first non-Catholic 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 humiliate the Catholics of his charge, for 'not one of the bigoted towns-people,' he said, 'will dignify to notice the call.' Much to his surprise and to the wonderment of all the Catholics, on the opening night the church was crowded to the doors, and it seemed as if every non-Catholic neighbor was in attendance.

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 expostulated with the parvert, but all to no advantage, for she was determined to sacrifice herself and family for the worldly 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 church. She was forced by her mother 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 girl returned from school, and stamping her tiny foot upon the floor to give emphasis to her assertion, vowed that never more would she be prevailed upon to sit in a non-Catholic chapel. 'I am a Catholic, mamma, and so are you; everybody is talking 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 deserting 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 votaries appear to be thoughtful and earnest believers. Through personal friendship for Rev. Thomas Kelley, pastor of New Milford, the

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-Catholic lectures from his pulpit, advising his parishioners to attend and be rid of many false notions concerning Catholic doctrines 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 endeavors, while the other clergymen of that persuasion came three evenings, and congratulated Father Kelly, thanking him as well for the instruction and pleasure derived from listening to the speakers.

"While this mission went merrily on in New Milford the out-station, Brookfield, was the scene of a similar revival. A mere handful of villagers, yet in this retired spot we were witness to the liveliest kind of religious excitement called up by the unnumbered terrors of Catholic priests coming to enlighten men who considered all other religions as blighted children of paganism. There is one section of New England where Puritanism still thrives, where priests are abhorred, where our doctrines are satanic tenets, where the confessional is a money making scheme, where we are still offspring of the scarlet women. 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 farewell, 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 instruction, but the frank though ignorant avowal was an indication of how his thoughts were changed."

Rev. W. Gascon Payne, in his report for the state of Virginia, tells the following

INTERESTING STORY OF A CONVERT

at Pine Grove, alias "Dablin," in Highland county:

"His conversion was the fruit of former missions. His baptism was attended with unusual and edifying circumstances. It came to pass in this

way: A month or so before this young man had been stricken down with a serious sickness which proved to be his last illness. 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 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 baptise me.' God spared his life till the missionary arrived. Simple and touching was his profession of faith. 'Father, I am awfully 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 believed 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 he believed sufficient for baptism, which I administered that afternoon. All as the poor fellow was, the following day—Sunday—he edited the whole neighborhood by bundling himself up and going down a mile or more to attend 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 country districts of Virginia and West Virginia!"

Father Payne quotes the following communication which he received FROM A BAPTIST PROFESSOR AT LYNCHBURG:

"Rev. Father Payne—Dear Sir: I have been invited to speak before the Woman's Missionary Union of Virginia, Oct. 17, on the 'Advance of Catholicism in Virginia.' I am sure that your penetration will tell you that in the assignment of the subject there may have been some thought of a discussion of the means of checking Catholicism in Virginia. I wish to assure 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 all, what has been the growth in numbers among the Virginia Catholics in the last ten years? I would like to know roughly how many new churches have been consecrated within that time. I 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 educational work. Would you be willing to tell me to what agency you ascribe the most important influence in furthering 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 unfair use will be made of anything you give me. I shall write largely in your spirit, 'Go thou and do likewise.' I intend to work rather than an antipathy to it, and to plead for a broader charity among the sects and greater union of Christians in our warfare against sin and our work for the Master. Will you not help me by sending such literature as may be available? I shall be very grateful. Very truly, (Miss) C. S. Parrish, Randolph 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 available was collected and forwarded to the professor.

This candid avowal, coming as it does from a sect which is notably the most intolerant in Virginia, is a sign of times, a propitious augury of the era of good will which is dawning upon us. May He, at whose birth the angels sang 'Peace to men of good will,' hasten His kingdom into all sincere hearts, bringing them into the fold under the one Shepherd, 'Is the Christmas greeting to his brother missionaries everywhere in this fair land of ours.'

IN THE OIL TERRITORY.

