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Catholic Record.

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, JANUARY 16, 1897.

Take Heart.

Why do you worry and fret, dear / Your troubles will pass away, There is always a smile to follow a tear, And to-morrow's sun may bring good cheer With the dawn of the coming day!

Our smiles and tears in this world, dear, Are never far apart; In sorrow's hour there is comfort near And never a day so dark and drear But some sunshine will reach the heart.

For One there is above, dear,
With a Father's watchful eye,
Who sends the rainbow's arch of cheer
To follow the storm and the bitter tear,
And make life's morrow look bright and

As a cloudless summer sky! Florence Bain Seymour in Sacred Heart

-MISSIONS FOR NON-CATHOLICS.

Although very severe weather, says Patrick's church, Dutch Kills, Long Island City, there was a good attend. ance throughout. Even on the night of the bizzard quite a goodly congregation gathered into the church. Father McGronen, and his able assistant, Father Blake, are well compensated for the discomforts of their surroundings, in the sympathy of their brethren, who willingly welcome them to their wealthier and better appointed parishes, when danger threatens from

financial stringency.

The Catholic Review wishes every success to these two devoted and un-tiring clergymen. It was this devo-tion and zeal of theirs that prompted the providing the series of lectures, which Rev. R. M. Ryan delivered during the ten days preceding Christ-mas. The local press had very accurate reports of the lectures and commented at length on the extraordinary

The following are a few specimens

"Second. Why is it Protestants can not be buried in consecrated ground?"

First. Whether the Lord blessed the earth in the sense here referred to the Scripture does not specify; but it does stripture does not specify; but it does have the divine law—as we easily may—we shall certainly be saved; if we do not, we shall as certainty be lost. This is the only thing of the future. state that He cursed it after Adam's sin. "Because . . . thou hast eaten of the tree whereof I commanded be," that we need most specially to thee that thou shouldst not eat, cursed is the earth in thy work." (Gen. iii.

Second. Protestants in general do not want to be buried in Catholic cemeteries; and, having passed through life protesting against everything Catholic, it would be a shocking inconmidst of those they protested against in life. Besides there is an agreement quasi contract—entered in the morbid mental state indicated by - quasi contract—entered into, when a cemetery is consecrated by the Church, that only her true and professing children shall be interred therein. These latter know it and provide a burial place there in consequence. Not to faithfully adhere to it would be unpardonably dishonorable.

Two people belonging to the Church were married by the mayor because they did not want any one to know they were married for a while and they were under age. Can they be married again? Please tell how?

Let them go to their pastor and be guided by what he will tell them. They were guilty of a most grievous sin in getting married as they did. What an unhappy way for people to begin life!

"If a Catholic does not receive his Easter duty and is taken sick in the same year, can a priest give him ab-

He can, provided the sinner is truly contrite and makes a good confession. "Kindly let me know what should a person do who feels convinced of the truth of Catholic teaching and yet has a reluctance to become a member of

Lest God should take away the grace the weakling shows himself so unworthy of he ought pray earnestly for strength to avail of it, and ponder well on those words of our Lord : that shall be ashamed of Me and of My words, the Son of Man will also be ashamed of Him, when He shall come in the glory of His Father, with the same ninth chapter of St. Mark: "If on the sheep-God so ordained it is holy angels," and this other in the thy hand or thy foot scandalize thee cut it off : it is better to enter lame into the hell of unquenchable fire." Difficult as it may seem to break from old associations the difficulty is only seeming, and not at all to be compared with those here demanded by our gentle Master. sooner such a one procures an interview with a priest, who will sym-pathize with and help him over his

transient difficulty, the better.
"How is it that Mohammedan and other pagans are so taithful to their

belief that they would sacrifice their lives for it. Please answer. " Protestant."

slaughter Christians on account of explain?" their faith are very well known. The This question is given, not because the cause of the people. "Since his appearance before the

the Epiphany, Annunciation and Corpus Christi, when one of these was the greatest holy day of the year?"

That she has done so, the lecturer declared, was news to him. The very same authority that had made these days, formerly days of rest, now permits servile work to be done on them, that the children of the Church be not, for their devotion, deprived of their means of living, as they otherwise would in numerous instances. The great festivals of the year are Easter, Pentecost and Christmas. So far was the Annunciation from being regarded as the greatest feast of the year that it is not mentioned as a subject of the contract of th the N. Y. Catholic Review, ushered in the opening of the mission in St. far was the Annunciation from being year that it is not mentioned as a

concerned about anything—thinking on all occasions, if this or that is to be, it will be and all my worrying will avail nothing.

'Am I right? 'I do not mean by the above that I believe in predestination. Far from

It is a pity that people will insist on troubling themselves everlastingly about that phase of this question which really does not concern them at all.
The author of the incomparable, "Imattention paid to them by the audience, a large proportion of whom were Protestants.

The author of the incomparable, "Imitation of Christ" tells us he was once thus perplexed, and found consolation in these words suggested to his soul. "If thou didst know (whether he was of the questions asked:

"First. After the Lord created the world didn't He bless the whole world?"

"How didst know (which all world and thou wouldst thou then do? Do that now which thou wouldst then do, and thou concern ourselves about. Like all truisms the one quoted is capable of most absurd application, as in the present instance, and is never wholly acted up to, by those quoting it. In all impending dangers from flood, fire accidents, etc., these parties are the first to take precautions, and the most

> To the question: "Am I right?" the answer, of course, is No: you are entirely wrong. God made you a free agent and expects you will be up and stirring, as if everything depended upon your efforts. Leave the rest to Him ; He will be wanting in nothing. Furthermore, if you do not believe in "predestination" you do not be lieve in Christ as the scriptures, which distinctly teach it. "For whom He foreknew, He also predestinated whom He predestinated, them also He called: and whom He called them also He justified and whom He justified, them also He glorified." (Rom. viii. 29 30.) We, Christians are all called; it behooves us "by good works to make our calling and election sure." (2 Pet. i. 10. Please inform the writer if it would be wrong to pray for a Protest-

ant friend who has departed from this It is not "wrong" to pray for any

one living or dead. "Please let me know how any one man, Pope though he is, has power to place an Indulgence on, or take it off any particular prayer, shortening any

one's stay in Purgatory?" Like all "hows" in the natural as well as the supernatural order this one is more easily asked than answered. It is like inquiring "how" the same sunshine makes some roses red, others white, others yellow, or "how" the same grass eaten turns into feathers on the bird, hair on the ox and wool

really the only answer. "Whatsoever," said the Son of God to shall be loosed also in heaven." (Math. xviii. 18.) If God accepts the satisfaction offered by oneself for one's own which is offered by another. All Sodom would have been spared had

there been ten just people found in it. "In the last part of geology, the Age of Man, it tells of the first race of man, and of the rude eathern pots made by them and therefore geologdo not know what these people were many like. Now in the Church it is taught. The

their faith are very well known. The asker of this question must have been reading the newspapers backwards lately, or only such as were published in the Yildiz Kiosk.

"Why has the Catholic Church ceased to keep holy the feast days of the Epiphany, Annunciation and Corpus Christi, when one of these was the greatest holy day of the year?"

This question is given, not because there is anything important in it, but masses with the halo of the prophet,— martyr to his convictions and protector of their cause—Leo XIII. has become of their cause—Leo XIII. has become of their cause—Leo XIII. has become of all intelligent Europe."

The Vicomite touches on Leo's several great projects, the reunion of the reunion of the greatest holy day of the year?"

Since his appearance before the masses with the halo of the prophet,— martyr to his convictions and protector of their cause—Leo XIII. has become of all intelligent Europe."

The Vicomite touches on Leo's several great projects, the reunion of the greatest holy day of the year?"

Salien has pearance before the masses with the halo of the prophet,— martyr to his convictions and protector of their cause—Leo XIII. has become of all intelligent Europe."

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Since his appearance before the masses with the halo of the prophet,— martyr to his convictions and protector of their cause—Leo XIII. has become of their cause—Leo XIII. has become of all intelligent Europe."

The Vicomite has prophet,— by the feast days of the reason of their cause of the reason of their cause of the reason of the reason of the reason of their cause—Leo XIII. has become of all intelligent Europe."

The Vicomite has prophet,— by the feast days of the reason of the reason

year that it is not mentioned as a special feast at all until the sixth or seventh century.

"The question of Predestination gives me quite a little trouble. Please explain?

"Seeming" teaching!

Whatever of real truth concerning the extension of the Church and the geology, biology and anthropology, is known, confirms rather than contradicts have nothing!

Whatever of real truth concerning the extension of the Church and the geology, biology and anthropology, is as he truly says, "No Longer need the minute and constant intervention state of the church and the extension of the church and the geology, biology and extension of the church and the extension of the extensi explain?

"I believe firmly that 'what is to be, will be." So firmly, that I can not pray for anything. Nor can I feel

those who do?"

God will judge all according to per ect justice: and, although what each He quotes the strong words of De different treatment. For of the second class—those who go regularly to con and writings of His Holiness. fession, and thus judge themselves—he says: "Butif we would judge ourselves, But whilst we should not be judged. we are judged, we are chastened by which, of course gives itself no confrequent the sacrament of penance.

ON LEO XIII.

In line of proof of what the author claims for Leo XIII. is the place which Italy. the Forum accords in its January number to its solicited article on that illustrious Pope, from the Vicomte E. Melchoir do Vogue of the French Academy.

It should be said at the outset that the Vicome de Vogue is no advocate of the restoration of the temporal power of the Pope. He does not realize, although the American Arthur Warren did, after a short sojourn in Rome, the after him impossible. - Boston Pilot. utility, if not the necessity, for the safeguarding of the Pope in his spirit ual rights and for the true unity of Italy of a certain measure of territor-

the weight of tradition permits, the Sunday school and the college." Why American of Paul Bourget's definition not also in the Public schools? Among

newest methods. vitality and comprehensiveness of the sional men in the United States. The

torer of forgotten traditions." As the writer dramatically puts it :

led the people to new horizons. . . . Leo XIII. has revived the vast ambi-

his successor.

single fault himself. for the exercise of his religious and diplomatic genius; and the Vicomte de moral victories of the Statesman Pope among Catholics?

for their co-religionists if they removed the arch-impostor's teaching. The pagans and infidels who are willing to sacrifice their lives for their beliefs are unknown to history.

Those that are willing to barbariously back without any interruption. Please Master, St. Thomas Aquinas, towards 50 cents or \$1.50 at the door want en-

to her, the traceable continuity of all tribes of Africa or Oceanica. But is in the descendants of Adam and Eve. the descendants of Adam and Eve.
"Will God judge in the same way
those who never go to confession, as
those who do?"

"The traceable continuity of an electron with the common sense instinctively rejects?
No mother has yet been found who keeps her grown-up children in lead-

He says :-"A lengthy conversation with Leo XIII. leaves the impression of a very broad and clear intelligence, truly we are judged, we are chastered by the Lord: that we be not condemned Roman in the former sense of the with the world " (1 Cor. xi. 31-32), word; of a gently inflexible will, per sistent in the way it has outlined for

A FRENCHMAN TO AMERICANS ward his adversaries, without mean matter, which is God's business than ours."—The Independent. y persons, paternally divided between the nations in his charge beyond his

The article cannot fail to interest readers of the Forum still further in the extraordinary personality which it describes, whose influence has overpassed all radical and religious boundaries, and who has been in God's Providence spared long enough to develop his policy on so large a scale as to make a reactionary movement

CATHOLIC PRESS.

An American Society of Religious ial independence for the Head of this Education has been organized. The world-wide Church.

| Education has been organized. The object of the society is "to awaken in-Possibly, however, this fact gives creased interest in the cause of relig--the "man who invariably uses the the members of the organization are some of the most prominent non Catho-Yet-and what a tribute this is to the lie educators, clergymen and profesreligion whose spokesman he is?-he president is General John Eaton; the is not thus an innovator, but "a res- secretary is Reverend Doctor J. E. Gil-

bert. The next congress of the society will be held in Baltimore. All "He relies upon the example set by sane citizens are beginning to see that the great Popes of the Middle Ages, you cannot get grapes from thorns nor who, in their day, came down to the a moral people from children educated market place, stirred the crowds and without morality. - Catholic Review.

Do Christians lack gentleness? Are tions and the bold procedures of a Gregothey VII., of an Innocent III. Like and unrelenting? But such is not the them, with an action broad and reso example furnished by the great lute, he has cast the Fisherman's net founder of Christianity. Sometimes over democracies beyond the seas. He came in collision with the Pharisee The originality of this genius and the of unbending orthodoxy and unforgiv most interesting trait for the historian ing morality. When He corrected lie in the fact that he should have them He corrected the Christians of found in the Middle Ages the secret of future generations. "If all Christians an intimate relation with the modern were like my Cousin Sarah, this book spirit; of an impulse to contemporary would never have been written. Colonel Ingersoll wrote these words on The Vicomte de Vogue is not an ad the fly leaf of a volume of one of his mirer of Pope Pius IX., and it is a anti Christian books presented to the part of his Doresque literary method to late Mrs. Sarah B. Cooper, his cousin. deepen the shadows of temporal dis Granted that his misconceptions of aster and conservative character about Christianity furnished no excuse In-the departed Pontiff, to emphasize the gersoli's blasphemies, and granted into life everlasting than having two hands or two feet to be cast shall be bound also in Heaven: and whatsoever you shall loose upon earth the legacy of adverse conditions by his cousin Sarah, he might still be Ingersoll of the auti Christian platform Of Pope Leo XIII. in his relations - yet may it not be true that this inwith the government of the New Italy, tense resentment against the Churches the writer says that he profited by its that we often find in the world around the method appointed by the Divine every error without committing a us, is due to the unkindness, lack of Lawgiver. He who revealed His will sins, why may He not accept that the writer says that he profited by its that we often find in the world around human sympathy and inflexible un-Italy, however, was a restricted field | charity of some Christians ?- Catholic

ists conclude that these people must over the European Governments, espectour lecturers have been clergymen, have had some intelligence. But they islly over the Government of Gerand most of their lectures, outside of glorifications of Ireland, have been The Pope's relations with Democracy sermons in disguise. The people got one reason is—supposing it to be that. Now in the Church it is taught true; which it is not—that the lives of Mohammedans would be sacrificed for their co-religionists if they report that Adam and Eve were the first man and he gives to Cardinal Gibbons and what they could listen to for nothing all their descendants, it seems to know the American Bishops the credit of at the next Sunday's Mass. Sam

tertainment. A lecture 'togo,' as the saying is, must have pith, p'int and

cognition?" There can be no doubt, at least, that if every one professing the Christian name, were at one in honoring the Divine Christ, and desir ing the peace and good-will which He came to impart to men, that the unity for which He later prayed among His followers-would be near at hand .-Boston Pilot.

WHO IS THE INTERPRETER

"Our excellent contemporary, the Freeman's Journal, says that if we deny 'the necessity of competent aufeet justice; and, although what each one's judgment shall be is known only to the Divine Judge Himself, yet St. Paul warrants us in thinking that the two classes referred to will have very two classes referred to of no 'authority' at all. So far as is important, the Scripture will interpret itself to any candid reader. Be yond that, it is not really serious, religiously, if people make mistakes on matters of form, ceremony or ecclesiastical order. Any one not a fool can understand the Sermon on the Mount. It needs no authority to interpret it. If people fail to interpret aright the cern about calling itself to account—
itself: of a sincere liberalism which
judging, accusing and condemning
covers no clerical hypocrisy; of
itself - as do faithful Christians who a hardy though culightened faith, reaccount, and Christ will interpret His spectful of the faith of others; of a own words by His own action. It is

Here our contemporary first refuses o admit the sufficiency of any authority whatever to interpret the scrip-ture, and then in the same breath laims that, "so far as is important, the Scripture will interpret itself to any candid reader." This claim commits it to the admission that there is a sufficient authority. Thus the Inde pendent denies in one proposition what it affirms in the next. It may explain that it referred to authority external to the Scripture and the individual reader, but it should have said that, and not denied all authority whatso-

The theory above set forth by the Independent first takes the Bible as a record of historical events, laws and thoughts that passed through men's Possibly, however, this fact gives greater weigh to his other admissions.

Leo XIII., according to this writer, is in mind and in action, too, as far as is interpretation is uncandid, and minds in ages passed and then it is interpretation is uncandid, and minds in ages passed and then it is interpretation is uncandid, and minds in ages passed and then it is interpretation is uncandid, and minds in ages passed and then it is interpretation is uncandid, and minds in ages passed and then it is interpretation is uncandid, and minds in ages passed and then it is interpretation is uncandid, and minds in ages passed and then it is interpretation is uncandid, and minds in ages passed and then it is interpretation is uncandid, and mi thoughts. This is contrary to the practice of mankind in all ages. The common sense that directs the race has never recognized the law itself as its own interpreter, and as a consequence men have always, wherever law of any kind prevails, established courts or other authority to interpret and apply the law to individual cases that require its application. This is absolutely necessary for the preservation of soci ety and order. Our constitution would not be worth the paper it is printed on were it not that there is a court to inerpret it, and to whose interpretation

all must submit. Just why this common sense, and at the same time most rational practice in the case of civil laws should be discarded when there is a question of divine law the Independent does not stop consider or explain. Certainly, if private interpretation or civil would produce a state of utter lawless ness and disorder in the civil order, it would have the same effect when of indifference is a very serious error. applied to the laws of the spiritual or religious order. The very existence of law in whatever sphere-except pandemonium-supposes an authoritative interpreter.

The theory of the Independent that laws are their own interpreters and executors must, common-sense dictates, be rejected as dangerous to society and subversive of all order. But there are other difficulties in the way of this theory, when applied to the divine law. It is not, and never was, to man has never left His word with-out a commissioned guardian and interpreter. In the Old Laws it was Moses and other inspired prophets, Vogue recounts with enthusiasm the Why is the lecture not an attraction and the Sanhedrin. When the Son of Because most of God came among men He was the over the European Governments, espec- our lecturers have been clergymen, guardian and interpreter, and before He returned from whence He came He established an organism and commissioned it to teach mankind. That organism is His Church, of which He said: "He that will not hear the Church, let him be to thee as a heathen

A Threefold Offering.

NO. 952.

Mother of grace and mercy, Behold how burdens three Weigh down my weary spirit, And drive me here—to thee. Three gifts I place forever Before thy shrine; The three-fold offering of my love, Mary, to thine!

The Past, with all its memories
Of pain, that sting me yet;
Of sin that brought repentance;
Of joy, that brought regret;
That which has been—forever
So bitter seet—
I lay in humblest offering
Before thy feet.

The Present: that dark shadow
Through which we toil to-day;
The slow drops of the chalice
That must not pass away.
Mother! I dare not struggle,
Still less despair:
I place my present in thy hands,
And leave it there.

The Future: helding all things
Which I can hope or fear,
Brings sin and pain, it may be,
Nearer and yet more near.
Mother! this doubt and shrinking
Will not depart,
Unless I trust my future
To thy dear heart.

Making the Past my lesson,
Gilding the Present right,
Rolling the misty Future—
Bless them and me to-night.
What may be, and what must be,
And what has been,
In thy dear care forever
I leave forever, my Queen!

ture interprets itself to any candid reader.

-Adelaide A. Proctor.

"So far as is important!" Who is to determine what is important and what is not? Does the Bible itself interpret this point and distinguish what of its contents is important or essential, and is not? It certainly does not. Then it is not a sufficient or satisfactory interpreter of its own con-tents. Who, then, will interpret? The individual reader? In the Independent's theory the reader is the learner, and the learner is certainly not competent to determine the relative importance of things that as a learner are yet unknown to him. Besides, those who claim to understand the Bible have never, by following their private judgment, been able eart still warm, free from hatred to just as with election, another hard to agree upon what is important and matter, which is God's business more than ours."—The Independent. ant they do not agree on its interpre-tation. They all agree that the observance of a day of rest is important, but private interpreters do not agree as to what day to observe. The Bible, interpreting itself to the Independent as a candid reader, tells it that it must observe the first day of the week-Sunday. It tells the equally candid Seventh Day Baptist that he must observe the last day of the week—Saturday. Now, taking the Independent's ground, one of three things follows: either the Bible does not inter pret itself correctly, or the Independ nt or the Seventh Day Baptist is not candid. Assuming that the Scripture interprets itself to the candid reader, the Independent must assume that every reader who does not agree with its interpretation is uncandid, and

> and distrust is not a safe theory to fol-The Independent continues : "Beyoud that, it is not really serious religiously if people make mistakes on matters of form, ceremony or ecclesi-

about this state of mutual suspicion

astical order." Here again, who is it that must de-termine what is mere matter of form and ceremony? The Scripture itself or the candid reader? through inspired writers, has revealed His will to men, it matters much whether people make mistakes or not. Everything that God has revealed is important. To deny this is to impeach His infinite wisdom. The mere fact that a truth or a law has been revealed is sufficient evidence of its importance The truth, however difficult to understand, must be believed, and the law complied with until revoked. treat mistakes on this point as matters

The Independent continues: one not a fool can understand the Sermon on the Mount. Possibly, but what of the rest of the Bible? Your theory must include the

whole of it, and that it is not under

stood is proved by the existence of a thousand and more of jarring, conflicting and contradictory sects.

Again: "If people fail to interpret aright the utterance, 'On this rock I will build my Church, 'it is a matter of

no vital account. The meaning of this is that it is of no importance whether we understand no not what the Son of God deemed it necessary to declare for our instruction! If He built His Church on a rock, and commanded us to hear it under penalty of being deemed heathens and publicans, is it not of vital account whether we hear that Church or not? He establishes His Church that men might make no mistake about the revealed will of God, and he who fails to hear that Church is responsible before God for every mistake he mades by following a theory of interpretation. - New York Freeman's Journal.

God often giveth in one short moment what He hath a long time denied.—The Imitation,

thousands at this season. Eat does not relish. They need the toning up of the stomach and digestive organs, which a course of Hood's Sarsaparilla will give them. It also purifies and enriches the blood, cures that distress after eating and internal misery only a dyspeptic can know, creates an appetite, overcomes that tired feeling and builds up and sustains the whole physical system. It so promptly and efficiently relieves dyspeptic symptoms and cures nervous headaches, that it seems to have almost "a magic touch."

Hood's Sarsaparilla



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A WOMAN OF FORTUNE

BY CHRISTIAN REID, Author of "Armine," "Philip's Resti tion," "The Child of Mary," "Heart of Steel," "The Land of the Sun," etc., etc., etc. Restitu

CHAPTER VI.

"I ACTED ON A CAPRICE." In all the world there is nothing

brighter than a spring day in Paris, when the gay city seems thrilling with life, when the flowery foliage is at its freshest, when the fountains are flashing diamond spray in the sunshine, when the streets and shady avenue are thronged with people, and the whole air is filled with sounds of life and pleasure making.
On such a day Madame la Vicomtes

de Vérac sat in her salon, through the open windows of which came a soft murmur suggestive of the overflowing life of the great city. She had evidently been a beauty once, this faded, elegant woman; and she was still beautiful enough to charm the gaze that rested on her. All the fine grace of feature, the soft fairness of complexion, and the gentle brightness of large brown eyes remained, notwithstanding the touch of time—which was suffic iently perceptible. But it was a ten der touch, as if passing lightly over a thing so delicate and lovely. Roses had vanished from the cheeks, but their smoothness knew no lines such as care and trouble write. Indeed these foes of the human race had scarcely touched this graceful head. Adela will make a great success in the world," a wise woman once said in her girthood. "She will never suffer through others, for she has not heart enough; and she has so much beauty and shrewdness that she will do the best for herself always, in a practical point of view.