Missions in the Cleveland diocese were conducted by Rev. William S. Kress, Rev. John P. Michells and Rev. John P. Brennan. They write: "The Bowling Green lectures were given at the urgent request of a non-Catholic, Edward Lessing, 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 mission to every reader of his paper. Two days before the opening of the mission, unfortunately, Mr. Lessing died; still, he obtained the grace of dying a Catholic, and during the mission he was buried from the Catholic church. In a Protestant memorial service held in the Baptist church on the previous Sunday, the minister told his people that Mr. Lessing had a leaning toward the Catholic Church because one of his grandmothers was Irish. However, in detailing his first conversation with the deceased, he proved that there was something more than mere national prejudice back of the conversion. In that conversation Mr. Lessing maintained that the Catholic Church is the true Church, because she is apostolic in her origin. He said that the Cath-

olic Church is like a piper line—a comparison 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 poorly 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 citizens

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 the end of the tunnel, but at once took steps to have another mission in March next, to extend several weeks. He is determined that his non-Catholic neighbors shall know more about Catholicism than they know now.

"Prairie Depot also lies in the oil territory of Ohio. The town of one thousand inhabitants has only seven Catholic families, and there have made 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 overshoot 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.

"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. Several 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 at the opening of the apostolate was an old gentleman who walked six miles in the early morning to be present on the occasion. He is familiarly known 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 the way to become a licensed preacher. And how I loved the work and how I did exhort at the big meetings! I remember once, when we had a big camp-meeting, I was called on to exhort, 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. Exhausted with my efforts, I was shortly after walking slowly through the grounds, where all were engaged in that delightful picnic party of the meeting, eating the social dinner, enjoying themselves in talking about their neighbors and discussing everything 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 twang: 'I tell you what, that was one of the roughest sermons that ever I've heard; if Bre'er Barbee ain't the all-firedest, powerfulest 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 fact truth is Bre'er Barbee ain't no preacher at all.' 'But I'll tell you one thing,' he continued concedingly, 'he is the hell of a resorter!' And how I laughed!

MY FIRST BEGINNING

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, I was surprised to see that while the author spoke bitterly and contemptuously 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 immediately 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 Catholic. The priest put me off, and it was nearly two years before he would receive me into the Church; but in the meantime he instructed and baptized all my children, and finally allowed me to enter. I grew to love this priest when I became better acquainted with him, and his treatment 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 rosary is a dangerous thing. Nobody that doesn't want to become a Catholic need fool with a rosary. My wife had

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 November 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 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 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," began my interviewer, "for nigh onto four years, when I took the Lord for my portion. When my husband abuses me for things about the house I 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 soon found that, however much she would like to investigate the Catholic Church and how much she might desire to enter the Church, she was afraid to do so."

A JOINT DEBATE.

Rev. P. F. Brennan, the Texas missionary, 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 Dal 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 assembled 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 rostrum 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 thought to be standing in the majestic presence of a phenomenal genius who required 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 wanted. The following 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 people, Protestants predominating three to one. He talked incoherently for about forty minutes. He was somewhat insulting, and subdued murmurs 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 sympathy even from Protestants, so far, at least, as external circumstances would indicate. One Catholic gentleman was so overcome by his sense of 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 completely and successfully on the following evening. The absorbing topic for the next day was the exciting incidents 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 relinquish 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 phraseology, is denominated, in the expressive and robust vernacular of Texas as 'taking off the hide.' The most insatiable desire for just revenge was gratified. The severity of the castigation was such that after its administration 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 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. The moment he had said this the vast audience, as though by preconcerted arrangements, arose as one man, the

PROTESTANTS BEING THE FIRST to set the example, and left the court-house. It was painful to see the expression depicted upon his countenance. His own Methodist congregation was there in a body and their backs were 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."

THE PERFECTION OF LIFE

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 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 incidental means.

Hence those who strive for perfection with the view thereby to gain recognition, money, or place, do not really strive for perfection at all. They are also unwise for virtue, 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 subordinate to the externalities of office and wealth.

The one aim of a mind smitten with the love of excellence is to live conscientiously and lovingly with whatever is true or good or fair. And such a one cannot be disturbed whether 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 surrender 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 witnessess, religion greater than its saints and martyrs.—Bishop Spalding

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London, Saturday, February 3, 1900.

the sentiments of the Holy Father in this utterance.

MORE HAZING OUTRAGES.

Another horrible hazing outrage has been perpetrated in an American college. The atrocity was committed at Thell College, Greenville, near Sharon, Pa.

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.

FRENCH ASSUMPTIONISTS PERSECUTED.

A French court has fined fifteen Assumptionist Fathers \$3 each for interference in a recent election in Paris, and has declared the Assumptionist order dissolved.

THE FRENCH ADVANCE IN CHINA.

China has been again obliged to make territorial concessions to France at Kwan Chan Bay, where the Chinese assailants of French missionaries and other Frenchmen have been several times defeated.

LEO XIII AND THE ITALIAN GOVERNMENT.

A despatch from Rome via Paris asserts that Cardinal Capocciato, Archbishop of Capua and Prefect of the Vatican Library, made a speech a few days ago in which he stated that "Pope Leo XIII. is merely awaiting a Government capable of accepting his invitation."

that they would go up the river and bombard Canton, whereupon the Government yielded and promised full satisfaction for the outrages which had been committed.

PENANCE AND WORKS OF SUPEREROGATION.

What is described as "a new departure" was inaugurated at the banquet of the Methodist Union of Toronto which took place on the 18th inst. in that city.

MONTREAL SYNOD ON THE HISTORY OF ANGLICANISM.

At the recent Synod of the Anglican Church of the Diocese of Montreal, a resolution was introduced by the Rev. G. Osborne Troop, and unanimously adopted to the effect that "in the opinion of the Synod, the time is opportune for the presentation, by means of illustrated lectures or otherwise, of the antiquity and continuity of the historic Church of England."

THE SOUTHERN CHURCHMAN OF RICHMOND, VIRGINIA.

The Southern Churchman of Richmond, Virginia, commenting on the Babel-like confusion, said: "The Bishops may be able to do but little if nothing is done by the State."

AS BY THE CHURCH OF ROME HERE IS MEANT NOT MERELY THE LOCAL CHURCH OF THE DIOCESE OF ROME.

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 homilies, which are also authoritative as part of the doctrinal standard of the Church of England, assert that all Christendom for nine hundred years and more was sunk into gross idolatry.

THE CHINESE GOVERNMENT HAS PROMISED TO PUNISH THE PREFECT WHO BEGAN THE WAR AGAINST THE FRENCH.

The Chinese Government has promised to punish the prefect who began the war against the French; and the punishment to be inflicted is to be nothing less than decapitation. We are sorry that it is deemed requisite to inflict so severe a penalty; but it appears to be necessary to use most stringent measures to bring the uncivilized population of that country to a sense of what is due to other nations.

THE CHINESE GOVERNMENT HAS ALSO AGREED TO PAY 200,000 TAELS, OR ABOUT \$300,000 INDEMNITY TO THE FAMILIES OF FRENCHMEN WHO HAVE BEEN KILLED IN THE ATTACKS MADE UPON THEM.

Toward the end of December a company of eighty French soldiers was sent into the interior, and later in the same week, three companies of marines were sent for a similar purpose. These encountered bands of murderous assailants, including some regiments of Chinese regulars who were engaged in the work of exterminating Frenchmen.

THE CHINESE WERE TOTALLY DEFEATED, ABOUT TWO HUNDRED BEING KILLED. THE FRENCH WARSHIPS IN CHINESE WATERS FURTHER ANNOUNCED TO THE GOVERNMENT

that they would go up the river and bombard Canton, whereupon the Government yielded and promised full satisfaction for the outrages which had been committed. The French in Tonquin are highly elated over their success with the Chinese, and declare that they would have been opposed in their demands by Great Britain if the latter power were not now so busy in South Africa.

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LEAGUE OF THE SACRED HEART.

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Toward the end of December a company of eighty French soldiers was sent into the interior, and later in the same week, three companies of marines were sent for a similar purpose. These encountered bands of murderous assailants, including some regiments of Chinese regulars who were engaged in the work of exterminating Frenchmen.

THE CHINESE WERE TOTALLY DEFEATED, ABOUT TWO HUNDRED BEING KILLED. THE FRENCH WARSHIPS IN CHINESE WATERS FURTHER ANNOUNCED TO THE GOVERNMENT

that they would go up the river and bombard Canton, whereupon the Government yielded and promised full satisfaction for the outrages which had been committed. The French in Tonquin are highly elated over their success with the Chinese, and declare that they would have been opposed in their demands by Great Britain if the latter power were not now so busy in South Africa.

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LEAGUE 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 publicly, without any regard or responsibility to the religion or laws of the people whom they seek to instruct.

THE SOUTHERN CHURCHMAN OF RICHMOND, VIRGINIA.