Never was prophecy more completely fulfilled. People passed like shadows across the life of this woman, outwardly so charming, inwardly so self-If they could be of use to her, she laid hold upon and used them; if not, she let them go with gentle indif-Only in relation to her in ference. terests had they reality or value in her eyes. She shed a few decorous tears when her first husband died, but she had the consciousness of having fulfilled her duties toward him to his en-tire satisfaction; and he fulfilled his, in leaving her rich as well as free Her second marriage opened to her a new world, in which she proceeded at once to conquer her place; and by the time that she was left a second time a widow, she had achieved a social success which rendered her independent of further assistance. There was nothing, therefore, to tempt her to a third venture into the uncertain waters of matrimony. Offers were not lacking, but she declined them allpreferring to enjoy her freedom and the social distinction she had won, without encountering fresh risks.

But, though she refused to marry the Vicomtesse did not deny herself the admiration and homage of men This was an incense which had never failed her at any time of her life, and which was as necessary now as ever. Clever men she specially liked, and when she wanted a friend or an adviser it was to such a man that she always turned. One who had no doubt of his own cleverness, and whose esti-mate of himself the world was prepared to endorse, sat before her now, listen ing with an attentive air while she More distinguished looking than handsome, he was yet not deficient in good looks : his keen face was at once intellectual and attractive, while his air, his manner, every dotail of his toilet, indicated the man of the world, familiar with the highest phases of civilization. This was Mr. Philip Craven, the friend of Jack Bernard.

"And why," he was saying, "do you begin now to distrust your wis-You must have had a good reason for taking such a step.

"Ah! who can tell?" she answered 'Who knows what are good reasons Mine, I confess, are very like caprices I chanced to see a photograph of this girl, and she has a striking face. A desire grew upon me to see the original. And, then, I have felt for some time that I need a companion-a girl, pretty, well-bred, in whom I could interest myself, who might make a social success, and whom I might marry well ou will laugh, perhaps, but that is a

fancy which pleased me."
"I do not laugh," replied Craven "I find your fancy very natural and charming. I am sure you have acted

"I am not at all sure of it," said the acted on a caprice, and I must abide by the consequences. If she should not be presentable, I will leave Paris, go to some quiet place in the country, and send her home after a month or two with an abundance of chiffons. But as the time approaches for her arrival I begin to wish that I had never seen her photograph. The uncertainty of what she may be, the fear that I have brought a dreadful infliction upon myself, makes me very nervous. I had hardly written when began to hope that she would decline But no: she wrote that she to come. would sail from New York almost im-

"Courage!" said her companion, who could not forbear a smile at the melancholy tone of the last annunce-"Believe that you have summoned a companion who will prove all

mediately.'

"You speak as if you knew some-thing of her," said the Vicomtesse, with a look of surprise. "Yet I have

"I can tell it to you, however. She

Not at all. But I know her brother in law, who is one of my oldest friends. On my arrival in Paris I found a letter from him speaking of this young lady, and saying that she would soon be with the Vicomtesse de Now, Bernard is not only the best of fellows, but he is incapable of making a serious mistake about another person; and, from the tone in which he discourses of Miss Lorimer, it is evident that she must possess unusual claims to distinction of one kind or another - though he does not specify what they are."
"Indeed!" said Madame de Vérac,

with an air of interest. "She is very handsome—no doubt she is what they call in America a belle. It is a vul-gar form of social success, but the only one of which they know anything. It means only the admiration and atten tion of men, and is more likely to spoil than to improve a girl. lowers her tone, and makes her unfi for what is meant by social success

here."
"Bernard says that she is a little spoiled and wilful, but intimates that this is owing to her having had the world pretty much at her feet. I inferred that she might be an heiress as well as a beauty.

"Oh, no," replied the Vicomtesse, confidently. "I do not suppose that she has anything extraordinary in the way of fortune. It is not essential to success in America; you know, though, of course, it is a desirable It is not essential to gilding to other charms, there as elsewhere.

"Then why should Bernard em phasize his fears of matrimonial snares for her? He must know that wealth is absolutely essential to enable an American to marry well over here.

"I doubt if he knows it. These things are little understood in Amer ica. And so he fears matrimonial snares for her? What absurdity! Should she have a good dot, I may able to arrange a marriage for her, if she wishes it, and if she does not hope for too much; but to fancy that snares would be spread-ah, the folly of the provincial imagination!"
"You cannot tell," said Craven

with a smile, "what elements for success this young lady may possess. Who knows? You may have the pleasure of presenting another Ma dame de Vérac to Paris."

To his surprise the Vicomtesse lifted

herself and looked at him with almost indignant reproach.
"I did not think the suggestion of

such an idea would come from you!" she said. "Do you imagine that I could desire the last De Vérac to make no higher alliance than that?"

Even to one who thought he knew

speaker well, this was a little startling. Craven was aware that, like most Americans who have married rank in Europe, Madame de Vérac was an aristocrat of aristocrats; but he hardly expected her to scornfully repudiate the idea of an alliance between one of her own family and the representative of the name she had taken in marriage. He had yet to learn that the ties of blood were in her case weak compared to those she had formed from associa tion, and that had she been born De Verac she could not have felt more pride in the name-a greater wish that t should obtain every possible pres

tige.
"I must beg pardon for having ex-Vérac, but simply one who might prove worthy of emulating your suc-

"It is I who should beg pardon for stupidity, then," returned the Vicomtesse. "I misunderstood you the more readily because it has occurred to me that I might be suspected of some such intention. But any one who knows me must know how near to my heart it is that Armand should make a great marriage. He is the head of the house, he is in the flower of his youth-handsome, distingue, He can aspire to any one, clever. and he must, he will, make a great alliance.

Mr. Craven lifted his brows a little. "There is but one drawback," he said. "The Comte de Vérac is most charming; but if he is not already ruined in fortune, he is considered to be one of those who are on the highroad to that end."

"Ah! what will you?" said the Vicomtesse, with an expressive Gallic gesture. "His tastes are those of his rank and age. Presently he will range himself, and all trouble will be over. One must not press the point too soon. My opinion is respected in the family," she added, with a slight smile, "because the assurance that he will inherit my fortune renders him a on parti, let his extravagaace be what it will."

Her companion regarded her for the econd time with an expression of genuine surprise; then in a tone of deference, though with the freedom of an old friend, he said: "But, Madame, pardon me if I remind you that in giving such an assurance you overlook not only your own relatives, but the probability that one so young and beautiful as yourself may yet desire to form other ties.

"My own relatives are nothing to me," she answered. "I have lost sight of them altogether, and, as far as I am aware, they are all well provided for : while Armand de Vérac is the head of the family with which I am identified by marriage. My own com-parative youth and beauty are beside the question. I shall never marry again—if that is what you mean."

such a case I feel that you would belong more to one and less to all of your friends.

"I am surprised that you could en tertain such an idea," she said. "What have I to gain by marriage I have all that I ask of life, and a change could only be to risk unknown dangers. I shall never think of it.'

"What can one do but bow to such a decision?" said Craven, smiling. 'To be your friend is almost enough to reconcile one to the hopelessness of ever becoming your husband."

"Perhaps if I were twenty years younger, it might not be altogether hopeless for you," said the Vicomtesse, with a caressing smile. "But, happily for both of us, there can be no such commonplace ending to our pleasant friendship. New go and meditate gratefully on that." If Mr. Craven was meditating on

the fact thus presented to his consideration, when he emerged from the great porte-cochere of the hotel in which the Vicomtesse had her abode, it certainly brought a smile of amusement to his lips: but a smile which the lady whom he left could hardly have resented, so slight yet so humorous was it. In truth, he was smiling at himself as much as at her; for his fancy was greatly amused by the position of senimental friend and confidential adviser which he occupied. It was not in the least an onerous position, for the Vicomtesse was too wise to be exacting: and although any civilized man must have felt bound to burn a little incense before the shrine of so fair a goddess, the more delicately this was done the better the goddess was pleased. Such an offering was a small price to pay for the friendship of a woman so beau tiful, so charming, so spirituelle; and Craven, who admired her most sincere ly, had no difficulty in rendering the homage demanded of him.

Just now, however, he had other natter for thought and amusement. "By Jove," he said to himself, Bernard could only know! What is it he says?" He paused as he spoke, drew a letter from his pocket, opened it, turned over the pages until he found

this passage:
"What do you think of being invested with discretionary powers as guard ian of a young lady? Don't be too much startled! This as it stands is, of course, only a jest; but I really want you to be good enough (provided that you are in Paris or likely to be there) to look a little after my sister in law, Miss Lorimer, who will be there in a few weeks from this date. She goes to visit her cousin, the Vicomtesse de Vérac, of whom you may or may not know something. On this side of the water very little is known of her, and that little is not altogether of a com plimentary nature; so that it is decid edly against my wishes and advice that Cecil goes. But 'a wilful woman —you know the rest of the prov erb. Now, you will agree with me that it is a risk for any girl to please herself under the social wing of a woman of whom she knows little be yond the name; but this risk is particularly serious in Cecil's case. It would be a great misfortune for her to be placed even temporarily in a false position of any kind; and indeed the mere possibility of such a thing makes her friends so uneasy that I have thought of the expedient of invoking your aid, and begging you to watch over her—as a guardian under the rose. Though you may be dismayed pressed myself obscurely," he said, at such a prospect, you will not fell it after an instant's pause. "I did not mean literally another Madame de be difficult to find a more attractive trouble of speaking.

at such a prospect, you will not fell it movement to be ever ready to fulfil his slightest desire before he had the trouble of speaking.

borly for us than it now seems to be, his slightest desire before he had the multitudes lived under one rule, espectively. person than Miss Lorimer; and if you were not proof against feminine fascin ations, I might fear that I was not doing you a good turn in imposing

this charge upon you. That you will require all your tact in fulfilling it, I cannot conceal from you; for although she is uncommonly reasonable for a woman, she is also self-willed and imperious to a great degree. I have said nothing to her of the charge that I give you, but she knows our friendship, and will be prepared to receive you cordially. Whatever happens, do not let her fall into any matrimonial snare. I speak of this danger because it is the one she would most scornfully repudiate, and therefore the one mos likely to occur. The Vicomtesse de Verac sold herself for a title, and would probably not object to assisting or promoting another transaction of the same order. By the bye, if you know any thing of her, pray report what manner

of woman she is. More the letter contained, but at the above point Craven's gravity gave way. The smile with which he began to read had been gradually deepening. until now he laughed outright. absurdity of the situation appealed to his sense of humor with irresistible The doubts and forebodings of the Vicomtesse, which were still ringing in his ears, and the grave anxiety apparent in every line of Bernard's letter, struck him as the elements of a comedy revealed for his special amuse-

"Now, what will Mademoiselle the Heroine be?" he thought, replacing the letter in its envelope. "Jack writes of her as if she were a royal princess. I like the fellow's impudence in talking of danger for me in the attractions of a spoiled American belle! But what would Madame la Vicomtesse think if she could know that she is seriously distrusted as not worthy of the chaperonage she has undertaken? Ah! what would any of us think if we but knew the whole with regard to anything in this overwhelmingly droll TO BE CONTINUED.

gain—if that is what you mean."

Don't dally with rheumatism. Purify your blood and cure it at once by taking a course of Hood's Sarsaparilla.

"But what does this mean? Do I rejoice to hear you say so, because in LEGENDS AND STORIES OF THE HOLY CHILD JESUS.

The Desired Haven.

HOW GENESTAL FARED ON HIS VOYAGE TO THE ISLAND OF PLEASURE.

III.

Genestal was of an easy going, laxy emperament, and when once he had got his little boat launched he troubled no more about the messenger or the King's good pleasure.

He watched Petronel's boat skim-

ming the ocean like a swallow, and leaving him a long way behind, but he only smiled and said to himself:

"What a hurry Petronel is always in ; I shall take it more easily. No storms disturbed his voyage

no enemies assaulted him : no regrets hopes, or fears ruffled the calm He hardly gave himself the trouble to think of anything; but a sort of dreamy satisfaction took hold of him at the pleasures in store. The voyage was very, very calm,

and he was almost surprised when he found that his boat was drawing so near the island. No difficulties arose as he reached the shore; no rocks scratched his boat ; he simply dragged it on to the sands and received a warm welcome from the boys and girls play ing on the shore. All the pebbles and shells of the

shingle were of bright colors-blue, red, green, yellow, and orange. One of the boys told him to put some in his mouth, and he found they were delic ious bon bons and chocolate creams. The sands themselves were the sweet est sugar; the rocks overhanging the shore were real wedding cake. Genestal wondered they were not all eaten away. "Oh, you know," said one of the

boys, "we get tired of them from time to time ; and then, when we know we can always have them, we don't want to be always eating. But come up farther, and we'll show you things even more wonderful.

The island was full of palaces of gold and silver, in which was the grandest furniture imaginable. The trees in the woods all bore delicious fruits, and the cocoanuts each contained a pretty toy. For weeks and weeks Genestal did

nothing but eat and drink and sleep but one day, after he had been on the island for some little time, he bethought himself of his little boat, and went down to the shore to look at it. Great animals were crawling about

-hideous creatures such as Genestal had never seen before. crawled they left a long trail of slime, which would not disappear with all the rubbing Genestal tried. Several sorts of toad-stools had grown on the boat, and when Genestal tore them off they left a dark stain.

The fact was, he was getting rather tired of the island and of the pleasures he had only to stretch out his hand to take hold of. But he could not find his chart in the boat. He had forgotten everything that the King's messen-ger had told him, and he had but a very dim recollection of the joy for evermore that awaited him and his companions in that far off country.

So he left the boat to the animals and the toadstools and went back to his palace, where he spent the livelong day in eating and drinking and sleeping, for he was growing more and more lazy every day. He had slaves to wait upon him, too-beautiful girls and boys - who watched his every

He was very cruel to his slaves, too though they served him so faithfully and he used to beat them when could rouse himself sufficiently. He was now so lazy that he would no longer give himself the trouble to visit his friends. He had forgotten how to read, and toys no longer amused him. Sometimes his slaves sang to him, or played on musical instruments. And he was punished for his greediness by his liver growing fat and hurting him, and he began to suffer much pain, grew sad, and felt an intense loathing of his life creep upon him. Then he began to drink large doses of a kind of spirits which was supposed to cause forgetfulness.

Once he had a dream, in which he thought he was playing in the garden with Petronel, Irenæus, and little Michaelis. On a bush grew large red berries, sweet and luscious to the taste as they were beautiful to look upon. He and Michaelis were plucking them by handfuls and eating them, when suddenly an angel appeared, and, touching the bush, it dried and withered; the berries shrivelled up and fell to the ground. He cried out in his anger, but the angel told him the berries would poison him. And then Irenæus read something out of a book about a wonderful tree bearing twelve kinds of fruit, and yielding fruit every month. But that tree was in a far-off country, whence no traveller ever returned.

Genestal awoke, but he could not help thinking of the far-off country and as he lay in a darkened chamber he thought he would really start the next day for the country of the Great King.

But in the morning, when the slaves came and drew back the curtains, and the sunlight streamed in at the window, he thought that no country could possibly be more beautiful. And the spirits and the wine he drank gradual ly effaced the dream from his memory

And one day, when he felt a longing for some change, he started for the seashore, but on the way drank such quantities of wine that he fell senseless on the road, and the man in the painted boat came and carried him away to the dark regions of endless

pain, whose inhabitants are banished forever from the majesty of God's presence.

TO BE CONTINUED.

THE MARTYRDOM OF THE MAID-ENS.

Here is the account our writer gives of the voyage of the Irish princess and her attendant maidens: "Out they went upon the open ocean, south of the land of the Picts, where Conan was breaking his heart, and at last into the Northern Sea until they come with favoring winds to ancient Bata via. Apprised of their arrival, the Bishops and priests and people came out to meet them and to pay them every honor. But there they were not to abide. They entered the mouth of the Rhine, and, in spite of the current, came rapidly to Colonia Agrippina, the present Cologne, which was to be the scene of their future martyrdom. Possibly none knew it save Ursula. Continuing up the beautiful river they came to Mayence and still further on until they disembarked at the fair city of Basie. There they moored their vessels, not tempted to remain by the honor and reverence every where accorded them, for they had a mission. They were going to the Eternal City, and, like so many bright spirits, this vast army of white-robed virgins, illumining the mountains as they passed in their flight, paused not until they found themselves before the great Pope Cyriacus, who blessed them and called all the city at do them honor." Then, we are told, the virgins, after praying at the tombs of the martyrs, turned their faces again to the north, the Pope, whom some authorities declare to have shared their martyrdom, accompanying them as far as Mayence. At that place Prince Conan, tired of waiting for his promised bride, met them and became convert to the true faith, his heart then undergoing a change, so that he no longer thought of marriage, but longed, like Ursula, for martyrdom. This desire on their part was not long delayed, for "the stream bore them rapidly to Cologne, and there Attila's Huns met them as they descended from their ships. Up from the blood-stained city this vast multitude ascended with their crowns and palm branches into the kingdom of the heavenly Bridegroom. While our writer admits that this legend is surrounded with many poetical accessories, he claims that there is easily discernible an amount of truth in it; and he cites Fr. Du Bac, the famous Jesuit Bollandist, as one authority in its support. That writer, after careful collation of all the documents bearing on the legend, says that the martydom of the maidens took place at the end of the fifth century. He rejects the story of Pope Cyriacus going to Mayence and denies that there was such a Pope The evidence of other authorities in support of the legend is adduced, and also the testimony furnished by the Golden Chamber in St. Ursula's Church of Cologne : while the possibility of so large a number of maidens being made martyrs at once elicits the following statement from the writer: "Every one knows how vast were the monastic establishments in those ages of faith. Even in our own days of degeneracy there are actually living in one enclosure in the Beguinage of Ghent no less than nine hundred nuns, many of them occupy ing separate houses. In those better times, when heaven was more neighially when the abbott or abbess was of princely lineage, as in the case of St What readier prey could Ursula. there be for a horde of savages, such as the terrible hosts of Attila were, than these convents of defenceless nuns? Some few may have escaped or have been led into captivity, but we know the slaughter was frightful and many more than these eleven thousand may have perished, whose names will be only known in heaven." - Sacred Heart Review.

What the Reptiles Taught.

The Isle of Man lies, roughly, about mid-way between Ireland and England, and it used to be very seriously discussed whether it were Irish or British. The question was settled at last in a way that satisfied everbody

There are no snakes in Ireland "Now," argued those wise folk, "let us bring some venomous reptiles to Man. If they live and flourish, the isle must be British; but if they perish, then it must be Irish." And this was done, and lo! the isle did not cast forth the reptiles. Thus it was decided "by common consent" that a bit of country that would extend its patronage to poisonous reptiles could not possibly be Irish, and it has been held ever since to belong to England! That the isle is a part and parcel of the United Kingdom is, of course, well known; but it was as late as the early portion of this century before Great Britain became absolute owner

The Best Way to Cure
Disease is to establish health. Pure, rich
blood means good health. Hood's Sarsaparilla is the One True Blood Purifier. It tones
up the whole system, gives appetite and
strength and causes weakness, nervousness
and pain to disappear. No other medicine
has such a record of wonderful cures as
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Nothing looks more ugly than to see a person whose hands are covered over with warts. Why have these disfigurements on your person, when a sure remover of all warts, cornsetc., can be found in Holloway's Corn Cure?

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

Driving Ho

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OF THE MAID-

7 16, 1897.

our writer gives ne Irish princess maidens: "Out pen ocean, south cts, where Conan eart, and at last a until they come to ancient Bataheir arrival, the and people came and to pay them ere they were not red the mouth of oite of the current,

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ore ugly than to see a per e covered over with warts sligurements on your per emover of all warts, corns, in Holloway's Corn Cure? asant, and effectual worm ves' Worm Exterminator; Procure a bottle and take CARDINAL MORAN GIVES A POINTER."

Driving Home Analogies to the Protest-ant Bishop of Goulbourn. In answer to an attack on the atti-

tude of Catholics toward the Blessed Virgin, made by the Protestant Bishop of Goulbourn, Cardinal Moran has addressed the following admirable and incontrovertible reply to the editor of the Sydney Herald : The Protestant Bishop of Goulbourn,

in his letter inserted in your columns on Saturday, for once deems it the better part of valor to acknowledge his mistake as regards the words imputed to Cardinal Vaughan on the worship of the Blessed Virgin; but he makes the acknowledgment of his error with a very bad grace, and, indeed, in a singularly discourteous manner. Nevertheless, in accordance with the Italian proverb, "Al nemico che fugge, ponte d'oro" ("For your enemy who takes to flight build a bridge of gold") I have pleasure to accept his with-drawal of the mis statement into which

he was betrayed.

In his letter His Lordship professes to be startled at my statement that lic Church. I would beg to remind titles which belong to our blessed Lord him of the admonition I have already may, when properly understood, be applied also to creatures. He asks in astonishment, "What is meant by properly understood?" I mean that such forms of expression are not to be scanned with the jaundiced eye of heresy and infidelity, but are to be understood in the simple, everyday meaning which Caristian common sense assigns to them. The example which I gave in my discourse should have sufficed to make clear the meaning of my words. Our divine Saviour is the true light of the world; and yet, early days of Christianity, who read these words with jaundiced eyes, and the material light of the world in which common sense Christian meaning of the Redeemer's words. Let me add another example. The title of Lord is repeatedly given in sacred Scripture finding a "House of Lords" in London, would write to a Pekin newspaper that England was a land of idolators, because it kept in its capital an Olympus of Deities? No less ridiculous and absurd are the statements, too often made by our Protestant friends, when they set themselves to interpret the simple forms of Catholic

to the Blessed Virgin. Sometimes, for instance, Protestants have taken offense at the words used by Catholics when they salute the by Catholics when they salute the by Catholics when they salute the Blessed Virgin as "Our life, our Biessed Virgin as "Our life, our sweetness and our hope;" and yet the simplest child in our schools would explain that such titles do not refer to has self-control, and, above all, any innate merit or prerogative of Our Lidy, but solely to the singular mission of mercy given to her by her divine Son. As far back as the second century the Fathers of the Church loved to repeat that "As death comes to us through the first, so life comes to us through the second Eve;" and so from age to age in the spirit of these invocations, the faithful have saluted her as the refuge of sinners, the comfortress of the afflicted, and the help of Christiaus. Dr. Chalmers tells us that to the inspired words "Behold, from thenceforth all nations shall call me blessed," he every day says "a devout would he not every day also repeat the no less inspired words, "Haii, full of grace, the Lord is with thee; blessed self-control. The unfortunate solid front self-control sel art thou among women, and blessed is the truit of thy womb." I commend this daily invocation to him, and, further, I assure him that he may regard it as a commendium of all Catholic de-

votion to the Blessed Virgin.

His Lordship, however, is in busy search of some words of exaggeration used by fervent Catholic hearts when offering the tributes of their affection to the Blessed Virgin. I have no doubt but that such forms of exaggeration may be found. St. Augustine used to say: "Love God, and do what you please." In such tributes of affection the outpouring of love is the measure of our words, and it would be ridiculous to interpret them by the cold standard of verbal criticism. A mother caressing her child may style him "My angel." A mother's love must be the interpreter of such words. It should not surprise us that they who have no love for the Blessed Virgin would fail to understand the language of Catholic piety and Catholic love and to those who are always striving to find some room for criticism in such language, I would say : "Go and kindle in your cold hearts some spark of love for her whom the Redeemer Dr. Chalmers asks: "May not the Catholic Church pronounce to morrow the deification of the Blessed Virgin?" I reply: "May it not after to-morrow pronounce the deification of Dr. Chalmers?" When he asks an absurd question he need not be sur prised if an a'surd answer be given. Our guarantee against such absurdt ties is the divine promise: "I am with you all days, even unto the con-summation of the world;" "I will send the Spirit of Truth, who will teach you all truth, and will abide with you forever;" "On this rock I will build My Church, and the gates of hell

shall not prevail against it. Again, he is scandalized at the phrase that presents our Saviour and the Blessed Virgin and St. Joseph as an "image on earth of the august Trinity." He is quite free to reject such a figurative form of expression if he so thinks well. We who adore the bronchial complaints.

types and figures in the material world in which we live. St. Patrick sought an image of that great mystery in the little shamrock, with its triple leaf. St. Augustine found its type in the tri-

brightest and most perfect picture of heaven that was ever seen on earth. Hence pious writers have dwelt with delight upon the image of the Trinity

I need not follow Dr. Chalmers into the many byways into which he runs. I will only add that when he cites as an approved Catholic form of words "The Blessed Virgin is present, and received together with her Divine Son in the Holy Eucharist," he adds another to the long list of gross mis representations of Catholic doctrine of which he has been convicted. Such a sentiment and such words are distinctly contrary to the teachings of the Catho lie Church. I would beg to remind

CONTROL YOUR TEMPER.

Good Advice Which Applies Especially to Those in Authority.

himself, and it is a saying which finds application to the every day affairs of life. It is not merely the political addressing the Apostles, He said to rulers of men who are required to them: "You are the light of the govern themselves that they may be world." There were heretics in the able to rule others, but teachers and parents, foremen in shops and all who have one or more other persons subject interpreted them as if they referred to to their orders need to take lessons in the art of self-government. They must I need not say such is not the set a good example in all things, and sense Christian meaning of more especially they must keep their tempers under control if they would command respect and obedience. A man's natural inclination is to do all to Almighty God. Now, what would be said if some Chinese visitor, who, avoid the disagreeable. Except when reason interposes to check him he seeks to gratify every taste and desire.

Some men never get control of them selves, but the majority learn from necessity, from a desire to do right or from a sense of duty to put a curb upon their appetites. Such men are said to have mastered themselves, and in the great majority of cases, refuse the measure of that mastery is general piety used in daily devotion in regard ly a measure of their strength of charcter and fitness to guide others. The foreman of a shop has many duties to control of his temper, for though there are foremen who govern with sever-ity, they must in time become de-pendent upon an inferior class of workmen, as the best workmen will not submit to their unreasonable dictation as long as places are open to them else-where. Exhibitions of ill temper on where. the part of a foreman are, therefore, to the disadvantage of his employer; nor can any man do the best work of which he may be capable if he permits himself to fly into a passion, for then he becomes unreasonable and incapable of clear thought.

> who is reared by one who is without self control almost of necessity becomes either abject and spiritless or a dissembler who has learned to avoid abuse by deceit. To a lesser degree the characters of children are injured by contact with; preceptors who have not learned to control themselves. The example of such people is bad to begin with, but worse than that, the child, having no other means of defense, is forced to become a hypocrite or sneak. There can be no worse training than this for the young. They should be trained from infancy to be frank, truthful, and, within the limits of proper respect, bold and independent, or at least self reliant. All of these qualities can be developed under teachers who have such control of themselves that they are always governed by reason, but they will be stunted under the harsh rule of a teacher who loses his temper, and, for the time being, ceases to be a reasonable human being. Temper is an excellent servant, but bad master. A man without temperand enough of it, too, to lead him to violent deeds under sufficient provocation - would not be of much moral worth; but his temper, to be of value, must be under the control of his reason, and, therefore, seldom exhibited. Such a man inspires respect in any walk of life. He has control of himself, and is, therefore, recognized as qualified to govern and guide others -Baltimore Sun.

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GLANCE WITHIN.

If a work on the plan of Bossuet's Variations" were to be written now-St. Augustine found its type in the triple feat.

St. Augustine found its type in the triple faculty of the human soul—the memory, the understanding and the will. The home of Nazareth was the brightest and most parket price of the latest triple feat.

Variations were to be written now adays, it would require several volumes. What changes we behold among "our separated brethren!" A prominent Presbyterian is quoted by The Mid-Continent as saying, in deep distress: "I do not know what has come over the Presbyterian Church. There is a spirit of restlessness and disdelight upon the image of the Trinity which it presents, and I may add that this religious picture is the more pleasing to the Catholic heart because the Divine Redeemer is the one source of all its life and sacred joys and blessed ness.

I need not follow Dr. Chalmers into than of the life that is to come. One ing all eyes by its scintillating brillistens in vain for the glorious and liance, which for a brief space made Sermon on the Mount.

very groundwork of Protestantism, is new openiy condemned. The United Presbyterian rebukes an independent minister in these stern words: "Inminister in these stern words: "In-dependent churches and independent Fathers! What has become of the preachers, who bow to no reg-ularly constituted authority, are worse than ecclesiastical tyranny." But the wrecks of so many doctrinal form-denunciations of this sort seem to be to ularies and the flotsam and jetsam of But any one is eligible, "no matter what his religious views may be." Brother did not the Church of the Living God Myers wants "a creedless Church"; and so does the Rev. Dr. Kent, form-erly a Unitarian. Edward Everett rule others must first learn to govern Hale, another Unitarian, is distinctly contemptuous in his reference to Pro testantism. He does not say of what his own denomination is an outcome, but in a recent discourse he character izes the sects as "miserable little offshoots of the Roman Church."

In view of all this-and very much considers as impregnable as the Rock of Gibraltar, Leo XIII. to the contrary notwithstanding. He loses sight of the fact that Anglicans who refuse to accept the ruling of the Bishop of Rome on any point of doctrine would, the ruling of their own Bishops; so that their refusal to abide by the Pope's decision regarding Anglican orders proves nothing except their ignorance of the binding character of the authority of the successor of St. Peter on all who profess and call themselves Chris tians.

But let us see what The Pulpit of the Cross has to say about the sects. The Anglicans are never so vigorous as when denouncing sectarianism, and they are as orthodox betimes as the Pope himself. Could anything be more inconsistent than this exhortation of an Auglican to seek the sure refuge of the Church?

"When any body of Christian religionists have pursued the down-grade tendency of unbelief so far that they have come to that stage of devolution where the corner-stone of their agreement is a common denial of the existence of any such thing as absolute and unchangeable truth, where 'the keynote The teacher of young chileren, or of the organization is a disbelief in orthodox believers in the Protestant Churches to take alarm at this unmistakable trend of sectarianism toward unbelief? - to forsake the uncertain and shifting sands of individual judgment, and to seek the sure refuge of that Church built upon the rock of ages, which is the keeper of 'the faith once for all delivered unto the saints '?

"Has not the religious history of the past three centuries demonstrated the fatal mistake that Luther, Calvin and Zwingli made in assuming that the Bible, and the Bible only, as they or any other individuals might see fit to interpet it, is an all sufficient guide in matters of faith and morals? At the very outset these three men could not agree on their interpretation of the Scriptures, and parted wide asunder; and the process of division and re division and division of division has gone on steadily ever since.

"It is the Church of the living God. and not a book, however divinely in spired, that is 'the pillar and ground of truth.' The Catholic Church, ' built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief stone,' is the ever living witness and conservator of the faith, the guardian and defender of ultimate and changeless truth against all the assults of the adversary when ever and wherever made. The foundation on which Luther based the Augs burg Confession and Calvin his elabor ate Institutes was the Bible, as the infallible Word of God; but their lineal descendants of to day deny the inspira-tion of the Bible, and are adrift, without even this anchorage, on the restles sea of purely human speculation.

Not only do the ministers of the larger Protestant bodies openly dissent from the cardinal that, like the Athenians, they are both must endure until the final ready to give ear to every new doctrine harvest. The Church of God is not to

most august Trinity love to find its A LOOK AROUND US AND A and philosophy, which the ingenuity

of the father of lies can invent. In divorcing the Word of God from the Church, which is the living embedi-ment of that Word, the self-will of man ruthlessly put asunder that which God hath joined together, and the result has been most disastrous. In vain did the Sage of Geneva elaborate his cast iron system of Presbyterianism. It has not been able to withstand the wear and tear of the centuries, and already is crumbling to pieces.
" Lutheranism in Germany, the

home of its founder, has been the prolific mother of an innumerable prohistorians of an after age will liken the career of Methodism to the sudden ascent of a rocket into the sky, attractcomforting language found in the the whole ecclesiastical firmament radiant with a shower of fire, only to burst The right of private judgment, the with a loud explosion and scatter into

a hundred tragments. What a spectacle to make angels weep is the religious condition of New England, orthodoxy of the Paritans?

"With the human sea strewn with the wrecks of so many doctrinal form no purpose. The Rev. H. C. Myers, of Schuyler, Nebraska, who used to be a Methodist, is now the head of a decomination to the many large and the hotsain and jetsain of creedless congregations, driven hither and thickness that are jetsain of creedless congregations, driven hither and the hotsain and jetsain of creedless congregations, driven hither and the hotsain and jetsain of creedless congregations, driven hither and the hotsain and jetsain of creedless congregations, driven hither and the hotsain and jetsain of creedless congregations, driven hither and the hotsain and jetsain of creedless congregations, driven hither and the hotsain and jetsain of creedless congregations, driven hither and the hotsain and jetsain of creedless congregations, driven hither and thickness congregations are considered by the hotsain and personal considered by the considered by t nomination to the membership of which | whether the Lord at His second coming did not the Church of the Living God stand like a lighthouse amid the blackness of the night, firm and steadfast, because built upon the Rock of

All this would be well enough com ing from a Catholic; it could not be more orthodox. The writer really believes that "the great Anglican communion," as he calls it, is a witness to the "faith once delivered to the saints;" though the rest of the world more—The Pulpit of the Cross, which is Anglican, asks, "Where is the disintegration of Protestantism going to slave of the State. He cannot see, more than Dr. Hale, proceeds to descrice "the downward course of the sects toward croedless are sected to the section to the se in defence of which they can eliminate gainsayers; and no authority to deal paper he publishes a plea for the validity of Anglican orders, which he considers as impressed as a market set of the continuously for three bands to hold as a "blasphemous fable and danger-ous deceit" the Sacrifice of the Mass? It is amazing effrontery-there is no other term for it-to declare, as so many Anglicans do, that the truths in defence of which Catho lics without number sacrificed their fortunes and their lives were ever taught by the Establishment. What this was as late as the "forties" is matter of history.

The leopard can not change his spots, nor can the sects rid themselves of their characteristics. Being the works of men, they are subject to change, like everything human. is not surprising that they should now combat what they formerly advocated, or impugn what was once held sacred. The only wonder to a Catholic is that she inconsistencies of Protestantism do not appeal to all its adherents. The decay of Christian faith is the natural result of sectarianism, and its continuance must swell the ranks of the agnostics. The number of converts to the Church from the sects, truth to tell, is by no means equal to the num-ber that lapse from Protestantism into indifferentism or infidelity.

It is sad indeed that at a time when disintegration has set in among Pro testants everywhere Catholics should ger of becoming a divided host ourselves in this country. A spirit of faction has taken possession of us. A decade of years ago all was harmony. The Church grew, prospered and gained continually in power and num bers. A more encouraging condition could not be imagined. But a lament able change, evident to the least ob servant, has since come over us. Peace has been destroyed, and progress ar rested, as far as it is possible. In our dissensions decency has been out-raged, charity wounded, truth and justice violated. As a result, the cause of religion has suffered in many ways, and non Catholics are confirmed in their deep seated prejudices against the Church. Of the sin of unbelief we will not

speak. "Ignorance is no excuse," as St. Ambrose says, "when we have neg lected to learn what we were obliged to know." But for those who would udge of the effect on our separated brethren of the squabbles which have so long been rife among Ameri can Catholics, we quote the follow-ing words from The Holy Cross Magazine (Anglican). It says in its pres ent issue: "One would be glad to believe differently about the present working of the Roman Church in America, but the conviction is forced upon the minds of all who study the current events that the methods of sec ular politics are being largely adopted in what is called the cause of religion while two warring factions are fighting a most un Christian battle, and fighting to the death, - the prize being clesiastical ascendency in the United tates of America.

The cause of religion has suf fered — no doubt of it; the strife has been most un-Christian, we trines of their particular denomina-tion, but the rauk and file of the laity able, peace disturbing, mischief makare impatient of theological dogmas, ing, strife breeding men, are impatient of theological dogmas, or clerical, are not representative anism preached to them. So feeble Catholics. There must ever be cockle has their hold on positive truth become as well as wheat in so vast a field

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be judged by the ungodly actions of those who wear her livery. The light of truth shines with steadfast ray for all who will see it; the city seated on a mountain cannot be hidden. Security for salvation is be found only in the Catholic Church; she is the sure anchorage of the soul. Those who call her mother and do not live up to her teachings are none of hers, though they should work wonders in her name. - Ave Maria.



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London, Saturday, Jan. 16, 1897 IS THERE NEW HOPE FOR IRELAND?

It is a common saying that if we touch a man's pocket we touch a most vital part, and the truth of this has been exemplified by the unexpected attitude which has been taken by Irish Conservatives or Unionists, as chronicled in our last issue. It is the report of the Parliamentary Commission on the financial relations between Ireland and Great Britain which has, ostensibly at least, excited their ire, and they have given expression thereto in a manner in which if the Irish Nationalists had spoken a few months, or even a few days ago, they would have been accused of disloyalty and treason of the blackest

The Commission reported that, after a careful examination of the wealth of Ireland in comparison with England and Scotland, they find that Ireland has been overtaxed to the enormous extent of two and a half million pounds per annum during recent years, and to an amount proportionately great for many previous years. In fact the total taxation of Ireland is now twelve million pounds, being at the rate of forty nine shillings and sixpence per head, whereas a hundred years ago, or just before the Legisla tive Union was carried into effect, the taxation per head of the population was only nine shillings and two

As a matter of course, this state of affairs presses very heavily on the rich landlords as well as the poor tenants, on the Protestants of the North equally with the Catholics of the whole country, and those who have hitherto been the most determined upholders of English rule are now in the front rank demanding that an immediate remedy be applied to so gigantic a fraud. Lord Castletown, who spoke at Cork at one of the meetings held to denounce the wrong, has been one of the most staunch supporters of Unionism in the House of Lords. He went so far as to declare that unless redress be given, the people of Ireland will deal with English commerce as the people of Boston and New York dealt with the tea in 1773, when eight hundred and fifty-seven chests of that highly taxed article were thrown into the sea.

The most ultra of the Irish National ists have not given utterance to such language as this, and some of them have even said that though they are likewise bent upon obtaining redress, and are willing and anxious to co operate with the Unionists in their zeal for bettering the condition of Ire. land in all respects, they are not prepared to repeat such language as has been used by those who but a short time ago were ready to hang every Nationalist for treason.

Among the items which help to mak the taxation of Ireland so onerous is the excessive burdening of the country with an unnecesssarily large body of police. There is not so much crime in Ireland as in England, in propor tion to population, nevertheless the taxes for the maintenance of the police force alone amounts to six shillings and four pence per head of the population, whereas in 1836 it was only ten pence three farthings. This great increase is far beyond the necessities of the case, and it is still becoming greater year after year, although the population of the country has been growing less. The evident object of this item of expenditure is to | Conservative party. terrorize the people by maintaining practically a standing army in their midst at their expense, and to do duty such services are required.

The Government had imagined that

of 105 members from Ireland, together have already expressed themselves as ready to do justice to Ireland on this point. In fact even Lord them they were going beyond their Salisbury's former Solicitor-General, in speaking at Plymonth on the evening of the 4th inst., acknowledged the great injustice under which Ireland has suffered, and proposed as a remedy the granting of a million pounds per annum from the Imperial Equal Righters find fault. exchequer. This would be but a very small reparation, but Sir Edward states that the Commission was a these one sided patriots. We shall packed one of Home Rulers. Mr. Balfour has practically made a similar statement, though in less pointed language; but it is a fact that it was independently of politics, as we have chiefly composed of Conservatives and Liberal Unionists, so that it cannot at doubt the Catholic Hierarchy will do in favor of Ireland, and this accusation would certainly not have been made only for the fact that its conclusions are adverse to the wishes of the Government. Indeed there was not the least danger that the present Government would have created a Home Rule Commission when they went about the matter at all.

Mr. John D.llon demands on behalf of Ireland that twenty-five million pounds be paid to Ireland now as restitution, and that the balance due be paid afterward by degrees. There appears a strong probability that some measure of redress will be forced from the Government at the approaching session so as to retain the support of its Irish party followers, though it was not their intention to do anything for Ireland at present. At all events, both Irish Nationalists and Unionists have declared their determination to introduce some such measure into the House.

It is to be desired that the present working together of the Irish members of all parties may not be merely a passing episode, but that it will pave the way to a closer union of the Irish people, Protestants as well as Catholics, for the attainment of their further just demands. The over-taxation of the country is only one of the many injustices under which the Irish people have been laboring for over three centuries.

IMAGINATIVE SENSATIONAL.

The supposed attitude of the Bishops of Quebec towards Mr. Laurier's Government is a constant theme of the secular press of this province and that of Quebec, but it is safe to say that as the wild prognostications of the past in regard to this matter have been almost universally proved to be merely imaginative, so will those prove to be which are just now being very freely indulged in.

It could not be expected that the Bishops, or clergy, or laity of the Catholic Church throughout the Dominion should be enamored of the proposed settlement of the Manitoba school diffi culty, by sacrificing the rights which Catholics have enjoyed in that young province, and the permanency of which had been guaranteed by a sacred compact between the original settlers of the territory and the Government of the Dominion; and the hierarchy of the Church are quite justified, both by reason of their ecclesiastical position, and as citizens, to pronounce against the settlement which would deprive Catholic parents of rights to educate their children in the way they deem necessary in order to make them at the same time good Catholics and good

Among the rumors which have recently been rife is one to the effect that it is or was the intention of the Quebec hierarchy to issue another mandement more explicit than that issued before the June elections in re gard to the policy which Catholics should pursue in order to gain what their co-religionists of Manitoba require. It has been asserted that this imaginary mandement will formally condemn Mr. Laurier's Government. and command Catholics to support the

It should be needless for us to say that these prognostications are of a wild character, and have not even as evictors of the tenantry whenever plausibility to sustain them. There were similar forecasts before the last mendement was issued, but when it it would have no trouble from Ireland | really appeared it was of a character during the coming session of Parlia | quite different from that which had ment. Its programme of business for been predicted. It took a firm stand, the session was fully made out, and it indeed, in demanding Catholic rights, was congratulating itself that the but every citizen of the country has a

reasonable rights by so doing, though they were with one voice advocating the continuance of a gross injustice. It is only when Catholics speak in favor of justice, and the maintenance of the constitution, that these pretended

The Catholic people of Canada are not to be terrified into inactivity by continue to advocate the rights of the Catholic minority in Manitoba until they are restored, and this we shall do done in the past; and we have no all be accused of having any leaning the same, though we have no expectation that they will issue any partisan mandements.

A new color has been given to these misrepresentations of the intentions of the Hierarchy by a rumor which has been just published by the daily papers to the effect that an order from Rome has been received by the Quebec Bishops, commanding them to suspend all intended political action. "Suspende omnia (suspend all things)" is said to be the wording of the telegram received. We have no authority either to assert or deny that such a telegram has been received, but we venture to say that if received it has nothing to do with any intended action in direct favor of either one or the other political party; and as far as Mr. Laurier is concerned we have to say that we have no political predilections either for him or for his opponents, but we do oppose the fictitious settle ment of the Manitoba question in any such manner as he proposes to us at present. To accept it would be to admit that the Educational guarantees in the constitution are intended only for the protection of Protestant minorities in the Dominion, while Catholics are to be left subject to all the indignities and injustices which fanaticism and intolerance may concoct against them. The Hierarchy have generally pronounced also that they do not accept the proposed settlement. In so doing they have used their undoubted rights as citizens, while guarding also the spiritual interests of their flocks; but we protest against holding them responsible for the sensational reports of newspaper correspondents to the effect that they intend to follow certain courses which those corresponds invent. The hierarchy are to be judged by what they do, and not by what newspaper correspondents

IGNORANCE AND BIGOTRY.

imagine they are about to do.

A circular as absurd as it is mis chievous in intent has been issued and tion. circulated, especially in the county of Essex, by persons unknown, who style themselves "the Patriotic Vigilance Committee," the purpose of which is to create religious animosity by stirring up the easily excited prejudices of the Protestants of Ontario against Catho lics. We have no desire to attribute this would - be mischief-breeder to any political party in particular, any fur ther than to state that it savors of the P. P. A. spirit, and it probably emanates from zealous members of that or some kindred organization; but not withstanding that there are a good many in Ontario who are easily excited to outbreaks of fanaticism the days are gone by when such devices had any potent effect. The circular de clares that the country is in danger from a conspiracy between Canadian annexationists and Romanists to hand it over to the United States, and it asks that the names of the conspirators and supposed traitors in each locality be ascertained by loyal people and handed into the Conservative associations and other loyal organizations, such, we presume, as the Orange and P. P. A. societies. This would seem to indicate that the circular has been issued chiefly in the interest of Conservatives, but we do not believe that the Conservative party as a whole is at all responsible for it. There is no annexation party in Canada, though there are a few scattered Canadians who from time to time express themselves as annexationists; but as regards any collusion between Catholies and Annexationists, the thing is merely the dream of a wild imagina-

It is not at all unlikely that the movement is inaugurated by some knaves

self satisfaction has been rudely dis inations, or, at least, their confer- ignorant and bigoted Protestants who made the best bargain he could get confining themselves almost exclus turbed by the present movement, ences, synods and assemblies, made are made to believe that Catholics and from Mr. Greenway. But that is not lively to Ontario and Quebec : again which threatens a compact opposition strong pronouncements on the Man- the Catholic Church desire to do them enough. It does not restore to the others, are prone to neglect the last itoba school question; and not one of an injustice. The P. P. A. was in Catholics the rights to which they are half century for the sake of the earlier with many Unionists of England who the many journals which are now en- stituted for a like purpose, for we have entitled according to the judgment of days, or else to skim over the first cenagainst the Catholic hierarchy told and other officers of that combination appropriated its funds and then picked mand justice for the Manitoba minorup their hats and left it. We are not ity. without hope that a healthy public opinion will strangle this villainous movement to breed ill-will amongst the people.