The Southern Churchman of Richmond, Virginia, commenting on the Babel-like confusion, said: "The Bishops may be able to do but little if nothing is done by the State."

AS BY THE CHURCH OF ROME HERE IS MEANT NOT MERELY THE LOCAL CHURCH OF THE DIOCESE OF ROME.

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 homilies, which are also authoritative as part of the doctrinal standard of the Church of England, assert that all Christendom for nine hundred years and more was sunk into gross idolatry.

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him into the world if he afterwards entirely neglects his culture and education, and 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 consequence, on their freedom to choose 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 its sensus to serve, and act harmoniously with the soul and its higher spiritual faculties, making imagination subordinate to reason, and subjecting all to the empire of the will. For the Christian parent education means even more 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 to heavenly account. It is no wonder, then, that parents worthy of the name are jealous of their right to choose for the children masters who can perfect them in such ways.

When, therefore, we plead for freedom 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 power should protect or promote it as something of great benefit to the welfare of the state, and while we base this protest and demand on the natural law, we appeal to the acknowledgment of this law by the great moralists of every age, and to the experience 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 foundation and aim of every law, and under no pretext whatever, whether of necessity, of economy, or of the hope of some fancied civic advantage, can they ever 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 neglect it entirely, or fulfil this duty 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 masters, than the ordinary teachers of the State school system, and if there be any rule in this matter, it is that the parents who are brought up under such systems are usually incompetent to give their children the moral training they need. Hence, in assuming charge of the education of children 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 industrious 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 official service, but its rights and functions 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 the injustice done, it is false economy which seeks to save money at the expense 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 fellow feeling," as we have seen it expressed 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 agree on the right moral principles; and require "that children receive the instruction that everyone needs to prevent him from becoming a source of injury to human society," as if decent parents could not give this and more, or a national education from the State as well as an individual education from their parents, and we might add a religious education from the

Church. It was on theories identical or similar with those that Sparta of old once based its system of education, with what disastrous results the whole world is witness! for the physical courage of its citizens soon proved worthless without the virtue and moral heroism which had no abiding home in hearts that had been torn from home 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 years of disorder and petty revolutions, even the Voltairian M. Thiers advocated true freedom of 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 freedom of teaching. . . . The education given by the clergy seems to me far better than that our State professors prepare for us. . . . My antagonism is now turned against the social enemy, which is the mania of the demagogue. I do not intend to surrender to it. I wish to save from destruction the last hope of social order, which is evidently attached to Catholic institutions. . . . For fifty years France has been enjoying 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 attendance 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 sciences. To cut off the supply of professors, it is proposed to declare unlawful the vows by which they bind themselves together in orders for teaching, because, forsooth, it is unlawful to renounce one's natural rights. In his noble letter to M. Waldeck Rousseau, the Comte de Mun boldly attacks the motives which have inspired this law, and pertinently asks why the government is so fearful of religious education, and why it insinuates that pupils who have received it are faithless or false to the State, when it has not a single instance in proof of its assertions, 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 lycées. . . . 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 education in France, shows us what forces are at work, under the guise of democracy, to undermine religion and the moral order itself. We have been accustomed to boast that such State despotism would be impossible in our own country, 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 system 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 injury, and for the political theorist a pupil from which the same moral principles, 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 in many places of creating a state monopoly in the very function, which, when administered by the state, must necessarily generate a spirit of socialism 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 encroachments 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 by those which repress or limit them. . . . In all we have said we have not advanced a plea for the rights of children, since these are identical with the rights of the parents; nor for the rights, or rather, the mission of the Church in this work of educating the young. The Church has never failed in this mission, and it has invariably triumphed in some measure over the

iniquitous governments that have tried to suppress its rights; but like Christ, the Church, His spouse, has always tried to insist on the rights and duties of parents in the great work of educating 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 Church which Christ commissioned to teach all nations.

**TWO WOMEN.**

She crept into the vacant church  
Through empty aisles and bare;  
A faint perfume hung o'er the gloom,  
Vague as an untraced prayer:  
In robes 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 no peace nor pain's succor,  
So coldly looked they all.  
As she faltered lone to the altar stone,  
Where shone the candles tall.

And there enthroned, immaculate,  
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  
In throned majesty,  
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;  
Alone from her, a trespasser,  
Stare 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 or 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 prayers 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 revolution, making good Catholics more fervent, 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 each 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 Communion 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 minute time. They are so easy that the most indifferent Catholic can fulfill 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 most generally used. The following 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 offences, and for the petitions of all our Associates; especially this month for Christian Progress."

**GRACE OF THE JUBILEE YEAR.**

Every Catholic, it makes no difference 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 soul. If he only could be certain of 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 he can do is to act at once and prepare 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 advantage of the graces and opportunities that are offered us. Now a good beginning in the work would be for each one to be enrolled in the League of the Sacred Heart.—Catholic Columbian.

**WANTS HIGHER AUTHORITY.**

Rev. Samuel Shaw of Boston, declined to have services on Christmas, as signing as a reason that the day was fixed upon by the Roman Catholic Church, and he wants higher authority. Then why does he keep New Year's Day, Decoration Day, Fourth of July and Washington's birthday on the days he does? Does he not know that were it not for the decree of Pope Gregory XIII, issued in 1582, he—Shaw—would not now keep those days at the time he does? To be consistent he must reject the calendar of the civilized world—that of Pope Gregory—and go back to that of Julius Caesar—keep New Year's Day on Jan. 13th and Fourth of July on July 16th; and all the other holidays twelve days later. Rev. Shaw could not date a letter so that he will be understood, unless he obeys

the decree of Pope Gregory XIII. It is 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 becoming 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 Aesus. Here he spent his time in penance and prayer and preparing his soul for the great crown of martyrdom. Whilst there the animals of the forest became his friends. They allowed him to cross 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 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 him away the animals followed. The soldiers became terrified, but St. Blase reassured 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 the gods. Refusing to do so, he was beaten with clubs, thrown into prison and finally beheaded. The Church venerates this saint as having special power over diseases of the throat. On 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 they have any throat trouble, or to beseech God to protect them from any such evils. The ceremony is performed by the priest holding crosswise two burning candles, touching the neck of the faithful and saying the following prayer: "Through the intercession of the holy Bishop and martyr, St. Blase, may the Lord preserve you from every disease of the throat, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."—The Sedalists.

**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 Gentiles, 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.

Since as Mary was there was no 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 to remain unrevealed. Mary, the Child of the temple, re-enters its gates a Virgin Mother bearing in her arms the everlasting God. Joseph carried the turtle doves as humble offerings. Never had God received such homage in Heaven or on earth as when Mary presented her Child in the Temple. It was an infinite offering and the little Christ gave to His Father in that hour infinite homage.

Into the Temple, by the inspiration of the Holy Spirit, came the aged Simeon, a just man and devout, who 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 childhood. He had been present at her presentation. A great joy filled his aged heart. He took the child in his trembling arms and blessed God. And then his voice rose in song: "Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Because my eyes have seen thy salvation, which thou hast prepared before the face of all people: 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 of many in Israel and for a sign that shall be contradicted; and thy own soul a sword shall pierce that out of many hearts thoughts may be revealed." Simeon read in prophetic vision the whole future history of the Child and he tells it to the Mother; for she is to be involved in it—to be part and portion of it. Anna, the prophetess, also entered the Temple and gave thanks to the Lord. There were listeners in the Temple—but they did not understand Simeon's song and prophesy and Anna's blessing. The wondrous 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 attracted 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 seem blind to their presence! Are we not dwelling in the awful everywhere-ness of God from first to last of life half the while heedless of the mystery!

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 and the Child.

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 the joys of their lives—but countless and intense the pangs.

She saw, in spirit, every footstep of Christ until the malling 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 joy is vain, fleeting and unsatisfying. A ghost of grief haunts the footsteps of every joy.

Only spiritual joys can satisfy the soul—joys that spring from prayers, graces, sacraments, obediences to God's laws. And these fill the heart with that holy peace which this world can neither give nor take away. For such souls beside the greatest earthly sorrows the highest spiritual joys can be found interlacing one another. Sorrow was to be one of the most powerful elements in the holiness of the Blessed Virgin. Remember 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 as Mary did and does now in Heaven. We are His images, but imperfect. But in Mary the divine image is perfectly mirrored. On no other creature can there be 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 surpassed by that of her Saviour-son. And after Calvary she suffered the martyrdom of waiting. And always in perfect conformity to the will of God!

reasoning, we will let the New York Sun reply to him.