THE MANITOBA COMPROMISE

We did not expect that the Hon. Mr. Laurier would admit that his socalled settlement of the Manitoba school question made with Mr. Greenway is unsatisfactory. Fathers and mothers are apt to imagine their own children the handsomest and brightest in the world, but other people frequently form a very different judgment, and in the case of the Manitoba settlement the Catholics of that Province, who are chiefly concerned in the matter, see how impracticable is the proposition to substitute a halfhour's teaching of religion once or twice or three times a week, by the priest or his delegate for the Catholic schools which they formerly enjoyed

Mr. Laurier, last week, appeared before his Quebec constituents to render an account of his stewardship, and although he had an enthusiastic reception from the immense audience which assembled in the drillhall to hear his explanations, there was an indication that the people of Quebec are no more satisfied with the Manitoba compromise than we are or than the Catholics of Manitoba. Thus when Mr. Robitaille, President of the Liberal Club, read a resolution expressing satisfaction that Mr. Laurier had succeeded within six months in doing what his predecessors had not done in six years, in the way of obtaining concessions from the Manitoba Government for the teaching of religion and the French language, the reso lution elicited no enthusastic response, though it was pronounced by the chairman to be carried.

We cannot and do not believe that the people of the citadel city will endorse Mr. Laurier's compromise when they come to understand that his pro posals will practically exclude religious teaching - which is the great desideratum for which Catholics are contending, not alone in Canada, but throughout the world.

It is not by thus throwing the burden of religious teaching on the priests that the Manitoba school question can be settled. The priests are occupied during the week with their parochial work, and it is impossible for them to arrange their time so that they may be in the school room two or three or six half-hours during the week to give religious instruction, especially when there are two or three schools in their parishes which equally require atten-

But Mr. Laurier told his audience that the priests may appoint repre sentatives to teach in their stead Competent teachers are not so easily found scattered about that they may be picked up for this purpose, and if they were to be found it is not likely they would be generally disposed to give their time to the purpose, to the neglect of their own business, without a larger recompense than could be afforded them. The only workable plan to obtain religious instruction in the schools is by employing teachers who will give that instruction, and this is what the Catholics did under the old school laws. There is no justice in throwing obstacles in the way of Cath olics to have their own schools where ever they feel that by their own taxes, assisted by such Government grant as may be given for education, and whatever they may contribute voluntarily. they are able to support a Catholic school.

Mr. Laurier also lavs great stress upon the fact that the judgment of the Privy Council was not an obligatory command or law whereby the Dominion Parliament and Government should grant redress to an injured minority. It was "a moral one." It is a new doctrine that the Government is not bound by a moral obligation.

We admit that there is no tribunal which has authority to force Parliament to pass just laws; but surely this does not authorize that body to deal unjustly with any part of the popula tion, or to violate the solemn compact made in the beginning between the Canadian authorities and the people

and the Legislature of Manitoba. Mr. Laurier's defence of the com-Home Rale question has been shelved right to do the same, under our civil who desire to derive pecuniary benefit promise is a very lame one. We

are regained we shall continue to de-

AN ABSURD STORY.

The prevalent love of sensationalism, and the desire of newspaper correspondents to pander thereto, especially in connection with matters relating to book, "The Ambassador of Christ." the Catholic Church, have given occasion to a ridiculous story which appeared in several daily papers of the Sch inst. This story as published in the Globe is that through ignorance or partisanship on the part of the clergy in charge of the arrangements for the funeral of the late Archbishop Fabre neither the Premier of Canada nor the Federal Ministees were present in their official capacity.

Mr. Geoffrion explains the whole matter in a statement made on the day when the story was published. From his explanation it will be seen that there is no foundation for the sensational tale, as Mr. Laurier and his As the author says: "History should colleagues would have had suitable places assigned to them were it not that they themselves decided to attend as private citizens. Mr. Geoffrion

"On the day previous to the funeral I received a telegram from Mr. Laurier informing me that he intended to be present at the service, and requesting me to notify the palac authorities accordingly. This I did. and was told that the Premier would be welcome, and that a place suitable to his rank would be given him. afterwards met Mr. Laurier at the hotel when he arrived, and he there told me that it was his desire that two of his colleagues, Mr. Tarte and myself, should accompany him to the funeral service. I had previously decided to attend myself as a private citizen in my own pew, but seeing Mr. Laurier's wish to have two of his col leagues. with him I thought it would be better to go and inform the religious authorities. At the palace I first saw Canon Bruchesi, and he after wards called in Canon Vaillant, who had special charge of the arrange-ment. These gentlemen told me that no invitations had been sent, except to delegates of religious communities and parishes, but steps had been taken to secure places for certain persons of rank who had signified their intention of being present. After some discussion, as I saw that the question of precedence seemed to be embarrassing for these gentlemen, we agreed that t would be better to leave the arrangements as they were, and that I would invite Mr. Laurier to take a place in my pew. This I carried out, and would have been happy also to invite Mr. Tarte, but I had only one place left at my

DR. FORAN'S "HISTORY OF

CANADA. After Dr. J. K. Foran, late editor of the Montreal True Witness, had delivered his lectures before the Catholic Summer School, in 1894. Walter Lacky, the now famous American litterateur, suggested, in one of his correspondences that the young Canadian writer should undertake a "History of Canada." Whether Dr. Foran took the hint or not, is more than we know; but we learn, with pleasure, that he is actually completing such a work. Some eight, or nine months ago we expressed our regret on learn ing that he had abandoned the editorial chair, and we felt that our literature would suffer in consequence. It seems, however, that the late editor did not forsake what he once called his "mission of love," but that circumstances forced him from the path wherein he was doing so much for Catholic journalism. Not to be de feated in his "mission," Dr. Foran has ever since been quietly, silently working away. According to a Montreal contemporary, he has collected material for an elaborate "History of Canada." But, before pushing on the more extensive undertaking, he has deemed it well to prepare a compendium of Canadian history. This smaller volume is intended as a textbook for schools. In order to meet every objection Dr.

Foran has labored to bring all the facts of our history into the space of about two bundred and fifty pages. He has aimed at facilitating the teaching, while rendering the study a pleasant and enjoyable task. Moreover, he claims that our school histories are too often tinged with prejudices, the University ExtensionBulletin: not only religious, but national, provincial and even social. For example, some writers look upon the story of our country's past from an entirely French, or an entirely English point of view: others ignore the smaller or for at least four year more, but its laws. The various Protestant denom- by the organization of that class of admit, however, that we believe he younger Provinces of the Dominion,

deavoring to excite popular feeling it on record that some of the treasurers the Privy Council. Until these rights tury and a half in order to get down to the present. His object is to present a text-book that can challenge criticism and may be acceptable in any school in the Dominion.

We could not better explain Dr. Foran's method, and the scope of his history, than in the following words, taken from Cardinal Gibbons' last The Cardinal says:

The Cardinal says:

"Familiar lessons should be incorporated into our text-books, including reverence for political institutions and embodying an elementary knowledge of our system of government, together with the respective functions of its legislative, judicial and executive departments, the conditions required for American (Canadian) citizenship and the duties and rights of the citizen. These lessons should, of course, give a conspicuous place to the memorable events of which our country has been the theatre and which serve as landmarks on her onward progress. They should include a brief sketch of the Nation's heroes, statesmen and patriots, whose martial should include a brief sketch of the heroes, statesmen and patriots, whose martial deeds and civil virtues the rising generation will be taught to emulate."

Substituting the word "Canadian" for "American," in the foregoing, we have exactly the drift and spirit of this new venture in the field of history. consist of a statement of what has been, and not a set of disquisitions on what ought to have been.'

According to the information we have received, this work is now almost completed, and we will look forward. with "great expectations," to its appearance in print.

Needless to say that we wish Dr. Foran every imaginable success; not on his own account alone, but because the book will be an immense boon to the public, and a guarantee of that larger and more detailed "History of Canada," which he

ZOLA REJECTED AGAIN.

Emile Zola, the writer of so many wicked and anti-religious novels, has been again baffled in his efforts to become a member of the French Academy.

The Academy has a character to maintain, and hitherto it has maintained its reputation as being the highest judge of and the best authority on French literature, and though we cannot admire those French authors who have gained popularity by writing in an irreligious vein, we cannot deny that those who have secured a seat in the Academy in the past have been at least in the first rank as literary men, but such is not the case with Zola. His books, beside being of evil tendency, have not even literary merit to recommend them. In fact, it is only because they furnish nourishment to the vilest passions of the human heart that they are read at all. This has secured for them a large constituency of readers, not only in France, but in England and America, and other countries into whose languages Zola's works have been translated.

Zola has indeed a certain amount of talent, but he cannot be compared with the famous and illustrious writers of his country who have adorned literature. The members of the Academy seem also to be of this opinion, as his candidacy was defeated by eighteen to four votes when his name was proposed for membership during the last month. We presume also that the Academy would not give its approval to the class of literature to which Zola has applied himself, the writing of what is called realistic pictures of vice in its worst forms. Such literature is calculated to encourage the vices it depicts, and Zola's writings should not be admitted to any respectable home. They represent only the most disgusting animal elements of human nature. The Academy did well to reject his application for membership, but it is said that he intends to persevere in his efforts for admission. It is to be hoped for the honor of the Academy that his perseverance will not be crowned with success.

A WORTHY RECOGNITION.

The following letter from the Secretary of the Catholic Winter School of America testifies eloquently to the work which Dr. O'Hagan is doing for Catholic education and Catholic literature. Dr. O'Hagan set forth the scope and purpose of the Catholic Winter School of America in the pages of the American Ecclesiastical Review, the Catholic Reading Circle Review and

New Orleans, Nov. 8, 1896,
To Thomas O'Hagan, Esq., Arthur, Ont:
Dear Sir:—At the regular meeting of
the Auxiliary Board held last month, I was
requested to convey to you by letter the sincere thanks of our members for the valuable
services which you have rendered our school,
and for the priceless assistance which your
gifted pen has contributed towards the establishment and success of the Catholic Winter lishment and success of the Catholic Winter School of America. Permit me, then, dear

sir, in the name of sir, in the name of to you our earned gratitude for the have extended to a which you have organization of a cause of Christian Respectfully you Secretary Cat

JANUARY

EDITO A PLEASING & interest which

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RECOGNITION.

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etter from the Secreic Winter School of eloquently to the 'Hagan is doing for and Catholic literaan set forth the scope he Catholic Winter in the pages of the iastical Review, the Circle Review and xtension Bulletin:

Orleans, Nov. 8, 1896, Leg., Arthur, Ont: ne regular meeting of d held last month, I was to you by letter the sin-embers for the valuable ave rendered our school buted towards the estab-Permit me, then, dear

sir, in the name of all our members, to express
to you our earnest appreciation and deep
gratitude for the many favors which you
have extended to us, and for the helping hand
which you have given to the successful
organization of an institution devoted to the
cause of Christianity and higher education.
Respectfully yours,
Secretary Catholic Winter School of
America.

sir, in the name of all our members, to express

EDITORIAL NOTES.

A PLEASING sign of the times is the interest which has been awakened in Catholic literature. Three months ago the enterprising firm of Benziger Bros., New York City, issued a series of Catholic novels-"Mr. Billy Buttons," by Walter Lecky (81.25), "Passing Shadows," by Anthony York (81.25), "A Woman of Fortune," by Christian Reid (\$1 25), The Vocation of Edward Conway, by M. F. Egan (81.25), "A Round Table of the Representative American Catholic Novelists." Short Stories. (\$1.50) - and the demand for them has been so great that a second edition has now been printed.

A PRESS despatch from London (Eng. dated the 11th, states that "Wm. Cook, a lad of seventeen, with a record of four years in the Reformatory, was rising generation of the masses of the convicted of robbery, and was handed people the very best and most apover by the court to a missionary, with a view to sending him to Canada. Judges here have been repeatedly notified in this regard, and Sir Donald Smith will again communicate with the home office regarding these undesirable immigrants." How would it do to have a little reciprocity in this matter? We have a number of young and old persons in this Canada of ours who are undesirable citizens, and it would be a very good plan to send a shipload of them to the mother country. We could also supply a "missionary" to accompany them, say, for instance, the Rev. Mr. Madill.

WE publish in another column an account of the burning of the Ursuline convent at Roberval, Quebec, in which seven members of the community lost their lives. This is indeed a terrible affliction, and we extend to the community our heartfelt sympathy. We trust the good Sisters will shortly be from politics. It is the duty of both speaked to erect a pew and better sides of the House to unite in the imenabled to erect a new and better building, and we hope that the Catholic people throughout the Dominion will in this their time of dire need extend to them practical aid in the undertaking. Canada owes much to the sent into our homes ladies who not only graced society with their presence, but whose character and example exerted at all times a beneficent influ-

has almost become extinct. It was Bismarck's aim to substitute it for the Catholic Church of Germany, and for on the other hand, has made a careful this purpose he gave the "Old Catho study of the situation, and of the needs lies" the churches wherever they could muster a pitiful congregation, but he their disposal since their acceptance of succeeded only in making the real office. Catholics more attached than ever to heir faith, though they were compelled to build modest new churches for their own use. Now the principal men among the "Old Catholics" are returning to the Church in large numbers in all parts of Germany and many of the ittle congregations of schismatics have already completely disappeared.

IT IS understood that Mgr. Francisco ogaro, who was recently sent by the Holy Father on a special mission to Alexandria, has in view the object of oringing about a reunion of the Copts of Egypt and Abyssinia with the Catholic Church. The Catholic Copts of Alexandria number eighteen thouand souls, and among the Schismatics there has been for several years past a marked desire for a return to Catholic marked desire for a return to Catholic their labors; the Ursuline nuns and unity, many conversions having taken the ladies of the Congregation devoted place, of both clergy and laity, but themselves to the education of girls several Schismatical prelates, who are altogether independent of the other riental Schismatical bodies, are said f forming part of the universal this Province at the present time.

IT would seem that Apaism has made ts final spasmodic fight in Massachuetts. This State was one of its strongolds, but recently elections were held and the fifteen municipalities, in several of Province of Quebec. It is true they which A. P. A. tickets were placed in were undertaken, largely, in the first the field, but they were badly beaten instance for the teaching of the Indian the field, but they were badly beaten n every contest. The proscriptive society appears to have received its leath-blow during the late presidenial campaign, in which Apaism was absolutely powereless, notwithstanding the arrogance with which it made or rejected nominations to that office be-

EDUCATION IN QUEBEC.

I feel that there is no excuse whatever requisite for me to take up the time of the hon. members of this House in urging what they must all so freely and so readily admit, namely, the im portance of a proper system of instruction, not to the individual alone, but also to the community in which he lives and moves and has his being, but also to the State and to the nation itself. But since the duties and responsibilities of providing education for the masses are no longer confined either to the parents or teachers. but are shared in and to a certain ex tent supervised by the State it became a part of the duty of the Government, and especially of that particular mem-ber of it to whose department belongs the great cause of pub-lic instruction, it becomes the duty of myself and colleagues to-day to see that no stone is left unturned in the important work of providing for the proved system of education that is compatible with our resources and our income. This is why the present admin istration, having solved the great question of an equilibrium between revenue and expenditure, has turned its attention to that next important one of public instruction. The announcement contained in the programme speech of the hon, leader of e Government almost immediately after the formation of his Government touching its educational policy, has, perhaps, attracted more attention than any of the other important declarations of the Premier.

the Province in favor of educational reform. These opinions have been by no means confined to those who are political supporters of the present administration. Liberal as well as Conservative new papers have joined in the movement. This is as it should be, and I am convinced that neither the Government nor the public would not have it other-The question of education is one that should be entirely divorced provement, and in so far as it may be possible in the perfecting of our educational system. Though the responsibility of action lies with the Govern-ment, the privilege of making sugges tions for improvements in this great work belongs equally to both Ursuline Order. For centuries it has sides of this House, and to every member in it. I have already referred to the fact that the newspaper press upon both sides of politics have freely admitted the need for the Government's action foreshadowed by the Prime Minister in educational matters. We have looked in vain for the suggestion of THE "Old Catholic" schism so-called any remedy on the part of the press for the supposed defects in the existing system which has been signalled by hem to the public. The Government,

It has been followed by weighty ex-

make in our present system of public instruction I must state that we have an educational history in the Province of Quebec of which none of us have any reason to be ashamed. That history is largely identified with the history of the nation. Prior to the year 1760 there was no public system of schools in Canada, and no regular grants were made by the Government for the purpose of education. Yet very import ant educational work was done under the French regime, and work of a most interesting character. It was chiefly carried on by members of religious orders who had come out to New France to carry on missionary work among the native tribes of Indians. The Recollets, the Jesuits, the Ursuline nuns made Quebec their headquarters; the Ladies of the Congregation and the Sulpici ans selected Montreal as the scene of and the other orders provided institutions for boys. Thus was established the system of separate education of the sexes which forms so prominent a feat-

be now impressed with the necessity ure of the Roman Catholic schools of In aid of their work these orders re ceived from time to time grants of land from the French King and also bene factions from private individuals. I am not going to weary the House by following the interesting developments under the French regime of these priyouth, but they also made themselves responsible for the education of the children of settlers. The history of some of these institutions, such as that the Ursuline Convent at Three closely interwoven with that of New

other reference that should be made to the Congregation de Notre leading educational authorities as Sir Wm. Dawson, the ex Principal of Mc-Marguerite Bourgeois for the educational full and Dr. Heneker, the respected to the Congregation de Notre Dame in Montreal, founded in 1653 by Marguerite Bourgeois for the educa ation of girls. The work of the ladies of this convent extended so rapidly that they were unable to meet it them they sent out to carry on the work of teaching that they were unable to do themselves. The fact is important because it marks what may be called the first Normal school work done in this province. It is somewhat of an object lesson, too to the somewhat of an object lesson to the somewhat of the s object lesson, too, to the many young people who now a days consider themteachers without undergoing the best training as soon as they leave school themselves. It may not have occurred to all the members of this House that they ordered things so differently in what we are accustomed to consider the backward days of two hundred years ago. In 1836, when the first effort was made to provide regular Normal schools for this province, the Ursuline instituprovince, the Ursuline institu-tions at Quebec and Three Rivers were requested to arrange classes for the training of teachers in connection with their institutions, and in 1887, when the three existing Normal schools were first established, the girls' department of the Laval Normal school was placed under the direction of the Ladies of the Ursuline Convent at Quebec, and this arrangement was still in force. In the latter part of the last century and early in the present one, a large number of other schools were established in various pressions of opinion from all parts of parts of the Province. Roman Catholic schools were conducted in the large villages under the direction of the The Quebee Education Society, under the able presidency of Joseph F Perrault, and the British and Canadian School Society also did much for

about Quebec and Montreal. The United Empire Loyalists generally started a school in each of the settlements established by them in Canada, and immigrants from the British Isles often erected log school houses in their townships by voluntary efforts where they sent their children to be taught, defraying themselves the cost of the school. In order to reach the period of 1829, when the first system of Public schools was established in this Province, I shall pass over the period of the Royal Institution, a kind of State Committee on Education, and also over the establishment of the Royal grammar schools of Montreal and Quebec and the classical colleges of Nicolet, St. Hyacinthe, Ste. Therese, Chambly, Ste. Anne and L'Assomption. In the year 1829 the first public elementary school Act for the Province of Quebec was passed. It provided that five trustees, elected in each parish or township, should have the management of the schools therein. If they erected a school they received a grant not exceeding £50. They also office.

Before proceeding to speak of the changes the Government would like to changes the Government would like to change the change and change to each pupil up to fifty. The system was a voluntary and temporary one. reported to the Legislature. An annual grant of £20 was made to each was a voluntary and temporary one, and there were no taxes imposed upon teachers. This policy would lead up however, have a remedy for this condiand there were no taxes imposed upon the properity of the inhabitants for school purposes were required to provide a suitable building, and to pay certain fees for the children in attendance. The teachers were paid directly by the Government. There was no efficient supervision of the schools; no superintendent of education, and no paid inspectors. The clergy and the members for the county exercised chief control. All grants were paid upon a certificate of the local trustees and of the county mem-ber that these conditions had been fulfilled. Although this school system f 1829 32, and the amending Acts eft much to be desired, over one thou sand five hundred elementary schools were established under its provisions

elucation by supporting schools in and

The elaborate report of the state of Mondelet concerning a Public school lished a Common school fund, provided and solace of our people. for a superintendent, for elective school commissioners, the dissentient schools for the minority, and introduced the system of compulsory taxation for the maintenance of the schools. This law, as modified in 1846 and amended in 1849, is substantially the same as the of education in Quebec. Since Confederation a number of important amendments have been made in the school laws, chiefly in the direction of dividing our educational work into two sections, Roman Catholic and Protestant, Rivers, and of its mother house and the Council of Public Instruction commarked a new era in the current Cath-the old Jesuit College at Quebec, is plete control over Protestant schools, olic juvenile literature of the country.

in the rural sections of the Province of

were for a time amongst the professors of the Jesuit college. The result of their labors still endures, and Canada am seeking to deag in love the deag in love Brilliant Speech by Hon. M. F. Hackett of January 8, the following brilliant speech delivered in the Quebec Legislature by Hon. M. F. Hackett on the question of Education in the Province of Quebec:

were for a time amongst the professors of the Jesuit college. The result of their labors still endures, and Canada will ever revere their names and keep their memory green. In connection with the old Jesuit college may be mentioned the Petit Seminary of Quebec, founded by Bishop Laval in 1668, and which, for many years, served as a preparatory school for the college. Before a moment supposed that I am seeking to drag in here the discussion of matters foreign to our subject and our Province when I refer as in entioned the Petit Seminary of Quebec, founded by Bishop Laval in 1668, and which, for many years, served as a preparatory school for the college. Before a moment supposed that I am seeking to drag in here the discussion of matters foreign to our subject and our Province when I refer as in entioned the Petit Seminary of Quebec with their present status in educational matters to the college. Before a time amongst the professors of the result of their labors still endures, and Canada will ever revere their names and keep their memory green. In connection with the old Jesuit college may be proof of the satisfaction of the minority. It will not, I am sure, be for a moment supposed that I am seeking to drag in here the discussion of matters foreign to our subject and our Province when I refer as in foreign to our subject and our Province when I refer as in education of the minority. It will not, I am sure, be for a moment supposed that I am seeking to drag in here the discussion of matters foreign to our subject and our Province when I refer as sure, be for a moment supposed that I am seeking to drag in here the discussion of matters foreign to our subject and our Province when I refer as sure, be for a moment supposed that I

> Chancellor of Bishop's college of Lennox ville. I have no hesitation in declaring Canada and the United States gradu selves fully qualified to become ated from the High Schools of Montrea teachers without undergoing the best and Quebec. All who are in any way interested in the cause of education have cause to be grateful for the nob benefactions made by wealthy and patriotic citizens to these institutions of learning that so admirably build their superstructure of classical, philosophical and scientific lore upon the foundations of a sound elementary

This latter is decidedly that to which the State should direct its efforts. It is that to which the Government spec ially desires to direct the attention and The elothe sympathy of the House. quent Mr. Chauncey Depew laid down the other day in New York that elementary education alone should receiv the attention of the State. tainly that which in our own country demands our principal care. It is that which, notwithstanding its progress in the past, leaves the most to be desired, and has been the object of severes criticism. The defects which have been pointed out are not, generally speaking, defects of the system. They are rather due to circumstances, many of which are for the present beyond the population in our country parts and the consequent poverty of some of the more thinly settled of the rural school municipalities. that the Government has believed it to be its duty to come to their assistance, and it is coming to their aid at the earliest possible moment after completing its work of restoring an equilibrium in the finances that the

measure of that relief is to be, as al ready been put before you. He quoted statistics to show that the condition of education in Quebec is by no means as bad as thought in some quarters. The hon. gentleman, after referring to the details of the Ministerial measure, as already outlined by the Premier, pleaded eloquently the claims of poor municipalities in the Province to increased aid and touched upon the vexed question of school books to which the Government had been paying considerable at-tention. Their object was to detention. Their object was to de-crease their cost to parents, and this was largely to be effected, they believed, by a greater measure of uniabout by their policy of free books to poor schools in different parts of the country. He also declared that it was to and assist the Government in putting into execution another important plank of their educa tional platform, namely, increased salaries for school teachers. There were many other educational reforms in contemplation by the Government, which they were now engaged in studying with the co-operation of eminent experts in the cause of public instruction and by a comparative study of the existing systems of education in

Ontario and the United States. The hon. gentleman concluded with an eloquent preoration upon the neces sity and advantages of a proper naional system of public instruction.

CHATS BY THE FIRESIDE,

For the CATHOLIC RECORD

No feature in the growth of Cathoeducation in this province drawn up under the direction of Lord Durham in 1831 and the publication in 1841 of an advancement of Catholic intellectual of God!

Thomas O'Hagan. important series of letters of Charles life. The next decade of years must surely establish in the United States system for the province, prepared the Catholic literature permanent and way for the Act of 1841, which estab

I say solace because the intellect of every man and woman must needs be satisfied, and what can be more grateful to every true Catholic than a literary atmosphere, which has its root and flowering in our holy faith. The rose of Calvary and lily of Gethsemani present school law of the province. Un will then bloom where the poisoned

heart. Bouquet, edited in Boston by the poets James Riley and Henry Coyle. well worthy of the name. The Catholic by placing the choice of all school The Bouquet has an array of contribut-

The veteran Catholic novelist, Mrs.

-Ellen Loraine Dorsey-has inherited the literary trend of her mother. Since writing my last "Chats By the Fireside" I have received a note

from a friend in which he says that I am wrong in charging the Education Department, or more properly speaking the Minister of Education, with the neglect of appointing a third or fourth inspector for the Separate schools of Ontario. He says that such an appointment has been opposed by one of the Separate schools inspectors. There must be some mistake here. No Catholic worthy of the name and worthy of the confidence of the Catholic people would dare even secretly to op-pose such a just and needful appoint-

There are between seven and eight hundred Separate school rooms in this Province, aside from the Catholic Indian schools, not a few of which are situated in well nigh inaccessible places, and to say that two officials can properly inspect these is simply non-The Department may say it is Catholics themselves are the best judges of the matter.

The Toronto Globe in a late editorial did the Catholic schools of Quebec a grave wrong in saying that their chief business was to teach the Catholic religion. In the heat of discussion the Globe should be just. No doubt the Catholic schools of Quebec emphasize the teaching of religion, or better still the children staying at the convent religious training; but if that be their were two nieces of Mr. N. K. Connolly, chief business how, pray, are the thousands of well-educated Catholic children in Quebec graduated from their schools? It seems, however, that any statement about the Catholics of Quebec will pass muster in Ontario.

The presence of the Catholic publisher, Mr. Benziger's "Round Table of Representative American Catholic Novelists," on the editorial table of the New York Evening Post has aroused the spite and spleen of the unworthy successor of the American poet William Cullen Bryant as editor of the Post.

Benziger Brothers are well known as the most enterprising Catholic pub doing much to spread abroad good sound Catholic literature. The authors who have a place in this volume which was provoked the rage of the Post are indeed representative. Not a few of them are known in secu lar as well as Catholic literature. It is surely a round table of Catholic talent that is encircled by the following gifted authors : Maurice Francis Egan Walter Lecky, John Talbot Smith, Father Finn, Miss Dorsey and Miss

Sadlier. But the Post gnashes its teeth because these authors are of the household of the faith - not agnostics. Nothing good can come out of Nazareth. it proceeds to hack away at Catholic fiction in general and the representatives in the Round Table in particular This attack is not surprising when we consider that Catholic authors are sys tematically and studiously ignored in

all histories of American literature The seventeenth century proscribed tion of things. What is it, you will ask? Simply to foster and build up a Catholic literature of their own and thereby aid the enterprise and good work of such Catholic publishers as publications do so much for Catholic literary culture and the preservation of faith among the people. The man whose only criticism of Lecky's "Mr. Billy Buttons" is to sneer, is a bigot and of no more consequence to literary life than toiling and moiling out in an ant

Catholic writers in America arethank God! - on the eve of compelling recognition, despite the ban of their faith through which little minds like that of the editor of the Post surve each Catholic literary product, for the genius of Catholic intellect, like the genius of Catholic faith, is too great and mighty to be shackled by sneer of

A CONVENT BURNED.

Seven Nuns Perish at Roberval, Que

Four bare walls are all that remain of the Ursuline monastery of Roberval, little ones from their beds and hurried Lake St. John, and seven out of the twenty five Sisters have fallen victims to the conflagration which took place there at an early hour on the morning of the 6th. The following are the names of the Sisters who lost their lives: Mother

whole altar was ablaze. Her feeble efforts to extinguish the fiames were Anna Hanson Dorsey, is dead. Noble woman! We always think of Mrs. Dorsey in company with Mrs. Sadlier and Miss Starr. What a trinity of Catholic literary toilers! Their gifted and busy pens have made possible a Catholic literary in America. A dweet of the establishment, was quickly abon-Catholic literature in America. A doned, and the utmost confusion surviving daughter of Mrs. Dorsey's prevailed. Finally the Sisters and some pupils who had been staying at the convent during the vacation made their way outside, where pearly the entire village was collected by this time. The interior of the five-storey building was of wood, and the fire spread with such rapidity that the flames soon burst out from every window. There was absolutely no means of combating the conflagra tion. The village is unprovided with a fire engine, and one owned by the mill, hard by, was out of repair. Water was not to be had from the lake, asit was frozen to the bottom, being very shallow here, and there was even very

little snow.

The interior of the building was quickly reduced to ashes, and the zinc covered roof tumbled in upon the ruined floors, which gave way with a crash. All this took place in an incredibly short space of time. Mean-while the Sisters congratulated themselves that all the human beings in the house had escaped, for all had been dressed when the fire had broken out, done satisfactorily, but it is not, and and all had left the building. But a fresh count revealed that the seven Sisters above mentioned were missing and the only explanation of their absence was that they had gone back into the building to save some articles which they valued, and had been cut off by the spreading flames. Three charred bodies were found which it was impossible to identify. Among the well known contractor. The seventeen Sister who had been saved were taken to the presbytery and provided with accommodation by Cure Lizotte.

The convent was of wood, encased in brick and limestone. It was the first branch institution of the Ursulines of Quebec, with the exception of he house at Three Rivers, since the foundation of the order in 1632 at Quebec. It had been first erected in 882 under the direction of Monsigneur Racine, first Bishop of Chicoutimi, brother of the present Bishop of Sherbrooke. It had at first been a wooden structure, but had subsequently been enlarged and encased in stone and brick. Up to the breaking up for Christmas it had accommodated one hundred lady pupils from all parts of

the country.

The building and contents were insured for \$12,000 in the Quebec In surance Company, which company had sub insured in several others, there being six companies interested.

The Rev. Father Marcoux, chaplain of the Ursuline Convent of Roberval, related the story of the fire to a Montreal Star correspondent.

At a quarter to 6 o'clock Sister St. Remi, whose name was Mlle. Her-mina Hudon, of Hebertville, was lighting some candles at the crib, which is in Catholic chapels at this season of the year, when the draperies caught fire. Another Sister, who was in the chapel at the time, hastened to get some water. When she returned the whole chapel was in flames.

Meanwhile Sister St. Remi had been

awoke Father Marcoux, whose apartments were situated immediately over the chapel. The bell only awoke him in time to make his escape in his night gown, carrying his soutane over his arm. The flames burst up through Benziger Brothers, whose excellent the flooring of his rooms, which were speedily destroyed, with their val-uable contents, comprising the personal effects of the reverend gentleman. Had he got the alarm half a minute later he believed that he would never have got out alive, as the smoke was so thick that as it was he was nearly suffocated. ound the nuns outside, and is positive that four at least out of the seven who perished had got safely out, but had gone back again, some to try and rescue some of the records of the community, and others to see what had happened to those who had so gone in but who did not return.

The four children, Lily and Annie Connolly and Alphonsine Gosselin, neice of one and sister of another of the victims, and Theresa Langlois, daughter of Charles Langlois, of Montreal, were heroically rescued by Sister Marie De La Providence, nee Emma Letourneau, who lost her own life afterwards; for, having gone to the dormitories in the top story, roused the them out all barefooted from the con vent, she again returned inside and was not again seen alive.

Law and Justice.

der this enactment every substantial weed of error and decadence crush progress has been made by the cause out the flowering virtues of the Ste. Francoise de Paule, formerly the first Christians were sent to the heart.

A Catholic periodical worthy of special commendation is the Weekly Emma Letourneau, of Quebec; Sister land. By law Henry VIII. became head of the so called Church of Engspecial commendation is the Weekly Emma Letourneau, of Quebec; Sister land. By law the Irish people were poets St. Ursule, formerly Corinthe Mear-devided education and their priests It is meau, of Ste. Foy; Sister Ste. Anne, were hunted like beasts of prey. By formerly Laure Hudon, of Hebert- law every tyrant has wrought evil and of giving the Protestant section of the Council of Public Instruction commarked a new era in the current Cath formerly Catharine Bouille, of Deservice are to be obeyed. All unjust laws, not chambault: Sister Ste. Dominique, contrary to the laws of God, are to be formerly Marie Louise Girard, of obeyed until they can be duly amended, rejected nominations to that office befrance. I must not linger long,
fore the real issues of the contest were
made so prominent as to relegate Apaism to a dark corner.

The Bouquet has a narray of controlar formerly and of the final martyrdom given that these appointments will be this weekly messenger of literary and a positive duty.—Catholic Review.

The Bouquet has a narray of controlar formerly and of the final martyrdom of the hands of the Protestant institutions in the hands of the Protestant Committee.
An important guarantee has been discoveries and the final martyrdom given that these appointments will be this weekly messenger of literary and of controlar formerly and formerly and formerly and of controlar formerly and formerly and formerly and of controlar formerly and formerly and formerly and formerly and candian Catholic fathers and Rose Gosselin, of St. Jean Chrysos opposition becomes a right if not also discoveries and the final martyrdom given that these appointments will be

GIVEN FREE

January 1st, 1897,

Blessed Thomas Percy Championed the Faith Against Elizabeth.

Last year, Pope Leo XIII. beatified the English Martyr, Thomas Percy, seventh Earl of Northumberland, England, and on November 14, his feast was celebrated for the first time in his

native place.
The Rev. Benedict Tickell, O. P.,
Prior of St. Dominic's, Newcastle,
preached the eulogy of the Blessed
One. In the course of his sermon, the preacher said that on November 14, 1569, a cry that resounded over hill and dale was "God, Our Lady and the Catholic faith." It was the "rising of the North"-the rising of an oppressed but brave people gathered together to defend their liberty of conscience and fight for the old religion. Fines, confiscations, prisons, and death had been used to enforce submission and to com pel the people to adopt the dreary services of the new religion. But the men of the North were made of stern, un-bending stuff which would not easily bend to the will of Elizabeth and her evil adviser. Sir Ralph Sadler had to inform the Queen that "in all this country there were not ten gentlemen that favor and allow of her Majesty's proceedings in the cause of religion."
Thus began the religious upheaval
known as "the rising of the North," under the leadership of one who had ever been received as a hero; whose name was now added to the catalogue of saints; whose feasts they celebrated but on Saturday for the first time, with special prayer and holy Mass; intercession would henceforth be in voked by the whole Catholic world but more especially so in this his native country — Blessed Thomas Percy, seventh Earl of Northumber land, martyr of their holy faith.

"Listen, lively lordlings all, Lithe and listen unto me, And I will sing of a noble erl— The Noblest erl of the North Countree."

Yes noble in lineage and blood, noble in the task attempted, noble in his saintly life; but noblest of all in his glorious death. Finis coronat The Percys came of a Danish chief

tain, Mainfred, who settled in France in the ninth century, taking his name, Percy, from the estate. Two of his sons, William and Serlo, followed William the Conqueror to this country William, the Conqueror's favorite, re ceived from him many estates in England, "amounting to a barony of thirty knights' fees." This William Percy, the father of the Percy line, was also the founder of Whitby Abbey, Then through a line of great, noble and warlike men they came to the sixth Earl of Northumberland, who, dying without issue, should have been succeeded by his brother Thomas. But Thomas had been attainted of treason because of the part he had taken in the second "Pilgrimage of Grace," under Henry VIII., for which he was cruelly put to death in London, the crime being that he had risen with others to defend the Catholic religion and to stop the oppression of the poor. He died for the supremacy of the Pope and denying the supremacy of the King. Blessed Thomas Percy. the eldest son of Sir Thomas Percy. the martyr, and nephew of the sixth Earl Percy, was restored to the earllom by Queen Mary, "on account of his noble descent, constancy in virtues, valor in deeds of arms and of In the year other qualifications." In the year 1569 Blessed Thomas Percy, together with Charles Neville, sixth Earl of Westmoreland, the Tempests, Rat-cliffes, Markenfields, Dacres, Swinburnes and others of noble and ancient blood, and Richard Norton, the Gov ernor of Norham Castle, resolved to strike a blow for the cause of God and the ancient faith.

veiling their motive in rising, but Blessed Thomas exclaimed: "As for me, I am aware of and avow no other : for we are not seeking man's glory, I take it, but God's." On Nov. 13, 1569 the time honored banners of the Earls of Northumberland and Westmoreland were unfurled. The motives urging the followers of the banners were deep attachment to the old religion ; loyalty to the supremacy of the Pope ; to put an end to the destruction and desecra tion of monasteries and convents; the protection of the poor, simple Catholics who were robbed of their faith and reduced to poverty; to stop the wholesale butchery of Catholics, and destruction of the children of the Church; the pro-tection and rescue of Mary Queen of Scots, then a prisoner; and the saving of the life of the Duke of Norfolk, who was languishing in prison in the noo hurte unto the Queen's Majestie nor hyr good subjects; but for as much as the order of things in the Church, and matters of relygyon are presently set forthe and used contraye the ancyent and Catholic Faythe. wherefore their purposes and meanynges are to reduce all the aid cawses of relygyon to the ancyent customs and usages before used, wherein they desyre all good people to take their partes." Thus, amidst the joyous ringing of church bells and the acclamations and prayers

of November 14, 1569. The band entered the Cathedral, and at once se about preparing for the restoration of the Catholic service on the morrow The "tressels of border" used for the Lord's Supper were ignominiously kicked out of the Cathedral. The English Bible and Zwinglian service books were torn to pieces, for they would have none of this new servicethis corrupted word of God. A portable altar was set up at the east end of the grand old choir, flanked by velvet hangings, a processional cross and ac olytes with candles headed the procession into the sanctuary as of old ; vest ments were brought from the chests in the sacristy, candles were lit upon the altar; a chalice and ciborium of precious metal and a York missal were sought out anew and used, once again, for a brief space. God had re turned to His desecrated sanctuary

The next morning High Mass wa sung, thousands of glad voices taking sung, thousands of glad voices taking up the not forgotten "Gloria in excelsis Deo," "Credo" — "in unum sanctum, Catholicum et Apostolicum Ecclesiam," — "Sanctus," "Benedictus," and "Agnus Dei." The vast cathology accorded by accorded in control of the sanctus cathedral was crowded in every part with a united, jubilant, excited throng of happy Catholics-from northern to southern transepts; from altar steps to Galilee Chapel rose a mighty sound of praise, like unto the roaring of a mighty cataract-like to the voice of many waters. It was a bright moment in their hitherto sad and darkened lives — the realization of hopes long cherished in silence, and almost dead within them; the return of Holy Mass which they had loved so well in days gone by; the restoration of the ancient faith, the Holy Sacrament— their "daily bread." God, in His in finite and unsearchable wisdom, had, however, decreed that the effort should not succeed, or rather should succeed not as men thought, but that its very failure should be its success. the news of the rising reached the ears of the Court the alarm was great, and Queen Elizabeth, to quote Dr. Lee, "swore like an excited fishwife." Why should Dr. Lee defame the fish wife? Why not rather say she swore life Queen Elizabeth? The same night the earls marched to Brancepeth, and the next day to Darlington, where the same scenes were enacted as at Durham.

From Darlington they pushed on to Richmond, and thence to Ripon, where again Mass was said in the Cathedral Boroughbridge was next reached, and the following day Wetherly. On the next day they mustered on Clifford Moor, numbering 1,600 horse and 4,000 foot, intending to march on to and St. Hilda," and who lay buried in the chapter house of this same Benedictine Abbey. In the reign of Richard II. the sixth Lord Percy was created the first Earl of Northumberland. Then through a line of great ciplined forces of the Crown, retraced their steps and besieged Barnard Castle, which they took from Sir G. Bowes. The earls then fled toward Bowes. Scotland, and the army melted away Sir George Bowes, retreating, was me by the Lord President, who made him marshal of the army, and he now had it in his power to take revenge for his loss of Barnard Castle, and right well did he take it. Bowes told the historian, Stowe, with his own lips, "that he did see them executed in every market-town and other places betwixt Newcastle and Wetherby, a stretch of country sixty miles length and forty miles in breadth. In Durham sixty six were strung up, the Earl of Sussex's own writing the numbers put to death. In Richmondshire, 231; in Darlington, 300. The Bishop of Durham, writing to Cecil, "The number of offenders is se said: grete that few innocent are left to trie Christendom. The Church was every the giltie." Martial law was every where Catholic, that is to say, univer where proclaimed ; fines, confiscations and deaths were the order of the day. In the County of Durham 300 persons were executed, and yet Sussex, writing to Cecil, could say. "The num-In their deliberations some were for ber of those hung is at present uncertain, but I guess that it will not be under 600 and 700 of the common sort, besides the prisoners taken in the field.' Priests who had said Mass were, of course, singled out, and anyone who confessed to having worn a surplice, or carried a cross, or borne a banner, were "strung up " without mercy or trial. Villages, homesteads, cottages were destroyed, and everywhere dead bodies were left dangling to gibbets. When the saintly Pontiff, Pius V. heard what had been done, he could no longer tolerate Elizabeth's wickedness, and, in the spring of 1570, issued

The numbers that suffered would never be computed. Tower for having dared to aspire to the hand of Mary Queen of Scots. It was not disloyalty to Elizabeth. The earl's proclamation clearly showed it. "Do the people to understand that they intend the Change Market with the Change with the Change Market with the Change with the Thomas took refuge in the house of that have arisen from them-were, at Hector Armstrong, at Herelaw, and their outset, and have ever since re-this man basely sold him to the Regent mained, national or local ones, modern Murray. On Aug. 22, 1572, the Blessed Thomas was beheaded on the pavement at York. Addressing the people from the scaffold he said: "It grieveth me much that on my account so many of the simple people have been put to a hard death for the zeal they had of God's religion, and for the love they bore unto me. I would that by my death I could have kept them in life, though I fear not but that their tality, for it must depend on the whims souls have by this gained the bliss of heaven. If I had a thousand lives I of the people, the earls and their would willingly give them for the and vicissitude. Anglicanism has followers marched on to Durham. Catholic faith, in which I die." He failed to hold the masses of the English Durht m was entered on the afternoon made the Sign of the Cross upon the Protestant people, who have divided

a bull of excommunication against her,

in which he styled her the "pretended

Queen of England," and absolved her

subjects from their oath of allegiance.

block and kissed it, crossed his arms upon his heart, and stretched out number. Lutheranism is admittedly nis head. Then, as the words a religious failure in Germany, and "Lord, receive my soul," escaped his lips, the axe flashed in the air, fell upon his neck, and severed his head from his body, amid the groans of the multitude, who, in his own last words, prayed for mercy upon him. His body was buried in Holy Cross Church, and his head was set on a high pole on Micklegate Bar, where it continued for two years, but from whence it was afterwards stolen. Thus died the Blessed Thomas Percy, seventh Earl of Northumberland, martyr for the Catholic Faith and the supremacy of St Peter-"the noblest erl of the North Countree."

ONE RESULT OF THE REFORM-ATION.

One of the pleas put forward by those misinformed individuals who contend that the Anglican Church of the present day descends into an unbroken continuity from the Church which Eng land recognized in the days when all her people professed the Catholic faith, is to the effect that the Church in Eng land was always a national institution. If it were such an establishment, it would never have had any right to the title of Catholic, for a Catholic establishment can no more be cramped and confined within national limits than the whole of any substance may be compressed into one of its parts. claim, consequently, that the Church which existed in England before the infliction of Protestantism upon that land was a national church is equival ent to denying that it was Catholic, and such an assertion is, of course absurd and untenable in view of the overwhelming and incontestible evidence to the contrary.

Singularly enough, we find a confirmation of this proposition in the paper on "The Principle of Moral In-dividuality" which M. Gaston Frommel. of the University of Geneva, contributes to the current issue of the Protestant quarterly, the New World Speaking of the time when Church and State were practically united through out all Christendom, M. Frommel says: ' The Church united to the State was not, after all, a national church in the old sense of the word; the limits of the Church did not coincide with those of a territorial unit ; neither did it consider itself in this light. Catholicism, as the word shows-and this was its pures glory-remained a universal religion. never allowing the gospel to frame itself in any territorial limits. We must come down as far as the sixteenth and seventeenth centuries in order to find in a religious form the full bloom of pagan nationalism. For the Reformation alone had the lamentable courage to readopt the ancient axiom, cujus

regio, hujus religio.' Here, then, we have Protestant testimony to the effect that the socalled Reformation first introduced, in Christian times, the old pagan practice of making religion a national institution, so that a man's faith, according to the axiom quoted above, could judged from his nationality, just as Christians of today, for instance, conclude that a Turk is a Mohammedan, and that they who hail from China profess Confucianism. Unwittingly, therefore, but none the less truly, do the persons who claim that the English church, before Protestantism invaded that land, was a national one, deny its Catholic character, or rather render themselves supremely absurd in trying to make such a denial in the face among them Father Plumtree and of the multitudinous and irrefragable Alderman Struthers. They had it in proofs to the contrary. From the dawn of Christianity down to the days of the Reformation there was no suc a thing as a national church, in the sense which modern employers of that word mean, to be found in any part of It professed everywhere the sal. same unwavering belief in what St Augustine calls essential things; it exercised the same liberty in matters which the Bishop of Hippo designated as doubtful, and in all things it exercised that charity which he so strongly commended.