"Justice Brewer," says our contemporary, "speaks of the 'drawing closer together' of the ancient enemies, Catholicism and Protestantism," as an indication of this approaching unity of religious sentiment; but is there practically any evidence of such drawing together? Intolerance is less than it was a century ago. Religious discussions have lost their old acrimony; no longer are believers and infidels ever arguing bitterly amicably. . . . but has the gulf of separation between Catholicism and Protestantism been filled up, bridged over or even narrowed? None are the less less radical in their conflict in 1900 than they were in 1800? The Church of Rome, surely, has never abandoned nor in any degree lessened its claims; it still offers to Protestantism no possibility of unity with it, except on the condition of yielding to its authority and rendering allegiance to the papal supremacy. Within a very few years the Pope, by refusing to accept the validity of the Anglican orders, has practically pronounced the whole Church of England heretical, schismatic and destitute of an apostolic foundation for its ministry. The only terms Rome offers in the nineteenth century are the same as those offered in the eighteenth century, and they will be the same in the twentieth century—unconditional surrender. The present Pope, Leo XIII, is not one step closer to Protestantism in 1900 than was Pius VII. in 1800."

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 matter may have deluded them into the 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 Jubilee Year by wearing a heart-shaped badge of some suitable material, with or without the Holy Name stamped thereon. We are asked to express our opinion 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 there be? It is regrettable to notice that the emblem of redemption is less used than formerly—possibly the cross is not so much gloried in nowadays. Half a century ago it was considered a distinctly Catholic emblem; any one wearing a cross or symbol was understood to be a member of the old Church. But now when non-Catholics place crosses on the steeples of their churches, and are removing unsightly monuments in cemeteries, replacing them by those beautiful Celtic crosses, the taste of many of the faithful is for badges and buttons. Fortunately, the crucifix is required to be placed above our altars, or we should fear to find an anatomically impossible or artistically unseemly statue in its place. Stick to the cross, say we.—Ave Maria.

**E. B. A.**

Sarsfield Branch, No. 1, Hamilton.

The following officers have been duly installed for the year 1900: Chaplain, Rev. Dr. Walter; President, John Fishaway; Vice-President, C. Burton; Rec. Sec., P. Dowd; Fin. Sec., N. J. Curran; Treasurer, J. P. Curran; Marshal, M. Hill; 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 officers promised for the next meeting. W. Lane, S. T.

Sunday schools were established in every parish of the vast diocese of Milan by St. Charles Borromeo. In our day, the children of the present age complacently imagine an invention of our own, and which Protestants would fain believe to be an invention of theirs.—Father Hopkins.

**GRAND POSES**

Did you ever see 7 elegant or clever poses of Paris, and did you ever see a dinner party? If you did not, you are missing a grand opportunity. This book contains the Grand Poses, and is a book of beauty and perfection for all. As a book, it will cost you only 25 cents.

50 cents Fancy Gilt, Pure Snow White  
50 " " " Coal Black  
50 " " " Carmine Red  
50 " " " Bright Yellow  
50 " " " Azure Blue  
50 " " " Bright Violet  
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TWO MALE TEACHERS WANTED FOR next summer in boarding industrial school. Salary \$25 and board with a mission. Send certificates to Rev. Father Artus, Wickham, Ont. 111-1.

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 becoming 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 Aesus. Here he spent his time in penance and prayer and preparing his soul for the great crown of martyrdom. Whilst there the animals of the forest became his friends. They allowed him to cross 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 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 him away the animals followed. The soldiers became terrified, but St. Blase reassured 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 the gods. Refusing to do so, he was beaten with clubs, thrown into prison and finally beheaded. The Church venerates this saint as having special power over diseases of the throat. On 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 they have any throat trouble, or to beseech God to protect them from any such evils. The ceremony is performed by the priest holding crosswise two burning candles, touching the neck of the faithful and saying the following prayer: "Through the intercession of the holy Bishop and martyr, St. Blase, may the Lord preserve you from every disease of the throat, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."—The Sedalists.

**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 Gentiles, 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.

Since as Mary was there was no 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 to remain unrevealed. Mary, the Child of the temple, re-enters its gates a Virgin Mother bearing in her arms the everlasting God. Joseph carried the turtle doves as humble offerings. Never had God received such homage in Heaven or on earth as when Mary presented her Child in the Temple. It was an infinite offering and the little Christ gave to His Father in that hour infinite homage.