It was reserved for the Reformation to attempt anew the establishment of national religions, a truly pagan practice, one that characterized all pagan lands before the dawn of Christianity and which is found to day in those heathen countries where Christianity is not professed. In consequence of this move on the part of the reformers. England's religion became an insular or national creed and remains such to the present day; Lutheranism became the German faith and Calvinism the church of Scotland. Anglicanism, it is true, found its way into the British colonies, just as Lutheranism wa foisted upon some of the lands that were unfortunate enough to be con tiguous to Germany, and as Calvinism was carried to some places in the European continent; but the Angli-can, the Lutheran and the Calvinist Earl Churches - and, in fact, all the sects adaptations of the old pagan practice that made a man's nationality the evi dence of his faith.

In view of this degeneration, this return to pagan ideals, this subversion of the character of Christianity, is it to be wondered at that Protestantism has proven so lamentable a failure as a religion? A national church can never hope for any real religious viand caprices of state rulers and be sub ject to the constant danger of change

and subvided into sects almost without Calvinism is repudiated with indignation by the descendants of thousands, who, in their day, gave it their sup-port and belief. A national churchand all Protestant churches are suchstrives in vain to win converts to its creed in other lands than that to which it belongs; and that fact, had he but duly weighed it, would have made Macaulay see nothing remarkable in the circumstance "that no Christian nation, which did not adopt the prin-ciples of the Reformation before the end of the sixteenth century, should ever have adopted them." fact explains the failure-admitted by all candid observers-of Protestant foreign missionary effort, as it also explains why foreign authorities so often allege that Protestant missionaries, mouthpieces of national churches, always cause dissensions and create disloyalties in their realms by their

preaching. No Church that professes to be a national Church can lay claim to being a Catholic one. Nationalism in religion, originally a pagan concept and practice, was unknown in Christendom until after the dawn of the Reforma tior, and wherever it exists it is an indubitable sign of heresy and schism and a direct denial of apostolical continuity in the Church that professes and practices it. - Sacred Heart Review.

Ould Doether Mack.

[The following poem is by Albert Perciva Graves, the author of "Father O'Flynn."]

Ye may thramp the world over from Delhi to And sail the salt say from Archangel to Arragon, ragon, Circumvint back through the whole Zodiack, But to ould Doether Mack ye can't turnish

paragon.

Have ye the dhropsy, the gout, the autopsy.
Fresh livers and limbs instantaneous he'll
shape yez.
No way infarior in skill but suparior
And lineal postarior to ould Aysculapius,
He and his wig win the cuits so carrotty,
Aigle eye and complexion to clarety
Here's to his health, honor and wealth,
The king of his kind and the crame of all
charity.

Crowd to his doore in their carts and their carriages, Showin' their tongues and unlacin' their lungs. For divil a sympton the doctor disparages.
Yis, throth and he'll tumble for high or fo From his warm feather bed widout contrar

How the rich and the poor, to consult for

Making as light of nursin' all night
The beggar in rags as the belle of society.
And as it by a meracle aliments hysterical
Dad: wid a dose of bread pills he can
smother.
And quenich the love sickness with wondherfu

quickness. Prescribin' the right boys and girls for aich other.

And the sufferin' childer your eyes would be-wilder.

To see the wee creatures his coat-tails unrayelin'. And the

Aich of them fast on some threasure at last, Well known ould Mack's just a toy shop ou thravellin'.

Thin his doctherin' done, in a rollickin' run Wid a rod or a gun he's the foremost figure. By Jupiter Ammon! What jacksnips or sal E'er rose to backgammon, tailfly or thrigger And back the "View hollo!" 'tis Mack in ful

On black "Faugh a Ballagh" the country side sailin". side sailin'.
but you'd think twas ould Nimrod in pink.
sours cryin' pink over parkwall and

palin.



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Western Ontario, consisting of Counties
York, Simcoe & all Counties W. and S. of these
York, Simcoe & all Counties W. and S. of these York, Sinicos & all Counties On-East'n Minario, consisting of Counties On-tario, Muskok & all Counties E & N. of these Province of Quebec Supervised Sup tano, sussons a nicomes for the prices fairly to the best of their shilty and judgment the prices of New Brunswick but it is understood that all who compete agree to accept the award of Nessre. Lever Brothers, i.d., as inal.

Every large of New Brunswick the award of Nessre. Lever Brothers, i.d., as inal. September 1. Lever Brothers, i.d., as inal. Lever Brothers, i.d.,

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JANUARY FIVE-MIN

Second Sund OUR

This was th Lord when, fine His Mother sa done so to us? His perfect fili. every act of Hi ization of the Sermon on the other heart as adoration of th the Father-so Mother with a Son and such a love was mutu

The surpass heart poured the prophecy her love a swo we hear it in the cross, "Se like unto my honor Him to Therefore. only read the laims of the explanation c

to Nazareth, a

Here we find

life interwove

The duty of t from the duty charge depend on the dischar We see how sponded to the of life in bein over Him. H on the score of who had astor law by His w the one to cho will that He humble family in their troub tions ; that, li vith scorn or that He shoul dishonest or t

His place necessity. It Him. We se portant it is owe to God o duty of our s In this way derstand it t tion of both reward prom Him. MAKE '

took His plac

Why not gleam of su

Entering int ing to bear t ervices, whi We realiz from sympat which make But how much Their nee think, for th forgot that t the young a will one day the New Wo over "dead

seem very them, just as and a sick b a larger power and them in a accident app aster; each ruin. Oh, let us those tende

shrinkingly

test the lo word-and s for want of sympathy at Many a with a mela distorts and views of life to an unca touch upon leaves its in Don't keep

best bon m Take them As the e recreation i pleasant, p oor amuse Make home innocent fu right after school going house work their lesson the grownaround qui et all have Introduce 1

house. in their will give for home grows into girl into th njoyment Then, at a together fe BEST FOR

CHATS WITH YOUNG MEN

If you are away out in the world,

and the dear old folks are at home.

don't forget them. Let them hear

respect how good God is.

the Lord thy God giveth thee."

good son is apt to be a happy man.

In These Hard Times.

opposite tendencies in our young

One type of young men, feeling the

pinch of necessity, has carefully cur-

agant habits and resolutely set himself

to the task of bring his expenditures

to the cash basis, and has developed a

to his heart the luxuries of more pros-

penditures even when credit had to be

Everyday Heroism.

perous years, has continued his

vears.

as these.

tailed his expenses, has cut off extrav-

The hard times through which we

FIVE-MINUTE'S SERMON.

Second Sunday After Epiphany.

OUR TWO DUTIES,

How is it that you sought me? Did you tknow that I must be about my Father'

This was the reply of our Divine Lord when, finding Him in the temple, His Mother said, "Why hast Thou done so to us?" No one can question

His perfect filial piety. As surely as

every act of His was the highest real-

ization of the counsels given in the

Sermon on the Mount; as surely as no other heart approached the love and

adoration of the Sacred Heart for God

the Father-so surely did He love His

Mother with a love worthy of such a

The surpassing excellence of this love was mutual. We feel how her

heart poured itself out in Bethlehem

when she first saw Him; we read it in

the prophecy of Simeon which makes

her love a sword to pierce her heart ;

we hear it in the cry from the foot of the cross, "See if there be any sorrow

like unto my sorrow." It would dis-

honor Him to say He did not return

such a love as this.

Therefore, in His answer we can

only read the assertion of the supreme

claims of the service of God; and the

but one: "He went down with them

explanation comes in the next verse

to Nazareth, and was subject to them.'

Here we find the duty of the state of life interwoven with the duty to God.

The duty of the state of life springs from the duty to God; and so its dis-charge depends for its true character

e discharge of the latter duty.

We see how perfectly Our Lord re

sponded to the claims of His condition

of life in being subject to those placed

over Him. He sought no immunity

on the score of being an infant prodig

who had astonished the doctors of the

law by His wisdom. His lot was not

will that He should belong to this

humble family; that He should share

in their troubles, anxieties, and priva-tions; that, like them, He should meet

with scorn or rebuke from employers

that He should be cheated or put off,

like all the poor of the world, by the

dishonest or the insolent when asking

for what was due to Him, and then He

took His place to teach us by His ex-

His place was not there through

necessity. It was for us He took it,

and for us the Father imposed it on Him. We see all this folded up in the

Gospel of the day. We see how important it is to observe the duty we

owe to God on the one hand and the

duty of our state of life on the other.

In this way His Mother understood

His answer; in this way we must un

derstand it too, and, like our Divine

Lord, realizing in practice the obliga-

tion of both classes of duties, we may

hope in God's good time to reap the

reward promised to those that serve

MAKE THE LITTLE ONES

HAPPY.

gleam of sunshine, cheering and re-

reshing the hearts of those we meet?

Entering into others' trials and help

ing to bear their burdens are blessed

services, which are their own rewards.

We realize the comforts derived from sympathy—"that fellow feeling which makes us wonderous kind."

Their need for it is greater than we

think, for the old are just as apt to forgot that they were once young as

the young are apt to forgot that they

will one day be old, says a writer in the New World. To us their sorrows

over "dead" dollies, and broken carts

seem very trivial, yet they agitate them, just as much as a fall in stocks

and a sick baby disturb us children of

a larger growth. Their feebler

power and lack of experience place

Every

them in a trying position. Every accident appears an irremediable dis

aster; each little failure an abiding

Oh, let us be careful how we treat

those tender blossoms of heaven, so

shrinkingly sensitive, so quick to de

test the loving glance, the kindly word-and so parched, many of them,

for want of the dews of affectionate

Many a man and woman afflicted

with a melancholy temperament which

distorts and discolours all his or her

sympathy and tender interest!

Take them up into the nursery.

As the evenings grow longer, and

recreation in the open air is no longer

pleasant, parents should provide in-

Make home pleasant, as pleasant as innocent fun and play can make it.

Don't ask the little ones to go to bed right after supper; don't make the

school going boys and girls do your house work for you, and then study their lessons for school, and don't ask

the grown-up boys and girls to sit

around quietly till they are sleepy.

Let all have amusements to suit them

Introduce music and plays into your

house. Let the parents take part in their children's sport. You

for home, that, as the boy grows into the young man and the

oor amusements for their children.

Why not pass through life like a

Son and such a Mother.

ing 1897, in each of the 5 d as follows: titors who send in the larbers of coupons from the high they reside, will enchance so rout a respect to the send of the s titions who send in the large-bers of coupons from the high they reside, will enter high they reside, will enter high electric substitution of the high electric substitution of the tunbers of coupons from which they reside, will eaten timpers option, a lady's or operations will close the hast outdoor of the large substitution of the normal substitution of the large substitutions will close the last outdoor of the large substitution of the large large substitution of the large substitution of the large large substitution of the large substitution of the large substitution of the large substitution of the large large substitution of the large substitution of th in competitor's district will days after each competition Ltd., will endeavor to award of their ability and judgment, who compete agree to accept rothers, Ltd., as final.

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study or do something useful until bed- like rebelling.

OUR BOYS AND GIRLS. CHARLIE DAY'S VOCATION.

Vespers was just over in St. Paul's Monastery. The altar boys were unrobing themselves in the sacristy. They did not fling their surplices in the closet as they were wont to do ; but they folded them up carefully and laid them in a drawer where the vestments for great occasions were kept. Then instead of hurrying off, they formed a group at the window and taiked quietly together. The reason of the change was that it happened to be a great day, the first day of the Order; and the boys had been told that, as a special favor, they could stay and take part with the novices in their recreation. This was a great treat to the boys, for everyone of them loved the monastery with its good priest, brothers and novices and were happy to be under its roof.

There has been solemn High Mass, and the new church had looked very beautiful in her holiday attire. Father Appollonius, one of the same Order, had come from the East for the occasion. and had preached an elegant sermon. Solemn Vespers concluded the day's celebration, and now the boys were waiting for Father Cesarius, the master of novices, who was going to take them for their recreation.
"Well, my boys are you waiting for

Father Cesarius?" said a genial voice from the further end of the room. The boys turned and saw the pleasant smiling face of Father Raymond, the Sup erior. They crowded about him and a lively conversation ensued.

Father Raymond was followed by the other priests, who stopped as they passed through the sacristy. When Father Julian, the youngest priest in the one to choose from a worldly point of view. It was His Eternal Father's comed cordially by the boys. He was a very tall, fine-looking priest with eyes-well such eyes! They spoke volumes. They were large, they were prown, they were beautiful! Even the most unobservant of the boys would tell you that Father Julian had beautiful eyes. They seemed to see through you straight down to the pottom of your heart, not with a piercing diagreeable gaze, but in a gentle beseeching way that encouraged you to proceed in the right direction if you were in the least bit wavering. There was seldom an angry light seen in Father Julian's eyes. I do not think that the priests or the boys would remember of seeing any unless it were ong ago, when he had not learned to govern himself as he had now.

While the boys were talking to him Father Raymond pinched the cheek of the boy nearest him and said with a merry twinkle in his eye, "Well, Charles, my boy, are you still as anxious as ever to join in our little fam-

The boy colored but his eye met Father Raymond's firmly as he replied,

'Yes, Father." The priest laughed, not unkindly, and said, pinching again the boy's rosy cheek, "All in good time, my son, all in good time.

Father Cesarius with the novices came in a few moments after and took the boys to the recreation grounds. Father Julian, urged by the boys,

joined them for a short time. Just before the hour (which was

"It was just a year ago to-day, Father," he said. "Do you remem-"What, Charles?" replied the priest

looking puzzled. "What happened a year ago, to day? -Ab, I remember." A faint smile passed over his face. "So you have not forgotten?" "Oh, no," was the

earnest reply. " And what does your mother say?" "Just what she has always said," said Charley with a sigh.

"Are you still as anxious as ever to join our little family?" the priest isked, unconsciously quoting Father Raymond's very words.

Charlie answered in the affirmative. "But, my child, you are so young. "I'm thirteen."
"Still that is too young, and you do

not look older than eleven. Besides you must have your mother's consent. Charlie's face, a tell tale one, grew shade paler, and he walked on in his eyes fixed upon the silence,

views of life owes that terrible Nemesis "I think," continued Father Cesarito an uncared for childhood. Every us, wishing to be as kind to the boy as upon such plastic character leaves its impress ; every stain defiles. possible, yet forced to speak plainly, I think it would be better to wait at Don't keep your hearts' wealth and best bon mots for the drawing room.

least another year."

A twitching of the lips was the only

"Your mother may, by that time, feel more inclined to give her consent. The boy threw up his head and ex-

claimed with something like a sob in his voice, "Mother will never give her

Why, Charles, do not look at it in such a hopeless light. Remember, my child, you are very young and it will be many years before you can become a priest. In the meantime you can acomplish a great deal at home. Be diligent in your studies - don't negduties cheerfully, and, remember, whatever happens is the will of God." You give them such a liking home, that, as the boy girl into the young lady, no outside enjoyment will give them such satisent boy, however, and tried hard to be content with thinking and dreaming faction as the pleasures of home. content with thinking and dreaming Then, at a reasonable hour, gather all of the happy time when he could be a together for night prayers; let the novice and study for the priesthood; BLOOD Parifier.

smaller ones retire and the older ones but very often, it must be said, he felt

He was somewhat in this frame of mind when he reached home, and his mother's rather short greeting-"Well, you have come at last?' - nearly brought an angry retort to his lips, but he restrained himself, well know

ing what Father Cesarius would say.
"I'm tired of attending to the children," continued Mrs. Day, complain-"They have been as cross as ingly bears, and I cannot do anything with them. I should think you might stay at home some of the time. I suppose you are going to church again to night?

"No mother," replied Charles, the color rising to his cheeks. He knew how it irritated his mother when he was a little longer at church than usual, nevertheless her reproachful words hurt him, as he felt they were unjust.

He went and found his young broth ers and sister, and amused them until

In the evening when the children had gone to bed, and Charlie found himself seated in the little parlor on his favorite ottoman at his mother's feet, he knew his mother was no longer displeased with him, and it made him happy. He told her how it happened that he was late in coming home, and that he was sorry she had had so much trouble with the children, etc. He related several instances that had happened during the day at the convent. Then it was but a step to the subject so near to his heart, and he took it almost before he was aware of it and it frightened him. He watched her face anxiously as he orce more made his request. He received no encouragement there. A frown crossed Mrs. Day's forehead, and the coldness Charlie so dreaded was depicted in every feature of her face. TO BE CONTINUED.

A STORY OF ST. URSULA.

A very interesting article which

bears the title of "The Story of a Lover of Christ" forms one of the tions not only for future financial leading features of the current Messenger of the Sacred Heart, and relates troubles, but for dishonesty and dis-It is well for each young man to the legend, if it may be called such, which attaches to the names of St. choose between the two and to choose wisely Ursula and her companions. According to the writer of this article, this legend goes back to the time of the A word should be said for the every Crucifixion, when the Roman cen turion, who exclaimed when he saw sung about the comparatively few the Saviour die, "Truly this is the Son of God," his legion subsequently people whose names are written upon the world's roll of honor, that we are disbanded, went to his home, which at times tempted to think they are the was Ireland. Our writer, who finds it only heroes worth talking about, fornothing strange that an Irishman getting that in the common, everyday affairs of life the world needs continushould have been found at the head of a portion of a Roman ally the stuff out of which heroes are legion, remarks that even at the time

made. of the Crucifixion the Celtic race When the majority of men come to seems to have been, as now, ubiquit understand and appreciate the value of putting a noble motive as leaven ous, and says of the returned centur ion: "When he found himself among into the daily routine of life we shall his people, religious apparently from have more of this kind of heroism. It the beginning, he wept so copiously and so often in describing the harrow requires courage to meet the rifle balls and shells on the field of battle. It ing scenes of the Crucifixion that his takes greater courage to quietly stand tears caused bright flowers of virtue for the right when the forces of evil to spring up all over the land. march their alluring and seducing thought is like that of Fra Argelico, armies upon the scul. The conscienwho, in his picture of Calvary, makes tious performance of life's common the hard rock on which the Cross is duties as in the sight of God, and the planted bloom with flowers of every resisting of every evil thought and ue. If the centurion's tears did not desire, the meeting of petty troubles and adversities in the spirit of fortiproduce such a result, at least the ender love which the Irish people have always cherished for the Passion | tude, the rigid adherence to principles of Christ could have done so." In this of honesty and integrity, even when which makes us wonderous kind." spent so pleasantly) was over, Charlie but how much sympathy do we bestow on the little ones?

Separately was over, Charlie same island, the narrative goes on, there was born, some five centuries with Father Cesarius. his wife a daughter whom they named truth and duty at any cost — is the special services for the dead were held Ursula. When this girl became of marriageable age, her hand was sought by Conan, the prince of the Rither British Picts to make a constant of the state of the st British Picts, to whose suit, to her father's great astonishment-for he was aware that his daughter had

and an invitation had been issued for the maidens who wished to accompany

Ursula to her retreat, it was found that

responded to that invitation. It re-

Heart Review.

much for common sense.

remedy.

Dyspepsia.

there is more of this common everyday heroism in the world to day than ever before. This steady struggle against sin, this increasing disrepute of in-This steady struggle against vowed her life to God-Ursula contemperance, this yearning after a sented, but with a reserve which our higher and purer life, this growing writer pronounces a little bit Celtic sensitiveness of conscience in all mat and such as even saints may practice. ters regarding public and private duty — these symptoms and evidences The condition of Ursula's acceptance of the prince was that she, with as of the spread of everyday heroism that many virgins as wished to accompany will ultimately lead the world to a her, might spend three years in soli Christian heroic age. tude and prayer in some foreign land. When her condition had been accepted,

Sharing Success.

When one realizes what life means in its higher relations and duties, it is pathetic to notice how constantly people apologize to each other for any not less than eleven thousand virgins mall trouble which they impose. The quired time to build a fleet for the young man who goes to ask the man of transporting of so many persons, but at last everything was made ready, and Ursula and her companions set established position for a letter of introduction or for personal interest in securing an opportunity for work sail for their destination. - Sacred almost invariably expresses regret for the interruption which his request necessitates; as if the world were wholly selfish, and any kind of serv-The folly of prejudice is frequently shown by people who prefer to suffer ice done to another were in a way ex for years rather than try an advertised ceptional and out of the common run The millions who have no of things! That a man shall take such notions, take Aver's Sarsaparilla care of his own is expected ; that he for blood-diseases, and are cured. So shall put his strength, his time, and his ability into caring for his own is A Dinner Pill.—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open the secretions and convert the food nartaken into healthy nutriment. They are just the medicine to take if troubled with Indigestion or Dyspepsia. taken for granted; but if he is asked to do anything for any one else, to devote any small measure of time and strength and ability with others, he is thanked as if he were doing an unusual

thing. As a matter of fact, the one duty is as close, as obvious, and as imperative as the other. The man who throws a a door open to one who is waiting for Dr. J. D. Kellogg's Dysentery Cordial is an opportunity has done nothing more diligent in your studies—don't neglect your Latin—perform your home
duties cheerfully, and, remember,
whatever happens is the will of God."
Charles was but a boy and could not
take life in the philosophical way that
Father Cesarius did. He was an obedient boy, however, and tried hard to be

of putting others on the same ject the Catholic principle of authority road. Nothing is more spirit and acknowledge no criterion of reually vulgar and shabby than to climb up and throw down the ladder by from you often, and remember in this which one has climbed. He calls shows the true nature of a man more your attention to a duty, and He offers than the spirit in which he treats sucyou a reward when He says, "Honor thy father and thy mother; that thy days may be long in the land which cess; if he is mean and niggardly in his soul, he accepts it as a kind of personal distinction or gift; and hoards it as a miser hoards money; if he is generous, he spends it freely, eager

gotten And no man deserves success or have been passing have developed two ought to keep it who fails to make this spiritual use of it. He who does this cannot be corrupted by any kind of success or spoiled by any kind of pros-perity; he who fails to do this was corrupted and spoiled before he began.

that others should share what he has

rugged type of Christian honesty and An old gentleman recently said that ability which will add very largely to what he waited fifty years for, young the probability of his success in after people now wanted to start with. Namely a "Golden Wedding." Another type of the young man under the same conditions has hugged

If young people without capital want to provide for a comfortable old age they should begin to save in John Jacob Astor said it cost him

strained to the utmost, and has met his creditors with the words: "Nobody more to get the first thousand dollars than it did afterwards to get a hundred expects to pay his bills in such times as these." He has thus laid foundathousand, but if he had not saved that first thousand he might have died in an almshouse.

The tendency of money judiciously invested is to accumulate, -the more you get the faster it accumulates, like the moist snowballs that boys roll in winter.

We do not think all the wealth of the nation should be permitted day hero. So much has been said and to accumulate in one, hundred, or one thousand snow balls, but we do think that every young man should endeavor to lay the foundation for accumulating what may secure to him and his family a comfort able old age.

Cigars, theatres, and many other unnecessary amusements, which some young men spend a good deal of their oney on, -and might postpone to a later period, -go far to prevent the accumulation of that first thousand dollars, which is the necessary foundation for all the rest. Geo. T. Angell.

PRAYERS FOR THE DEAD.

The Arrow, a High Church Episco pal, or Ritualistic organ, gives the fol-lowing illustration of the growth of belief in the efficacy of prayers for the dead in that respectable branch of the Anglican Church, which it represents: "One of the most remarkable instances of the growth of Catholic principles among us, as well as evidences of the appreciation of these principles by the laity, is the list published in the Angelus of churches, in which

but as it stands it speaks volumes. In thirty four churches Vespers for the dead were publicly recited on the eve of All Souls' Day; in sixty churches requiem Masses were celebrated on All Souls' Day, and for the month of November two hundred and seventy one Masses for the dead were an nounced by the Angelus. When it i remembered that so recently as ten years ago the use of the term 'requiem Mass 'always drew a storm of violen words, the decline of prejudice against prayers for the dead is very apparent. While the Ritualists are right in their belief in prayers for the dead their attitude in reference to the Epis

copal Church, of which they claim to be members, is illogical. A belief in prayers for the dead implies necessarily a belief in a purgatory, or a middle state; for if there be not such state or condi tion after death, prayers for the dead would be useless. Those who are in heaven need not our prayers, those in hell cannot be saved by them, since out of hell there is no re demption. The Ritualists, then, who believe in prayers for the dead must believe in purgatory. But the Epis-copal Church, in its authoritative eachings, condemns the belief in pur on no warranty of scripture, but

rather repugnant to the Word of God.' According to the Ritualists this lean on Scott's Emulsion. ormal declaration of the Episcopal Church must be an error, a false doctrine. Their illogicalness consists in their continuing to adhere to a Church which, from the beginning of its or the clothing of his own body. He existence, has formally and authorita you can trust it. tively taught a doctrine that they must believe to be false. Their attitude compels them to believe that in divine tie. It sells for 25 cents.

Hood's Sarsaparilla has over and over again proved by its cures, when all other preparations failed, that it is the One True

BLOOD Purifier.

Hood's Sarsaparilla has over and over again proved by its cures, when all other preparations failed, that it is the One True

It is, indeed, one of the highest reward

They place their private judgthings they are wiser than their things than their Church is.

of success-if one understands what ment above the official judgment success means - to be in the way of their Church. In this they reject the Catholic principle of authority vealed truth but private judgment. While in this attitude they are inconsistent in calling themselves Catholics, which they are so fond of doing. And while they hold a doctrine condemned by their Church they should not call themselves Episcopalians or Anglicans. -New York Freeman's Journal.

Cardinal Logue on the Rosary. "I have on more than one occasion

joined in the Rosary with the Pope in his court at the Vatican; I have joined in the Rosary in the cottage of the peasant; I have seen the beads slip through the fingers of the most learned men I ever met ; I have seen them in the hands of the ignorant, and I have seen in all the same earnest, unquestioned reverence. Now, it ap pears to me impossible that this or any other form of devotion could be so widespread, or, indeed, so deeply appreciated by men in every walk of life, those that practised it did not know from their own experience, and from the experience of others, that it was a fruitful source of spiritual favors. The history of Irish Catholicity is the history of devotion to the Holy Mother of God. We can trace it in those churches that have been founded by the early Irish saints in every land which has been blessed by their teach-

ing.
"In dark and evil days it has been the solace and support of our fathers, drawing together more closely those bonds which bound them to their grand old Faith with a love stronger than death. When the priest was slain or borne away on the high seas to enforce exile, when the Mass and the sacraments were no longer within reach, how often have our fathers gathered around their desecrated altars, and within the crumbling walls of ruined churches recited the Rosary This devotion to the Holy Mother of God has clung to the exiled children of our race wherever they have sought refuge from persecution. They have have borne it away from home in their breaking hearts, together with love of the dear old land, and they have planted it deeply and firmly in those flourishing churches, in the founding of which they and their descendants have taken a leading part.

Wanted - A Crimeless Newspaper.

The New York Evening Post sum mons the newspapers that take delight in reporting crimes to ask their readers these six questions:

1. Do you prefer crime to any other variety of news? What is your favorite brand of crime?

What is your favorite brand of crime?

How do you like best to have your crime

written up?

4. Do pictures of the criminals add to your enjoyment of it?

5. Would you like a paper filled entirely with crime? crime?
6. Would you like your crime on a separate sheet or mixed with the other news of the day?

If a vote of the readers were taken on these questions, a majority of them would be found to desire the exclusion from the public journals of accounts of murders, elopements, suicides, as saults, arsons, outrages, divorces, and other scandals. Now men hate to have their sisters, wives, and daughters read the unmentionable horrors that are exploited and illustrated in the daily press, and parents long for the appearance of a clean family paper that they can take without trepidation into their homes and lay before their children.

The great newspaper of the future will not deal in filth, nor in sensations, but will seek news of what is brightest best in the happenings of the world. - Catholic Columbian

For Nervous Prostration and Anaemia there is no medicine that will so promptly and in-allibly restore vigor and strength as Scott's

Nervous troubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and NERVE TONIC.

Which would you rather trust? An old, true friend of twenty years, or a stranger? You may have little health left. Will you risk it with gatory, since, in Art. xxii of its Articles of Religion, it is declared that: "The Romish doctrine concern that: "The Romish doctrine concern that a stranger? If you have a cough are losing flesh if cough, are losing flesh, if ing purgatory * * * is a fond thing, vainly invented and grounded weak and pale, if consumption stares you in the face, It has been a friend to thouyears. They trust it and

> Let us send you a book telling you all about it. Free for the asking.

> > SCOTT & BOWNE, Belleville, Out.

stinstructive and useful pamphthe lectures of Father Damen, four of the most celebrated one's that renowned Jesuit Father, Private Interpretation of the Catholic Church, the only trus "" Confession," and "The Resi te book will be sent to any adtof 15 cents in stamps. Orders' Chos. Coffey Catholic Recore

BANNERS, COLLARS, FLAGS, EMBLEMS FOR BRANCH HALLS, GAVELS, BALLOT BOXES,
CUSHING'S MANUELS.
CATHOLIC SOCIETY REGALIA OF ALL KINDS
PINS AND BADGES.
C. M. B.A. REVERSIBLE BADGES

FOR EASTER COMMUNIONS A SPECIALTY E. P. Tansey, 14 Drummond-st., Montreal, Que.

ESTABLISHED 1879. C. M BA.

C. M. B.A.

Election of Officers.

Branch No. 145, Toronto.

The first regular meeting of Branch 145, Oatholic Mutual Benefit Association, for the year 1897 was held in its hall, at St. Basil's Church, Toronto, on 5th inst.

The report of the officers for the past year showed that the branch was making steady progrees in its membership, and that its bank account was, notwithstanding the numerous charitable grants made from it, increasing. After disposing of general busniess the officers for the current year were installed by the Chancellor, and are as follows: Chancellor, W. O'Connor; President, J. D. Warde; First Vice-President, G. H. Boulton; Recording Secretary, W. T. Kernahan; Assistant Secretary, J. Shaw; Financial Secretary, H. F. McIntosh; Treasurer, L. V. Byrne; Marshal, J. J. Ryan, Guard, M. McNamara; Trustees, D. Miller, F. O'C. Higgins, L. V. Byrne, P. O'Brien and M. Costello.

The President's inaugural address congratuled the beauty of the second of the president's inaugural address congratuled the beauty of the second of the president's inaugural address congratuled the beauty of the part of the president's inaugural address congratuled the beauty of the president's inaugural address congratuled the beauty of the part of the president's inaugural address congratuled the beauty of the president's inaugural address congratuled the beauty of the part of the president's inaugural address congratuled the beauty of the part of the president of the presid

Costello.

The President's inaugural address congratulated the branch on the prospects for 1897, pointed out the necessity for work on the part of every member, and promised them as the result of such work a largely increased membership by the close of the year.

I. C. B. U.

Toronto, Jan. 4, 1896. Branch No. 2.

Toronto, Jan. 4, 1806.

Branch No. 2.

The first regular meeting of Branch No. 2.

Irish Latholic Benevolent Philon, for the year

1807 was held in their hall, 222 Bathurst street.

on Monday evening. Jan. 4. The report of the

officers for the past year showed that the

branch was making steady progress in its

membership. After disposing of general business the officers for the current year were in

stalled as follows: President, J. A. Cronin;

Past President, J. J. Regers; First Vice-Pres

ident, R. Smith; Second Vice-President, S.

H. Mullard; Master of Ceremonies, W. Cron

in; Rec. Sec., J. J. Flannigan; Fin. Sec.,

W. Hanlon; Asst. Fin. Sec., F. White;

Treas, D. Flannigan; S. at Arms, P. Gag

harty; Mar., P. O'fielly; Asst. Mar., J. Brit
ticn; Trustees, D. Cronin, (sen.), T. Spelman

and E. Farmer.

After the installation of officers re
freshments were served, during which

time the President and First Vise
President spoke on the future prospects

of the branch. Songs were then rendered by

the following members: Bro. D. P. Cronin

favored us with a song entitled. The Round

Towers of Ireland; "Miss M. O'Neil sang." I

am Irish, and Proud of It, Too;" Bros. J.

Flanigans and W. Cronin sang a duet; Miss S.

Kelly, of Our Lady of Good Council, and Miss

M. Harding, of St. Agnes, also pleased us with

a song and recitation. Bro. Owen Lynch sang

"Remember Poor John Mitchell," which was

highly appreciated. Bro. P. Gaharty favored

us with a song in Irisb, which showed that our

mother tongue still lives. "God Save Ire
land," by the President, brought an enjoyable

evening to a close.

E. B. A.

ELECTION OF OFFICERS.

St. Helen's Circle, No. 2, Toronto. St. Helen's Circle, No. 2, Toronto.
Chaplain, Rev. Father Cruise; Chancellor,
Miss M. O'Neill; Pres. Mrs.J. J. Moloney; Vice
Pres., Miss A. Huck; Rec. Sec., Miss Marshman; Fin. Sec., Miss C. Huck; Treas., Miss
K. Langdon; Steward, Miss L. Langdon;
Guard, Miss E. Langdon.
St. Helen's Branch, No. 11, Toronto.

There was a very large attendance of members and visitors for the installation of members and visitors for the installation of officers. By a unanimous vote of the members the name of the branch was changed, by placing it under the patron saint of the parish, St. Helen. After the installation the following were elected as the Executive Committee: J. Delory, M. Delory, J. Fullen, T. Coughlin. The President, Recording and Financial Secretaries were also elected. The Delegates to the convention are D. Shea and M. Delory. The members, according to their usual custom, received holy Communion in a body at the parish church on the Sunday previous to the installation of officers; and very few of the members were absent. Rev. Father Cruise, chaplain of the branch, at the close of Mass expressed the pleasure it gave him to see so many receiving holy Communion, and so setting a good example in the parish.

nig holy Communion, and so seeming holy Communion with the parish.

DIOCESE OF HAMILTON.

On the feast of the Epiphany solemn High Mass was celebrated at St. Mary's cathe dral by Rev. Mgr. McEvay, assisted by Fathe ters Mahony and Holden as deacon and sub-

Mass was celebrated at St. Mary's catkedral by Rev. Mgr. McEvay, assisted by Fathers Mahony and Holden as deacon and subdeacon.

The seven retiring members of the Separate School Board—Messrs. T. Lawlor, H. J. McIntyre, Chas. Shields, P. Arland, J. Ronan, J. Blake, P. J. Galvin—have all been returned by acclamation for the years 1897-98. At the closing meeting for the year 1896 of the Separate School Board votes of thanks were tendered Chairman Thos. Lawlor, Secretary Father Holden, and Treasurer P. Ronan for the efficient manner in which they had transacted their duties during the year. A vote of thanks was also tendered to the Press for the impartial manner in which they had reported the proceedings of the Board. The representative of the Hamilton Spectator, in reply, said that he had to report the proceedings of many societies, councils and boards in the city, and he knew of none which transacted the business with less noise and more promptness and despatch than the Hamilton Separate School Board.

During the Christmas vacation a convention of the teaching Sisters of St. Joseph, of Hamilton, was held in St. Mary's school. Thirty-six of the teachers explained and illustrated the methods they used in teaching various branches of school work, each teacher taking a quarter of an hour to the subject assigned to her. During the convention His Lordship Bishop Dowling, Right Rev. Mgr. McEvay, Chancellor Craven, Father Holden, Mr. White (Inspector of schools), Mr. Turner (teacher of practical science at Hamilton Collegiate Institute), Mr. H. J. McIntyre and P. Arland of the School Board were amongst those present. Speeches were made by most of these gentlemen at the close, and Mr. White delivered a lecture in which he kept the close attention of his audience for over two hours. He reviewed part of the work of the convention, and made many valuable suggestions to guide the teachers in their work, resulting from his observations during his recent visit to the Hamilton Separate schools. The care and diligence he used in

RECEPTION AND PROFESSION OF SISTERS

ARECEPTION AND PROFESSION OF SISTERS
AT ST. JOSEPH'S CONVENT.
On Saturday morning St. Joseph's Convented the state of Sisters. Long before the time appointed for the ceremony the relatives and friends of the Sisters had assembled in the chapel. At 10:30 the procession was formed, and as the harmonious sounds of the organ fell upon the cars of the appendix his terms. harmonious sounds of the organ fell upon the ears of the expectant listeners the cross-bearer, assisted by two little girls, appeared at the chapel door. Then followed the young ladies about to receive the Habit. Dressed as brides, they were attended by charming little maids of honor, who strewed flowers along the way, and performed their duties with

nuch esse and grace. After them came the novices whose vows would soon be recorden-they were accompanied by the Superioress, be Mother Assistant and the Mistress of Sovices A number of Sisters bearing lighted

ovices A number of Sisters bearing lighted apers closed the procession. The Holy Sacrifice of the Mass was celebrated by the Kight Rev. Mgr. McEvay, during which appropriate music was rendered by the fficient choir of the community. Present in the sanctuary were Rev. Fathers Irennan and Kelly, of Toronto. and Rev. Fathers Craven. Brady, Hinchey, Mahoney and Holden, of this life.

Brady, Hinchey, Mahoney and Holden, of this city.

After Mass Bishop Dowling addressed the young ladies, exhorting them to practice in a particular manner the virtues of humility, chastity and obedience. It gave him great to the service of God and their neighbor. He congratulated them on the dignity they enjoyed in being chosen from among thousands to become spouses of Jesus Christ, and extended these congratulations to the parents who were ab honored in baving daugnters consecrated to God in the religious Hife. His Lordship also referred to the prosperity enjoyed by the comunity in the increase of its members and the success of the good works carried on by the In-

At the conclusion of the exhortion the cere-mony of Reception was performed, and five novices pronounced their vows. The 'Te Deum' was then sung, and as its glad tones filled the air the procession was again formed, and wended its way to the novitiate, where the novices received the congratulations of the Sisters.

air the procession was again formed, and wended its way to the novitiate, where the novices received the congratulations of the sisters.

In the afternoon, from 2 o'clock until 5, the reception rooms of the convent were occupied by the parents and many friends of the newly professed and received. When the 50 clock bell rang the visitors departed and the Sisters resumed the ordinary duties of convent life. The novices who made their vows are: Sister Mary Frances Clare (Miss Donohue, Hamilton); Sister Mary Adelaide (Miss God frey, Owen Sound); Sister Mary Athanasia (Miss Brick, Cayuga); and Sister Mary of Mont Carmel (Miss Smith, Hamilton). The following are the names of the young ladies who received the Habit; Miss Gormican, of Brantord (to be known in religion as Sister Mary Joachim); Miss Greene, Hayesland (Sister Mary St. Anthony); and Miss Daly, Campbelliford (Sister Mary of the Holy Cross.)

CHRISTMAS AT ARTHUR.

CHRISTMAS AT ARTHUR.

Never before in the history of St. John's church of Arthur, of which Rev. J. P. Doherty is the esteemed pastor, was the singing of the choir at Christmas Mass of such a high order of merit as this year. Miss Fannie Madden, to whose tact and musical gifts the choir owes much of its present efficiency, was organist and leader.

Mozart's Twelfth Mass was rendered, Mr. Joseph Phelan and Mr. Albert Kaiser taking the bass and tenor solos respectively. At the

Joseph Fheian and Mr. Albert Kaiser taking the bass and tenor solos respectively. At the Offertory Miss Nellie Madden sang with fine effect Lambillott's "Pastores." The choir of st. John's church is to be congratulated on the production of such excellent music marred by sweetness, taste and tune.

ADDRESSES AND PRESENTATIONS.

ADDRESSES AND PRESENFATIONS.

Tuesday, Dec. 22, was a day long to be remember by the pupils of the Catholic Separate school, Port Colborne, the occasion being the severing of the connection of pupils and teacher, Miss Ella Reddin, who has for the past five years most creditably to herself and pupils conducted the school. This was not allowed to pass unnoticed, and early in the afternoon the friends and well wishers of Miss Reddin began to fill the school room. When all were seated Miss Teress Lannan proceeded to the front, and in a clear, audible volce read most flattering address, and Miss Alma Woods on behalf of the school presented Miss Reddin with a beautiful and costly silver tray and toliet set, mounted in silver.

Miss Reddin leaves Port Colborne admired and esteemed by all respectable citizens, who heartily wish her God's choicest blessings where e'er her lot may be cast.

The following is the address:

Miss Ella Reddin, Port Colborne, Ontario:

Miss Ella Reddin, Port Colborne, Ontario:

Miss Ella Reddin, Port Colborne, Ontario:

Dear Teacher—It was with deep regret that we heard a short time since that you intended severing your connection withour achool. We hoped that you would reconsider your decision and consent to remain with us for another year, but our hopes were vain: it is but too true that we are about to lose our teacher.

We are unable to adequately express our sorrow; we cannot realize that you are to leave us, and that the pleasant relations that have existed between us, for the past live years, are soon to come to an end.

During the time that you have been our teacher you have, by your courtesy, and by your many kindly acts, not only endeared your self to your pupils, but also gained the respect and esteem of the citizens of Port Colborne, irrespective of creed; so that, they, as well as we, will deeply regret your departure.

When we have grown up and gone out into the world we shall lock back upon the five years that we spent with you, as our teacher, as the most pleasant of our lives, and we trust that you will occasionally think of us and of St. Partick's school.

In conclusion we beg of you to accept this tray and tolet set as a mark of our appreciation.

St. Patrick's school.
It conclusion we beg of you to accept this tray and toilet set as a mark of our appreciation of what you have done for us, and as a token of the esteem in which we hold you. That God may shower down apon you His choicest blessings and grant you a long and happy life shall

oe ever our earnest prayer.
Signed on behalf of the pupils of St. Patrick's school,
Teresa Lannan, December 22, 1896.

December 22, 1895.
Miss Reddin was completely taken by surprise, and almost unable to respond; but, in her usual kind, thoughtful words, thanked the pupils and their friends for their beautiful gife, and the many acts of kindness received during the years spent in their midst.

A very pleasant time was spent in the "Val-ley School, "on the afternoon of the closing day of school, becember 22, when the parents and friends of the pupils were assembled on the occasion of a public examination. After the different classes were heard in their most important branches of study a pro-gramme const-ting of dialogues, recitations, readings and sougs was rendered by pupils, in the most commendable manner, reflecting great credit on their highly esteemed teacher, Miss Cahoon.

Canoon.

There was then a vote of thanks for the teacher and a presentation of a handsome questing case and a jewelery case.

The tollowing address was read by Eddie Currie and the case was presented by Ronald Currie on behalf of the pupils:

To Miss Sarah Cahoon, teacher U. Public S. S No. 10, Collingwood: No. 10, Collingwood:
Dear teacher — We, your pupils, having heard with deep regret that you are about to leave us at the close of this term, desire to give you some expression of our appreciation of the kindness and patience which you have always shown us, and of the warm interest you have taken in our progress and welfare. We are ready to confess that we have often pained you by our waywardness and thoughtlessness, but we know that you have forgiven us, and have ever done your utmost to lead us to something higher and better.

we know that you have to lead us to something ever done your utmost to lead us to something eight and better.

We ask you to accept this dressing-case and this jewelery case as a small token of our love and esteem and of our gratitude to you for all your kindness and forbearance towards us.

Though we shall not see you again, and another may take your place, ye! we shall long cherish a fond recollection of you in our hearts, and pray that the best blessings of heaven may ever follow you.

Signed on behalf of the pupils,

Ronald Currie,

Eddie Currie.

My Dear Pupils — I need hardly say with what gratitude I accept this spiendil gift, and how deeply grateful I am for this tender mark of your affection.

My dear pupils, if you have been a little inclined to -what shall I call it? not idleness—no, no—well a word from me ever brought you back to work, and a rebuke was but a reminder that you should tread the path of study for yet alitie while and make the very best use of your time while you have the opportunity.

alltile while and make the very best use of your time while you have the opportunity. My life has been rendered doubly pleasant during my stay with you, and that I shall hold a place in your escena and affection is indeed a delightful reward. That I thank you for your gift it is needless to say. Would that I could let you know what I feel on this occasion, which shall ever be remembered as one of the brightest resting-places in my journey through life. Miss Cahoon gave our section perfect satisfaction, and we are grieved at her departure. The Inspector visited her school four times during the two years she has been with us, and he marked the proficiency of the pupils in all subjects, discipline, order and general management "excelent." Valley Correspondent.

M. S., Barrie,—We are sorry we cannot give you the information you desire. Write to The Irish American, New York City.

CARD OF THANKS,

Some charitably disposed friends, in the distribution of their Christmas gifts, found their way even to St. Joseph's Hospital; and as this lustitution is still in its infancy these offerings proved very acceptable. The Sisters now take occasion to thank those who so kindly remembered this branch of their work, at the festive season, and to wish them manifold blessings in return.

The numes and list of gifts are following:
Mr. W. T. Strong, a turkey; a friend, 4 turkeys; Mr. P. Toohey, a turkey and a goose: Mrs. O. McClary, a turkey and a goose: Mrs. O. McClary, a turkey, a box of layers, 2 dozen for oranges, 2 dozen lemons, 2 lbs. fancy biscuit and 2 lbs of Malaga grapes; Mr. W. Aylsworth, 2 bags of turnips and a bag of apples; Mr. Jas. Wilson, 2 doz. oranges and 3 boxes best candy; Mr. T. M. Shoebotham, a box of layers; Miss McNeil, a bag of fancy biscuit and a bag of candy, Mrs. J. Ranahan, 5 lbs. best mixed candy; Mr. M. O'Hagan, 81; Mrs. Horseman, 82; Mr. C. O'Hagan, 30 qts. milk and 2 bags of turnips; Turville Brös., a case of canned out to the contraction.