Into the Temple, by the inspiration of the Holy Spirit, came the aged Simeon, a just man and devout, who 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 childhood. He had been present at her presentation. A great joy filled his aged heart. He took the child in his trembling arms and blessed God. And then his voice rose in song: "Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Because my eyes have seen thy salvation, which thou hast prepared before the face of all people: 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 of many in Israel and for a sign that shall be contradicted; and thy own soul a sword shall pierce that out of many hearts thoughts may be revealed." Simeon read in prophetic vision the whole future history of the Child and he tells it to the Mother; for she is to be involved in it—to be part and portion of it. Anna, the prophetess, also entered the Temple and gave thanks to the Lord. There were listeners in the Temple—but they did not understand Simeon's song and prophesy and Anna's blessing. The wondrous 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 attracted 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 seem blind to their presence! Are we not dwelling in the awful everywhere-ness of God from first to last of life half the while heedless of the mystery!

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 and the Child.

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 the joys of their lives—but countless and intense the pangs.

She saw, in spirit, every footstep of Christ until the malling 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 joy is vain, fleeting and unsatisfying. A ghost of grief haunts the footsteps of every joy.

Only spiritual joys can satisfy the soul—joys that spring from prayers, graces, sacraments, obediences to God's laws. And these fill the heart with that holy peace which this world can neither give nor take away. For such souls beside the greatest earthly sorrows the highest spiritual joys can be found interlacing one another. Sorrow was to be one of the most powerful elements in the holiness of the Blessed Virgin. Remember 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 as Mary did and does now in Heaven. We are His images, but imperfect. But in Mary the divine image is perfectly mirrored. On no other creature can there be 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 surpassed by that of her Saviour-son. And after Calvary she suffered the martyrdom of waiting. And always in perfect conformity to the will of God!







OUR BOYS AND GIRLS.

A Clever Bird
A gentleman brought with him from Mexico a parrot named Jocko.

Charity.
A beautiful illustration of Christian charity is afforded in the following incident.

A Boy With a Brush.
Ludovico Cangiaglio, a famous Venetian painter, worked equally well, it is said, with both hands.

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.

The Moss-Rose.
There is, so an old legend tells us, an angel whose duty it is to care for the flowers by day and to sprinkle them with dew at night.

A Little Queen.
The snow is lying out in the street. It has been swept from all the sidewalks.

but the little queen does not care; she has her papa, who plays horse with her, and a mamma who sings lullabies.

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.

In re-reading give careful thought to these parts, and if they seem on reflection 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.

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.

In addition to this, make a brief index naming pages marked by A or B, the more striking ones so marked.

Dr. Johnson said: "Snatches of reading will never make a Bently or a Clarke. They are, however, in a certain degree advantageous.

Reading aloud should also be attended to. Read not for imitation but for inspiration.

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.

PRAYER.
What is prayer? It is not to talk to God? Begin by putting yourself into God's presence.

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, commanding ability is not the safest or surest element of success.

prayer, and God is more pleased with ten words from your heart than with ten pages read, perhaps not one word meant. St. Teresa saw in a wonderful vision the glory of the soul of a poor old woman who had said daily one Hall Mary really well.

CHATS WITH YOUNG MEN.

An Irreparable Loss.
Lost wealth may be replaced by industry, lost knowledge by study, lost health by temperance or medicine, but lost time is gone forever.

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 career.

Strong Through Resistance.
The young man cannot be strong until he has been tempted and has learned to resist, but he will gain the strength of every temptation that he does resist.

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 1.

Desultory Reading.
Dr. Johnson said: "Snatches of reading will never make a Bently or a Clarke. They are, however, in a certain degree advantageous.

The Young Man's Room.
That clever writer, Ian MacLaren, says: "When a young man's room has nothing in the shape of reading material beyond a fourth rate novel and an evening paper, it is not a promising interior.

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.

PRAYER.
What is prayer? It is not to talk to God? Begin by putting yourself into God's presence.

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.

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, commanding ability is not the safest or surest element of success.

be attained, if at all, by force or arms. Those who are older can all recall successful men who, when boys, were considered of less than ordinary ability and who have succeeded by sheer force of will.

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

Do not be afraid of the word "work." It is not a word that should be feared. It is a word that should be loved.

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