OBITUARY.

MR. JOHN JOSEPH HUGHES, TORONTO.

OBITUARY.

MR. JOHN JOSEPH HUGHES, TORONTO.

On Christmas eve Mr. Patrick Hughes, of the firm of M. L. Hughes, woolens, who resides at the Arlington Hotel, Toronto, received a telegram from Brooklyn, stating that his third son, J. Joseph Hughes, had been asphyxiated by gas, and that blood poisoning having set in, there was no hope of recovery. The message was signed by D. M. McKay, and on Christmas morning Mr. Hughes left for Brooklyn. Soon after he arrived his son became unconscious, and a message was received by Mrs. Hughes stating that death had occurred on Sunday.

The circumstances surrounding his death ware exceptionally sad. He retired about 11 o'clock on Christmas Eve and asked the servant to arouse him early, as he wished to go to early Mass. The girl forgot to waken him and about 7:30 a fellow boarder, passing the room, smelled gas. The door was forced, and Mr. Hughes was found unconscious. In shutting of the flame of a gas stove in the room the key had not been turned far enough and enough gas escaped in the night to asphyxiate him.

Mr. Hughes, who was barrister and about thirty years of age, left Toronto two months ago to take a position with a law firm in New York. He stayed at a private residence in Brooklyn, where the fatal mishap occurred. Dacessed, who was familiarly known as "Joe," was very popular in Toronto and most highly esteemed. He took a brilliant course at Toronto University, graduating in 1886. Subsequently he took the course at Oosgoode Hall and on being admitted to the bar, began practice with the firm of Bayly, Hughes & Smith. On the firm dissolving Mr. Hughes practice with the firm of Bayly, Hughes practice with the firm of Bayly, Hughes a farmed and acquaintances, who will be deeply grieved to hear of his sudden death.

The news of his demise came the more severely at the Christmas season. His sisters were in Ottawa, visiting Mrs. Charles of the more sources at the content of the sudden death.

The news of his demise came the more severely at the Christmas season. His sisters we

O'Connor, who was recently married in Toronto.

The remains arrived in Toronto on the 28th; and the funeral, which took place on the 29th, was attended by a large number of prominent citizens. The cortege started from the home of deceased's uncle, M. Bernard Hughes, at 434 Jarvis street, and proceeded to the Church of Our Lady of Lourdes, where High Mass of Requiem was celebrated by Rev. Jas. Walsh, P. P., and then the body was conveyed to St. Michael's cemetery for interment. Among those present were: Sir Frank Smith, Chas. Moss, Q. C., Hugh Ryan, Patrick Hughes and Thos, and John Long.

The late Mr. Hughes was an affectionate and dutiful son, and a consistent and practi-

and dutiful son, and a consistent and practical Catholic, and in his very last letter to his mother he referred as follows to his intention of receiving the Blessed Eucharist: "Tell papa I will go to Holy Communion at 8 'clock Mass on Christmas morning, and hope you will all join me."

May his soul rest in peace !

AGNES A. TULLY, HAMILTON. AGNES A. TULLY, HAMILTON.
Died, in St. Joseph's hospital, Hamilton, on Dec. 12, 1896, Agnes Agustia Tully, after a long illness borne with patience. She was loved and respected by all. She was a zealous Christian, a true triend, and kind sister, and she has gone home to receive her reward; for it is written "Blessed are the dead who die in the Lord, for their vorks do follow them.

are the dead who die in the Lord, for their works do follow them,"

WM, FITZHENRY, LONDON.

We regret to record the death of Wm. Fitzhenry, a bright and promising young man, which occurred at St. Catharines on Tuesday last. The deceased was a brakesman on the G. T. R., and his death was the result of an accident. The St. Catharines Start thus describes the sad event: "Wm. Fitzhenry, a brakesman on the G. T. R., whose home is in London, fell off the top of a freight train on the Welland division of the Grand Trunk at Welland on Monday afternoon, and was run over by the cars. The wheels passed over both his legs near the thighs and frightfully crushed them. Fitzhenry was a brakeman on Conductor Burton's train, out of Fort Erie for Hamilton. The train stopped at Welland to throw off an oil tank car. As the car was being run into the spur, Fitzhenry, who was trying to set the brakes on the front end of the car, was seen to fall beneath the wheels. When picked up he was conscious, but both legs were severed above the knees. He was immediately put on a train and sent to St. Catharines hospital. Fitzhenry said he had a little life insurance in a railroad men's society. The accident was caused by a defective dog on a brake, which slipped and threw the unfortunate man off the car."

The family have the sympathy of numerous friends and acquaintances throughout this city and vicinity, as was evidenced by the very large congregation which crowded St. Peter's Cathedral on Friday morning, when a solemn Requiem Mass was celebrated by Rev. Father McCormack for the eternal repose of the departed soul. A very large number of vehicles followed the bier to St. Peter's cemetery, where the interment took place on the Sth inst.

To Mr. and Mrs. Fitzhenry and to the other relatives we offer our sincere condelence, coupled with the earnest prayer that Almighty God will have mercy on the soul of the departed.

An Irish Singer.

A New York paper makes very complimentary reference to Mr. Joseph O'Mara, a distinguished Irisk tenor, who is at present fulfilling an engagement in that city. Mr. O'Mara is a tirst cousin of Mr. Michael O'Mara, merchant, of this city. The following reference was made to Mr. O'Mara by the New York paper: "Mr. O'Mara has been on thelyric stage for four years. He is a native of Limerick and has a natural and musical brogue. He made his debut in 'Ivanhoe,' since when he has been singing in Italian opera at Covent Garden. He has appeared in the roles of Lehengrin and Walther, and has sung Turiddu to Mme. Calve's Santuzza.

LEAGUE OF THE CROSS

At the last regular meeting of St. Mary's ranch, League of the Cross, Toronto, the Branch, League of the Cross, Toronto, the following officers were elected for 1897: Chaptain, Rev. Wm. McCann, (by scc.); President, P. Lowe; first Vice Pres., T. Barff; second Vice President, T. Hartnett Rec. Sec., J. Fulton; Fin. Sec., C. Girvin; Treas., D. Murphy.

CATHOLIC TRUTH SOCIETY.

ST. MARY'S BRANCH, TORONTO.

The regular meeting of this branch was held in the new hall, 553 Queen street west, a large number of members and their friends being present. Reports were presented by different committees, that of the newspaper management committee (Dr. A. J. McDonagh, chairman), being an exhaustive one. The paper The Impartial Witness, was shown to be in a favorable financial condition. Over one hundred thousand copies have been distributed gratis since August last; and as each copy contains matter exhave been distributed grats since Magazin last; and as each copy contains matter ex-planatory of Catholic doctrine, a vast amoun-of good has consequently been accomplished in disabusing minds innocently prejudiced against the Catholic Church and her teach

in disabusing minds innocently prejudiced against the Catholic Church and her teachings.

An interesting programme consisting of speeches, vocal and instrumental selections were given. Among those taking part were: Miss Maggie Cooney, Messrs. Ed. Walsh and E. J. Hearn. The Very Rev. Vicar-General McCann delivered an impressive and eloquent address upon some of the teachings of Catholicity. In passing he paid some attention to the controversy which is being carried on in the columns of one of the city dailies—the Catholic side of which has been so ably maintained by Rev. Dr. Tracy, "Teresa' and "Catholic Layman." The audience listened with rapt attention to the Very Rev. Father's instructive remarks, and no doubt added materially to their store of knowledge regarding the teachings of the Church.

For the coming year it is to be hoped this branch will not only grow in numbers and influence, but that its field of operation may be widened to a much larger degree than at present.

at present.

NEW BOOKS.

"The Imitation of the Blessed Virgin (atter the model of The Imitation of Christ"),— from the French by Mrs. A. R. Bennett-Gladstone—has been issued by the publish-ing firm of Messrs. Benziger Bros., New York City. The book also contains devotions for holy Mass and Vespers. Price, 81.50.

Another book explaining that beautiful and consoling prayer the Salve Regina, has just been published by the Benzigers. By St. Alphonsus Liguori. The work bears the Imprimatur of the Archbishop of New York. Price, 75 cents.

Benziger Bros. have lately published an "Explanation of the Our Father and the Hail Mary." Apart from the valuable instruction contained in this work, it abounds with numerous examples, parables and interesting anecdotes drawn from Holy Scripture, the Doctors of the Church, and other sources. Adapted from the German by Rev. Richard Brennan, LL. D.

Price, 75 cents.

Phelpston Bazaar.

The following numbers are the prize-winners in the Phelpston bazaar, which was a great

success : 36218 23373 36482 44054 30858 20226 47021 36218 23373 36482 44064 36358 2222 47021 23142 5041 A3939 9111 A13765 29626 618 23170 13206 23227 38050 48227 14781 20677 17048 23436 14857 23972 A5502 A9587 2678 A13752 28990 30844 42924 A5725 39770 47022 38392 46145 2637 29529 5989 30086 49511 41699 A7371 41677 23150 23355 A5026 22987

Dear Sir—As Kearney is becoming more and more settled the wants of the people need to be attended to. We have the dinerent profes sions pretty well represented, with the exception of atalor, a lawyer and a doctor, and it is chiefly in regard to the latter that I write to your paper to claim the attention of some enterprising M. D. who will volunteer to come and state practice. I, with others of our people have talked the matter over, and we consider there is a promising future before any young man of that profession who would come and state the state of the matter over, and we consider there is a promising future before any young man of that profession who would come and state of the s

more,
The young M. D. who makes up his mind to
come would do well immediately to write to the
undersigned, as a most suitable store can be en
gaged for the practice of his profession.
Louis Lehay.

The need of confession of sin is be-

coming more and more recognized

MOODY ON CONFESSION.

among our separated brethren. Mr. Dwight L. Moody says: "But even when a pesson has become convinced of his sin and has been sorry for his transgression there must be the courage to confess it. 'He that covereth his sins shall not prosper; but who so confesseth and forsaketh them shall have mercy,' says the wisest of writers. An unconfessed sin is an ever-present foe. It makes a man cowardly, suspicious and malicious. An unconfessed wrong has oftentimes ruined a man's whole life, deprived him of its joys, destroyed its friend-ships and clouded his entire course. question naturally arises to whom should the wrong be confessed? First, to God; as a sin is against Him. confession must also be made to fellowmen. Confession must be as wide as transgression-no less, no more. We must confess to all whom we have wronged, on the one hand, but we need not advertise our sins to those whom we have not injured. If I have injured one man my confession should be to that individual; if I have wronged a number of persons, a company or a family, my confession, should be to those affected by my action; and if I have sinned against society my confession should be public. This step in repentance is, perhaps, the most diffi-cult of all. We have not the moral courage to confess that we are wrong It means admitting our hypocrisy and seeking to pass ourselves off for better than we are. Sometimes such confes sion may also mean disgrace and humiliation; but whatever the cost there can be no repentance-such as God accepts -- unless there is confession to those we wrong, and full restitution, if in our power." This Protestant confession, if strictly forced, would be harder even than the Catholic confession, because only in exceptional cases need we acknowledge our offenses to any one other than God's agent, the

that he is held to lose his life rather than to divulge the sightest admission made to him in the sacrament of pen However, it is a good sign that Mr. Moody is preaching confession when rightly done it is certainly good for the soul!-Catholic Review.

Zurich.

Zurich has ever been a characteristically Protestant and anti Catholic town, but things are changing even there, and Catholic works are coming to the fore in a gratifying way. 1884, when the typhus epidemic was raging, a few Catholic nursing Sisters were brought to the city hospital from Ingenbohl. The Catholics of the town thereupon conceived the idea of founding a Catholic hospital and in 1885 began in a small way with hired house and only ten patients. In 1887 a large hotel was acquired, and by 1895 the number of patients had risen to 556. It was then determined to build on a large scale. In one of the most beautiful parts of the city land to the extent of over 17,000 square yards was purchased and splendid hospital, costing over half

a million francs, is being erected at the foot of the Sonnenberg, sheltered on north and east by a wood.
The Protestant organ, Neue Zuricher Zeitung, acknowledges that the plans promise in every way a model institu tion, and that the hospital will be ar ornament to the city. The Italian Catholic workmen have also formed themselves into an association, and the native Catholics of Zurich have done the same, so that there is a gen eral and remarkable revival of Catho lic life in the city of Zwingli such as would have appeared impossible a few vears ago.

MARKET REPORTS

MARKET REPORTS.

London, Jan. 14. — Wheat, 78 to 81c per bushel. Oats, 153-16 to 20-25 per bush. Peas, 33 to 45c per bush. Barley, 19-15 to 31-15c per bushel. Buckwheat, 14-15 to 26-25 ce per bush. Rye, 28 to 30-45c per bush. Corn, 22-25 to 33-35c, per bush. Rye, 28 to 30-45c per bush. Corn, 22-25 to 33-35c, per bush. Rye, 28 to 30-45c per bush. Corn, 22-25 to 33-35c, per bush. Rye, 28 to 30-45c per bush. Corn, 22-25 to 35-50-16c, 22-25 to 35-25 t

Detroit, Mich., Jan. 11. — Wheat, No. 2, red. 93\(\)(c); No. 1, white, \$3\(\)(c) e ro, No. 2, 22\(\); No. 3, yeilow, 23\(\)(c) e rot, No. 2, 22\(\); No. 3, yeilow, 23\(\)(c) e rot, No. 2, 22\(\); No. 3, yeilow, 23\(\)(c) e rot, No. 2, white, 20\(\)(c) e rye, 37\(\)(c) hay, No. 1, l'imothy, \$9.25\(\) per ton in car lois; honey, best white comb, 12 to 14c per lb.; cheese, full cream Michigan, 9\(\) to 10c; eggs, strictly fresh, 16 to 17c per doz.; butter, fancy dairy, 10c; first-class dairy, 10 to 11c; creamery, 19 to 20c, per lb.; beans, city hand picked, 70c per bush; apples, \$1.00 to, \$1.25\(\) per bbl.; poultry, live, 1 to 2c per lb.; cabbage, \$2.59\(\) to \$8\(\) per 100,

poultry, live, 1 to 2c per lb.; eabbage, \$2.59 to \$3 per 100.

PORT HURON.

Port Huron, Mich., Jan. 13.—Grain—Wheat, per bush., 84 to 86c; oats, per bush., 15 to 17c; corn. per bush., 22 to 24c; rye, per bush.; 30 to 35c; buckwheat, 23 to 25c per bush. bar ley, 50 to 55c per 100 lbs.; peas. 30 to 35c per bush.; 50 to 55c per 100 lbs.; peas. 30 to 35c per bush.; bars, unpicked, 40 to 50c a bush.; picked, 50 to 65c a bushel.

Produce.—Butter, 12 to 14c per lb.; eggs, 15 to 17c per dozen; lard, 5 to 6 cents per pound; thoney, 10 to 12c per pound; cheese, 9½ to 12 per pound.

Hay and Straw—Hay, \$7.59 to \$8.50 per ton on the city market; baled, hay, \$7.00 to \$9.00 per ton in car lots; straw, \$4.00 per ton.

Vegetables and Fruits.—Potathes, 15 to 26c per bush.; dried, 4 to 5c per pound.

Dressed Meats.—Beef, Michigan, \$5.00 to \$3.50 per cwt.; Chicago, 95.00 to 87.00 per cwt.

Pork—Light, \$4.00 to \$4.25°; choice, \$4.50; theavy, \$3.50 to \$4.00, no sale. Live weight, \$8.00 to \$8.35 per cwt.

Mutton—\$5.00 to \$8.00 per cwt.

Spring Lamb—Dressed, \$6.50 to \$7 per cwt; live, \$3.00 to \$1.00 per cwt.

Veal, \$6 to \$7.00 per cwt.

Poultry—Chickens, 6 to 86 per pound; hens, 5 to 6c, per pound; alive, 4 to 5c per lb.; turkey, \$9.00 to \$9.00 per cwt.

Holly—Chickens, 6 to 86 per pound; per pair, alive; ducks, 10c per pound; gegens, 15c per pair, alive; ducks, 10c per pound; per pound; per pound.

Hides and Tallow—Beef hides, No. 1, 5½ to 6c per lb. for creen; calf

alive; tucas, we be proposed as the popular Hides and Tallow—Beef hides, No. 1, 5\(\) to 0\(\) to 1\(\

cents each. *

Tallow-2½ to 3c per lb.

Latest Live Stock Markets.

Toronto, Jan. 11.—Export Cattle.—Prices ranged from 3½ to 3½°, with 4c. paid once or twice for a few extra choice selections. Ship ping cattle is wanted here. The butcher trade was slow, and prices (except for the best cattle) weakened. Good stuff sold from 2½ to 2½°c, with an occasional sale of a few head at 3 and 3½°. Cows sold at 2½ and 2°c, and even a shade lower. Export bulls sold at from ½ to 3½°c, and occasionally 3½°, per pound. Calves, were unchanged at irom 2½ to 3½°c, and occasionally 3½°, per pound. Calves, were unchanged at irom 2½ to 3½°c, and as many as one thousand will find a ready market. Bucks are worth 2½°c, and as many as one thousand will find a ready market. Bucks are worth 2½°c, per pound. We had quite 1,700 hogs, and more would have sold. Prices are steady and unchanged at \$1.54.2½ for tops; \$2.50 per 100 pounds for thick fat; \$3.50 per 100 pounds for thick fat; \$3.50 per 100 pounds for thick fat; \$3.50 per 100 per 100 per 100 pounds for thick fat; \$3.50 per 100 per 100

for sows; and \$2 for stags.

East Buffalo, N. Y., Jan, 14.—Cattle, 178 cars through; 1 car on sale; market steady; good steers, \$4 to \$4.25; veals steady; tops, \$6.75; common to good, \$1 to \$6.50. Hogs=-12 cars through; 60 cars on sale; market weak; yorkers, \$3.57\$ to \$5.00; light yorkers and pigs, \$3.65; packers, \$3.75; medium and heavy, \$3.45; roughs, \$3 to \$5.00; stags, \$2.25 to \$2.75. Sheep and lambs=-2 cars through; \$8 cars on sale; market active and ide. to 15c, higher for lambs; sheep stronger; best lambs, \$5.15 to \$5.25; fair to good, \$4.75 to \$5.10; culls to common, \$5.00 to \$4.00; mixed sheep, good to choice, \$3.55 to \$4; culls to fair, \$2 to \$3.65; extra Ohio wethers, \$4.35, priest, and he is so bound to secrecy \$4.35.

A Beautiful Gaelic Prayer.

A correspondent of the Cork E aminer calls attention to the following beautiful morning prayer much used in Connaught. It is a translation from the Gaelic by the Rev. E. D. Cleaver. In the original all the lines rhyme. It is one of many eloquent prayers handed down from remote ages and still used by the faithful Irish :

The will of God may we do.
The law of God may we keep.
Our own perverse will may we restrain,
on our tongue put a bridle.
Timely repentance may we make.
On the Passion of Christ may we think,
Every offence of sin may we avoid,
on our last end may we meditate.
A blessed death may we attain.
The music of the angels may we hear.
The face of God may we see.
Praising and loving Him may we be.
Through all eternity. Amen.

A PROVIDENTIAL RESCUE

rom a Life Burdened With Pain and Suffering.-Languer, Severe Head-aches and Pains in the Region of the Kidneys Made the Life of Mrs. McCauce Miserable.—Dr. Williams' Pink Pills Cured After Other Medicines Failed.

From the Gravenhurst Banner

Poor health is an affliction that is dreaded by every one, and the first sign of approaching disease is usually met with an attempt on the part of the patient to check and kill it. quently, however, even the most skilled physicians fail, and the sufferer endures a weary round of agony such as those who are in the full enjoyment of health can have no conception of But when at last a medicine is found hat will cure its worth cannot be esti mated in dollars and cents. It is without price. Such is the opinion of Mr. and Mrs. Hugh McCause, of Ashdown, Ont. Mr. McCause tells the story of his wife's illness and cure as follows: "For three or four years past my wite had been constantly failing in health. The first symptoms of health. The first symptoms of her trouble were languor and loss of appetite, accompanied by bearingdown pains and headaches, which af fected her periodically. As time grew on she was attacked with pains in the region of her kidneys that became al most unbearable owing to their severity. Home remedies and different medicines were tried, but with no

good results. Last winter she grew so weak and helpless that I was obliged to seek medical aid for her, and accordingly sent her out to Barrie, where she received the best medical at tention, the result of which was only slightly beneficial. On her return no doubt to the tedious owing ness of the journey, she suffered from a relapse, and her trouble came back in form more aggravated than before I noticed in a paper which I was read ing one day a testimonial from one who had been cured of a similar trouble, and although knowing that other remedies had failed in my poor suffering wife's case there was yet a ray of hope. I therefore procured a few boxes of Dr. Williams' Pink Pills and on my return home administered the first dose to my wife. It is, perhaps, needless to relate that before the first supply was exhausted she found great relief. My wife now commenced to enjoy a buoyancy of spirits and kept on taking the Pink Pills with increasing good results. By the time she had used six boxes her condi tion had so improved that her neigh ors were almost unprepared lieve the evidence of their own eyes when seeing the change in her appearance. Before taking the pills it was a severe task even to dress her self, much less to do any housework while now, although not having used any of the pills for more than a couple of months, she attends to all her household duties without the slightest in-convenience. Taking all things into consideration I feel it a duty I owe to other sufferers to recommend these little pink messengers of health which stood between my well nigh distracted wife and the jaws of a lingering but

certain death." The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some other remedy from a dealer, who for the sake of the extra profit to himself, may say is "just as good." Dr. Williams' Pink Pills cure when other medicines fail.

A TREAT FOR THE CHILDREN

We have now on hand a supply of "Our Boys" and Girls' Annuai," and are pleased to be able to tell our young readers that it is beautifully illustrated throughout, and is replete with interesting and charming stories. Rev. Francis J. Finn, S. J., the children's popular story teller contributes a delightful tale "Looking for Santa Claus." The other stories are: "The Robber's Hospitality (a biblical legend." "The Story of Ladge Lifte," "Innocence Rescued." "How Small Birds Cross the Sea." "Dog Labor in Belgium," "Bells Tolled for Jack Frost," etc., etc.; together with a large (illustrated) assortment of games, tricks and puzzles. puzzles. Price, 5 cents per copy.

THE SAUGEEN MAGNETIC MIN ERAL WATER

PLOWS FROM AN ARTESIAN WE fitteen numbered feet deep, and is bottled it flows from the spring. It is a sure cure dyspepsia, rheumatism, or any kind of nerv trouble. As a table water it has no equal canada. Sold by all the principal hotel it liquor dealers in Ontario, or at the Springs, Carey & Creighton, Southampton, Ont.

C. M. B. A.-Branch No. 4. London. seass on the Sud and 4th Thursday or overy conth, at 8 o'clock, at their hall. Albien Block Richmond Street. G. Earry, Presidents T.J.O'Meara ist Vice-President; P. F. Boyt.E. Becording Secretary.